

CULTURAL VALUES, ETHNICITY, AND MANAGEMENT STYLES: AN
EMPIRICAL STUDY OF THE DIFFERENCES BETWEEN MANAGERS
OF DIFFERENT ETHNIC GROUPS IN KENYA

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ABSTRACT

CULTURAL VALUES, ETHNICITY, AND MANAGEMENT STYLES: AN EMPIRICAL STUDY OF THE DIFFERENCES BETWEEN MANAGERS OF DIFFERENT ETHNIC GROUPS IN KENYA

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The purpose of this study was twofold. First, the study was an investigation into differences in cultural values among ethnicities in the country of Kenya. This is in sharp contrast to the traditional view of culture in Africa, which presumes the continent of Africa to be monolithic in its cultural values. Second, this study extends the work of Bendixen and Burger on the impact of ethnicity and cultural values on managerial philosophies. Whereas Bendixen and Burger investigated a sample primarily of non-African origin living in South Africa, this study used a broad sample of Kenyans from a diverse array of tribal and ethnic groups. Based on prior cross-cultural literature and literature on tribal traditions in Kenya, a mediated model of ethnicity, cultural values, and management philosophies was developed and tested.

Data were collected from a large sample of middle managers in industries including but not limited to media, retail, marketing, agriculture, and food processing. Organizations were selected to ensure that most of the main ethnic groups in Kenya were represented, with locations targeted by the researcher within the home areas of the target ethnic groups. A total of 650 responses was collected and analyzed.

Overall, the study presents evidence in favour of significant cultural differences among ethnic groups in Kenya, which suggests a rethinking of the traditional approach. For example, the Kikuyu and Luo were associated with lower collectivism and power distance, while

individualism and collectivism were associated with differences in management philosophy, both as predicted. Results regarding other cultural values such as uncertainty avoidance were found to be insignificant.

Keywords: Cultural Dimensions, Management Philosophies, Ethnic Diversity, Diversity Management, Business Administration, Management.

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CHAPTER 1

INTRODUCTION

In this study, the researcher applied a positivist approach to explore whether ethnic group membership influences cultural values and management approaches in Kenya. While prior researchers, such as Hofstede (1981), have asserted not only that Kenya has a monolithic, single culture but also that all of eastern Africa has a single culture. However, many factors suggest that this is not a realistic assumption. For example, Mulinge and Munyae (2000) identified allocation of national resources along ethnic lines, creation of political tribes, formation of ethnic political parties, rigging of parliamentary constituency boundaries, and manipulation of national census statistics as some of the tactics used to ethnicize the state. This has resulted in a situation in which ethnic identity supersedes national identity, a pattern that is evident in terms of Kenyan political affiliation, settlement choices, religious denomination, and even choice of social interaction and marriage.

The assumption of a single national culture is questionable not only regarding Kenya but also regarding other African countries. For instance, Chukwuezi (2001) noted that the Igbo ethnic group in Nigeria is recognized as the most entrepreneurial ethnic group in the country. Similarly, Havnevik, Hårsmar, and Sandström (2003) noted that the Chaggas in Tanzania were similarly accomplished. This ethnic-based categorization was confirmed by Olutayo (1999), who noted that ethnic groups such as the Kikuyu in Kenya, the Chagga in Tanganyika, the Ewe in

Ghana, and the Bamileke in Cameroun, as well as the Igbo in Nigeria, have performed exceptionally well in entrepreneurship. However, Mulinge and Munyae (2000) linked the accomplishment and success of the Kikuyu ethnic group to proximity to political power, especially after independence. This view was supported by Munene (2013), who attributed Kikuyu success and dominance to “early penetration of colonial capitalism and missionary activities with their emphasis on education” (p. 47). Such accounts demonstrate the significance of the ethnic group in business on the African continent.

The researcher posited that, since there may be no uniform national culture in African countries, studies in organizational behavior should be premised on the ethnic group rather than the nation state. As in other African countries, scholars such as Hofstede (1980) and Kamoche (1997) have tended to focus on the national level, whereas the Kenyan situation is unique, considering that Kenya has existed for only 50 years as a nation state.

The researcher conducted this study in Kenya, an ethnically heterogeneous country that has more than 40 indigenous ethnic groups comprising 98% of the population. These groups are classifiable into seven ethnic categories, based primarily on linguistic differences, although physiological characteristics are also distinct among some groups such as the Cushites and Hammites. The ethnic groups are Bantu, Nilotes, Cushites, Hammites, Asians, Arabs, and Europeans.

However, it must be emphasized that these ethno-linguistic groupings are not unique to Kenya but are generally an African feature. For instance, according to Butt (2006), the Bantu people are composed of 600 distinct ethnic groups, spread all over west, central, east, and southern Africa. Ngigi (2007) wrote that the main determinants of the location of the ethnic groups that have specific geographical territories are attributable to anthropological origins and

historical settlements. Because of this, it is probable that the Bantu group of people found in central and eastern parts of Kenya bordering the capital city are likely to be more prevalent in an organization located in the capital city than are groups native to regions farther from the capital. However, this statement should be qualified, given that available migration options were not only dependent on local specialization but also on the “status” of each person’s labor market qualifications (Oucho, 2007). In addition to ethnic differences, the history of the country before, during, and after independence has resulted in a unique set of factors based on, among other variables, education, economic and political structures, leadership philosophies, and religion. These characteristics are what make Kenya fit the description that Luthans, Van Wyk, and Walumbwa (2004) used for South Africa when they referred to it as a “rainbow nation” (p. 521).

This diversity, prevalent in a country of about 225,000 square miles, results in distinct outcomes. In appreciation of these unique circumstances, Schiele (1990) developed the Afrocentric model, which can be used in to measure organizational commitment. The main justification for developing this model was that social sciences have, over the years, negated or disregarded the view of African people, entrenching Western-centric concepts and approaches. This problem is not new. R. J. House, Hanges, Javidan, Dorfman, and Gupta (2004) intended that the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study would “liberate organizational behavior from United States hegemony” (p. xxv). On the basis of this realization and in concurrence with the cited scholars, the researcher sought to treat the African context differently.

A review of Hofstede’s (1980) definitive work in the area of multicultural research showed that Kenya and its national culture are synonymous and synchronized with the culture in the greater East African region. However, to this researcher, this was not a justifiable

assumption: politically, Uganda, unlike Kenya and Tanzania, has had periods of instability, for example, during the tumultuous reign of President Idi Amin Dada, where power distance would have been asserted by autocratic government practices. Tanzania, on the other hand, was for a long time a socialist state where collectivism was an official national policy.

The unique nature of national cultures was captured by South African scholars Luthans et al. (2004) and Adèle and Bendixen (2000), the latter noting that “it is inappropriate to talk about a uniform national culture” (p. 507). This is more so, given that cultural differences reside mostly in values and thus in the organizational setting cannot be observed from the practices (Goelzer, 2001; Hechter, 1978).

In the African setting, Schiele (1990) noted a sense of collective self-identity in African society and therefore developed an Afrocentric approach to focus on the group because its welfare generally takes precedence over the individual. K’Obonyo and Dimba (2007) noted that people’s dominant value systems are crystallized in the institutions that they have built together, including family structures, educational structures, religious organizations, and government. Therefore, there is a direct link between organization commitment and organization environment (Erickson, 2007). Masella (2013) noted that the Afrobarometer surveys have been used in several African countries to evaluate how African culture is manifested in organizations. This is why this researcher opted to test cultural dimensions and cultural philosophies.

The Kenyan Context

In order to understand the Kenyan business organization and the Kenyan business manager, it is important to begin by presenting an overview of the country. Kenya has various aspects of diversity, beginning with the climate marked by one of the highest mountains in Africa, Mount Kenya, from which the country derives its name. The climate includes white

sandy beaches along the coastal areas opening to the Indian Ocean, tropical forests such as the one in Kakamega, deserts such as the Chalbi in northern Kenya, arid land in the eastern and northern parts of the country, the largest freshwater lake in the world (Lake Victoria, also the source of the Nile), and the Great Rift Valley that traverses not only Kenya but the entire continent. Through all of this, a magnificent assembly of wildlife abounds, driving a thriving tourism industry. This geographical diversity is packed in an area of approximately 224,960 square miles straddling the equator. However, the most significant, and for purposes of this study, intriguing manifestation of diversity is that mankind's polytypic nature is manifested in his cultural ecology. The country's ethnic groups are culturally distinct not simply because of different historical origins but due to different coping mechanisms needed to survive and thrive in different geographical areas. The 40 or more indigenous ethnic groups represent not just different lineages but different survival strategies and methodologies passed down from generation to generation.

Hofstede (1980) noted that "national cultures" are rooted in values that were learned before puberty. In the Kenyan context, most people who grow up outside the three main cities are exposed to their traditional ethnic cultural values before they venture outside their region (typically to attend college). This concept is important, as Meyer and Allen (1991) noted in developing their commitment model that socialization is an antecedent to organizational commitment. The various ecological *cum* ethnic regions are represented as administrative, political, and to a large extent ethnic boundaries, as captured in the country map (Appendix).

Kenya is the most industrialized and to a large extent the most capitalistic country in the East African region. Unlike its neighbor, Tanzania, which experimented with socialism (*ujamaa*) after independence (Ngau, 1987), at Kenya's independence, leaders were solidly right wing in

their approach to governance and capitalist economics. Nevertheless, the African collectivism ideology was manifest in Kenyan society under the *harambee*, signifying pulling together for the common good (Ngau, 1987). However, in the recent past, accusations by the civil society that *harambee* had evolved into an avenue of corruption by the ruling elite resulted in abolition of fundraising meetings, thereby entrenching the existing tendency toward individualism that is ostensibly a byproduct of capitalism and inefficient governance (Martin-Alcazar, Romero-Fernandez, & Sanchez-Gardey, 2012; Wanyama, 2009).

Purpose of the Study

The purpose of this study was twofold. The first aim was to address the problem identified above regarding the unrealistic nature of the assumption that all of East Africa has the same cultural values. This study examined differences among ethnic groups in Kenya. The second aim was to examine the impact of ethnicity and culture on management philosophies. The following sections present an overview of the three main constructs used in the overall conceptual framework of this study.

Construct A: Ethnic Group

The self-identity of people in Kenya is predominantly based on their ethnic groups; it is on this basis that division of labor takes place (Hechter, 1978) and informal groupings are formed (Alderfer & Smith, 1982). Sanders (2002) stated that ethnic groups have boundaries that are patterns of social interactions; these boundaries serve to reinforce in-group members' self-identification and outsiders' confirmation of group distinctions. In that, an *ethnic group* was a group of people who originated and possibly lived in the same geographical locality, shared a common history and culture, and spoke in a similar distinct language that was unintelligible to those from outside the ethnic group. In other words, the 42 distinct classifications already

acknowledged in the country by sociologists and anthropologists were the basis of assigning individuals to ethnic groups. The ethnic group had to have a distinct set of cultural beliefs and practices and share geographical origins that made members obligated to each other through kinship and other ties. These two characteristics were the primary method of differentiating ethnic groups (Sanders, 2002). With regard to the Kenyan context, the current researcher was of the opinion that Ericksen (1991) had captured the setting best when he noted that nationality at the interstate level was forced by the machinations of state formation to relegate itself to what is commonly referred to as ethnic or tribal groupings

Construct B: National Culture

National culture has been defined as the collective mental programming that distinguishes Kenyans from the citizens of other countries. Although scholars such as Triandis (1986) documented the difficulty in grasping the complexity of culture in one phrase, culture at the national level had been granted two meanings: (a) Nations had mechanisms that worked to stabilize cultural patterns within their boundaries, and (b) societal mechanisms distinguished the cultural patterns among countries. According to Mead (1964), culture was best understood from an intergenerational conceptualization in which the process of cultural transformation was ongoing and evident across generations.

Man creates his living environment and is able to improve it progressively by retaining and modifying the advances of previous generations, teaching the whole to subsequent generations, borrowing innovations made by other groups and making innovations which are capable of perpetuation. (Mead, 1964, p. 36)

On the other hand, according to Hofstede and Hofstede (2005),

[Culture] is a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. Culture consists of the unwritten rules of the social game it is the collective programming of the mind that distinguishes the members of one group or category of people from others.

(p. 4)

Gergen (2009) posited that people from one nation derive their values, beliefs, knowledge, and practices from shared mental and social construction and that, therefore, the people “are” because of social constructions. Although this may be true, generally speaking, this macrocosm at the national level is actually reflected as a microcosm at the local level whereby, although certain factors are uniform across a country, other factors define the specific ethnic regions. The model demonstrates the conceptual linkages in this study by linking ethnic groups through the cultural dimension to organizational commitment.

