CHAPTER 3

CULTURE, VALUES AND WORK-RELATED VALUES - A THEORETICAL OVERVIEW

A fish only discovers its need for
water when it is no longer in it.
Our own culture is like
water to a fish.
It sustains us.

Fons Trompenaars

3.1   INTRODUCTION

As a determinant and regulator of individual and group behaviour, both within organisations and in social life, the concepts of culture and values have been the subject of numerous a discussion, probably due to its largely invisible and complex nature. The multicultural composition of the South African population, together with social and political changes as discussed in the previous chapter, has led to these concepts becoming more and more important and being researched vigorously during the past two decades (Erwee, 1988; Hodgetts et al, 1997; De Beer, 1997; Goduka, 1998; Smit et al, 1999; Sarros, 2001). Seen against the background of the country striving towards (1) becoming a global competitor, (2) attracting important foreign investors' interest as well as (3) playing a leading role in the economic and social upliftment on the African continent, the role of various cultures in shaping those behaviours which will enhance organisational effectiveness have to be analysed and studied continuously. It applies to all spheres of organisational life. Leaders have to direct organisations through difficult times of change and turmoil and have to deal with the complex issues of cultural diversity. It could be argued that understanding the richness of this diversity and being able to apply this knowledge to the economic benefit of the organisations they serve, have become one of the most important challenges of leaders in Africa.

Change, as is currently experienced in the South African business environment, often entails transforming people's basic values and beliefs (Smit et al, 1999). It thus makes simple sense to identify those elements of different cultures that can be meaningfully integrated into an effective and productive work culture. In this regard Schein (1992) argues that planned change in organisations cannot be understood without considering culture as a primary

source of resistance to change. This chapter will predominantly investigate culture and values as social constructs, specifically in an African context.

In Chapter 2 it was indicated that work-related values is one of the behavioural variables that will be subjected to close scrutiny in the study. In this chapter the concept of work-related values as an important element of organisational culture will be discussed. Aspects that will be raised include, amongst others the development and classification of work-related values, the change of these values as well as the measurement thereof.

In order to put the discussion into perspective, it will also be appropriate to investigate the nature of "work" and values in general. As values to a significant extent form the building blocks of culture in groups, societies and organisations, no discussion of work-related values will be complete without firstly examining the all important notion of culture. Previous culture related research, the general dimensions of culture, the uniqueness of cultural differences between African societies and the West as well as culture's relationship to leadership, especially within a transformational paradigm in South Africa, will be investigated.

As the Protestant work ethic played such an important role in the development of work-related values (Furnham, 1984), it will also be essential to address this issue briefly.

3.2   CULTURE

3.2.1   CONCEPT DEFINITION

The complexity of the construct *culture* and the difficulty in defining it, is evident from the approaches that authors follow to describe it: …"there are many ways of examining cultural differences" (Hodgetts, et al, 1997), "I found leaders struggling with the concept of culture, …the concept is hard to define, hard to analyse and measure, and hard to manage" (Schein, 1992), "it is not directly accessible to observation but (only) inferable from verbal statements and other behaviours" (Levitin, 1973), "no single definition …… is likely to do justice to its complexity" (Williams, 1968), "there are many theories on culture" (De Beer, 1997).

To describe the difficulties we face in understanding culture, Hofstede (1980) compares the construct with the intangibles of the physical sciences, a field where one usually finds that there are definitions on which scholars have virtual consensus. However, according to the General Hierarchy of Systems (Boulding, 1956) in the social sciences man deals with systems that are at a much higher level of complexity, that are much more difficult to define and have consensus on. In discussing culture as "mental programming" Hofstede

(1980) draws an analogy between the social scientist approaching social reality and the blind men from the Indian fable approaching the elephant: "…… the one who gets hold of a leg thinks it is a tree, the one who gets the tail thinks it is a rope, but none of them understand what the whole animal is." He concludes that in the study of social reality one would not find objectivity. Social scholars will always be subjective and they should at least try to be "intersubjective". In approaching the social construct ("elephant") scholars will always be like blind men unless they join forces in approaching it from many different angles and by doing so discover much more than one can do alone.

What is also important in the study of social reality is that it stands in contrast with physical elements that are dead and can accept any description researchers wish to assign to them. These elements cannot decide and cannot define themselves. In the human world, however, Schutz (1970) argues that we find social systems that have already defined themselves and that have already decided how the world should be interpreted. As the "object" of study in this case has its own reasoning ability, researchers may describe and label it as they wish, but they cannot be expected to accept (like the dead physical object) our definitions. In this regard Trompenaars (1993) concludes that all we can do is to try to understand. This in turn means that we have to start with the way they (the objects or systems) think and then build from there. One always has to keep in mind that groups and organisations actively select, interpret and define their own environments.

As the concept of culture is so broad and complex, there are as many definitions for culture as there are theories on it. A general thread running through all the descriptions is that it refers to shared concepts of life and that it guides behaviour of individuals and groups through strongly held beliefs and values. To be able to get to a common description and to give a precise and formal definition of culture, a few different viewpoints will be offered from literature.

Culture has much to do with the individual's learning process. No one is born with a specific culture in the way they come into the world with a preference for, for example, right or left-handedness. People are born into a society that teaches them its culture (Schermerhorn, Hunt & Osborn, 1994). Culture therefore, does not exist within one person but belongs to and is shared by a collection of people. It forms the "boundaries" between different groups of people.

On the one hand culture is a perception, but is also descriptive in nature (Robbins and Coulter, 1999). A culture is perceived by individual members on the basis of what they see or hear. It has a shared aspect - members tend to describe their culture in similar terms disregarding their own different backgrounds. Whether they like it or not is not important - the description of their own perception of the culture they belong to is of more importance. It

furthermore represents a way of coping with the reality of the environment (Mbau, 1986). Through the process of traditionalisation it is transmitted consciously or unconsciously from one generation to another.

Culture is unique to each society or group of people. It could therefore be regarded as the personality of the group. It constitutes to a human collectivity what personality is to an individual (Smit et al, 1999). Similar to Guilford's (1959) definition of personality as "the interactive aggregate of personal characteristics that influence the individual's response to the environment", Hofstede (1980) views culture as "the interactive aggregate of common characteristics that influence a human group's response to its environment". It thus plays a role in determining the identity of a human group. Bohannan (1969) and Barnouw (1973) indicate that cultural traits are even measurable through the use of personality tests.

Culture and cultural values could be described by referring to the playing rules of a sports match (Van der Walt, 1997). These rules are not visible but they influence the entire game and the behaviour of those participating in it. After naming several examples of cultural differences to explain the analogy, he comes to the following conclusions:

▪ Culture gives identity - there is no aspect of human life that does not fall under the potential influence of culture.

▪ Your own culture is normal for yourself. You are normally not aware of your own culture or of the fact that it might be unfamiliar or strange to others.

▪ One of the best ways to come to grip with one's own culture is to seriously study other cultures. One cannot separate self understanding from understanding others. "To reach the one, you have to start with the other and *vice versa*".

Schein (1992) brings many of the various aspects together and puts strong emphasis on the shared "taken-for-granted basic assumptions" held by group members. His perspective of culture is that it is a phenomenon that is undetachable from leadership and that the process of creating, developing, manipulating and changing a culture is much clearer when brought down to the level of the organisation. He is convinced that, if we want to understand the complex aspects of organisational life, we should move away from superficial definitions. After discussing the importance of shared learning taking place in a group, he presents a definition for culture which could be regarded as representative of most other points of view:

> *"A pattern of shared basic assumptions that the group learned*
> *as it solved problems of external adaption and internal*

integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."

The general conclusion to be drawn from the various explanations of culture is that certain "things" are shared or held in common in groups. There should therefore be a history of shared experience that furthermore implies a certain degree of structural stability in terms of group membership. The "shared things" mentioned above are those phenomena that are commonly associated with culture and include the following:

▪ Values:

These are publicly declared tendencies of a group to prefer certain states of affairs over others (Hofstede, 1980).

▪ Group norms:

It refers to a mutually agreed upon "rule" or "standard" that guides behaviour and that is expected to be followed by team members. They are determined and developed by the collective will of the group's members (Schermerhorn, 1999), normally from interaction between members (Smit et al, 1999) and could include issues such as expected attendance, high performance or levels of commitment.

▪ Visible behavioural regularities:

These include the language people use when interacting, customs and traditions as well as certain rituals that are employed – the ways in which the members of a group eat, dress, greet one another or teach their offspring (Schermerhorn et al, 1994).

▪ Group philosophy

Schein (1992) also refers to broad policies and ideological principles that guide a group's actions towards employees, customers and other stakeholders. As an example the "HP Way" of Hewlett-Packard can be used.

3.2.2 DIMENSIONS OF CULTURE

For as long as the phenomenon "culture" has been studied and analysed, at both group, organisational and national levels, researchers have attempted to identify categories (or dimensions) along which different cultures could be

compared with each other and which could be used to contribute to a better description and understanding of the culture of a particular group or collectivity (i.e. Parsons, 1977; Hofstede, 1980; Kluckhohn, 1962; Krech, Crutchfield & Lieson, 1969). For Kluckhohn (1962: 317-318) the existence of categories in culture is the result of societies responding differently to the same demands and problems they face.

The most basic one-dimensional approach for the cultural ordering of societies is to rank them in their degree of economic evolution from traditional towards modernity. This ties up quite well with the notion of "evolutionism" and Naroll (1970: 1242) provides the following list of characteristics in societies that evolve together:

- The command of the environment from weak to strong
- Occupational specialisation from generalists to specialists
- Organisations from simple to complex
- Population patterns from rural to urban
- The distribution of goods from wealth-sharing to wealth-hoarding
- The leadership from consensual to authoritative
- The behaviour of elites from responsible to exploitative, and
- The function of war from vengeance to political.

Hofstede (1980: 45) refers to four more characteristics added to the list by Driver (1973):

- The increases in population density
- Gross national or tribal product
- Knowledge
- The number of words in the language

Krech et al (1969: 346) provide a two-dimensional explanation of the nature of culture. They divide culture in an explicit and implicit dimension where the former refers to the typical directly observable behaviour of the members of a society. They use the term "cultural arrangements" which societies adopt to in order to solve problems. The explicit part of culture consists of consistent behavioural patterns in a given situation. These patterns or arrangements are formed and influenced by both the physical environment (viz climate, natural resources, geographical region) and other cultural groups (i.e. through the exchange of ideas which can be used for solving problems. The implicit dimension of culture is a manifestation of wants, interpersonal responses traits, attitudes, values, beliefs and norms, which together give meaning to explicit behaviour. Amongst others, it entails the cognitive element of culture i.e. ideas, knowledge, superstitions, myths and legends. Values form an integral part of the implicit dimension of culture and is regarded as a set of beliefs which members of a society share and which they use to distinguish the desirable from the undesirable or the good from the bad (Krech et al,

1962: 350). In his discussion of the difference between norms and cultural values Theron (1992) refers to the former as those standards of conduct, that are accepted by members of a society. Cultural values on the other hand, are an especially important "class of beliefs" that are shared by the members of a society.

A number of multidimensional classifications of culture exist. In their "General Theory of Action" Parsons and Shils (1951: 77) offer five pattern variables (choices between pairs of alternatives), which determine all human action:

- Affectivity versus Affective neutrality
- Self-orientation versus Collectivity-orientation
- Universalism versus Particularism
- Ascription versus Achievement
- Specificity versus Diffuseness

A similar set of cultural dimensions, but with a specific focus on how people differ culturally in the way they handle relationships and interact with one another, is presented by Trompenaars (1993). This research will be discussed in more detail in section 3.2.3.1, but the main considerations are the following:

- Universalism vs. particularism
- Individualism vs. collectivism
- Neutral vs. affective
- Specific vs. diffuse
- Achievement vs. prescription

Schermerhorn (1999: 102) regards the "dimensions" of culture as those variables along which members of various cultures differ. Some of the more popular ones include language, use of space, time orientation, religion and the role of contracts.

Hofstede (1980: 42) provides a description of four possible research strategies of which one could be regarded as a search for dimensions in culture. The strategies are formed by comparing and combining (1) the distinction between a focus on similarities and a focus on differences with (2) the distinction between levels of analysis. A summary of this classification is provided in Table 3.1.

Cells 1 and 2 represent studies that are concerned with micro-level[1]variables and their relationships as measured within societies. These studies focus on either similarities or differences amongst societies. Although Cells 3 and 4

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[1] Individuals within societies.

studies also focus on either similarities or differences among societies, they do so on the basis of ecological variables[2] and their relationships.

By following the strategy in Cell 4 and by means of a factor-analytic approach Hofstede (1980) arrives at four dimensions of national culture, which will be discussed in more detail in section 3.2.3.2. These dimensions (also referred to as work-related values) are the following:

- Power Distance
- Uncertainty Avoidance
- Individualism
- Masculinity

Three dimensions for the analyses of cultures, that closely tie in with these four dimensions were identified by Inkeles and Levinson (1969) in a study of modal personality and character on national level. They are described as follows:

- The relation to authority
- Conceptions of the self (this includes the individual's concepts of masculinity/femininity
- The nature of primary dilemmas and conflicts as well as the ways in which a society is accustomed to deal with them, including the expression and control of aggression.

