

**‘UBUNTU’ OR ‘HUMANNESS’  
AS A MANAGEMENT CONCEPT**

**Based on empirical results from Tanzania**

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## **ABSTRACT**

When assessing the African landscape in terms of management concepts, one cannot ignore Ubuntu. Ubuntu is an African management concept formulated by the South-African Lovemore Mbigi. The concept has a strong focus on humanness. Until now no clear evidence has been found to confirm the existence of Ubuntu in African organisations. This paper explores to what extent the management style of African managers can be classified as Ubuntu. A measurement tool related to the philosophy of Ubuntu is developed to enable the empirical study, and empirical data collected in Tanzania.

Furthermore, the potentials and limitations of Ubuntu as a management concept are investigated in relation to management approaches in the Western world.

*“Conflicts between African and Western values are evident in numerous aspects of managerial work. The African managerial style places greater emphasis on moral rather than on material incentives. Moral incentives are considered to be more meaningful and long-lasting. Indeed, wages are the property of the family not the individual; consequently, monetary incentives have little effect in performance, unless they are paid to the collectively.... Western management approaches presume the desirability of taking risks, and value work motivation. In most African countries, the quality of life, and the value attached to personal time exceed any desire to accumulate wealth. Positive interpersonal relationships are valued above money”.*

(Grzeda and Assogbavi, 1999 cited Jackson, 2004)

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# 1 PREFACE

Many Western and African authors have written about the Ubuntu philosophy in combination with management practices. Most of these articles adopt a philosophical perspective and have a weak empirical foundation. From this it becomes obvious that there is a clear need for empirical data on Ubuntu and a measurement tool that can measure the level of Ubuntu in an African organisation to provide the first empirical insights in the possible presence of Ubuntu in African organisations. Jackson (2004) is one of the only authors who gave an empirical view on the management practices in Africa. He mentions Ubuntu or Humanness as a part of African Management. Mbigi (1997) believes that African organisations must be inspired by Africa's own cultural heritage. African organisations can only compete in the global market by using an uniquely African management concept, embedded in the philosophy of Ubuntu. However, it is not yet beyond doubt that Ubuntu is a management concept. A management concept must have several dimensions (Karsten and Van Veen, 1998). A management concept for example needs to provide a solution to business problems. Does Ubuntu provide this solution or does Ubuntu just give some guidelines? Maybe the positive results will stem from the unconscious cultural behaviour of the African managers? Since the Ubuntu philosophy focuses on values such as respect, solidarity and compassion, it can be questioned whether they are even uniquely African. Are these really African values or more generally human values, incorporated in every human being? But when Ubuntu is not a management concept, than it can be questioned whether there is anything special on management in Africa? Can it better be named Humanness? And how can we as white European researchers make any statements about this? This paper will make a first attempt to provide the discussion about Ubuntu with a measurement tool and empirical data. At the end of the paper the philosophical perspective on Ubuntu is discussed, leading to the conclusion that, as also indicated by the empirical results) the core of the Ubuntu concept lies in the idea of Humanness.

## 2 INTRODUCTION ABOUT THE PHILOSOPHY CALLED UBUNTU<sup>1</sup>

A recent issue of the Dutch Financial Times (December 19, 2008) included a book review on the book “*Leiderschapslessen van Mandela*” of the African author Martin Kalungu-Banda. Mandela’s leaderships’ philosophy stems from the African tradition named Ubuntu, a humanistic ethos that focuses on human engagements and interdependent relations.

Nelson Mandela explained in an interview with Tim Modise the philosophy of Ubuntu as follows: “In the old days when we were young, a traveler would stop at a village and once he stopped he did not had to ask for food or water, once he stopped the people gave him food at the table. That is one aspect of Ubuntu, but it will have various aspects; respect, helpfulness, caring, community sharing, trust and usefulness. Ubuntu does not mean that people should address themselves, the question therefore is; are you going to do so in order to enable the community around you to be able to improve? These are important things in life and once you can say that you have done something very important, that will be appreciated.”

Managers and leaders can learn from this philosophy, says Martin Kalunga-Banda. With his recently published book, he points out that the philosophy of Ubuntu in combination with management practices is a highly relevant issue today.

Almost all the papers on Ubuntu (for example, Broodryk, 2006, Mangaliso, 2001, Karsten and Illa, 2005) use the translation of the Xhosa expression ‘*Umunutu ngumuntu ngabantu*’ as a definition for Ubuntu. The expression can be translated as: the person is a person through other persons. When looking for an English translation, Ubuntu can best be translated as ‘*humanness, or being*

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*human*'. Ubuntu is the South African phrase for Humanness. In Zulu it is called Ubuntu, in Swahili it is called Utu and in Kiswahili it is called Ujamaa (Broodryk, 2006). More African translations can be found in Appendix I. In this chapter, the English translation 'Humanness' will be used, this will make the measurement tool suitable for research in all African countries. In Tanzania Ujamaa is known as a political term. In 1967 President Nyerere of Tanzania, introduced Ujamaa in his country. Ujamaa is the Kiswahili word for family-hood and was used as a term for African Socialism. Nyerere described his idea as "A full acceptance of our Africanness and a belief that in our past there is very much which is useful for our future". The basic principles of Ujamaa were: respect for each other, common property and the obligation to work (Schweigman, 2001).

Probably the first person who introduced the idea of Ubuntu in relation to management was Khoza in 1994. It was an attempt to create a connection between 'African philosophy' and management practice in South Africa. According to Khoza (1994) "Ubuntu is a concept that brings to the fore images of supportiveness, cooperation, and solidarity. It is the basis of a social contract that stems from, but transcends the narrow confines of the nuclear family to be extended kinship network, the community. With diligent cultivation it should be extendable to the business cooperation". Professor Lovemore Mbigi, a South African consultant, entrepreneur, philosopher and academic claims however that he is the founder of the Ubuntu philosophy for business practices (Mbigi, 1997, 2000). Heuvel (2008), who had several personal interviews with Mbigi, confirms this statement. He states that Mbigi is the first that became publicly associated with the term Ubuntu (Heuvel, 2008).

Mbigi (1997) claims that Africa needs to enter the global market. Not by imitating the West or the East, but in its own way, by following its own cultural heritage. In his eyes this heritage is Ubuntu; African genius lies in caring for people. The application of Ubuntu should be the foundation of Africa's cultural business renaissance. Karsten and Illa (2005) suggest that Ubuntu is being positioned as a new way of strengthening the economic revitalization of Africa. Every African manager however can apply Ubuntu in his own way. According to Lutz (2008), a professor from the Catholic University of Eastern Africa in Nairobi, Kenya, the organisation has to be recognized as a community, in order to create African business management in line with Ubuntu. Karsten and Illa

(2005) also stresses that Ubuntu provides a strong philosophical base for the community concept of management. To promote the good of a community is to promote the good of all, i.e. collectivism, based on a long-term vision. The philosophy of Ubuntu needs to include the Ubuntu values. However there is no listing of the real core values. Lutz (2008) points out that the identification of the values of Ubuntu management still needs investigation.

Mbigi (1997), the 'founder' of the Ubuntu philosophy as management practice advances five key social values of Ubuntu, what is known as the collective finger's theory. A thumb, although it is strong, cannot kill aphids on its own. It would require the collective cooperation of the other fingers, according to Mbigi & Maree (1995, cited Poovan, du Toit and Engelbrecht, 2006). Fingers must be seen as individuals, who interact in a collective way in order to achieve a certain objective. Furthermore, the fingers represent the core values that are a necessity in order to create and maintain a collective culture. The corresponding values are Survival, Solidarity, Compassion, Respect and Dignity (Mbigi, 1997). Poovan et al. (2006) conclude that Ubuntu is a collective value system and its core values included Survival, Solidarity, Spirit, Compassion and Respect/Dignity.

It becomes obvious that much has been written on the philosophy of Ubuntu and management practices, however much of the literature seems to be dogmatic and lacking a scientific underpinning (Swartz and Davies, 1997, Nkomo 2006). Even the books of Mbigi (1997, 2000) are not really what can be called scholastic and lack significantly in terms of empirical data to support claims about the existence and usefulness of Ubuntu within organisations. There is however one person, Terence Jackson (2004) who conducted empirical research on management in Africa. Management surveys were taken across a range of sectors in South Africa, Kenya, Nigeria and Cameroon. He gives an overview of the management practices within these countries. He does not specifically measure the Ubuntu level within the countries. Ubuntu is just a part of his survey (Jackson, 2004). Therefore, there is still the need for a tool that measures the Ubuntu level within an organisation. With the help of a measurement tool empirical data can be collected.

This paper proceeds in five steps. The first section discusses the literature on Ubuntu in management practices. Then the second section clarifies the concept Ujamaa in Tanzania. The third section discusses the construction and the testing of the measurement tool. The fourth section describes the results of the empirical research on Ubuntu in Tanzania. Finally, the fifth section reflects on the use of the concept Ubuntu.

### **3 UBUNTU AND MANAGEMENT PRACTICES**

African management is almost invisible in management textbooks. However, in the last few years literature emerged on the so called African Management philosophy (Nkomo, 2006). The rise of this new philosophy has to do with the limitation of the Western management philosophy for Africa (Mbigi, 1997). Looking at Western management in comparison to African Management, it is expressed by Nkomo (2006) that Western management can be seen as Eurocentric, individualistic and modern. African management philosophy emphasizes more on traditionalism, communalism, co-operative teamwork, and mythology. As referred to before, according to an article of Mbigi (2000) the Western genius in management lies in technical innovation. The Asian genius lies in process improvement. The African genius lies in people management. The challenge of global management thinking is to integrate all these elements of management approaches.

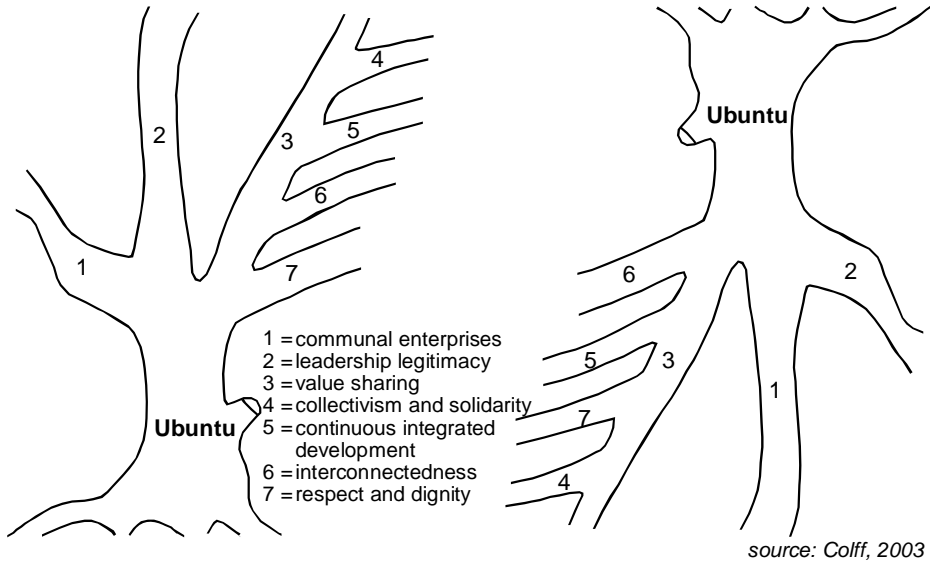
Before continuing the elaboration on Ubuntu and management practices, one critical issue must be taken into account, more explicitly about the *raison d'être* of a management concept. Karsten and Van Veen (1998) developed four characteristics with which a management concept can be recognized, since a management concept or style is seen as a subjective line of thought by managers. According to Karsten and Van Veen (1998), management concepts should have a striking label, in this situation that would be the philosophy of Ubuntu. Moreover, the management style must describe specific management issues in general, in this particular case it would be the existence of the solidarity spirit among the employees. Mbigi (2000) wants managers to facilitate the development of spirited and caring organisations. People are forced to align with the

organisational goals without sacrificing their own personal goals to the organisation. The third characteristic, giving a solution to identified problems, however is not really met with the Ubuntu philosophy as a management concept. Delani Mthembu (cited Lessem and Nussbaum, Chapter 11, 1996) points out why the philosophy of Ubuntu is necessary within an African organisation and why Ubuntu can be seen as the solution for their problems. He stresses that South African businesses wrestle with problems like alienating the South African workforce, discriminating employment practices, lack of global competitiveness because of isolation during the apartheid era, old management principles that stimulate confrontation and contribute to low productivity, a corporate culture that is primarily white and male and furthermore businesses that are highly centralized. The fourth characteristic of a management concept according to Karsten and Van Veen (1998) has to do with the success of the management concept within organisations. Looking at the literature for real success stories with Ubuntu as management style, it becomes obvious that the identification of such stories is difficult. Based on these four characteristics of a management concept, we suggest that Ubuntu as a management concept is not unambiguous and the translation of the Ubuntu philosophy into a real management concept needs a lot of caution.

Briefly said, African organisations do not mobilize their full strength and potential because they are not connected to the majority of the workforce. In addition, many African organisations fail to build on the full potential of the workforce. In doing so they hinder the development of a more authentic corporate culture. This lack of a corporate culture is, in part, according to Mthembu (cited Lessem and Nussbaum, Chapter 11, 1996) because African values have not been integrated into the workplace. Existing corporate cultures are unfamiliar to most African workers. In order to remedy the mentioned scenario, the integration of African values and their role in business and management practices need careful attention. In other words the Ubuntu philosophy needs to be integrated. An African tree concept is developed, see Figure 1. Mbigi (1996, cited Colff, 2003) sees Ubuntu as the main stem and this leads to the branches with the African values. Colff (2003) discusses the possibility that the values flow in to the concept of Ubuntu; in this way the values are the roots. Thinking in the line of thought of Karsten and Van Veen (1998) it can be seen as certain rules that are imposed to overcome the management problems within African organisations.



**Figure 1 The African tree concept**



Leader legitimacy is defined as the development of a common vision and commitment to the organisational goals. Communal enterprise is concerned with teamwork and team development. Heuvel (2008) confirms that Ubuntu is commonly associated with collectivism or communalism. Communalism is seen as the social obligations towards the community. The ‘extended family’ is believed to be an important organizing principle concerning entrepreneurship in Africa up to this day. Employees should feel ‘‘at home’’ in the organisation. Managers should get rid of their sense of inferiority or their sense of superiority towards others (especially when race is an issue). According to Mthembu (cited Lessem and Nussbaum, Chapter 11, 1996) African organisations are typically communal, for example collectivism and solidarity through work teams. Individuals are aware they need each other to succeed in work.

The basis underlying any organisation is contained within its core technology and values. In this sense, value sharing becomes a key source of communal relations and interconnectedness. In an African system, communality is a strong and binding network of relationships. According to Mthembu (cited Lessem and Nussbaum, Chapter 11, 1996) the values of interconnectedness, the continuous

integrated development, respect/dignity and collectivism and solidarity are seen as value sharing. In brief, interconnectedness has to do with participative decision-making, continuous integrated development with people development and empowerment. Respect and dignity is established through the organisational culture (diversity) and collectivism and solidarity has to do with change and innovation. Within the concept of participatory decision-making, Heuvel (2008) stresses the importance of dialogue for the aim of building consensus. This aim may be achieved by debates and endless efforts in meetings. The time consuming notion of the dialogue and consultations are not of any importance. It is assumed that participatory decision making improves the implementation of the decisions and make them more sustainable. Heuvel (2008) also indicates that bureaucratic behavior in organisations is seen as a block to human relations. The associations with concepts such as bureaucracy and authority are that of alienation and enforcement. Rather the focus should be, as verified by Mthembu (cited Lessem and Nussbaum, Chapter 11, 1996) on people development. It can nevertheless be discussed whether the African tree concept can be really seen as a standard of conduct. Taking into consideration the distinction between just guidelines and rules, it is the question whether the African tree concept is a general solution or merely a set of instructions.