Construct C: Management Philosophy

Bendixen and Burger (1998) noted that the world of business was traditionally divided into three: the Western world, represented by the capitalist nations; the Eastern nations; and developing economies. These distinctions were based on a set of generic philosophies. Handy (1991) used Greek mythology to designate gods to represent management philosophies.

Trompenaars (1993) categorized organizational culture into four groups: the guided missile, the Eiffel tower, the family, and the incubator. A. Thomas and Bendixen (2000) categorized management philosophies into six types: rational management, entrepreneurial management, clan management, market-oriented management, educated versus experienced management, holistic management, and grey management. Among these philosophies, market orientation in the global age seemed to be a growing trend that was there to stay.

Research Questions

The first research question builds on research by Hofstede (1981) and House et al. (2004) on measuring cultural differences among nations. This approach is extended herein to look at differences in cultural values among groups in Kenya. Thus, the first research question is as follows:

1. How does membership in an ethnic group impact cultural values?

The next two research questions build on Thomas and Bendixen's (2000) research on ethnicity and cultural values on management philosophies. This study extends that approach of examining the impact of national origin (indigenous, European, Asian) on management philosophies among South African managers by examining differences in management philosophy among indigenous ethnic groups in Kenya. Thus, the next two research questions are as follows:

2. Does a manager's ethnic background influence management approach?
3. Do ethnic cultural values determine management philosophy?

CHAPTER II

REVIEW OF THE LITERATURE

The researcher reviewed contemporary literature in the areas of ethnicity and culture, ethnicity and cultural dimensions, diversity, and management philosophies to grasp the underpinnings of current discourse and the general direction in which these areas of study are headed.

Ethnicity and Culture

Human resources management has increasingly paid attention to diversity and diversity management, both locally and internationally (Kamenou, 2007). For this study, ethnicity was the consideration of diversity. Ethnicity and indeed ethnic strife are predominant in developing countries, thereby justifying the special attention given to the phenomenon by scholars across various disciplines such as economics, anthropology, sociology, and political science (Kanbur, Rajaram, & Varshney, 2011).

Diversity has been linked to the existence of a social-psychological phenomenon wherein bases of defining concepts of likeness or otherness exist and are utilized. Since Kenya is an ethnically heterogeneous country, the researcher has, unless otherwise stated, considered *diversity* to refer to the existence of people of more than one ethnic origin within an organization. It has been shown through empirical evidence that ethnic diversity often hampers economic development and political stability, as countries with demographic diversity tend to have lower

investment levels and lower institutional quality than those without diversity (Alesina & La Ferrara, 2005; Masella, 2013). Some scholars have gone so far as to indicate that the presence of different ethnic groups often leads to ethnic tension and a lack of collective action when it is needed. This is detrimental to the various ethnic groups and to society as a whole (Kanbur et al., 2011).

Defining Identity

The terms *ethnic* and *identity* represent concepts that have been used by human society for about 2,000 years. According to Constant (2015), the term *ethnic* is derived from the Greek word *ethnos*, meaning nation, people, caste, or tribe. It is similar to the Greek *ethos*, which refers to the customs, beliefs, and aspirations of a group.

Scholars have debated whether identity should be a stable or dynamic concept. Social identity theorists (e.g., Tajfel, 1982; Tajfel & Turner, 1986) have been cited in studies that sought to connect individuals to their social category, such as those by scholars such as Yang (2014), Cha, Changa, and Kim (2014), Stroink and Lalonde (2009), Levin, Walker, and Haberler (2013), and Krumm and Corning (2008), among others. The expectation was that people perceive themselves according to the various groups in which they are placed. It has been noted that perceptions of difference are prevalent where social inequalities exist (Kamenou, 2007).

Other researchers have premised their conceptualization of identity on relational embeddedness. Identity, according to Shotter and Gergen (1989) and Gergen (1991) is not simply a matter of time and situational reference but actually a matter of “multiphrenic embeddedness” (Janssens & Steyaert, 2003b, p. 14). Scholars such as Ely (1995) have contended that the question “what is identity?” does not have a conclusive answer because identities change over the course of the day, based on factors such as social encounters. According to Constant

(2015), identity is linked to people's perceptions about their being and role in society, with self-identity involving both "physical appearance and sense of belonging or not to a group" (p. 107). Thus, the behavior of an individual cannot be understood as stemming merely from that individual but instead can be best understood as a reaction to or action toward others in the organization. Thus, behavior is determined through some form of negotiation. Nevertheless, according to Janssens and Steyaert (2003#), identities are not only contextual but dynamic and multiple.

Throughout this study, the researcher held the view that, from an ethnic perspective, identity is a stable concept because it is premised on certain identifiable and fixed factors, such as language, ancestry, and geographical home. Since identity has an element of "otherness" as expounded in the social setting, power dynamics and sociohistorical context play significant roles in guiding the effects of diversity in an organization.

Ethnicity and the Cultural Dimensions

Kenya is a country that is fragmented along ethnic lines. Ethnicity is a social construction that manifests through ancestral origin. According to Kamenou (2007), these origins are used as a basis "for community and collectivity" (p. 1999). In this study, the researcher applied cultural dimensions instruments to determine the extent to which these dimensions reflected ethnic differences, as well as how they related to management approaches.

A review of the literature revealed a challenge in quantifying the concept of ethnic identity due to the nonavailability of data, endogeneity issues, selection bias, and lack of theoretical frameworks, especially regarding scholarly work by economists (Constant, 2015). Umans (2008) noted that ethnic identity can be quantified as a person's identification made up of two issues: *ethnic identity salience* and *ethnic identity content*.

Paris (2003) identified more than 30 dimensions that have been used as tools to describe and compare cultures. Some of the major dimensions used in this type of research are presented here. R. J. House et al. (2004) noted that the application of cultural dimensions led to identification of many underlying differences among groups. For instance, elements of self-protective leadership were considered to be effective in certain countries, while in others they were castigated for standing in the way of progress. Although, as one might expect, there is a tendency to rely on language as one of the main defining characteristics of ethnicity, Kanbur et al. (2011) cited criticism of the ethno-linguistic fractionalization index (ELF), using several examples from around the world to show that tribe, caste, race, or religion could actually be a more reliable basis for ethnic identification. Scholars are thus encouraged to focus on the multiple constitution of identity.

Geert Hofstede's (1981) cultural dimensions of national culture has been noted by most of scholars as the definitive work that has guided this field of inquiry to its present level. The model developed in that study was used in 40 countries and in 10 others 3 years later. To date, the model has been applied in various regions around the world in replications of the original study. The most recent application was the GLOBE research of 62 societies.

Hofstede initially gathered data from seven levels of the organization's hierarchy and addressed work practices, policies, attitudes, beliefs, and values. More than 100,000 copies of the questionnaire were distributed in more than 20 languages. The survey instruments contained up to 160 questions, 63 of which dealt with the values that were used in cross-cultural analysis (Berry, 1992). Study outcomes included identifying the dimensions of power distance, masculinity, individualism, and uncertainty avoidance. In a later study, conducted in 1983, long-term orientation was added as the fifth dimension.

Hunter (2004) noted that each of the Hofstede dimensions played a role in determining the overall outcome of the organization's culture. For instance, high uncertainty avoidance was present in the form of rigid bureaucracy within the organization's practices and policies; in low uncertainty avoidance settings, the work environment was less formal and bureaucracy was thus not as rigid. None of these dimensions was purported to be superior to the others; they were just descriptions of culture in different areas of the world.

Hofstede used the nation state as a unit of analysis, even though in some instances this is not always the most relevant level of analysis. In justifying this choice, the scholar noted, "We tried to relate culture to a nation as a whole but there are in fact a whole range of cultures in every single country and unless specific meanings are assigned, the term culture may be meaningless" (Hofstede, 1972, p. 79).

In that study the definition of *national culture* as "rooted in values learned before puberty" (Hofstede, 2006, p. 886), fits with the ethnic reality of Kenyan society. The subcultural, linguistic, regional, tribal, and ethnic differences may make it difficult to generalize data across an entire nation (Huo & Randall, 1991). Therefore, the current study explored the relevance of these subcultural groups that until recently had operated as nations and that had been forced through processes such as colonization to coalesce under the banner of a state.

Hofstede (2006) compared his approach to the one used by R. J. House et al. (2004), noting several differences between their findings and his own work. Among the most noteworthy outcomes in the comparison was the statement that "cultures are not king-size individuals and are actually wholes" (p. 884). Second, Hofstede sought to clarify the epistemological issues regarding the reification of dimensions, as this was an undesirable outcome of the GLOBE study. In clarifying, Hofstede noted that dimensions are constructs that do not exist in the actual sense.

Power Distance

According to Hofstede (1997), this dimension is a reflection of the extent to which individuals in the organization accept and expect that power is distributed unequally. This manifestation is deemed to be a reflection of the power structure in society at large. East Africa, according to Hofstede's research, is a high power distance index (PDI) region, whereas countries such as the United States and Australia are among the low PDI countries. In situations of a high power distance, bosses are authoritarian in conformity with Theory X-type relationships (Clugston, 2000). In organizations or cultures where power distance is low, bosses, or those in authority, work in close proximity with their subordinates. Since many ethnic groups have distinct differences in degrees of power distance, it was important to establish how this cultural transformation was translated in the organizational setting. Clugston et al. (2000) noted that high power distance fosters dependency-based relationships.

Uncertainty Avoidance

The main thrust of this dimension is the extent to which there exists an aversion to unclear, ambiguous, or poorly structured situations. Ethnic groups that have weak uncertainty avoidance normally have low expressions of anxiety, since aggression is not supposed to be displayed. Rules are established when absolutely necessary and, if present, are rarely consulted unless this cannot be avoided. Many people in such nations, according to Hofstede (1997), pride themselves on not having to refer to rules unless it is absolutely necessary. If people come from high uncertainty avoidance areas, then the expectation is that they will seek jobs that offer long-term prospects and tenure through stability and clear rules expressing exactly what the employee has to do and what is expected. From the foregoing, the expectation is that groups with high uncertainty avoidance will be positively related to continuance commitment. Research by Chew

and Putti (1995) confirmed that persons with high uncertainty avoidance had longer tenure and lower intention to quit.

Individualism and Collectivism

Clugston (2000) noted that this construct is primarily concerned with attitudes of independence from in-groups, achievement, freedom, autonomy, and fairness. In individualistic societies, ties between individuals are loose and everyone is expected to work for themselves and their immediate family (Hofstede, 1997, p. 51). Furthermore, in individualistic societies, the employer-employee relationship is established on a calculative basis, while in collectivist societies, the relationship is more moral than calculative.

Masculinity-Femininity

Scholars measure this dimension using the masculinity (MAS) index, since most of the respondents in Hofstede's study were men. Masculine societies are predominantly focused on material achievement, competition, and conquest, whereas feminine societies place more focus on the welfare of people. The name for this construct might be misleading, as it implies a gendered view of an organization; in reality, it is a reference to the overall structure of the organization, the working environment that has been established, and the outcome measures that are put in place.

Criticisms of the Cultural Dimensions Approach

Culture is a fluid and elusive concept that is difficult to capture because it is dynamic, ever changing, reactionary, and innovative. Tung (2008) questioned the validity of assuming that culture as a concept can be stable over time. However, as indicated earlier, such a position would render most cultural studies redundant by taking arguments to extremes where, ultimately, the only possible outcome is to defeat the purpose of culture-based scholarly endeavors.

In a critique of the research methodology adopted by scholars such as Hofstede when developing dimensions of national culture, McSweeney (2002) questioned the logic of thinking of a national culture by asking whether such a culture actually exists. The scholar quoted Anderson (1991), who noted that nations are “imagined communities,” while Wallerstein (1990) noted that the operationalization of the concept of culture is something to be skeptical about. Indeed, the elusiveness of culture as a concept is emphasized by the lack of agreement on which units can be relied on to define and describe distinct cultural attributes. McSweeney (2002) questioned whether the identification claims made by Hofstede were warranted, what the quality of his evidence was, what presuppositions were relied on in the study, and whether they were justified.

Leading scholars in this field, such as Hofstede, have noted that culture is territorially unique. Hofstede (1980) asserted that cultural traits could be discerned at the national level. In adopting this approach, Hofstede ignored the subcultures within the nation and instead chose to focus on a national culture as a singular identity. A distinct national culture is thus assumed to be found within the often arbitrary boundaries of a nation state. In this field of study, national culture is treated as a concept that is amenable to statistical analysis, whereby the culture (national or otherwise) is a statistical average after the analysis of respondents’ views (Hofstede, 1980).