Hofstede (1980: 47) draws the parallels between these three dimensions and those determined by himself. His "power distance" is related to the first dimension, that is "relation to authority". He associates the second dimension with two of his own dimensions (individualism and masculinity) and regards Inkeles and Levinson's third dimension as related to uncertainty avoidance.

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[2] Variables measured at the level of societies.

Table 3.1:   Available research strategies for comparative studies.

	Research strategy	Research examples
Concerned with micro-level variables within societies AND Focuses on similarities between societies	**Cell 1** Studies which try to prove the universality of micro-level laws (a nomothetic-etic orientation)	Haire, Ghiselli & Porter (1966): Study of managerial thinking Hickson, Hinings, McMillan & Schwitter (1974): Study about the relationship between organisation structure and context (which try to confirm the "culture-free" thesis)
Concerned with micro-level variables within societies AND Focuses on differences between societies	**Cell 2** Studies which try to show differences among societies, illustrating the uniqueness of each.	Child & Kieser (1979): Studies trying to refute the "culture-free" thesis. Osgood, May & Miron (1975): Studies showing the different affective meanings of words that individuals in different cultures attach to them.
Concerned with ecological variables between societies AND Focuses on similarities between societies	**Cell 3** Ecological variables are used in these studies to determine types of subsets of culture that are similar aming themselves but differ from other types or subsets.	Adelman & Morris (1967): Study that created (through factor analysis) subsets of nations of lowest, intermediate and high development level. Russet (1968): Study dividing countries into Afro-Asian, Western, Latin American and Eastern European clusters through Q-analysis.
Concerned with ecological variables between societies AND Focuses on differences between societies	**Cell 4** Studies concerned with determining dimensions of societies and laws at the level of societal variables. These strategies are also called "inter-cultural"	Hofstede (1980): Study that identified four dimensions of national cultures in over 40 countries through a factor-analytic approach

(Source: Adapted from Hofstede, 1980: 43)

3.2.3   FURTHER PROMINENT CULTURE RELATED RESEARCH

3.2.3.1   Fons Trompenaars

Trompenaars (1993) uses his research data (collected over a period of more than fifteen years in fifty countries) to call into question the misconception that Western (American) management techniques and philosophy represent universal truth and applicability and the notion that there is "one best way" of managing and organising (p2).

The core of his research deals with the international cultural differences that managers face in their work and culminates in the identification of seven critical polar dimensions of cultural differences. In his attempt to expand on the understanding of cultural differences and their impact on business outcomes, Trompenaars offers a framework for describing these differences by referring to three universal sources of challenges faced by all mankind, namely:

- people's relationships with other people;
- people's attitudes towards time; and
- people's attitudes towards their environment

The "relationships" heading accounts for five of the cultural dimensions in the model. Briefly they are the following:

- *Universalism vs. particularism:*
  The extent to which a culture believes that "good and right" always apply, i.e. rules and consistency in relationships are emphasised, versus a culture where much more attention is given to flexibility and the bending of rules for unique circumstances.

- *Individualism vs collectivism:*
  The extent to which people view themselves primarily as individuals (individual freedom is emphasised) versus people viewing themselves as part of a group with a focus on group interest and consensus.

- *Neutral vs affective (emotional):*
  The degree to which members of a culture believe that their interactions with others should be objective, reserved and detached versus the expression of emotions and feelings in interactions.

- *Specific vs diffuse:*

The degree to which the involvement of the whole person in a business relationship is valued (i.e. in-depth relationship) versus broader and more superficial relationships.

- *Achievement vs prescription:*
  A distinction between status in relationships being earned based on performance and what was accomplished and status being awarded according to social standing or connections (who you know).

The time dimension of culture refers to the relative emphasis on or orientation to the present time versus the past and future. A particular distinction is drawn between a *sequential* view of time (a series of continuous and passing events) and a *synchronic* view (there is an interrelatedness amongst past, present and future so that the present is shaped by ideas about the future as well as memories of the past. In cultures with a stronger synchronic view a greater sense of urgency is found. In these cultures time can be "lost" and problems should thus be attended to as quickly as possible. For members of a culture with a sequential view time is conceived of as a line of sequential events passing them at regular intervals. These people tend to schedule very tightly with a strong emphasis on punctuality[3].

The role people assign to their natural environment (also referred to as locus of control) forms the last dimension of Trompenaars' culture model. People have developed two major orientations towards nature. Inner-directed people (internals) view themselves as being separated from nature and believe that they can impose their will on their environment, thus controlling it for personal advantage. Outer-directed people (externals) see themselves as part of nature and feel that they are subject to the laws, directions and forces of the environment.

De Beer (1997) applies Trompenaars' culture dimensions to the South African context and comes to the conclusion that South Africa is a country with seemingly opposing cultural identities. She argues that those of European descent seem to reflect specific interaction, rules, neutrality, achievement, and control whereas the African culture seems to reflect more interaction, more connectedness and more flexibility.

Table 3.2 provides a summary of the polar differences in the relationship dimensions as discussed above.

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[3] Punctuality is defined as "a person arriving at the agreed moment of passing time increments" (Trompenaars, 1993: 112).

Table 3.2:   Summary of differences in relationships to people.

	Cultural Dimension	Description	Examples
1	Universalism vs Particularism	Universal concept on what is right Focus on unique circumstances, relations and obligations	USA, British, Dutch, German, Scandinavian South Korea, Venezuela, Russia, Indonesia, China
2	Individualism vs Collectivism	People regard themselves as individuals People regard themselves as part of a group	Canada, USA, Germany, Netherlands, Norway Nepal, Egypt, Kuwait, Greece, South Korea
3	Neutral vs Emotional	Objective and detached interaction Emotional expression in interaction	Japan, Indonesia, UK, Norway, Netherlands Italy, France, USA
4	Specific vs Diffuse	Involvement and interaction prescribed A range of involvement	Australia, Netherlands, UK, Switzerland, Sweden China, Nepal, Indonesia, Nigeria, Kuwait
5	Achievement vs Ascription	Individual judged on recent accomplishments Status is attributed to the individual	USA, Norway, Canada, Ireland, Denmark, UK East Germany, Nepal, Nigeria, Oman, Thailand, Russia, Phillipines

(Source: Adapted from Trompenaars (1993) and De Beer (1997)

3.2.3.2   Geert Hofstede

The well known cross-cultural research of Hofstede (1980) and later in association with Bond (Hofstede & Bond, 1988) introduced five cultural dimensions, each of which were seen as a construct[4] in itself. It serves as a useful framework for studying, identifying and analysing cultural differences, especially across nations.

The first four dimensions were detected and described after a comparative study with a Western bias of the values of more than 116 000 employees and managers in 64 different national subsidiaries of the IBM corporation (i.e. people working in different countries but for the same multinational company). The fifth dimension (which Hofstede labels *Long-term* versus *Short-term Orientation*) was added after an Eastern bias was deliberately introduced in a further study (Hofstede & Bond, 1988) involving male and female students from 23 countries, using the Chinese Value Survey (CVS). National values were thus also studied from an eastern point of view. The data from this study showed a significant correlation with three of the first four dimensions (i.e. power distance, individualism and masculinity).

The importance of culturally influenced "mental programmes" in the collaboration of members of international and multinational organisations form the basis of Hofstede's (1980) research. The research examines the differences in thinking patterns and social action between people that are caused by differences in the mental programmes they carry around. As mental programmes are partly unique for individuals but also partly shared with others, they can be found at three levels of uniqueness: the universal, collective and individual level. A summary of these levels is reflected in Table 3.3.

Table 3.3:   Levels of uniqueness in mental programming.

LEVEL	DESCRIPTION	DEVELOPMENT
Universal	Regarded as the most basic level. Mental programming that is shared by almost all mankind. It is visible in a range of expressive, associative and aggressive behaviours and as such is seen as the biological "operating" system of the body.	It is most likely that most mental programming on this level is inherited. It refers to that part of human genetics that is common to all people.

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[4] A construct refers to a subject of study that is not directly accessible to observation but (only) inferable from verbal statements and other behaviours and useful in predicting still other observable and measurable verbal and nonverbal behaviour. "Constructs do not 'exist' in an absolute sense: we define them into existence" (Hofstede, 1993).

Table 3.3: (Continued)

LEVEL	DESCRIPTION	DEVELOPMENT
Collective	Collective mental programming is different to the universal level as it refers to programming being shared by some (not all, or almost all) people. People belonging to a given group share certain mental programming. It distinguishes these people from members belonging to another group. Most studies of culturally different behaviours, rituals, preferences, etc. focus on this level. Examples include language, physical distance maintained from other people and general human activities shared by members of a group such as greeting, eating, and showing respect.	Most mental programming on this level is learned. It is evident from the fact that people going through the same learning process, share similar programming despite the fact that they do not have the same genes.
Individual	As all people are mentally programmed differently, the individual level is the truly unique part. Because of this individuality of individuals, a wide range of individual behaviours may be found within a particular group (or culture).	At least part of the mental programming is considered to be inherited. This is deducted from the fact that children of the same parents that are raised in similar environments may show clear differences in capabilities and temperament.

(Source: Hofstede, 1980: 15)

Although the collective level refers to those behaviours and activities that are common to a certain group of people, Albert (1968: 291) declares that anthropologists are still not sure which phenomena are collective (specific to a culture) and which are relevant to humans universally. Similarly, the lines between individual characteristics and cultural traits of collectivities are not clearly defined either (Redfield, 1962: 439).

On the individual level mental programmes are developed during early childhood (inherited or learned after birth) after which they are continuously reinforced in schools and organisations. It is argued that these mental programmes are most clearly expressed in different values (Hofstede, 1991).

Owing to a certain amount of mental programming[5] that each person carries and which is stable over time, the same person will show more or less the same behaviour in all similar situations. Human behaviour can thus not be seen as random but rather predictable to some extent. It is because of this predictability that one can assume that a person will behave consistently in similar situations. The study of culture evolves around this consistency in human behaviour which is caused by the existence of previously formed stable mental programmes and which contains a component of national culture.

The four empirically determined dimensions on which members of different national culture groups differ as revealed by Hofstede's (1980) research (which will also be used in this study) will now be discussed briefly.

3.2.3.2.1   Power distance

The extent to which power in institutions and organisations (as reflected by the values of the more powerful and the less powerful members of the particular group) is evenly distributed, is referred to as *power distance*. It has its origin in the so-called dominance behaviour of the human species, also found among certain animal species such as cats, chickens, birds and fish. This dominance behaviour is a result of inequalities between people which, in turn, occur in a variety of areas, i.e. physical and mental abilities, social status and prestige, wealth, power and privileges. However, inequalities in all the areas do not necessarily go together. People excelling in sport, for example, normally enjoy high status (at least in their own community), but quite often do not enjoy wealth, nor do they have much power. Although Mulder (1971) suggests that power equilibrium inside organisations is reached through a process in which followers try to reduce the power distance between themselves and their seniors while bosses try to maintain or enlarge this distance, Hofstede (1980) argues that the level of power distance at which power equilibrium will be reached is socially determined.

The more powerful members see their status and positions as being protected by a certain order of inequality (Theron, 1992). The exact opposite is true for less powerful members. Their convictions are based on the principle of equality in the workplace where all people depend on each other. In contrast with the inaccessibility of the more powerful, less powerful members view both seniors and subordinates as people like themselves and therefore expect all members to be accessible to each other, including their superiors. *Power distance* refers to the extent and degree to which an organisation's employees accept the idea that there should be an unequal distribution of power in

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[5] In the study of cultures our mental programs are analised. Although it is possible that these mental programs are physically determined by states of the brain cells (Hofstede, 1980), they are not directly observable. In observing behaviour, words and deeds, all we can do is to infer from it the presence of stable mental programs. They are intangible and the term we use to describe them is *constructs*.

organisations and that they rightfully have different levels of power (Moorhead and Griffin, 1989).

In his study, Hofstede (1980) derived a Power Distance Index (PDI) from country mean scores on three questions in the survey, which were then validated against other survey data such as different questions used with other populations. The three survey questions dealt with the following:

i.   Perceptions of the superior's style of decision-making
ii.   Perceptions of colleagues' fear to disagree with superiors
iii.   The type of decision-making that followers prefer in their boss.

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It was found that PDI-scores differed significantly across occupations. This is particularly true for countries with a low country PDI. As far as gender is concerned, differences on PDI were found to be inconsistent.

Various authors (Galtung, 1966; Blais, 1974; Playford, 1976) have debated the effects of status consistency, overall equality/inequality and social structures. Referring to the unequal distribution of status, wealth and power, Hofstede (1980) states that there are almost no modern societies where there are no disadvantaged groups in terms of physical and mental abilities, people who, as a result, earn less and enjoy life less than other members of the same society. This holds particular truth in terms of challenges in a developing South African society, recovering from the effects of groups having been undernourished and undereducated prior to political changes towards the end of the previous century. The occurrence of (majority) groups being kept outside the recognised institutions of the country's social structure, also filtered into organisations, where the already natural inequality of power and abilities (found in almost all organisations) were further reinforced (also see Chapter 2).

