The Improvement of Cultural Intelligence amongst Leaders: An African Focus

Ebben van Zyl

*Department of Industrial Psychology, University of the Free State, P.O. Box 339 (23),
Bloemfontein, South Africa 9301
Telephone: 27514013653, Fax: 27514019397, E-mail: vanzyles@ufs.ac.za*

ABSTRACT Africa and the world is characterised by different kind of changes. Globalisation, for instance, brought about that leaders have to lead in a cross-cultural context. Cross-cultural people skills, therefore, became important. The objective of this conceptual and theoretical research is to discuss ways by which leaders can improve their cultural intelligence levels within the African organisational context. Cultural intelligence can be improved by, inter alia, obtaining knowledge of current leadership practices in the African context. Thus, this research discussed the leadership and management in Africa, followed by a description of a cultural intelligence implementation model of leadership. Lastly, servant leadership as a way to implement the cultural intelligence implementation model is discussed.

INTRODUCTION

The environment, wherein organisations function is continually configured by many changes (Penceliah 2008; Diedericks and Rothmann 2014; Shammot 2014). It becomes an important requirement for leaders to adapt to changes such as globalisation, virtual companies, more diverse employees, autonomous working groups and changing job requirements of employees (for instance not fixed tasks but tasks according to different projects) (Grobler et al. 2011). The workplace became multi-cultural due to globalisation. The leaders, therefore, need to interact and manage people who are culturally diverse (Penceliah 2008; Van Zyl 2009). Africa is also part of these changes and has seen a dramatic shift in the way organisations and individuals, within the business environment, view culture, ethnicity, socio-economics, gender and ethnicity (Sales 2006; Penceliah 2008).

Further, the African leaders are not simply relating to those with whom they share a culture. Migration has meant that many countries have diverse cultures (Sales 2006). In South Africa, for instance, there are 11 official languages, which reflect the extent of cultural diversity within one nation. Furthermore, these 11 languages do not necessarily reflect all cultural differences, as South Africa has refugees and new settlers from other nations, as well as ethnic minorities, such as Chinese residents (Van Zyl 2009). Every African leader, whether in politics, business or the non-profit sector, will work not only with culturally different groups within a nation, but also with people from neighbouring countries as well as unfamiliar cultures from across the world, such as China, India and the United States of America (Van Zyl 2009). The African leaders, therefore, need to be culturally intelligent.

Further, with the increasing globalisation two myths have to be challenged if leadership is to be effective in a culturally diverse environment (Schneider and Barsoux 1997; DuBrin and Dalglish 2003). Firstly, with the advent of symbols recognised across the world, and the increasing use of English as the language of business, the myth has arisen that cultures are converging; that we are all becoming more like each other (Van Zyl 2009). The advent of the European Union has not reduced the differences between the French, Irish and Germans. What it means is that they must learn how to work with each other while taking difference into account. Throughout Africa, these differences are apparent. Kluckhom and Strodbeck already warned in 1961 that the pressure for homogeneity – the process of globalisation – is creating a pressure for divergence rather than convergence.

The second myth, according to Van Zyl (2009), is the assumption that what works well as leadership in one culture will work equally well elsewhere – that management is a science with a set of universal principles. Takeo Fujisawa, Co-founder of Honda Motor Company, however indicated the following: "Japanese and American management practices are 95% the

same, and differ in all important respects" (Schneider and Barsoux 1997).

Technology and internet communication also means that most business and political leaders will have contact in some way with people from different cultures, who have very different assumptions about what is important and how to behave (DuBrin and Dalglish 2003). In the business environment, leaders will increasingly be responsible for organisations operating in a number of different countries simultaneously. Here, similar results will be required for each business, but the cultural conditions in each may be very different and, therefore, require different behaviour (DuBrin and Dalglish 2003; Diedericks and Rothman 2014; Gil-Lafuente and Luis-Bassa 2014).