This assumption has been tested repeatedly when nations break or combine, for example when the former Yugoslavia fractured into smaller states, even though Hofstede (1980) had reported that the country had a high degree of collectivism. At the same time, Hong Kong had been integrated into the People’s Republic of China. The fickle nature of this nation state boundary and identity put into serious doubt the assumption that “national culture” existed, since

the expectation would be that all new countries would automatically have one distinct culture (McSweeney (2002). In Africa, the incessant conflicts among groups, whether ethnic, as was the case in Kenya, Rwanda, Burundi, and Uganda, or religious, as was the case in Nigeria recently, or racial, evident in the protracted war between the inhabitants in Southern and Northern Sudan and apartheid South Africa, put into serious doubt the claims by scholars of a national culture.

Williamson (2002) strove to distinguish between methodology and research methods. He noted that methodology was primarily concerned with the choice and justification of research methods, whereas research methods were the techniques used by researchers in gathering data. This distinction was important in that it pointed to the role of epistemology, ontology, and human nature in the research process. Citing Llewellyn (1992), Williamson noted that the choice of methodology was a political decision. It was the opposition between different paradigms premised on different assumptions that often led to rivalries between these different schools.

Williamson (2002) noted that, from the contrasting positions of Hofstede (1980) and McSweeney (2002), it was evident that scholars such as Hofstede approached national culture from a realist and deterministic position and hence the adopted statistical techniques were meant to suppress subjective interpretations. Even though the dimensions of the Hofstede model appeared to be universally applicable, according to Williamson (2002), the model applied only within the functionalist paradigm. Accordingly, McSweeney's (2002) paradigm was unclear, although his main assault on these approaches was based on an evaluative criterion that challenged even the functionalist approach adopted by Hofstede.

The criticisms of the realm of cultural dimension studies and their application, especially by Hofstede, brought to the fore the ever-present epistemological debate that divides the social sciences from the natural sciences. The dichotomy that separates them is difficult to identify and

isolate, as is the difficulty in determining how much influence one has over the other (van Gich, 2002). Van Gich (2002) noted the difficulties of developing objective ways of studying social sciences without influencing either the study subjects or the study outcomes.

This comparison with natural sciences, especially in culture and management studies, is appropriate, given that the whole seems to be considered greater than the parts. However, unlike in natural sciences, each individual part of the cultural whole is not bound or expected to behave in a similar and, for that matter, predictable manner. This makes it difficult to attain consensus on whether cultural generalizations stemming from analysis of individuals are correct and can be relied on for planning, policy, and decision making. Flyvbjerg (2001) noted that the problem with social sciences stems from positivism and the way it emulates natural sciences by striving to apply rationalism and reductionism with the ultimate goal of arriving at a context-free prediction. This approach has made it difficult for the co-option of context, values, power, and intuition. Since culture is dynamic, not static, one would for instance expect there to be an element of fluidity in the results of cultural dimensions with every generation as forces such as globalization and interaction blurring the lines between traditional and universal identities (Jackson, 2011).

Terence Jackson is one of the harshest critics of the cross-national application of the cultural dimensions, noting that social scientists deal with social issues as they are and that rational-universalistic approaches are thus misplaced (Jackson, 2011). In this scholar's view, the transferability of management and organizational principles is an extension of Anglo-American theories, which are not universal. This is especially so, given that Hofstede's approach is unsuitable in "a multi-layered, multi-influenced and multi-cultural context" (p. 532).

Therefore, from the foregoing, it is imperative to note that certain theories being applied in the area of cross-cultural management research, such as Hofstede's, have methodological or

theoretical problems like are found in any other social science, in addition to a practical one. The mere comparison of nations or cultures along reductionist lines is of little relevance to a cross-cultural management theory that is intended to influence a multi-cultural and globalized world (Jackson, 2011).

In order to demonstrate a disconnect between African culture on the one hand and Western management and institutions on the other, Jackson (2011) noted that, unlike their Western counterparts, where there is no distinction between home and work cultures, for most of the African respondents going to work is seen as stepping out of their culture and returning home is seen as a reversal of this process. The question that arose out of this study thus became, what “culture” is studied by scholars when questionnaires are applied at work? This question was compounded by the fact that most of the studies in this area failed to explore the interface between cultural and or institutional systems and the power relations involved. To this end, Jackson (2011) questioned the usefulness and applicability of the results from such studies. Indeed, he argued that most “cross-cultural research simply compares nations on different value dimensions for no apparent reason” (p. 549).

Some countries, such as the United States, were identified by scholars such as Tung (2008) as striving to create one uniform culture. Other countries, such as Canada, strove for a working multicultural society where Anglophones (English speakers) and Francophones (French speakers) live side by side. There are still allophones in Canada, neither English nor French speakers. Therefore, according to Tung (2008), the assumption of cultural homogeneity is fallacious because, even within countries sharing the same political and economic ideology, there can be significant cultural variations.

Management Philosophy

In this study, the researcher sought to connect association with a distinct ethnic group to the preference, if not outright choice, of a distinct management approach in business operations. Such preference or choice is the management philosophy. The researcher sought to gather data that measured whether cultural dimensions at ethnic levels differ with national levels and to determine whether ethnic identity influenced management approach. This is in line with the position taken by Ndletyana (2003), who noted that what is normally seen as a “common national culture” could actually be the result of managers in a sample reflecting a stance in conformity with the organizational culture rather than positions held by their own individual ethnic cultures among others.

The influence of philosophy in management can be traced back to the origins of modern philosophy, with philosophers such as Plato and Aristotle to more recent gurus such as Karl Marx and John Rawls, all of whom made various contributions to management thought (Small, 2004).

Bendixen and Burger (1998), distinguishing contemporary management philosophy from traditional management thought, noted that the former can be divided into three categories when comparisons are based on quantitative economic performance. That study has been cited by several scholars, such as Wang (2009), who was of the opinion that, in most examinations of corporate management philosophies, business practices tend to reflect the overriding cultural environment where the business is based. Wang (2009), citing Bendixen and Burger (1998), noted that their study was not premised on cultural dimension but on organizational culture.

Peterlin, Dimovski, Uhan, and Penger (2015) noted that national culture has a greater impact on employees than does organizational culture, so management would be best served by

aligning management methods with relevant national culture in order to optimize organizational culture. Gande (2014) also reviewed the work by Bendixen and Burger (1998), as well as many of the other scholars cited here, in terms of comparison of generic management philosophies and how adoption of these philosophies by managers results in a discernible hierarchy of management cultures, since Bendixen and Burger (1998) found that management and organizational effectiveness were dependent on management philosophies.

Walston and Chou (2011) identified managerial philosophy and competencies as components of culture within an organization that would be reflected in behavior of members. They posited that, since values underlie decisions and actions by people, organizations should regard culture as a competitive resource. J. A. Lee and Soutar (2010) focused on methodology and highlighted the importance of interpreting scale points along a curve rather than a straight line. They applied this approach to the Bendixen and Burger (1998) study. It must be noted that all of these scholars faced difficulty in distinguishing whether the findings were indicative of ethnic cultural factors or the influence of organizational culture.

Bendixen and Burger (1998) described three worlds of business that emerge from schools of thought and their dominance in management studies: (a) the Western world, represented by the capitalist nations of Europe and North America; (b) the Eastern nations, such as Japan, China, Singapore, and Taiwan; and (c) developing economies in Africa and the rest of Asia. These scholars posited that the qualitative basis for these groupings aligned with “empiricism, rationalism, idealism and humanism” (p. 108) as a set of generic philosophies, shown in Table 1. To these scholars, the holistic managers who combined management experience with education were the best at management especially for multicultural work forces.

Table 1

Attributes of the Four Worlds

Attribute	West	North	East	South
Generic philosophy	Empiricism	Rationalism	Idealism	Humanism
Kindred philosophies	Pragmatism	Positivism	Romanticism	Aestheticism
	Utilitarianism	Scientism	Historicism	Naturalism
Focus	Entrepreneur	Professional management	Partnership and interdependence	Familism
	Enterprise	Organization	Industrial association	Social community
Business outlook	Competition	Coordination	Cooperation	Communal
	Transactional	Hierarchical	Systemic	Networked
Managerial orientation	Experiential	Professional	Developmental	Convivial
Psychological type	Sensing	Thought	Intuition	Feeling
	Action oriented	Analysis oriented	Reflection	Concretely oriented
Management type	Primal	Rational	Developmental	Communal perspective
Positive aspects	Pioneering spirit	Intellectual order	Holism and harmony	Dreams and vision
	Individualism	Meritocracy	Relativism	Ubuntu
Negative aspects	Materialism	Bureaucracy	Totalitarianism	Nepotism
Common ground	Northern analysis bent	Western functional orientation	Northern notion of partnership	Western pragmatism
Opposite ground	East	South	West	North

Note. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 24(2), p. 109.

A. Thomas and Bendixen (2000) further categorized management philosophies into six approaches: rational management, entrepreneurial management, clan management, market oriented management, educated versus experienced management, holistic management and grey management (Figure 1).



Figure 1. Hierarchy of management cultures. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 24(2), p. 113.

The management philosophies under study have been analyzed from other perspectives with various conceptualizations and motivations. Handy (1991) used four Greek management gods as the basis of management philosophy: (a) Zeus, characterized by a club culture an entrepreneurial organization, a patriarchal role for management, and functional role for staff; (b) Apollo, characterized by a role culture, hierarchical organization, and a defined role for staff

with management establishing order and rules; (c) Athena, characterized by a task culture, a problem-solving organization, a strategic role for management, and an expert role for staff; and (d) Dionysus, characterized by an existential culture, a professional culture, a coordination and housekeeping role for management, and a skilled role for staff.

Bendixen and Burger (1998) categorized the management attributes of the “four worlds” to describe how various scholars have typified management approaches over the years. The categorization is cited herein as a demonstration of scholarly interest in management philosophy over the years and a foundation of the current philosophies that were tested in this study.

Trompenaars (1993) developed a cultural management philosophy in which organizational culture is dependent on two variables: (a) equality versus hierarchy, and (b) orientation to the person versus orientation to the task. These resulted in four typologies:

1. The Guided Missile: Employee relations are task specific, employees are treated as specialists or experts, and project groups have status. The countries engaged in the guided missile type of organization culture include the United States, the United Kingdom, and Canada.

2. The Eiffel Tower: In this organizational culture employee relations are role specific and mechanistic, employees are treated as human resources, and superior roles have status. Examples of such organizational culture are found in Germany and Holland.

3. The Family: In this organizational culture employee relations are diffuse, employees are treated as family, and parent figures are powerful. This organizational culture is prevalent in Japan, Spain, France, and India.

4. The Incubator: In this organizational culture employee relations are diffuse and spontaneous, employees are treated as co-creators, and individuals achieve status. This culture is found primarily in Sweden.

Trompenaars (1993) noted, “If something works in one culture, there is little chance that it will work in another” (p. 1). It is instructive to note that, in all of Trompenaars’s classifications, there is no organizational type that fits the African setting.

Naturally, different management philosophies have evolved over time to enable actual operational management of these various organizational types. For example, A. Thomas and Bendixen (2000) posited management attributes shown in Table 2. These management philosophies would ideally apply to different organization types. This research was designed to determine whether a manager’s ethnic identity influences his or her management approach.

Table 2

Key Attributes of Management Philosophies

Management philosophy	Key attributes
Rational management	Management actions based on analysis, rational reasoning, deduction and intellectual planning
Entrepreneurial management	Management actions based on pioneering risk and vision
Clan management	Management actions based on internal networks, relationships and status
Market-oriented management	Management actions based on concern for external competitiveness and internal welfare of the organization
Educated vs. experienced management	Management actions based on education rather than experience

Note. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 24(2), p. 110.

Conceptual Framework

From the literature reviewed above and the hypotheses that were developed, the researcher conceptualized the framework of the study as illustrated below. Figure 2 illustrates the hypothesized relationships among a manager's ethnicity, cultural values, and management philosophy. The figure shows a very general framework, similar to that proposed by Thomas and Bendixen (2000) but with an emphasis on indigenous ethnic groups in Kenya rather than on national origin in South Africa. Figure 3 represents a more detailed view of the conceptual framework and demonstrates the extension from Thomas and Bendixen by illustrating a detailed framework by which different ethnicities influence specific cultural dimensions. The following sections provide detail regarding the theories behind each of the hypotheses and propositions.