Cotta (1976) sees the unequal distribution of power as the very essence of the existence of organisations, where this distribution of power is formalised in the form of a hierarchy. Objective factors (i.e. expertise of both parties, or the task at hand) as well as subjective factors (personalities and values) play a role in determining the power relationship between senior and subordinate (Hofstede, 1980). Even though bosses are considered to be the more powerful ones in the working relationship, the differences in the exercise of hierarchical power is a result of the value systems of both seniors and followers and not only those of seniors, which means that authority can only exist where it is matched by obedience. Power Distance is defined as a measure of the interpersonal power between subordinate and senior as perceived by the subordinate. In the work of Mulder et al, (1971) power is defined as "the potential to determine or direct (to a certain extent) the behaviour of another person/other persons more so than the other way round". Hofstede's (1980) definition is not much different: "the power distance between a boss B and a subordinate S in a

hierarchy is the difference between the extent to which B can determine the behaviour of S and the extent to which S can determine the behaviour of B". Without necessarily excluding other criteria, the Power Distance norm can be used for characterising different cultures.

Table 3.4:   Summary of Power Distance Index (PDI) implications and consequences for organisations.

LOW PDI	HIGH PDI
Flatter organisation pyramids – hierarchy means an inequality of roles, established for convenience.	Tall organisation pyramids – Hierarchy means existential inequality.
Less centralisation.	Greater centralisation.
Subordinates are people like me.	Superiors consider subordinates as being of a different kind.
Superiors are people like me.	Subordinates consider superiors as being of a different kind.
Latent harmony between the powerful and the powerless.	Latent conflict between powerful and the powerless.
Smaller proportion of supervisory personnel.	Large proportion of supervisory personnel.
Smaller wage differentials.	Large wage differentials.
High qualifications of lower strata.	Low qualification of lower strata.
Manual work same status as clerical work.	White-collar jobs valued more than blue-collar jobs.

(Source: Adapted from Hofstede, 1980)

It is important to note that the concept of Power Distance inside organisations influences the nature of authority relations in other areas of life, i.e. early family socialisation as well as schools and other social institutions. In addition to this Hofstede (1980) also cites empirical evidence for the fact that large inequalities in power have a positive influence on the increase of inequalities in other areas such as social status, prestige and wealth. In a study of organisations in five countries Tannenbaum, Kavčič, Rosner, Vianello & Wieser (1974) proved that greater differences in power could be associated with greater differences of rewards and privileges.

3.2.3.2.2   Uncertainty avoidance

Uncertainty about the future is a basic part of organisational life. The second dimension of national culture, called *uncertainty avoidance,* refers to a collectivity's tolerance for this uncertainty, to the extent to which members of a society feels threatened by this unpredictability and the extent to which they employ strategies to cope with or avoid these ambiguous situations. In organisations this is done through the domains of technology (all human artifacts used to defend ourselves against natural uncertainties), law (rules made to serve as protection against the uncertainties in the behaviour of others) and religion (rituals to assist in accepting those uncertainties we cannot defend ourselves against).

Hofstede (1980: 153) found three indicators for uncertainty tolerance which together produce a country Uncertainty Avoidance Index (UAI) namely rule orientation, employment stability and stress. High levels of anxiety and aggressiveness are typical characteristics of societies measuring high on this cultural dimension. On the other hand people viewing and accepting life as containing inherent uncertainty normally form part of weak uncertainty avoidance culture. Where societies with a strong uncertainty avoidance inclination show a strong inner drive to work hard, the opposite is true for societies showing a weaker uncertainty avoidance. For them, as few as possible rules should exist to govern and restrict work place behaviour and daily life. A summary of implications and consequences of the Uncertainty Avoidance Index (UAI) for organisations is presented in Table 3.5.

The *uncertainty avoidance* dimension is built on the fact that societies adapt to and cope with uncertainty in different ways. Theron (1992: 24) describes these strategies as "strict codes of behaviour". Other examples of coping strategies are the provision of greater career stability and the establishment of formal rules, which do not tolerate deviant ideas.

Table 3.5: <u>Summary of Uncertainty Avoidance Index (UAI) implications and consequences for organisations</u>.

LOW UAI	HIGH UAI
Hard work is not a virtue per se.	Inner urge to work hard.
Less structuring of activities.	More structuring of activities.
There should be as few (written) rules as posible – if rules cannot be kept, we should change them.	Need for more (written) rules and regulations – if rules cannot be kept, we are sinners and should repent.
Deviance is not felt as threatening; greater tolerance.	Deviant persons and ideas are dangerous; intolerance.
More willingness to take risks in life – managers more willing to make individual and risky decisions.	Concern with security in life – managers less willing to make individual and risky decisions.
Managers more involved in strategy.	Managers more involved in details.
Managers more interpersonal oriented and flexible in their style. High labour turnover.	Managers more task-oriented and consistent in their style. Lower labour turnover.
More ambitious employees.	Less ambitious employees.

(Source: Adapted from Hofstede, 1980)

3.2.3.2.3   Individualism - collectivism

The relationship between the individual and the rest of his/her group or collectivity (i.e. the way people live together) that is found in a given society constitutes Hofstede's (1980) third dimension of national culture, known as *Individualism*. Although some countries show both high individualism and high power distances, the Individualism Index (IDV) correlates negatively with the Power Distance Index (PDI) as it was discussed in section 3.2.3.2.1.

The relationship between the individual and the group he or she belongs to is associated with animal gregariousness. It is a further fundamental dimension for the analysis of societal differences. These differences in "gregariousness" of people are for example evident from the differences in family structures – family units vary in complexity from small nuclear families to much larger extended families where husband, wife and children are joined by grandparents and other "indirect" family members such as uncles, aunts and cousins. Blumberg and Winch (1972) refer to the decrease in family complexity as a development from traditional to modern. This argument of an association between the degree of individualism or collectivism and the degree of

modernity of the society concerned is supported by the findings of Hofstede (1980). He highlights the fact that among his four empirically determined culture dimensions the one that relates most closely to a country's level of economic development is the individualism-vs-collectivism dimension.

The evaluation of individualism as a cultural dimension in terms of its moral correctness or acceptability has also initiated extensive debate amongst academics. As an example the importance of individualism as a national cultural characteristic in China and the United States of America could be compared. In China an anti-individualistic, pro-collectivistic ethos is find, which regards strong individualism as evil and selfish (Ho, 1978). In this culture the well-being of the group is regarded as being much more important than being inner-directed. In sharp contrast with this view American greatness is strongly ascribed to the predominantly individualistic culture that prevails. What is important for cultural analysis in the (South) African context is that Western cultures cannot necessarily be associated with individualism (as is often the case) and non-Western cultures with collectivism (Hofstede, 1980).

The effects of modernisation on cultural attitudes is discussed by Triandis (1971:8). He discussed these effects by referring to the differences in internal versus external control with regard to environmental influences (locus of control)[6]. The most important characteristics are summarised in Table 3.6.

Table 3.6:   Summary of the effect of modernisation on attitudes.

Modern man's beliefs	Traditional man's beliefs
Man can be the master over nature and his environment.	Man feels at the mercy of obscure environmental factors. Sees himself under the influence of external, mystical powers.
Man can control the reinforcements he receives from his environment and is optimistic about it.	Man believes that one obtains a part of what is good by chance or by pleasing the gods.
Man believes in determinism.	Considers planning as a waste of time.
He competes with standards of excellence.	Looks at the world with suspicion.
He uses broad ingroups	He has narrow ingroups. Identifies with parents and receives direction from them.

(Source: Adapted from Triandis, 1971: 8)

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[6] A comprehensive discussion of the psychological construct locus of control will follow in Chapter 4.

The effect of individualism on employee behaviour and thus organisational performance is one of the concerns of this study and is also addressed by Hofstede (1980) with particular reference to emotional dependence, moral involvement and organisation size. Where a collectivist norm prevails in society a greater dependence of members on organisations is expected. It was also found that there is a positive correlation between organisation size and individualism (Ingham, 1970), which is supported by the findings of Hofstede (1980).

Although the introduction of technologies developed in Western individualist countries into more collectivist countries strongly influence a shift in societal norms, it is also true that the collectivist values of the more traditional poor societies inhibit their ability to accommodate the transfer of technology from an individualistic environment and therefore has a negative impact on the economic development of these countries. A number of typical behavioural indicators influenced by a society's position on the individualism/collectivism continuum are represented in Table 3.7. In an organisational setting where its culture is being transformed towards higher levels of workforce engagement, collaboration and participative approaches of leaders, these differences become important as will be discussed in detail in Chapter 5.

Table 3.7: <u>Summary of Individualism Index (IDV): Differences in organisational and socio-economic context</u>.

SOCIO-ECONOMIC DIFFERENCES	
Low IDV	**High IDV**
Individual initiative is socially frowned upon; fatalism.	Individual initiative is socially encouraged.
In society, people are born into extended families or clans, which protect them in exchange for loyalty.	In society, everyone is supposed to take care of himself and his or her immediate family.
"We" consciousness.	"I" consciousness.
Collectivity orientation.	Self-orientation.
Identity is based in the social system.	Identity is based in the individual.
Belief in group decisions.	Belief in individual decisions.
Value standards differ for ingroups and outgroups; particularism	Value standards should apply to all; universalism.
Company provisions, i.e. training, physical conditions regarded as important.	Employees' personal life regarded as more important.

Table 3.7: (Continued)

ORGANISATIONAL DIFFERENCES	
Low IDV	**High IDV**
Employees expect organisation to defend their interests.	Employees are expected to defend their own interest.
Emotional dependence on company.	Emotional independence from company.
Large company more attractive.	Small company more attractive.
More importance attached to training and use of skills in jobs.	More importance attached to freedom and challenge in jobs.
Managers aspire to conformity and orderliness.	Managers aspire to leadership and variety.
Managers rate having security in their position more important.	Managers rate having autonomy more important.
Managers endorse "traditional" points of view, not supporting employee initiative and group activity.	Managers endorse "modern" points of view on stimulating employee initiative and group activity.
Group decisions are considered better than individual decisions.	Individual decisions are considered better than group decisions.
Duty in life appeals to students.	Enjoyment in life appeals to students.
Managers choose duty, expertise, and prestige as life goals.	Managers choose pleasure, affection and security as life goals.
People thought of in terms of ingroups and outgroups; particularism.	People thought of in general terms; universalism.
Social relations predetermined in terms of ingroups.	Need to make specific friendships.
More years of schooling needed to do a given job.	Fewer years of schooling needed to do a given job.

(Source: Adapted from Hofstede, 1980: 230-238)

The concept of individualism has serious implications for teamwork and leadership. If teamwork is defined as "an attitude of mutual commitment in which everyone takes responsibility for the overall results, not just for their individual contributions or those of their own work groups" (Davis, 2000: 89), a strong individualistic culture would inhibit the potential value of effective

teamwork in the work place. As individualists are often seen as people who do not conform, who criticise the social order and who often threaten formal authority, the relationship between individualism and society has always been uneasy. The characteristics of independence of thought and a high degree of self-reliance pose unique challenges to transformational leaders' ability to positively influence the behaviour of followers towards higher levels of collaboration and teamwork. A more detailed discussion of this dilemma and the concept of aligned individualism will follow in Chapter 5.

3.2.3.2.4   Masculinity - femininity

The fact that different societies cope differently with the duality of the sexes manifests in the fourth national culture dimension, namely *Masculinity versus Femininity*. It indicates the extent to which a society's values are more masculine or more feminine. Masculinity in a society is associated with assertiveness, aggression, ambition and competitiveness while a feminine value inclination is associated with affection, nurturance, compassion and understanding. In this type of society a stronger emphasis on people, caring, and interdependence between members of the collectivity is found. A similar division of sex-role stereotypes is reported by Williams, Giles & Edwards (1977) where dominant male behaviour is associated with autonomy, aggression, exhibition and dominance and female behaviour with affiliation, helpfulness and humility.

Due to the statistical biological differences between men and women (i.e. the average man is taller and stronger, has a faster metabolism and recovers faster from fatigue than the average women), societies tend to divide most activities between men and women and to choose certain behaviours as being more suitable for male members and others to be more suitable for females. These common patterns of role distribution lead to males being dominant in political and economic matters.

Sex-role development takes place through a process of socialisation – there are certain socialising forces in the forming of culture patterns according to which men and women learn their place and role in society. The most prominent of these forces are the following:

- The family. In all different types of families (nuclear, extended and one-parent) children experience their parents and other adults as different sexes who perform different roles.

Table 3.8:   Integrated picture of the general Masculinity Index (MAS) societal norm.