Many authors have shed light on Ubuntu in management practices, however these are not always empirically grounded studies. Khoza (1994) affirms that Ubuntu as a philosophy can be seen as a sufficient basis for management in Africa. Blunt and Jones (1997) define African leadership more specifically as authoritative, paternalistic, conservative and change resistant. The research of Blunt and Jones conducted in Botswana (1997) shows that individual achievements are less important than interpersonal relations in Africa are. Wealth is extended family wealth. Consensus is highly valued and decision-making can for that reason take a while. The research also shows the capacity of Africans to tolerate and forgive. As mentioned before African leadership is characterised as authoritative, more specifically, leaders possess legitimate authority but are expected to use it only cautiously and in a humane and thoughtful manner. Good managers are people-oriented and not task-oriented. The research shows that in the organisational culture, authority is exercised in a rather 'caring' or paternal way and respect to authority is high. Nkomo (2006) implies that an African management approach emphasizes teamwork, attention to relationships, mutual

respect and empathy between leaders and followers, and participative leadership.

A negative aspect of the Ubuntu philosophy as a management concept, according to Swartz and Davies (1997), is that the individual may have to give up his personal needs for the sake of the role expected of him/her in any group/team. In this way, unwanted behavior and feelings are pushed aside as just unresolved issues. These beliefs hinder an individual's potential and are a cause of dysfunctional interactions.

Interviews with three prominent black South African leaders (Creff, 2004) illustrate that the perspectives regarding the influence of Ubuntu on their leadership style differs. One of the interviewees points out that the recognition individuals give to the community for personal achievements is attributed to Ubuntu. Sharing grief with people makes them strong. He also emphasizes the need for organisations to recognize traditional African values, such as respect for the elder. African organisations need not only to focus on the goals and profits, but they should be accompanied by traditional Ubuntu values. Another interviewee however, refuses to adopt Ubuntu as a philosophy in his organisation. He argues that every society has ethical standards, so the concept of Ubuntu is not unique. Yet the third interviewee affirms that leaders should consider the wisdom contained in the philosophy of Ubuntu, to improve the effectiveness of leadership. Corruption, for example of Enron, illustrates that the human approach and deep sense of respect, such as expressed in Ubuntu, may be needed to overcome the materialism of Western multinationals. In Tanzania they have already experimented with this philosophy. In 1967, President Nyerere published his development blueprint titled "*The Arusha Declaration*", which forms the basis of African socialism and is also known as Ujamaa the Kiswahili word for Ubuntu (Broodyk, 2006). The next section focuses on the Tanzanian context.

#### 4 UJAMAA: UBUNTU IN THE TANZANIAN CONTEXT

As Broodryk (2006) claims Ubuntu seems to be present in all the languages of Africa. In Kiswahili, the native language of Tanzania, the word is Ujamaa. In Tanzania this phrase is mainly known as Julius Nyerere's social and economic development policies in Tanzania. Nyerere's philosophy of Ujamaa is rooted in traditional African values and has as its core the emphasis on family hood and communalism of traditional African societies (Ibhawoh and Dihua, 2003).

Ujamaa is based on three values: freedom, equality and unity. The ideal society according to Nyerere (1967, cited Ibhawoh and Dihua, 2003) must always be based on these three essentials. Nyerere further argues that these three essentials are not new to Africa; they have always been part of the traditional social order. The Ujamaa philosophy was seen as central to the realization of a self-reliant socialist nation. The Ujamaa policies were implemented at various levels. However, the most important implementation of Ujamaa during the years after 1967 was the campaign of Ujamaa Vijijini, which aimed at a gradual and later complete transformation of the rural areas into socialist communities, where all political and economic activities are collectively organized (Boesen, Madsen & Moody, 1977). Nyerere presented Ujamaa as an ideology striving to build a desired society or way of living. In this way, Ujamaa can be seen as a normative concept and some of its concepts (equal rights and respect) can be seen as parts of socialist political parties. Conversely, Nyerere claimed that 'solidarity', the principle of Ujamaa, already existed in Tanzanians. He referred to 'basic goods held in common' and 'social security secured by the community' as well as many other features. The existence of the principle asserts that Africanness is the heart of the matter (Schweigman, 2001).

In spite of the wide agreement on the failure of Nyerere's economic policies, several writers have identified Tanzania's most noteworthy national achievement as its ability to create a strong sense of national identity among Tanzanians and the advances made in terms of social welfare. Few Sub Saharan countries have achieved the level of national unification that Tanzania has gone through under the leadership of Nyerere (Ibhawoh and Dihua, 2003). Referring back to the core of the research and addressing the research goal to the concept of Ujamaa, it can be concluded that Ujamaa in Tanzania, has been used as a

principle for mainly political policies with a focus on the rural areas. The purpose of this research is to see if the Ubuntu philosophy, as identified by Mbigi (1997), can be identified in organisations in Tanzania. Considering the existence of these Ujamaa policies in the past, it can be expected that some of the social values present in Ujamaa will be identified in the management style of Tanzanian organisations<sup>1</sup>.

## **5 MEASUREMENT TOOL: CONSTRUCTION AND TESTING**

This section starts with the dimensions of Ubuntu as described by Mbigi (Section 5.1) and continues with the design of the questionnaire (Section 5.2). The data is collected in Tanzania from 211 managers and with the help of reliability analyses and factor analyses the measurement tool is tested. (Section 5.3 - Section 5.5).

### **5.1 The dimensions of Ubuntu**

For the construction of a measurement instrument the dimensions of the concept of Ubuntu need to be identified. The ‘fingers’ as described by Mbigi (1997) will be referred to as dimensions. The corresponding dimensions are Survival, Solidarity, Compassion, Respect and Dignity according to Mbigi (1997). These dimensions are a collective value system (Poovan *et al.*, 2006). These dimensions will be elaborated and taken for explaining Ubuntu. These constructs will be complemented with ideas and thoughts of other authors.

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<sup>1</sup> One comment needs to be placed at the rather shortsighted explanation of the word Ubuntu into Kiswahili by Broodryk (2006). The recognition of the word Ujamaa for the Tanzanian people is much more sensitive, than just a simple translation of the South African philosophy of Ubuntu. Their direct association rather refers to political policies than a people-oriented management style. A more neutral word, in the Kiswahili language, linked to the Ubuntu philosophy is ‘Utu’. Although this word is not as sensitive as ‘Ujamaa’, not all Tanzanians are familiar with this term. continues with the construction of the measurement tool in order to be able to collect empirical data.

### 5.1.1 *Survival*

The dimension Survival can be seen as the heart of Ubuntu. In spite of all the difficulties and distress, African people still live and exist. African people rely on each other through brotherly caring. African people combine their resources and strengths and in this way they create communities. Survival can be seen as the shared will to survive, so you share (the little) you have with others. Broodryk (2006) has made an extensive list of sixteen values that in his eyes belong to the philosophy of Ubuntu. The values of togetherness and brotherhood of Broodryk (2006) can be seen as part of the dimension Survival. The members of the group work together as a collective, to solve problems of individuals. It can be questioned whether those values are more related to the dimension of Solidarity since it is about the 'we'-feeling between the members. However, for this research brotherhood is seen as the heart of the dimension Survival. According to Mbigi (1997), team members in an organisation should rely on each other in order to increase effectiveness. Individuals must make sacrifices for the goals of the team. Cultural differences are set aside when people are trying to 'survive'. When an individual is part of the community, so really a part of the organisation, then the idea of an extended family arises. These bonds are not based on biological ties, but on bonds of solidarity. Kinship is also formed for example between people from the same graduation school (Mangaliso, 2001). The extended family can lead to the feeling of coexistence (togetherness). Through coexistence, people start to depend on each other for their 'survival'. Each team member complements the team with his personal knowledge. This teamwork consists of openness, communication and honesty (Poovan *et al.*, 2006). An example of the extended family is given by Mangaliso (2001). When your mother has an older and a younger sister, then you have three mothers, namely a mother, an older mother and a younger mother. This has often led to problems in organisations that offer paid leave of absence for the death of immediate family members, since an aunt is not considered a mother in Western societies. Kinship can take place horizontally, thus between all the living in a particular society and vertically, thus between the dead and those not yet born (Mbiti, 1969, cited Van Dyk and Nefale, 2005).

### **5.1.2 Spirit of Solidarity**

There is a close relationship between the dimensions Survival and Solidarity. When individuals feel that they have become part of the community, it will influence the development of a spirit of solidarity. Solidarity is about accomplishing difficult tasks collectively. Personal interests are less important than community needs. African people feel the responsibility towards the community. The Solidarity spirit can be translated into collective singing, effort at work, celebrations, rituals and family life. Organisational ceremonies are pleasant but also create a sense of belonging and trust. Happiness and harmony also fall under the spirit of Solidarity. A happy life indicates that other people should be praised on achievements and gratitude for favors done. Moreover, Solidarity spirit can increase the cohesion between team members in the organisation (Broodryk, 2006). It could be the principle of the creation of a culture of empowerment and teamwork within the organisation. The Solidarity spirit improves the community feeling within the organisation. Based on these statements it can be concluded that the dimension Solidarity is a necessary condition for team cohesion and commitment. The 'I' is eliminated and the 'we' state of mind is present, so there is a collective mindset. Even after working hours, the people meet and spend time with each other (Poovan *et al.*, 2006). Everyone understands that together the team can accomplish more than if each member would work individually. It must be emphasized that the time aspect within the philosophy of Ubuntu is not relevant. Within the Solidarity spirit it does not matter in what time frame goals are achieved. Time can be seen as an integrating construct (Mangaliso, 2001).

### **5.1.3 Compassion**

The dimension Compassion is the value that illustrates the quality of understanding of the other one's problems and the urge for helping him. When Africans grow up, they learn that they are all interconnected and only by sharing and giving they can eventually receive (Mbigi, 1997 and Broodryk 2006). Compassion can be seen as a certain communal lifestyle. It can be compared with the value of love. Through Compassion team members develop a shared vision.

‘Sorrow shared is half sorrow’, so people have to practice sincere sympathy with others (Broodryk, 2006). According to Mangaliso (2001), members of a team can create a shared vision through personal understanding and caring for each other. This personal understanding and caring will eventually lead to the feeling of belonging to the whole. Also Poovan et al. (2006) say that the dimension Compassion is about a deep caring and understanding of each other. Through this caring and understanding team members can strive towards a shared vision. During hard times for the organisation, all the members share the burden. Therefore, pay reduction for the board members is more preferred than layoffs. Another example, given by Broodryk (2006), is that employed people usually share their wages and salaries with their unemployed kith and kin and their extended family. Crises should be approached in a harmonious mode, since Ubuntu as a philosophy embraces harmonious thinking, talking and behavior.

Furthermore, people should encourage others to talk about themselves and their interests. It is important to be an active listener. Thus, a team member or leader has to listen carefully and make a summary of the views, which will eventually lead to good resolutions. Democracy is therefore described in Africa as “sitting under a tree and talk until everybody (more or less) agrees” (Sindane, 1994, cited Broodryk, 2006). Looking at the Western way of greeting, people are satisfied with just a cold greeting of just saying ‘hi’ to the other person, without any further genuine inquiry about the other person’s well being. In Africa smiling and laughing is a very basic behavior, especially within the Ubuntu lifestyle. Empathy is not only related to the dimension Compassion, but also belongs to the dimension Respect, since this African value is about giving everybody a chance to express their opinion and for everybody to listen and discuss standpoint. It can be seen as a certain respect for each other’s opinion. Within the Ubuntu philosophy the social effect of conversation, the dialogue, is emphasized, in this way the understanding among the members is of greater importance, than the accuracy of language (Mangaliso, 2001).



#### 5.1.4 *Respect and Dignity*

Since the dimensions Respect and Dignity are closely related, the two values are taken together in this research as one dimension. Former papers of Poovan et al. (2006) and Broodryk (2006) do not make a distinction between Respect and Dignity either and describe them as one dimension. In the African culture, those dimensions may be considered as one of its building blocks and in the collective five fingers theory they are seen as the cardinal social values. Respect can be defined as objectives, unbiased consideration and regard for rights, values, beliefs and property (Yukl, 2002, cited Poovan et al., 2006). Looking at the Oxford dictionary definition, Respect is defined as due regard for the feelings and right of other and Dignity is defined as the state or quality of being worthy of respect. When Africans grow up, they learn to be respectful to the elder and other members of their community and in this way receiving dignity. Trust is closely related to the dimension Respect and Dignity. A quote by Mangaliso (2001) says “Grays hairs are respected”. Furthermore, within an Ubuntu organisation the different cultures and traditions are respected and are even seen as an asset, since different cultures can bring different insights for the organisation. Through frequent interaction between team members, where the members get possibilities to give their personal insights and concerns, mutual trust is created. According to Mbigi and Maree (1995, cited Poovan *et al.*, 2006) unconditional respect is the basis of effective performance. High levels of Respect and Dignity will lead to high levels of mutual trust, which in turn will lead to team performance. The interviewees in the research of Poovan *et al.* (2006) acknowledge the importance of Respect and Dignity as well. Respect can be seen as the foundation of Ubuntu. According to Mangaliso (2001) and Broodryk (2006), decision making under Ubuntu is consensus seeking. Different angles are seen as interesting and as providing new valuable insights. The diversity of vision is encouraged and protected. All voices are respected and heard. The Constitution of South Africa<sup>1</sup>, which is based on Ubuntu values, also demands that the human dignity of all people should be respected and protected. This is exactly in line with the notion that all people are important and equal, apart from their income, gender, race and culture. A certain tolerance with different religions, beliefs and cultures is present. The skill of love is also highly honored

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<sup>1</sup> The Constitution of South Africa ([www.info.gov.za](http://www.info.gov.za))

in African communities and emotions are being shown in body language. The value of tolerance (Broodryk, 2006) also stresses the importance of long discussions and not keeping rigidly to meeting times. People have a say in ideas and decisions.

## 5.2 Design of the measurement tool

A step further in the operationalization process of the measurement tool is constructing questions for the dimensions. When constructing a measurement tool, for this research purpose a questionnaire format, some formalities must be taken into account. The questions must be brief, relevant, unambiguous, specific and objective (Peterson, 2000). To increase the relevance of the questionnaire, eleven statements are formulated per distinguished dimension and one general question about humanness in order to check whether the respondents feel the asked questions are related to the concept of Humanness/Ubuntu. This research will use four dimensions, namely Survival, Solidarity, Compassion and Respect/Dignity. The explicitness of the questionnaire is tested by looking at the words with double meaning and unfamiliar words<sup>1</sup>.

The measurement scale used for the 45 questions in the measurement tool is the Likert scale. This is a five-category scale, ranging from ‘strongly agree’ to ‘strongly disagree’. All the scale categories are labeled. Likert-type scales are often the basis of attitude rating scales. A high score on the individual items is

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<sup>1</sup> This is done with the help of Camillus Kassala, Dr. Bartjan Pennink and Prof. Dr. Luchien Karsten. All these experts have a great interest in the philosophy of Ubuntu. Prof. Dr. L. Karsten has even done research on this topic. See for example the paper ‘Ubuntu as a key African management concept: contextual background and practical insights for knowledge application’ in the *Journal of Managerial Psychology* of Karsten and Illa (2005). Karsten and Pennink have published a paper ‘Total Quality Management in the African business community of Burkina Faso: a change in perspective on knowledge development’ (Karsten and Pennink, 2007). Kassala is originally from Tanzania, in this way providing an African view on doing research in Africa. In this way the research bias created by a Western researcher is reduced. In Appendix II a short specification per question is given to provide insight into the development of the measurement tool. **Appendix III** shows the design of the final questionnaire.

supposed to be correlated with a high score on Ubuntu or the dimensions of Ubuntu. Some questions are phrased negatively, which means a high score of Ubuntu correlates with the Figure 1, strongly disagree. These questions are reversed into high scores (5) to make the questionnaire comparable. The determination of the level of Ubuntu can be done with the following classification, namely Low: 2.4 or less; Moderate: 2.5-3.5; High: 3.5 and above. Since Tanzanian managers could classify a certain statement under a different dimension and therefore be distracted from answering properly, the structure of the questionnaire is not based on the four selected dimensions (Survival, Solidarity, Compassion and Respect/Dignity). In the end of the questionnaire a box with a request for personal information is given. For this research the gender, the age, the size of the organisation and the sector of activity are taken as a variable to test the level of Ubuntu. Next, the reasoning for these variables is briefly addressed.