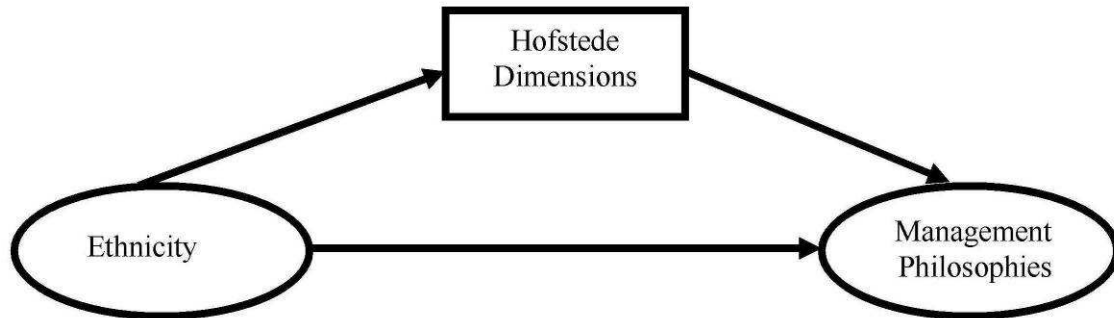


Figure 2. Linkages among the variables.

Hypotheses

In general, it was hypothesized that there would be significant differences between the management values held by managers from different ethnic groups and that the managers whose ethnic groups were individualistic would have values that were different from those in from collectivist and medium individualistic ethnic groups. The test of the hypotheses were expected

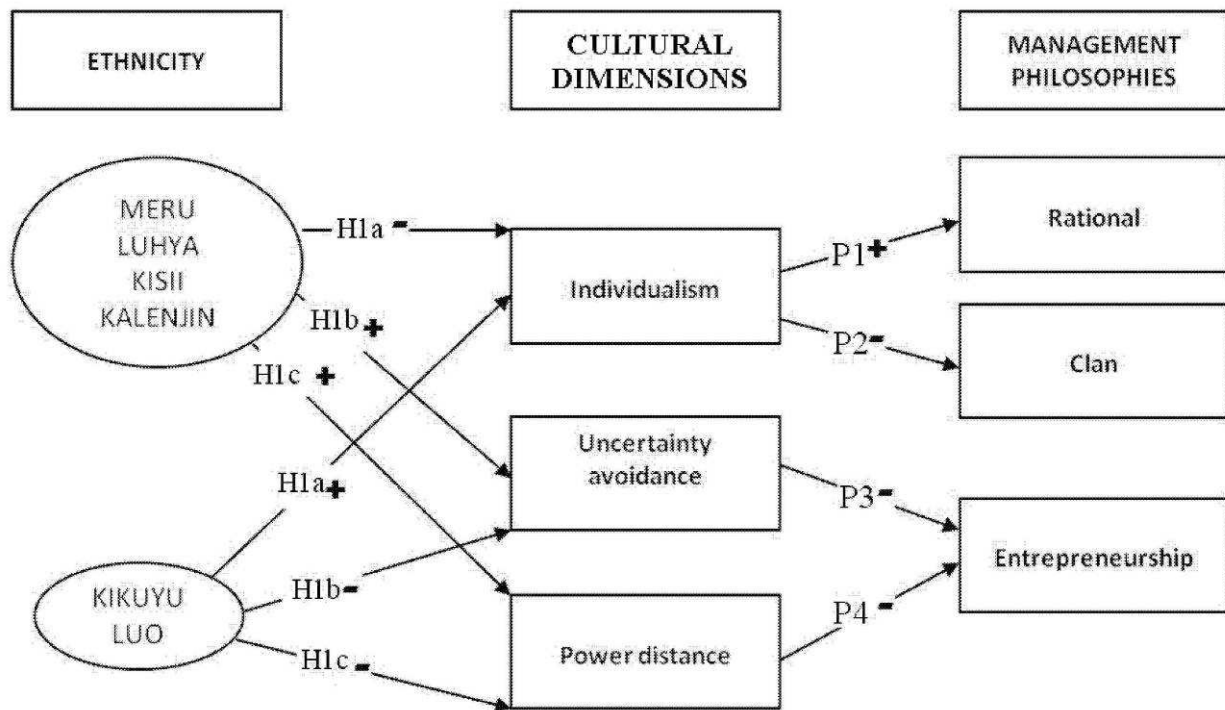


Figure 3. Relationships of hypotheses and propositions.

to indicate whether ethnic culture influences the way in which management culture develops. The researcher posited how the outcomes of the hypothesis tests on cultural dimensions were expected to influence the choice of management philosophy adopted by individual managers.

A. Thomas and Bendixen (2000) noted that people often draw on their cultural backgrounds when making decisions. Based on Hofstede's (1980) contention that group differences could be measured through cultural dimensions and Bendixen and Burger's (1998) demonstration that both ethnic and cultural differences could be measured through research, this researcher wished to test the hypotheses presented below with selected ethnic groups in Kenya.

Thus, for instance, Proposition P1 was that, without appeal for the consensus common in collectivist cultures, the manager from a highly individualistic ethnic group would strive to be

more rational and would thus be influenced by fact when making management decisions. The opinions presented by Kenyatta (1965) led to expectation of a highly placed sense of self in the management responsibilities by members of the Kikuyu ethnic group. Therefore, success or failure would be closely tied to individual expectations and not communal or collective sentiment. Kenyatta also indicated that, as with farming, the sense of self entitlement and drive through hard work have been the building blocks of Kikuyu society for a long time. Early access to education, agricultural history, close proximity to the capital city, and the influences of urbanization and capitalism were expected to be reflected in high individualism scores for members of the Kikuyu ethnic group (Kenyatta, 1965).

The acephalous nature of Luo society, their high levels of academic success, and their belief in fate affected their capacity of pulling together and resulted in a significant incidence of individualism among group members (Ogot, 1963). Ogot noted that the Luo believed in fate; therefore, one's fortune was considered to result from fate more than from one's individual choices and actions. This meant that those who succeeded were envied while those who did not succeed often considered their misfortune to be based on malice and witchcraft. This belief in fate was interpreted by the researcher as the basis for low uncertainty avoidance scores, since one was predestined for a certain outcome.

Dietler and Herbich (1993) noted that one's entry into the world was marked through one's name; for instance, naming was based on whether one was born in the morning or evening. This differed from many other communities, where names were based on kin and thus fostered a sense of collective belonging to the community. In addition, the fact that Luo time is marked more by disasters, especially famines, acts as a pointer to the importance of fate among members of this ethnic group. Although this was not unique, when compared with other ethnic groups that

had distinct group rites of passage marking the calendar, this group's members were unique with regard to experiencing a more solitary journey through life (Dietler & Herbich, 1993). These beliefs and practices were expected by the researcher to culminate in an ethnic group that would have higher individualism scores or lower collectivist scores.

Aharonovitz and Nyaga (2010) reported that, among Kenyan ethnic groups, the Kikuyu had the lowest infant mortality rates, the highest education levels, the highest share of small family size, and the highest levels of formal employment, as well as modern housing. To this researcher, these indicators were considered to be a manifestation of a society that was at the forefront of dropping their traditional way of life and adopting modern or Western lifestyles. Furthermore, they were reported to be the lowest in communal responsibility, which was expected to reflect higher levels of individualism. This led to development of Hypothesis H1a.

H1a: Kikuyu and Luo ethnic groups will be higher in individualism than other ethnic groups.

Scholars have documented that members of the Kikuyu ethnic group on average tend to be more entrepreneurial than members of other Kenyan ethnicities (Havnevik et al., 2003; T. Jackson, Ameashi, & Yavuz, 2008). From those researchers' perspective, the Kikuyu community was one of the most widely dispersed ethnic groups both in Kenya and beyond. This was in no small way due to their detachment from the community in pursuit of individual goals and accomplishments. Therefore, the Kikuyu ethnic group members were expected to be low in uncertainty avoidance, reflected in their propensity for entrepreneurship and migration in search of economic and other opportunities. Entrepreneurship involves risk taking, travel to hitherto unknown areas, and even formation of partnerships and alliances with new people, as well as experimentation with new products and business.

Aharonovitz and Nyaga (2010) indicated that members of the Kikuyu community demonstrated the highest levels of risk taking in their study of seven Kenyan tribes. They indicated that not only did the Kikuyu have the highest scores in risk taking but had the lowest scores in hard work, trust, responsibility to group members, and law obedience. The researcher therefore expected that this community would have low scores in uncertainty avoidance, leading to Hypothesis H1b. Although these two groups were expected to have low uncertainty avoidance scores, the reasons for this outcome are different.

H1b: Kikuyu and Luo ethnic groups will be lower in uncertainty avoidance than other ethnic groups.

H1c is based on the fact that scholars such as Dietler and Herbich (1993), Nyambedha (2004), and Tamarkin (1973) reported a lack of collectivism among members of the Luo community. In the absence of collectivism, power distance would not provide any utilitarian value. Ogot (1963) described the Luo community as egalitarian and fatalistic; therefore, the researcher expected the members of this ethnic group to have low PDI scores. This view was supported by Dietler and Herbich (1993), who wrote that the Luo had an acephalous political structure, where traditionally there was even an absence of a priestly class. They noted there was nevertheless respect for seniority, although they noted that this respect was more of a sequential temporal concept that was transformed into a social relationship. This respect, in the researchers' view, could not compare with the deferment to authority that emerged in the communities that had structured political organization and defined roles.

The Kikuyu, as documented above, were shown to have low levels of hard work, trust, responsibility to group members, and law obedience (Aharonovitz & Nyaga, 2010). All of these markers indicated a group that would have little deference to power structures on the whole.

Aharonovitz and Nyaga (2010) reported that the Kikuyu were low in law obedience, followed by the Luo, in their study of seven ethnic groups. These findings could be attributed to the lack of deference to established power structures, which would result in low scores for power distance. This information led to development of Hypothesis H1c.

H1c: Kikuyu and Luo ethnic groups will be lower in power distance than other ethnic groups.

Propositions

While the hypotheses presented in the previous section are unique to this study, the model also takes inspiration from A. Thomas and Bendixen (2000), who first explored the relationship between cultural values and management philosophies. In the current model, the term *hypotheses* is used for relationships unique to this study and the term *propositions* refers to relationships originally tested by A. Thomas and Bendixen.

A. Thomas and Bendixen (2000) concluded that rational management was based on analyses, rational reasoning, deduction, and intellectual planning. At the same time, scholars such as Bendixen and Burger (1998) and Hermans, Kempen, and van Loon (1992) noted that individualism and rationalism were closely related and formed a dominant conception of self in Western thought. This researcher therefore predicted that managers from groups with higher levels of individualism would tend to be more rational in their management.

As noted above, this researcher expected the rational approach to find favor with individualistic ethnic groups. This proposition had its grounding in several considerations, especially when contrasted with collectivist groups. For instance, it was expected that individualistic ethnic systems would be more inclined toward rational bureaucratic management

models based on substantive rationality (Rothschild-Witt, 1979). This thinking led to development of Proposition P1.

P1: Managers from ethnic groups high in individualism are more likely to adopt rational management approaches.

Where management was influenced by a medium or high collectivist culture, the manager was expected to lean toward adoption of a clan approach. Since Meru, Kalenjin, Kisii, and Luhya ethnic groups were high or medium collectivist groups, the researcher predicted that they would tend toward adoption of a clan management philosophy as described by Bendixen and Burger (1998). This was based on the idea that they not only relied on kinship ties to get work but often worked in organizations populated by their kinsmen (Hanappi-Egger & Ukur, 2011). A. Thomas and Bendixen (2000) described clan management as management actions based on internal networks, relationships, and status. This researcher expected individuals from high collectivist cultures to focus on relationships when recruiting and the internal organization to mimic the manager's own networks. Therefore, a clan management approach would be the most logical to expect from these ethnic groups. This thinking led to development of Proposition P2.

P2: Managers from the medium and high collectivist ethnic groups will be more likely to have a clan approach to management.

A. Thomas and Bendixen (2000) described entrepreneurial management as management actions based on pioneering risk and vision. Other scholars, such as Henderson and Robertson (1999) and Sebor and Theerapatvong (2010), associated entrepreneurial behavior with risk. The entrepreneur, by definition, demonstrates behaviors that include creative thinking, social and economic organization, and acceptance of risk and failure (Hisrich, 1990). Hofstede (1980) described uncertainty avoidance as the extent to which members of an organization strive to

avoid uncertainty by relying on established norms, rituals, and bureaucratic processes. Therefore, it was expected that when an ethnic group is low on uncertainty avoidance, the members will tend to be more creative and thus free to experiment, even if their experimentation ends in failure. This thinking led to development of Proposition P3.