LOW MAS	HIGH MAS
People orientation where you don't try to be better than others – small and slow is valued.	Money and things orientation with a focus on being the best – big and fast is valued.
Quality of life and environment are important.	Performance and growth are important.
Work to live.	Live to work.
Service and interdependence ideal.	Achievement and independence ideal.
Intuition.	Decisiveness.
Sympathy for the unfortunate.	Sympathy for the successful achiever.
Men need not be assertive but can also take caring roles.	Men should behave assertively and women should care.
Sex roles in society should be fluid.	Sex roles in society should be clearly differentiated.
Differences in sex-roles should not mean differences in power.	Men should dominate in all settings.

(Source: Adapted from Hofstede, 1980)

- ▪ The socialisation process continues during the school years with the influence of teachers and class peers.

- ▪ The further development of sex-role socialisation is facilitated through the media in the form of children's literature and later on by television and the press.

In the South African labour context the division of labour based on sex and the stereotyping of jobs as being typical masculine or feminine has become a contentious and sensitive point of discussion. On the one hand, it is a result of a drive towards an equal-opportunity, non-discriminatory work place and on the other hand the traditional view that business success is achieved through masculine influence. McGregor (1967: 23) cites the strong bias against female managers in business organisations as follows:

"The model of the successful manager in our culture is a masculine one. The good manager is aggressive, competitive, firm, just. He is not feminine; he is not soft or yielding or dependent or intuitive in the womanly sense. The very expression of emotion is widely viewed as a feminine weakness that would interfere with effective business processes."

Table 3.9:   Summary of connotations of Masculinity Index (MAS) differences in organisational context.

LOW MAS	HIGH MAS
Managers relatively less interested in leadership, independence, and self-realisation.	Managers have leadership, independence, and self-realisation ideal.
Belief in group decisions.	Belief in the independent decision maker.
Weaker achievement motivation.	Stronger achievement motivation.
Achievement defined in terms of human contacts and living environment.	Achievement defined in terms of recognition and wealth.
Work less central in people's lives.	Greater work centrality.
People prefer shorter working hours to more salary.	People prefer more salary to shorter working hours.
Company's interference in private life rejected.	Company's interference in private life accepted.
Lower job stress.	Higher job stress.
Theory X (employees dislike work) strongly rejected.	Theory X gets some support.

(Source: Adapted from Hofstede, 1980)

In the light of modern business stressing the importance of openness and expression of emotion (traditional feminine values), Hofstede (1980: 268) expresses the warning that a process of barring women from certain jobs could (negatively) affect the functioning of the organisation. In terms of leadership, where effective transformational behaviour is characterised by

(amongst others) the skills of caring, empathy and concern (Bass & Avolio, 1997), a biased support of a masculine approach in the work environment could prove to be a blockage for organisational performance.

Table 3.10 summarises the most important cultural differences as is evident from Hofstede's dimensions (Hofstede, 1991, Schermerhorn, 1999).

Table 3.10: <u>Summary of Hofstede's (1980) national culture dimensions</u>.

	Dimension	Extent	Description	Examples
1	POWER DISTANCE	High	A culture where followers are afraid of expressing disagreement with their seniors. People accept a hierarchical or unequal distribution of power.	Singapore, Hong Kong, Thailand, Malaysia, **South Africa**
		Low	A culture of high interdependence between superior and subordinate – a consultative decision style is preferred.	Denmark, Austria Israel, Norway
2	COLLECTIVISM VS INDIVIDUALISM	Collectivism	Refers to a society, which calls for greater emotional dependence of members on their organisations. People prefer to work together in groups.	Argentina, Chile, Peru, South Korea, Malaysia
		Individualism	The individuals interest is more important than that of the group. People focus more on working as individuals.	Australia, USA, UK, **South Africa**
3	FEMININITY VS MASCULINITY	Femininity	Refers to taking care, being affectionate, compassionate and understanding.	Sweden, Norway, Denmark
		Masculinity	Refers to economic achievement, being aggressive, ambitious and competitive. Masculine traits such as assertiveness and insensitivity to feelings are emphasised.	Australia, USA, Canada, **South Africa**, Germany
4	UNCERTAINTY AVOIDANCE	High	Refers to the degree of tolerance for uncertainty, the extent to which members feel threatened by uncertainties and situations not under direct control. The degree to which people prefer structured versus unstructured situations.	Greece, Japan
		Medium		**South Africa**
		Low		Argentina, Peru, Singapore, Denmark,
5	TIME ORIENTATION	Short term Orientation	Short term considerations are emphasised by members of society. Values that focus on the past or present, i.e. tradition and social obligation.	Australia, Canada
		Long term Orientation	Members of society have a greater concern for the future. Values associated with the future such as persistence.	Hong, Kong, Thailand

(Source: Adapted from Hofstede, 1991; Schermerhorn, 1999)

3.2.3.3 Ronnie Lessem

Using the functions described in Carl Jung's typological theory Lessem (1993) proposes a model of cultural types, suggesting that in the organisational environment people may be quartered into four "worlds" of work or management (summarised in Table 3.11). As each one of these is represented in South Africa, it could be used for addressing culture-related issues in the South African workplace.

World 1: Western empiricism. Having its roots in Britain, it functions as the dominant business philosophy in both North America and Britain. It is believed (Lessem, 1996b) that this is also the prevalent philosophy guiding South African management practice.

World 2: Northern rationalism. This world of work where the natural entrepreneurial drive of ordinary people manifests in constructive activities, has its roots predominantly in France but also to a lesser extent in other European regions such as Scotland, Northern Italy and Scandinavia.

World 3: Eastern idealism. The underlying philosophy of the eastern idealism is that "…every idea and every situation in the world leads irresistibly to its opposite, unites with it to forth a more higher and more complex whole" (Lessem, 1993).

World 4: Southern humanism. The concept of humanism is strongly rooted in Africa, but also in Greece, Italy, Spain and Ireland. For Lessem (1996a) "… the human group lies at the heart of a humanistic approach to business".

Lessem (1993) points out that the Western Empiricism and Northern Rationalism strongly impacted on the South Arican culture. The South African whole is made up by the British cultural heritage, while the American, Dutch and German influence was also significant. It is further believed that in South Africa the humanistic approach is stronger supported and preferred by the black man than the white. Furthermore the African culture is regarded as more communal (collective) than individual. The concept of ubuntu is strongly related to this perspective.

It should be emphasised that Lessem (1993) appears to take little account of the proper empirically determined models of cultural dimensions made available by both Hofstede (1980) and Trompenaars (1993). Of particular importance is the fact that nowhere Lessem's (1990, 1993, 1996a, 1996b) theory of the "four-worlds" model shows any sign of having any empirical research base of its own. No evidence of systematic research to verify his model empirically could be found.

Table 3.11: Cultures as described through the "four worlds of work".

Cultural Dimension	Description	Focus	Orientation	Examples
World 1				
(Western Empiricism)	All knowledge is acquired through experience, observation and factual information (inductive)	Learn by doing	Competition	America, Australia, Canada
World 2				
(Northern Rationalism)	Reason in itself is a source of knowledge superior to, and independent of sense – (deductive)	Bureaucracy	Co-ordination	France, Scotland, Prussia (Europe)
World 3				
(Eastern Idealism)	The spiritual or ideal is of central importance in reality. Life is dynamic, evolutionary and creative	Development	Co-operation	Japan
World 4				
(Southern Humanism)	The realisation of the essential dignity and worth of man	Social – community	Co-creation	Africa, Southern Italy

(Source: Lessem, 1993; De Beer, 1997)

3.2.4   CULTURE AND THE WORLD OF WORK

3.2.4.1   The concept of "work"

Work is regarded as an important and unavoidable part of human life, so much so that each individual is organising his daily life around work (Van der Merwe, 1984). For most individuals it forms part of their lives since early adulthood, often stretching beyond the retirement age of 65. Work influences a number of other aspects of the worker's life. As an example the amount of time available to spend at home with his family is determined by the nature of his work. The income he has from his work also influences standard and style of living as well as the size of the family he can afford.

Various meanings are coupled to the word "work" and it is therefore understandable that a variety of definitions are found in explanatory dictionaries. One of the several explanations that are found in the Oxford Dictionary, namely "action involving effort or exertion directed to a definite end, especially as a means of gaining one's livelyhood", correlates with the meaning of the word "work" as it will be used in this chapter.

Biesheuvel (1984) indicates that "earning one's living" does not necessarily only mean to work for money. Here housewives are used as an example of people who receive no salary for the task they do, yet "… housework involves considerable effort directed towards family living". A definition that is in accordance with this approach is that of O'Brien (1984) namely "… the expenditure of effort in the performance of a task", although it is also mentioned that the general use of the term "work" refers to a situation of employment.

Several authors agree that in actual fact work is unpleasant and that people often do not like or enjoy it. Neff (1977) for example, is of the opinion that, despite all the benefits work holds for people, it also always shows a darker side. In a paradoxical way he continues to explain man's experience of work over the years "…although through work man has achieved a culture and thereby set himself apart from all other beings, one of his persistent dreams has been to free himself from the need to work".

Biesheuvel (1984) also indicates that, despite the diverse nature of work, one important generalisation could indeed be made, and that is that the human being do not like work very much and will avoid it as far as possible. It correlates with the view of Freud (1930) that "… as a path to happiness work is not valued very highly by man. They do not run after it as they do after other opportunities for gratification. The great majority work only when forced by necessity, and this natural human aversion to work gives rise to the most difficult social problems." This stands in sharp contrast with the Protestant work ethic, which will be discussed in section 4.4.3.

Following the previous negative experience of work, one can refer to the comparison of work and leisure made by Neff (1977). He notes that people often look forward to the end of the working day and week when they can thankfully return to the pleasure of private life. In this regard the granting of annual paid leave is valued as highly as an increase in normal pay. The importance of leisure in relation to work is further emphasised by stating that "…whatever positive meaning work may be thought to possess, it is almost an article of faith that leisure ought to be valued at least as highly" (p 57).

As an introduction to the differences between work and leisure, Biesheuvel (1984) mentions that the consumption of energy *per se* is not unpleasant. As examples, physical types of sport like athletics, gymnastics, hunting and jogging are used. However, the following differences between work and leisure exist:

- Above-mentioned activities differ from work in the sense that the effort that is put into it comes forward freely and naturally.

- Activities of leisure is an expression of what people <u>want</u> to do and not what they <u>have</u> to do.

- Work is regarded as a "life sentence" which take up the largest part of each day. With leisure one can become involved or give up the activity whenever one wants to.

- A person is free to choose his leisure activities whereas the tasks he has to complete at work are normally given. Although a person chooses his own career, what is expected of him is not always in line with his expectations.

- It is more difficult for a person to change his work than what it is to change his choice of leisure.

Neulinger (1981) investigated the relation between leisure and mental health and found that leisure should not be regarded as mere free time or "not-work", but that it is an activity of the human being and not a "freedom from activity". To some people it may even be an important condition for selfactualisation and could therefore be seen as a requirement for mental health. He continues by describing leisure as "… not <u>notwork</u>". It is not something that is left over after work. It refers to a state of mind where one is at peace and comfortable with oneself and what one is doing. It therefore refers to doing those things one wants to do and chooses to do.

From above mentioned views of work and leisure it becomes clear that work in general is regarded as being more unpleasant than leisure. It is precisely

this apparent contradiction between man's dislike of work on the one hand, and the fact that people are working hard - often even more than what is required - on the other hand, that is raising the question what it is that drive or motivate them to work, or stated differently, which values people hold regarding work in general. These work-related values will be described further in section 3.5.

3.2.4.2 Organisational culture

3.2.4.2.1 Overview

Culture presents itself at different levels and not only at national level. Within a national culture it is experienced that similar organisations offering the same products or services could have completely different, but unique characters of their own. These characters or "personalities" (Drennen, 1992) are in fact often found to be stable to such an extent that new employees joining the organisation would change rather than the organisation itself. The concept of organisational culture, often referred to as corporate culture (Schermerhorn et al, 1994) is found to be accountable for this stability (Baron & Greenberg, 1990). This system of mutually shared beliefs, attitudes, values and expectations develop within an organisation and strongly influence the behaviour and actions of its members (Schein, 1990). Not only does the organisation's culture act as a description of it's character, it also plays a significant role in the lives of it's members. Their lives are shaped through the influence of culture on processes such as decision-making, performance appraisal, promotion and retrenchment. (Hickman & Silva, 1986). The definition suggested by Deal and Kennedy (1983) indicates that culture in an organisation defines and describes the "rules of the game": "… a core set of assumptions, understandings, and implicit rules that govern day-to-day behaviour in the workplace … Until newcomers learn the rules, they are not accepted as full-fledged members of the organisation … conformity to the rules becomes the primary basis for reward and upward mobility".

Organisational culture as a psychological concept is relatively young and has been developed since the 1960's when organisational psychology started to become differentiated from industrial psychology. The concept was applied to organisations for two reasons, firstly to explain variations in patterns of organisational behaviour and secondly to highlight levels of stability in group and organisational behaviour (Theron, 1992). It acts as a guideline for distinguishing one organisation from another. According to Robbins & Coulter (1999) organisational culture is a perception which is based on what employees see or hear within the organisation. It is also seen as more descriptive (how employees perceive the characteristics of the organisation) than evaluative (whether they like it).