Leading people effectively is critical to organisational efficacy. An important aspect of managing people effectively is to manage people across different cultures. Leading across cultural differences, whether on an international or organisational level, requires specific interpersonal attitudes and skills, as well as technical and organisational knowledge (Manning 2003). Schein (2010) puts it as follows: "Cultural understanding is desirable for all of us, but is essential to leaders if they are to lead in an effective way".

Further, Mendelek et al. (2006) indicated that leading cross-culturally should take into consideration the context in which it is done (in this instance the African working context). They posit as follows:

"The West underpinned and has continued to supply leadership and management ideas, political systems, and economic infrastructures to Africa, from colonial times to present. With their seemingly good intentions, most Western theories that are continuously being used in organisations in Africa have not achieved their desired outcomes because many Africans finds it difficult to relate to them, having to sacrifice their authenticity to fully embrace such Western ideals. This highlights the need to understand the African context as well as the indigenous thought system and, in particular, the perspective of the African worker (Mendelek et al. 2006)".

The prime aim of this conceptual and theoretical research is to discuss ways in which leaders can improve their cultural intelligence levels within the African organisational context.

METHODOLOGY

Conceptual and theoretical researches are being focused on to look at ways in which leaders can improve their cultural intelligence levels within the African organisational context.

Definitions and Nature of Concepts

Different concepts relating to this research will be conceptualized and discussed below. Culture can be conceptualized as a set of basic assumptions – shared solutions to universal problems of external adaptation (how to survive) and internal integration (how to stay together) – which have evolved over time and are handed down from one generation to another (Van Zyl 2009). Sauer (2008) observed that culture is the collective programming of the mind which distinguishes the members of one category of people from another. Penceliah (2008) viewed culture as a group or community which shares common experiences that shape the way they understand the world. It includes groups that a person is born into such as gender, race or origin as well as groups that one joined or became part of (Penceliah 2008). Out of the above mentioned concepts of culture it can be assumed that there are some kind of collective/shared thinking amongst a certain kind of group of people who help the group to survive and to stay together.

Cultural intelligence (CQ) is a capability that allows individuals to understand and act appropriately across a wide range of cultures (Crowne 2008; Livermore 2011). Sauer (2008) and Earley and Ang (2003) indicated four dimensions of CQ, namely cognitive CQ, metacognitive CQ, behavioural CQ and motivational CQ.

Cognitive CQ referred to a person's knowledge obtained from education and practical experience with regard to the ways and norms of cultures (Ang et al. 2006). Metacognitive CQ is part of cognition and refers to a person's awareness of his or her cognitive system and the outcome, thereof, (in other words control over individual thought processes relating to culture) (Ang et al. 2006). Livermore (2011) indicated that metacognitive CQ is how one makes sense of culturally diverse experiences. It occurs when one makes judgements about one's own thought processes and those of others. An example is: "Can you plan effectively in light of cultural differences?" (Livermore 2011: 7).

Behavioural CQ referred to adaptation, verbal and non-verbal, to comply with the norms and means of a culture when interacting with members from that culture (Sauer 2008). Livermore (2011) is of the opinion that behavioural CQ involves having a flexible repertoire of responses that suit various situations while remaining true to one.

Lastly, motivational CQ reflects the capability of a person to direct focus towards learning about other cultures in order to apply new skills to the situation as required (Ang et al. 2006). This pointed to the leader's interest and confidence in functioning effectively in culturally diverse settings (Livermore 2011).

Sauer (2008) is of the opinion that leaders with high levels of cognitive and metacognitive CQ also rate high on cultural judgment and decision making, referring to the quality of decisions made in an intercultural context. High levels of metacognitive and behavioral CQ are positively related to effective task performance, reflecting the extent to which a leader meets the role expectations in a multicultural setting (Ang et al. 2006). Lastly, the combination of behavioural and motivational CQ determines the level of cultural adaptation abilities that a leader possesses. The cultural adaptation referred to the ability to adapt to an intercultural environment in a social and psychological sense (Ang et al. 2006).