P3: Managers from medium and high uncertainty avoidance ethnic groups will have a more entrepreneurial approach to management.

Hofstede (1980) defined *power distance* as the degree to which people in an organization expected and accepted that power should be stratified and concentrated at higher levels of the organization. The researcher was of the opinion that, for an entrepreneur, power stratification was not a primary concern; rather, the main concern was how resources were organized. To this end, it was expected in the present study that the entrepreneur would be likely to disregard power structures in attempts to apply creativity and create a new economic and social arrangement of resources (Sebora & Theerapatvong, 2010). This thinking led to development of Proposition P4.

P4: Managers from low power distance ethnic groups will have a more entrepreneurial approach to management.

CHAPTER III

METHODOLOGY

This chapter describes the methodology used to address the research questions and test the hypotheses listed in Chapter II. The research methodology contains the research design, population and sample, content analysis of the cultural dimensions and management philosophies, instrumentation, and data analysis procedures.

Methodology

Sampling and Sample Size

Despite the various facets involved in this study on diversity, it has been agreed that there are various commonalities regarding how this type of research should be carried out, since the issues under investigation were universal in nature (Kamenou, 2007). Based on the literature review, the researcher tested the hypotheses in six of the more than 40 ethnic groups in Kenya. The choice of these groups was based on the usefulness of the literature describing cultural profiles for these groups. These communities had pockets of advanced development in their hinterland that made it possible for the researcher to gather data from business groups operating there that were primarily staffed with members of the targeted ethnic groups in several towns and major cities across the country. The basis for this choice was premised on the predominant ethnic group in the selected area: an urban area with formal employment that provided a natural segmentation appropriate to the study design. Table 3 describes the sample.

Table 3

Study Sample Area

City/town	Main group	Questionnaires	City/town	Dominant group	Questionnaires
Nyeri	Kikuyu	150	Kisii	Kisii	100
Meru	Meru	100	Kisumu	Luo	100
Kakamega	Luhya	100	Eldoret	Kalenjin	100

The population for this study was managers in Kenya from the Kikuyu, Meru, Luhya, Kisii, Luo, and Kalenjin ethnic groups. The sample was selected from several various sectors of the economy, including retail, hospitality, and motor vehicle parts, in the major towns and cities across the country. Supermarkets in Kenya have exhibited tremendous growth, from 5 operators in 1995 to more than 400 in 2003 (Weatherspoon & Reardon, 2003). The researcher spoke to two of the major operators: Nakumatt, with more than 30 stores, and Tusksys, with more than 18 stores. Both agreed to facilitate the study in the selected areas. The researcher also sought the assistance of the Kenya National Chamber of Industry in identifying other organizations to include in the study. Snowball sampling increased the number of organizations whose managers participated in the study beyond the initially targeted scope and organizations.

Dimensions of the Culture Research Instruments

A self-completion questionnaire was used to gather data from participants. The questions were selected from (a) the Singelis (1994) study SINDCOL instrument; (b) the Ang, Van Dyne, and Begley (2003) instrument; (c) the Vitell, Paolillo, and Thomas (2003) instrument; and (d) the Bendixen and Burger (1998) questionnaire. The SINDCOL instrument is shown in Table 4.

Table 4

Singelis SINDCOL Instrument

Section	Item
Demographics	Surname, other names, Gender, Age Occupation, Organization, Date of birth, Level of education County, Ethnicity
Individualism (IND)	1 I enjoy being unique and different from others in many respects. 2 Speaking up in a meeting is not a problem for me. 3 I prefer to be direct and forthright when dealing with people I have just met. 4 I am comfortable with being singled out for praise or rewards. 5 My personal identity, independent of others, is very important to me. 6 I act the same way no matter who I am with. 7 Having a lively imagination is important to me. 8 I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am. 9 I am the same person at home that I am at work. 10 I value being in good health above everything. 11 I would rather say No directly than risk being misunderstood. 12 Being able to take care of myself is a primary concern for me.
Collectivism (COL)	1 It is important to me to respect decisions made by the group. 2 I will sacrifice my self-interest for the benefit of the group I am in. 3 I have respect for the authority figures with whom I interact. 4 I will stay in a group if it needs me, even when I am not happy with the group. 5 Even when I strongly disagree with group members, I avoid an argument. 6 I should take into consideration my parent's advice, when making education/career plans. 7 It is important for me to maintain harmony within my group. 8 I often have the feeling that my relationships with others are more important than my own accomplishments. 9 My happiness depends on the happiness of those around me. 10 I respect people who are modest about themselves. 11 If my brother or sister fails, I feel responsible. 12 I would offer my seat in a bus to my boss.

Note. Instructions to respondent “Enter numbers from 0 to 10; 0 = no trace, 5 = quite a bit, 10 = the maximum possible.

The decision to use the Singelis (1994) study SINDCOL instrument was based on several factors. First, the instrument is easy to understand and thus requires minimal interruption for managers who may not have time to go through a longer, more detailed questionnaire. Second, although the instrument seems to have been designed for school students and not for managers, it was the opinion of this researcher that the instrument provided tangible real-life scenarios with which managers deal and therefore was a useful testing scale applicable in this study. Because many of the communities look similar to an outsider, Triandis and Singelis (1994) brought up important questions, such as how one relates to other groups, overall level of education, size of community of origin, influence of parents and grandparents, and so forth. The questionnaire resonated with the study's guiding principles and assumptions and was thus a logical guide in developing the hypotheses.

The Ang et al. (2003) instrument (Table 5) was used to measure uncertainty avoidance. The decision was guided by the fact that the instrument was brief, precise, and easy to understand. The instrument has two parts but the transition is seamless. The instrument was selected due to the reported high Cronbach's alpha scores (.77), indicating that the items in the instrument are interrelated with an acceptable measurement error.

The Vitell et al. (2003) instrument (Table 6) was used to measure power distance. The instrument is brief, precise, and easy to understand. It measures power distance on a 7-point scale (1 = *strongly disagree* to 7 = *strongly agree*).

Management Culture and Effectiveness

This study utilized the measurement instruments developed by Bendixen and Burger (1998; Tables 7 through 11) to capture the management philosophy embraced by the respondent managers. The questionnaire was adapted from the survey instruments described above that were

Table 5

Instrument Used to Measure Uncertainty Avoidance

Number	Item
1	I prefer work that has detailed standard operating procedures spelled out.
2	It is better to have job requirements and instructions spelled out in detail so that employees always know what they are expected to do.
3	I prefer work that is highly structured.
4	I prefer to work for supervisors who expect employees to closely follow instructions and procedures.
5	Rules and regulations are important because they inform employees what the organization expects of them.

Note. From “The Employment Relationships of Foreign Workers Versus Local Employees: A Field Study of Organizational Justice, Job Satisfaction, Performance, and OCB,” by S. Ang, L. Van Dyne, & T. M. Begley, 2003, *Journal of Organizational Behavior*, 24, 561-583.

Table 6

Instrument Used to Measure Power Distance

Number	Item
1	My superiors should make most decisions without consulting me.
2	I always conform to my superior’s wishes.
3	I believe that those superiors who ask opinions too often of subordinates are weak or incompetent.
4	I tend to avoid any potential arguments with my superior.
5	I am always afraid to disagree with my superior.

Note. From “The Perceived Role of Ethics and Social Responsibility: A Study of Marketing Professionals,” by S. J. Vitell, J. G. Paolillo, & J. L. Thomas, 2003, *Business Ethics Quarterly*, 13(1), 63-86.

Table 7

Bendixen and Burger Instrument for Rational Management Philosophy

Number	Item
2	I make business decisions based on intellectual reasoning and rational planning.
7	I have the ability to organize teamwork.
19	I consider the broader effects and implications that my decisions will have on the organization.
26	I have a sound analytical ability and I am able to analyze situations thoroughly.
27	I take past decisions and events into account when making decisions.
28	I am a manager who makes realistic, practical decisions.
30	A good manager bases decisions on reason and deduction.

Note. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 42(2), 107-114.

Table 8

Bendixen and Burger Instrument for Entrepreneurial Management Philosophy

Number	Item
5	I am an entrepreneur, following market opportunities by instinct.
8	I treat the staff like family.
29	I am a pioneer who follows new decisions even if they are risky.
32	I am successful because I have dreams and visions.

Note. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 42(2), 107-114.

Table 9

Bendixen and Burger Instrument for Clan Management Philosophy

Number	Item
1	I learned my skills more from experience than from formal education.
20	Effective managers have built up a network of relationships within the organization.
23	Managers should be promoted through the ranks.
24	Person-to-person relationships are important in doing business.
39	Top management has the final say in an organization.

Note. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 42(2), 107-114.

Table 10

Bendixen and Burger Instrument for Market-Oriented Management Philosophy

Number	Item
4	I devote time and effort to helping staff achieve their full potential.
9	It is important to gain experience of markets and effectively compete with other organizations.
10	I am successful because of the management structure I have put in place.
11	I have working relationships with suppliers and customers.
12	My staff are loyal to the other members of my organization.
13	My success is built on a competitive spirit.
16	Managerial decisions should be made through agreement by all affected parties.
34	Managerial positions should strictly be based on merit.
35	A good manager should consider colleagues during the decision-making process.

Note. From “Cross-Cultural Management Philosophies,” by M. Bendixen & B. Burger, 1998, *Journal of Business Research*, 42(2), 107-114.

Table 11

Statements Used From the Bendixen and Burger Questionnaire

Number	Item
1	My manager learned his/her skills more from experience than from formal education.
2	My manager makes business decisions based on intellectual reasoning and rational planning.
4	My manager devotes time and effort to helping staff achieve their full potential.
5	My manager is an entrepreneur, following market opportunities by instinct.
7	My manager has the ability to organize teamwork.
8	My manager treats the staff as his/her family.
9	My organization gains experience of markets and grows by effectively competing with other organizations.
10	My organization is successful because of its management structure.
11	My organization has working relationships with suppliers and customers.
12	My manager and fellow staff are loyal to the members of my organization.
13	My organization's success is built on a competitive spirit.
16	In my organization, managerial decisions are made through agreement by all affected parties.
19	My manager considers the broader effects and implications his/her decisions will have on the organization.
20	In my organization, effective managers are those that have built up a network of relationships within the organization.
23	In my organization, it is common for managers to be promoted through the ranks.
24	In my organization, person-to-person relationships are important in doing business.
26	My manager has a sound analytical ability and is able to analyze situations thoroughly.
27	My manager takes past decisions and events into account when making decisions.
28	My manager makes realistic, practical decisions.

Table 11 (*continued*)

Number	Item
29	My manager is a pioneer and follows new decisions even if they are risky
30	In my organization, good managerial decisions are based on reason and deduction.
32	My manager is successful because (s)he has dreams and visions.
34	In my organization, people are selected for managerial positions on merit.
35	In my organization, good managers consider their colleagues in the decision-making process.
39	Top management has the final say in my organization.

used to test cultural dimensions in previous studies. The questionnaire was divided into three parts. In the first part, a 5-point Likert-type scale was used by respondents to indicate the level to which they either agreed or disagreed with 40 statements representing the four worlds of business. The Western world, represented by capitalist nations of Europe and North America, was characterized by empiricism, where knowledge was acquired through experience and factual observation. The Eastern world, represented by Japan, Singapore, and South Korea, was characterized by idealism, where the mind and spirit worked together to achieve the highest level of perfection possible. The Northern world was characterized by rationalism, where planning was important and supplanted the free-market economy. The Southern world was characterized by humanism and the communal spirit. The third part requested the respondent's demographic information. The questionnaire was piloted among 30 Kenyan managers from various ethnic groups and education levels in order to clarify instructions and correct ambiguous or irrelevant statements.

The questions from the Bendixen and Burger (1998) study on management implications of ethnicity in South Africa were used because that study also was designed to test the implications of ethnicity on management. South Africans consider their country to be a rainbow nation (Habib, 1997). Therefore, just like Kenya, ethnicity has a central place in the country. Another reason for selecting this instrument was that the Cronbach's alpha coefficients for the instrument was within the acceptable norm (.7). The researchers noted that the instrument had face validity and internal reliability. Principal component factor analysis and k-means cluster analysis extracted the dimensions of management philosophies and prevailing management cultures.

Open-Ended Questions

The following open-ended questions were posed to delve into the managers' approaches to handling multicultural issues.