The Foreign Direct Investment (FDI) in developing countries has risen sharply over the past two decades, which has been noted by several authors (Lall, 1983; Kumar, 1995; Page 1998; Aykut and Ratha, 2003, and UNCTAD, 2004; in: Page and Velde, 2004 cited Page and Velde, 2004). It can be assumed that this has led to larger organisations with Western influences. Therefore, it is interesting to look if different Ubuntu levels are present in different sized organisations. It is quite remarkable that more than half of the African FDI inflows are from South Africa (Page and Velde, 2004), where Ubuntu as a management concept has been developed. This could presume that this FDI would lead to a higher Ubuntu level in Tanzanian organisations. The size of an organisation has been taken into account; however, the FDI inflow has not been specifically addressed.

Next to possible influences of size differences on management behavior, also other characteristics are assumed according to the literature to have influence on management styles. For example, although findings are to some extent conflicting, there is a perception that there is a distinct difference between men's and women's management styles. Female managers tend to place greater emphasis on understanding', team building, interpersonal skills, democratic values and communication (Barrier, 1999; Bowess-Sperry *et al.* 1997; Collingwood, 1996; DiDio, 1997; Eagley *et al.*, 1999; Strebler, 1997 cited by Mukhtar, 2002).

Other authors argue that there is no such thing as a “female management style” and that the similarities between the two genders outweigh any differences between them (Mukhtar, 2002). Thus, it is interesting if the Ubuntu level in Tanzanian organisations differ between male and female.

Likewise, Western evidence is found for generational differences in personality profiles and attitudes towards work (Macky, Gardner and Forsyth, 2008). This conclusion suggests differences in management style between different ages. Especially since Nyerere introduced Ujamaa in 1967, it might have had some influence on that generation. Furthermore, the sector of activity can result in different perspectives on Ubuntu. Nyerere focused his ‘Ujamaa’ policy mainly on the rural areas in Tanzania. It is interesting if significant differences exist between different sectors. In the Western world, financial organisations are more associated with a focus on profit and money. For that reason, the distinction between financial and non-financial Tanzanian organisations is interesting.

### **5.3 Testing the reliability of the questionnaire**

The initial plan of the questionnaire was to distribute and collect the questionnaire by staying in The Netherlands. The distribution took place per e-mail, phone or other digital communication media, for the development of this initial plan (see Appendix IV). But after some time no questionnaires came back and it was necessary to go to Tanzania personally. The questionnaire was face-to-face distributed among managers in Tanzanian organisations in Dar-es-Salaam (Tanzania) and Stonetown (Zanzibar). A total of 211 managers participated in the research. For this research, the assumption is made that the participating managers represent the organisation they work for. Since the questionnaire is developed for a much bigger purpose, namely measuring the level of Ubuntu or humanness in organisations in several African countries, Tanzania can be seen as a ‘stepping stone’. Our network of contacts was the largest in Tanzania and personal contact can be seen as the best way of communicating. Kiswahili and English are the official languages of the country, so communication in English is not a problem. Besides Tanzania can be seen as a stable country with a

growth rate of 6.6% in 2007 (6.7% in 2006)<sup>1</sup> and a relatively, compared to other African countries, high average on Political Rights and Civil liberties. Their Freedom House rating is 3.5.<sup>2</sup> In addition, their Corruption perception Index score is also relatively high, 3.2. This index relates to the perception of the degree of corruption (mainly of public officials) as seen by business people, academics and risk analysts.<sup>3</sup> Based on the results of this distribution in Dar-es-Salaam and Stonetown, the questionnaire is tested for its reliability and validity.

The scales used in the questionnaire must be reliable. One of the key aspects of reliability is the scale's internal consistency. This is the degree to which the questions all measure the same underlying construct. One of the most commonly used indicators of internal consistency is Cronbach's alpha coefficient. In the ideal situation, the Cronbach's alpha coefficient of a scale should be above 0.7. Cronbach's alpha values are, however, quite responsive to the number of items in the scale. With short scales, around ten items, it is common to find quite low Cronbach's alpha values from 0.5 (Pallant, 2005). The reliability of a scale can vary depending on the sample that it is used with. The negatively worded questions in terms of the perfect Ubuntu answer, in this research question 9, 15, 25, 30 and 31, are reversed before checking the reliability. In Table 1 the Cronbach's alpha is measured for all the 'Ubuntu questions' taken together.

Table 1 shows a Cronbach's alpha of 0.822, hence this implies that all the 44 questions measure the same construct. Based on the outcome of the last general question, around 80% of the 211 managers agreed that they relate the 44 questions to the question of humanness. This is in accordance with the high Cronbach's Alpha. The average score on each question according to the test is 3.65.

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<sup>1</sup> African Economic Outlook 2008 for Tanzania ([www.oecd.org](http://www.oecd.org)).

<sup>2</sup> Average of Freedom House ratings for political rights and civil liberties respectively, on a 1-7 scale (countries whose combined average rating fall between 1.0-2.5 are designated 'free', 3.0-5.5 'partly free', and 5.5-7.0 'not free'). ([www.freedomhouse.org](http://www.freedomhouse.org)).

<sup>3</sup> CPI scores range from 10 (highly clean) to 0 (highly corrupt). ([www.transparency.org](http://www.transparency.org))

**Table 1 Cronbach's alpha for Ubuntu**

<b>Cronbach's alpha</b>	<b>Cronbach's alpha*</b>	<b>N of items</b>	<b>mean</b>	<b>variance</b>	<b>std. deviation</b>
0,822	0,836	44	160,74	182,916	13,525

\* Cronbach's alpha based on standardized items

The determination of the level of Ubuntu is done with the following classification, namely Low: 2.4 or less; Moderate: 2.5-3.5; High: 3.5 and above. The results of the Ubuntu level based on the 211 respondents, is high: (3.65). In the discussion we will come back to this high score in relation the concept to be used to describe what African manager do (and answer).

**Table 2 Cronbach's alpha if item deleted**

<b>Humanness</b>	<b>0,834</b>	<b>Humanness</b>	<b>0,834</b>
	<b>Cronbach's alpha if item deleted</b>		<b>Cronbach's alpha if item deleted</b>
Q5	0,835	Q26	0,836
Q9	0,836	Q30	0,843
Q12	0,841	Q31	0,839
Q15	0,84	Q40	0,838
Q25	0,843		

In Table 2, the questions are shown that could have a positive effect on the Cronbach's alpha. In the column headed 'Cronbach's alpha if item deleted' the impact of erasing each question from the scale is given. If this figure is compared with the final alpha value obtained and this figure is higher than the final alpha value, it is an option to erase the question from the questionnaire in order to improve the internal consistency. From the 44 questions nine questions were identified that would increase the Cronbach's alpha when the question would be erased.

Some reasons that can be given for the identification of these specific questions. It probably has to do with the formulation (questions 9, 15 and 30) and the sensitivity of the questions. Apparently, the respondents did not understand the practical and maybe not even the literal meaning of the questions or did have another interpretation of the questions. For example the word 'hierarchical' is a technical term and may not be completely explicable for the respondent or might be interpreted in different ways. As mentioned the sensitivity of a question can be an issue, for example question 31 ("In the organisation all decisions are made by the leader") the respondent would probably fill in a social desirable answer since he/she does not know if maybe his/her boss will read it. The more scattered answers given to question 25 could possibly be explained by the fact that the answer depends on organisation based rules and policies. Of all the respondents 68% respected strict time schedules and almost 20% of the respondents was neutral. Question 12 and question 40 are both concerned with the content of relatives in the organisation. It appears that in practice no relatives work in the organisation, although this is assumed by the literature (Mangaliso, 2001). The results show that almost 90% of the respondents answer question 40 (many of my relatives work in the organisation) with a negative answer. The deletion of Question 26 is negligible, since it causes a minimal difference to the Cronbach's alpha. Looking more at the content of the question (Long discussions take place in the team meetings), it does not seem out of place with the other questions. More than a half (52%) of the respondents filled in agree and just 8.9% filled in disagree or strong disagree. A positive answer would be in line with the perfect humanness answer. The last question to discuss, is question 5 (I believe that older co-workers have more knowledge and skills than the younger co-workers). This question has a rather scattered answering pattern; one third of the respondents answered the question neutral. Nevertheless, as mentioned by Mangaliso (2001) and Creff (2004) respect for the elder in Africa is recognized. This influence is thus neglected and the question will remain in the questionnaire.

A high Cronbach's alpha implies a high degree of internal consistency; however, it does not imply that the questionnaire is one-dimensional. Consistency and dimensionality must be reviewed separately. One dimensionality is a compartment of consistency (Yu, 2001). The dimensionality of a scale can be determined by the factor analysis (Gliem and Gliem, 2003). Although the

dimensionality of the scale is already made based on literature and experts, it is interesting to see whether the questions can be divided into dimensions. Especially since all the 44 questions are related to the philosophy of Ubuntu, however there is still no conclusive evidence according to the Ubuntu literature that Ubuntu can be divided into a number of dimensions.

#### 5.4 Finger structure in comparison to factor structure

Since the outcomes of the reliability analysis show that the questions are all measuring Ubuntu, it is interesting to look if the finger structure, as identified by Mbigi (1997), can be discovered. This can be done with the help of the factor analysis. According to Pallant (2005), it is recommended when conducting a factor analysis, to have a sample size of 150+ and at least 5 cases per questions. Both conditions are satisfied, the research sample size is 211 cases. The correlation matrix shows correlations of  $r = .3$  or greater. The Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) should be 0.6 or above, the value of the research is 0,767. The Barlett's test of sphericity should be significant, thus 0.05 or smaller. It can be seen from Table 3 that the Bartlett's test is significant,  $p = .000$ , therefore it can be concluded that factor analysis is appropriate.

**Table 3 KMO and Bartlett's test**

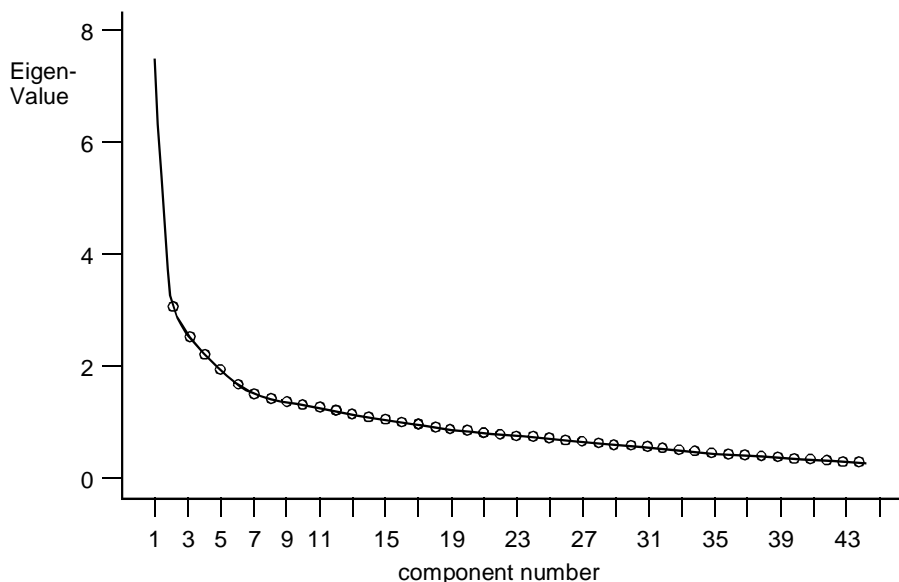
Kaiser-Meyer-Olkin measure of sampling adequacy		0,767
Bartlett's test of sphericity	approx. chi-square	2859,273
	df	946
	sig.	0

The determination of the dimensions to 'extract' depends on the Kaiser criterion, the Eigen value rule. Using this rule, only those questions with an Eigen value of 1.0 or more should be retained for further research. As the results show, the first fourteen components have Eigen values above 1 ( 7,533; 3,003; 2,459; 2,155; 1,919; 1,623; 1,428; 1,352; 1,312; 1,240; 1,201; 1,138; 1,029;



1,021). These fourteen components explain 64.58% of the variance. Since the Kaiser criterion extracts too many components, it is important to look at the Catell's scree plot provided by SPSS 16.0. This scree plot involves each of the Eigen values of the components. It is recommended to retain all the factors above the elbow (break in the plot), since they explain the variance in the database the most.

**Figure 2 Scree Plot Factor analysis**



In the scree plot, Figure 2, components 1 and 2 explain much more of the variance than the remaining components. Yet there is a little break present after the 6th component. The usage of four 'factors' in the current measurement tool is quite reasonable according to the factor analysis results. The outcome of the large amount of dimensions with the Kaiser criterion, identified, is not surprising, since many concepts/values are involved with the Ubuntu philosophy. For example, Broodryk (2006) uses 16 values to describe the philosophy of Ubuntu.

In this research, the literature-based dimensions Compassion, Respect/Dignity, Solidarity and Survival will be used for analysis of the measurement tool. The outcomes of the factor analysis show that almost 35% of the total variance is explained by these four factors. For further research, it could be a suggestion to

look at the Rotated Component Matrix (SPSS 16.0) in order to make a different distinction in Ubuntu dimensions based on the factor analysis.

### 5.5 Testing the reliability for the dimensions

In Table 4 the Cronbach's alphas are calculated for the four dimensions. The Cronbach's alphas look low. However when analysing the Cronbach's alphas the number of items within one dimension must be taken into account. A Cronbach's alpha around .5 with limited items is good (Pallant, 2005). In this research all four dimensions are internally consistent.

**Table 4 Cronbach's alpha dimensions**

<b>dimensions</b>	<b>Cronbach's alpha</b>	<b>Nr. of items</b>
compassion	0,543	11
respect/dignity	0,69	11
solidarity	0,549	11
survival	0,527	11

The means and the standard deviations of the dimensions need to be clarified. The standard deviation shows the dispersion of the results. Compassion has a mean of 4.01 and standard deviation of 0.34. Respect/Dignity has a mean of 3.83 and a standard deviation of 0.43. Solidarity has a mean of 3.53 and a standard deviation of 0.40. Survival has a mean of 3.23 and standard deviation of 0.40. The determination of the level of Ubuntu can be done with the following classification, namely Low: 2.4 or less; Moderate: 2.5-3.5; High: 3.5 and above. So in all the dimensions of Ubuntu based on the 211 respondents, is present at a high level.

Looking at the internal consistency of the four dimensions, it becomes obvious that the internal consistency would increase when some questions would be deleted. In the Appendix V. A, the questions and the underlying 'new' Cronbach's alphas are shown. First, it becomes apparent that the questions 5, 9, 15,

25, 30 and 31 again decrease the Cronbach's alpha coefficients of the belonging dimensions. Since this problem had been discussed with the total internal consistency of all the 44 questions, it will not be further elaborated. All these questions have to do with the formulation and the sensitivity. Looking at the Compassion dimension, question 13 has an influence, however rather insignificant, on the Cronbach's alpha. This can be validated by the results. The results show that more than 78% agrees on taking the time to greet his co-workers. Since greeting and smiling is a typical Ubuntu thing, the question needs not to be erased (Broodryk, 2006). Therefore, influence is neglected. In the dimension Respect/Dignity question 20 and question 21 influence the Cronbach's alpha. Both questions are related to freedom, in speech and in actions. This can be a sensitive topic to answer. Nonetheless, almost 85% of the respondents agreed on question 20. Thus, the answers are consistent with the perfect humanness answer. In addition the content of the question "I have the right to say no in the team" is in line with the literature part of the dimension Respect/Dignity. In addition, the content of question 21 corresponds with the literature. The actual shape of the distribution of the answers for each dimension can be seen in the histograms with a normal distribution line. The Normal Q-Q Plot of the four dimensions suggests a normal distribution (SPSS 16.0). In these plots, the observed value for each score is plotted against the expected value from the normal distribution. A reasonable straight line suggests a normal distribution. Furthermore, the histogram per dimensions shows the normal distribution with the common curved line through the columns. See Appendix V for the histograms and plots. It becomes obvious that all four dimensions show a rather straight line.

The conclusion can be drawn that a relevant and useful measurement tool is developed. In the following section, the humanness score among the Tanzanian managers on the measurement tool are given.

## **6 EMPIRICAL RESULTS FROM TANZANIA**

This section starts with a description of the sample (Section 6.1). Next the results of the research are shown and the last paragraph gives an interpretation of these results (Section 6.2 - Section 6.3).