Sauer (2008) is of the opinion that high levels of cultural judgement and decision making, cultural adaptation, and effective task performance lead to intercultural effectiveness and cultural intelligence.

Further, to achieve cultural intelligence in an organisational context, it is important to understand leadership in the African context.

LEADERSHIP IN THE AFRICAN CONTEXT

To improve cultural intelligence (CQ) in an organisational context, the leaders should attempt to understand the realities faced by leaders in Africa, the specific societal and cultural values which may affect leadership and, lastly, the concept of ubuntu.

Realities Faced by Leaders in Africa

According to Mbigi (2005), Khoza (2006) and Van Zyl (2009) as well as Van Zyl and Du Plessis (2009), the following issues can be considered by leaders in Africa:

- There is an exponential difference between the level of development of leaders and that of their workers/employees and the community.
- In many cases the leaders are from first-world levels, but the workforce is from a combination of second- and third-world levels, with the emphasis on the latter.
- Community leadership centres on the collective brotherhood of mankind, or ubuntu.
- Societies have significant cultural and ethnic differences and, in some cases, ethnic groups are in conflict with each other.
- Developing third-world employees is not as simple as it is perceived to be in the first world. Third-world employees think in an abstract way; therefore, development should emphasise abstract symbols and storytelling to get the message across.
- Some unions representing employees are very militant and are focused on collective actions.
- Many companies pay employees for skills obtained and not for the outcome of performance.
- Major stakeholders in African companies are often not from Africa, and, therefore, do not understand the realities faced by leaders in the African working context.
- Leaders are often unable to support a specific change or product because it would clash with tradition, and they might feel that they cannot risk stepping out of line.
- Leaders often fail to meet their targets because of a lack of skills in the available workforce. Most African governments prevent the inflow of foreign workers to retain employment for the locals.
- The majority of society is still operating in communalism mode, expecting all citizens to be either poor or to be equally well off.

It is also important for leaders working in the African working context to understand specific African cultural values which may affect leadership in business.

African Societal and Cultural Values Which May Affect Leadership in Business

African societal and cultural values can be summarized as follows (Mbigi 2005; Shonhiwa 2006; Khoza 2006):

- Africans prefer spiritual collectivism to individualism. Spiritual guidance is expected and respected;
- There is an inclination towards consensus in problem solving rather than dissension;
- Follower humility and helpfulness is expected, instead of wanton criticism. The spirit of ubuntu (the concept of fellowship; loosely translated as 'you are who you are through other people') is greatly valued and each person is very much conscious of this concept;
- There is an inherent trust and belief in the fairness of those in leadership; hence a lack of criticism;
- African moral standards are based on ancestral values; thus, history plays a prominent role in guiding future conduct;
- Society is a structure based on an inclusive system of hierarchy. This inspired orderliness and acceptance of authority;
- Perpetual optimism and a belief in superior forces underlie the African sense of being and attitude towards life. This explained the ease with which fanatic allegiance is instilled into the minds of young people who become guerrilla fighters and, lastly;
- There is a tacit expectation that those who are in a supervisory position will display sound leadership and not let their subordinates down. Subordinates expect their leaders to display a heightened sense of ethics, fairness, transparency and accountability. Unfortunately, many leaders today fail to uphold these values (Shonhiwa 2006; Van Rensburg 2007).

In accordance with African tradition, the community defines a person (Karsten and Illa 2005). Thus, the philosophy of ubuntu, as mentioned above, provided a strong base for leadership in the African working context (Faulkner 2008).

Ubuntu as a Leadership Concept

The origin of ubuntu developed along deep spiritual lines within the indigenous African family system (Poovan 2005). Ubuntu developed spontaneously through the sharing of cattle, commodities and pieces of land for the purposes of survival (Faulkner 2008; Praeg and Magadla 2014).

Poovan (2005) submitted that ubuntu literally means "I am because we are", and forms basis of the community's concept of leadership. Poo-

van (2005) indicated that ubuntu is not a leadership style or a business technique, but an epistemological and humanistic philosophy. Thus, the focus is on people as well as sharing and providing some guidelines for leadership styles and management practices.