In any organisation culture performs a number of functions (Robbins, 1998). Apart from creating distinctions between organisations, it conveys a sense of identity for its members. Furthermore it acts as the "social glue" that holds the organisation together through the provision of appropriate standards for what employees should do. The important role of corporate culture in giving direction to everyone is emphasised by Case (1996). In an organisational paradigm with wide spans of control, flattened structures and empowered employees and teams, the company culture provides shared meaning and thus a common forward focus. Robbins (1998) provides a summary of the seven primary characteristics that capture the essence of an organisation's culture:

i.   Innovation and risk taking
       The degree to which risk taking and innovation are encouraged.

ii.   Attention to detail
       The degree to which precision, analysis and attention to detail is expected.

iii.   Outcome orientation
       The degree to which results or outcomes are considered to be more important than techniques and processes used to achieve these outcomes.

iv.   People orientation
       The degree to which the effects of management decisions on employees are considered to be important.

v.   Team orientation
       The degree to which work activities are organised around teams rather than individuals.

vi.   Aggressiveness
       The degree to which people are aggressive and competitive rather than easygoing.

vii.   Stability
       The degree to which maintaining the status quo is encouraged rather than growth.

The interaction between national and organisational cultures seems to be an issue that has not yet been fully debated and the relationship between the two has not received much attention in literature. It has not been completely neglected, but literature presents opposing points of view. The limited agreement is clearly reflected in the different views of Hodgetts et al, (1997), Hofstede (1980) and Robbins (1998). Hodgetts et al (1997) point out that

there is a widely held belief that "organisational culture tends to moderate or erase the impact of national culture". However, Hofstede's (1980) research found that the national cultural values that people bring to the workplace will not be easily changed by the influence of the organisation, thus providing evidence that just the opposite may be true. Robbins (1998) is of the same opinion and mentions that differences in national cultures must be taken into account when behaviour in organisations is to be predicted.

While Cray & Mallory (1998) portray an uncertainty in respect of the link between national and corporate cultures, Adler (1991) also approves the notion that national culture has a greater impact on employees than does the culture of their organisation and that national culture is more influential in the understanding of human behaviour at work than corporate culture. However, as a possible link between the two, Cray et al (1998) refer to the effect that founders' involvement and participation in the national culture may have on the nature of their organisations' culture.

3.2.4.2.2   Factors influencing organisational culture

Although there are a number of factors having a direct or indirect impact on the forming and development of organisational cultures, clarity does not exist as to which of these have the dominant influence. Theron (1992) mentions that the size of the organisation is often found to be the most important variable influencing the choice of culture. In contrast to small organisations, larger ones are perceived to offer more opportunities for advancement, more effective planning and better control. In addition better structuring of activities is possible, but they are often more authoritarian.

The strong-minded influence of a dominant leader plays a powerful role in shaping a company's culture (Drennen, 1992) especially if this person is the owner or founder of the business. Schein (1983) regards founders as the "ultimate source" of an organisation's culture. As they often have a clear vision of the company's future and what it should do, they have a major impact on the early corporate culture. Robbins (1998) refers to this process as institutionalisation when an organisation "takes on a life of its own" apart from any of its members. It results in a common understanding about which modes of behaviour are appropriate and acceptable. Although dominant leaders do play a significant role through being able to make decisions affecting virtually everyone in the company, "dominance" is not the key factor (Drennen, 1992). When a new leader takes over everything could change. Only when practices and the "way of doing things" go on beyond the working lifetime of the leader having introduced it, it becomes part of the psyche and personality of the organisation.

The role of history in establishing and maintaining culture cannot be denied. Because people prefer stability and structure to their lives, they find comfort in a well-known environment (Drennen, 1992). Tradition therefore contributes largely to the shaping of company culture. It is precisely this factor that makes it difficult for company cultures to be changed dramatically.

The nature of a business (technology, services or products) is another factor having a prime influence on culture. Differences in technology require different ways of communication and organisational design (Dessler, 1986). Several factors such as the nature of the work and the workforce, the length of the line of command, the ratio of managers to subordinates and indirect to direct labour play a role in determining the design of the organisation. Therefore, it is to be expected that, when a change in technology is experienced, old skills become redundant and a change in the company's culture (or even elimination of a whole part of it) will result.

According to Theron (1992) people, because of differences in psychological contracts, play a significant role in pushing an organisation's culture in a certain direction. This is especially true for the individual orientation of key people in the organisation. A psycho-analytic study of corporate manager personalities by Maccoby (1976) delivered evidence for the existence of four character types which may determine the dominant culture, namely the jungle fighter needing power, the company man, the gamesman and the craftsman. Theron (1992) further notes that a correspondence between the psychological contract (the individual's expectations) and the organisation's culture should lead to a more satisfied individual.

A few other factors impacting on company culture are mentioned (Baron & Greenberg, 1990; Drennen, 1992; Theron (1992), Trompenaars, 1993; Robbins, 1998):

- The industry and its competition

    Rapid and continuous change and constant product innovation, for example, is so important to some industries that it has become part of the company culture. For others, where work processes and patterns remain the same over periods of several years, change has become a much more traumatic experience (Drennen, 1992).

- Customers

    Because customers can move their business at any time if they do not get what they need or want, their needs and levels of satisfaction could largely dictate certain parts of company culture (Drennen, 1992).

- Selection practices

  During the selection process judgment of how well candidates will fit into the organisation takes place. Companies are constantly looking for those people having values which are consistent with those of the organisation (Robbins, 1998).

- Information and control systems

  Many jobs have been completely transformed (and have even become redundant with the introduction of computerised information and control systems. Employees' fear for increased complexity could, in addition, have negative effects on morale (Drennen, 1992).

- The environment

  The critical role of the organisation's environment in determining its culture is emphasised by Theron (1992). Market demands and environmental change require companies to be increasingly flexible and adaptable. For each organisation it is important to find a niche for itself in its industry and marketplace (Baron and Greenberg, 1990).

- Procedures and policies

  While the importance of company policy and procedures as guidelines for employee conduct and job completion cannot be denied, it could easily result in employees exercising no initiative and result in the organisation becoming more and more inflexible (Drennen, 1992).

- Employees' views of organisations' purpose and goals

  When employees start to believe that the organisation is really serious about its purpose and future, and that they have a place in it, they start to identify with the organisation (Trompenaars, 1993).

3.2.4.2.3   Culture types in organisations

Harrisson & Stokes (1993), drawing heavily on the work of Handy (1991), developed a concept of four archetypal organisational cultures as a framework for understanding the dynamics of different organisations viz Power, Role, Achievement and Support cultures. An instrument for measuring

the existence of these cultures was also developed (Harrison, 1993). The Power-orientation is based on the fact that there is an inequality of access to resources[7]. These resources are used by leaders to either satisfy or frustrate the needs of others and, in doing so, control their behaviours. In this culture people is motivated by rewards and punishments. Leadership is firm and is based on strength and justice. On the condition that followers are loyal, leaders will be fair and generous – compliance is rewarded. The dark side of the Power-orientation is when there is a tendency to abuse power for personal gain, thus ruling by fear (Harrison et al, 1993).

By using names derived from the Greek mythology, Handy (1991) describes the same four cultures. He refers to the Power-culture as the club (or Zeus) culture and defines it as "clubs of like-minded people" where empathetic initiative and personal contact is at the order of the day. It is an excellent culture when speed of decision is required. The Power-orientation works well in young entrepreneurial companies where leaders have a certain vision and purpose in mind. A mutual dependence exists in this situation: followers depend on leaders for direction and leaders need the loyal service of followers. The larger the organisation becomes, the more difficult it is to sustain a power oriented culture. Unless good structures and work systems are in place, the larger organisation becomes ineffective.

The Role-culture is found in organisations where a system of structures and procedures are in place to provide protection to subordinates as well as stability to the organisation (Harrison et al, 1993). There is a clear definition of members' duties and rewards and as a result people will perform those functions which they are rewarded for. This culture could function well in a stable environment where life is predictable (where it is assumed that tomorrow will be like yesterday) and is characterised by values like order, dependability, rationality, stability, justice and consistency. This means that organisations with a Role-orientation have difficulty in aligning themselves with external changes and demands. Despite this it is still found that many large organisations today reflect strong elements of the Role-culture. Handy (1991) calls it the Apollonian culture[8]. A Role culture often corresponds with the structure of a bureaucracy, which is based on positional (rather than personal or expert) power (Theron, 1992: 44).

There is an obvious and inherent weakness in this culture which results from the very impersonal nature thereof. The assumption is that people cannot be trusted and therefore people at lower levels are not empowered to use own discretion or to make their own decisions. The over-control of followers result in people being not willing to take risks or to question rules when it seems necessary.

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[7] A resource can refer to anything one person controls that another person wants (Harrison et al, 1993).

[8] Apollo was the Greek god of order and rules (Handy, 1991: 23).

The use of external rewards and punishments to motivate people towards performance is a typical characteristic of both Power- and Role-oriented organisations. In sharp contrast with this, the Achievement-orientation operates on the assumption that many people like their work, want to be successful and enjoy the interaction with colleagues. In this culture commitment comes from these intrinsic satisfactions. Members are treated like willing contributors and their ideas and suggestions are welcomed and paid attention to. Handy (1991) calls it the task (or Athenian) culture. According to him, in this culture the expertise is recognised as the only base of power and influence. Talent, creativity and innovation is needed. The focus in this type of organisation always is the solution of problems. Some typical characteristics of the Achievement orientation are the following (Harrison et al, 1993):

i.   The total person is engaged in the workplace.

ii.   People experience that they are not just working for themselves, but that there is something bigger to strive for.

iii.   Supervision and direction by seniors is not needed.

iv.   There is a strong focus on teamwork and a sense of camaraderie.

v.   A sense of urgency, where people "live on the edge" is experienced.

vi.   A clear, unambiguous and clearly understood mission is emphasised, which aligns and focuses everything both leaders and followers do.

vii.   There is a belief that people do not make mistakes on purpose – a mistake serves as an opportunity to learn and develop.

Similar to the Power- and Role-cultures, the Achievement organisation also employs systems and structures with the difference that they are changed as the mission requires – they serve as guidelines, not laws (Harrrison et al, 1993).

The fourth culture viz Support-orientation, is one of mutual trust between individual and organisation. There is an affective climate where warmth and even love is experienced. People feel cared for and believe that they are valued as human beings. They do not only come to work because they like their work, but also because there is a caring relationship between them and the people they work with. Although a pure form of the Support-orientation is

rarely found, the culture normally develops in small organisations where people know each other personally and where they've had enough time to build personal relationships. Harrison et al, (1993) also provide some other characteristics found in organisations with a Support orientation:

      i.   People help each other beyond formal job descriptions and – requirements.

      ii.   They like to spend time together and do not only communicate about their work, but also about personal issues and concerns.

      iii.   Employees are regarded as inherently good and are treated as such.

      iv.   In the interest of harmony, conflict is avoided. In most companies this is a weakness as difficult and unpleasant issues are normally ignored or not paid attention to immediately.

Handy (1991:31) calls his last culture the existential (or Dionysian) culture, named after Dionysus, the Greek god of Wine and Song. While in the other three cultures the individual is subordinate to the organisation and is there to help the organisation to achieve its goals, we find in this culture that the individual expects from the organisation to help him fulfill his purpose. The culture is normally preferred by professionals who want to preserve their own identity and do not want to recognise a boss.

Apart from the fact that authors describe models (with types) of organisational culture, the existence of sub-cultures within a particular organisational culture are also referred to (Schermerhorn, et al, 1994).

3.2.5   CULTURE IN AFRICA

3.2.5.1   Diversity

The study and analysis of culture in Africa and African management is faced with African society's most important characteristic, namely the ethnic diversity of people making up and contributing to the collective notion of "the (South) African way" of management. Ethnic differences are predominantly culturally based because culture is a reflection of the knowledge, beliefs, customs, morals and values of an ethnic group (Theron, 1992: 53). These differences impact on corporate governance and as a result of the fact that different ethnicities differ in their perceptions of work and the work environment (Clegg & Redding, 1990: 187), the demands on effective leadership become more complex. Cultural differences exist in the work environment because employees bring their ethnic (cultural) differences to the

work place. The fact that culture provides the context for employee behaviour, is emphasised by Kast & Rosenzweig (1985: 589): "organisational systems are cultural answers to the problems encountered by humans in achieving their collective ends". Slabbert and Welsh (1979: 10) define ethnicity as "a group that is bounded off from other comparable groups or population categories in the society by a sense of its difference which may consist in some combination of a real or mythical ancestry and a common culture and experience". The relation between ethnicity and culture is also reflected in Cross's (1971: 487) definition: "ethnic groups are groups defined in relation to cultural features".