### **6.1 The sample described**

A total of 211 managers<sup>1</sup> participated in the research. Missing values occur, since not every respondent filled in every question but on the average most answers were filled by the respondents. In this first section we describe our sample for gender, age, size of company and sector of activity. The analyses were done with the statistical program SPSS 16.0. In general not too many answers were missing.

#### **6.1.1 Gender**

The majority of the respondents is male, 149 respondents. In addition 59 female participated in this research (Table 5). Percentage wise this equates to 28% women and 72% men. Although the percentage of women is much lower than that of men, it is a good representation of the composition of the business workforce in Tanzania.

The only statistics that the UNDP Human Development Report 2007/2008 contains relating to gender equality is the number of seats held by women in the parliament. The number of women in ministerial posts in Tanzania was 30.4% in 2007.

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<sup>1</sup> The questionnaire was mainly filled in by people with the Tanzanian nationality, namely 97.6 percent. There were four people with the Kenyan nationality and one Congolese. Since these four respondents have been working in Tanzania for several years and the measurement too is applicable to African managers in general, the respondents are consistent with the targeted sample.

**Table 5 Gender of the respondents**

	gender		
	male	female	missing
frequency	149	59	3
percentage	706	28	14

Therefore, the sample of the research appears a good representation of the Tanzanian workforce. The reasons for this inequality are not specifically pointed out in the literature. Looking at the discrimination of women in the work field, it becomes obvious it is mainly present in the rural areas. Women are often limited to farming and raising children, and have almost no opportunity for wage employment. Custom and tradition often hinder women from owning property such as land, and may override laws that provide for equal treatment. Male colleagues sometimes harass women seeking higher education, and authorities often ignore these practices.

### **6.1.2 Age**

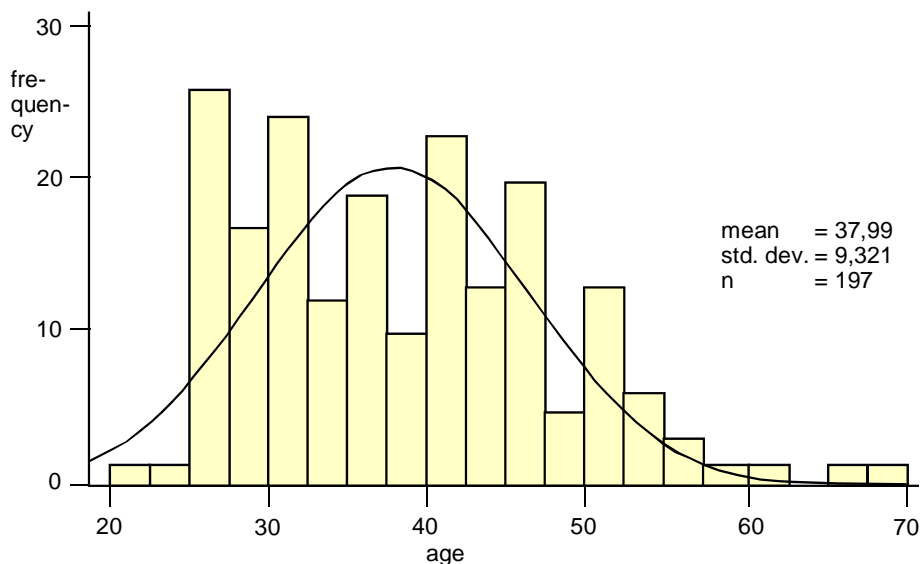
The age of the respondents ranges from 20 to 70 years. The age group from 31 to 40 years is the largest of the sample. The life expectancy of Tanzanian persons according to the UNDP Human Development Report 2007/2008 is 51 years. This can be an explanation for the limited respondents in the age category 50 years and above.

**Table 6 Age in categories**

	age (years)			
	< 30	31-40	41-50	> 50
frequency	55	72	49	21
percentage	261	341	232	100

Table 6 shows that 14 respondents (6.6%) did not fill in the question about age. Most likely the reason can be found in the fact that age is a sensitive subject in Tanzania. Some respondents did fill in ‘Adult’. Figure 3 gives a visual overview of the distribution of the different age levels that have participated.

**Figure 3 The distribution of the respondent based on age**



### 6.1.3 Size of the company

As can be seen in Table 7, almost 50% of the respondents that participated in this research work in an organisation with more than 100 employees. Also the small companies with less than 50 employees are well represented in the research. The private sector in Tanzania has traditionally been characterized by small, family-owned companies. There is furthermore a very large informal sector. In addition the organisations in Tanzania are characterized in comparison to Kenyan organisations by having a low export level. Due to the liberalization, a change is becoming apparent. A variety of foreign organisations have put ground in Tanzania, such as mining, banking and tourism organisations. In this context, initiatives become apparent that brings large organisations together with local Small and Medium Enterprises (Investment Guide to Tanzania, 2005).

**Table 7 Size of the organisation and the respondents**

	employees			
	0-50	50-10	> 100	missing
frequency	76	26	101	8
percentage	36	123	479	38

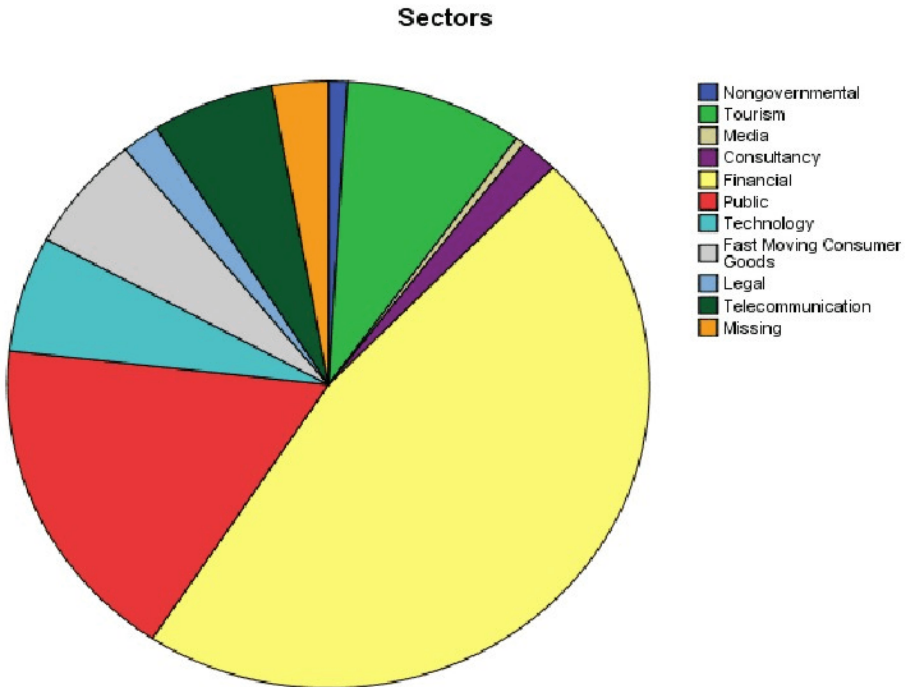
#### **6.1.4 Sector of activity**

The sectors researched were divided into 10 groups. As can be seen in the pie chart below (Figure 4), the largest sector represented is the Financial sector (46.9%). Then the public sector is the best represented in the research, 17.5% of the respondents work in this sector. After that, the sectors Tourism, Technology, Fast Moving Consumers Goods and Telecommunications are almost equally represented with a percentage of around 9%. Only a small number of the respondents work for a Non-Governmental, Media, Consultancy or legal organisation. It becomes apparent from Figure 4 there is an even split between financial en non-financial organisations in the research. The large amount of financial organisations in the sample can be explained by the head offices in Dar es Salaam. Mainly banks (26) have their head office in this city.

#### **6.2 The scores on the four dimensions of Ubuntu related to gender, financials, age, sector and size**

Each of the five different characteristics (gender, financials, age, sector and size) is tested whether there is a relation with each of the four dimensions of Ubuntu.

**Figure 4 The distribution of the respondent based on sectors**



With the independent-samples test, the mean score of a continuous variable for two different groups of subjects will be compared. For this research, the mean scores of the four dimensions of Ubuntu differ per sex or per financial or non-financial organisation. Table 8 shows that the variation of the scores of females and males is the same, since the significance value is larger than 0.05. Moreover, the table shows that only for the dimension Respect, there is a significant difference in the mean scores of females and males. When looking at Table 8, it becomes evident that the difference in means is the largest there. However, it must be further concluded that all the dimensions have a high means ranging from 3 to 4.

The significant difference in the dimension Respect (see Appendix VI) can possibly be explained from the fact that this dimension concerns questions about rights.



**Table 8 T-test for gender**

	gender			
	mean compassion	mean respect	mean solidarity	mean survival
female	3,95 (#57)	3,68 (#53)	3,46 (#53)	3,18 (#52)
male	4,04 (#142)	3,89 (#142)	3,56 (#140)	3,25 (#138)

The rights for women and men, even in developed countries, still differ. As mentioned in the gender paragraph, not in all parts the rights for women are the same as for men. When looking at the average of Freedom House ratings for political rights and civil liberties, Tanzania scores a 3.5 on a 1-7 scale. Countries, which combined average rating fall within 1.0-2.5 are designated 'free', 3.0-5.5 'partly free', and 5.5-7.0 'not free'. In comparison to South Africa with a score of 1.5, it can be said that Tanzania still has some right issues. This can be a possible explanation for the differences in answers. The mean scores of men and women for Respect do not differ much in significance, so the difference is negligible. The conclusion can be drawn that both male and female score high on the Ubuntu scales and no significance difference can be found.

Looking at the distinction between financial and non-financial organisations, no significant difference can be identified with a significance level of 0.05 (see Appendix VI). Looking at the means in Table 9 this can be confirmed. It is interesting to see that in all dimensions financial organisations have a higher average score on all the dimensions of Ubuntu. Although the differences are very small, it is striking that financial organisations have a higher score on all separate values. Most of the scores imply a high Ubuntu level on the scale of 1 to 5. Only the scores on the dimension Survival for both types show a moderate level. It is remarkable as well that the number of valid responses is larger among financial organisations. The total percentage of respondents from financial institutions is 46.9%, but the valid responses on the separate dimensions are more than 50%. A possible explanation for this difference could be that managers from financial organisations have a larger understanding of filling in questionnaires and the language English. Since it can be assumed that the sensitivity of questions is higher in financial organisations, this will however have a negative impact on the response rate.

**Table 9 T-test for financial organisations**

	<b>mean compassion</b>	<b>mean respect</b>	<b>mean solidarity</b>	<b>mean survival</b>
financial organisation	4,04 (#105)	3,81 (#101)	3,54 (#100)	3,25 (#98)
non-financial organisation	3,98 (#92)	3,86 (#92)	3,53 (#90)	3,20 (#90)

The conclusion can be drawn that both financial and non-financial organisations score high on the Ubuntu scales and no significance difference in the two types can be found.

The ANOVA test, a test that checks if the means of different groups are equal, is done for the different age categories, the size of the organisations and the different sectors in which the respondents are working. All the statistical tables are presented in the Appendix V.

A one-way between-groups analysis of variance was conducted to explore the impact of age on levels of Compassion, Respect/Dignity, Solidarity and Survival. Age was divided into four groups, namely Group 0: 30 or less; Group 1: 31 to 40; Group 2: 41 to 50; Group 3: 51 and above. The homogeneity of variance option tests whether the variance in score is the same for each of the three age groups. This assumption is not violated for the age groups and the dimensions of Ubuntu. There was only a statistically significant difference at the  $p < .05$  level in the dimension Compassion for the four age groups [ $F(3, 185) = 3,00, p = .03$ ]. Group 0 and Group 2 are statistically different from one another. Despite reaching statistical significance, the actual difference in mean scores between the groups is quite small. All means have a score of around the 3.6. This is evident in the small effect size obtained, calculated using eta squared (sum of squares between-groups/total sum of squares). For Compassion it is 0.046, for Respect/Dignity 0.008, for Solidarity 0.012 and for Survival 0.012. When using the Cohen's terms (1988, cited Pallant, 2005), .01 is a small effect, 0.06 is moderate effect and 0.14 is large effect .

The conclusion can be drawn that all the four age categories score high on the Ubuntu scale and no significance difference between age groups and four dimensions of Ubuntu is present.

A one-way between-groups analysis of variance was conducted to explore the impact of different sectors on levels of Compassion, Respect/Dignity, Solidarity and Survival. The sectors were divided into ten groups. The homogeneity of variance option tests whether the variance in scored is the same for each of the ten sectors. This assumption is not violated for the sectors and the dimensions of Ubuntu. There was no statistically significant difference at the  $p < .05$  level in the dimensions for the ten sectors. The means of the ten sectors range from 3.6 to 3.9, a small to moderate effect size can be obtained. For Compassion it is 0.0500, for Respect 0.0526, for Solidarity 0.0407 and for Survival 0.0499.

The conclusion can be drawn that all the ten sectors score high on the Ubuntu scales and no significance difference between different sectors and the four dimensions of Ubuntu is present.

A one-way between-groups analysis of variance was conducted to explore the impact of size on levels of Compassion, Respect/Dignity, Solidarity and Survival. The size, depended on the amount of employees, was divided into three groups, namely Group 0: 49 or less; Group 1: 50 to 100; Group 2: 101 or more. The homogeneity of variance option tests whether the variance in scored is not the same for each of the three groups. The assumption is violated for the dimension Respect/Dignity. So the Robust Tests of equality of means must be looked at, this table shows that with  $p < .05$  the assumptions are not violated. There was no statistically significant difference at the  $p < .05$  level in the dimensions for the three groups. The means of the three groups had a value of approximately 3.7. A small effect size can be obtained. For Compassion it is 0.0205, for Respect 0.0243, for Solidarity 0.0206 and for Survival 0.0002.

The conclusion can be drawn that the three groups of organisational size, score high on the Ubuntu scale and no significance difference between different sizes and the four dimensions of Ubuntu is present.

### 6.3 Interpretation of the results

Now all the statistical tests are done the results show that all the 211 respondents score moderate to high on the four dimensions of Ubuntu, in spite of their gender, age or organisation (size, sector). No significant differences appear to exist in this sample on the level of Ubuntu. This is in contradiction with the Western literature on these variables that differences do exist in certain management styles. If one looks at the literature about Ubuntu and management practices, there is also not a real distinction made between different demographic features and the way Ubuntu is practiced in organisations. In this paragraph, some interpretations of the results are given in order to answer the question whether Ubuntu can be used to describe the 'African reality' and even further, whether it can be seen as a real management concept.

The conclusion of Mbigi (2000) that the African genius lies in the idea of people management is in line with the empirical results, since more than 80% of the respondents connect the concept of Ubuntu to the humanness (people) management related questions. From the empirical results it can be concluded that the idea of humanness exists in Tanzania. This is a good start for the theory of people management, however further research on the subject is required to conclude if Ubuntu as a way of management is existing. One respondent pointed out in the comment box "A very good humanness related concept is put forward to get an idea of how companies work and the success reason behind such an organisation being 'team work'." Furthermore, one respondent addresses the importance of teamwork for the co-worker and the manager. In order to get information from the co-worker, strictness and friendliness is required. Co-workers need to be a sort of friends.

From experience, it can be concluded it is better to refer to management in Africa instead of African management, since many Tanzanians feel offended when the label African management is put on their management style. They feel European management is not different from African management. This is probably because of their Western education. However, one respondent comments that European Management is quite different from African Management. The reason given is that many African organisations are running randomly without the formality of the management. This corresponds with the literature (Mbigi,

1997) which suggests that Western management is more related to planning and technical development and that African development is inspired by people care and collective brotherhood of humanity. It can be seen as management with less bureaucracy and authority (Heuvel, 2008).

More than 68% of the managers agree that the organisation has the well-being of its employees as a major objective. One director in the sample states that personal and honest family kind of relationships slow down the organisation's performance. However, the organisation sees the well-being of its workers as an important issue for a good performance. If this would be the major objective of an organisation, than this should be present in their mission and vision statement. However when looking at the large Tanzanian organisations participating and their websites, it becomes apparent that most of them do not mention specifically their employees in their mission and vision statement. Mthembu (cited Lessem and Nussbaum, Chapter 11, 1996) disagrees with the African tree concept and states that that the basis underlying every organisation is its core technology and its values. Many of the participating organisations have a vision or a mission statement, but neglect the task of subdividing these into workable values for the organisational structures. Western organisations see for example [www.ahold.nl](http://www.ahold.nl) or [www.philips.nl](http://www.philips.nl), have incorporated core values relating to the mission and vision and all the employees must comply with these values. These core values include both a task-oriented and a people-oriented part. This contributes to a uniform organisational culture. If Ubuntu as a management concept, as defined by Karsten and Van Veen (1998), is implemented, than organisations must start operationalizing Ubuntu into core values for their organisation.