Faulkner (2008) summarised the key values of ubuntu as follows:

- Sharing: A need for security in the face of hardship has provided a commitment to helping one another. This value is not based on a simple exchange, but is the result of a network of social obligations, based predominantly on kinship.
- Deference to rank: Although, traditional rulers were the senior lineage as a result of their titles, they had to earn the respect of their followers and rule by consensus.
- Sanctity of commitment: Commitment and mutual obligation stem from group pressure to fulfil one's promises and to conform to social expectations (obligations to all stakeholders).
- Regard for compromise and consensus: The main characteristic of traditional African leadership is a leader who personifies the unity of the tribe and who must live the values of the community in an exemplary way without being an autocrat. The leader must rely on representatives of the people to assist him to be guided by consensus. As a result of this collective responsibility, everyone has the right to question in open court.
- The concept of openness: The concept of openness is reflected in structures that have flatter and more accessible hierarchies, consensus-seeking decision making, and an internal climate of participation and openness. Leadership practices also reflect a participative, egalitarian and open approach.
- Good social and personal relations: Commitment to social solidarity and to the maintenance of good social relations.

A CULTURAL INTELLIGENCE IMPROVEMENT MODEL

Further, as previously indicated, high levels of cultural judgment, and decision making as well as cultural adaptation and effective task performance, leads to intercultural effectiveness and cultural intelligence (Sauer 2008).

To improve the CQ amongst leaders, the following model can be considered:

Figure 1 depicted four steps that contribute to improved cultural intelligence levels amongst leaders. Each of these steps will be discussed below.

Step 1: Commitment from Top Management/ Creating a Shared Value/Organizational Culture

Dalglish and Therin (in Van Zyl et al. 2011) are of the opinion that it is the primary responsibility of top management to instruct, motivate and inspire employees with regard to openness to other culture groups. Further, top management has to set a company policy with regard to cultural openness and the improvement of cultural intelligence which should clearly be communicated to all employees. People should be told and retold in unmistakable terms that the company is firmly committed to cultural openness and the improvement of cultural intelligence in all its activities (Dalglish and Therin 2011).

Du Plessis (2012) purported that creating an awareness of a diverse culture, its impact on business and the people in the business, is the logical entry point for any cultural intelligence improvement program. This process should be implemented at executive level first, to ensure buy-in and commitment, not lip-service, from each top management member (Du Plessis 2012; Anvari et al. 2014).

Van der Wal and Ramotsehoa (2001) indicated that the CQ of employees can be developed by means of implementing the ubuntu concept within the organizational culture. Ubuntu embraces a set of social behaviors such as sharing, seeking consensus and interdependent helpfulness which, if recognized, valued and incorporated into the culture of organizations, could exert considerable positive outcomes on business results (Van Zyl et al. 2011). Ubuntu is the label that covers the way members interact and share
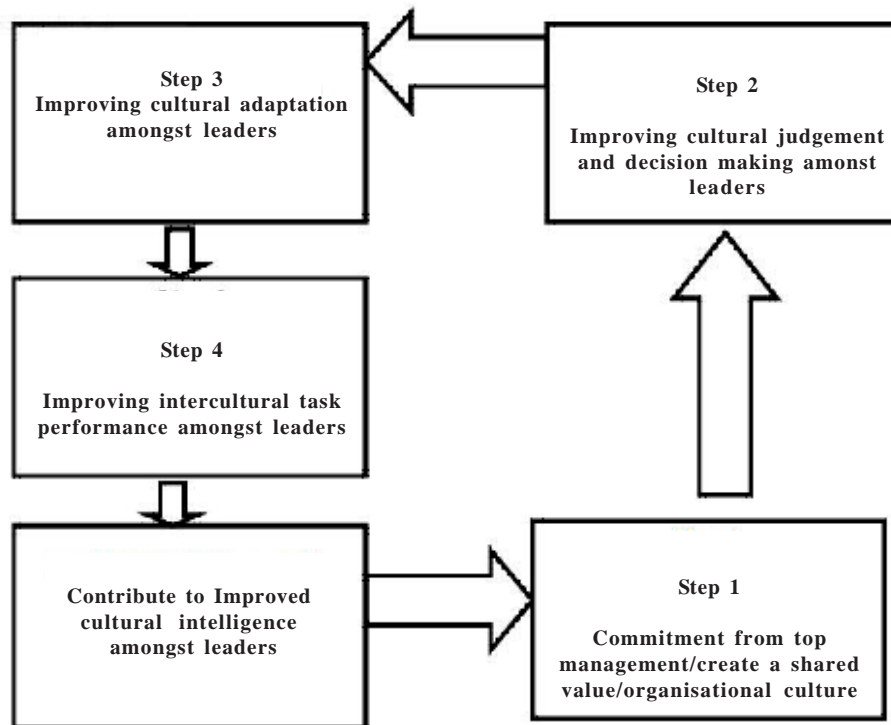