1. How do you go about hiring new employees?
2. Does your company have employees from different ethnic groups?
3. If yes, how many ethnic groups on average?
4. If yes, what are your goals as a manager/supervisor of a multi-ethnic group?
5. Have you undergone specific training on how to handle ethnicity or multiculturalism?
6. Do you actively strive to learn about ethnic cultures different from yours? If yes, how?
7. Between a team with different ethnic group members and one without, which is better at problem solving? Explain briefly.
8. Have you experienced a case/s of conflict between employees primarily based on cultural differences? Briefly explain how you handle/d it.
9. What are the main reasons for these conflicts?

10. In your view is multi-ethnicity or multiculturalism a liability in your organization?

Kindly explain your answer.

Data Analysis

The collected data were cleaned, coded, and posted into the Statistical Package for Social Science data analysis software by the researcher. This made it possible for the researcher to analyze the data and present it in the form of graphs and tables. The researcher conducted factor analysis, analysis of variance, comparisons, and data clustering. The overall objective of analysis was to use these statistical techniques to establish whether the data supported the hypotheses. The analyzed data were also interpreted by the researcher to form conclusions with regard to whether the findings validated the hypotheses and general objectives of the study.

The researcher used correspondence analysis to rescale the responses from the ordinal level to the interval level. The data were then subjected to principal components factor analysis and k-means cluster analysis to extract the dimensions of management philosophy and prevailing management cultures, respectively (Bendixen & Burger, 1998). The researcher used correlation analysis to identify relationships between management philosophy and organizational effectiveness.

The analysis of open-end question responses resulted in emergent themes coded and subjected to further analysis, including frequency analysis and cross-tabulation. The researcher also used the WarpPls software to perform structural equation modeling (SEM). SEM is useful in representing causal models but, on its own, cannot demonstrate causality. It is used in establishing measurement errors, treating missing data, mediation models, and group differences. SEM was developed from regression path analysis (Wright, 1921) and confirmatory factor analysis (Jöreskog, 1969). The choice of SEM was based on the fact that regression is not very

well suited to describe causal sequences. Using a path model, the researcher fit chains of conditional relationships such as a mediation hypothesis. SEM enabled the researcher to calculate whether the estimated population covariance matrix fit the sample data and whether the fit was close or absolute.

A. Thomas and Bendixen (2000) categorized management philosophies into six approaches: rational management, entrepreneurial management, clan management, market-oriented management, educated versus experienced management, holistic management, and grey management. Given that there was a global trend toward market focus in most business organizations, it followed that businesses would continue to have a market orientation aspect. Although the model focused on three types (rational, clan, and entrepreneurial), the researcher also gathered data on market-oriented management because Kenya is the leading economic powerhouse in the region, with many businesses having expanded to neighboring countries. The outcomes were anticipated to point the way for future research. Thus, questions that tested these expectations were included in the questionnaire as an exploratory measure, although it was not part of the model. The questions from the Bendixen and Burger (1998) study on management implications of ethnicity in South Africa were chosen because the study was also designed to test the implications of ethnicity on management.

Chapter Summary

In this chapter the researcher described the sampling procedures, the instruments used in to gather data, and the justification for the study. The questionnaire used to collect data was presented. The data analysis process was also explained and justified.

CHAPTER IV

RESULTS

This chapter presents the results of the data analysis described in Chapter III. The chapter commences with an overview of the research design and methodology that was adopted in this study as described in Chapter III.

Restatement of the Purpose

The objective of this study was to investigate the degree to which ethnic differences play a role in determining the management philosophies of managers from different parts of the country. The purpose of the study was to determine whether there are discernible management approaches predicated on ethnicity and if one can refer to a distinct Kenyan culture.

Results of Initial Data Screening

Collected data, consisting of responses to the survey instrument, were keyed into a computer spreadsheet program, where it was cleaned and prepared for analysis. Cleaning involved removal of respondents who did not have authority over other employees and were thus not involved in hiring, supervision, evaluation, and other human resource functions. The result was that 709 surveys were found acceptable for analysis. The data were analyzed through various tests using the Statistical Package for Social Sciences, as well as the WarpPls package. Results are presented in the form of graphs and tables. The level of statistical significance applied throughout the analysis was .05. According to Engman (2013), this level indicates that

“there is a 5% chance of obtaining a result that falls within the rejection region, given that the null hypothesis is in fact true’ (p. 261).

Descriptive Statistics

In all, 1,148 people from the identified parts of the country responded to the survey. However, after cleaning the data and sorting to focus on the groups of interest, the final sample consisted of 709 response sets that were found suitable for final analysis. This number satisfied the projected requirement of a minimum of 650 response sets.

Men contributed 82% of the response sets, with only 18% from women (Figure 4). This is consistent with the general trends in Kenya, where women play a lesser role in society and fewer women are in key positions of leadership or management.

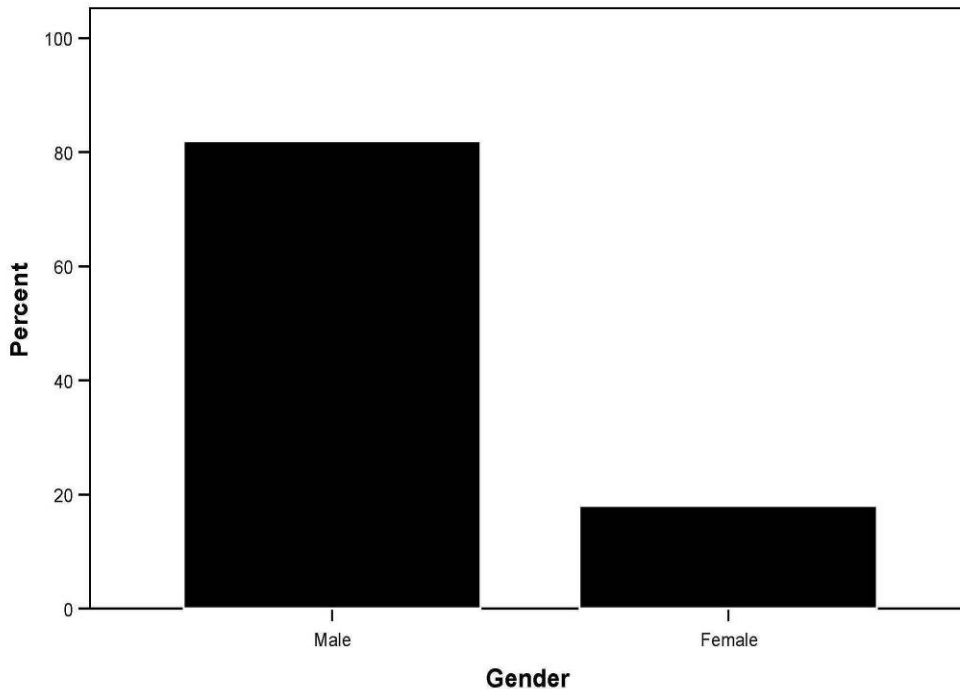


Figure 4. Gender distribution of the respondents.

Table 12 presents the distribution of occupations of respondents. The majority of the respondents were supervisors and people involved in client relations. Overall, the respondents had the ability to hire and dismiss other employees and recommend promotions.

Figure 5 reports the economic sectors of the respondents. Analysis showed that 34.8% of the respondents were from the retail sector, followed by manufacturing (19.6%), other sectors (18.5%), and motor vehicles (15.5%).

Figure 6 shows the distribution of ages of the respondents. The average age of the respondents was 30 years. This is in line with the national demographics, which reflect a young population in Kenya.

Figure 7 shows the distribution of respondents according to their education levels. These data reflect the levels of literacy and skills development in the country in the working population.

Figure 8 shows the distribution of the ethnic groups of respondents. The Kikuyu ethnic group was the most populous in the study, followed by the Luhya and the Luo.

As shown in Figure 9, most respondents had never left their home county and so left the response option blank. For purposes of analysis, missing values and values for those who had never been outside of their county for a significant period of time were combined. The average time that respondents had spent outside of their home counties was 5 years.

Figure 10 indicates that most respondents reported that they spoke English, Swahili, and their ethnic language. Most schools teach in Kiswahili and English, the official languages in Kenya. It is reasonable to conclude that at least 53% of the respondents learned their culture and ethnic language in an ethnic setting. This question was aimed at testing the extent of exposure to other ethnicities, since culture is transmitted through language. The researcher sought to learn how inter-ethnic integration could influence the outcome.

Table 12

Distribution of Occupations of the Respondents (N = 709)

Occupation	<i>f</i>	%
No response	129	18
Manager	59	8
Supervisor	84	12
Director	21	3
Managing Partner	32	5
Owner, business person	34	5
Customer/client relations	106	15
Clerk/officer	47	7
Student intern	2	0
Employee	60	8
Security head	40	6
Electrician	7	1
Driver	7	1
Banker	11	2
Marketing executive	28	4
Chef	4	1
Administrator	24	3
Advisor/consultant	5	1
Global representative	8	1
Information technician	1	0

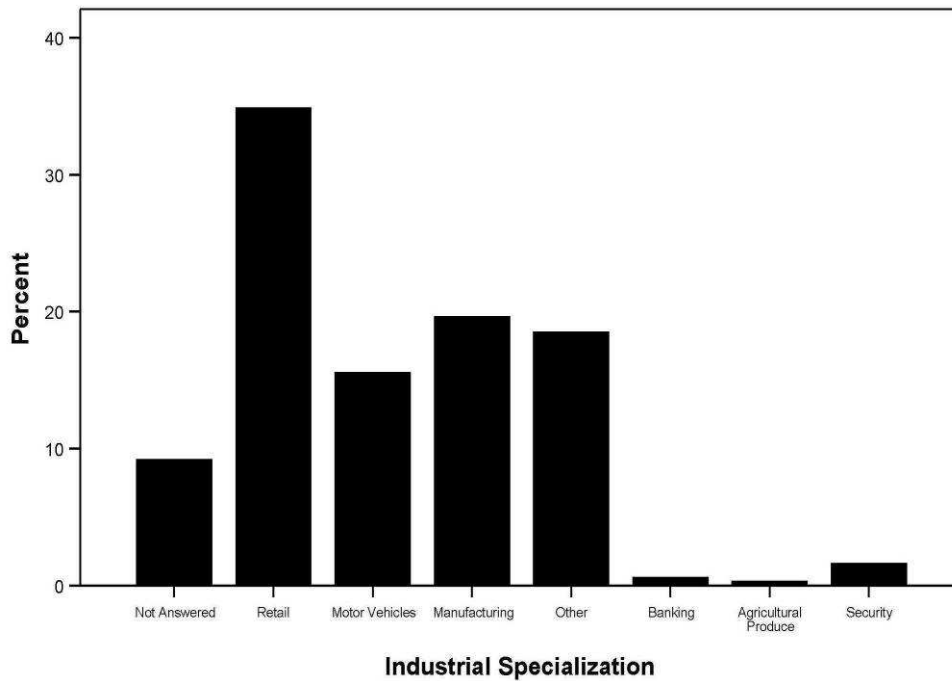


Figure 5. Industrial specializations of the respondents.

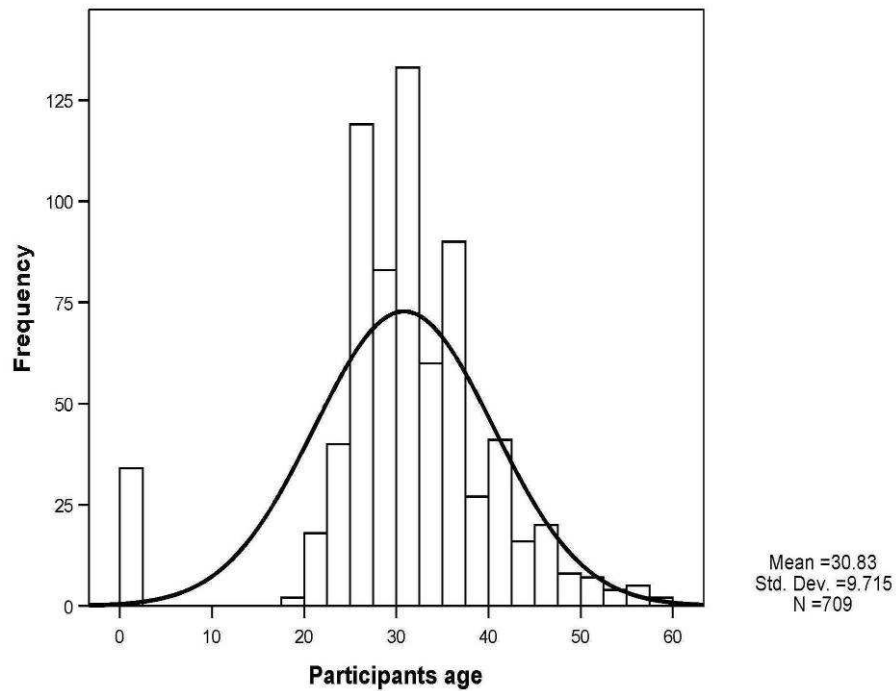


Figure 6. Age distribution of the respondents.

