THE IMPACT OF THE SOCIAL VALUES OF UBUNTU

ON TEAM EFFECTIVENESS

BY

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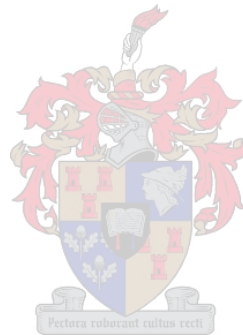CO-STUDY LEADER: PROF. A. S. ENGELBRECHT

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Declaration

I, 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.

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Abstract

When examining the diversity of South Africa's workforce, the question arises, how can organisations and their leaders facilitate a better integration of this diverse workforce into effective teams? This thesis approaches this question in three different ways. Firstly, the African value system Ubuntu is examined, with a special focus on its core social values, which are: survival, solidarity spirit, compassion and respect/dignity as outlined in Mbigi's collective finger's theory.

Secondly, the characteristics of team effectiveness such as knowledge, skills and abilities (K.S.A's), cohesion, shared vision and mutual trust are focused on in order to provide an understanding of the functioning of teams. Thirdly, the positive impacts of the social values of Ubuntu on specific characteristics of team effectiveness are explained and the concept of values-based leadership as one possible approach to implement these values is presented.

This thesis is based on research, which is qualitative in nature and uses the grounded theory method. In this study, 14 participants were asked to respond to open-ended questions on their opinion about what constitutes a good team and how they experienced Ubuntu in their work teams as well as communities. The interviews were analysed using the methods prescribed by the grounded theory. The canons of the grounded theory method enabled the researcher to generate a theory and to develop a model which explains how the social values of Ubuntu can have a positive impact on the characteristics of team effectiveness.

Opsomming

By nadere ondersoek van die oënskynlik grenslose diversiteit wat die Suid Afrikaanse arbeidsmag kenmerk, kom die vraag noodwendig na vore: hoe rig, integreer en koördineer 'n mens soveel andersheid binne spanverband in 'n organisasie? Hierdie tesis benader die probleem vanuit drie afsonderlike uitgangspunte. Ten aanvang word gefokus op die Afrika waardesisteem, Ubuntu, soos belig deur Mbigi in sy kollektiewe vingerteorie. Kernwaardes soos oorlewing, solidariteit, spiritualiteit, meelewendheid, respek en eerbeid word ontleed.

Hierbenewens word die kenmerke van spaneffektiwiteit uitgelig. Kennis, vaardighede, vermoëns, groepskohesie, gedeelde visie en onderlinge vertroue word as wesenskenmerke van suksesvolle funksionering binne spanverband beskryf. Ten laaste word hierdie twee konstrukte naamlik, waardesisteem en spanwerk, geïntegreer deur die positiewe eienskappe van die Ubuntu waardesisteem in verband te bring met die vereistes van suksesvolle spanwerk. Die implimentering van 'n waarde-gebaseerde leierskapsteorie, doen sigself voor as 'n oplossing tot die probleem van diversiteitsbestuur.

Die metodologie van kwalitatiewe navorsing word uitgelig as die benadering tot die ontleding van navorsingsgegewens en die sogenaamde gegronde teorie ("grounded theory") is as riglyn gebruik. Veertien werknemers wat reeds binne groepsverband werksaam is, word onderwerp aan 'n oopeinde vraelys binne die konteks van 'n semi-gestruktueerde onderhoud. Die deelnemers word die geleentheid gebied om hul begrip van Ubuntu te omskryf asook wat hulle verstaan onder effektiewe spanwerk en of hulle sodanige waardes beleef binne hul span. Volgens hierdie metode ondergaan die onderhoudsgegewens 'n diepgaande ontleding en word 'n teorie stelselmatig gegenereer dat Ubuntu as 'n Afrika waardesisteem wel 'n positiewe effek op effektiewe spanwerk in 'n Westersgeoriënteerde besigheidsorganisasie uitoefen.

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My deepest gratitude goes to my study leader Prof. M. K. du. Toit who served not only as my mentor but also encouraged and challenged me throughout the thesis. I would like to thank my co-study leader Prof. A. S. Engelbrecht for his time, effort and valuable input and Miss. R. Reddy for taking the time to proof-read my thesis.

Words are inadequate to express my thanks to my parents, Mr and Mrs Poovan and my sister, Karmistha, for always showing me their continued interest, support, faith and love throughout the thesis.

My warm and special thanks go to Marius, who was always there when I needed him throughout the process of developing this thesis. I have yet to see the limits of his knowledge. I would also like to thank Mr and Mrs Muenstermann for their support and love.

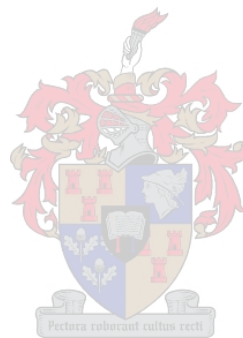This thesis I dedicate to my parents, sister and Marius.

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CHAPTER 1: INTRODUCTION

Since the first all race election in 1994, the South African labour market has increasingly incorporated many African people as a consequence of affirmative action policies. Labour laws such as the Broad-Based Black Economic Empowerment Act passed in January 2004 brought about changes to the labour force for which few industries were adequately prepared. Today, South African organisations have a highly diverse workforce and are faced with issues on how this diversity can be managed more effectively. The co-existence and amalgamation of so many cultures within the society and each organisation indicate that different values and value systems exist. With each employee having different values it makes the management of personnel and more specifically teams almost impossible. In addition, organisations are faced with changing national and international consumer demands and preferences and this places further stress upon management to develop and train a more skilled workforce that will be adequately equipped to cope with the demands of a highly advanced technological era.

One might reason that the significant cultural differences could impact adversely on the efficiency, productivity and profitability of the organisation. It also calls for an understanding of the socio-cultural dynamics associated with a heterogeneous workforce. In the wake of these challenges and due to the complexity of current business processes, South African organisations have come to rely on a team based arrangement. As a result, individuals from diverse backgrounds have to work together.

Very few industries are adequately equipped to deal with these changes in the arrangement and composition of their workforce. Furthermore, much of South Africa's management methods, practices, models and ideas are based on European and American management practices. According to Booysen (2001) these management practices are dominant in South Africa because of historical reasons. This constant reliance on European and American models might be far too limited to manage and develop South Africa's diverse workforce. For this reason, Mbigi and Maree (1995) emphasise the importance of harnessing uniquely South African managerial models from a collective cultural experience.

The challenge for South African organisations is to find a leadership model that will take into account its cultural differences, and get the best out of the diverse beliefs, values and principles that influence performance. In the face of these challenges, it might be wise to consider an Afro-centric approach, when dealing with diversity management. Therefore, the

Afro-centric value system, Ubuntu, will be discussed in-depth as one possibility to develop a useful South African leadership model. The aim of this study is facilitate a better integration of the multi-cultural workforce into more effective and productive work units.

Several authors such as Mbigi and Maree (1995) or Mangaliso (2001) have sensitised human resource practitioners, who are using ethnocentric management styles, about African traits and values. One particular set of values that is held in the African culture is referred to as Ubuntu. "Ubuntu is a metaphor that describes the significance of group solidarity, on survival issues, that is so central to the survival of African communities, who as a result of poverty and deprivation had to survive through brotherly group care and not individual self-reliance" (Mbigi, 1997, p. 1). In this study, the description provided by Mbigi will be taken as a guiding definition. In order to provide a detailed understanding of the value system Ubuntu and its impact on team effectiveness, the thesis will be structured as follows:

In chapter two the phenomenon of culture and the psychological mind-sets that individuals develop about other cultures are explained. In addition, diversity and more specifically cultural diversity in South Africa are examined in-depth and the question is raised, how exactly this diversity can be managed in South African organisations.

Chapter three explores the African value system Ubuntu in-depth by looking at its origin and meaning. It also focuses on four of the social values of Ubuntu (survival, solidarity spirit, compassion and respect/dignity) as outlined by Mbigi in his collective finger's theory, which underpin and influence African communities in South Africa.

In chapter four, an analysis is made about the importance of teams. Four characteristics of team effectiveness (knowledge, skills and abilities, cohesion, shared vision and mutual trust) as an important dimension of organisational success are discussed. Furthermore, the difficulties teams encounter in cultural diverse environments, are focussed on.

In chapter five, the theory which emerged from literature and research are explained in-depth. The theory shows how the social values of Ubuntu can impact on the characteristics of effective teams and therefore provide job satisfaction and effectiveness. This chapter explains the concept of values-based leadership, its underlining principles and concrete initiatives in order to show how the successful implementation of values can be achieved. It also includes a

theoretical model to depict the impact of the social values of Ubuntu on specific characteristics of effective teams and the role of the values-based leader.

The sixth chapter explains in detail the research methodology used in the study. This chapter will cover the research methodology employed which is the Grounded Theory. The research aim, design, data collection methods, data analysis, validity, reliability, confidentiality, limitations and ethical considerations are discussed. The research was conducted in one of the biggest liquor producing companies in the Western Cape of South Africa. However, for reasons of confidentiality, the organisation will be referred to as Company XYZ in the text.

In the seventh chapter, the results which emanated from the data analysis are discussed and theoretically interpreted. It also provides a diagrammatic explanation of the core category, Collectivism, its sub-categories and their related categories.

In chapter eight, a review of the thesis and a reflection of the findings are done to conclude the thesis. It also highlights the benefits of the study and makes recommendations for future research.

The addendum contains a form of consent, transcription guidelines, examples of a transcribed interview, a line-by-line analysis; open coding of interview transcript and an overview of the participants and validity of the research. The CD attached to the back cover of this thesis contains an overview of participants and validity of the research as well as the transcripts and the open coding of all the 14 interviews.

CHAPTER 2: CULTURAL DIVERSITY

In order to explain the phenomenon of cultural diversity, firstly the term culture will deserve attention. Secondly, the anthropological phenomenon of cultural relativism will be discussed. Thirdly, diversity in practice and thereafter managing diversity will deserve attention.

2.1 Culture

To understand the meaning of culture, one needs to trace the etymology of the word. The word culture is derived from the Latin word "cultura", which means preparing the soil to grow fruits and plants. In a modern way, this meaning can be used to describe the impact that a culture can have on people. In some sense we are all cultivated by culture in the way that we are prepared for life. This cultivation can be seen for example in our attire, the languages we speak, the way in which we eat or exchange greetings.

Psychologically spoken, culture can be defined as consisting "of patterns, explicit and implicit, of and for behaviour, acquired and transmitted by symbols constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand as conditioning elements of the future action" (Kroeber and Kluckhohn, as cited in Miller-Loessi and Parker, 2003, p. 530). This definition provided by Kroeber and Kluckhohn highlights the omnipresence of cultures because culture affects all aspects of life but not all of these aspects are easily observable. However, there are simpler and recent definitions of culture like the one provided by Myers. For Myers (1999, p. 11), culture can be defined as "the enduring behaviours, ideas, attitudes, and traditions shared by a large group of people and transmitted from one generation to the next".

Culture is not something we genetically inherit; it is something that we learn from our social environment. Each person is guided by the beliefs, customs, norms and values of their culture. This is why people have different approaches to life. Culture influences our human abilities such as perception, thinking, acting and feeling; hence our pattern of behaviour becomes consistent with our cultural reality. We become cultured through education and socialisation. According to Hofstede (1991) this process of socialisation begins with the family, continues

with the neighbourhood, then at school, in youth groups, at the workplace and ends in the living community. It is evident that culture is a social phenomenon and as human beings we become the mirrors of our culture – our culture is mirrored in us.

Culture regulates human behaviour because (1) it has the power to stipulate acceptable and unacceptable behaviours, (2) it defines how we behave and (3) it provides people with an identity (Hofstede, 1991). As a result, of these regulatory powers that cultures possess, people from the same culture have the tendency to exhibit behaviours which are common. For example, most Chinese people greet with nodding or bowing, this is a standard form of greeting in the Chinese culture. However, in the French culture people greet differently, with a handshake or with a kiss on the cheek. Not conforming with or resisting culturally accepted and shared beliefs, norms, behaviours and values can result in exclusion from the society.

Depending on family, friends and colleagues, individuals experience different cultures and are socialised by the specific culture of their social environment. This culture not only helps them to create an identity, but also to realise differences to others with regard to their own identity. As culture also influences people's thinking, a cultural clash can occur, when people of different cultures meet. This leads to the social phenomenon of cultural relativism.

2.2 Cultural relativism

Individuals who come from different cultural backgrounds have their own beliefs about what is right or wrong, tall or short, fat or thin. Due to our different cultural beliefs and backgrounds, prejudices and stereotypes about other cultures may emerge. This is so because individuals have the tendency to evaluate and judge other cultures against their own cultural beliefs. However, when other cultures think and behave differently, this does not mean that these cultures are inferior. Cultural relativism is a view "that one culture has no absolute criteria for judging the activities of another culture as "low" or "noble". However, every culture can and should apply such judgements to its own activities, because its members are actors as well as observers" (Hofstede, 1991, p. 7).

A lack of knowledge and understanding about other cultures can result in cultural conflicts. In South Africa, forests such as Ongoye, Nkandla and Hlatikulu in Kwa-Zulu Natal are seen as cultural artefacts of tribal management in the Zulu kingdom and have a close connection with Zulu history. However, the South African government wants to centrally manage the forests and has not realised the cultural and historical significance of these forests to the Zulu culture.

This lack of understanding and knowledge has resulted in a cultural conflict over the forest involving 300 Zulu chiefs who see the new government as a huge threat to their way of life (Griggs, 1994-1999).

In order to avoid cultural conflicts and the development of superior or inferior views about one's own or others' cultures, it is important that one gains an understanding of other cultural belief systems, customs and values. This understanding would enable one to behave appropriately in certain cultures, situations or settings. However, it is important to note that understanding other cultures does not imply acceptance but rather it prevents one from making judgements about these cultures.

This anthropological phenomenon, cultural relativism, depicts the ways in which individuals judge other cultures and the prejudices that develop thereafter. When dealing with issues of diversity in the workplace it is important to take into account that employees will have the tendency to judge other cultures and this could become a hindrance when managing diversity.

2.3 Diversity in practice

As discussed in the introduction, the labour situation in South Africa has changed dramatically over the last ten years. Refugee evacuation, exchange programmes, company transfers, globalisation and the recent trends in immigration have further contributed to the historically developed co-existence of different cultures. In our daily lives, at work, school or university and even at home we are exposed to various cultures, which leads to the term of diversity. Diversity is usually associated with race. However, the description by Thomas (1992) indicates that this association has since changed. Thomas (1992, p. 306) maintains that diversity can be viewed as an "infinite variety of possible dimensions other than race or gender. Selected examples would be age, tenure with the organisation, functional background, educational background, sexual preference, physical status, life-style, acquisition/merger diversity, exempt versus non exempt, union versus non-union, and religion".

This quote expresses, that the co-existence of different cultures leads to diversity. Each culture has its own way of (1) viewing punctuality, (2) exchanging greetings, (3) praying and worshipping, (4) communicating, (5) dressing, (6) practicing traditions and (7) defining beauty, to list a few. For example, in the African culture the beauty of an African woman is evaluated on her shapely build. In contrast, the European culture evaluates the beauty of a

woman on her slim build. Similarly, people differ because each person is educated and socialised by their own culture.

These aspects depict how diversity is expressed in everyday life in South Africa. This diversity can be seen in the existence of various cultural traditions, tribes and western cultures. Therefore, South Africa is known as the rainbow nation because it is highly diverse. It is a country of contrast because the "African customs and conventions are very observable whilst different western conventions are practised by other people of South Africa" (Broodryk, 2002, p. 15). Another aspect of this diversity is the existence of eleven official languages.

The diversity of the South African society can also be found in the work environment. One might reason that in recent years, diversity in South African organisations has become more frequent due to the following reasons:

(a) Globalisation of the business world: Joint ventures, mergers and international acquisitions have resulted in South African organisations acquiring a really multi-cultural workforce in terms of needs, goals and aspirations, education and backgrounds.

(b) Immigration: The possibilities to relocate to other countries have resulted in South African organisations having a highly diverse workforce.

(c) Company Transfers: Through joint ventures organisations in South Africa have the possibility to send employees from one country to another. Company transfers also contribute to an ever increasing diverse workforce.

(d) Passing of new labour laws: The introduction of new labour laws in South Africa such as Affirmative Action and Employment Equity Act has resulted in a highly diverse workforce. The Broad-Based Black Economic Empowerment Act passed in January 2004 is a law endorsed by the South African government in order to address the inequalities of the past by creating equal employment opportunities. This law is practised by most organisations in both the public and private sectors.

(e) The graduation of non-whites from tertiary institutions: The increasing graduation of non-whites from tertiary institutions implies that the South African organisations are increasingly recruiting new non-white graduates.

For the South African workforce, this means that workers need to make more efforts to accept, understand and ideally appreciate the differences that exist amongst them with the

objective of fostering harmonious and productive work relationships (Thomas, 1992). In addition, people from different cultural backgrounds have the opportunity to work and share their resources with each other.

For South African organisations, a diverse workforce possesses the following challenges:

(a) Creating an environment in which people from different cultural backgrounds can work and interact harmoniously with each other. In order to create this harmonious environment, organisations would need to adjust their culture to appreciate and acknowledge the differences in culture and value systems which may exist. An organisational culture originates from the vision, mission and values and can be defined as "a set of values and norms that control organisational members' interactions with each other and with suppliers, customers, and other people outside the organisation" (Jones, 2001, p. 8). The acceptance of an organisational culture results in higher levels of (1) motivation, (2) job satisfaction, (3) teamwork, (4) service quality and (5) profits. However, South African organisations experience difficulties in aligning their old culture to the heterogeneous workforce and creating a new culture which is accepted by all its employees.

(b) South African organisations still require from their heterogeneous workforces the same amount of productivity, commitment, quality and profit as they received from the old homogeneous workforces. When the structures and procedures of the organisation are not properly designed and understood by all its members, achieving the above-mentioned requirements is almost not possible. Therefore, Jones (2001) argues that organisations need to design structures which optimise the talents of a diverse workforce.

(c) South African organisations have to change their management practices. Management practices designed for a homogeneous workforce can not be used to manage a heterogeneous workforce. This is so because the needs of these two workforces are different. The managers have to deal with the different cultures of the employees and have to develop and use new management styles in order to bring out the best of every team member and to appreciate the diversity of the workplace.

2.4 Managing diversity

The above mentioned challenges depict the necessity of new ways on how to manage the diversity. Managing diversity has become important in the business environment in order to

increase the performance as well as the employees' satisfaction. Organisations are continuously on the search for new ways and innovative in which to manage their diverse workforce for the following reasons: (1) to create a common culture which is understood and accepted by all members of the organisation, (2) there is a need by organisations to "keep up" their productivity even with a heterogeneous workforce, (3) organisations have realised that managing diversity is not just about managing race and gender, it also includes the management of other diversity dimensions (as highlighted by Thomas,1992, in section 2.3) and (4) there is a need to change old institutional practices and procedures that present barriers to managing diversity.

In the past, South African managers were only relating to diversity in the manner that diversity is an unavoidable (political) aspect (Vos, 1998b). According to Loden and Rosener (as cited in Vos, 1998b), these managers might be relating to diversity due to the following assumptions: (1) otherness is a deficiency, (2) diversity poses a threat to an organisation's effectiveness, (3) members of all diverse groups want to become and should be more like the dominant group, (4) equal treatment means the same treatment, (5) and managing diversity requires changing the people, not the organisational culture.

Today, managing diversity can be described as "efforts to create an environment that works naturally for the *total* diversity mixture" (Thomas, 1992, p. 308). Managing diversity has different meanings for various organisations. For some organisations it is about fulfilling the requirements of labour laws such as Employment Equity and Affirmative Action, for others it is a human resource issue which is handled by the Human Resource (HR) department and there are even some organisations who view managing diversity as a key business issue.

Just as organisations differ in their views of managing diversity, they also differ in terms of their responses to diversity. According to Herriot and Pemberton (1995, p. 8) there are three sorts of responses to diversity which organisations use. These are:

- "Assimilate it: otherwise known as the *vindaloo* model, whereby everything that's put into the dish ends up tasting the same, however different it was to start with.
- Protect it: the *nouvelle cuisine* approach, in which we put a very delicate decoration on the side of the plate so as not to damage it, not being quite sure whether we should be eating it or not.