Fig. 1. A cultural intelligence improvement model

experiences. It, therefore, strives to reach beyond a purely managerial approach and strengthens an attitude of listening to each other and having open conversations. Karsten and Illa in Van Zyl et al. (2011) indicated that storytelling, inclusive decision making and participatory team meetings, are the key features of ubuntu. The setting of an organisational culture is the function of the top management of that specific organisation, and top management should, therefore, be responsible for implementing ubuntu in the organisation's culture (Karsten and Illa, in Van Zyl et al. 2011).

Step 2: Improving Cultural Judgement and Decision Making Amongst Leaders

Further, as previously mentioned, leaders with high levels of cognitive CQ and metacognitive CQ, rate high on cultural judgement and decision making. Cognitive CQ (knowledge about how cultures are similar and/or different) can be improved by means of education and exposure to other cultures and ways of thinking or acting (Sauer 2008). Poovan (2005) as well as Sauer (2008), however, indicated that it is impossible to create an all-inclusive list of differences and similarities between cultures. These authors suggest exposure (for instance practical work sessions for members of different cultures groups where similarities and differences within the work situation are discussed) as a better option for developing cognitive CQ.

Further, Crowne (2008) as well as Peeters et al. (2014), indicated that leaders can be exposed to other cultures by means of traveling, studying, reading, viewing television or interacting with someone from that culture. Crowne (2008), however, is of the opinion that the best exposure is excursions to other cultures' customers or suppliers, short visits to international (other cultures') divisions, and long-term emersion in a new host culture. Crowne (2008) indicated that, by interacting with another culture, a leader will be influenced by that culture which will, in turn, influence that leader's level of knowledge and understanding about the culture, and how it differs from his or her own.

Metacognitive CQ referred to how leaders make sense of culturally diverse experiences (Livermore 2011). Leaders can be part of facilitation sessions where they reflect individually on their judgements with regard to their own thought processes and those of others (in other words what the person knows and believes about his/her own cognitive processes). This should then be discussed so that leaders can make sense of these culturally diverse experiences (Livermore 2011). As a part of the facilitation process they should understand, in the light of cultural differences in the company, the advantages of cultural strategic thinking (Livermore 2011).

Step 3: Improving Cultural Adaptation Amongst Leaders

Cultural adaptation can be realised by means of high levels of behavioural CQ and motivational CQ (as already discussed). Livermore (2011) is of the opinion that motivational CQ has ample drive to take on the challenges that accompany multicultural situations (as already discussed), as well as one's interest and confidence in functioning effectively in culturally diverse settings. If top management can instruct, motivate and inspire their employees with regard to openness to other cultural groups (see step 1), leaders should be motivated to function effectively in culturally diverse settings. Livermore (2011) indicated that leaders' performance should also be evaluated against their energy and willingness to persevere in culturally diverse settings, despite the possibility of failure.