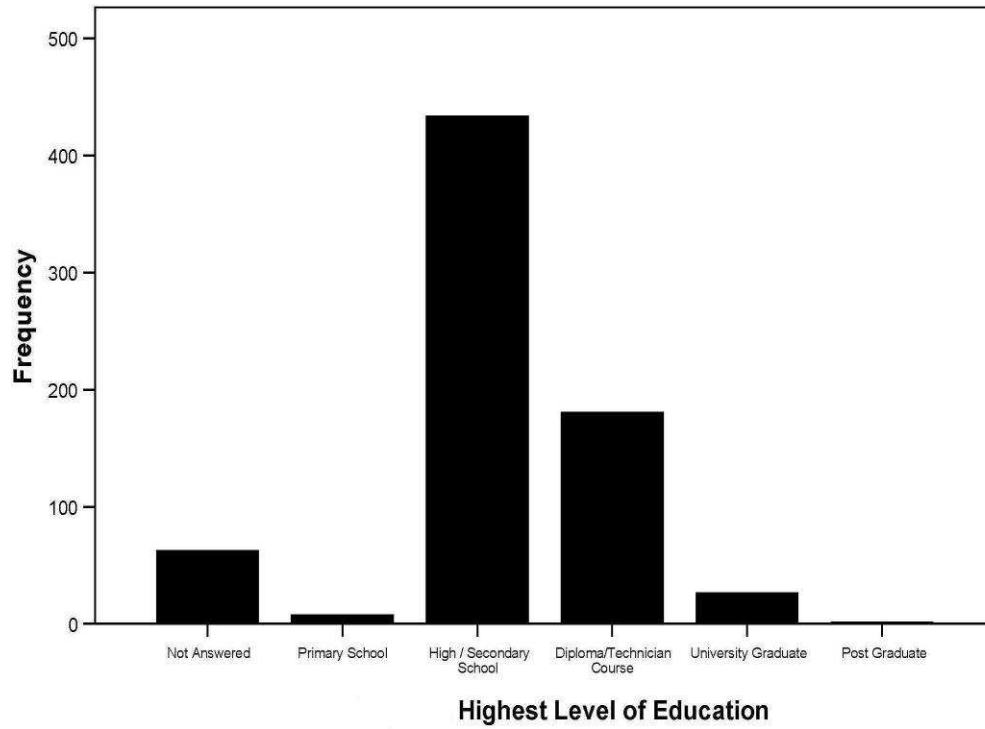


Figure 7. Respondents' highest levels of education.

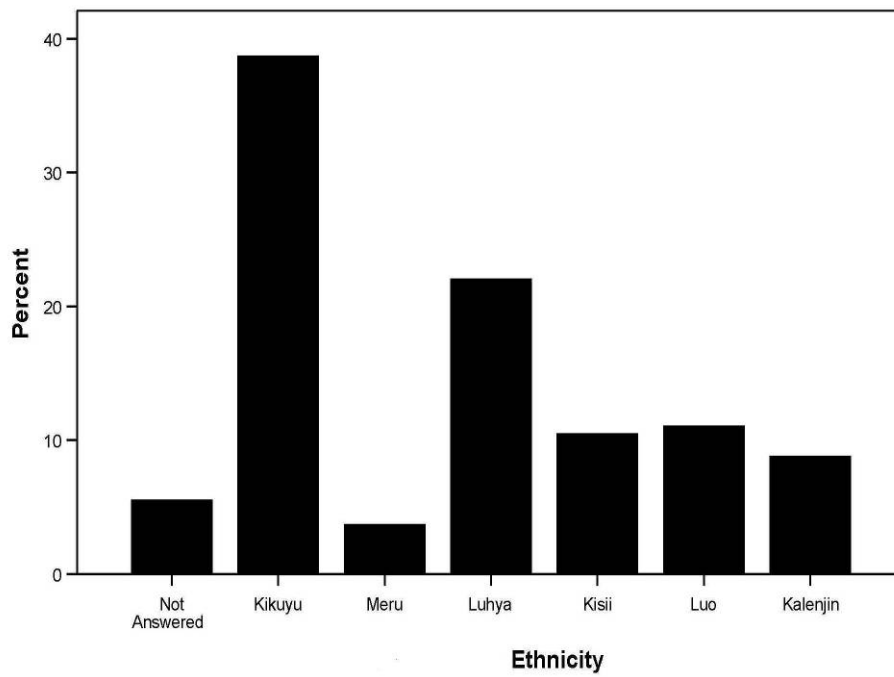


Figure 8. Ethnicities of the respondents.

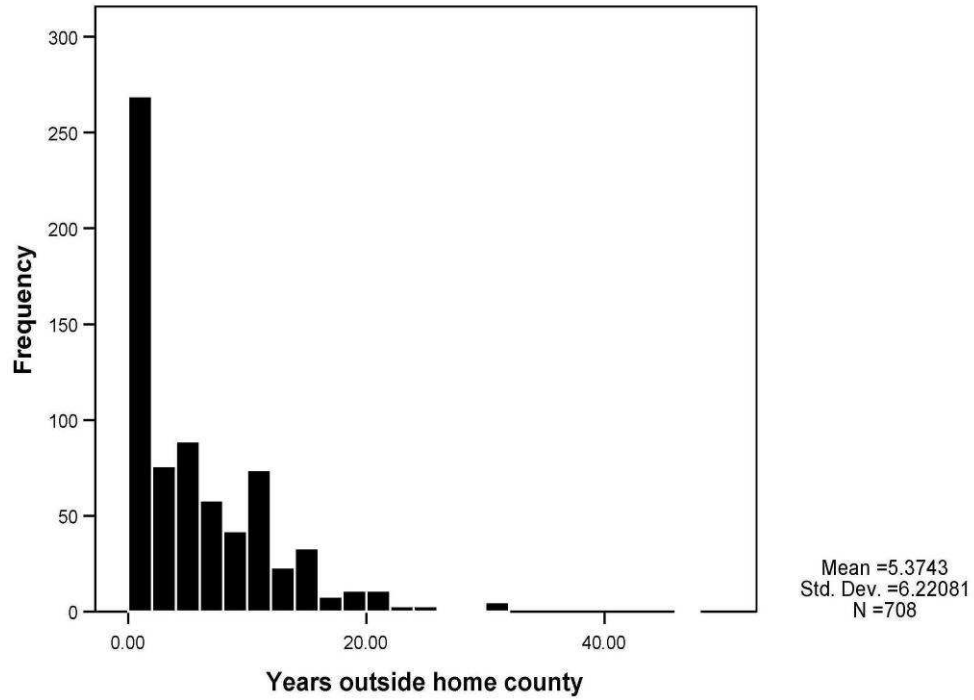


Figure 9. Distribution of respondents' years outside home county.

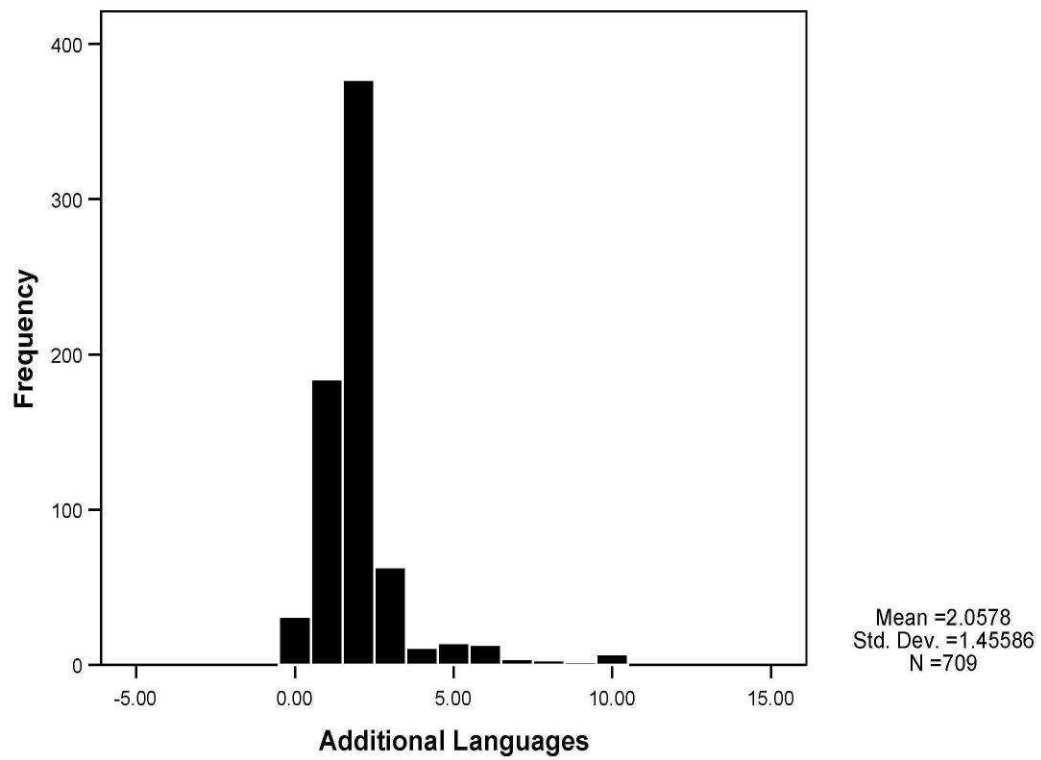


Figure 10. Additional languages spoken by the respondents.

Figure 11 shows that most of the respondents reported that their organizations included employees from more than one ethnic group (5% did not respond to the question). Most organizations in Kenya seem to have more than one ethnic group at work. Respondents indicated that their organizations employed an average of 13 ethnic groups.

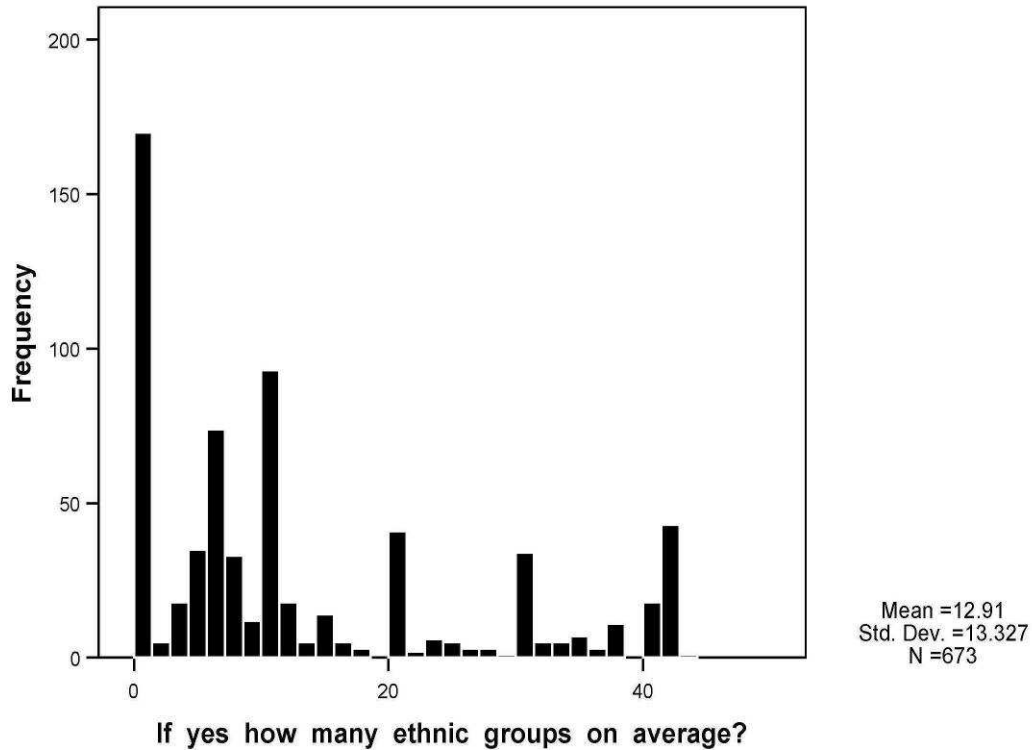


Figure 11. Number of ethnic groups working in respondents’ organizations.