- Value it: the traditional *English Sunday lunch*, wherein roast beef, Yorkshire pudding, roast potatoes, gravy, and mustard are all indispensable to the success of the meal".

These three responses highlight the different ways in which diversity is managed. Managing diversity means accepting and acknowledging that people are in fact different and creating an organisational culture which transcends barriers and appreciates these differences. "To manage diversity effectively, a corporation must value diversity; it must have diversity; and it must change the organisation to accommodate diversity and make it an integral part of the organisation" (Sessa, 1992, p. 37). As a consequence, valuing diversity is an important precondition for managing diversity.

Cox (1993) distinguishes between three types of organisations namely: (1) monolithic organisation: which is highly homogenous, (2) plural organisation: has a more heterogeneous workforce than a monolithic organisation and is more accommodating of persons from different cultural backgrounds, (3) multicultural organisation: differs significantly from the previous two organisational types because it not only encourages the existence of a heterogeneous workforce but also values diversity.

Cox (1993, p.713-719) maintains that only multicultural organisations have the possibility to value diversity because only these organisations possess the following characteristics:

- Pluralism: These organisations place a lot of emphasis (1) on creating a two-way socialisation process and (2) ensure the influence of minority-culture perspectives on the organisation's norms and values.
- Full structural integration: These organisations have programmes for education, Affirmation Action and targeted career development which ensure that diverse employees are integrated into the organisation.
- Integration in informal networks: One of the tools for integrating diverse employees is through mentoring and social events. Through such techniques multiculturalism is fostered by selecting both activities and locations with a sensitivity to the diversity of the workforce.
- Cultural Bias: A multicultural organisation utilises methods like equal opportunity seminars, focus groups, bias-reduction training and task forces in order to create a work environment free of prejudice and discrimination.

- Minimising inter-group conflict: Interpersonal conflict, cultural backlash or resentment by majority-group members is minimised through methods such as survey feedback and conflict-resolution training.

Based on the above mentioned characteristics Vos (1998b) argues that little, if any, South African organisations have achieved the features that multicultural organisations should possess. Furthermore, research conducted by Vos (1998a) indicates that some organisations in South Africa perceive the valuing of diversity as merely meaning Affirmative Action, whilst other organisations have the perception that valuing diversity helps the organisation to gain a competitive advantage. It is reasonable to assume that some South African organisations still fail to value diversity.

Xerox, the American document processing organisation, is a perfect example of how diversity can be managed through valuing it. The need for managing diversity at Xerox arose because of Affirmative Action laws which were passed in the United States of America (U.S.A.). In order to manage the influx of minority groups into the workforce, Xerox developed a long-term Balanced Work Force (BWF) and allowed the minority groups to form caucus groups which served as vehicles of employee involvement in managing diversity. Through these two initiatives, old and new employees learned to value diversity and so it became part of the organisational culture at Xerox. Today, the organisational culture at Xerox still remains one in which diversity is valued (Sessa, 1992). This case also gives an indication of how diversity management can be introduced concretely in practice.

Kuczmarski and Kuczmarski (1995, p. 202) argue that in order for an organisation to place a greater value on diversity, they need to have leaders who have "capacious minds, versatile attitudes, unquestioned integrity, and must be promoters of diversity". They continue their argument by saying that if diversity is not valued then the internal potential of employees will be lost. This shows which important role the leader and his or her style of leadership play in concrete diversity management initiatives. Managers and leaders are the key driving forces behind diversity management initiatives and transforming the culture of the organisation. Therefore, their full commitment and active work is required.

When managing diversity it is crucial to start with cultural dimensions because it helps one to understand the larger diversity issues. According to Thomas (1992) before attempting to manage diversity, there are a few questions which need to be considered because it will provide management with a good overview about how to approach diversity. These are:

- How do the various dimensions in the organisation affect issues such as performance, staff motivation and interaction amongst members?
- What are the objectives of the diversity management initiative?
- How do old or existing organisational systems affect the different groups?

In order to manage diversity effectively and efficiently, management needs to have an understanding about the different cultures, their beliefs, norms and values. Diversity management initiatives which are well planned have the potential of creating an organisational culture which encourages inclusiveness and discourages discrimination. It is important to note that a "flop proof" recipe for managing diversity does not exist because strategies implemented in one situation may not work for the same situation in another context.

According to Thomas (1992) management is faced with the following challenges when managing diversity:

- Management realises that managing diversity does not only require efforts in introducing new ways of understanding diversity and encouraging employees to interact with each other at interpersonal levels. But it also calls for continuing these efforts at an organisational level. This means restructuring the organisational leadership styles.
- Management also realises that the organisation's culture needs to be re-assessed to foster a climate of change. This means re-defining the vision, mission and value statements of the organisation in a process that includes all stakeholders.
- Management is faced with the challenge of creating long-term diversity management initiatives, "quick fix" solutions are not sufficient.
- Diversity management initiatives need to include all dimensions of diversity. Creating a programme, which includes all dimensions, is difficult especially when not all the dimensions are always understood.

Despite these challenges, Kreitner and Kinicki (1998) point out that managing diversity can have a number of competitive advantages. These are:

- Lower costs and improved employee attitudes: The integration of diverse employees into the organisational culture results in a decrease in turnover costs and absenteeism. This is so because minority groups feel more accepted and

integrated into the organisation. Kreitner and Kinicki (1998) also argue that diversity is related to improved employee attitudes because employees are more understanding and tolerant of minorities such as women, people of colour, gay, lesbian and disabled employees.

- Improved recruiting efforts: Attracting and retaining competent employees is a competitive advantage. Organisations that effectively manage diversity are more likely to attract and recruit employees from a broader talent base. As the customer base of organisations has become diverse, the recruitment of diverse employees in addition helps the organisation to provide better customer service and satisfaction.

- Increased sales and market share: The marketing of diversity is becoming increasingly important because organisation's workplace diversity is a mirror image of their consumer diversity. And, if this diversity is marketed appropriately organisations are more likely to increase sales as well as market share.

- Increased creativity and innovation: Research findings indicate that organisations which have diverse work units experience increases in creativity and innovation due to the sharing of diverse ideas and perspectives when problem solving.

- Increased group problem solving and productivity: Diverse groups have diverse ideas, experiences and opinions from which to analyse a problem. Hence, group problem solving as well as productivity increases.

The challenges outlined by Thomas (1992), lead to the questions, how exactly managers should deal with diversity in daily work, which leadership style is appropriate for managing diversity, which values are underlying the manager's decisions and actions and how exactly can teams be managed effectively in a diverse environment. Therefore, in the following chapters the social values of the African value system Ubuntu are described and the mechanisms of teamwork as well as the characteristics of an effective team are examined in order to find out about the possible use of the social values of Ubuntu for managing diverse teams.

CHAPTER 3: THE VALUE SYSTEM UBUNTU

The cultural diversity of South Africa can be understood better when you take a closer look at the belief and value systems that are underlying the society. This chapter will focus on value and value systems and thereafter an in-depth explanation of the value system Ubuntu will be provided.

3.1 Value and value systems

A value, by definition is "a type of belief, centrally located within one's total belief system, about how one ought or ought not behave, or about some end-state of existence worth or not worth attaining" (Rokeach, 1968, p. 124). Rokeach (1973) distinguishes between two types of values, namely, instrumental and terminal values. Instrumental values, he argues are short-term and they influence our mode of conduct and our decisions on a daily basis. Whilst, terminal values are long-term and influences our desirable end-state of existence such as a comfortable life, salvation or peace of mind.

From Rokeach's definition it is clear that values serve as a guiding principle because the decisions that are made and actions taken are guided by certain values or values that are held by people. Therefore, it is reasonable to assume that (1) people differ reliably from one another in terms of the priorities they place on their instrumental and terminal values and (2) that values are very prescriptive in nature because they form a context in which beliefs can be organised. Rokeach argued that, measured together, instrumental and terminal values form a value system which is "an enduring organisation of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of importance" (1973, p. 5).

The influence of a value system on individual's behaviour is twofold. Firstly, it channels an individual's behaviour in such a way that individuals tend to achieve constancy between their behaviour and values. Secondly, it influences an individual's perception, which motivates and gives rise to certain behaviours. Therefore, a value system can be both a determinant and an indicator of behaviour. Psychologically spoken, a value system is a person's cognitive blueprint, when activated, leads to actions (Yih-Heng Jou and Sung, 1995). Aside from being a cognitive blueprint, value systems also have a strong affective influence because the more deeply rooted a value system is, the more intensely it is lived, arouses emotion and mobilises vehement energies.

From a sociological perspective, all social actors' actions are guided by values, and especially if these values are what society considers as being good. According to Boudon (2001) each value is seen as an object which is respected at one point in history of the society's existence. This object is then perceived positively or negatively by the society and leads to value perception, which ultimately leads to opinions, beliefs and convictions about the value. Values then become norms because they command and regulate the behaviour of social actors, and they become the standards for behaviour.

It is reasonable to assume that values are an unavoidable part of all decisions made and actions taken by individuals. This can be seen in the value system Ubuntu, which will be explained in-depth in the following sections.

3.2 The origin of Ubuntu

The term Ubuntu is uniquely African. In South Africa, the origins of Ubuntu can be traced back to the traditional indigenous societies living in the Transkei and Ciskei regions. The word itself originates from the Nguni language family, which comprises of Zulu, Xhosa, Swati, and Ndebele, four of the numerous South African languages.

The origin of Ubuntu developed along deep spiritual lines within the traditional indigenous African family system. This family system can be described as "vertical in that it included the living, the dead and those unborn, and the horizontal in that it included all living persons in the ethnic group, even though they might reside in different household/family units"(Mbiti, as cited in Goduka and Swandener, 1999, p. 42). Ubuntu developed spontaneously through the sharing of cattle, commodities and pieces of land for the purposes of survival. Spontaneity, in this context, means that the tribe's men, women and king did not sit around a fire and cast the principles of Ubuntu in stone. But instead it developed over centuries; Ubuntu has become a way of life that Africans believe in, trust and practice in their daily interaction with others.

Since the political changes in South Africa in 1994, the term Ubuntu was used frequently and many South Africans have only heard or read about it within the last ten years. However, research and literature indicates that Ubuntu existed as an inherent cultural value system already for the past few centuries. Ubuntu originates as a result of socio-economic reasons; when African communities had to work together in order to survive. This implies that the

inception of Ubuntu was spontaneous. From this point on it has developed in the African context over decades, has shaped the culture and mirrors a heritage full of traditions, values, norms and beliefs.

Broodryk (2002) argues that Ubuntu originated from a communal lifestyle. Traditionally, African communities lived together and shared symbiotic relationships with each other, in other words sharing basic needs such as shelter, food and water. Broodryk (2002) and Mbigi and Maree (1995) share the common belief that the origin of Ubuntu lies in communities which were underprivileged, poor and could not survive on individual efforts alone.

3.3   The meaning of Ubuntu

A direct English translation of the word Ubuntu is humanity or humaneness. This is why the meaning and the uniqueness of Ubuntu need not be difficult to understand and appreciate for non-Africans because similar morally guiding values already exist in other cultures around the world. Ubuntu is a Nguni term which expresses the interconnectedness amongst human beings and is wonderfully described in the Xhosa proverb "Umuntu ngumuntu ngabanye abanutu", which means "I am because we are" or "a person is a person because of other people" (Mbigi, 1997. p. 2). This proverb illustrates how an African is anchored within a community and connected to the members of this community.

To truly and fully understand the meaning of Ubuntu, the prefix ubu- can be isolated from the root -ntu. Ubu means the being is enclosed and -ntu is the ancestor who created human beings and the path of life (Broodryk, 2002). In the African context enclosed does not delineate being "trapped in"; instead it implies, inclusion within a community. The meaning of Ubuntu is two-dimensional. On the one hand, it captures the "the art of being human; virtue; it involves indigenous patterns of thought and the achievement of humanness. It recognizes the oneness of humanity through interconnectedness, and interdependence of all creation" (Goduka and Swandener, 1999, p. 37). This explanation provided by Goduka and Swandener (1999) indicates that African communities are inclusivistically oriented.

On the other hand, Ubuntu has a deeply spiritual meaning because of the role that ancestors play in the life of an African (Louw, 1995). According to religious African beliefs, ancestors "dwell" in the spiritual or sacred world and light the path of life, survival, health and the way forward. It is for this reason that Africans spend much of their time connecting with and

praising their ancestors through the practice of traditional rituals and ceremonies. This close connection with the spiritual world allows Africans to live in harmony and create balanced relationships with each other. However, in reality it would seem that the close connection and balanced relationships which Africans are supposed to possess have faded away. Africans no longer display that close connection with fellow Africans and other members of society; violence in all its ugly manifestations have come to characterise life in the townships and squatter camps. It would seem that the social evils of urban life could not be contained by the social values and ideals of Ubuntu.

However, from as early as childhood, Africans learn that as human beings we are one. This philosophy of oneness is a reality for the traditional African people because of the following reasons: (1) as human beings, we possess a biological relatedness; this implies that we all originate from the same ancestral stock and, we are all closer to one another than we are inclined to believe, (2) as human beings, we all share the desire to want spiritual knowledge, and (3) as human beings, we all have the same destiny, a common humanity, therefore we have to recognise our oneness and work towards our common destiny (Goduka and Swandener, 1999).

Africans are socialised within a culture which promotes the ideologies of communality, collectivism, human unity and pluralism. Due to the way in which traditional Africans are socialised, the above mentioned ideologies start to develop as a philosophical thought in the mind of an African person and operate when an African interacts with other people, when they think, feel, learn, and talk (Goduka and Swandener, 1999). Through this philosophical thought, a collective psyche develops which allows Africans to see themselves as the one side of a coin and his neighbour as the other side. Thus, to an African Ubuntu means a way of life through which one can realise the meaning of human relationships. Furthermore, Ubuntu is something that Africans live and practice daily and do not only talk about (Edwards, Makunga, Ngcobo, Dhlomo, 2004). Africans believe in the meaning of Ubuntu and are therefore able to think with their heart when interacting with other people. With thoughts that come from the heart Africans are able to live and act the principles Ubuntu.

The meaning of Ubuntu becomes even clearer when its key social values are highlighted. These core values are: survival, solidarity, compassion, respect, dignity, sharing, communalism, and love. These values of Ubuntu have been passed down from generation to generation and carefully woven into the African fabric of life. Five of these values will be explained in-depth using Mbigi's collective fingers theory later on (Section 3.4). These social

values of Ubuntu enable Africans to create and maintain quality human relationships, especially since their meaning in life depends on it. Therefore, it is easy to understand how Ubuntu has become a way of life and why Ubuntu is "enormously valuable as an experience and concept because the meaning it conveys is at the heart of all human, helping relationships (Edwards, Makunga, Ngcobo, Dhlomo, 2004, p. 19).

A person is a very important entity in the African community. It is difficult for Africans to understand how European thinkers place humans on a scale, for example, from most to least valuable. This classification of humanity represents the European thinkers' one-dimensional interaction relationships (Goduka and Swandener, 1999). Africans believe that through connecting with others their own identity is awakened and they often display immense joy when they experience unity, such as toyi toyi, which is an archetypal South African war dance. This example of thinking, feeling and acting differently in the African and European world when it comes to valuing a person shows already a different collective and individual mind set and leads to the sociological categories of individualism and collectivism, which can help to understand the meaning of Ubuntu.

3.4 Individualism versus Collectivism

According to Hofstede (2001), from a sociological point of view most cultures can be characterised by two categories, individualism or collectivism. These two categories of cultures are poles apart because of their characteristics. On the one hand, in individualistic cultures people are striving to be independent from other members in society. Interpersonal bonds are not of major concern within an individualistic culture. The achievement of goals is often self-directed; as a result remuneration is often related to individual outputs. Furthermore, competition plays a major role in these societies. There are many societies which can be classified as being individualistic, for example the United States of America (U.S.A.) or many of the western European countries like Great Britain, the Netherlands or Germany (Hofstede, 2001).

In collectivistic cultures on the other hand, members of the community are dependent on each other. Behaviour is primarily directed towards maintaining a communal way of life. Societies in Africa and some parts of Asia are considered to be collectivistic because they have the tendency to emphasise working in groups or families (Hofstede, 2001). Traditional African communities were founded on collective principles. They lived together as large families,

tribes or clans. They relied on each other for basic needs such as food, water and shelter. As a result, they became reliant or dependent on each other and the socio-cultural phenomenon collectivism emerged amongst the African people.

According to Myers (1999) the following differences exist between individualistic and collectivistic cultures:

- The nature of the self: In individualistic cultures individuals are independent from other members of society. However, in collectivistic cultures individuals are dependent on other members of society.
- The achievement of goals: In individualistic cultures priority is given to individual goals whilst in collectivistic cultures priority is given to group goals.
- Relationships: Individualistic cultures usually place much emphasis on non communal relationships. In collectivistic cultures emphasis is placed on communal relationships.

Despite these differences both these social models are passed on within the societies and affect all sectors of life, not only the economic sector but also the cultural and educational sectors.

In the African communities, much emphasis is placed on the collective human value within the community as opposed to the individual value which can be found in individualistic societies. This collective way of life is enhanced through practicing Ubuntu. According to Broodryk (2002, p. 69) "in Africa cooperation is preferred to competition, not because people do not compete, but because it is believed that institutions are better served by independence in a co-operative spirit".

The collective nature of African communities is also expressed in the already described Xhosa proverb: "I am because we are" or "a person is a person because of other people". In this context, the collective "we" plays a bigger role than the individualistic "I". "Collectivism signifies a distinctly African way of life and reveals the collective psyche of African people" (Edwards, Makunga, Ngcobo, Dhlomo, 2004, p. 19). This distinctly African way of life can be seen in acts that promote communality or the ideas of collectivism, for example, "If you have two cows, and the milk of the first cow is enough for your own consumption, Ubuntu expects you to donate the milk of the second cow to your underprivileged brother and sister" (Sisulu, as cited in Broodryk, 2002, p. 13).

However, African communities have not always acted with a collective psyche. Historically, there are few indications that clans have not been treating each other with the same considerations. Today, bloody tribal conflicts still occur in areas of the rural Kwa-Zulu Natal. For example, Dududu, a large village on the south coast of Kwa-Zulu Natal, has been plagued by tribal conflicts which are attributed to a Zulu tribal boundary dispute between the Dumisa clan and Zembeni clan. Initially, the boundary change resulted in the Dumisa clan losing possession of the boundary to the Zembeni clan. The Dumisa clan has never given up in their efforts to reverse this change and so conflict developed between these two clans, which resulted in outbreaks of bloody violence (Goodenough, 1999).

According to Mangaliso (2001) in spite of this, African communities have been categorised as possessing the following characteristics:

(a) Self-governance: African communities usually manage their own affairs.

(b) Principle of inclusivity: Each individual is included directly or indirectly in the attempts to ensure the communities' survival.

(c) Kinship (Closeness): Most Africans believe that they are connected directly through blood or indirectly through affinity.

(d) Co-operative approach: A sense of togetherness is better than no co-operation.

These characteristics show already, that certain values are underlying African societies. These values are illustrated by Mbigi's collective finger's theory.

3.5 Collective fingers theory

Based on the collective African way of life, Mbigi has extracted five key social values of Ubuntu to create a conceptual framework, the collective finger's theory. 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 and Maree, 1995, p. 110). 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, which are necessary to form and maintain a collective culture.