The literature often lacks empirical data. Now, with the measurement tool and the empirical data resulting from the present study, it is interesting to see if certain theories can be confirmed. The idea of African leadership as defined by Blunt and Jones (1997) is hard to confirm. The respondents were managers of Tanzanian organisations; therefore, the results are biased by representing only a managerial view. An African manager is supposed to be authoritative according to Blunt and Jones (1997), in other words managers use their power humane and legitimate. Since managers gave all the answers, this question can be subject to social desirable answers. For example question 31, which is related to the deci-

sion making within an organisation, shows a rather scattered pattern. More explicitly, 33% agrees with the statement versus 25% that disagrees with the statement. No manager will of course admit in a questionnaire that he or she uses his power in the organisation inhumane or illegitimate.

There is a saying: “God gave the African time, and the Westerners a watch.” In Africa, time is not a strategic commodity that needs to be used carefully, but it is more like a healer. Meetings of African managers are not restricted to time schedules; time is seen as a solution (Mangaliso, 2001). The empirical results show that Tanzanian managers have long discussions, yet they still work with strict time schedules. Thus, it is hard to conclude whether Tanzanian managers really see time as an integrating construct as is suggested under the philosophy of Ubuntu.

Respect is one of the building blocks of Ubuntu. Respect for one’s religion and respect for one’s beliefs is confirmed by the results. A noteworthy remark on question 36 (different ethnic groups work together in harmony) must be made. Over 97% of the participating managers had Tanzanian origins. Only five managers originated from another African country. Two of these respondents, one Congolese and one Kenyan, gave a comment on the extent to which different ethnic groups work together in the same organisation. The Congolese pointed out that it depends on the country and political situation of that country or region. In Congo, some ethnic groups such as Banyamulenge and Babembe cannot work together. The Kenyan gave a general remark, that in many East African organisations, the ethnic tribes dominate the management and thus employees, despite their qualification, cannot apply in certain organisations. Hence employees must qualify ‘tribally’. This definitely does not comply with the Ubuntu philosophy and given that Mbigi (1997) claims that Ubuntu is an African philosophy, it is quite a remarkable statement.

However, based on personal contacts and interviews with Tanzanian managers, it becomes understandable that one ethnicity does not primarily manage Tanzanian organisations. A cause of this may be the Ujamaa policies of Nyerere, which promoted harmony between the 200 peoples in Tanzania. Based on the empirical results, it can be maintained that the Tanzanian managers in this research, follow Ubuntu principles in this respect.

The pitfall of Ubuntu, as mentioned before by Swartz and Davies (1997), can be that individuals make sacrifices for the good of the team, and in this way neglect their own personal needs. This research proves that indeed a percentage of around 77 make sacrifices for the team. As pointed out, this can eventually lead to dysfunctional interactions. As an organisation, the individual needs must not be completely forgotten, since it can hinder the overall performance. According to the Ubuntu philosophy, personal needs are less important than the organisational needs. This however does not imply that all personal needs should be moved to the background. The data show that when implementing Ubuntu as a real management concept, this principle may need special attention.

## **7 CONCLUSIONS AND FUTURE RESEARCH DIRECTIONS**

### **7.1 Conclusions**

The research in Tanzania has been the first step in the development of a database regarding Ubuntu as an ‘African reality’ within African organisations. First a tool to measure the level of ubuntu in an African organisation was developed and evaluated. Based on the empirical results (The questionnaire was distributed among 211 managers active in Tanzanian organisations) and psychometric analysis (the analysis of psychological tests) the conclusion can be drawn that the four dimensions and the questionnaire are acceptable tools to discuss the concept of Ubuntu in the African context and or Humanness in the Western context. It is clear that the discussion about Ubuntu just started. The developed questionnaire can be helpful in the discussion by bridging the Ubuntu theory and the empirical material. Still the questionnaire needs further improvement (see Section 7.2).

Based on the empirical material and statistical testing it can be said that the participating Tanzanian managers score high on the four dimensions of Ubuntu. Hardly any differences were found on the scores on the dimensions between women and man, difference in age, size of company and sector of activity, all the scores remain high. Tanzania was, in a unique way, already related to the philosophy of Ujamaa by President Nyerere in 1967. Nyerere emphasized the

values of freedom, equality and unity. He claimed that those values are a part of the social order. Nyerere sounds almost like Mbigi (1997) who also claims that Africans should embrace the ancient African wisdom of Ubuntu and therefore refer to their own cultural strengths. Since Nyerere really tried to get the Ujamaa policies incorporated into the society, it may well have an effect on the current way of behaviours of Tanzanian managers in their organisations. As the outcomes of the research have shown, respect for each other's beliefs is present in Tanzania, there are not a lot of single ethnicity dominated organisations. This also opens the relation with the concept of Humanness. Besides this possible interpretation concerning the relation with Ujamaa and the possible relation to Humanness the high score on the Ubuntu scale can also be an indication of the socially desirable answering by managers on the questionnaire. In view of the fact that managers probably will not give answers that will reflect their organisation negatively.

As mentioned earlier, the philosophy of Ubuntu as management concept still needs to be strengthened as a management concept. Karsten and Van Veen (1998) developed four characteristics for identifying a management concept. The limitation of their definition lies in the fact that it is developed by two Western researchers. What may be regarded as an adequate solution for a certain problem from an African viewpoint, may not qualify as an adequate solution based on the criteria from Karsten and Van Veen (1998). As mentioned by Staps and Pennink (2007) a Western researcher needs to gather perceptions of the local people. The visions of the people need to be captured and explained when research in Tanzania is conducted. In their reflection on the research, Staps and Pennink (2007) conclude that knowledge of the researched area increases the reliability of the framework. In order to define Ubuntu as a real management concept as defined by Karsten and Van Veen (1998), it has to be assessed from a local perspective as well.

When accepting the Western view and accepting the Western definition, it can be concluded that Ubuntu is in line with Karsten and van Veen 'striking label', the concept is brief and efficient. However, in Western terms Ubuntu as a management concept still lacks a clear set of rules and regulations. The results show that managers see their employees as their major asset, yet in the mission and vision of their organisation, this does not show apparent. African organisations



should list their core values with an employee oriented approach and translate these into operational routines. In order to become an established management concept, corresponding policies must be defined in recognizable terminology for African employees and managers. Subsequently this could lead to success stories of the practice of Ubuntu as a management concept. It would be most exciting to have a large and international known organisation being associated with Ubuntu (Karsten & Van Veen, 1998). From interviews with the participating managers, it became evident that most of them have studied abroad in Europe for one or two years. Furthermore, the Tanzanian universities make use of American management books. As a result, Western perspectives influence their way of thinking. Consequently, this can influence the implementation of Ubuntu as a management concept.

Once Ubuntu is established as a management concept, it could be transposed to Western organisations. This should not be impossible, as Ubuntu refers to general human principles. Colff (2003) even says that the values of Ubuntu must not be seen as African values but also as human values. Nussbaum (2003) even gives a recent example of Ubuntu/Humanness in America. During 9/11, people travelled across the country to volunteer whatever support they could give to firefighters and victims in New York. Thus, Humanness is then about feeling of compassion for fellow human beings and about spontaneous caring and in a loving way. The existence of the idea of Ubuntu or in Western terms Humanness in Western societies cannot be neglected and for this reason it is needed to investigate the presence of Humanness in Western organisations with the help of the developed measurement tool. In the future, the Western organisations might learn from Ubuntu as a management concept. Maybe in the future, Western managers will study certain African management books. As shown in the time-line of management concepts in Karsten and Van Veen (1998) from 1971 and onwards, respectively, efficiency, quality, flexibility and innovation became important. Maybe later, the value of Humanness will dominate the management world, at least in the Western world.

## 7.2 Future research direction

### 7.2.1 *Improving the measurement tool*

The initial measurement tool still needs to be sharpened in several respects. The respondents got the opportunity to fill in some remarks and comments at the end of the questionnaire in the comment box. From the 211 respondents 29 respondents filled in the comment box. Some points of interest are addressed in order to sharpen the questionnaire in the future. In the comment box some respondents indicated that some questions are too directive (sensitive). It is not clear which questions were ‘too directive’, but most likely the ones with the highest missing values. Another reason for missing values may also be found in the fact, although not mentioned in the comment box, that the questionnaire was in English and not in Kiswahili. This can be seen as a reason for misunderstanding or not answering certain questions and should be considered.

Some respondents suggested a comment box after each question, for more thorough explanation of their answer. It is true that the received information is more thorough with these boxes; however, it would make the response time too long and the analysis too extensive. A suggestion for further research is to place a comment box after each page, which means three boxes in the end. This will make the comments more understandable and specific. Next, the questions that could be revised in further research are addressed. As mentioned in section 4 the Cronbach’s alpha if a question is deleted is an indication of the validity of the question within the measurement construct. Therefore this value is important to take notice of when evaluating the questions.

Question 9 (“Listening to the problems of my co-workers, bother me”) has a negative impact on the Cronbach’s alpha. If the question would be deleted the validity of the test would improve. Most likely ‘bother me’ is not well understood by the respondents and should be rephrased in further research. Several other questions in the questionnaire measure the same statement, so it would also be an option to delete the question.

Question 15 (“When I have the choice, I work on my own instead of in a team”) lowers the Cronbach’s alpha of both Humanness and Survival. If the question

would be deleted from the list, the Cronbach's alpha would increase. This means that the interrelatedness with the other questions is minimal. Moreover the question has 5 missing values. These two facts result in the advice to delete this question in further research.

Question 22 ("I make sacrifices for the good of the team") is left unanswered in 4 questionnaires. The possibility exists that the respondents did not fully understand the question. According to Kassala 'sacrifice' could have been interpreted as church activities by Tanzanians (personal communication, September 2008). However the question could have been left unanswered due to the sensitivity of the question as well. In further research the question should be changed or deleted.

Question 25 ("Strict time schedules are respected in the team meetings") has a negative impact on the Cronbach's alpha of Solidarity and the total Ubuntu measurement. Since several other questions cover the topic as well, ("Long discussions take place in the team meetings" and "I take the time to great my co-workers"), the question could be deleted.

Question 30 ("The organisation is hierarchically structured") together with question 32 ("The organisation offers a stable job without fear of lay-offs") are the questions with the most missing values (7). Most likely the questions were not fully understood by the participants of the research. English is, an official language, however is not always well-mastered, and therefore this could be a reason for a limited vocabulary (Managers forum, personal communication, November 26, 2008). In further research, the questions could be phrased in more simple words. Question 30 can even be deleted, since hierarchy questions are offending in Tanzania. No hierarchy is supposed, and will therefore not always be answered in an honest way. This is covered by question 35; people are expected to be equal.

After the questions on a likert scale, a box with some information about the respondent is answered. In many cases, parts of the box have not been answered or answered in the wrong way. The box contains open questions, for example "what is your age?". Some questions were structured in a way that the respondent must cross off the wrong answer. It turned out that some respondents did

not know how to answer these questions. In following research, a drawing could be given, showing how to encircle a certain answer. For example, Rijnen (2008) gave an example question and example answer in his questionnaire. The open questions regarding the 'sector of activity' and 'my position' of the respondent show a scattered interpretation. Confusion could be avoided by using a different answering method, for example using the classification of the sectors from section 2 with encircling as answering method.

In future research, it is recommended to extend the questionnaire with some comment box at the end of each questionnaire page. Furthermore, the answering method must be sharpened, to reduce the response bias. To increase the validation of the outcomes, it could be a thought for further research to extend the research, next to the questionnaires with some personal interviews. Since many respondents have indicated that they would prefer to give some explanation to their answer, it can be assumed that respondents are willing to cooperate. A revised version of the Humanness measurement tool is given in Appendix VII. The question of ethnic origin should be erased from the demographic box in accordance to the context of the research. In some African countries, there is a clear distinction in organisations dominated by one ethnic group. The question is however irrelevant in Tanzania, where all ethnic groups work together harmoniously. However in a 'tribe-dominated' country it is interesting to differentiate the results on this variable. Even if the research will be made complete with interviews, it is recommended to put an additional question to the current measurement tool regarding values. Rijnen (2008) used a question about which terms, as far as the respondent can say, are the official values and beliefs for the employees of the organisation. Including such an additional question into the measurement tool allows for more grounded conclusions on whether the Ubuntu philosophy and the underlying values are implemented as a management style. The terms from which the respondents can choose should be related to the Ubuntu dimensions (compassion, respect, solidarity, teamwork and sharing). Since it is hard to describe Survival in one word, the words teamwork and sharing should be chosen to cover that dimension. The respondents also get the opportunity to name an additional value if they think that is needed.

### ***7.2.2 Management in Africa as Ubuntu, in relation to management in Europe as Humanness***

Since the philosophy of Ubuntu as a management concept has its origin in South Africa (Mbigi, 1997), it would be recommended to use the measurement tool in a large database of organisations in South Africa. Moreover, if the Humanness level turns out to be high within these South African organisations, maybe personal interviews can provide a more comprehensive view of Ubuntu as management concept. This will also make success stories apparent, in this way strengthening Ubuntu as a management concept (Karsten and Van Veen, 1998). In this line of thought it can be said that the research is conducted by three Western researchers, for further research it would be interesting to see if the results turn out to be the same when the research is conducted by African researchers and even with a translated Kiswahilli questionnaire version.

In the research, the questionnaire was distributed among managers, since for the initial research this was the easiest. It would however in further research be recommended to distribute it at several levels within the organisation. This will also be more in line with the research of Terence Jackson (2004). He distributed his questionnaires among employees and managers. The results will then give a more comprehensive view of the Humanness level of an organisation. Probably the answers of lower level employees will differ with the upper management regarding certain questions, for example, on the freedom of speech in the organisation. The upper management will possibly give more socially desirable answers to keep up the 'appearance' of their organisation. On the other hand, the lower level employees could also fill in social desirable answers, since they do not know whether the management is going to see their answers. Nonetheless, it will give a more extensive view of the organisation and this will thereby lower the overall bias.

The future will show whether the management concept of Humanness will be implemented in organisations, African or Western and in this way it will open new perspectives on what happens in African Management situations and European management situations seen through the vision of the concepts of Ubuntu and Humanness.

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## APPENDICES

### Appendix I: The definition of humanness in African languages

(Broodryk, 2006)

Zulu:	Ubuntu
Sesotho:	Botho (A combination of these words is often made to cover the above two languages in Ubuntu-Botho: the meaning however remains the same)
Akan (Ghana)	Biakoye
Yoruba:	Ajobi
Shangaan:	Numunhu
Venda:	Vhuthu
Tsonga:	Bunhu
Xhosa (Transkei)	Umntu
Shona (Zimbabwe)	Nunhu
Swahili (Kenya)	Utu
Kiswahili (Tanzania)	Ujamaa
Ugandan	Abantu
Cape Afrikaans	Menslikgeit

### Appendix II: Specification per question

#### *Survival (Dimension 1)*

The two issues that were the most apparent in the description of the dimension Survival were the extended family/community and the brotherly care. Especially Mangaliso (2001) gives some good specifications on the kinship ties. The dimension Survival has to do with the dependence on each other for the

‘Survival of each individual’ and the ‘Survival of the organisation’. Thus, it can be assumed that the organisation has the well-being of its co-workers as a major objective. It is presumed that organisations and thus managers are people-oriented according to the Ubuntu philosophy (Jackson, 2004). The philosophy of Ubuntu implies that all co-workers are equal, for that reason it can be assumed that the organisation is not hierarchically structured. Since the organisation needs his co-workers to keep the business running, with the values togetherness and brotherhood (Broodryk, 2006) in mind, the organisation is aware of the fact it needs its workforce to survive and they need to rely on each other for surviving.

Next, a specification per question will be given to provide a more relevant insight into the objective of each question.