Behavioural CQ involves having the ability to understand and execute the necessary actions such as language, greetings and social conduct, with a reasonable level of proficiency. This proficiency included a flexible repertoire that suits various situations, while still remaining true to oneself (Livermore 2011). Sauer (2008) indicated that the behavioural aspect of CQ is the cumulative result of cultural strategic thinking (metacognition) and motivation. Adaptation to different cultures is not only concerned with knowledge and the motivation to persevere, but also with the efficient implementation or enactment of that which has been learned (Sauer 2008). A person with a high level of behavioural CQ is able to pick up the finer, subtle cues and nuances of a specific culture during an interaction and interpret those cues in such a way that they can be mimicked in a socially and culturally acceptable way (Sauer 2008).

Step 4: Improving Intercultural Task Performance Amongst Leaders

High levels of metacognitive and behavioural CQ (as already discussed), are positively related to effective task performance, reflecting the

extent to which a leader meets the role expectations in a multicultural setting (Ang et al. 2007). Livermore (2011) is of the opinion that leaders will reach their role expectations and perform effectively in their intercultural tasks if cultural strategic thinking (metacognition) is followed by the appropriate behaviour (behavioural CQ).

The above mentioned steps can contribute to culturally intelligent leadership within the African organisational context which, in turn, may improve on the four steps (as discussed above).

SERVANT LEADERSHIP AS A WAY OF IMPLEMENTING THE CULTURAL INTELLIGENCE IMPROVEMENT MODEL

Nearly every review of the contemporary literature on servant leadership begins with Greenleaf (1977, in Irving 2008). Greenleaf makes the argument that, by definition, servant leaders are to be servants first, for it is the proven record of service that provides the basis by which the led will choose who they will follow (Irving 2008; Choi and Ng 2014).

Tavanti (2006) viewed that servant leadership emphasizes the need for leaders and organizations to focus on meeting the needs of others. Current personal and organizational leadership studies emphasize a sense of community, empowerment, shared authority and relational power (Mahembe and Engelbrecht 2014). These elements have been recognized by numerous authors as great indicators of the promise represented by servant leadership (Tavanti 2006). Despite the fact that, to date, there have been very few research studies on the application and characteristics of servant leadership (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community), the notion of servant leadership has been gaining momentum across most organizations and contexts (Northouse 2003).

The Greenleaf Centre suggests that the servant leadership paradigm can be applied as an institutional philosophy; a model for profit and non-profit organizations (Tavanti 2006; Beck 2014). Tavanti (2006) argued that servant leadership is relevant across sectors, beliefs and cultural contexts. Tavanti (2006) puts it as follows: "We suggested that certain characteristics of

African philosophies and cultures fit the concept and values of servant leadership".

Servant leadership, in many ways, provides answers to some of the cultural and ethical dilemmas faced by people in business and other types of organizations (Van Zyl et al. 2011). Van Zyl et al. (2011) described servant leadership factors such as love, humility, altruism, incorporation of the followers' vision, trust, empowerment and service. Van Zyl et al. (2011) indicated that these factors corresponded well with the ubuntu ideal in African companies. He further indicated that, due to the connection of servant leadership with the indigenous values of ubuntu, it represented a significant breakthrough in the potential of implementing servant leadership theory throughout African companies.

Cref (2004) is of the opinion that servant leadership provides a bridge by which ubuntu can be applied within African companies. He also stated that a concerted application of servant leadership should be practised through training and development actions within an organisational context.

Although, some researchers (Van Zyl et al. 2011), indicated that it will be difficult to implement servant leadership in a dynamic and demanding work environment, Tavanti (2006) suggested that several Fortune 100 companies have applied and advocated for servant leadership as a new paradigm for success.

Lastly, West and Bocarneo (2008) indicated that due to the fact that servant leaders demonstrate factors such as building trust, compassion, developing others, sharing leadership, listening before speaking, building communities and providing leadership, these factors are probably the best way to undertake cultural changes within the modern company today.