Mbigi (1997) argues that these five fingers are survival, solidarity spirit, compassion, respect, and dignity, as shown below.
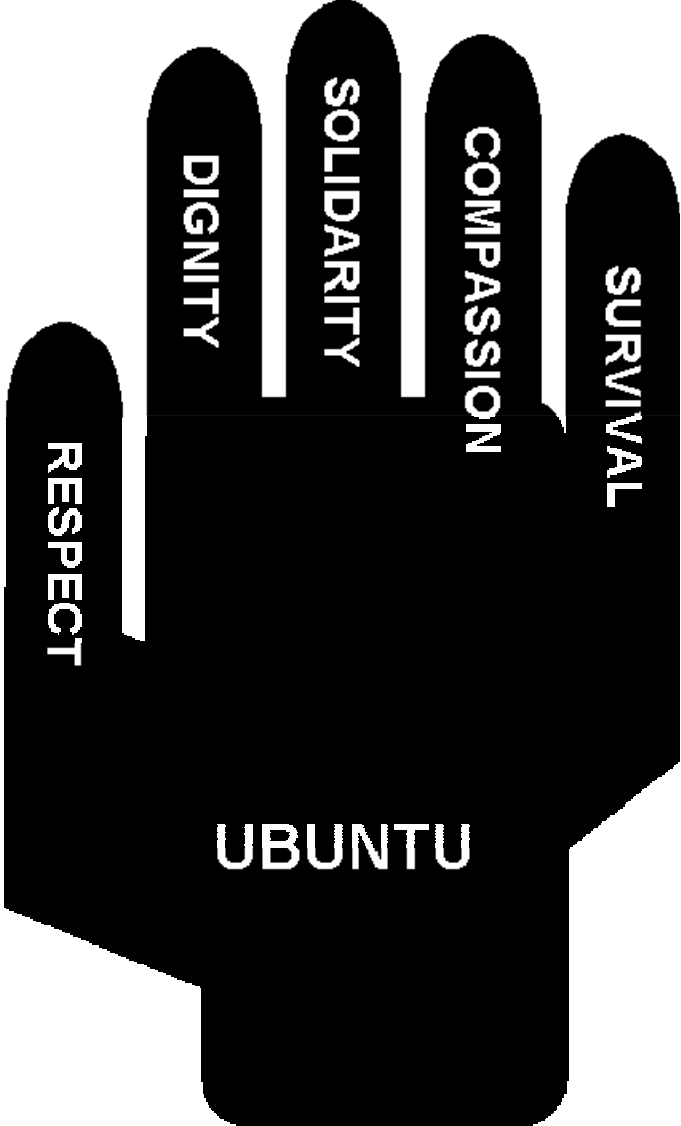

Figure 3.1: Model depicting Mbigi's five fingers theory
            Adopted from Mbigi (1997, p. 111)

These values have always been part and parcel of the African culture. 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 interact with each other (Broodryk, 2002). For the purposes of this study, respect and dignity were fused into one dimension. In the following sections, these social values will be discussed in their original meaning.

3.5.1 Survival

At the heart of Ubuntu is survival. Survival can be described as the ability to live and exist in spite of difficulties. The African continent is known for its drastic weather conditions, geographical disparities and poverty. Basic resources such as fresh water and food are naturally scarce. Furthermore, South Africa has a long history of ethnic wars, racial segregation, and political organisation along racial lines.

It was especially during the Apartheid years from 1948 to 1994 that many of the African communities became marginalised. The already scarce supply of resources such as food, housing, education and water was neglected. The limited resources, the poverty and the oppression made survival become the biggest need amongst the African communities. Despite their differences and confrontations African communities realised that survival could only be achieved through reliance on each other.
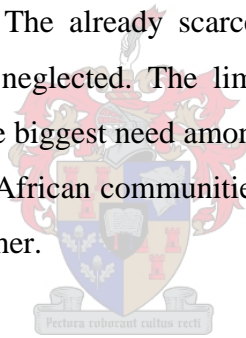
The African people learnt how to survive through "brotherly" care and not individual self-reliance. As a result, Africans developed a collective psyche and it is this psyche which allowed and still allows them to pool their resources, preserve and create the African communities. The period of struggle was a time to display personal responsibility, accountability, sacrifice, suffering and a spirit of service towards survival of the community (Mbigi and Maree, 1995).

In order to address their survival issues, Africans found ways of increasing their capacity through collectivism and collaboration. Through this collective and collaborative spirit, Africans developed a shared will to survive. It is through the need for survival that Africans have developed a collective identity and unity.

Today, in South Africa this kind of collective and unified tradition can still be observed amongst some African communities like the townships and squatter camps where

accommodation, food, water and other resources are still shared. Many African communities during the times of struggle were built on co-operation and collaboration thus an African is socialised to think in collective and collaborative ways (Mbigi and Maree, 1995).

3.5.2 Solidarity spirit

Very closely related to survival is solidarity spirit because a spirit of solidarity was created through the combined efforts of each individual for the survival of their community. The Ubuntu value solidarity spirit can best be described with the following metaphor: One finger can not crush a grain of wheat on its own; it needs the help of the other four fingers (Mbigi, 1997). The meaning behind this metaphor is that difficult goals and tasks can only be accomplished collectively.

An example of a working community based on solidarity spirit is the Kibbutz in Israel. The Kibbutz was founded by the combined effort of each individual. As a result, today the Kibbutz is known to many because of its non-individualistic value system which is based on the principles of mutual assistance, joint ownership of property and the voluntary participation of each member.

Similarly, African communities also share this non-individualistic value system. From as early as childhood, Africans are socialised to undertake the needs of the community thus 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, 2003a, p. 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. This results in feelings of pride and responsibility for the community. The status of a person in an African community is once again expressed by the meaning of Ubuntu: "I am because we are". The solidarity spirit of Ubuntu can be seen as the opposite of selfishness, competitiveness and hostility.

The bonds of solidarity, which to an African consist of interpersonal, biological and non-biological bonds are created and maintained by spiritual values. Solidarity spirit permeates every aspect of an Africans life and is collectively expressed through singing, effort in work, initiation and war rites, worship, traditional dancing, hymns, story telling, body painting, celebrations, hunting, rituals and family life.

To Africans, practicing the social values of Ubuntu enables them to be part of a culture which embraces humanity, common understanding, unconditional support and a sense of unity. In African communities spirit of solidarity is harnessed through collective works such as:

- Nhimbe - a family may call for help from other villagers and provide beer and food
- Jangano - two or more families decide to work in other's fields based on mutual trust
- Jakwara - collective thrashing of grain
- Mazoro - the villagers take turn to look after cattle, goats and sheep (Mbigi, 1997, p. 4).

Through these collective works and the belief in solidarity, Africans develop intense feelings of communalism and unity. It is easy to see that within the African people the spirit of solidarity is created through affectionate bonds that exist amongst the members of the community.

3.5.3 Compassion

Compassion is another key social value of Ubuntu. Compassion is a human quality of understanding others' dilemmas and wanting to help them. However, in the African milieu compassion is the reaching out to others and practising humanism so that relationships and friendships can be formed (Broodryk, 2002). The underlying belief amongst Africans is that all human beings are interconnected and share a common and communal responsibility for each other. Therefore, the social value compassion is important in the African culture and to an African.

From an early age, Africans learn that they are interconnected to each other and that sharing and giving is the only way one can receive. They believe, that they belong to a bigger community and that acts of compassion create and maintain this interconnectedness between human beings. This is why most Africans are willing to help members within and out of their community. "Ukwenana" is an act practiced by most Africans and it entails giving unselfishly without expecting anything in return (Nussbaum, 2003a). Mahala ("for free") is another act of compassion practiced which means the sharing of food, shelter and other commodities for free

and not expecting anything material in turn. It is evident that from such acts of giving intense feelings of comradeship develop in the African communities.

Through acts of compassion Africans have created a foundation on which a culture of sharing and caring is built. These acts of compassion highlight the warm and expansive nature of the community. One of the ways of how Africans maintain quality human relationships is by simply reaching out and helping each other. 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 and Africans display compassion towards all aspects of life. To an outsider it shows the interconnectedness between members of an African community. For an African, these compassionate acts show a kind love, which is an important part of communal lifestyle. But to an observer, interconnectedness is a bond of the past, especially since township violence and tribal clashes still exist.

Africans view life, love and caring in a pluralist way. For Africans, love for another member in the community means that you do not search for good for yourself but also for others around you. This springs from the need to help another person. Some authors such as King (as cited in Goduka and Swandener, 1999) have argued that this expression of compassion within the African community can be equated to a term in the Greek philosophy referred to as "Agape". Agape can be described as disinterested love. It is love in a pluralistic manner, which does not stem from differences or qualities that people possess but rather it develops from the need to help others and be helped by others. It is important to note that compassion even becomes a person's desire (Broodryk, 2002). Compassion enables Africans to achieve meaning in life and maintain meaningful human relationships.

3.5.4 Respect and Dignity

Respect and dignity are considered as important values in most societies and cultures. For the African culture, it is even considered as one of the building blocks. In general, respect refers to an "objective, unbiased consideration and regard for rights, values, beliefs and property" (Respect, 2005). Respect can range from people exhibiting great respect towards each other to no respect at all. It has often been argued that only by showing respect to others one can gain the respect of others.

"Ukuhlonipha", meaning respect in the African language, 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 it brings forth and highlights a whole set of authoritarian and hierarchical relations that are found within an African culture. According to Broodryk (2002), respect within the African context is reflected in the following ways:

- The respect for authority within the society. Respect stipulates the authority that parents have over children, elders have over the younger people and tribal kings have over their tribes' men and women.

- The youth must respect the elders in the society especially in their last years before elders transcend into the spiritual world.

- The way in which Africans treat those that they come into contact with. Africans generally respect others regardless of another's position in the community or whether they are known or not; it is a state of mind for an African.

From the above mentioned ways, it is reasonable to assume that respect (1) is an essential value which Africans have to possess and exercise daily and (2) it allows for an interactive process to take place through which an African can achieve self respect and thus be dignified. Hence, respect is manifested in the way in which people conduct themselves around others, who are both familiar and unfamiliar. In addition, respect is one of the foundations on which the African culture is built and therefore it determines the life of an African.

A tradition within African cultures which is well respected is referred to as "lobola". Lobola is a marital custom in which an amount of money or cattle is given by the groom to the prospective in-laws for the hand of their daughter. In the African milieu, the tradition of lobola has become a central symbol of respect.

Closely related to respect is dignity. The Oxford dictionary (1988) delineates dignity to be a quality which earns or deserves respect. From childhood on, 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. Therefore, it is easy to understand how the value of dignity flows out of the value, respect.

Dignity is part of an African's daily life because Africans always take into consideration the human worth and interconnectedness of people. Africans are known for dignifying the aged

by allowing them to reside with families, the immediate and extended. As a result, elders continue to live in the community and impart their wisdom onto the younger generations. According to African traditions, the death of a married man is dignified by his younger brother who is expected to take over the responsibilities of his deceased brother (Broodryk, 2002). These responsibilities include cohabiting with the widow and producing children with her, thus the lineage of the deceased brother is continued.

These descriptions show, that respect and dignity are central values which highlight a distinct African way of life. Together with survival, solidarity spirit and compassion these values constitute the African value system 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 when approaching the question, how to manage diverse teams in South Africa effectively.

CHAPTER 4: TEAM EFFECTIVENESS

Before examining the extent to which the African value system, Ubuntu, can have an impact on the management of diverse teams, it is necessary to have a closer look at the mechanisms of teamwork and to describe the characteristics of an effective team.

4.1 What is teamwork?

When writing about the effectiveness of teams, it is pivotal to begin with a definition of teams. A team can be described as "people doing something together" (Robbins and Finley (2000, p. 17). Building from this idea, Thompson (2000, p. 2) defines a team as "a group of people who are interdependent with respect to information, resources, and skills and who seek to combine their efforts to achieve a common goal".

In the language of the sociologists a team consists of two or more members, who are arranged in a hierarchical leadership structure, who work towards a common goal, who share common values and norms and who are aware of their group identity. This is what makes a team different from a collective that is merely a number of people grouped together on the basis decided by an observer.

The concept of a team can be difficult to understand especially because some organisations arrange their workforce into groups of people who work together and interact on a daily basis but this type of work arrangement is not a team, according to the above mentioned definitions.

Teamwork is "work done by a team, as distinguished from that done by personal labour. It is work done by a number of associates, usually each doing a clearly defined portion, but all subordinating personal prominence to the efficiency of the whole" (Teamwork, 2005). Thus, teamwork implies that individuals are synergising their knowledge, skills and abilities in order to reach a common goal.

However, Hayes (1997, p. 2) argues that "team working is all about passing responsibility over to working teams, so that they can get on with what they have to do without continually having to refer to higher levels in their organisation". The basic premise of literature on teamwork is that the individuals within the team are consistently striving to achieve common goals and that individual contributions cannot be as good as working together in a team.

Teamwork can be advantageous because it releases group synergy so that the combined effort of each individual contributes to the team's goals as opposed to individual competitive goals. Working in teams provides individuals with a sense of belonging to a bigger picture and being valued, because their ideas are incorporated in the work of the team. According to Hayes (1997) teams encourage individuals to adopt a more professional approach and take responsibilities more seriously.

Teamwork can be disadvantageous where a team is given excessive amounts of decision-making power. Individuals in the team can use this power to make decisions on their own, which can cause serious organisational damage. Furthermore, certain members in the team can be engrossed in their own success and self-empowerment which can result in competition amongst team members. Despite all these possible disadvantages, organisations still put more and more emphasis on teams due to the various reasons as explained in the next section.

4.2 Importance of teams

Over the past few decades, organisations' philosophies towards teams have progressed dramatically and the organisations have even become dependent on teams. They are consistently embracing the idea of teams for the following reasons:

(a) The environment, the organisations themselves, and the tasks they perform have become more complex. As a result, organisations have adopted a team-based approach and therefore require their employees to work together in teams so that their individual specialised knowledge and expertise can be combined to overcome complex tasks. "Teams do work that ordinary workgroups can't do. When a task is multifunctional in nature, no single person or crew of functionaries can compete with a team of versatile specialists. There is just too much to know for one person or one discipline to know it all and do it all" (Robbins and Finley, 2000, p. 18).

This can be seen in the example of Chrysler. "After Lee Iacocca took over Chrysler Corporation the company changed its approach to product development. According to Iacocca, when a company like Chrysler produces a range of complex and technical sophisticated products, getting the differential functional support groups to co-operate and coordinate their activities to arrive at the final product design is a nightmare" (Jones, 2001, p. 111). Iacocca was determined to change the situation and they

implemented "platform teams" for the four main product groups (large car, small car, minivan, and Jeep/truck). The "platform team" concept was successful at Chrysler. Due to the success of these "platform teams", Chrysler re-organised the product development operations into product-oriented teams. Chrysler's new team based structure resulted in cost reduction trends, higher quality and faster development time.

(b) There is an increase in competition. Markets have changed dramatically and shifted from a regional to a global perspective. Only a few very large companies will remain key role players in the world market and face big challenges to maintain their competitive advantages. This is one more reason why organisations require their employees to work together in order to increase productivity. According to Robbins and Finley (2000, p. 17) "teams are closer to the action and closer to the customer than the old bureaucracy could be".

(c) The advent of computer technology has changed work processes. New technology is another driving force for organisations deciding to restructure towards teams. The computer age offers organisations many new ways on how to add value to the customer via technology. Therefore, teams enable organisations to combine the specialised knowledge of each team member in order to remain competitive within the computer era. Furthermore, teams have enormous potential. Research indicates that organisations, which have a team based approach experience far more extensive results than one could have predicted (Hayes, 1997).

Organisations have realised that in order to compete in the fast paced business world, teams are an important and excellent alternative to the old fashioned organisational models. However, it is important to note that even though teams can be a reason for organisational success, the mere presence of teams does not ensure organisational success. Therefore, it makes sense to have a closer look at some of the characteristics, which describe an effective team.

4.3 Characteristics of effective teams

In the following section the four key characteristics for effective teams will be described, which also allows for a closer look at the mechanisms of how teams function in daily work life.

4.3.1 Knowledge, Skills and Abilities

Given the fact that a team consists of different individuals, the knowledge, the skills and the abilities of each team member play an important role. The literature usually refers to knowledge, skills and abilities as K.S.A's. On the one hand K.S.A's are qualities or traits which a person possesses and contributes to a team. On the other hand, K.S.A's describe the requirements needed by individuals to successfully perform their job. Knowledge, skills and abilities will each be explained individually.

Knowledge may be described as an organised body of information, which is usually factual or procedural in nature. A person as a result of his or her education and/or former work experience can possess knowledge. Team members can tap into their individual knowledge base and then combine their knowledge in order to accomplish complex tasks. Therefore, a lack of knowledge amongst team members can be a barrier to the team's success and accomplishment of complex tasks.
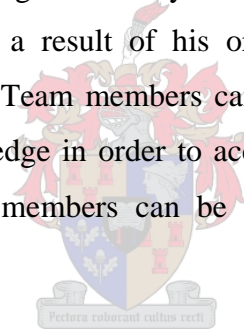
Skills can be described as the proficiency to manipulate tasks. Today, organisations require a lot more from their employees than they did in previous years, especially when individuals are required to work in a team. These requirements include certain skills like problem solving, communication, collaboration, interpersonal, social and time management skills.

Even though the above mentioned skills are required, Katzenbach and Smith (as cited in Hayes, 1997, p. 51) argue that the following three skills are pivotal for ensuring that a team has the appropriate balance of skills when performing tasks:

Firstly, expertise skills can be described as the type of skills that a team requires in order to effectively start and finish a task. Secondly, there are problem solving and decision-making skills. When faced with a problem, it is easier to identify the problem than to solve the problem. Teams need to be able to analyse the nature of a problem, evaluate the options and make a decision on how to solve the problem effectively. Thirdly, interpersonal and

interaction skills can be described as the ability of team members to communicate effectively with one another in times of conflict and problem solving. It is important to note that gaps in these skills can be barriers to teamwork.

Abilities can be defined as the power to perform a task. This includes the mental competence to structure one's own work into tasks as well as the physical ability to fulfil the task and to handle stress. With regard to teams, it is important that each team member possesses the abilities required to perform the task, especially when the effectiveness of the team is dependent on the work of all the team members.

According to Casikta, Bamber, Sharp and Belohoubek (2001) organisations have realised that a successful team's performance results in higher levels of productivity if the individuals' K.S.A's are combined than what would be achieved by many employees working independently. Team members may be called upon to utilise their unique K.S.A's in order to lead the team forward and to ensure the success of the team. The very nature of a successful team requires its members to jointly overcome problems and accomplish their tasks. Therefore, K.S.A's should be complementary in nature. It is evident that K.S.A's are valuable especially when a team has to complete complex tasks. In addition, an increase of relevant K.S.A's into the team is always worthwhile.
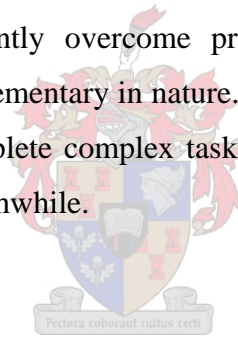
4.3.2 Cohesion

During the 1950s and 1960s the group-level phenomenon, cohesion, was a central topic in social psychology. Today, it still remains a central topic in social psychology and has become a remarkable phenomenon in the business environment. Yukl (2002, p. 327) defines cohesion as "the amount of mutual affection among members and attraction to the group". He adds that cohesiveness can be a mixed blessing. Robbins (1999, p. 237) argues that cohesion is "the degree to which members are attracted to each other and are motivated to stay in the group".

It has often been argued that a high degree of cohesiveness culminates into certain characteristics which team members possess, such as, high degrees of agreeableness, motivation, loyalty and commitment towards the team. For Wheelan (1999) the following are also characteristics which such team members could possess; these are an increase in conformity amongst team members, increased group influence and increased group interaction and co-operation.

It is important to understand that teams which are cohesive in nature tend to be more consistent in their levels of productivity and behaviour because team members accept each other's differences. Furthermore, team members realise that the reason why they are in a team is because of their unique K.S.A's. It follows from the literature that cohesion is a characteristic describing an effective team. Thus, teams that are highly cohesive have a greater chance of being successful.

Organisations world-wide are embracing cohesion. For example, organisations in Japan have recognised cohesion and team effectiveness as important factors in working life. Therefore, the development of cohesion amongst employees is seen as a primary responsibility for Japanese managers (Hayes, 1997).

It is evident that cohesion is an important characteristic describing team effectiveness. However, teams can often run the risk of becoming victims of their own cohesiveness. According to Janis (1972) high levels of cohesion cause a social phenomenon called groupthink. Groupthink refers to "a mode of thinking that people engage in when they are deeply involved in a cohesive in-group, when the members' striving for unanimity override their motivation to realistically appraise alternative courses of action" (Janis, 1972, p. 9). Janis (1972) listed eight symptoms of groupthink. These include:

- The illusion of invulnerability: groups tend to believe that they are invulnerable to risks and dangers that arise due to their decisions.
- Collective efforts to rationalise: group members become close minded and spend most of the time explaining and justifying their decisions instead of reflecting and re-thinking decisions.
- An unquestioned belief in the group's inherent morality: group members tend to assume the morality of the group, as a result ethical and moral issues are ignored.
- Stereotyped views of the enemy leader: group members assume that their opponents are too evil to negotiate with or too stupid and weak to defend him or her self.
- Direct pressure: group members reject negative views and doubts from other non-conformists.
- Self-censorship: group members avoid giving tempered opinions because there is a pressure to conform within the group.