*I rely on my co-workers for support when things at work or at home are not going well*

As described by Poovan et al. (2006) Survival is the basis of Ubuntu. If someone does not feel well he can rely on everyone in his community due to brotherly care and not individual self-reliance. For this reason, it can be assumed that co-workers rely on each other.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Relatives of my co-workers should have an advantage over outsiders in competing for job openings*

Under Ubuntu, kinship ties play an important role in hiring. In contradiction to Western views, kinship ties are a plus. After all, who can be trusted more than one’s own relatives? The presence of these ties in the workplace provides a layer of emotional and psychological support to workers (Mangaliso, 2001).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*The organisation encourages teamwork*

A team can accomplish more than if each individual works alone. This makes the organisation perform better and therefore gives the organisation the best opportunity to ‘survive’ in the market (Mangaliso, 2001).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*When I have a choice, I work on my own instead of in a team*

Africans have developed a shared will to survive with the help of their collective and collaborative spirit (Poovan *et al.*, 2006). A team can accomplish more than if each individual would work alone. If respondents want to perform at their best level they prefer working with others instead of alone if they live ‘the Ubuntu philosophy’ (Mangaliso, 2001).

Respondents that disagree or strongly disagree score high on the Ubuntu measurement scale.

*I have to work closely with others to do the job well*

Africans have developed a shared will to survive with the help of this collective and collaborative spirit (Poovan *et al.*, 2006). A team can accomplish more than an individual alone (Mangaliso, 2001).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I am proud to work for the organisation*

Since Ubuntu people see their organisation as part of their extended family and feel closely connected to this organisation, they feel proud to work for the organisation as well (Mangaliso, 2001).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

### *The organisation is hierarchically structured*

African people need teamwork to meet their competitive challenges which should be formed by the collective principles of Ubuntu instead of hierarchical principles of the institutions in Europe (Mbigi, 1997). Bureaucratic behaviour in African organisations is seen as a block to human relations (Heuvel, 2008). The first draft of the question was 'The organisation is hierarchical'. According to the experts Pennink and Kassala this question needed to be more specific and 'hierarchical' was rephrased into 'hierarchically structured' (personal communication, September 2008). In this way the meaning of the question is easier to understand.

Respondents that disagree or strongly disagree score high on the Ubuntu measurement scale.

### *The organisation has well-being of its co-workers as a major objective*

African communities place more emphasis on belonging to the collective than other Western communities. An organisation does not only care about profit, but the well-being of its co-workers is the most important (Creff, 2004). Organisations must take the Ubuntu values as leading principle.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

### *The organisation and its co-workers are like a family and its members*

Ubuntu people are closely related to their whole community, they refer to them as the extended family. Extended family is not based on biological bonds, but rather on bonds of Solidarity. That is to say that you should treat everyone in your community as a family member and give help where needed (Mbigi, 1997).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*My relatives are always welcome to visit the organisation*

Ubuntu people do not only make time for their family outside office hours. If there is a problem or something else, family members are always welcome to visit the company (personal communication, September 2008).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Many of my relatives work in the organisation*

Under Ubuntu, kinship ties within the organisation are a plus. The philosophy of Ubuntu implies that family members can be trusted more easily than others. The presence of these kinship ties in the workplace provides a layer of emotional and psychological support to workers (Mangaliso, 2001).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

***Solidarity (Dimension 2)***

The dimension Solidarity has to do with cohesion and collective mindset. As referred to before, the dimensions Solidarity and Survival are closely related. Personal interests are less important and especially the team feeling and the interconnectedness are emphasized. This is reflected in meetings after working hours, celebrations and personnel parties. People are supposed to be happy for their co-workers when they get a promotion since the community or organisation need is more important. According to this line of thoughts, the eleven Solidarity questions are formulated. The Solidarity spirit increases the community feeling within the organisation and thus implies the equality.

Next, a specification per question will be given to provide a more relevant insight into the objective of each question.

*When a co-worker gets a promotion and I don't, I am happy for him/her*

According to Broodryk (2006) sharing is very important in the Ubuntu culture; "A neighbour's joy is my joy". Furthermore if the promotion is for the benefit of the well-being of the organisation, then the co-worker is content with this decision.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*My co-worker is someone I inform about my personal life*

Broodryk (2006) stresses that it is regarded as good manners to enquire in depth and the greatest detail about the other person's well being and personal life. Africans do not only share information with family and friends, but with everyone in their extended family.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*My co-workers and I get together outside of work time*

In Ubuntu work environments interaction among workers is encouraged. Moreover, co-workers are seen as extended family and should be treated in the same way as biological family. According to Broodryk (2006) this relationship building with co-workers improves effectiveness in the organisation.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I feel I am really part of the team*

It is important that team-members realise that tolerance of different cultures is needed for high performance of the team. In the concept of Ubuntu it is important that everyone is included in the 'community' (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I enjoy, above all else, to work as part of a team*

The Solidarity spirit of Ubuntu supports cooperation by allowing individuals to contribute their best efforts for the betterment of the entire team. Everyone understands that together the team can accomplish more than if each individual would work alone (Poovan *et al.*, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I make sacrifices for the good of the team*

Solidarity is about accomplishing difficult tasks collectively. Ubuntu supports individuals to contribute their best efforts for the betterment of the entire team (Poovan *et al.* 2006). Therefore, sometimes sacrifices have to be made to let the team perform better.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I always put the interest of the whole team before my own interest*

Personal interests are less important than the community needs (Poovan *et al.*, 2006). To make others and/or the team perform the best, everyone should contribute their best efforts for the betterment of the entire team.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Strict time schedules are respected in the team meetings*

There is a saying: “God gave the African time, and the Western a watch.” In Africa time is not a strategic commodity that needs to be used carefully,

but it more like a healer. So the meetings are not restricted to time schedules, time can offer a solution (Mangaliso, 2001).

Respondents that disagree or strongly disagree score high on the Ubuntu measurement scale.

*In the organisation all decisions are made by the leader*

According to Blunt and Jones (1997) African leadership is authoritative. Thus African leaders are seen to possess genuine authority but are expected by their co-workers to use it only cautiously and in a humane and considerate way. All co-workers have a say in the decisions made. At first this question was “The organisation is authoritarian”. This formulation is copied from the questionnaire of Jackson. Pennink and Kassala suggested to make the question more specific (personal communication, September 2008). By rephrasing the question into “In the organisation all decisions are made by the leader”, the practical meaning of the question will be better understood.

Respondents that disagree or strongly disagree score high on the Ubuntu measurement scale.

*The organisation provides equal opportunities for all*

According to the Ubuntu philosophy all people are equal. This means that every person, no matter what gender, race and culture, should have the same opportunities (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*In the organisation ceremonies and personnel parties are organised*

The Ubuntu philosophy contains an extremely rich repertoire of rituals and attending forms of music singing and dancing. Ubuntu-style ceremonies are organised to promote a sense of trust and belonging (Broodryk, 2006).



Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

### *Compassion (Dimension 3)*

The dimension Compassion has to do with the shared vision, especially the sharing and caring part. Looking at the questions, it is obvious that all the questions are about reaching out to others and having a common understanding and responsibility. The Ubuntu action of taking the time to greet and listening to each other is used in the questions. Compassion is a communal lifestyle, co-workers understand that they have to share and give in order to receive. Co-workers trust their team, sequential every co-worker gets the opportunity to give his opinion and be heard (Jackson, 2004). Therefore, long discussions can take place within the organisation. Every co-worker gets the opportunity to share his vision. Moreover, the organisation joins this feeling of common responsibility by taking care of a stable job. As mentioned by Broodryk (2006) 'Sorrow shared is half sorrow', the organisation has to take care of its co-workers, even in times like these (credit crisis 2008/2009). There must not be any fear of layoffs. The sharing part is from Broodryk (2006); he assumes that employed people share everything with their family. African communities have learned from earlier days that they need to take care of each other.

Next, a specification per question will be given to provide a more relevant insight into the objective of each question.

#### *My co-workers are friendly and helpful*

According to Mbigi (1997) the greatest threat to the survival of teams is the conflict between team members. Helpfulness towards others creates a climate of collegiality that is based on sharing and caring. Africans find it easy to be compassionate to other human beings because of their personal understanding that all humans are interconnected.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I care about the well-being of my co-workers*

Ubuntu people reach out to others in order to help them in all possible ways. It is important to care about the well-being of your co-workers and compassionate if there are any problems (Mbigi, 1997).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Listening to the problems of my co-workers, bother me*

According to the Ubuntu philosophy “your neighbour’s sorrow is your own sorrow” (Broodryk, 2006). In order to be compassionate, it should not bother someone to listen to the problems of a co-worker, or any other person in the community. At first, the question was formulated “I don’t mind listening to the problems of my co-workers”. However, according to Kassala (personal communication, September 2008), the phrase “I don’t mind”, would not be correctly interpreted by Tanzanian managers. In Swahili language, the answer to the question “Do you mind helping me?” would be “Yes.”, although the person really means to say, “No I do not mind helping you”. To avoid confusion, this question is rephrased into “bother me”.

Respondents that disagree or strongly disagree score high on the Ubuntu measurement scale.

*I see myself as an active listener towards my co-workers*

People should encourage others to talk about themselves and not to talk about their own interests. So it is important to be an active listener (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I take the time to greet my co-workers*

As said by Kassala (personal communication, September 2008) African people who are 'Ubuntu' always take the time to greet someone. In contradiction to some other cultures it is offending to just salute someone shortly. Smiling and laughing is a very basic behaviour, especially within the Ubuntu philosophy. It is regarded as good manners to greet others heartily and in an enthusiastic way (Broodryk, 2006). The first draft of this question was "Although I am in a bad mood, I still smile at my co-workers". According to Kassala (personal communication, September 2008), this question was not specific enough. It asks more or less two questions. For that reason the question is rephrased to "I take the time to greet my co-workers". This question is more general and applicable to every participant.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I have confidence and trust in the team*

Without trust, the efficiency of human interactions would not exist (Buskens & Raub 2002, cited Poovan *et al.*, 2006). Compassion with team members will create understanding and more trust in the team. Team members who show mutual trust in each other create a positive climate, which in return creates an effective team.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*A crisis in the team will be solved in a harmonious way*

Ubuntu philosophy embraces harmonious thinking, talking and behaviour. It eases tensions in all situations (Broodryk, 2006). According to Mangaliso (2001) one of the most important attributes of Ubuntu is the high degree of

harmony and continuity throughout the system. In a crisis in the organisation everybody receives a fair hearing and decisions will only be made if everybody agrees (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Long discussions take place in the team meetings*

The African view of democracy can be described as: “sitting under a tree and talk until everybody (more or less) agrees”. It is a form of consensus. In this form of consensus, everybody has ownership in decisions, which in turn creates greater commitment (Broodryk, 2006). Usually it takes some time to listen to all opinions (Blunt and Jones, 1997).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*All opinions receive a fair hearing and consideration*

African democracy/consensus is about giving everybody a chance to express their opinion. Every opinion receives a fair hearing which creates greater commitment in return (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I value sharing what I have with my family*

Ubuntu people focus on sharing and do not accommodate the qualities of greed and selfishness (Broodryk, 2006). Wealth, in the greatest sense of the word, is shared with the whole family. The first draft of the question was “I share my wages and salaries with my whole family”. However Kassala (personal communication, September 2008) also pointed out, as stated in the literature as well, that specification of personal matters such as income should be formulated in a more general phrase. Furthermore, the sharing

part in Africa goes further than just money. It is not restricted to material only. Therefore, the question is changed in “I value sharing what I have with my family”.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

#### *The organisation offers a stable job without fear of layoffs*

In the Ubuntu philosophy, the emphasis is on social well-being rather than on technical rationality. There is higher priority for peaceful and harmonious relationships than in other cultures. Under Ubuntu co-worker layoffs would have a negative impact on output, instead of a way to increase the productivity (Broodryk, 2006). In hard times, pay reductions for the board members is more preferred than layoffs (Poovan *et al.*, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

#### ***Respect and Dignity (Dimension 4)***

Since the dimensions Respect and Dignity are seen as cardinal values of the collective five fingers theory, the interpretation of the questions is quite straightforward. The statements are concerned with respect for religion and beliefs. Moreover, there is the respect for each other's opinion. Every co-worker is treated equally. The following sequence can be assumed, every co-worker, despite his or her beliefs, religion, opinion, is treated equally, thus it can be expected that all co-workers work together in harmony, since they all respect each other. One specific African characteristic is the respect to the elder. It is a quite common line of thought in Africa that the older a person is, the more wisdom has been engendered. “Grey hairs are respected”, quoted by Mangaliso (2001). Since co-workers are presumed to have the freedom of speech, the dialogue and open communication should be present within the organisation.

Moreover, the subordinates should have open access to information about the organisation and its wellbeing (Jackson, 2004).

Next, a specification per question will be given to provide a more relevant insight into the objective of each question.

#### *I respect the religion of my co-workers*

According to Mbigi (1997) team members should put aside their cultural, religious and other differences and focus their attention on effective production (Poovan *et al.*, 2006). The first draft of the question was “I respect the religious beliefs and customs of my co-workers”, but according to Kassala (personal communication, September 2008) this question was twofold. Both religion and beliefs have the same meaning in Tanzania. Therefore, the question is changed.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

#### *I respect the beliefs and customs of my co-workers*

As stated in the former question Ubuntu people put aside their cultural, religious and other differences and focus on effective production within a team (Mbigi, 1997, cited Poovan *et al.*, 2006). Different cultures and traditions are seen as an asset for the organisation (Mangaliso, 2001). Since it would be interesting to know in what way political beliefs are respected, the first draft of the question was “I respect the political beliefs and customs of my co-workers”. However, Kassala (personal communication, September 2008) stated that politics is a sensitive topic in Tanzania. It is too personal to ask or to discuss political beliefs. Therefore, the question is changed.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I believe that older co-workers have more knowledge and skills than the younger co-workers*

According to Mangaliso (2001) it is believed under Ubuntu people that older workers have more wisdom, experience, and strong informal networks than younger ones. The research of Creff (2004) shows that respect for the elder is seen as important in the Ubuntu philosophy.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I have the right to say “no” to the team*

In the Ubuntu philosophy everyone has the right to have an opinion and it is always possible to say “no” within a team (Broodryk, 2006). Different angles are seen as interesting and as providing new valuable insights (Mangaliso, 2001).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*I have the freedom to take my own approach*

The diversity of vision is encouraged and protected (Mangaliso, 2001). Since every person has the possibility to have an opinion and it is always possible to say “no” within a team, there is a certain freedom of approach (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*In the organisation all the co-workers are equal*

In Africa, under the Ubuntu concept, all people are equal. The human dignity of all people should be respected and protected (Van Binsbergen, 2002).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Different ethnic groups work together in harmony*

According to the Ubuntu philosophy all racial and cultural groups are appreciated as equals. This is to say that people, who feel Ubuntu, work together in harmony with different ethnic groups.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*Dialogue is an important means in organisational life*

Dialogue is an important tool among Ubuntu people (Heuvel, personal communication, October 6, 2008). The traditional African society relied on dialogue to make meaning of life. Now it refers to the willingness to learn from others and building knowledge and wisdom.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*There is open communication in the organisation*

Open communication is necessary to learn from each other. Open communication is two sided, so everyone has the possibility to give his opinion. The question is copied from the survey of Jackson (2004) on management in Africa.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*The organisation provides subordinates open access to information*

Closely related to open communication within a company is open access to information. An organisation should give the possibility to check all infor-



mation available. The question is copied from the survey of Jackson (2004) on management in Africa.

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*The organisation encourages diversity of opinions*

Under the Ubuntu philosophy it is encouraged that everybody gives his opinion on a subject and that these opinions all receive a fair hearing from others. The manager makes decisions together with his co-workers and not on his own (Broodryk, 2006).

Respondents that agree or strongly agree score high on the Ubuntu measurement scale.

*All questions of the questionnaire are closely related to the concept of 'humanness'*

With the last general question the presence of the Ubuntu philosophy in the questionnaire is measured. As mentioned in the theoretical framework almost every African language has its own word for Ubuntu (Zulu definition). The Tanzanian people, who speak Kiswahili, will not recognize that word. According to Kassala (personal communication, September 2008) it is not even clear if Tanzanian people know the Swahili phrase 'Utu' or the Kiswahili phrase 'Ujamaa'. For that reason the question is rephrased into 'the concept of humanness'.