CONCLUSION

Managing/leading people effectively is critical to organisational efficacy. Leading in a cross-cultural context such as the African working context with its diverse workforce, needed high cultural intelligence levels amongst leaders. Leaders should try to understand the realities faced by the leaders in Africa, the specific societal and cultural values which may affect leadership and, lastly, the concept of ubuntu. By improving cultural knowledge (and implementing the cultural intelligence improvement model), the

ability to better meet employees, customers, clients and communities' expectations, can be realised. If important stakeholders' needs are met, individual and organisational performance objectives will also be attained. Thus, within an organisational context, servant leadership can be an important tool for implementing cultural knowledge and the cultural intelligence improvement model.

RECOMMENDATIONS

Leaders in Africa should implement the following within the organisational context:

- create a shared organisational culture where people share and interact experiences. Ubuntu can be used as a tool to create such an organisational culture.
- Train leaders to understand differences/ similarities between cultural groups and give them exposure to different cultures. Give leaders opportunities within organisational context to make sense and to share cultural diverse experiences.
- Leaders should inspire themselves and others to be open with regard to cultural diverse experiences. Relevant behaviour according to different cultures should be encouraged.
- Strengthen effective intercultural task performance by rewarding leaders who are working effectively within diverse cultural groups.
- Train leaders on developing servant leadership characteristics like listening before speaking, building trust, empowerment of subordinates, etc. This is important because these characteristics will help leaders to effective implement cultural changes in organisational context.

REFERENCES

Anvari R, Irum S, Ashfaq M, Atiyaye DM 2014. The impact of leaders cultural intelligence on organisational commitment. *Asian Social Science*, 1(17): 1-7.

Beck CD 2014. Antecedents of servant leadership: A mix method study. *Journal of Organisational Studies*, 5: 12-19.

Ang S, Van Dhyne L, Koh C 2006. Personality correlates of the four factor model of cultural intelligence. *Group and Organisational Management,* 31(1): 100-123.

Choi SL, NG XL 2014. The importance of servant leadership in today's organisations. *Advances in Educational Research*, 51: 346-351.

Cref K 2004. Exploring Ubuntu and the African Renaissance. *First Global Servant Leadership Research Roundtable: Servant Leadership and Organisational Outcomes,* Rotterdam, The Netherlands.

Crowne KE 2008. What leads to cultural intelligence? *Business Horizons,* 51: 391-399.

Dalglish C, Therin F 2003. *Leadership Perspectives.* Brisbane, Queensland: John Wiley.

Deng L, Gibson P 2008. A qualitative evaluation on the role of cultural intelligence in cross-cultural leadership effectiveness. *International Journal of Leadership Studies,* (2): 181-197.

Diedericks E, Rothman S 2014. Flourishing of information technology professionals: Effects on individual and organisational outcomes. *South African Journal of Business Management*, 45(1): 27-41.

DuBrin A, Dalglish C 2003. *Leadership: An Australasian Focus.* Milton: John Wiley and Sons.

Du Plessis M 2012. Managing business towards the integration of social and business culture in developing countries. *Management Today,* 3: 14-21.

Earley PC, Ang S 2003. *Cultural Intelligence: An Analysis of Individual Interactions Across Cultures.* Palo Alto: Stanford University Press.

Faulkner C 2008. *Understanding the Role of the Principal in Managing Cultural Diversity Among Educators.* Thesis Presented in Partial Fulfilment of the Requirements for the Degree of Masters of Education. Johannesburg: University of Johannesburg.

Gil-Lafuente AM, Luis-Bassa C 2014. Information technology as a catalyst of relationship marketing within a global context. *African Journal of Business Management*, 8(22): 1066-1081.

Grobler PA, Warnich S, Carrel MR, Elbert NF, Hatfield RD 2011. *Human Resource Management in South Africa.* Hampshire: Cengage Learning.

Irving JA 2008. Utilising the organizational leadership assessment as a strategic tool for increasing the effectiveness of teams within the organization. *Journal of Management and Marketing Research,* (1): 111-124.