- The illusion of unanimity: consensus in the group creates a climate of illusion and facilitates in confirming the groups decisions.
- The emergence of self appointed mind-guards: in order to maintain conformity some members in the group tend to with-hold information from the group.

In a groupthink situation each member tries to conform to his or her opinions as to what they believe is the group norm. This kind of concurrence seeking tendency leads to the group making decisions which the individual members might consider to be irrational decisions. Besides this problem of groupthink, cohesion still can be seen as an important characteristic of an effective team.

4.3.3 Shared Vision

Before defining and explaining shared vision, it is necessary to define and explain a vision. "A vision, in essence follows from a mission statement. As the mission statement usually describes the purpose of the organisation in terms of the type of activities to be performed for constituents or customers. A vision is concerned with what these activities mean to people" (Yukl, 2002, p. 284). For Robbins and Finley (2000, p. 115) a vision "is not really words at all. It is a burning thought, and it exists solely in the heads (and hearts) of the team". A vision is one of the main features of a team's existence.
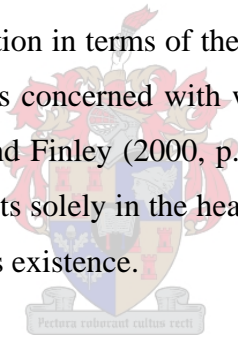
Just as a vision helps an organisation to develop a purpose, similarly a vision helps team members to establish a purpose i.e. how the team's collaboration leads to organisational excellence (Sundstrom, 1999). In order for a vision to be successful, it needs to inform others about the activities in which the organisation is engaged in as well as indicate why it is worthwhile and exciting to strive towards this vision. In addition, the vision must appeal to the personal objectives of each team member and provide them with the opportunity to make a difference. The vision then becomes a powerful one. Robbins and Finley (2000) argue that a vision in a team is the thing that the team exists to do and without a vision there is no point to a team because the vision defines the common goal which is a salient characteristic of group behaviour.

A vision by itself is not enough. It needs to be shared and communicated to all of the team members (Van der Colff, 2001). According to Senge (1990, p. 206) "a shared vision is not an idea. It is not even an important idea such as freedom. It is rather, a force in people's hearts, a

force of impressive power". A vision that is shared instils a sense of commitment, belief and teamwork amongst team members because it mirrors team member's personal goals. A shared vision is an initiating factor which increases the ability of team members to perform at optimal levels.

It can be argued that a team which has a shared vision, experiences numerous advantages. Firstly, the team is able to provide solutions to problems faster because all the team members share the same vision. Secondly, the team is able to measure its success towards the organisation's standards (Robbins and Finley, 2000). Lastly, teams that have a shared vision can be more productive and confident because all the team members strive towards one common goal.

It is evident from the literature that a shared vision is an important characteristic describing team effectiveness because team members often stand for the values that lie behind the vision.
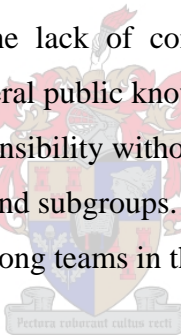
4.3.4 Mutual Trust

Through daily interaction, most people have encountered a situation of trust. Without trust the efficiency of human interactions would no longer exist (Buskens and Raub, 2002). Robbins (1999, p. 336) defines trust as a "positive expectation that another will not - through words, actions or decisions act opportunistically - at one's detriment". Woodcock (1989, p. 80) agrees with Robbins and adds that trust is "a belief that words will be translated into actions and others will take your interest".

Even when working in teams, individuals have to display their trust towards each other. This mutual trust becomes a foundation upon which the team members can collaborate their efforts. 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). No team can reach its highest potential without a high formalisation of mutual trust. According to McFarlin, Coster and Mogale-Pretorius (1999), it is mutual trust that acts to eliminate uncertainty and ambiguity amongst team members. When mutual trust exists in a team, then team members are more willing to go through challenges. In addition when each team member sees a balance between what he or she puts into the team and what other team members put into the team, then the level of mutual trust is likely to increase.

It is evident that trust and more specifically mutual trust is a pivotal characteristic which ensures that teams are effective. The question arises, how can a culture of mutual trust be created and maintained in a team? In order to create mutual trust, the following behaviours which can break down the trust in a team should be avoided by team members and management. According to Harrington-Mackin (1994, p. 84) these behaviours are:

- Team members fail to deliver on promises or complete assignments or make empty promises.
- Team members have hidden expectations about what will or won't be achieved.
- Members talk about each other outside meetings.
- Members do not surface problems when they occur but instead collect injustices.
- Management and others give the team a reward that has no value to some team members.
- Team members have hidden agendas that involve control and manipulation.
- Members experience the lack of communication, for example finding out something after the general public knows.
- Members delegate responsibility without authority.
- Members form cliques and subgroups.
- There is competition among teams in the same organisation.

In contradiction to the above mentioned behaviours, it can be argued that team members, who show mutual trust for each other, create a positive climate, which in turn leads to an effective team. It is evident that trust and more specifically mutual trust is a pivotal characteristic to ensure team effectiveness.

4.4 Difficulties in cultural diverse teams

Due to the reasons mentioned in section 2.3, organisations have to find new ways on how to manage their diverse workforce. It is an on-going challenge for managers and team leaders to understand the different existing cultures and to integrate individuals from different cultural backgrounds into teams. According to Melles (1999), the level of flexibility, communication skills and hands-on management required often goes above and beyond what they are accustomed to.

Managers and team leaders experience the following difficulties when attempting to integrate people from different cultural backgrounds in a team:

(a) Language Barriers: Language differences are an obvious obstacle to effective communication. Language difficulties can be viewed as a key factor because it can create many misunderstandings in cultural diverse teams. English is the common language in the business world; however English is not the mother tongue of most people. This implies that non-native speakers are discussing and negotiating in their second or third language, therefore the risk of misunderstanding is much higher (Weatherley, 2004).

(b) Educational backgrounds: As a result of different educational qualifications that exist in different parts of the world and also within a country, difficulties can arise when trying to assess the level of skills and competencies of team members.

(c) Status and hierarchy: According to Weatherley (2004), in some cultures status and hierarchy are very important and can lead to different levels of empowerment. In some African cultures, for example women have a lower status in the village in comparison to the men.

(d) Decision-making: In some cultures like in the African, decisions are made collectively while in other cultures such as the Russian culture, decisions are reached autocratically. Differences in the ways of decision-making can result in disagreements between team members and upset the process of uniting the team members.

(e) Trust: In the previous section, the importance of trust between team members was highlighted. A lack of trust is a frequently encountered difficulty in multi-cultural teams because various cultures differ when it comes to trust.

(f) Religious beliefs: Religious ceremonies differ from culture to culture. Religious beliefs can influence the productivity of the team, for example if team members are absent for their various religious holidays and other team members do not understand the importance of these holidays.

(g) Group behaviour: According to Melles (1999) the team could be divided into an in-group and an out-group, which can result in team members working separately outside team meetings.

(h) Stereotyped views of other cultures: Team member's views about other cultures can lead to comments or jokes about an individual's different habits, beliefs or manners of speaking.

Many teams in South Africa are multi-cultural; therefore they also face some of the difficulties which are mentioned above. These difficulties can result in the team facing the danger of (1) being ineffective, (2) loosing sight of goals, (3) missing deadlines, and (4) stalled projects (Melles, 1999). As organisational effectiveness and team effectiveness are closely related to each other, South African organisations in general face the danger of becoming ineffective due to a decrease in productivity and an increase in absenteeism and employee turnaround. At the same time, the organisational environment is also highly diverse and still undergoes structural changes.

In the face of these challenges, for South African organisations it would be wise to consider the African value system, Ubuntu, as a possible approach for managing diversity because these values already exist in the workplace. Certain questions arise like what kind of impact the Ubuntu value system can have on teams and how exactly it can help to manage diversity in everyday team situation. The following chapter will address these questions.
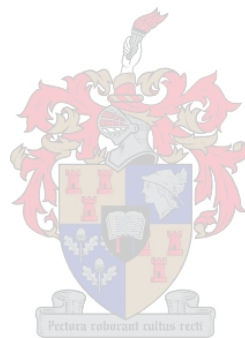
CHAPTER 5: THE IMPACT OF THE SOCIAL VALUES OF UBUNTU ON TEAMS

In the following chapter, the author will describe how the values of Ubuntu are linked to the characteristics of effective teams; how a values-based leadership style can be followed to implement the values in a team. It also includes a theoretical model derived from research and literature which illustrates the impact of the social values of Ubuntu on specific characteristics of effective teams and the role of the values-based leader.

The difficulties that South African organisations face make it essential to find new ways of managing diversity. Management needs to develop new and innovative ways, such as the instilling of values in order to overcome difficulties. Booysens (2001) argues that there is no doubt that an Afro-centric management approach is needed because it includes teamwork down to the grassroots level and encourages team members or followers to sacrifice their personal goals for those of the team. She goes on to argue that this style of management includes creative co-operation, open communication, teamwork and reciprocal moral obligations. As pointed out in the previous chapter "organisations have come to rely on the team based arrangements to improve quality, productivity, customer services and the experience of work for their employees" (Thompson, 2000, p. 3).
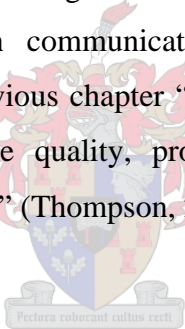
5.1 Theoretical impact of the social values of Ubuntu on team effectiveness

When examining the possible impact of Ubuntu on team effectiveness, it can be seen that relationships exist between certain values of Ubuntu and certain characteristics of effective teams. Therefore, in the following section these relationships will be described in-depth to explain the theoretical impact of Ubuntu more concretely.

5.1.1 The value of survival and the characteristic of K.S.A's

One of the main reasons why organisations have a team based approach is to improve its effectiveness. Because the effectiveness of an organisation depends on teams, it requires that each team performs at optimal levels. Organisations are consistently measuring the effectiveness of their teams through performance appraisals, key performance indicators (KPI's) or the balance score card, to list a few. Teams face the danger of being "dismantled"

when their performance does not contribute to the organisations effectiveness. In order to meet organisational goals, team members have to consistently strive towards performing at optimal levels. In addition to performing at optimal levels, teams also have to compete with other teams, for example when various sales teams have similar targets and leaders of an organisation realise that one sales team is not performing at an optimal level. The survival of the non-performing team becomes the goal of the entire team.

However, daily challenges can hinder the productivity and performance of a team and therefore it becomes important that team members realise that cultural differences in the team can result in low performance. Because the organisation and management places much emphasis on the achievement of organisational goals, team members need to realise that the survival of the team (maintain high levels of productivity and effectiveness) can be achieved when all members pool their resources, such as their knowledge, skills and abilities (K.S.A's). According to Mangaliso (2001), the chances of a team surviving is higher when recognition is based on similarities, in other words common grounds, rather than on differences.

A team is not likely to function well until team members are able to get over their interpersonal differences and problems. If diverse teams are going to be successful they need to develop a tradition of working together on issues of survival (Mbigi and Maree, 1995). In the African communities, during their time of struggle, they all had a common ground, a common need, survival. It was this common need that lead to the fact that each member in the community was relying on one another's resources. According to Mbigi (1997) 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) then they would realise that the team's effectiveness can be 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. This culture will enable the team to be effective because every team member is working towards the same goals. Additionally, team members develop a collective psyche towards their team's effectiveness.

Mbigi (1997) further argues that team members have to realise that they all have to collaborate and tap into their K.S.A's in order to lead the team forward and ensure ultimate

survival of the team. Through this value of Ubuntu the leader will be able to bring together the different knowledge, skills and abilities (K.S.A's) of people in continued team efforts (Van der Colff, 2001). Van der Colff (2001) further argues that through this, teams will be able to develop a sense of mutual accountability and common goals.

5.1.2 The value of solidarity spirit and the characteristic of cohesion

From the need for survival another value develops which is solidarity spirit. Solidarity spirit can best be described by the already cited metaphor: one finger can not crush a grain of wheat on its own; it needs the help of the other four fingers. From this metaphor, it can be seen that the value solidarity spirit can increase the cohesion amongst team members. By instilling the value "solidarity spirit it is possible to build co-operation and competitive strategies by allowing teamwork to permeate the whole organisation" (Mbigi and Maree, 1995, p. 9). This Ubuntu value has the ability to create a bond between team members because it places much emphasis on the achievement of tasks collectively rather than individually. Once again this collective psyche is developed and enhanced amongst team members. When team members start to think about their identity as one, the spirit of solidarity is instilled and the level of cohesion is increased amongst them.

According to Mbigi and Maree (1995, p. 5) "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 sacrificed their personal goals for their community. For Mbigi (1997), continued attempts towards cohesive behaviour by team members eventually lead to an effective team that will be highly task orientated. In doing so, the actions of team members will be more pluralistic than individualistic.

Teams that develop a solidarity spirit tend to have an increased morale and community feeling which can become the basis for an effective team. In addition, teams that embrace solidarity spirit are more cohesive. According to Thompson (2000, p. 79) cohesive team members display the following behaviours:
   (a) They sit together,
   (b) Focus more attention on one another,
   (c) Show signs of mutual affection and,

(d) 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 loose their "I" mentality and it is replaced by the "We" mentality. For leaders, teams which have a spirit of solidarity can be managed easier. Because members of a cohesive team are more willing to participate in team activities, they display their loyalty towards the team, stay longer in the team and encourage others to join in (Brawley, Carron, and Widmeyer, as cited in Thompson, 2000).

Various studies have indicated that "some level of cohesion is a necessary requirement for the continuance of any team. Therefore, cohesion is a necessary condition of solidarity" (Willer, Borch and Willer, 2002, p. 67). Willer et al. (2002) go on further to argue that the higher the level of solidarity in a team, the higher the chances that team members will remain in the team. Thus solidarity can be sufficient for cohesion.

Research indicates that teams which accomplish tasks collectively have a higher possibility of being more productive and effective. When building the value of solidarity spirit the similarities of the group are focussed on instead of differences. Therefore, similarities strengthen team cohesion (Wheelan, 1999). According to Mbigi and Maree (1995) by fostering this solidarity spirit of Ubuntu the organisation can achieve high team cohesion and harness it for productive purposes.
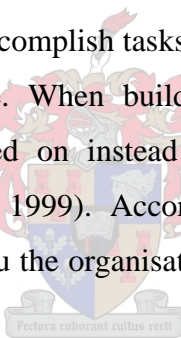
5.1.3 The value of compassion and the characteristic of shared vision

The value compassion is probably one of the most central social values of Ubuntu because Africans also showed compassion towards each other during times of struggle and it is this compassion which allowed Africans and their communities to survive. By instilling in team members the feelings of compassion this value can help to create a shared vision. According to Senge (1990) a vision emanates from team members personal vision which is derived from the power of an individual's deep caring for the vision. This deep caring can be equated to the social value compassion. Therefore, it is through compassion that team members can develop a shared vision. Instilling the value of compassion may be perceived as revolutionary by the conventionally minded European and American manager, but with this value, creating a shared vision amongst team members will be much easier in South African organisations.

Helpfulness towards others creates a climate of collegiality which is based on sharing and caring which again is compassion (Mangaliso, 2001). 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 a 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. The question arises, how does a team leader create a shared vision and maintain this vision within teams.

The willingness and commitment of team members towards a shared vision can be created and enhanced through the leader's (1) enrolment or free choice in implementing the shared vision, (2) steering away from traditional hierarchical organisational styles of creating a vision and remember that visions are still personal visions, (3) commitment towards making the shared vision a reality and, (4) inspiration of genuine enthusiasm by asking three critical questions, why do we exist?, what is the vision? and, how do we want to act in order to achieve our vision? (Senge, 1990).

With a value such as compassion the leader and team members can create a culture which strives towards creating a vision that is shared, which is usually difficult to achieve. All members will be directed to a shared vision because they see themselves as belonging to the same social network.
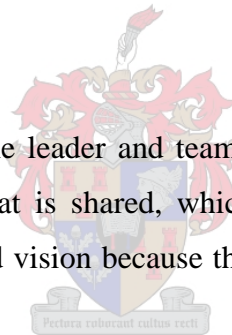
5.1.4 The values of respect and dignity and the characteristic of mutual trust

Respect and dignity are values which are not solely African 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 the cardinal social values in the collective fingers theory since it is only through respecting others and according them with dignity that one gains others' trust. Mbigi and Maree (1995, p. 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; relationships essential for high performance".

It can be seen that teams often fail to meet goals because of the lack of respect and dignity amongst team members. In addition, high levels of respect and dignity would essentially lead

to high levels of mutual trust, which eventually result in effective team characteristics and performance.

According to Thompson (2000, p. 82) "people who are similar to one another in beliefs, attitudes and interests tend to like each other more. It seems natural that we are attracted to those who are similar to us, and we are more likely to help and trust them". It follows that if team members have the similar value system or a common ground with each other, they will be able to trust each other. Therefore, by instilling the values respect and dignity, the leader raises the chances of increased trust within the team.

Team members that possess mutual trust for each other create a positive climate, which in turn leads to 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. "Trust without respect is like a sandwich without bread" (Robbins and Finley, 2000, p.164). Trust can not be requested in an employment contract, it is something which develops over time. The question arises how a culture of trust and more specifically mutual trust can be created in a team. One possible solution is to encourage team members to accord respect and dignity to each other.

In a diverse context, team members need to realise that other members in the team are not blank boards and that every individual in the team has their own perception about certain things and these different perceptions develop into opinions. No two people think the same. When asked to describe an elephant each person described something different, this shows that people have different perceptions even when looking at the same object or problem (Broodryk, 2002).

The most successful teams are made up of people with the biggest diversity of perceptions who first learn to respect and value the opinions of others (Robbins and Finley, 2000). Robbins and Finley (2000) build on this idea and argue that if one can not or does not respect someone, especially on your team, you will never be able to trust them. People are not born with *RESPECT* buttons that they can push, and be flooded with respect for others. Obviously, everyone deserves at least a basic level of respect and dignity, in order to develop mutual trust and finally an inclusive culture within the team or even the society. Therefore, the Ubuntu value system not only displays the importance of respect and dignity for team effectiveness

but also shows, that the old adage, respect is not given but earned, does not always describe the reality.

To summarise the above mentioned points, one might reason that a team committed to the social values of Ubuntu could have the following advantages:

- Sharing and hospitality, even in the face of hardship: A person cannot exist without a community.
- Commitment to social obligations and conformance with social expectations: This would include social solidarity and conformance with norms.
- High regard for consensus and compromise: Leaders rely on representatives of the people to assist them in making decisions that will be upheld.
- An obligation for all to participate in decision making, voice opinions and express dissension: Without an openness to do so, leaders would not be aware of the will of the people.
- Accessible hierarchies: People are encouraged to seek counsel.
- Deference to status that works both ways: Respect for leaders is reciprocated. Leaders do not place themselves on a different level to that of their followers. Senior persons show humility to those who are their juniors.

In general it can be seen that these social values of Ubuntu can have a positive impact on certain team characteristics and lead to team effectiveness. This leads to the question, how these values can be instilled in the team in order to enhance the management of diverse teams and to improve the team's effectiveness.

5.2 The increasing need for social values in leadership

There is an increasing need for a focus on values in leadership. "In recent years, the business world has experienced a disturbing decline in the expression of positive values by some of its leaders which, in turn, led to difficulties and even collapses of several significant companies (e.g. Enron, WorldCom, and HealthSouth)" (Stadtländer, 2005, p. 42). Leaders have failed to realise that the lack of a value system results in ineffectiveness of the team and ultimately the organisation. Leaders begin to experience difficulties when their values and the values of team members are not parallel. Unfortunately, leaders sometimes fail to incorporate a value system into the team and as a result the leader and team members strive towards different values. According to Bass, Burns and Yukl, (as cited in Engelbrecht, 2002, p. 589)

"differences in value systems may explain differences in leadership styles, decisions, goals and behaviour".