Respondents that agree or strongly agree do believe the questionnaire is about the humanness concept.

### **Appendix III: Management questionnaire**

October 2008, The Netherlands

Dear Sir/Madam,

Within the framework of conducting research on African Management approaches we, Barbara Polak and Dominique Sigger, are doing our master thesis project. This study fits in one of the research lines of the department of International Business and Management, at the University of Groningen, the Netherlands. Our two supervisors are active in this research line, with a focus on African Management.

Your organisation has shown interest in playing a decisive role in accomplishing our research goals.

The goal of this study is to become more familiar with the way an African manager, organizes his organisation and in this way European organisations might learn from these practices. The questionnaire is divided into three sections, namely the co-worker, the team and the organisation. This division is made to get a clear and comprehensive view of your organisation. At the end of the questionnaire there is the possibility to give comments and recommendation regarding this study.

We would very much appreciate your help in completing this questionnaire as honestly as possible. All the answers will be dealt with anonymously. This means that the final results will not contain any personal information about your organisation. We want to thank you in advance for your time and effort.

Kind regards,

Ms. B.M. Polak and Ms. D.S. Sigger

## *Management questionnaire*

Please mark the box behind the answer you have chosen.

strongly disagree 1		disagree 2		neither agree or disagree 3		agree 4		strongly agree 5	
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### *The co-worker*

1. My co-workers are friendly and helpful.
2. I care about the well-being of my co-workers.
3. I respect the religion of my co-workers.
4. I respect the beliefs and customs of my co-workers.
5. I believe that older co-workers have more knowledge and skills than the younger co-workers.
6. When a co-worker gets a promotion and I don't, I am happy for him/her.
7. My co-worker is someone I inform about my personal life.
8. I rely on my co-workers for support when things at work or at home are not going well.
9. Listening to the problems of my co-workers, bother me.
10. I see myself as an active listener towards my co-workers.
11. My co-workers and I get together outside of work time.
12. Relatives of my co-workers should have an advantage over outsiders in competing for job openings.
13. I take the time to greet my co-workers.

### *The team*

14. The organisation encourages teamwork.
15. When I have a choice, I work on my own instead of in a team.
16. I have to work closely with others to do the job well.
17. I feel I am really part of the team.
18. I have confidence and trust in the team.
19. I enjoy, above all else, to work as part of a team.
20. I have the right to say 'no' to the team.
21. I have the freedom to take my own approach.

22. I make sacrifices for the good of the team.
23. I always put the interest of the whole team before my own interest.
24. A crisis in the team will be solved in a harmonious way.
25. Strict time schedules are respected in the team meetings.
26. Long discussions take place in the team meetings.
27. All opinions receive a fair hearing and consideration.
28. I am proud to work for the organisation.
29. I value sharing what I have with my family.

*The organisation*

30. The organisation is hierarchically structured.
31. In the organisation all decisions are made by the leader.
32. The organisation offers a stable job without fear of layoffs.
33. The organisation has well-being of its employees as a major objective.
34. The organisation provides equal opportunities for all.
35. In the organisation all the employees are equal.
36. Different ethnic groups work together in harmony.
37. In the organisation ceremonies and personnel parties are organized.
38. The organisation and its employees are like a family and its members.
39. My relatives are always welcome to visit the organisation.
40. Many of my relatives work in the organisation.
41. Dialogue is an important means in organisational life.
42. There is open communication in the organisation.
43. The organisation provides subordinates open access to information.
44. The organisation encourages diversity of opinions.
45. All questions of the questionnaire are closely related to the concept of 'humanness'.

## **Appendix IV: The distribution of the questionnaire**

The initial distribution plan of the questionnaire will be discussed.

First, the Dutch embassy, situated in Dar es Salaam, Tanzania, was contacted in order to create an extensive list of Tanzanian companies. The embassy however was not in the position to provide this information.

Next, a list with useful contacts was developed with the help of Dr. Pennink. Kassala and Prof. Dr. Karsten (personal communication, October 2008) stressed the importance of personal contact in conducting research in African countries. Face-to-face contact is one of the most effective ways to make people cooperate with the research. Since Tanzanian companies are not familiar with the format of a questionnaire, some explanation in a more personal matter is required. The list, that included ten different contacts, contained several Tanzanian researchers, present in Tanzania, with experience in quantitative research. Through email contact, three Tanzanians were willing to cooperate. They emphasized the need for the researcher to be in the research field. However, they were willing to distribute the questionnaire in their own social network. This did not result in the desirable amount of responses.

KLM Club Africa, an exclusive network for people doing business with or in Africa, seemed to be a more personal way to contact Tanzanian business people. KLM Club Africa is a service for members of flying Blue ([www.klmclubafrica.com](http://www.klmclubafrica.com)). Since this is the frequent flyer program of Air France and KLM, the members could see the questionnaire as a reliable research. The members have affinity with doing business in Africa and this was seen as an opportunity for the distribution of the questionnaire. Eventually the response was not as high as expected, although three Club members were willing to fill in the online questionnaire.

Due to the disappointing response rate, some Tanzanian organisations were approached by a more personal communication medium, the telephone. Their contact information was obtained from the World Wide Web, therefore this information was freely accessible. The approached contacts were made aware of the purpose of the research and the possibility to help by filling in the online ques-

tionnaire. The results of this new approach however were still not satisfying. A number of three questionnaires were filled in online.

After getting in touch with the Centre for Development Cooperation (COS) in Groningen for business contacts in Tanzania, they gave contact information about SINTAN. SINTAN can be translated into Support and Information Network Tanzania. It is a foundation that wants to encourage the cooperation between small initiatives and organisations in the Netherlands, which are related to organisations in Tanzania ([www.sintan.nl](http://www.sintan.nl)). The foundation did not provide useful contacts for this research purpose, since they are concentrated more on small-scaled projects and Dutch managers.

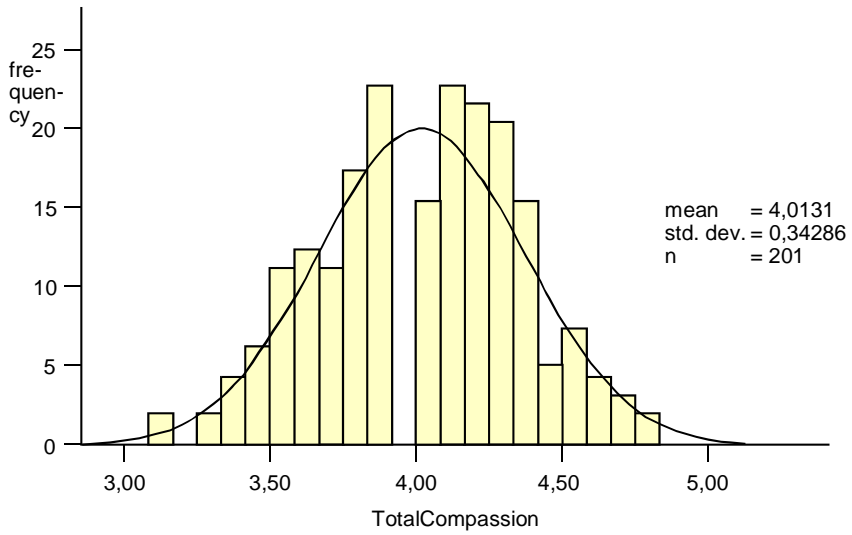
Observing that the response rate was drastically low after many different kind of attempts, no real significant and relevant conclusions concerning the presence of the Ubuntu philosophy within Tanzanian organisation could be given. Therefore, it was decided to conduct the research in the field of Tanzania itself. This has resulted in a large database of managers.

## Appendix V: Reliability of the measurement tool

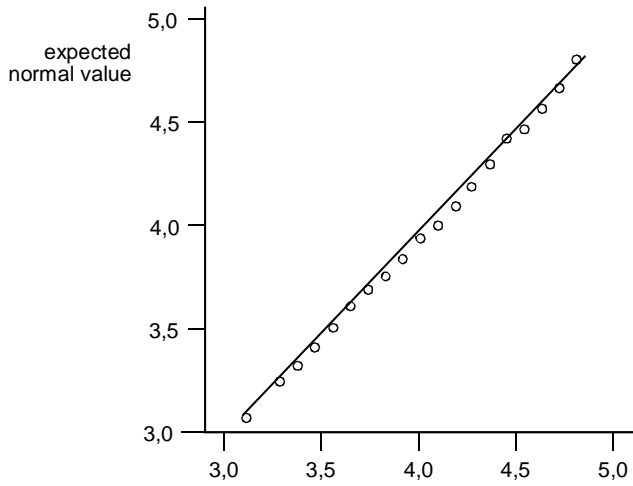
**Table 10 Cronbach's alpha if item deleted per dimension**

	item deleted	Cronbach's alpha	Cronbach's alpha if item deleted	nr. of items
compassion		0,543		11
	Q9		0,594	
	Q13		0,545	
respect/dignity		0,69		11
	Q5		0,714	
	Q20		0,694	
	Q21		0,696	
solidarity		0,549		11
	Q25		0,619	
	Q31		0,58	
survival		0,527		11
	Q15		0,607	
	Q30		0,583	

**Figure 5 Histogram Compassion**

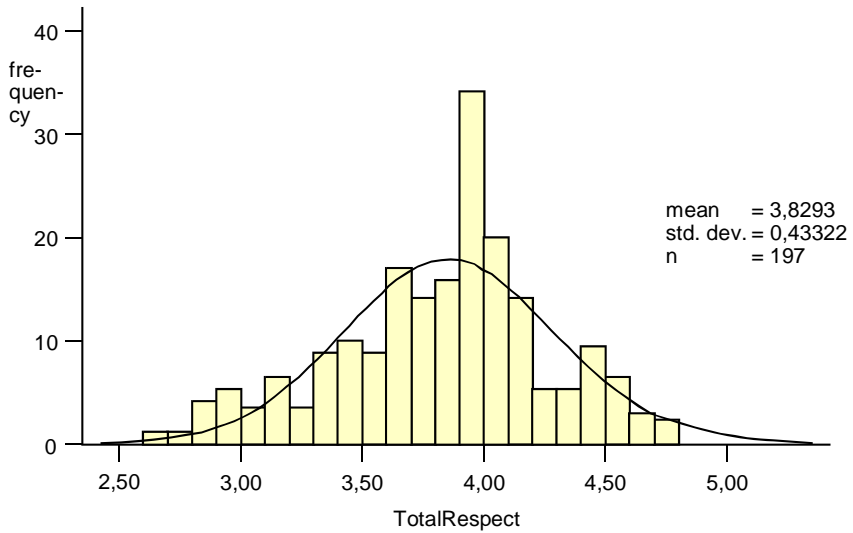


**Figure 6 Normal plot of TotalCompassion**

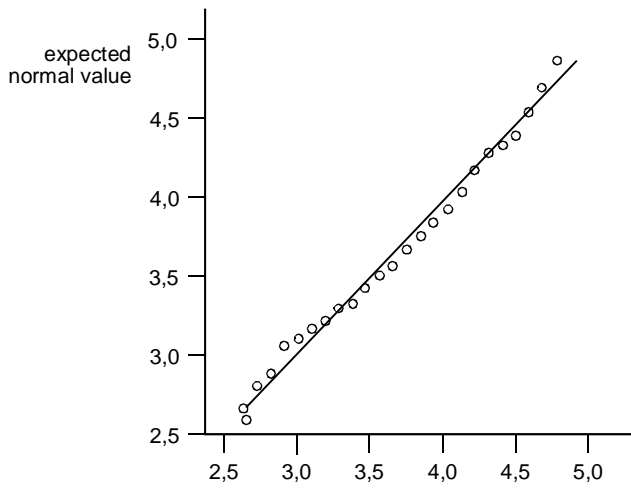




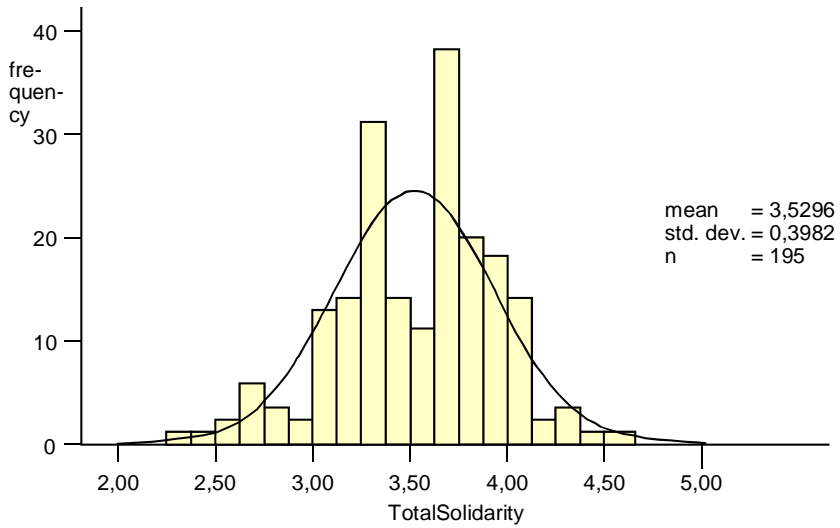
**Figure 7 Histogram Respect**



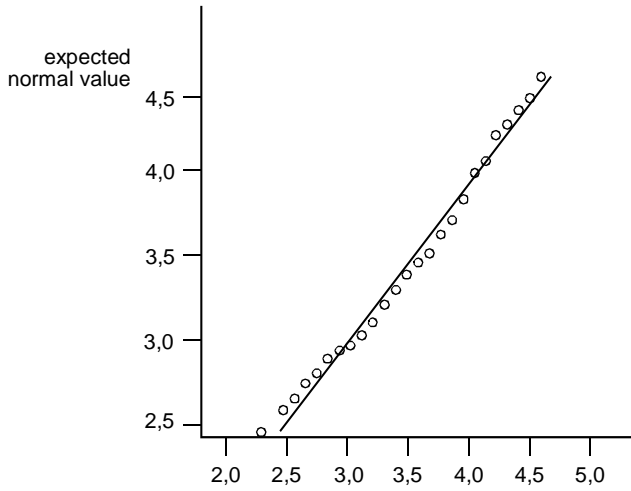
**Figure 8 Normal plot of TotalRespect**



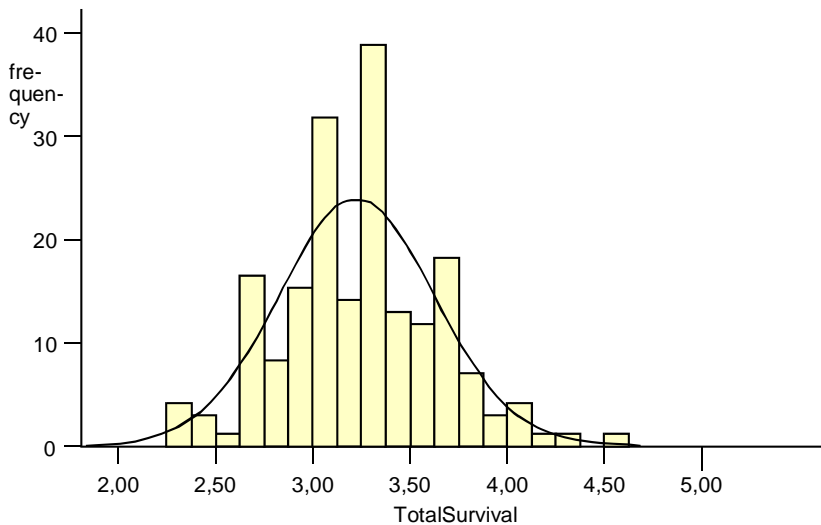
**Figure 9 Histogram Solidarity**



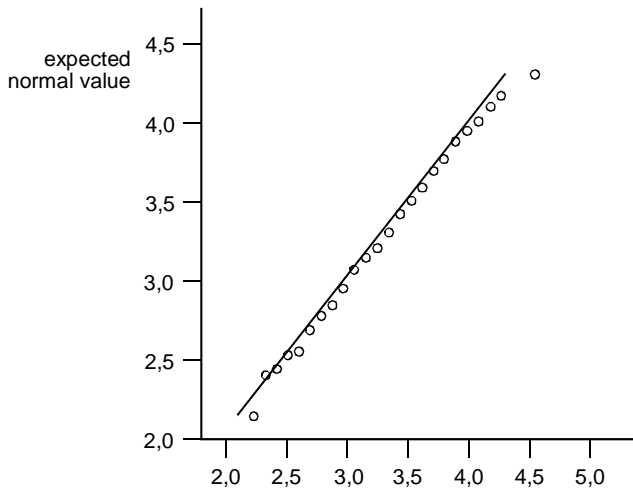
**Figure 10 Normal plot of TotalSolidarity**