The multi-cultural composition of the South African labour market was referred to in Chapter 2. Interpreted from the theoretical frameworks provided by Hofstede (1980) and Trompenaars (1993) it becomes clear that certain characteristics and preferences of some South African subcultures could stand in total contrast with regards to the importance and relevance of many business and leadership principles and requirements for business excellence (see further discussion in section 5.3). However, being aware of the multitude of cultural and ethnic differences is not enough. An analysis of those values that are required to accomplish organisational goals (Cox, 1993: 11) and to take a company into the global market (van der Colff, 2001: 16) is needed. The complexity of the work force, which is directly related to the diverse nature of the South African society, needs to be understood in order for it to be successfully managed. Furthermore, an understanding of the effect of these cultural differences on the selection of appropriate leadership approaches and behaviours is needed. Cox (1993) emphasises that the urgency of getting to the right answers in respect of the management of diversity is reflected in the question practicing managers of organisations ask more than any other, namely how the bottom-line performance of organisations is affected by diversity and the management thereof. The answer is not an easy or singular one, but what needs to be accepted is that, if South African organisations want to achieve business excellence, leadership has to appreciate the diversity in organisational cultures as a given reality.

3.2.5.2 Afrocentric or Eurocentric

South African organisations are conceptualised and structured in a largely Western mould (Van der Wal, 2001: 14). Cultures of many organisations are still ignoring the fact that the largest proportion of the population is African, and not European or American. As a result many employees cannot identify with systems, structures and processes in their organisations and they find that there is little congruence between the goals of the work force and those of the organisation.

In comparing African and Western cultures, Van der Walt (1997: 10) describes the African culture as "communalistic" rather than "naturalistic". One of the important values impacting on motivation, morale and levels of satisfaction in organisations, is the individual's perception of his own existence in relationship to others. In contrast to Western belief, man in Africa is not an individual who can make arrangements and agreements to his own advantage. His relationship to others is of primary importance and only as a member of society he has the right of existence. There is an absolution of the society (it always comes first) instead of the individual.

Table 3.12:   Differences in accent between African and Western cultures.

AFRICA	THE WEST
Communal self The community comes before the individual (I am because we are – I exist because I am part of the community.)	Individual self The individual comes before the community (we are because I am).
Interdependency Survival of the group Group security Group satisfaction Cooperation and harmony Affiliation Common duties	Independency Survival of the strongest individual Personal security Individual satisfaction Competition Ownership Individual rights

(Source: Van der Walt, 1997: 18)

The debate of whether to develop and follow a unique African way of solving problems and managing South African companies or to integrate proven Western values and principles in the (South) African context is an ongoing one. The danger in introducing effective organisational change in developing third-world countries lies in cultural bias. It is an inherent problem and, according to Jedlicka (1987: 64) could come from both the existing culture of the country finding itself in the change process and international countries offering help in the change process. When change assistance is offered to a third world (African) country there is always the possibility of introducing a Western bias into the process. This bias will not necessarily be a negative one, but what is vital is to incorporate the best of both organisations when designing a change process. Although cultural bias in organisational change might continue to be an inhibiting factor for the future, Jedlicka (1987) is convinced that it is not an insurmountable barrier. What is required is that

people involved in organisational change have a thorough understanding of the effects of culture in the change process.

Van der Walt's (1997) point of view is that neither Eurocentrism nor Afrocentrism could provide the ultimate solution in South Africa. With reference to the debate around the importance of excellence versus relevance, he is convinced that the one cannot exclude the other. Both can be regarded as relative terms. When looking at the Eurocentric importance of standards and excellence, one needs to clearly determine the criteria for excellence as well as define the context in which it is used. As an example he mentions that, according to Western standards, South Africans could do academic work of high standing quality, but it could be totally irrelevant and meaningless for the South African situation. Despite this, a pure Afrocentric approach to South African problems is not appropriate either. Van der Walt (1997: 42) notes that the belief held by many Africans that going back to the past as the only way of regaining their lost identity, is no longer possible. In this regard he refers to the many examples of Agyeman (1996) where a number of African countries realised that the modern African culture has become so intertwined with the Western, that going back is not an option.

From what is happening in Africa one could form the impression that Western and African cultures are already in a process of influencing one another (a process of acculturation so that they are not sharply distinguishable from one another any more) and that the issue at hand is not whether either should dominate, but rather which attributes of both should be supported and reinforced to enhance organisational effectiveness and competitive performance in the global arena. Although significant differences in values, beliefs, expectations and customs do exist across cultures (Hofstede, 1980; Lessem, 1993; Trompenaars, 1993) one cannot generalise on any of these differences. Van der Walt (1997: 16,49) even go as far as to argue that *the* African culture and *the* Western culture do not exist - there is too huge a diversity in each. It is possible to find Westerners who from time to time would fit into the African trend much better and *vica versa*. The perception of time could serve as a good example. With some Western nations a mix of typical Western and African time views is found. They tend to be more Western oriented in their public appearance, but more African in personal life. Similarly it is argued (Van der Walt, 1997: 49), that there can be no question of *one* (single) traditional African view of time. Agyeman (1996) confirms this by referring to some Africans calling strongly for Africanisation while they are already exercising certain practices which are completely alien to the traditional African culture.

The differences in practicing science between West and Africa are also brought into the discussion and a religious dimension is introduced too (Van der Walt, 1997: 60). He regards the autonomous power of man over his environment as one of the most important Western values. Through the

application of science and technology man can do with the environment what he wants to. Quite often science knowledge is regarded as more important than any other form of knowledge, which has indeed led to huge wealth in the West. For the African, science can never be regarded as something separated from religion – the spiritual side of reality cannot be ignored. Wealth for Western man is measured in terms of science knowledge and commercial wealth. Development is only seen as technological and economic development. This in itself points to the poor side – poor in human relations, poor in the experience of real human fellowship. To bring the two cultures together, Van der Walt (1997) once again suggests a "to and fro affirmative pluralism" in which the two cultures influence each other in a correcting way. This, of course, can only happen in intense dialogue with each other where one group does not try to enforce its own culture on the other.

3.3   VALUES

3.3.1   INTRODUCTION

Although there is sometimes confusion as to what is precisely meant with values, researchers in general agree that values could be regarded as the central theme in the study of human behaviour, as well as the foundation on which the employee's personality and outlook on life are based. In this regard, Rokeach (1973: ix) states that the concept of values is the core concept in the study of all social sciences. It is the most important dependent variable in the study of culture, society and personality and the most important independent variable in the study of social attitudes and behaviour. This fact is emphasised by stating that it would be difficult to conceive of a human problem that would not be better illuminated if reliable value related data concerning it, were available. One can even argue that it is possible to translate differences between cultures, social classes, occupations, religions or political orientations into questions concerning differences in the individual's underlying values and value systems (Theron, 1992).

Authors also underline the fact that managers should have a thorough understanding of the important role of values in human functioning and behaviour. "The executive who will take steps to better understand his own and other men's values can gain an important advantage in developing workable and well-supported policies" (Guth and Tagiuri, 1965: 124). In this regard Sikula (1973) adds that a significant volume of research was done to underline the fact that individual behaviour is best understood when it is brought into relation with personal values and value systems.

Rokeach (1973) divides the divergent interpretations of various researchers for the term "value", into two different general views, namely:

- ▪ A value is regarded as an internal conviction that an individual holds. This is seen as a psychological value.

- ▪ It could also be seen as the value an individual assigns to objects outside his existence.

3.3.2 DEFINITION

Various definitions and interpretations for the concept values are found in literature. A generally accepted definition is that of Rokeach (1973: 5), namely "…an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode or end-state of existence". It therefore implies a long-term conviction as well as applicability for both individuals and groups. Values also serve as criteria or standards according to which evaluations are made: "… value as criterion is usually the more important usage for purposes of social scientific analysis" (op cit, p 4).

In the first part of this chapter the concept of culture was discussed as a system of shared meaning which dictate how and what we do and what we regard as important (what we value). Through culture(s) that we belong to such values are organised into "mental programmes" (Hofstede, 1980). These mental programmes strongly influence the behaviour of people within organisations. Culture and values are therefore two inseparable concepts. Schein (1992) suggests that culture in organisations reflect those values that managers want to reinforce and institutionalise in their organisations. We find common shared values at the very heart of the organisation (Schermerhorn, et al, 1994).

The aspect of preference associated with a value, when confronted with a choice between alternatives, is stressed by various authors such as Sikula (1973: 6-7) and Allport (1961: 454). According to Sikula, values are descriptive in terms of what the individual regards as important. They indicate the preferences, likes and dislikes for particular things, conditions and situations. They represent the individual's opinions of what is acceptable, fair, desirable or just. The importance of the "desirable" component of values for understanding the value concept is underlined by several others (Southam, 1980; Guth et al, 1965).

Values can be explicit or implicit in nature. In this regard Williams (1979) notes that the extent of explicity of a value is in relation to the social acceptability thereof. Highly explicit values can be directly stated by a person and its application in making judgments can be illustrated. Other values are less explicit and "…social actors may even resist making them explicit" (p 17).

Van Pletsen (1986) explains that certain values exist very clearly and precisely within an individual's perceptual framework and that these values can be expressed unambiguously in words. In contrast with this there are other values that appear unconsciously and that could only be described by an outsider observing the person's behaviour. This conscious and unconscious nature of values (Combs, Richards & Richards, 1976) is also described as a function of situational factors. Van Pletsen (1986) continues by saying that values constitute a combination of affect and concept and that people do not only experience a factual perception of their environment. Values posses cognitive, affective and directive aspects and they are not committed to objects. These components of values are further elaborated on by Roux (1982). The assessment of what is right or wrong and which end state is being strived for, is made on the cognitive level. Based on this assessment preference is assigned to certain values. Emotional feel for or against a particular form of behaviour or state of existence represents the affective component of a value. When the preference given to a particular value manifests in certain behaviour, the behavioural component of values come into play.

From the relevant literature sources, it is evident that the central aspect of values is the preference which an individual has for a certain option (since certain approaches or ideas are more important to him than others), as well as their directive and behaviour forming characteristics.

Additional aspects dealt with in this section are the development of values, the change of values, the distinction between values and related concepts, as well as the function of values in organisational life.

3.3.3   THE FORMING, DEVELOPMENT AND CHANGE OF VALUES

The community in which the individual finds himself is primarily responsible for the forming of his values. A person's values are learnt right from his childhood years and are determined by socio-cultural factors (Robbins, 1986). Van Pletsen (1986) agrees that the initial internalisation of values takes place at a very young age in the family when the child learns to evaluate himself and to ask himself why he is doing certain things the way he does. At a later stage this process could also be influenced by other groups of people. This fact was also illustrated through research done by Krech, et al (1969), which clearly indicated that the political views of first year students correlated significantly more with that of their parents than was the case with second and third year students.

The values of adults are predominantly formed by experiences during childhood years (Cherrington, 1980). These values also include work-related values. Children aquire a strong work ethic when their parents apply strict

discipline, require obedience and expect them to assume responsibility for tasks assigned to them. Guth et al, (1965) also refer to the important role of the social group from which the family comes in the forming of values. Child rearing practices are regarded as "expressions" of both family values and the values of the social group the family belongs to. A child is therefore born into an environment consisting of various influencing reference groups each contributing to the development of a unique set of individual values.

Researchers like Krech et al, (1969) indicate that values are not rigid entities and that additional information regarding a particular subject could lead to an individual's values being changed. His normal development also influences the development of his value system. Long-term changes in values, attitudes and behaviour take place based on objective feedback regarding the individual's own and other's attitudes and values (Rokeach, 1979). For this a certain level of openness for others is necessary. Through feedback the individual becomes aware of the different ways in which he is being observed by others (Combs et al, 1976).

3.3.4 DIFFERENCE BETWEEN VALUES AND OTHER RELATING CONCEPTS

During the initial discussion of the term 'value' reference was already made to the fact that a considerable number of interpretations are found. One reason for the variety of interpretations that is forwarded by Van Pletsen (1986) is that quite often a clear differentiation is not made between values and other psychological terms that relate to values. To eliminate possible confusion, it is necessary to refer to the following terms and constructs.

3.3.4.1 Values and norms

Certain unwritten rules and regulations normally exist with which an individual should comply if he wants to be accepted as a member of a given group or society. These rules are known as norms and have their origin outside the individual. In contrast, values are settled within the individual. He then uses these "internal rules" to determine what he regards as acceptable and what not.

Van Pletsen (1986) mentions two basic similarities between values and norms. Firstly both serve as prescriptions or standards for behaviour. In the second place both have their origin in the society the individual comes from. Whereas an individual makes a value his own (internalise), a norm still belongs to the society.

Both values and norms therefore determine behaviour. The difference however, is that values are applicable for all situations whilst norms only prescribe behaviour for specific situations (Rokeach, 1973).

3.3.4.2   Values and attitudes

In literature a definite distinction is drawn between the two concepts. Whereas an attitude could be regarded as a conviction regarding a certain object, a value refers to a conviction in respect of certain patterns of behaviour being strived for. According to Rokeach (1973) a value gives direction to behaviour and takes up a more central place in a person's personality. An individual's attitude towards a specific object is therefore determined through his value system.