The performance of a team is always subjectively measured because the leader uses his or her set of values. This becomes a problem when the leaders' behaviours and values are different from those of the team members. Furthermore, discussing values is rarely done although it is important because each person has a certain set of values which are responsible for each individual's behaviour. Developing a climate which allows understanding, discussing and fostering values is the key to the success of individuals as well as teams (Stadtländer, 2005). A vibrant and liveable set of values provides the basis for forming and regenerating the team's effectiveness.

All these phenomena show that there is an increasing need in South Africa as well as in the rest of the world to make use of values in the management of people but more specifically teams. Therefore, the use of a values-based leadership will be beneficial for the organisations as "this practice of leadership reflects in part the character of current changes in the environment" (Fairholm, 1991, p.1).

5.3 The concept of values-based leadership

One possible approach as to how values in general and the Ubuntu social values in particular can be instilled in a team is by applying values-based leadership, which will be explained in detail. The concept of values-based leadership provides help to create a climate which nurtures values in a team. "Values-based leadership is not simply the style, how to, following some recipe, or even mastering "the vision thing". Instead, it is about ideas and values. It is about understanding the different and conflicting needs of followers, energising followers to pursue a goal that they had thought possible" (Kotelnikov, 2005). Therefore, values-based leadership is not based on structures but it rather provides a new way of thinking about the relationship between the leader and team members.

Values-based leadership is rooted in human nature and conduct. It is values-driven, change-orientated and a developmental style of leadership. The most fundamental characteristic is reliance on founding few values that celebrate the individual. The purpose of this style of leadership is to help team members to change and grow in order to become proactive contributors towards team effectiveness. This style of leadership seeks to make values the

centre of a team's priority because when a value system is shared, the team members become stronger, committed and more flexible.

Leaders who lead with this style of leadership have the ability to create a values-laden culture within the team. This culture leads to (1) equal participation in decision making, (2) supported risk taking, (3) confronted change, (4) develop a sense of community amongst team members, (5) convey passion and strong emotional conviction and (6) instil values which generate a sense of belonging and belief in the goals amongst team members (Kuczmarski and Kuczmarski, 1995).

Fairholm (1991) argues that a values-based leader deals with individuals, their development, their growth and their commitment to team values and results. He further argues that leaders which are values-driven base the team values on its members' values and not on the organisation's values. This does not mean that the values of the organisation are abandoned instead the team's values are initially identified and thereafter the organisational values are taken into consideration. It would be easy to assume that authors such as Fairholm (1991), Kuczmarski and Kuczmarski (1995) propose that values do not exist in the other styles of leadership, but this is not the case. All these authors are arguing that values-based leadership puts it all into practice and makes value creation a priority.

Values-based leadership "casts the leader as a value setter and spokesperson for those values and results held in common with group members" (Fairholm, 1991, p. 55). The leader becomes the "glue" which holds together the values and the team members because when the values of the leader are articulated then all team members coalesce towards an agreed-upon value system. An agreed-upon value system enables team members to accomplish tasks collectively rather than individually.

Creating a value system which all team members agree upon could be a difficult task in most South African organisations because of the existence of diverse teams. Each team member has different cultural contributions which may lead to contradictions. For example, certain values still can differ along lines of race. "Blacks see life in a different light, they listen in a different paradigm and as a result of this black South Africans do not feel at home in the work environment" (Schlechter and Maritz, 2001). Besides this, the values can be different depending on gender, age, upbringing and education.

In the wake of these issues, it would be wise for South African leaders to develop a values-based style of leading based on the social values of Ubuntu which were discussed earlier (in section 3.5). These values are not African values alone; they can also be seen as human values. For Van der Colff (2001), 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 which is appropriate for the diverse workforce in South Africa.

Research conducted by Sihna and Sihna (1995) indicates how leaders in Indian organisations have successfully created a synergetic work and team culture in their organisations. They achieved it through the introduction of a "master work value" and there after social values typical of the Indian society such as (1) collectivistic orientation, (2) social network, (3) preference for personalised relationship, (4) power play between affection and deference or respect. In India, the traditional view of work was either performed in the family or within the intercaste framework. However, colonisation by the British meant a different style of work which was characterised by values like hard work, competence, austerity, individuality and impersonality. These values were unknown to the Indian labour market. After independence, organisations in India began to create a value system based on social values that were Indian.

According to the research findings, the Indian employees become more involved with their jobs and less dependent on the leaders because they knew the values every one was striving towards, and the values which employees normally practiced at home they could practice at work. Therefore, the employees of these organisations could feel at home in their work environment.

5.4 Underlining principles

Aside from leading the team, a values-based leader also has other organisational responsibilities and tasks like the carrying out of policies and procedures, programmes to manage, etc. Out of all these responsibilities and tasks some take precedence over others. Fairholm (1991, p.73-80) refers to these responsibilities as principles and he identifies six principles underlining values-based leadership. These are:

(a) Principle one: The leader's role in the philosophy of values-based leadership is stakeholder development. The values-based leadership style has a development perspective because it allows the stakeholders, which includes the employees,

customers, suppliers, shareholders and others who have an interest in the organisation, to develop. The underlining assumption here is to allow shareholders to strive towards personal excellence, the education of employees towards their fields of interest and the creation of an environment which is conducive for high-quality service. This high-quality service according to Fairholm (1991) can only be achieved through trusting relationships between the leader and his or her team members. This trustee relationship requires the leader to think of his or her role from a value system perspective as opposed to a control system perspective. In addition, the leader should also be honestly caring for all team members. This caring and trusting approach allows for shareholders and the leader to achieve goals collectively. This style of leadership encourages the development of values because this energises and inspires followers towards unified work behaviour and allows for a high quality and a productive output.

(b) Principle two: The leader's role is to create a strategic vision that vitalises group potential. According to Fairholm (1991) a vision statement is the key mechanism through which a values-based leader can implement values. He describes a vision statement as being short, a statement which embodies the core values of the organisation. The values model of leadership includes the following five values: (1) respect for and the enhancement of the quality of life and protection of workers; (2) maximisation of the opportunities so that all have individual freedom and liberty to take independent action; (3) the happiness of self and others, (4) an environment valuing justice in interpersonal relationships and (5) a sense of team unity and social cohesion and mutual trust.

(c) Principle three: Leaders create a culture that supports the founding values and also highlights quality service and innovation. The leader is required to establish and maintain a culture that fosters a value system set by the team members. Through this culture of values excellence is achieved because team members are more focused on high-quality performance.

(d) Principle four: The personal skills in values-based leadership are a key success factor in individual one-to-one joint counselling relationships with followers. The leader and team members need to realise that their relationship is on a personal level and involves a lot of interaction. Therefore, they must see a melding of each other's personal values. Through understanding each team member's values, the leader is able to appreciate each individual and hence team members become valued by their leader. One possible method of learning a person's values is through what Fairholm

(1991) refers to as counselling which is the free association with team members and other stakeholders.

(e) Principle five: The values-based leadership style of follower development asks the leaders to be a teacher. Leaders have the responsibility of teaching team members how to develop a culture of innovation and values. The leader in essence should teach team members how to behave in accordance with the values set. For being an effective teacher, the leader needs to develop certain skills on how to teach the team.

(f) Principle six: The values-based leader has the dual goals of producing high performance and producing highly developed self-led followers.

Taking these principles into consideration, the experiences and the personality of a leader are vital factors for the successful implementation of the social values of Ubuntu in a team. In order to instil the values and develop the team and its members he or she also has to be able and willing to undergo development him/herself, as not all the above mentioned principles will be fully developed with every leader.

5.5 Concrete initiatives

The interesting question is, how exactly a values-based leader can guide the team towards the value system of Ubuntu in everyday work life. According to Kuczmarski and Kuczmarski (1995, p. 191) such a culture can be created through the following initiatives:

- Build personal relationships: The support of all team members is important, when a leader creates a culture of values. In order to gain this support the leader needs to build personal relationships with team members. Building relationships takes time, work and action. Therefore, before a leader invests time, work and action, he or she needs to have a desire to build a relationship with others. In a team setting, it is important that personal relationships are built because familiarity creates a climate of collegiality, in which team members are able to understand one another better and can work more effectively together. This climate of collegiality leads to team members being more effective in their job efforts. The building of personal relationships creates solidarity spirit amongst team members. Another reason why it is important for the leader to build relationships is that the goals of individual team members can be used as a platform on which the collective team goals can be built. Kuczmarski and Kuczmarski (1995) argue that the leader needs to

remain flexible and adaptive to evolving needs of the team. They go on further to argue that this is an engaging process and leaders must understand the team member's needs and help to satisfy them. By building personal relationships the leader also has an opportunity to learn the value systems of each team member.

- Know the personal goals of each group member: Each team member has a certain set of personal goals, which guides their behaviour and level of performance. It is for this reason that leaders need to uncover and understand the personal goals of team members. An understanding of team member's goals allows the leader to assist each member to achieve these goals.

- Have a feel for group members: The key to leadership effectiveness is having a feel for the team members. This means that leaders should know the strengths and weaknesses of each team member. However, team members also have to know what the leader's strengths and weaknesses are. This two-way understanding allows for the common understanding of each other in a team, which in turn results in higher levels of effectiveness in the team. Kuczmarski and Kuczmarski (1995) also highlight that leaders should have a feel for the team members because this kind of understanding allows for the potential of each team member to be maximised, which in turn leads to the team's overall potential being maximised.

- Allow for group conflicts: Conflict is a natural process within teams or groups therefore leaders should take cognisance of this fact and should refrain from being mediators. Team members should overcome their conflicts together because through the joint resolution of conflicts, team members will be able to utilise the team's values. The team members will realise that conflicts are barriers to effectiveness and the survival of the team is in jeopardy. By allowing team members to resolve conflicts on their own, the values-based leader gives members the opportunity to exercise the values of the team.

- Manage learning: In an organisational setting, leaders act as socratic teachers. This means that leaders are responsible for developing a learning environment which continuously draws information from the participating learners, keeping them informed and recognising their progress.

- Share responsibility: If a leader wants to develop a values-based culture within the team, the team's effectiveness will become a shared responsibility and not a matter of individual success or failure. In order to create a climate of shared

responsibility, team members need to be included in decision making, they need to be allowed to take collective responsibility for establishing the values of the team.

- Communicate two-ways: Communication is a vital key for developing a values-based culture in a team. Two-way communication instead of one-way is more effective; leaders have to ensure that when developing values team members always have the chance to voice their opinion. Hence, good communication is essential for a successful team.

- Link internal culture with external performance: A leader should provide team members with a link between the internal culture of the team and the external performance of the organisation. Team members need to be aware that their performance contributes to the overall success of the organisation. Therefore, if a team has a value system which is directed towards achieving the organisation's vision, mission, values and which its members are focussed on then the team members will feel a greater pride towards the organisation and the team.

- Display passion and support diversity: A values-based leader is one who is secure of him or her self and is comfortable with expressing emotions. Through the expression of emotions, passion develops. This passion will enable a values-based leader to motivate and appreciate everyone in the team and support diversity and pluralism.

These initiatives provide the values-based leader with concrete ways on how to guide the team towards a value system like Ubuntu. If the values already exist because there are Africans in the team or non-Africans who believe in these values then the leader can enhance the values through the same initiatives.

5.6 The impact of the social values of Ubuntu on team effectiveness in practice

As value systems underpins one's behaviour, the value system that a leader possesses underpins his or her leadership behaviour. Teams like leaders have tasks and responsibilities they have to accomplish collectively and values-based leadership provides team members with ways on how to regulate their behaviour collectively towards one common goal, which is effectiveness. The values of a team are reflected daily in decisions, policies, practices and

culture. Therefore, without a leader who else can bring the team members together to achieve a common goal?

Team members need to establish the social values of Ubuntu as a "group" set of values that every team member can buy into but at the same time acknowledging and appreciating the differences of each team member because these values can have a tremendous impact on effectiveness. These impacts can range from being positive, where the values of members are similar and therefore it results in stability and success for the organisation, to being negative, where a value discrepancy is perceived and there is a break down of loyalty, commitment and productivity amongst members (Overbeek, 2001). For Overbeek (2001), whether values are considered to be "good" or "bad" is irrelevant. Provided that all the members of the organisation share the same values, this can become the key to having positive impacts such as satisfied employees, productivity and stability.

The argument Overbeek (2001) is trying to put across is that the existence of a set of values or a value system is essential; especially one like Ubuntu, which is strongly and intrinsically held by all members of the organisation, as it will be able to drive decision-making, teamwork and this itself creates a positive impact. However, if a value system is not intrinsically held by all members or it is not developed from the cultural contributions of all members, there will be possible contradictions and this could have a negative impact. Although Overbeek is arguing the impact that a value system can have on organisational effectiveness and success, the same can be applied for the effectiveness of teams. For a team setting, the existence of Ubuntu as a shared value system implies that team members will be encouraged to strive towards the values outlined, and this could enhance the functioning. This in itself brings the team a step closer towards effectiveness because there is an increase in the level of team members' commitment, loyalty and satisfaction, which ultimately has a positive impact.

According to Clemmer (2005), teams which identify a value system and live its core values have huge pay-offs because of the following reasons:
- There's a sharp focal point and context for culture change or renewal.
- They shape organisational structure, define the use of power, and determine the degree of participation, shared leadership, or autonomy of teams.
- Teams are strengthened and collaboration is improved.
- Managers are less likely to contradict each other and confuse people in their organisations. Management teams can "sing from the same sheet of music" in

caring for the organisation's context and focusing everyone on the improvements that really matter.

- Everyone makes more consistent choices according to a shared hierarchy of values.

- There's a deeper source of spirit and passion renewal to draw from during continual change and constant improvement.

- People feel less helpless and more helpful, even if the organisation has been having performance problems. They feel they can better predict and influence what happens to them, their teams, and the organisations.

- People spend less time playing political games and guessing what the "real reasons" are for management actions. Everyone knows what to expect from each other and which behaviours are acceptable and which are not.

- Trust, tolerance, and forgiveness levels increase.

- Morale, pride and team identity is enhanced.

Conversely, a value system, which is not intrinsically held by all members, can have a negative impact because each team member is working towards different goals based on differing value systems. This can result in dissatisfaction, lack of productivity and commitment and lack of teamwork or spirit amongst team members. Therefore, teams need to have a value system because of its ability to create a sense of belonging amongst team members and influence their decisions, course of actions, level of satisfaction and overall effectiveness of the team. As shown above, the social values of Ubuntu can be such a value system which has a positive impact on team effectiveness.

As pointed out earlier in the chapter, the social values of Ubuntu are not only African values but also human values. This means that these values are not only applicable for Africans but rather all human beings. Therefore, leaders in the South African context and more specifically values-based leaders should experience very little difficulties in trying to introduce a value system based on the social values of Ubuntu. Research conducted by Nussbaum (2003b) identifies some South African companies such as the Dulux Paint Company and Cash Build who chose to introduce an Ubuntu based way of managing and experienced great success.

The task of the leader is to try and create a team culture which appreciates values. It is at this point that a values-based leader becomes so important because he or she can guide all team members towards a common value system. Overbeek (2001, p. 40) argues that leaders should

be able "to analyse the value systems of the members through observing their behaviour, and in the light of these analyses formulate strategies, plans and visions as well as the integration of the various value systems into a whole". At this stage "it may be tempting to believe that values-based leadership means nothing more nor less than being absolutely clear what is important and simply adhering to what is important" (CF leadership doctrine, 2005). However, it is more than that, values-based leadership would be able to create what authors such as Overbeek are proposing a leader should do, because a values-based leader has the ability to distinguish between values and consciously apply them.

This shows once again, that the leadership style is the critical success factor for instilling the social values of Ubuntu in a team. If the leader follows a values-based leadership style, the social values of Ubuntu can be instilled in a team and create a positive impact on the team effectiveness.
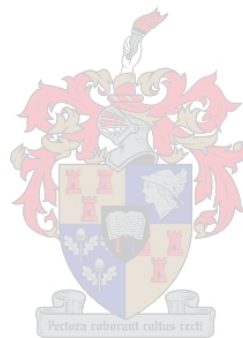
5.7 Theoretical model

The model below has been conceptualised based on the information derived from the literature and the research. This model is a general model, which depicts how the values of Ubuntu can have a positive impact on the four team characteristics, which are significant for team effectiveness. The aim behind the model was to illustrate how the study fits in with current leadership practices, ideas, methods and models. Therefore, the model also depicts the role of a values-based leadership approach for the implementation of the value system Ubuntu in order to enhance team effectiveness.

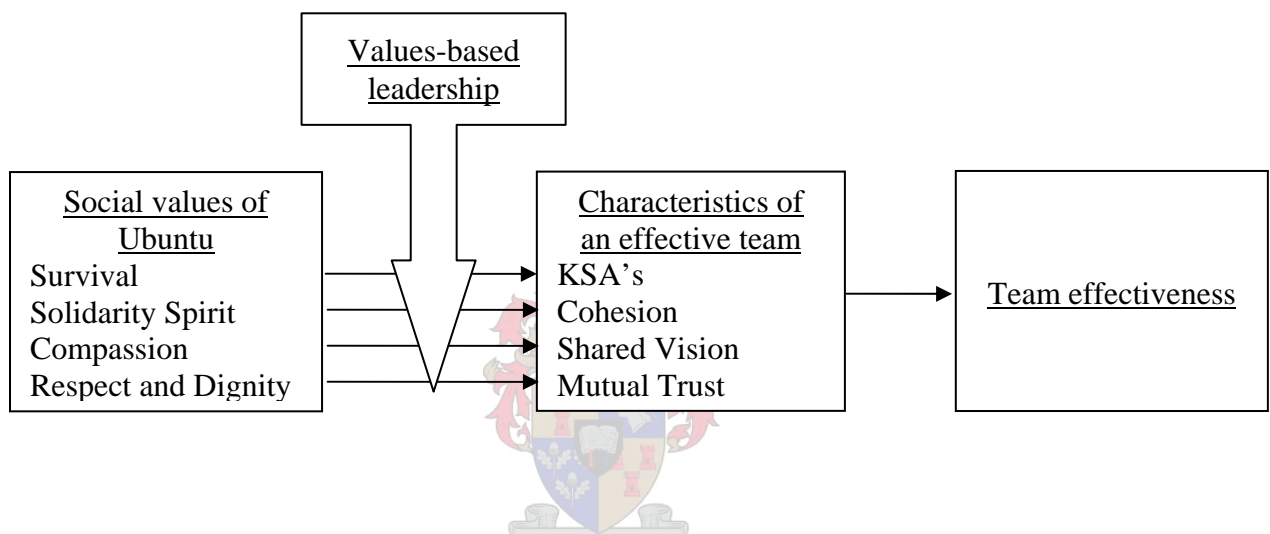**Figure 5.1: Theoretical model depicting the relationship between the social values of Ubuntu, values-based leadership, effective team characteristics and team effectiveness.**

In the section that follows the author will investigate how the theory can be translated into the practical context. The aim will be to establish how Ubuntu is revealed through the experiences of individual African workers in a modern industrial organisation.

CHAPTER 6: RESEARCH METHODOLOGY

This chapter will deal with the research method and design utilised in the study.

6.1 Research aims and design

In the previous chapters it was argued that South African organisations are becoming more and more diverse. This diversity implies an existence of different value systems. Not much research has been conducted so far on Ubuntu, as an Afro-centric management practice or a value system to be implemented in the management of a team. Therefore, the main aim of this study is to obtain a basic understanding of the impact of the social values of Ubuntu on team effectiveness. The study is aimed at facilitating a better integration of the multi-cultural workforce into more efficient and productive work units.

A research design "addresses the planning of scientific inquiry-designing a strategy for finding out something" (Babbie and Mouton, 1998, p. 72). The research design chosen for this study is exploratory in nature and focuses on the impact of the social values of Ubuntu on team effectiveness. Therefore it was important to gain a preliminary understanding of the social values of Ubuntu. Due to this explorative nature, the study is a qualitative research. Qualitative research refers to any type of research that produces findings that have been obtained by non-mathematical procedures or means of quantification (Strauss and Corbin, 1998). This type of research involves getting out in the field and finding out what people are doing and thinking. According to Strauss and Corbin (1998, p. 11) there are many valid reasons to utilise qualitative research designs. These are:

(a) The preference and experience of the researcher is important as some researchers are more inclined or orientated to do this type of work, such as those researchers who follow a phenomenological approach.