Karsten L, Illa H 2005. Ubuntu as a key African management concept: Contextual background and practical insights for knowledge application. *Journal of Managerial Psychology,* 20: 607-620.

Khoza RJ 2006. *Let Africa Lead.* Johannesburg: Vezebuntu Publishing.

Kluckholm F, Strodbeck F 1961. *Variations in Value Orientations.* Evanston: Greenwood Press.

Livermore DA 2011. *The Cultural Intelligence Difference.* New York: AMA.

Mahembe B, Engelbrecht AS 2014. The relationship between servant leadership, organisational citizenship behaviour and team effectiveness. *South African Journal of Industrial Psychology,* 40(1): 1107-1117.

Manning TT 2003. Leadership across cultures: Attachment style influences. *Journal of Leadership and Organizational Studies,* 9(3): 20-30.

Mbigi L 2005. *The Spirit of African Leadership.* Randburg: Knowres Publishing.

Mendelek TN, April K, Blass E 2006. Context tension: Cultural influences on leadership and management prac-

tices. *The Society for Organisational Learning Journal,* 7(4): 38-51.

Mumley WE 2007. Cross-cultural Understanding of Power in Servant Leadership Theory. From <www. globalmissiology.org.> (Retrieved on 30 October 2007).

Northouse PG (Ed.) 2003. *Leadership: Theory and Practice.* Thousand Oaks: Sage.

Penceliah Y 2008. Managing across cultures for organisational success. *Journal of Public Administration,* 43(3): 330-341.

Peeters C, Dehon C, Garcia-Prieto 2014. The attention stimulus of cultural differences in global service settings. *Journal of International Business Studies*, 4: 32-40.

Poovan N 2005. *The Impact of Social Values of Ubuntu and Team Effectiveness.* Thesis Presented in Partial Fulfilment of the Requirements for the Degree of Masters of Arts. Stellenbosch: University of Stellenbosch.

Praeg L, Magadla S 2014. *Ubuntu: Curating the Archive*. Pietermaritsburg: University of Kwa-Zulu Natal Press.

Sales C 2006. Organisational culture in multinational organisations. *Journal of Contemporary Management,* 3: 60-76.

Sauer K 2008. *A Comparison of Cultural Intelligence Between Black and White South African Leaders*. MBA Thesis, Unpublished. Pretoria: Gordon Institute of Business Science.

Schein EH 2010. *Organisational Culture and Leadership.* San Francisco: Jossey-Bass.

Schneider SC, Barsoux J 1997. *Managing Across Cultures.* London: Prentice-Hall.

Shammat MM 2014. The role of Human Resource Management practises represented by employees recruitment and training in realization of competitive advantage. *African Journal of Business Management*, 7(4): 1-20.

Shonhiwa S 2006. *The Effective Cross-cultural Manager (A Guide for Business Leaders in Africa).* Paarl: Struik Publishers.

Tavanti M 2006. African Sustainable Leadership Development Culturally Intelligent Leadership Model for Service Oriented Leaders and Organisations. From <http://works.bepress.com/marcotavanti/12.> (Retrieved on 14 January 2006).

Van der Wal R, Ramotsehoa M 2001. A cultural diversity model for corporate South Africa. *Management Today,* 2: 14-22.

Van Rensburg G 2007. *The Leadership Challenge in Africa.* Pretoria: Van Schaik.

Van Zyl ES (Ed.) 2009. *Leadership in the African Context.* Cape Town: Juta.

Van Zyl ES , du Plessis M 2009. *Presentation to MBA Students.* Renne, France: Renne University.

Van Zyl ES, Kleynhans R, du Plessis M 2011. Understanding and approaching the cultural gap between first world leaders and their third world workforce: An African focus. *African Journal of Business Management,* 5(17): 7171-7178.

West GRB, Bocarnea MC 2008. Servant Leadership and Organizational Outcomes. *Global Servant Leadership Research Roundtable. Servant Leadership and Organisational Outcomes,* Rotterdam, The Netherlands.