Southam (1980) summarises the differences between values and attitudes as follows:

- An attitude represents various beliefs that are focused on a specific object or situation, whereas a value is a single belief that guides actions and judgements with regards to specific objects and situations, with a certain "ultimate end-state of existence" in mind and not just immediate objectives.

- A value, in contrast to an attitude, is a prerequisite for action, "not only a belief about the preferable, but also a preference for the preferable".

- A value, in contrast with an attitude, is a standard to guide the actions, attitudes, comparisons, evaluations and justifications of one self and others.

3.3.4.3   Values and the self-concept

The relation between the two concepts are indicated amongst others by Liedtka (1989). Certain principles which make up the self-concept dictate which goals the decision maker pursues, who one is and what one regards as appropriate and comfortable for oneself. One's experience leads to these images and they are the products of both the self-perception and the value system of the individual.

The above stated view supports that of Rokeach (1973) in that he states: "… the function served by a person's values are to provide him with a comprehensive set of standards to guide actions, justifications, judgments and comparisons of self and others and to serve needs for adjustment, ego

defence, and self actualisation. All these diverse functions converge into a single, overriding, master function namely to help maintain and enhance one's total conception of oneself".

Values therefore seem to contribute to the forming and development of the individual's total self-image as well as assisting in the maintenance thereof.

3.3.4.4 Values and personality traits

Reference has already been made to the relationship that exists between values and personality and that values serve as the foundation on which one's personality is built. Disregarding the complexity of personality as a psychological construct, it is clear to social researchers that it does not stand in isolation from one's values. This indissoluble relationship between values and personality is strongly underlined by Guth et al (1965) and could be summarised as follows:

- Values are not only closely related to personality, they are part of it.

- Values serve as a guidance system used by a personality when faced with choices of alternatives.

- Values form a very stable feature of an individual's personality, especially if some values are clearly dominated by others.

In the Psychological Dictionary of Gouws, Louw, Meyer and Plug (1979) a personality trait is described as a constant trend or characteristic of a person which is responsible for the consistency of behaviour. Van Pletsen (1986) sees personality as a collection of personality traits. These personality traits are very stable which implies that personality is also relatively rigid. Furthermore he is of the opinion that a personality could also be regarded as a value system or a group of value systems. A person that is, for example psychologically classified as an introvert could describe himself as someone who consistently assigns much value to wisdom and an "intellectual life", rather than to friendships, prestige and friendliness in general.

3.3.4.5 Values and needs

Although values and needs correspond in certain situations, the two constructs can also be differentiated. Value and need are synonymous when a person feels that he has to do something and that he would also really like to do it. Values are the cognitive representation and assimilation of needs, where these needs not only represent those of the individual but also those of

the community and society (Rokeach: 1973). Combs et al (1976) reserve the term need for the "most basic , fundamental striving" of an organism. Values on the other hand are referred to as the ends and means an individual chooses to follow as avenues to need fulfilment.

For Osipow (1973) the fundamental difference between values and needs lies in the origin of the two concepts, where the social component is dominant with values while needs are more intrinsic to the individual himself.

3.3.4.6   Values and interest

As is the case with values, interest too fulfils a guiding function. However, the difference lies in the fact that interest only refers to an aspect of behaviour or a part of a state of existence (Roux, 1982). He further notes that interests are not necessarily ordered in related systems or orientations.

3.3.5   FUNCTIONS OF VALUES

A proper summary of the functions of values is presented by Combs et al (1976). They describe values as criteria used when the individual has to make choices between activities and that they are used as criteria for both judgement and preference. The accuracy with which a person's behaviour could be predicted, thus depends on the degree to which such a person's value system is known to others. Van Pletsen (1986) elaborates further on thus and says that people are sensitive for the value systems of others around them - based on this they classify these people into groups and treat them according to the value systems they reveal. These value systems create expectation with regards to how they are going to behave or react.

The view of Rokeach (1979) regarding values is also one of guidance and direction. In our efforts to satisfy our own needs, human values provide us with a set of standards. They play an important role in determining the acceptability of behaviour, both to ourselves and to others. They "… insofar as possible, enhance self esteem, that is, to make it possible to regard ourselves and to be regarded by others as having satisfied societally and institutionally originating definitions of morality and competence". All the functions of values could be strung together into one overbearing master function which has in view the maintenance and enhancement of the self concept.

Values also play a significant role in the perception of certain phenomena and events. Combs et al (1976) highlights experiments done to prove that people remember words easier when these words relate to their own value system than words that are of less importance to them.

3.4   PROTESTANT ETHIC

3.4.1 PROTESTANT ETHIC, CAPITALISM AND THE THEORY OF MAX WEBER

The classic theory of Weber (1958) gave rise to the initial association between Protestant Ethic and behaviour in the workplace. The Protestant Ethic was also referred to as Puritan-, Work- or Calvinistic Ethic. Weber was one of the first authors on this subject, and to describe the attitude of early 17th century Puritans towards work and money, he coined the term Protestant Ethic. He also regarded work as a religious duty; not merely as an essential function to maintain living standards: "In the concrete calling on individual pursued, he saw more and more a special command of God to fulfil these particular duties, which the Devine III had imposed on him" (Weber, 1958: 85).

The calling to which Weber is referring forms the continuous and basic theme of the Protestant Ethic. He defines this calling as "an obligation which the individual is supposed to feel and does feel towards the context of his professional activity no matter in what it consists, in particular no matter whether it appears on the surface as a utilisation of his personal powers, or only of his material possessions (i.e. capital)… the fulfilment of worldly duties is under all circumstances the only way to live acceptably to God."

It was also believed that each person had a duty towards the increase of his own capital (Tawney, 1958), something that stood in sharp contrast with the prevailing economic conditions. This caused the lower class to stand together in a close unit or work force with definite objectives, values and rules which ultimately served as the basis for the development of capitalistic principles. It is obvious that the Protestant Ethic provided moral support for the increase of capital and wealth.

Several quotation from the Bible are also used by the supporters of the Protestant Ethic to underline above mentioned point of view. Van Pletsen (1986) mentions Proverbs 10 verse 4 as a good example: "Being lazy will make you poor, but hard work will make you rich"[9]. Although the previous evidence indicate that the Protestant Ethic had a significant influence on the origin of capitalism, Weber (1958) notes that it did not have much influence on the maintenance and survival of capitalism.

While Bosman (1980) regards the calling aspect as having a central role in the Protestant Ethic, other scholars of the subject emphasise the intrinsic aspect of work. Wollack et al (1971) declare that "work as its own reward" probably forms the most widely accepted description of the Protestant Ethic. The value of work does not only lie in the eventual attainment of external material rewards but could rather be found in the fact that it provides the best use of a

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[9] Good News Bible: 1976.

person's time. Therefore, the person being high on Protestant Ethic will gain considerable satisfaction from being involved in his work and doing his job to the best of his ability. This multi-dimensional nature of the Protestant Ethic is clearly reflected in the work of Wollack et al (1971) and will subsequently be discussed briefly.

3.4.2   DIMENSIONALITY OF THE PROTESTANT ETHIC

The assumption of Wollack et al (1971) is that the Protestant Ethic consists of several dimensions. They then divide the Protestant Ethic into intrinsic and extrinsic sub-dimensions.

Three dimensions encompass the intrinsic aspects of work, i.e. the internal personal value a person gains from work in general. Those are the following:

- Pride in work

- Work involvement

- Activity preference

Considerable value is also placed on the extrinsic rewards from work. The following dimensions reflect the extrinsic nature of the Ethic:

- Attitude towards earnings

- Social status of the work

Wollack et al (1971) also indicate two dimensions which could be seen as a combination of the above mentioned duality, namely:

- Upward strive

- Responsibility to work

A more comprehensive explanation of the various dimensions will be provided in Chapter 7 in the discussion on the measuring instruments of the study.

All authors however, do not support the view of Weber (1958) of the Protestant Ethic. The most important critique against his theory will subsequently be discussed.

3.4.3   CRITIQUE AGAINST WEBER'S THEORY

The first critique leveled against Weber's theory comes from Tawney (1958) himself. He argues that Weber's conclusions leave scope for more than one interpretation. He further notes that …"there was action and reaction, and, while Puritanism helped to mould the social order, it was, in its turn, moulded by it".

Samuelson's (1976) critique reflects the incompleteness of Weber's theory: "Max Weber's celebrated emphasis on the 'Protestant Ethic' as both cause and effect of capitalistic development… did fit some facts… Yet the 'buts' that have to be applied to the Weber thesis are many and serious." He adds that Weber also exaggerated the differences between Catholics and Calvinists. During the Middle Ages the Catholics were, just like the Calvinists, focussed on profit and financial gain. Cherrington (1980) levels similar critique against Weber's theory. He cannot assent to the findings regarding the relation between the Protestant belief and work-related values. His research on forms of religion and work-related values indicated that only persons who were members of the Mormon religion were different based on their Protestant Ethic scores (Cherrington, 1980).

Whereas Weber's (1958) theory indicate that the origin of capitalism should be seen from a religious point of view, Robertson (1933) is of the opinion that capitalism rather originated from the material circumstances of society. He elaborates further on this by saying that the Protestant church did not support the development of capitalism out of their own free will, but that the principle was supported as a result of pressure.

3.4.4 UTILITARIAN VALUE OF THE PROTESTANT ETHIC

In light of the considerable criticism voiced against the Protestant theory, the question that arises involuntarily is whether it has any utilitarian or application value today. The answer seems to be positive.

Several researchers (Bosman, 1980; Van Pletsen, 1986) indicate that clear applicational value for the theory does exist within the field of organisational psychology. Both these authors note that the individual's behaviour and daily actions are guided through his psychological values originating from society. As a result of the very nature thereof, the Protestant Ethic can be deterministic for the value that a person assigns to work in general and therefore it will influence his work behaviour.

In a study undertaken by Bosman (1980) on the similarity between the characteristics of an entrepreneur and the values associated to the Protestant Ethic, he identifies several common aspects, amongst others high performance motivation, average to high power need, a low need for affiliation, perseverance, self-confidence, time consciousness and creativity.

It is clear that the Protestant Ethic could certainly be used and applied when work-related behaviour is studied, even in modern day organisations. However, Van Pletsen (1986) warns that it would be naïve to unnecessarily cling to the Protestantism and Calvinism when the values flowing from the Protestant Ethic are being described.

3.5   WORK VALUES

3.5.1   INTRODUCTION

In order to ensure a clear picture of the concept work values (or work-related values) from the outset, the subsequent discussion will be introduced by a description/definition of work values. As already indicated at the beginning of this chapter, aspects such as the classification (or dimensions) of work values, its origin and development, change in work values and the measurement thereof will be broached in the discussion. Some biographical correlates will also be referred to.

3.5.2   CONCEPT DEFINITION

As is the case with the concept value or psychological value, various definitions of the concept "work values" are presented by different authors. However, it is evident that the idea of an "attitude towards or orientation with regard to work" constitutes a central element of most interpretations. One of the most significant aspects that comes to the fore from the theories of work and work motivation, is that workers differ with regard to the reasons they have for working and the needs they want to satisfy through work. Biesheuvel (1984) supports this fact and argues that it is not everyone who looks for the satisfaction of higher level personality needs through the work they do and that it is in fact "… an intellectualist fallacy that everyone seeks opportunities for responsibility, independence and creativity in his job". Zagoria (1974) too does not regard all workers as being alike, "… they come in assorted shapes, sizes, education and experience, attitudes and ambitions. Some work for a living, for others working is a living. He continues by mentioning that some regard work as the central goal in life, whereas others think about work as a way of providing for the daily necessaries and then regard time away from work as the real joy in life.

In Super's (1973) description of work values he emphasises on the various motivators that drive the individual to work. Work values are regarded as values extrinsic to as well as intrinsic in work satisfaction and this may be seen as …"the by products or the outcomes of work as well as those which men and women seek in their work activity". The driving force of work values

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is also underlined by Steers and Rhodes (1979). The belief by individuals that being involved in work related activities is an important aspect of life (almost irrespective of what the nature of the job is) forms a major pressure to attend work. The concept is given a wider scope by Cherrington (1980) in that it is not that work in itself is important – it is also important to be involved in doing a good job.

The individual upholds a certain evaluative disposition or inclination regarding work in general. Work values could be referred to as the orientation an individual holds with regards to work in general (Van Pletsen: 1986). It consists of a strong affective component and is evaluative in nature – "work is good" or "work is bad". It forms a judgment of the idleness, whether or not, of the human being and does not relate to the specific job in which the individual finds himself, or the particular task he is busy with at a given point in time. Van Pletsen (1986) warns further that work values as a personality variable should be distinguished from the so-called "work value items" which refer to the items that holds a certain value for the worker such as promotion, acknowledgement and salary.

In order to provide a clearer image of the concept work values, the definitions of a few authors are quoted:

- "A set of concepts which mediate between a person's affective orientation and classes of external objects offering similar satisfaction" (Zytowski, 1970).

- "Work values are an index of a person's attitudes towards work in general, rather than his feelings about a specific job" (Wollack et al, 1971).