(b) The nature of the research problem often determines the type of research method used. For example, in research which aims to understand the meaning or nature of individuals' experiences, such as chronic illness and addiction, one would be inclined to follow an approach that would tease out subjective personal experiences.

(c) Qualitative research is used in substantive areas where very little or no research has been conducted.

(d) This type of research is known for its ability to extract and gain a deeper understanding of intricate details about phenomena such as feelings, thoughts,

behaviours and emotions, which are often difficult to learn about through conventional methods of research. Therefore, participants are allowed to voice their opinions, thoughts and experiences in more direct and personal manner.

Because of the reasons listed above, the use of the qualitative methodology is specifically useful and most appropriate for this specific study about the impact of the social values of Ubuntu on team effectiveness. The researcher considered it prudent to discuss ethical issues in a personal face-to-face manner with workers who might not be familiar with impersonal questionnaires or highly structured interviews. It is also a style of communication that fits in better with the style of communication that characterises the ethnical patterns of discourse amongst Africans in South Africa where the proverbial "spade is not called a spade".

Within qualitative methodology, five different methods or designs exist. These traditions provide the researcher with various methods, procedures and techniques of gathering and analysing data. These five designs are (1) biography, (2) phenomenology, (3) grounded theory, (4) ethnography and (5) case study. The researcher did extensive research of the literature in order to identify one design that would be most appropriate and suitable for the study. For the purposes of this study, the grounded theory was chosen as the preferred method.

The grounded theory is a research method that was developed by Barney Glaser and Anselm Strauss in 1967. The grounded theory provides a systematic framework for inductively generating a theory from data instead of the other way around. "Grounded theory is based in the systematic generating of theory from data, that itself is systematically obtained from social research" (Glaser, 1967, p. 2). The intention underlining the grounded theory "is to generate or discover a theory, an abstract analytical schema of a phenomenon that relates to a particular situation. This situation is one in which individuals interact, take actions, or engage in a process in response to a phenomenon" (Creswell, 1998, p. 56). The idea is that the raw data should speak for itself; to reveal the innermost experiences of the individual, unblemished by statistical or hypothetical manipulations. In addition, this research method allows a theory to develop and evolve during the research process, as a result of the interplay between the data collection and analysis phases. It is important to note that the result of a grounded theory study is the generation of a theory, consisting of a set of plausible relationships proposed among categories and sets of categories. These categories reveal the phenomenon as it shines forth in the protocols, which are the first accounts of individual experience. As this study is

exploratory in nature, there are a number of characteristics of the grounded theory which make it an appropriate and useful method for this research. These characteristics are:

(a) The grounded theory has the ability to work. Work basically implies "that a theory should be able to explain what happened, predict what will happen and interpret what is happening in an area of substantive or formal inquiry" (Glaser, 1978, p. 4). For a theory to be able to explain what is happening and what will happen, the facts needed to be obtained through systematic and comprehensive social research.

(b) The grounded theory places much emphasis on the fit between the specific categories (which are directly associated to the phenomenon being studied) and the theory. However, this method of research also prescribes that the broader categories or contexts related to the phenomenon that are shown to influence the phenomenon under study, should not be discarded but rather be used in the development of the theory.

(c) Grounded theory makes its greatest contribution in fields in which only little research has been conducted. So far, very little research has been conducted on the value system Ubuntu, let alone the impact of the social values of Ubuntu on team effectiveness. The scarcity of research on Ubuntu makes the grounded theory an appropriate methodology for this particular study. As a first step in breaking new ground, almost in the position of a pre-science, it will serve as a point of departure to generate theory about Ubuntu.
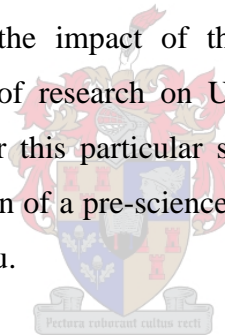
6.2   The participants

Mason (2002) points out that the purposes of sampling is to (1) help provide the researcher with data which the researcher requires in order to address the research question and (2), the sampling method chosen should be able to usefully and meaningfully indicate how well the researcher will be able to access data and generate empirically and theoretically sound arguments about the phenomenon under investigation. Having taken these two points into consideration, three employees from the sales and an employee from the warehousing team at Company XYZ (in the liquor industry) were selected by the human resource manager, to provide the initial body of data. There after, the data collection for this study was guided by the theoretical sampling principle of the grounded theory. "Theoretical sampling is the process of data collection for generating theory whereby the analyst jointly collects, codes and analyses his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges" (Glaser, 1978, p. 36).

As the study focussed on Ubuntu and teams, the participants in this study had to:

- belong to a team, which displayed results of continued effectiveness. The team manager(s) singled out the teams who showed continued effectiveness.
- volunteer their participation.
- be of African origin. The grounded theory prescribes that a homogenous sample is required when conducting research. Individuals were such persons who have an intimate experience of the phenomenon, Ubuntu and were able to articulate their experiences very clearly. In this way the researcher will be able to gain firsthand experience and an understanding as to how African people integrate Ubuntu in the construction of their perceptual worlds.

Sample sizes in qualitative research are traditionally small. However, in this study, 14 participants were interviewed. The interviewees were chosen on the basis of their relevance to the research question rather than their representativeness in terms of other criteria. Company XYZ has sales and warehousing departments which comprise of sales and warehousing teams all over South Africa. For logistical reasons, data gathering for this study was restricted to two of the company's branches in the Western Cape of South Africa.

6.3 Data collection

"A qualitative interview is an interaction between an interviewer and a respondent in which the interviewer has a general plan of inquiry but not a specific set of questions that must be asked in particular words and in a particular order" (Babbie and Mouton, 1998, p. 288). In-depth interviews with open-ended questions were used as a primary means of data collection in this research. In-depth interviews with 14 participants allowed for the full exploration of participants' beliefs and interests - because of the open-ended nature of the questions, participants could provide a more spontaneous account of their social beliefs. The interviews focussed mainly on what constitutes a good team, what the social values of Ubuntu are, what these values meant to the African people and whether Ubuntu is practiced in their respective teams. All interviews were conducted in English.

Prior arrangements were made with the human resource manager at Company XYZ to provide a suitable venue where the interviews could be conducted. The interviews were conducted at the interviewee's place of work. The purpose, nature and how the information they provided

would be used, were explained by the researcher at the beginning of each interview. Informed consent was obtained from each participant. Participants were requested to read and complete a form of consent, of which they received a copy (See Appendix A for form of consent). Before the commencement of the interviews, the participants were reassured once again of confidentiality. Thereafter, interviewees were requested to choose a pseudonym (code name), in order to maintain their confidentiality. The pseudonym served only as a means of identification throughout the interview and the transcription process. Participants were also allowed and encouraged to ask questions before and during the interview regarding anything they were uncertain about. More time for each interview was allocated because the researcher took cognisance of the fact that some participants found it difficult to express themselves immediately. Thus, the length of each interview varied from 15 minutes to over one hour, all depending on the participant. The interviews were conducted from 15th September to 12th October 2004.

All the interviews were tape-recorded. The reason for this is because tapes "offer more than just something to begin with. They have three clear advantages compared with other kinds of qualitative data collection methods: 1) tapes are a public record, 2) tapes can be replayed and transcripts improved and 3) tapes preserve sequences of talk" (Silverman, 2001, p. 162). The transcription of the interviews was based on the guidelines provided by Silverman (1993) (See Appendix B for transcription guidelines). Prior to the beginning of the interviews several attempts were made in order to check whether the tapes actually worked.

6.4 Analysis of data

In the grounded theory the next step after data collection is the analysis of data. The data analyses were based on transcribed semi-structured interviews. The researcher in a systematic manner transcribed the data verbatim (See Appendix C for an example of a transcript). Thereafter, re-reading of the data was done. This made it possible to gain a profound understanding of each participant's viewpoint and experiences of the phenomenon, Ubuntu. Furthermore, the repeated reading of the data also made it easier to identify links within and across interviews. The transcription of data was followed by the grounded theory's three coding methods.

Data analysis is a complex, delicate process and involves arranging the raw data into concepts which will eventually emanate into categories. In this study, initially the categories of

information were formed and only after this had been completed, the data were reassembled by systematically relating the categories to the theory. "A category represents a unit of information composed of events, happenings, and instances" (Strauss and Corbin, as cited in Creswell, 1998, p. 56). The developed categories were then incorporated into the theory. The data in this study were analysed by using a few of the data analytical tools outlined by the grounded theory, these were the three coding methods and theoretical memo-ing, which will be explained in the following paragraphs. When the coding of the interviews took place a research proposal for the study had already been completed, as a result the literature was reviewed before the coding process began and had an influence on it. Therefore, the researcher exercised great caution with the coding process.

The three coding methods are open coding, axial coding and selective coding. "Open coding is based on the concept of data being cracked open as a means of identifying relevant categories" (Davidson, 2002, p. 1). The aim behind open coding is "to generate an emergent set of categories and their properties which fit, work and are relevant for the integration into a theory" (Glaser, 1978, p. 56). Each sentence of the transcribed interviews were read and then re-read in a line-by-line analysis. The most important data were finally highlighted. An example of this analysis is shown in Appendix D. This method of coding is continued by ordering the most important words or phrases into categories. After the categories were chosen, the properties or sub-categories were identified. The data were examined and then re-examined until a point of saturation was reached. Saturation means that the data in this study was re-examined with a "fine toothed comb" until all the relevant quotes from the interviews were placed under appropriate categories and the information from the interviews could not add any further insight into the categories or produce any new codes. An example for the open coding of a transcript is given in Appendix E.

The next step was axial coding, which can be defined as "a set of procedures whereby data are put back together in new ways after open coding" (Strauss and Corbin, as cited in Babbie and Mouton, 1998, p. 500). This is usually done by exploring the ways in which the categories were related to each other. According to Strauss and Corbin (1998) a paradigm can help as an analytical tool in this process by integrating the structure with the process of a phenomenon. This ensures that the researcher does not only learn about why, but also about how the phenomenon occurred. For example, questions that came to the researcher's mind when thinking about the category cohesion were: what is cohesion, why does it exist, what are its characteristics, how can it be developed and how long does it take to develop cohesion.

Therefore, it was through this type of coding that the interconnectedness between categories could be established. In this step the single categories, resulting from the open coding, were integrated to form a unified data set.

The last step of the coding process was selective coding. This coding process involved selecting a central category and once this was achieved the category was systematically related to other categories or sub-categories. Thereafter, the hypothetical relationships between the various categories were validated using the data obtained in the interviews. Categories were further refined and developed in order to make the theory more refined until theoretical saturation was reached. "Theoretical saturation is a point in category development, at which no new properties, dimensions or relationships emerged during analysis" (Strauss and Corbin, 1998, p. 143). It is this process of coding that actually completed the grounding of the theory on the social values of Ubuntu and their impact on team effectiveness.

Theoretical memo-ing involves "the write up of ideas about codes and their relationships as they strike the analyst while coding" (Glaser, 1978, p. 83). In this study, throughout the process of data analysis, reflective notes, questions and uncertainties which arose, were recorded. This helped in making decisions about the categories and interpretations while analysing the data. Memo-ing is an integral part of the grounded theory because it is the central part of theory generation and serves to connect the data and the final analysis (Glaser, 1978).
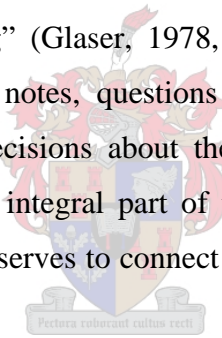
6.5   Validity

Researcher subjectivity can be considered as a threat within qualitative studies. In academia, there has always been a debate about whether (1) qualitative or quantitative research is more scientific because the former involves words and the latter involves numbers and (2) if the constructs of reliability and validity of quantitative research are applicable for qualitative research (Babbie and Mouton, 1998). Even though, the researcher of this study has taken cognisance of this debate, the reliability and validity of data collection methods were addressed.

Validity is pivotal in qualitative research. Validity "refers to the extent to which an empirical measure adequately reflects the real meanings of the concept under consideration" (Babbie and Mouton, 1998, p. 122). "Put more qualitatively, we ask the question whether by using

certain methods, we are investigating what we say we are investigating" (Henning, 2004, p. 147). In this study the researcher ensured continually that the data collection methods were valid by:

(a) checking for bias, neglect or lack of precision in the research methodology: As pointed out in section 6.4 a research proposal had to be developed before the study, which included an extensive literature review of the social values of Ubuntu. Therefore the researcher could not approach the raw data in a fully objective way, as prescribed by the grounded theory, when coding data. The researcher was aware of this lack of objectivity and ensured that the terminology of existing categories was carefully used.

(b) ensuring that the procedures were critically questioned: The researcher reflected the research methods with her study leaders in order to ensure the validity of the study.

(c) dialoguing the knowledge or verifying the data with the research participants: The researcher made multiple visits to the field after the process of transcribing and open coding in order to make sure, that the collected data represents, what the participants wanted to express. The participants were given the opportunity to rank the researcher's understanding in order to verify her data analysis. This ranking ranged from one, which means the analysis did not at all reflect the participant's articulation, to ten, which means the analysis reflected exactly what the participants articulated. The outcome of this validity ranking for each of the participants can be found in the Appendix F. However, only ten out of the 14 participants could be interviewed a second-time because the other four participants were no longer employed at the company XYZ.

6.6 Reliability

Reliability just like validity is an important part of research. Reliability can be described as "that quality of measurement method that suggests that the same data would have been collected each time in repeated observations of the same phenomenon" (Babbie and Mouton, 1998, p. 646). The problems of reliability cannot be ignored and will also be a concern when conducting research because of the researcher's subjectivity or bias. As in this study interviews were the primary source of data, the reliability of interviews became a concern for the researcher. In order to overcome this concern the researcher ensured that each participant in the study understood the questions in the same way by asking the questions in the same way. In addition, the participants were asked only about what they knew and what was

relevant to them about Ubuntu and their team. This concentrated focus, it was assumed, would foster responses to be coded without the possibility of uncertainty.

6.7 Ethical considerations

Researchers have an obligation and responsibility to always conduct and document their research ethically. The researcher of this study took cognisance of the fact that when using qualitative data collection methods such as interviews, there are numerous ethical issues that arise. In order to maintain the credibility of this study the prescribed guidelines provided by the Health Professions council of South Africa were followed throughout the research. Prior to the beginning of the interview process the researcher extensively examined the prescribed code of ethical behaviour. As a result, before the commencement of the first interview the nature and purpose of the research was verbally explained to all the participants of the study. Participants were also reassured that there are no physical and psychological discomforts associated with the study. This briefing allowed the participants to decide if they wished to be part of the study or not. As indicated earlier (section 6.3), participants were requested to sign a letter of informed consent before the interviews began. Throughout the research, the researcher made sure that she operated morally at every stage in the research process. At the end of each interview participants were reassured of their confidentiality.

6.8 Limitations of the grounded theory

(a) "The researcher faces the difficulty of determining when categories are saturated or when the theory is sufficiently detailed" (Creswell, 1998, p. 58).

(b) "Grounded theory has been criticised for its failure to acknowledge implicit theories which guide work at an early stage.

(c) Not used intelligently "it can also degenerate into a fairly empty building of categories or into a mere smokescreen used to legitimise purely empiricist research" (Silverman, 2001, p. 71).

These limitations of the grounded theory were taken into account throughout the research and data analysis. Although no method in social science stands above criticism, every possible care was taken to ensure a rigid conformity to the principles of scientific integrity – to focus on the data as revealed, to record and analyse as accurately as possible and not to go beyond that data which were given.

CHAPTER 7: INTERPRETATION OF RESULTS

This chapter presents the results of the coding process. The emerged categories, their sub-categories and the causal relationships among them will be explained. While the central category forms the backbone, sub-categories constitute the skeletal framework of the research. These categories and results constitute the main findings of the study.

The central category that emerged from the data is Collectivism; this is the main and overarching theoretical concept to emanate from the research. This category fitted the grounded theory's criteria for being classified as a central category. This central category has various sub-categories and is depicted in the diagram below.
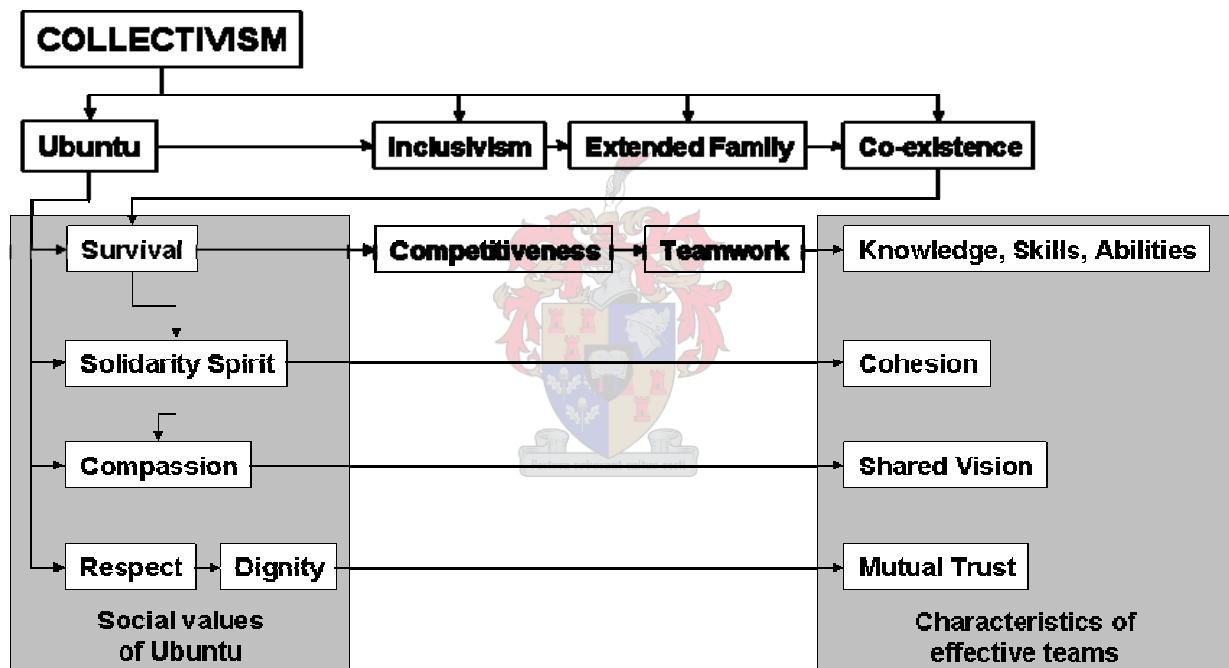
Figure 7.1: Central category and subcategories emerged from research

Some of the identified sub-categories from the research correspond with terminology already identified in the literature. The following is a detailed interpretation of the results which emerged from the interviews.

As discussed in chapter three (section 3.3), cultures can be either individualistic or collectivistic. Cultures that are collectivistic in nature have the tendency to create a collective mind-set amongst the individuals living and being socialised in the community. The African culture in South Africa can be characterised as collectivistic. The **Collectivistic** nature of the

African culture can be seen in the meaning of the underlining value system Ubuntu. **Ubuntu** means humanity, or in a more simple explanation it means that the existence of an individual impacts on others around him or her. In so far as it is not about the individual, but rather about the collective. Through a collective mind-set, equality amongst members of the community can develop because there is a sense of being part of a bigger whole, a bigger community. One participant expressed how equality in the African community is encouraged:

Wiseman: "this person is a human being no matter what colour, pink or white or brown"

African communities place more emphasis on belonging to the collective than other communities. This once again shows the **inclusivistic** and all encompassing nature that African communities possess. The following quote illustrates this collectivistic and inclusivistic nature of Ubuntu:

Vusi: "It is about the collective…, it's all about inclusivism, it kind of eliminates the I it's more about the we, it's more about the we, the collective as opposed to I, I, I".