**Figure 11 Histogram Survival**



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Table 11 Independent samples test - 1

		Levene's test for equality of variances		t-test for equality of means							
		F	sig.	t	df	sig. (2-tailed)	mean differ.	std. error differ.	95% confidence interval of differ.		
									lower	upper	
compassion	ev. ass.	,290	,591	-1,787	197	,075	-,096	,054	-,202	,010	
	ev . not ass.			-1,718	95,388	,089	-,096	,056	-,207	,015	
respect	ev. ass.	,955	,330	-3,094	193	,002	-,212	,069	-,347	-,077	
	ev . not ass.			-2,993	87,599	,004	-,212	,071	-,353	-,071	
solidarity	ev. ass.	,881	,349	-1,585	191	,115	-,102	,064	-,228	,025	
	ev . not ass.			-1,629	99,146	,106	-,102	,062	-,226	,022	
survival	ev. ass.	,633	,427	-1,065	188	,288	-,070	,066	-,199	,060	
	ev . not ass.			-1,092	96,564	,278	-,070	,064	-,197	,057	

ev. ass. = equal variances assumed  
 ev. not ass. = equal variances not assumed  
 differ. = difference

Table 12 Independent samples test - 2

		Levene's test for equality of variances		t-test for equality of means							
		F	sig.	t	df	sig. (2-tailed)	mean differ.	std. error differ.	95% confidence interval of differ.		
									lower	upper	
compassion	ev. ass.	1,669	,198	1,240	195	,216	,061	,049	-,036	,158	
	ev. not ass.			1,232	184,688	,220	,061	,050	-,037	,159	
respect	ev. ass.	,854	,357	-,830	191	,407	-,052	,063	-,177	,072	
	ev. not ass.			-,835	190,961	,405	-,052	,063	-,176	,071	
solidarity	ev. ass.	1,306	,255	,120	188	,905	,007	,058	-,108	,122	
	ev. not ass.			,120	187,993	,904	,007	,058	-,107	,121	
survival	ev. ass.	,313	,576	,844	186	,400	,049	,059	-,066	,165	
	ev. not ass.			,846	185,890	,399	,049	,058	-,066	,165	

ev. ass. = equal variances assumed  
 ev. not ass. = equal variances not assumed  
 differ. = difference

**Table 13 Age categories - Descriptives - 1**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
compassion	0	4,11	,331	,046	4,02	4,20	4	5
	1	3,98	,306	,036	3,91	4,05	3	5
	2	3,93	,381	,056	3,81	4,04	3	5
	3	4,10	,389	,089	3,91	4,29	3	5
	total	189	4,01	,346	,025	3,96	4,06	3
respect	0	3,87	,495	,067	3,73	4,00	3	5
	1	3,84	,365	,045	3,75	3,93	3	5
	2	3,76	,486	,073	3,62	3,91	3	5
	3	3,85	,390	,087	3,67	4,03	3	5
	total	185	3,83	,437	,032	3,77	3,90	3

**Table 14 Age categories - Descriptives - 2**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
solidarity	0	3,53	,439	,061	3,41	3,65	2	4
	1	3,56	,345	,042	3,48	3,64	3	4
	2	3,45	,432	,065	3,32	3,58	2	4
	3	3,58	,467	,113	3,34	3,82	3	5
	total	182	3,53	,406	,030	3,47	3,59	2
survival	0	3,30	,439	,064	3,17	3,43	2	4
	1	3,22	,415	,050	3,12	3,32	2	5
	2	3,18	,372	,056	3,07	3,29	2	4
	3	3,21	,370	,085	3,03	3,38	2	4
	total	180	3,23	,406	,030	3,17	3,29	2



**Table 15 Age categories - ANOVA**

		sum of squares	df	mean square	F	sig.
compassion	between groups	1,045	3	,348	2,999	,032
	within groups	21,488	185	,116		
	total	22,533	188			
respect	between groups	,286	3	,095	,495	,686
	within groups	34,820	181	,192		
	total	35,105	184			
solidarity	between groups	,371	3	,124	,747	,525
	within groups	29,436	178	,165		
	total	29,807	181			
survival	between groups	,350	3	,117	,704	,551
	within groups	29,161	176	,166		
	total	29,511	179			

**Table 16 Age categories - Multiple comparisons - 1**

depent variables		(I) age in categories	(J) age in categories	mean diff. (I-J)	std. error	sig.	95% confidence interval	
							lower bound	upper bound
compassion	Tukey HSD	0	1	,130	,062	,159	-,03	,29
		2	2	,182*	,069	,045	,00	,36
		3	3	,008	,091	1,000	-,23	,24
		1	0	-,130	,062	,159	-,29	,03
		2	2	,052	,064	,853	-,12	,22
		3	3	-,122	0,88	,509	-,35	,11
	2	0	-,182*	,069	,045	-,36	,00	
	1	1	-,052	,064	,853	-,22	,12	
	3	3	-,174	,093	,246	-,41	,07	
	3	0	-,008	,091	1,000	-,24	,23	
	1	1	,122	,088	,509	-,11	,35	
	2	2	,174	,093	,246	-,07	,41	

\* the mean difference is significant at ,05 level

**Table 17 Age categories - Multiple comparisons - 2**

depent variables	(I) age in categories	(J) age in categories	mean diff. (I-J)	std. error	sig.	95% confidence interval	
						lower bound	upper bound
respect	0	1	,027	,080	,986	-,18	,24
		2	,104	,089	,647	-,13	,34
		3	,019	,115	,998	-,28	,32
	1	0	-,027	,080	,986	-,24	,18
		2	,077	,085	,804	-,14	,30
		3	-,009	,112	1,000	-,30	,28
	2	0	-,104	,089	,647	-,34	,13
		1	-,077	,085	,804	-,30	,14
		3	-,086	,118	,888	-,39	,22
	3	0	-,019	,115	,998	-,32	,28
		1	,009	,112	1,000	-,28	,30
		2	,086	,118	,888	-,22	,39

**Table 18 Age categories - Multiple comparisons - 3**

depent variables		(I) age in categories	(J) age in categories	mean diff. (I-J)	std. error	sig.	95% confidence interval	
							lower bound	upper bound
solidarity	Tukey HSD	0	1	-,029	,075	,980	-,22	,16
			2	0,79	,083	,777	-,14	,30
			3	-,048	,144	,975	-,34	,25
		1	0	,029	,075	,980	-,16	,22
			2	,108	,078	,514	-,10	,31
			3	-,019	,110	,998	-,30	,27
		2	0	-,079	,083	,777	-,30	,14
		1	1	-,108	,078	,514	-,31	,10
			3	-,127	,116	,693	-,43	,17
		3	0	,048	,114	,975	-,25	,34
			1	,019	,110	,998	-,27	,30
			2	,127	,116	,693	-,17	,43

**Table 19 Age categories - Multiple comparisons - 4**

depent variables	(I) age in categories	(J) age in categories	mean diff. (I-J)	std. error	sig.	95% confidence interval	
						lower bound	upper bound
survival	0	1	,080	,077	,722	-,12	,28
		2	,118	,085	,512	-,10	,34
		3	,094	,111	,830	-,19	,38
	1	0	-,080	,077	,722	-,28	,12
		2	,038	,078	,963	-,17	,24
		3	,014	,105	,999	-,26	,29
	2	0	-,118	,085	,512	-,34	,10
		1	-,038	,078	,963	-,24	,17
		3	-,024	,112	,997	-,31	,27
	3	0	-,094	,111	,830	-,38	,19
		1	-,014	,105	,999	-,29	,26
		2	,024	,112	,997	-,27	,31

**Table 20 Sectors - Descriptives - 1**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
compassion	2	4,14	,707	,500	-2,22	10,49	4	5
	18	4,05	,295	,069	3,90	4,20	4	5
	1	4,27	-	-	-	-	4	4
	4	4,34	,547	,274	3,47	5,21	4	5
	92	3,98	,364	,038	3,91	4,06	3	5
	37	3,95	,327	,054	3,84	4,05	3	4
	13	4,03	,198	,055	3,92	4,15	4	4
	13	4,17	,340	,094	3,96	4,37	3	5
	4	4,07	,309	,155	3,58	4,56	4	4
	13	4,06	,331	,092	3,86	4,26	4	5
total	197	4,01	,345	,05	3,97	4,06	3	5

**Table 21 Sectors - Descriptives - 2**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
respect	0							
	1	3,91	-	-	-	-	4	4
	17	3,76	,580	,141	3,47	4,06	3	5
	2	4,45	-	-	-	-	4	4
	4	4,11	,477	,239	3,35	4,87	3	5
	92	3,86	,412	,043	3,77	3,94	3	5
	37	3,72	,459	,075	3,57	3,87	3	5
	13	3,78	,396	,110	3,54	4,02	3	4
	12	3,86	,346	,100	3,64	4,08	3	5
	4	4,20	,511	,255	3,39	5,02	4	5
	12	3,83	,385	,111	3,58	4,07	3	4
	193	3,83	,437	,031	3,77	3,89	3	5
	total							

**Table 22 Sectors - Descriptives - 3**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
solidarity								
0	2	3,91	,257	,182	1,60	6,22	4	4
1	19	3,53	,489	,112	3,29	3,76	3	4
2	1	2,82	-	-	-	-	3	3
3	3	3,55	,636	,367	1,96	5,13	3	4
4	90	3,53	,377	,040	3,45	3,61	2	4
5	36	3,58	,342	,057	3,46	3,69	3	4
6	10	3,45	,537	,170	3,07	3,84	2	4
7	13	3,43	,414	,115	3,18	3,68	3	4
8	4	3,73	,371	,186	3,14	4,32	3	4
9	12	3,56	,430	,124	3,29	3,83	3	5
total	190	3,53	,400	,029	3,48	3,59	2	5



**Table 23 Sectors - Descriptives - 4**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
survival								
0	2	3,14	,707	,500	-3,22	9,49	3	4
1	17	3,28	,386	,094	3,09	3,48	3	4
2	1	4,09	-	-	-	-	4	4
3	4	3,20	,562	,281	2,31	4,10	3	4
4	90	3,20	,388	,041	3,12	3,28	2	4
5	35	3,31	,394	,067	3,17	3,44	2	5
6	13	3,22	,282	,078	3,05	3,39	3	4
7	11	3,24	,555	,167	2,87	3,61	2	4
8	4	2,98	,591	,295	2,04	3,92	2	4
9	11	3,12	,313	,094	2,91	3,33	3	4
total	188	3,23	,401	,029	3,17	3,28	2	5

**Table 24 Sectors - ANOVA**

		sum of squares	df	mean square	F	sig.
compassion	between groups	1,169	9	,130	1,093	,370
	within groups	22,210	187	,119		
	total	23,379	196			
respect	between groups	1,926	9	,214	1,129	,344
	within groups	34,680	183	,190		
	total	36,606	192			
solidarity	between groups	1,230	9	,137	,848	,573
	within groups	29,036	180	,161		
	total	30,256	189			
survival	between groups	1,503	9	,167	1,040	,410
	within groups	28,588	178	,161		
	total	30,091	187			

**Table 25 Size - Descriptives - 1**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
compassion	0	4,00	,315	,037	3,93	4,07	3	5
	1	4,15	,391	,080	3,98	4,31	3	5
	2	4,00	,350	,035	3,93	4,07	3	5
	total	196	4,04	,345	,025	,397	4,06	3
respect	0	3,75	,486	,058	3,64	3,87	3	5
	1	3,96	,316	,062	3,83	4,09	3	5
	2	3,85	,420	,043	3,77	3,94	3	5
	total	191	3,83	,436	,032	3,77	3,89	3

**Table 26 Size - Descriptives - 2**

	N	mean	std. dev.	std. error	95% confidence interval of mean		minimum	maximum
					lower bound	upper bound		
solidarity	0	3,46	,424	,051	3,36	3,57	3	5
	1	3,63	,409	,082	3,46	3,80	2	4
	2	3,56	,375	,039	3,48	3,63	2	4
	total	3,53	,400	,029	3,47	3,59	2	5
survival	0	3,24	,430	,052	3,13	3,34	2	4
	1	3,22	,445	,089	3,04	3,41	2	4
	2	3,23	,380	,039	3,15	3,31	2	5
	total	3,23	,405	,030	3,17	3,29	2	5

**Table 27 Size - Test of homogeneity of variance**

	<b>Levene statistic</b>	<b>df1</b>	<b>df2</b>	<b>sig.</b>
compassion	1,052	2	193	,351
respect	3,678	2	188	,027
solidarity	1,108	2	185	,333
survival	1,107	2	184	,333

**Table 28 Size - Robust tests of equality means**

		statistic*	df1	df2	sign.
compassion	Welch	1,591	2	61,875	,212
	Brown-Forsythe	1,852	2	75,670	,164
respect	Welch	2,914	2	78,730	,177
	Brown-Forsythe	2,706	2	147,812	,159
solidarity	Welch	1,778	2	65,223	,177
	Brown-Forsythe	1,871	2	96,699	,159
survival	Welch	,013	2	63,692	,987
	Brown-Forsythe	,014	2	87,632	,986

\* asymptotically F distributed

**Table 29 Size - ANOVA**

		sum of squares	df	mean square	F	sig.
compassion	between groups	,476	2	,238	2,026	,135
	within groups	2,698	193	,118		
	total	23,174	195			
respect	between groups	,878	2	,439	2,341	,099
	within groups	35,264	188	,188		
	total	36,142	190			
solidarity	between groups	,616	2	,308	1,944	,146
	within groups	29,311	185	,158		
	total	29,927	187			
survival	between groups	,005	2	,003	.015	,985
	within groups	30,542	184	,166		
	total	30,547	186			

## **Appendix VII: Revised management questionnaire**

### *The co-worker*

1. My co-workers are friendly and helpful.
2. I care about the well-being of my co-workers.
3. I respect the religion of my co-workers.
4. I respect the beliefs and customs of my co-workers.
5. I believe that older co-workers have more knowledge and skills than the younger co-workers.
6. When a co-worker gets a promotion and I don't, I am happy for him/her.
7. My co-worker is someone I inform about my personal life.
8. I rely on my co-workers for support when things at work or at home are not going well.
9. I see myself as an active listener towards my co-workers.
10. My co-workers and I get together outside of work time.
11. Relatives of my co-workers should have an advantage over outsiders in competing for job openings.
12. I take the time to greet my co-workers.

### *The team*

13. The organisation encourages teamwork.
14. I have to work closely with others to do the job well.
15. I feel I am really part of the team.
16. I have confidence and trust in the team.
17. I enjoy, above all else, to work as part of a team.
18. I have the right to say "no" to the team.
19. I have the freedom to take my own approach.
20. I am willing to give up personal needs for the good of the team.
21. I always put the interest of the whole team before my own interest.
22. A crisis in the team will be solved in a harmonious way.
23. Long discussions take place in the team meetings.
24. All opinions receive a fair hearing and consideration.
25. I am proud to work for the organisation.
26. I value sharing what I have with my family.



### *The organisation*

27. The organisation has different levels of authority.
28. In the organisation all decisions are made by the leader.
29. The organisation prevents job loss, even in difficult times.
30. The organisation has well-being of its employees as a major objective.
31. The organisation provides equal opportunities for all.
32. In the organisation all the employees are equal.
33. Different ethnic groups work together in harmony.
34. In the organisation ceremonies and personnel parties are organized.
35. The organisation and its employees are like a family and its members.
36. My family is always welcome to visit the organisation.
37. Many of my family members work in the organisation.
38. Dialogue is an important means in organisational life.
39. There is open communication in the organisation.
40. The organisation provides all employees open access to information.
41. The organisation encourages diversity of opinions.
  
42. All questions of the questionnaire are closely related to the concept of 'humanness'.



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