- "Work values refer to the usefulness, or general worth that a person assigns to some behaviour or conception of work (e.g. physical effort and length of time on task/job) and nonwork activities (e.g. leisure, benefits, and rewards)" (Wayne, 1989).

To summarise, it could be said that work-related values are indicative of an individual's (worker's) inner attitude or way of thinking towards his work, on condition that it does not merely apply to his own post or a certain task, but rather to work in general.

3.5.3   CLASSIFICATION (OR DIMENSIONS) OF WORK VALUES

As far as the classification of work values is concerned, a considerable number of opinions exist, ranging from one-dimensional to multi-dimensional views. A few authors' opinions will be discussed.

In a single-dimensional view of work values Morse & Weiss (1955) used only one item to measure the value individuals assign to work:

> "If by some chance you inherited enough money to live comfortably without working, do you think that you would work any way or not?"

This item used by the researchers only values the role of monetary gain from one's work and does not try to explore other motivating factors in the world of work.

Various authors viewed work values from a two-dimensional frame of reference. As such Wollack et al (1971: 331-338) provide a two-dimensional approach and divide the Protestant Ethic in intrinsic and extrinsic aspects of work. With regards to the "Survey of Work Values" of Wollack et al (1971) Stone (1975: 218) makes the assumption that "…the greater the degree to which a worker simultaneously prefers activity, takes pride in his work, etc. the greater his 'overall' degree of belief in the Protestant Ethic value system". Blood (1969) also regards work values as a two-dimensional construct. He compiled a Protestant Ethic questionnaire consisting of eight items. These items were divided into two factors (four items each) i.e. the Protestant Ethic and the non-Protestant Ethic.

By following a two-dimensional approach Cherrington (1980) referred to the dimensions as (1) moral importance of work and (2) pride in craftsmanship. The moral importance of work is measured by items such as "Rich people should feel obliged to work even if they don't have to" and "Hard work makes you a better person" whereas pride in craftsmanship is measured by items such as "Even if you do not like work, you should do your best" and "A worker should produce good work, whether his supervisor is there or not.

In contrast with the preceding views, Ginzberg, Ginsberg, Axelrad and Herma (1951) add a third dimension to work values namely the notion of concurrent work values. According to these authors intrinsic work values relate to the reaching of goals in the work place (i.e. self actualisation and responsibility). For them extrinsic work values relate to the reward of work (i.e. salary and prestige). Concurrent work values do not necessarily refer to work itself, but rather to the work situation, i.e. interpersonal relationships.

For the purposes of this study, a two-dimensional approach as well as a multi-dimensional approach will be followed in the analysis of work values. The Survey of Work Values of Wollack et al (1971) will serve as a two-dimensional instrument. In adition to this instrument the Value Survey Module of Hofstede

(1980) will be applied as a multi-dimensional measure of work-related values. These instruments and their research bases will be discussed further in Chapter 7.

3.5.4   ORIGIN AND DEVELOPMENT OF WORK VALUES

As mentioned earlier, values are generally formed during the childhood years through the influence of a person's family. According to Cherrington (1980) and Morrow (1983), the same applies to work values. Research results of Cherrington (1980) show that the parental home has a significant influence on the establishment and development of the work values of a group of employees.

Van Pletsen (1986: 88) mentions that work values represent a personality variable and that it is formed together with the personality of the individual. They are not inherited characteristic – they are learnt. Furthermore in this regard he refers to eight management principles that contribute considerably to a positive change in and development of work values in an organisation. These eight principles are as follows:

- Commitment to excellence and positive work values should be supported by the organisational climate.

- The organisation's expectations and required quality of work should be communicated clearly to employees.

- The value and exaltedness of work and service delivery should be explained to employees.

- Through effective delegation responsibility of employees must be ensured.

- Through individual choice and participation personal involvement of employees must be promoted.

- The organisation should make use of performance assessment when providing feedback with regards to work achievements.

- Effective work performance should be rewarded.

- Employees should be continuously supported to ensure personal growth and development.

It is clear from these principles that the organisation and direct work environment could have a substantial influence on determining and developing the work-related values of employees.

Most research point to the fact that work values in general are in a changing process, changing away from the Protestant Ethic values to more contemporary work values. This change, according to Wayne (1989: 793) has already started in the sixties and appears to be continuous.

Referring to the general change in work values, Cherrington (1980: 8) states the following: "Many managers have complained that today's work-force does not have the same values as previous generations… The evidence indicates that the claims of these managers are generally correct." One of the reasons for this change in work values is the fact that the meaning of work has changed (p 6). He ascribes this changing nature of work to a number of factors, namely the shortened working week, the change in power position between employer and employee following the forming of unions, changing labour legislation as well as technological advancement changing the nature of work.

The possible implications of changes in work-related values for organisations have been researched by Cooper, Morgan, Faley & Kaplan (1979). They come to the conclusion that companies are being managed different than in the past. It is clear that, although management practices and personnel policies are continuously being changed and adapted, the values and expectations of employees have been evolving at an even faster pace. In order to keep up with employees' changing values, companies will have to increase the pace and appropriateness of their efforts to change. The important role of leadership practices and approaches in these changes will be discussed in Chapter 5.

3.5.5   THE NATURE OF WORK VALUES AT WHITE- AND BLUE COLLAR WORKERS

Literature shows that the work values of white- and blue-collar workers differ, but that this difference was much more clear in the past than is the case today. As early as the sixties, this subject was researched by amongst others, Turner and Lawrence (1965), Seeman (1967) and Friedlander (1964). To all of these researchers the basic difference lies in the nature of work values in the sense that the work values of white collar workers were more intrinsic in nature as opposed to those of blue collar workers which were generally extrinsically oriented.

The real interests and needs of blue-collar workers are found outside the work setting and in order to be able to fulfil these needs they view their jobs merely

as a means of "obtaining the financial resources" (White & Ruh, 1973: 506). To them the extrinsic values salary, fringe benefits and relationships with co-workers are far more important than for white collar workers who find the value of work predominantly intrinsic (Pennings, 1970: 398).

Both Turner et al (1965) and Hofstede (1984) find the reasons for above mentioned differences in factors such as occupation, education and the influence of the employee's reference group as these factors are also instrumental in the forming of the individual's work values.

3.5.6   EVALUATION OF WORK-RELATED VALUES

An examination of the relevant literature clearly shows that the evaluation or measurement of work values is problematic. Cook, Hepworth, Wall and Warr (1981: 123-170) explain twenty-nine different measuring instruments, each measuring a form of work value. This fact in itself indicates incontrovertible difficulty with regard to the evaluation of work values.

Schenk (1987: 30) ascribes the huge variety of instruments already developed for work value measurement to various factors, namely the shortcomings in a number of methodological approaches, the inexact definition of concepts, the absence of a universal set of values and the changing nature of value systems. Handy (1970) and Rokeach (1973) also highlight the use of unscientific methodology and the lack of standardisation in the use of psychological constructs.

Dreyer (1990: 36) provides a meaningful classification of work value measuring instruments in three broad groups namely:

- Instruments with the Protestant Ethic as basis, i.e.:

    i.   Survey of Work Values (1971) of Wollack, Goodale, Wijting and Smith.

    ii.   Protestant Ethic Scale (1971) of Mirels and Garrett.

    iii.   Work Involvement (1979) of Warr, Cook and Wall.

    iv.   Work Environment Preference Schedule (1973) of Gordon.

    v.   Meaning and Value of Work Scale (1975) of Kazanas, Hannah and Gregor.

- Instruments with contemporary values as basis, i.e.:

    i.   Higher Order Need Strength (1971) of Hackman and Lawler.

    ii.   Job Diagnostic Survey: Individual Growth Need Strength (1974) of Hackman and Oldman.

    iii. Higher Order Need Strength (1979) of Warr, Cook and Wall.

- Instruments with a combination of the two work value systems as basis i.e.:

    i.   Beliefs About Work (1977) of Buchholz.

    ii.   Work Values Inventory (1970) of Super.

    iii. Central Life Interests (1956) of Dubin.

    iv.   Manifest Needs Questionnaire (1976) of Steers and Braunstein.

    v.   Work Preference Questionnaire (1975) of Fineman.

    vi.   Minnesota Importance Questionnaire (1971) of Gay, Weiss, Hendel, Dawid and Lofquist.

    vii. Protestant Ethic (1969) of Blood

The huge variety of instruments available for the measurement of work values hamper the choice of the most suitable instrument for the purposes of this investigation. However, there are also various other factors further influencing the choice. The most important of these are the following (the researcher also made use of these in the selection of the most appropriate instruments):

- The aim of the research, i.e. the type of information the researcher wants to obtain,

- The validity and reliability of the instruments as well as the extent of previous application in the South African context.

- The researcher's own preference and view of the concept work values and the applicability of the Protestant Work Ethic in the investigation environment.

After thorough studying of the available instruments and their previous application in social research, the researcher decided (as stated earlier) on the use of a combination of two different work value questionnaires, namely:

i.   The "Survey of Work Values" questionnaire of Wollack et al (1971) which is based on their intrinsic-extrinsic division of work related value dimensions.

ii.   The "Value Survey Module" of Hofstede (1980)

The Work Value Survey Module was originally developed by Hofstede (1980) in subsidiaries of a large multinational corporation, anonymously called HERMES, spread in countries worldwide. In the development and standardisation of the questionnaire over a period of six years employees in 40 different countries (including South Africa) were taken up to participate in a massive sample of 116 000. While differing on the concept of nationality (Hofstede, 1990: 103), the samples from different countries were homogeneous with regard to demographical variables. He included 120 questions in his questionnaire (which was later refined and reduced to the Value Survey Module) and the responses were evaluated by means of a five-point Likert scale. To allow for possible value development over time the survey data were collected twice over a four-year interval.

In order to be able to correlate the scores found with different instruments and also to test their convergency, Hofstede (1980: 68) also administered other tests of values and personality. They were:

- The Allport-Vernon-Lindzey Study of Values (AVL)
- L.V. Gordon's Survey of Interpersonal Values (SIV)
- L.V. Gordon's Survey of Personal Values (SPV)
- L.V. Gordon's Personal Profile (GPP)
- G.W. England's Personal Values Questionnaire (PVQ)
- F.E. Fiedler's Least Preferred Co-Worker (LPC)
- W.C. Schutz's FIRO-B

The results of these comparisons indicated that the questions of the Value Survey Module (VSM) measured the same types of constructs as other value tests. It was also clear that the convergence between the VSM-scores and other test scores compared favourably with other correlations between different test scores. Where the highest correlation found amongst other test scores was .48 (that between SIV – Benevolence and AVL – Social) the Recognition item score of Gordon's SIV and a score calculated from the VSM's items "importance of recognition" and "importance of advancement" provided the best correlation between any two instruments found (Hofstede, 1980: 68).

Hofstede's (1980) Value Survey Module, through large-scale statistical analysis, yielded four clear dimensions (previously discussed) on which national country cultures differ, namely

- Power Distance
- Uncertainty Avoidance
- Individualism
- Masculinity

The VSM data were vigorously validated against other similar studies. Comparison of the four VSM-culture dimensions with a total of 38 other studies indicated in each of these a significant correlation with one or more of the four dimensions. Scores on each of these dimensions could be given to each of the 40 countries included in the survey.

The methodology in respect of the work value measurement followed in this research as well as a detailed discussion of the instruments used is provided in Chapter 7.

3.6   CONCLUSION

This chapter was devoted to a theoretical overview of some important concepts in this study, i.e. culture and its dimensions, organisational culture, values, the Protestant Ethic and work-related values. Although culture is commonly regarded as a broad and complex concept, it was described as the patterns of behaviours that members of a society adopt in order to effectively cope with environmental demands and to solve their problems. Culture guides the behaviour of individuals and groups through strongly held beliefs and values. Therefore, it does not exist within one person but belongs to and is shared by a collection of people. The dimensions of culture were discussed by referring to one-, two- and multi-dimensional approaches. The prominent culture related research of Trompenaars (1993), Hofstede (1980) and Lessem (1993) were compared.

Culture as it presents itself at the level of the organisation (organisational culture) was referred to as the relatively stable "personalities" of organisations. It represents the system of mutually shared beliefs, attitudes, values and expectations developed within an organisation, which strongly influence the behaviours and actions of its members. The forming and development of organisational culture with all the factors influencing it was discussed and it was pointed out that the influence of dominant leaders in an organisation plays a powerful role in shaping its culture.

Attention was given to the importance of understanding culture in Africa where society is characterised by ethnic diversity and "non-Western" traditions and

values. It became clear that an understanding of the effect of cultural differences on the selection of appropriate leadership practices and approaches is essential. The difficulties in defining a unique and suitable South African way of solving problems (also those in organisations) within the forces of Western versus African values and belief systems were highlighted.

Finally, after referring to the Protestant Ethic the concepts of values and work-related values were defined and discussed. The all important dimensions of work-related values of Hofstede (1980) were also referred to. Attention was drawn to the development and dimensions of work-related values as well as the evaluation of these values.