As soon as an individual has been included into the community, the person begins to appreciate the idea of having an **extended family**. This extended family is not based on biological bonds but rather based on bonds of solidarity. Seeing oneself as a part of an extended family provides one with an identity. This identity makes one realise that all people within the collective share the same commons in life, whether these commons are good or bad is irrelevant. What can emerge out of the idea of being part of and having an extended family, is **co-existence**. Through co-existence individuals become interdependent on each other for their **survival**. Historically, African communities, tribes or clans were often very competitive with each other regarding the acquisition of territory or cattle. In such a competitive environment these African people had to survive based on their interdependence and co-existence. One participant explained his understanding of (1) belonging to an extended family, (2) co-existence and (3) survival:

Sibo: (1) "Ubuntu is not having a brother but being part of a bigger picture of a community, part of a nation. Having Ubuntu, participating in Ubuntu rather is part of a plural and not a singular, that one is part of a plural, that one has a biological family but also has something bigger than that. Ubuntu is knowing that when walking down the street and you see a young boy in distress or a couple of boys fighting, you go there and you stop them and you say "what's wrong" you know, "what's happening" because you that boy is your younger brother, you know not your biological younger brother but your

younger brother because you happen to be in something that is bigger than your family. You happen to be in family which is a community, which is a nation that is Ubuntu"

(2)The cows were separate, you would have your own kraal but they assisted each other in saying that you only have a few cows and sheep, I'll give you one of my males to ( ) one of your females, he is quite good and you know(they will) be able to multiply or what ever. And that's how it started and that's how Ubuntu came about.

(3)Ubuntu started with the beginning of time when the African people were put on this continent and they had to work together in order to survive. Plants, the vegetables and do this and that and that, do everything as a community that is where it started.

In modern days, a collective mind-set within the team is paramount for **competitiveness**. Competitiveness means effectiveness in comparison to other teams. The competitiveness amongst teams can be related to survival, because the teams compete to survive. Therefore, in order to be competitive and survive, teams need to have a good blend of individuals who bring in different **knowledge, skills and abilities (K.S.A's)** to ensure survival. Team members start to depend on each other. Because, being part of the collective means working together. Some participants suggested this in various statements:

Jack: "…different members of the team must bring something different in the team and prefer to have a diverse team in terms of background and skills; collective decision making is especially quicker and covers all angles of the problem".

ATM: "We synergise our efforts, we try to help each other, we use our strength, our outputs. For example, when a guy is good in calculations, somebody is good in making sales then we are synergising what we know, mmm".

Themba: "We help each other, the others when we have duties to do".

The above mentioned element of difference could mean a difference in terms of knowledge, skills and abilities which the team needs to incorporate in order to be effective. Different people are needed for accomplishing tasks and by doing so they feed off each other. Such a blend of people who are synergising their efforts and K.S.A.'s also ensures the survival of the team. By each team member bringing something different into the team, **teamwork** is constituted. Teamwork consists of transparency in other words openness, communication, honesty, trustworthiness of each team member. The team members will also feel that they are part of a family, an "extended family", as described earlier.

Once individuals feel that they are included into the community and that they depend on each other in order to survive, it can lead to the moulding of a **spirit of solidarity**. When one is included in a collective setting, automatically the "I" is eliminated and the "we" becomes more important. Nobody is an outsider, every person is invited to stay and join in the festivities. This collective mind-set and interconnectedness facilitates the development of a spirit of solidarity. When this spirit of solidarity develops, individuals begin to see themselves as one, as moving and pulling towards the same central goals. Then it can be argued that a "we" state of mind is present which again leads to **cohesion**. Therefore, the amount of cohesion on accomplishing tasks whether they are small or mammoth is much higher because individuals see themselves as belonging to the collective and are dependent on each other. Furthermore, individuals realise that acting, deciding and engaging collectively on tasks leads to improved results. In essence, collectivism leads to solidarity spirit which leads to cohesion. In the following quotes, participants expressed their views about (1) the creation of a spirit of solidarity, (2) the importance of the "we" in a team and (3) cohesion in their team:

> *(1) Sibo: "...is made of self, self, self, I, I, I. Take all those winners and you strip them of that so that they start depending on each other, they start caring for each other, they start depending on each other, you get to make them feel that they can't do anything else without the other. When you create that sort of environment then the we comes in and the we mentality and when the we mentality has come in with those people with winners then you got a very strong competitive advantage".*

> *(2) Vusi: "it kind of eliminates the I, it's more about the We. It's more about the We, the collective as opposed to I, I, I".*

> *(3) ATM: "We are a great team even after the working hours we go out, spend time with each other".*

Another sub-category of Ubuntu, which also stems from solidarity spirit, is **compassion,** which is a human quality of understanding. When one sympathises with someone then it demonstrates one's ability to understand another's situation and by caring and loving in a pluralist manner, compassion is portrayed. Through a common understanding one is able to help another person and to care for each other. Participants expressed this in the following quotes:

> *Anne: "Like you must know the other people you must understand ...the other person. You have to understand the next person ( )".*

Themba: "It's about helping people. Like when somebody is sick you must help them. Looking after people".

Isaac: "Caring about others asking them, How how are you coping".

Wiseman: "If you think about the next person should think about that persons particular needs so that you can help that person".

One participant reported the following concrete experience of compassion in his team, when beer promotions had to be done:

Gerry: "Like for example with one of my team mates, he doesn't like doing promotions cause the guys are all over him, supporting him through that, we are understanding and say maybe what we could do is, Why not I do your promotions for you for example…"

Compassion, displayed through a deep caring and understanding of each other allows team members to strive towards a **shared vision**. Participants expressed their views on how caring and understanding (compassion) helps them strive towards a shared vision:

Vusi: "In my team they have an understanding of each other and so they have an understanding of what the work is set out for us, what should be done ya, and understanding their talents their goals".

Sibo: "Caring for each other. If one has got a personal problem it first starts in the team before it goes any where else. Making sure that everyone makes target, when you are making sure that everyone makes target you are making sure that every one is going to get paid".

The last sub-category which emerged from the data analysis is **respect**. Within the African culture, respect is a value which is practiced within the family and out of the family, with a great emphasis on the elders of the community. When practising the value of respect one should not have the attitude that only because a person is not a relative one should not accord him or her with respect. In the African culture respect is something that each person should be accorded because part of respect is being humane towards others. This means showing people through respect that you care for them and you are able to see the goodness in them. Respect goes even further than respect for other human beings; it also includes respect for other aspects of life, like the family or the job. In giving and receiving respect, it becomes a two-way process. According to the participants, respect is very important within Ubuntu and it starts with one's self:

Sibo: "Respect is very important. Respect is the foundation of Ubuntu, if Ubuntu can be taken and dissected respect would make a huge chunk of that. That is Ubuntu it's respect, it's caring, it's love..."

Gerry: "It's basically neighborliness, you know. (To recall a bit) it consists of respect... (You know) that's one of the biggest things about Ubuntu; you got to respect yourself, to be able to respect other people. I can't really show you respect if I don't really respect my self. So that's why if I am rude with you then I have very little respect for myself, to be able to treat you that way... respecting each other's values"

Isaac: "It's about respect; you have to respect your job and those you work with. Respect, that's Ubuntu... How are you talking to people, how are you treating other people that's Ubuntu. Ubuntu is being a human, you are a human being, I have to respect you as a human being... You have respect and call people in a good in a polite manner, can be any age. That's Ubuntu. I mean that's a human being, it's a person. Once if I respect that person, he or she will respect me too"

Matshaya: "In my culture respectability is important. You can respect any person is like your father, your mother and you can respect them. Our culture is like that. You can't say that's not my father so I can't greet and respect him. Your mother and aunties you must respect like your own mother".

One participant described his experiences of respect within his team:

Isaac: "There is respect in our team...We are working together; I mean its team work. Everybody respects each other; I work together with my team"

Dignity is related to respect and is created through one's behaviour, for example, one's interaction with others. Actions towards others dignify them and show respect for them as a human being. Respect and dignity have a spiritual and religious element in the African culture especially when people die, it is believed by the Africans that the deceased are still watching over them and their respect for the person should still be showed. Participants expressed, that respect and dignity are important values of Ubuntu:

Wiseman: "Respect and Dignity these are the values of Ubuntu. Where ever you go you take these values with you".

ATM: "Respect of elderly people, primarily respect be it your family members or not. Interacting on a daily basis, respecting yourself, the manner in which you conduct yourself... Norms the way we talk, the way we walk, the way we wear you must cover your body properly ( ).This displays dignity; you dignify yourself with your behaviour.

In a team setting, team member's respect for one another is also displayed in their daily interaction. From the latter statement, it can be seen, that respect and dignity are portrayed in the way that people approach each other. When you accord another person respect and dignity you are showing him or her acceptance. Acceptance, together with respect and dignity will ensure that trust and more importantly **mutual trust** are created. Mutual trust plays an important role because you need team members to trust one another when working together. Mutual Trust is built on acceptance, common experience, honesty and the displaying of respect and dignity towards others. In addition, mutual trust is displayed when team members confide in each other and spend time outside of working hours. Therefore, when a team shows respect and dignity the effectiveness of the team is increased. Some of the participants remarked this:

> Siphiwe: "Teamwork, trust, you should always trust your fellow team members. You should also always be truthful and honest..."

> Sam: "Trust, you must trust one another". ... "In these meetings I can see the trust, caring and openness in my team".

The last quote even shows, that mutual trust is already present within the team.

In summary, the main finding from the data analysis is that Ubuntu is a collective value system and its core social values include survival, solidarity spirit, compassion and respect/dignity. Collectivism is the backbone of Ubuntu way of life because without a collective mind-set Africans would not have been able to practice the social values of Ubuntu as outlined by the research. Therefore, if this value system Ubuntu is to be applied within a team in South African industries to ensure effectiveness, then team members need to firstly, be collective on tasks, secondly, see themselves as a collective and thirdly, have a collective mind-set. It is through collectivism that Africans could survive through difficult times, develop a spirit of solidarity, have compassion for one another and behave respectfully and dignified towards all members of the community.

Even though, the values of Ubuntu seem to be values of the past, especially since modernisation and manifestations of anti-social behaviour are playing an increasing role in the lives of some Africans, from the research findings one almost instinctively knows that within the minds of African people, there is the value system Ubuntu waiting to become the guiding principle of everyday life - if only circumstances will permit. From the sub-categories

and their relationships with each other, it can be seen that certain values can have a positive impact on certain characteristics of team effectiveness. Therefore, the social values of Ubuntu can help to enhance team effectiveness, when implemented in the work environment. One might reason that it is the duty of modern industry to facilitate a humane environment in which traditional values should not be threatened to the extent of dislocating the entire social fabric of its workforce. But, traditional values when correctly and sensitively managed, could contribute much to enhance productivity and to improve the quality of life of the workforce. Hence, leadership is a limiting factor because in order to correctly and sensitively manage traditional values like those of Ubuntu, it is important to have a leader who follows a values-based style of leadership, as it has the potential to instil and even implement such a value system and to improve the effectiveness of a multi-cultural workforce.
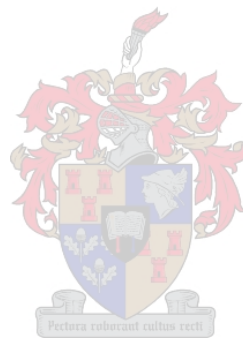
CHAPTER 8: CONCLUSION

The primary goal of this thesis was to facilitate a better integration and understanding of a multi-cultural workforce and to make a positive, constructive contribution towards a successful management of diversity with a focus on teams. As traditional European and American management concepts have not always catered for the needs of a highly diverse country on the brink of a rapid economic and social development, like South Africa, the approach of this study is based on home-grown values, more specifically the value system Ubuntu. The introduction, proper implementation and the daily practice of the social values of Ubuntu in the business world would not only preserve the values in these modern times, but would also lead to team effectiveness in South Africa, which is the outcome of this study. However, this implementation can only be achieved by a leader who has a values-based style of leadership, and who is aware of and appreciates the already existing value systems within the team.

In order to provide the reader with a deeper insight in the context of this value system Ubuntu and its influences on an African's way of life, a detailed explanation of the phenomena culture and cultural diversity was provided in chapter two. This allowed an in-depth understanding of the African value system Ubuntu and of its four most important social values, namely: survival, solidarity sprit, compassion and respect/dignity, which were explained in detail in chapter three.

The restructuring of the workforce into teams has become more and more a reality amongst South African organisations. Therefore, teams, their importance to the organisation, the difficulties encountered by cultural diverse teams as well as the characteristics of effective teams, were discussed in chapter four. Literature identifies numerous characteristics of effective teams, however, this study focused on four of these characteristics, namely: knowledge, skills and abilities (K.S.A's), shared vision, cohesion and mutual trust. This overview enables one to understand the mechanisms of a team and provides a first idea of how to improve team effectiveness.

The intensive study of literature on the social values of Ubuntu and the characteristics of an effective team indicated that there is a positive impact of the value system Ubuntu on team effectiveness; more specifically each of the above mentioned social values of Ubuntu has a positive impact on one specific characteristic of team effectiveness. These theoretical impacts

were explained in detail in order to show how the social values of Ubuntu can lead to team effectiveness, when properly implemented.

The question, how exactly the values of Ubuntu can be implemented in a team in order to enhance team effectiveness, led to the result that values-based leadership is an appropriate concept for the implementation of these social values. This concept, its underlining principles, and concrete initiatives were discussed in chapter five with special consideration of the South African work environment and the use of this concept for diversity management.

For the development of a comprehensive theory on the impacts of the social values of Ubuntu on team effectiveness, research was conducted using a qualitative research method, the grounded theory. This research method was chosen for its ability to generate a theory through the experiences of individuals. In the research, participants were asked to respond to open-ended questions about their experiences of Ubuntu, in their communities as well as in their teams. Their intimate experiences of the phenomenon Ubuntu became the focus of this study. A qualitative analysis of the interviews using the guidelines provided by the grounded theory was done in order to ascertain the social values of Ubuntu and the conditions for a good team according to the participants of the research.

The main finding of the research is that the value system Ubuntu is collective in nature, because Collectivism was the core category which emerged from the analysis. Furthermore, four core social values of Ubuntu emanated from the analysis, which were the same as those identified in literature by the author Lovemore Mbigi (1997) in his Collective Finger's theory. During the interview process, participants also made statements about what makes a good team, which in the analysis could be subsumed under the categories Knowledge, Skills and Abilities (K.S.A's), shared vision, cohesion and mutual trust. Through this research the theory could be generated, that each of the four social values leads to one specific characteristic of team effectiveness or more concretely that, the value survival leads to the development of K.S.A's, solidarity spirit leads to cohesion, compassion leads to shared vision, and respect/dignity leads to mutual trust.

Based on the findings of the research and the literature a model was developed, that shows the theory about the positive impact of the social values of Ubuntu on the characteristics of effective teams and therefore on team effectiveness. The model also depicts the importance of values-based leadership for the implementation of the value system Ubuntu.
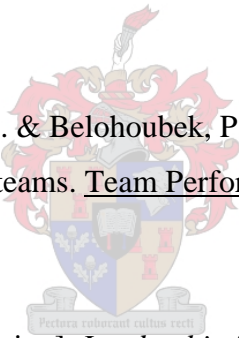
Recommendations for future research

The researcher's decision to use the grounded theory method, leads to certain limitations as discussed in section 6.8. Despite the findings of the research, it can therefore be recommended that:

- other qualitative research methods such as ethnographical, biographical or phenomenological methods, should be used to further develop the theory generated in this study.
- quantitative research methods should be utilised in order to test or verify the developed theory.
- further research should be done on the practicality of the concept of values-based leadership and its ability to harness productive results with the social values of Ubuntu in practice.

However, results indicate, that the primary goal of the thesis was achieved. In order to facilitate a better integration and understanding of South Africa's diverse workforce and to contribute to the successful management of this diversity, the study provided one possible approach on how to increase effectiveness in multicultural teams and organisations. For mobilising the full potential of all their employees, South African managers and leaders should create an organisational environment which is values-laden and which appreciates diversity. This can be achieved through values-based leadership, which instils the social values of Ubuntu in a team. When implemented properly, these values will increase team effectiveness and ultimately organisational effectiveness.

Therefore, the benefits of this thesis are threefold. The thesis can be utilised as a manual for the management of teams in South African organisations, because it brings together the African value system, Ubuntu, with the concept of values-based leadership. It furthermore helps to understand the social values which underpin African communities. Finally, this study can also be seen as a foundation for further research on Ubuntu as an Afro-centric management approach in South Africa.

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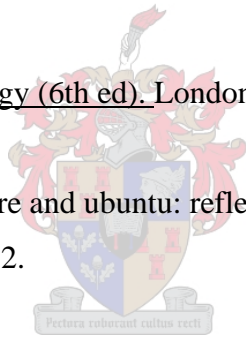
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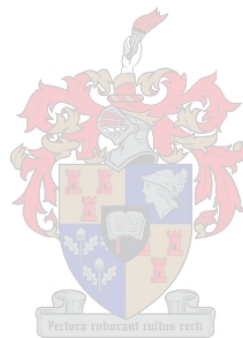
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APPENDIX A: Form of consent

Dear Participant,

The following information is provided for you to decide whether you wish to participate in the present study. You should be aware that you are free to decide not to participate or to withdraw at any time without affecting your relationship with Company XYZ.

The purpose for this study is to understand the relationship between Ubuntu and team performance. The primary source of data collection will involve in-depth interviews which will take approximately one hour. Do not hesitate to ask any questions about the study, either before participating or during the time that you are participating. The researcher of this study will be happy to share the findings with participants and management after the research is completed. However, your name will not be associated with the research findings in any way, and only the researcher will know your identity as a participant. To ensure confidentiality names will not be mentioned in this document. You will be asked to choose a code name.

There are no known risks and /or discomforts associated with this study. The expected benefit associated with your participation is to gain an understanding about the value system, Ubuntu.

Please sign your consent with full knowledge of the nature and purpose of the procedures. A copy of this consent form will be given to you to keep.

_____   _____

Signature of Participant   Date

APPENDIX B: Transcription guidelines

According to Silverman (2001, p. 303).

[Left brackets indicate the point at which a current speaker's talk is overlapped
        by another's talk.
=   Equal signs, one at the end of a line and one at the beginning indicate no gap between
        lines.
(0.4)   Numbers in parentheses indicate elapsed time in silence in tenths of a second.
(.)   A dot in parentheses indicates a tiny gap, probably no more than a one-tenth of a
        second.
__   Underscoring indicates some form of stress, via pitch and /or amplitude.
::   Colons indicate prolongation of the immediately prior sound. The length of the row of
        colons indicate the length of the prolongation
WORD capital except at the beginning of lines, indicate especially loud sounds relative to
        the surrounding talk.
.hhhh   A row of h's prefixed by a dot indicates an in breath, without a dot, an out breath. The
        length of the in breath or out breath.
( )   Empty parentheses indicate the transcriber's inability to hear what was said.
(word) Parenthesised words are possible hearings
(( ))   Double parentheses contain author's descriptions rather than transcriptions.
.   Indicates a stopping fall in tone
,   Indicates a continuing intonation
><   Shows talk that is noticeably faster than surrounding talk.
?   Indicates a rising intonation.

TRANSCRIPT OF INTERVIEW

Participant: **Sibo**

Position of Participant: **Sales Representative**

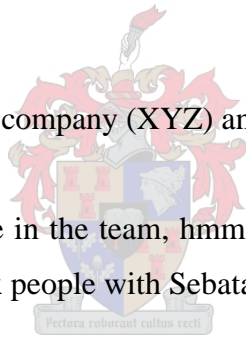Date of interview: **6th October 2004**

Interviewer: Negen

Internal Number: "Transcript 13"

N: Hi, Sibo. Thank you for participating in the study. I assure you that all the information provided by you will be treated with strict confidentiality. For the purposes of the study you can choose a code name. If I understand it correctly you belong to the sales team here at the company.

N: Are you part of a team here at the company (XYZ) and what is your role in the team?

S: Yes, sales representative. My role in the team, hmm, we all basically have the same role. We all sell beer. We are a team of six people with Sebata being the team leader.

N: In your view what do you think makes a good team?

S: A good team, I think is made up of first and foremost respect. The team members have to respect each other because if that is not the foundation of the team then nothing can come out. I mean nothing worthwhile can come out of the team because you need to be able to listen to each other because you need to consider each others' views and be able to constructively criticise each other when needed. But all of that has to be done with the basis and the foundation of respect. Secondly, competitiveness. A good team or a brilliant team rather is made up people who are competitive. Thirdly, the people need to have team spirit, hmm you need to able to, by team spirit, I mean you need to be pulling towards the same goal, hmm, it's good to be competitive but you also need to have a central goal that you are striving towards and and if everyone is pulling their own direction then you know nothing can be achieved.
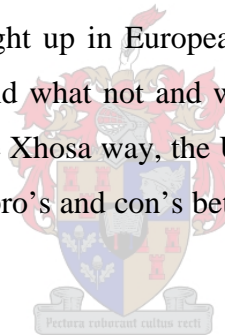
N: Have you heard about Ubuntu?

S: Yes.

N: What is your opinion about Ubuntu?

S: I have lived it. I come from the rural areas in Transkei and the Siskei and that is the origin of Xhosa people and that the origin of where Ubuntu comes from. Hmm. I will tell what it is! Ubuntu is way of living. (0.4). Ubuntu, I will give you typical example of Ubuntu. In the olden days, even now in my home area which is the Siskei and the Transkei, if you passing through a village and walking through there by foot it is really normally for people to say: "Hi, hold up who are you, where are going? Do you want some food, do you some water? It's sort of late now you can sleep over and tomorrow you can go on your merry way." That is Ubuntu. Ubuntu is is caring for each other, Ubuntu is love in the plural manner in terms of, if ever it was possible for a nation, love each other that would be Ubuntu. That would be the closest you can get to explaining that concept in English. That is Ubuntu. Ubuntu is not having a brother but being part of a bigger picture of a community, part of a nation (0.4). Having Ubuntu, participating in Ubuntu rather is part of a plural and not a singular, that one is part of a plural, that one has a biological family but also has something bigger than that. Ubuntu is not smoking in public because you are scared of that lady who happens to be the same age as your mother, knowing that because she is the same age your mother that is Ubuntu. Ubuntu, is being shy in public and not be able to do certain things because you know that you can't do these things in front of your father or your mother therefore, the people that you see, the individuals who happen to be the same age or older than you, you know are your parents because you are part of a community; that is Ubuntu. Ubuntu is knowing that when walking down the street and you see a young boy in distress or a couple of boys fighting, you go there and you stop them and you say "what's wrong" you know, "what's happening" because you that boy is your younger brother, you know not your biological younger brother but your younger brother because you happen to be in something that is bigger than your family. You happen to be in family which is a community, which is a nation that is Ubuntu. It's actually exactly the way that you act at home the respect, the love and the care that you show your siblings and your parents, it's doing the same thing but outside. Respect is very important. Respect is the foundation of Ubuntu, if Ubuntu can be taken and dissected respect would make a huge chunk of that. That is Ubuntu its respect, its caring, its love; it's a sense of being to a family which is not made up of five individuals but which is made up of a hundred and two hundred and three hundred thousand people, that is Ubuntu. You would have respect,

you would have love and care, you would have sympathy, you would have empathy, ahh. But most important empathy. Empathy in the sense that sympathy is feeling sorry for somebody or same the poor ( ). Empathy is feeling bad for that person, caring in his or her grief, that empathy ( ). That's basically Ubuntu. It's a great concept and it's what is making, hmmm a lot from that area so successful because there's that Ubuntu which goes a long way. ( ) person from that area who is coming from that area, who is coming from the Siskei or the Transkei in distress and not feel something for him. If I see there a person who comes from that area, I need to find out: "Are you working; what is happening, how can I assist you? What have you studied; no, give me your CV let me see what I can do for you?", you know and not expecting anything in back and not wanting anything back. But for that same individual to go out and work and build himself and to be to able to do exactly what you did for him to others. ( )

(S:) In European terms or European way of thinking it's it's difficult for people to wrap their mind around it because you take the self away, you take the self ( ) and you throw it out the window and it becomes a we and it difficult because in in European way in which a huge chunk of my childhood I was brought up in European manner in terms of I went to white boarding schools, private schools and what not and what not and I have seen the European way of thinking plus I have lived the Xhosa way, the Ubuntu way and I am the one person to clearly be able to point differences, pro's and con's between the two ahhh cultures if I can put it that way, ya.

N: So, in terms of Ubutu, you take the self away?

S: You take the self away to we. We are. The we is meaning we black people, we Africans, we non-whites. That's that's how it is. The the good thing that I have noticed with South Africans at this point in time is because of what has happened politically, it is moving away from we black it is moving towards we South Africans. There is no more, yes people are all ways talking about o.k. we non-whites a lot of that is being fixed now but when you go outside South Africa it's we South Africans like Ubuntu being (extracted) to include white people. It's Ubuntu being extracted to include South Africans. Africans it's, it is taking everything that is good that has come from that area and it's stretching it to involve all the tribes, all the different colours, rainbow colours of our nation, it's involving everyone and its good and its the one that is going to give South Africans a competitive advantage against the world. It's the only thing that's going to make South Africa a super power ( ). When, in a

couple of years when people are counting super powers of world countries South Africa will be there and this is the one vehicle that will get them there.

N: In terms of your team have you experienced Ubuntu?

S: Definitely, ah.We definitely have experienced Ubuntu, hmmm. Caring for each other. If one has got a personal problem it first starts in the team before it goes any where else. Making sure that everyone makes target, when you are making sure that everyone makes target you are making sure that every one is going to get paid. We have become so close and we have become such a family that when you got a problem the first thing you think of, the people that you think of telling is the team. It is all about the team. It has been seen throughout the depot, through out the Western Cape, through out the greater South African community, through out the greater XYZ community that this team the main market is going places. We are the highest in ( ) in the Western Cape right now and it's purely because of team work and people see how we interact with each other even in the depot and and you hear from anyone that the main market is doing extremely well and it's because the self was taken away and the we was brought in. ( )

There is a spirit of Ubuntu in the team and it's not something we ahhh stumbled across, we sat down and we said it had to happen, we had no volume, we were absolutely badly, we sat down and we said how can we improve. One of the things that we said would be a corner stone of our success, is loving and getting along with each other and being one and that's what has happened. It was planned and executed.

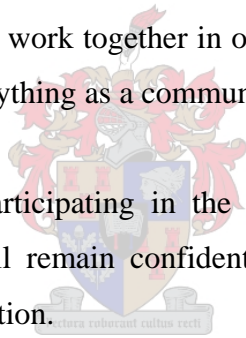N: In your opinion what would you think is the best way to create a good team?

S: You first have to find people of the same make-up in terms of personality. They need to be the same, you do psychometric tests and the people who are the same, depends what type business you will be going into but if you are going into a sort of sales or marketing environment you need people who are talkative, you people who are strong willed, hmmm you need winners and then you take those, a winner mentality is made of self, self, self, I, I, I. Take all those winners and you strip them of that so that they start depending on each other, they start caring for each other, they start depending on each other, you get to make them feel that they can't do anything else without the other. When you create that sort of environment

then the we comes in and the we mentality and when the we mentality has come in with those people with winners then you got a very strong competitive advantage.

N: One last question: How did the concept of Ubuntu emerge?

S: Ubuntu emerged for all socio economic reasons. The way in which the Nguni people lived was that there was an area for that community, for that tribe and they would say this all of this land. That piece of land we will use for planting, hmmm ( ). Ya, they would, all of them would depend on the one piece of land. They would all plant seeds there, have a cabbage one, a potato one but they would be no I, there would be no piece of land for me. That how it started. They also had sort of a competitive spirit. The cows were separate, you would have your own kraal but they assisted each other in saying that you only have a few cows and sheep, I'll give you one of my males to ( ) one of your females, he is quite good and you know they will be able to multiply or what ever. And that's how it started and that's how Ubuntu came about. Ubuntu started with the beginning of time when the African people were put on this continent and they had to work together in order to survive. Plants, the vegetables and do this and that and that, do everything as a community that is where it started.

N: Ok, thank you so much for participating in the interview. I assure you that all the information you have disclosed will remain confidential and there might be a follow up interview just to confirm the information.

APPENDIX D: Example of analytical tool (line-by-line analysis)

LINE-BY-LINE ANALYSIS OF TRANSCRIPT

Participant: **Sibo**

Position of participant: **Sales Representative**

Date of interview: **6th October 2004**

Interviewer: Negen

Internal Number: "Transcript 13"

N: Hi, Sibo. Thank you for participating in the study. I assure you that all the information provided by you will be treated with strict confidentiality. For the purposes of the study you can choose a code name. If I understand it correctly you belong to the warehousing team here at the company.

N: Are you part of a team here at the company (XYZ) and what is your role in the team?

S: Yes, sales representative. My role in the team, hmm, we all basically have the same role. We all sell beer. We are a team of six people with Sebata being the team leader.

N: In your view what do you think makes a good team?

S: A good team, I think is made up of first and foremost respect. The team members have to respect each other because if that is not the foundation of the team then nothing can come out. I mean nothing worthwhile can come out of the team because you need to be able to listen to each other because you need to consider each others' views and be able to constructively criticise each other when needed. But all of that has to be done with the basis and the foundation of respect. Secondly, competitiveness. A good team or a brilliant team rather is made up people who are competitive. Thirdly, the people need to have team spirit, hmm you need to able to, by team spirit, I mean you need to be pulling towards the same goal, hmm, it's good to be competitive but you also need to have a central goal that you are striving towards and and if everyone is pulling their own direction then you know nothing can be achieved.

N: Have you heard about Ubuntu?

S: Yes.

N: What is your opinion about Ubuntu?

S: I have lived it. I come from the rural areas in Transkei and the Siskei and that is the origin of Xhosa people and that the origin of where Ubuntu comes from. Hmm. I will tell what it is! Ubuntu is way of living. (0.4). Ubuntu, I will give you typical example of Ubuntu. In the olden days, even now in my home area which is the Siskei and the Transkei, if you passing through a village and walking through there by foot it is really normally for people to say: "Hi, hold up who are you, where are going? Do you want some food, do you some water? It's sort of late now you can sleep over and tomorrow you can go on your merry way." That is Ubuntu. Ubuntu is is caring for each other, Ubuntu is love in the plural manner in terms of, if ever it was possible for a nation, love each other that would be Ubuntu. That would be the closest you can get to explaining that concept in English. That is Ubuntu. Ubuntu is not having a brother but being part of a bigger picture of a community, part of a nation (0.4). Having Ubuntu, participating in Ubuntu rather is part of a plural and not a singular, that one is part of a plural, that one has a biological family but also has something bigger than that. Ubuntu is not smoking in public because you are scared of that lady who happens to be the same age as your mother, knowing that because she is the same age your mother that is Ubuntu. Ubuntu, is being shy in public and not be able to do certain things because you know that you can't do these things in front of your father or your mother therefore, the people that you see, the individuals who happen to be the same age or older than you, you know are your parents because you are part of a community; that is Ubuntu. Ubuntu is knowing that when walking down the street and you see a young boy in distress or a couple of boys fighting, you go there and you stop them and you say "what's wrong" you know, "what's happening" because you that boy is your younger brother, you know not your biological younger brother but your younger brother because you happen to be in something that is bigger than your family. You happen to be in family which is a community, which is a nation that is Ubuntu. It's actually exactly the way that you act at home the respect, the love and the care that you show your siblings and your parents, it's doing the same thing but outside. Respect is very important. Respect is the foundation of Ubuntu, if Ubuntu can be taken and dissected respect would make a huge chunk of that. That is Ubuntu its respect, its caring, its love; it's a sense of being to a family which is not made up of five individuals but which is made up of a hundred

and two hundred and three hundred thousand people, that is Ubuntu. You would have respect, you would have love and care, you would have sympathy, you would have empathy, ahh. But most important empathy. Empathy in the sense that sympathy is feeling sorry for somebody or same the poor ( ). Empathy is feeling bad for that person, caring in his or her grief, that empathy ( ). That's basically Ubuntu. It's a great concept and it's what is making, hmmm a lot from that area so successful because there's that Ubuntu which goes a long way. ( ) person from that area who is coming from that area, who is coming from the Siskei or the Transkei in distress and not feel something for him. If I see there a person who comes from that area, I need to find out: "Are you working; what is happening, how can I assist you? What have you studied; no, give me your CV let me see what I can do for you?", you know and not expecting anything in back and not wanting anything back. But for that same individual to go out and work and build himself and to be to able to do exactly what you did for him to others. ( )

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couple of years when people are counting super powers of world countries South Africa will be there and this is the one vehicle that will get them there.

N: In terms of your team have you experienced Ubuntu?

S: Definitely, ah. We definitely have experienced Ubuntu, hmmm. Caring for each other. If one has got a personal problem it first starts in the team before it goes any where else. Making sure that everyone makes target, when you are making sure that everyone makes target you are making sure that every one is going to get paid. We have become so close and we have become such a family that when you got a problem the first thing you think of, the people that you think of telling is the team. It is all about the team. It has been seen throughout the depot, through out the Western Cape, through out the greater South African community, through out the greater XYZ community that this team the main market is going places. We are the highest in ( ) in the Western Cape right now and it's purely because of team work and people see how we interact with each other even in the depot and and you hear from anyone that the main market is doing extremely well and it's because the self was taken away and the we was brought in ( ).

There is a spirit of Ubuntu in the team and it's not something we ahhh stumbled across, we sat down and we said it had to happen, we had no volume, we were absolutely badly, we sat down and we said how can we improve. One of the things that we said would be a corner stone of our success, is loving and getting along with each other and being one and that's what has happened. It was planned and executed.

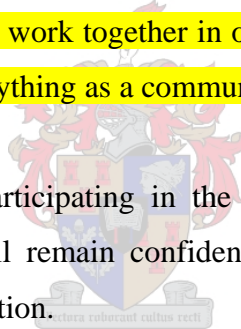N: In your opinion what would you think is the best way to create a good team?

S: You first have to find people of the same make-up in terms of personality. They need to be the same, you do psychometric tests and the people who are the same, depends what type business you will be going into but if you are going into a sort of sales or marketing environment you need people who are talkative, you people who are strong willed, hmmm you need winners and then you take those, a winner mentality is made of self, self, self, I, I, I. Take all those winners and you strip them of that so that they start depending on each other, they start caring for each other, they start depending on each other, you get to make them feel that they can't do anything else without the other. When you create that sort of environment

then the we comes in and the we mentality and when the we mentality has come in with those people with winners then you got a very strong competitive advantage.

N: One last question: How did the concept of Ubuntu emerge?

S: Ubuntu emerged for all socio economic reasons. The way in which the Nguni people lived was that there was an area for that community, for that tribe and they would say this all of this land. That piece of land we will use for planting, hmmm ( ). Ya, they would, all of them would depend on the one piece of land. They would all plant seeds there, have a cabbage one, a potato one but they would be no I, there would be no piece of land for me. That how it started. They also had sort of a competitive spirit. The cows were separate, you would have your own kraal but they assisted each other in saying that you only have a few cows and sheep, I'll give you one of my males to ( ) one of your females, he is quite good and you know they will be able to multiply or what ever. And that's how it started and that's how Ubuntu came about. Ubuntu started with the beginning of time when the African people were put on this continent and they had to work together in order to survive. Plants, the vegetables and do this and that and that, do everything as a community that is where it started.

N: Ok, thank you so much for participating in the interview. I assure you that all the information you have disclosed will remain confidential and there might be a follow up interview just to confirm the information.

APPENDIX E: Example of open coding of transcript

OPEN CODING OF TRANSCRIPT

Interviewee: **Sibo**

Position of interviewee: **Sales Representative**

Date of interview: **6ᵗʰ October 2004**

Interviewer: Negen

Internal Number: "Transcript 13"

RESPECT

- Foundation of a team
- Respect for each other
- Listen to each other
- Consideration of each other views
- Constructive critism
- love outside the family (towards a bigger community)
- Public behaviour: feelings of being scared, fear and shyness. (for example:…)
- Dissect Ubuntu –Respect would be a huge chunk
- all the above has to do with respect.

COMPETIVENESS

- Competitiveness is healthy for a team
- a good team is made up of competitive people
- Ubuntu is going to give South Africa a competitive advantage against the world
- One vehicle for competitiveness is Ubuntu.
- Create a sort of environment with "We"- mentality; then we comes in; then you got a very strong competitive advantage
- In earlier times farmers in the Transkei also had a sort of competitive spirit

COHESION

- Central goals
- Pulling towards the same goals otherwise if everyone is pulling in their own direction then you know nothing can be achieved.
- Being one
- We brought the "we" in
- Start caring for each other
- When it comes to Ubuntu , it is not something that we stubbled across, we sat down and we said it had to happen
- "We are"
- By making sure that everyone in the team makes target therefore making sure that everyone gets paid.
- We become so close

COMPASSION

- caring about the other person, caring for each other
- Loving and getting along with each other
- I need to find out: "Are you working, how can I assist you?"
- Not expecting anything back and not wanting anything back
- Corner stone of our success is loving and getting along with each other
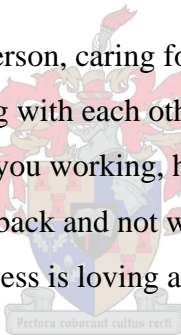
ORIGIN AND EMERGENCE OF UBUNTU

- Olden days
- All socio-economic reasons
- They (the farmers) would all depend on one piece of land
- Started beginning of time when African people had to work together in order to survive.
- Transkei and Siskei

CO-EXISTENCE

- They would have their own kraal, but they assisted each other
- Feel that you can not do anything else without each other

- Two cultures also co-exist, I was brought up in a European manner plus I lived the Xhosa way, the Ubuntu way. I am able to point differences, pro's and con's between two cultures.

SYMPATHY

- Feeling sorry for somebody
- Feeling bad for that person
- Caring for his or her grief

SOLIDARITY SPIRIT

- We brought the "we" in
- "We are"
- Spirit of Ubuntu
- It is all about the team
- Being one

COLLECTIVISM

- I "becomes" "We": you take the self away and you throw it out the window and it becomes a "WE". You take the self away.
- A winner mentality is made up of self, self, self, "I, I, I"; strip winners of "I, I, I" so that they start depending on each other.
- Self taken away and "we" was brought in
- It is moving away from "We Blacks" , it is moving towards "We South Africans"
- Being one
- Love and caring is Pluralist
- There would be no I
- Do everything as a community

INCLUSIVISM

- It's like Ubuntu is being extended to include white people.
- Taking everything that is good and stretching it to involve all the tribes, all the different colours, rainbow colours of our nation.
- Involving everyone

CRITERIA FOR GOOD TEAM

- Planned and executed
- Personality make–up of people
- Need to be the same (personalities)
- Talkative
- Strong-willed
- Winners

EXTENDED FAMILY CONCEPT

- Ubuntu is not having a brother but being part of a bigger picture of a community
- Plural and not singular: one has a biological family but also has something bigger than that.
- There is the family, community and then nation
- For you help your brother but for that same individual to go out and work and build himself and to be able to do exactly what you did for him to others.
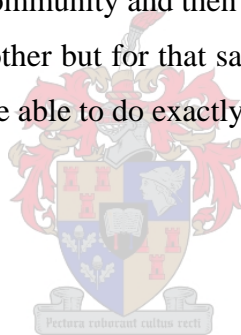
APPENDIX F: Participants and validity of research

#	Date of interview	Participant Pseudonym	Position	Internal Transcr. Number	Length (words)	Validity ranking (1-10)
1	2004-09-15	Jack	Sales Representative	6	450	9
2	2004-09-15	Curnick	Sales Manager	2	529	10
3	2004-09-30	Gerry	Sales Representative	3	938	n/a
4	2004-09-30	Wiseman	Stock Controller	8	767	10
5	2004-10-04	Matshaya	Stock Controller	10	410	8
6	2004-10-04	Themba	Stock Controller	9	255	n/a
7	2004-10-05	Sam	Sales Representative	11	293	10
8	2004-10-05	Zolani	Sales Representative	12	299	10
9	2004-10-06	Sibo	Sales Representative	13	2141	9
10	2004-10-06	Siphiwe	Sales Representative	14	565	n/a
11	2004-10-06	Vusi	Sales Manager	1	514	n/a
12	2004-10-07	Anne	Stock Controller	4	406	10
13	2004-10-07	ATM	Sales Representative	5	539	10
14	2004-10-12	Isaac	Stock Controller	7	684	7

n/a – not available