Results of the Measurement Model

The conceptual framework was tested through WarpPls analysis software. Results are presented in this section. The validity and reliability of the measurements were determined before the main structural model and hypotheses were tested.

In checking discriminant validity in cross-loadings, each indicator loading should be greater than all of its cross-loadings (Chin, 1998; Götz, Liehr-Gobbers, & Krafft, 2010). Hair, Hult, Ringle, and Sarsedt (2013) noted that loadings in a group of indicators should be higher than .708. As shown in the table “Normalized Pattern Loadings and Cross-Loadings” (Appendix), all cross-loadings were above the .708 threshold; therefore, there was no need to eliminate any items from the analysis. All p values (except for two items in marketing orientation, which would round to $< .05$) were $< .05$, so all survey items had good convergent validity. Thus, it was concluded that the survey instrument was valid.

Cronbach’s alpha scores should be .7 or higher for an instrument to be considered reliable. As shown in Table 13, most of the dependent variables achieved this threshold, leading to the conclusion that items grouped together under specific categories were homogeneous and reflected the same underlying constructs (Cooper & Schindler, 2006). The only exception was in Power Distance, which achieved a score of .66. Although this is slightly lower than the .7 threshold, the researcher concluded that the difference was not sufficiently large to warrant dismissal of this variable from analysis. This conclusion is supported by the fact that the scales have been applied in numerous studies and have been found to be internally consistent. Consistency is important because, as noted by Bagozzi and Yi (2012), variables in theories are abstractions or ideas conceived conceptually without measurement error in mind.

In Table 13, average variance extracted was used to measure convergent and discriminant validity. Götz et al. (2009) recommended a value of at least .5; in the present study, the concepts met this threshold (except for Individualism at .23 and Power Distance at .42). This result indicates that the specified variable can be explained to the extent of the average variance

Table 13

Results of General Structural Equation Modeling (SEM) Analysis

Measure	Indiv	UnctAvo	PwrDist	RtnlMgt	EntMgt	ClanMgt
R^2	-	0.01	-	0.11	0.19	0.06
Adjusted R^2	(0.00)	0.00	(0.00)	0.11	0.19	0.06
Composite reliability	0.78	0.84	0.79	0.89	0.83	0.84
Cronbach's α	0.70	0.76	0.66	0.85	0.73	0.76
Avg Var Extrac	0.23	0.51	0.42	0.53	0.55	0.51
Full collinearity VIF	1.17	1.71	1.18	2.23	1.88	1.83
Q-Squared	0.00	0.01	0.00	0.11	0.19	0.06
Minimum	(5.17)	(5.42)	(3.53)	(4.59)	(3.78)	(4.34)
Maximum	2.06	1.14	2.66	1.22	1.36	1.13
Median	0.05	0.13	(0.01)	0.11	0.16	0.17
Mode	0.22	1.14	1.42	1.22	0.33	1.13
Skewness	(0.87)	(1.91)	(0.49)	(1.93)	(1.63)	(2.14)
Kurtosis	2.00	5.92	1.17	5.70	3.58	6.55
Unimodal-RS	Yes	Yes	Yes	Yes	Yes	Yes
Unimodal-KMV	Yes	Yes	Yes	Yes	Yes	Yes
Normal-JB	No	No	No	No	No	No
Normal-RJB	No	No	No	No	No	No

Note. Indiv = Individualism, UnctAvo = Uncertainty Avoidance, PwrDist = Power Distance, RtnlMgt = Rational Management Philosophy, EntMgt = Entrepreneurial Management Philosophy, ClanMgt = Clan Management Philosophy, Avg Var Extr = average variance extracted, RS = ##, KMV = ##, JB = ##, RJB = ##.

extracted. Thus, the variable Entrepreneurial Management explains 55% of the variance of its indicators on average but the variable Individualism accounts for only 23% of the variance of its indicators. It is reasonable to conclude that, with the exception of Individualism, the scales in this study were consistent with the values suggested by scholars such as Fornell and Larcker (1981).

In Table 14, highlighted items on the diagonal are the square roots of average variances extracted. The square root of the average variance should be higher than any of the correlations involving the latent variable (Fornell & Larcker, 1981). None of the variables loaded strongly on more than one latent variable. The instruments having passed the validity and reliability models, the next step was to test the structural model and the hypotheses.

Results of the Structural Model

In Figure 12 the path coefficients are indicated as “Beta coefficients.” The p values are provided below the beta coefficients. According to Kock (2015), the Beta coefficient is used to refer to path coefficients in partial least squares (PLS)-based SEM analyses. The R^2 coefficients are placed below each endogenous latent variable to reflect the percentage of the variance in the latent variable that is explained by the variable that is hypothesized to affect it. From Figure 12, it is evident that the ethnicity of a respondent did not account for scores in power distance. The negative relationship for scores in individualism and uncertainty avoidance was significant, indicating that the ethnic groups were collectivist and not overly concerned with future uncertainty. This difference in results between the Kikuyu and Luo ethnic groups compared to the Meru, Luhya, Kisii, and Kalenjin ethnic groups is a fundamental finding because it is contrary to the Hofstede study reports that reported homogeneity among citizens of countries, irrespective of their ethnic differences.

Table 14

Correlations Among Independent Variables With Square Roots of Average Variables Extracted

	KiukLuo	MeLKiKa	Indiv	UnctAvo	PwrDst	RtnlMgt	EntMgt	ClanMgt
KiukLuo	1							
MeLKiKa	-1	1						
Indiv	-0.016	0.016	0.481					
UnctAvo	-0.076	0.076	0.332	0.715				
PwrDst	-0.02	0.02	0.175	0.304	0.651			
RtnlMgt	-0.027	0.027	0.332	0.61	0.331	0.725		
EntMgt	-0.032	0.032	0.254	0.381	0.315	0.588	0.743	
ClanMgt	-0.061	0.061	0.249	0.445	0.304	0.565	0.609	0.716

Note. Square roots of average variances extracted (AVES) shown on diagonal. KiukLuo = Kikuyu and Luo ethnic groups, MeLKiKa = Meru, Luhya, Kisii, and Kalenjin ethnic groups, Indiv = Individualism, UnctAvo = Uncertainty Avoidance, PwrDst = Power Distance, RtnlMgt = Rational Management Philosophy, EntMgt = Entrepreneurial Management Philosophy, ClanMgt = Clan Management Philosophy.

However, scores in these three dimensions accounted for the choice or preference of management styles. For example, individualism accounted for 11% of the variation in choice of rational management but only 6% of the choice of clan management.

Because in this study collectivism was measured as well as individualism, an alternative model including collectivism was tested to determine whether there would be different results. Research Question 1 sought to establish whether a manager's ethnic background influences management approach. The results are shown in Figure 13. The proposition here is represented

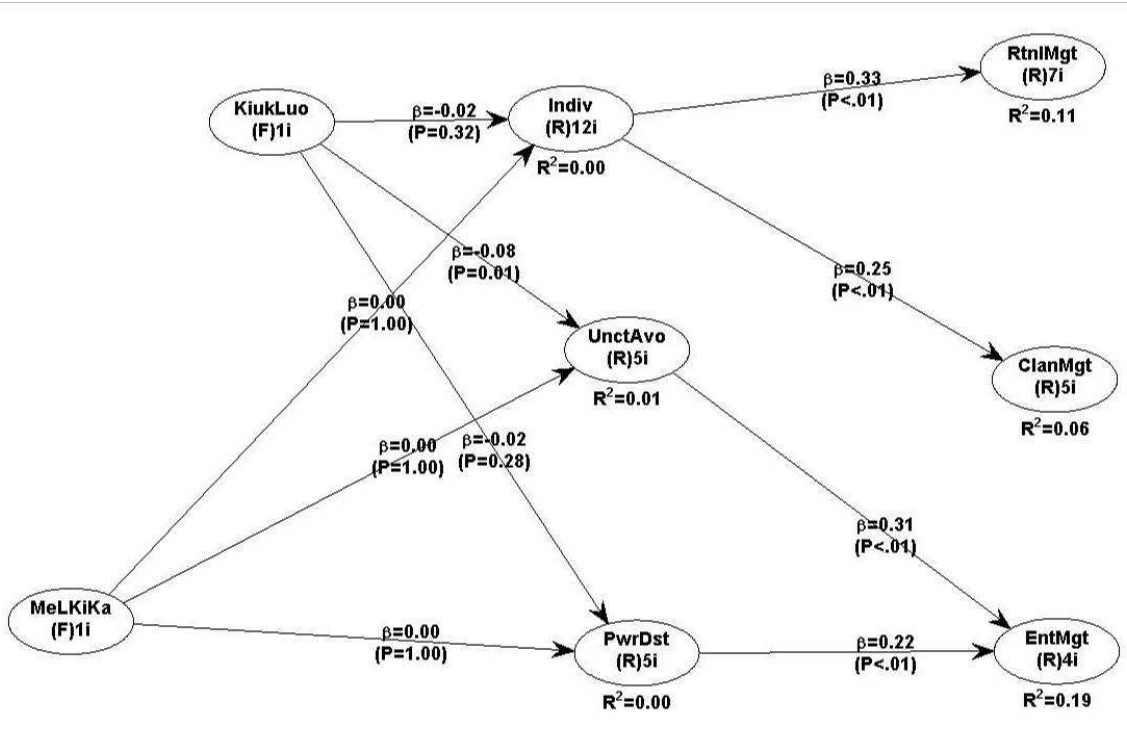


Figure 12. WarpPLs structural equation model.

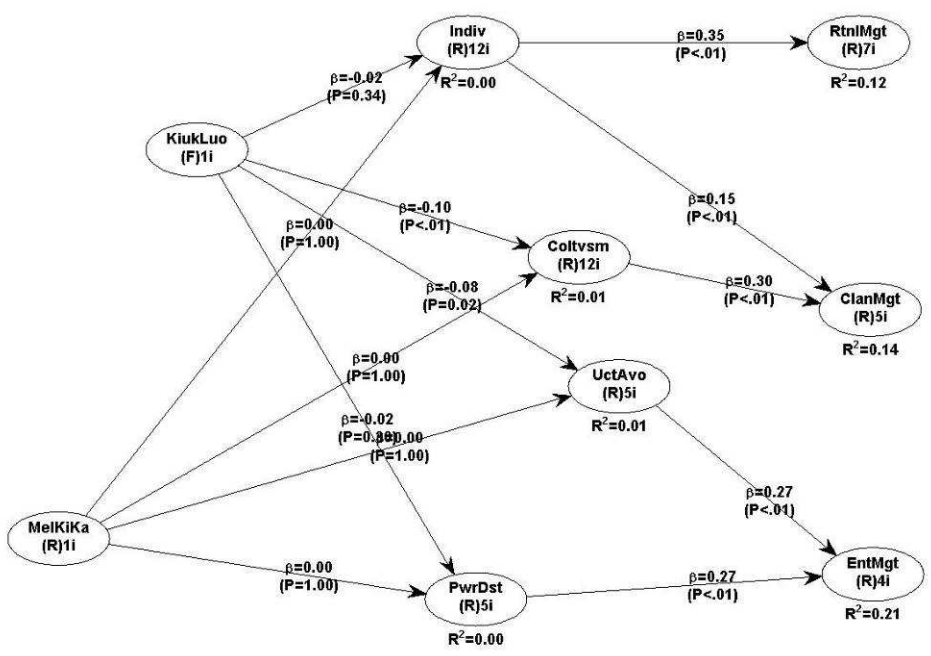


Figure 13. Model updated with collectivism.

by the path from $Coltvsm(R)12i$ to $ClanMgt(R)5i$. The figures indicate that, with a Beta value of .30, there is a significant likelihood that those who score highly in collectivism will prefer clan management, $p < .01$. The R^2 value is .14, indicating that 14% of the variance in responses to clan management can be explained by collectivism. The proposition that managers with medium and high collectivist scores will have a higher likelihood of preferring to adopt clan management was positively supported. The relationship between the two was significant and the variation in choice of clan management can be explained up to 14% by both individualism and collectivism. On the other hand, the path from $Indiv(R)12i$ clan management confirms that those who were high in individualism tended to be less inclined to adopt the clan management philosophy ($B = .15$).

Results of the Tests of Hypotheses and Propositions

H1a predicted that Kikuyu and Luo ethnic groups would be higher than other ethnic groups in individualism. The path coefficients, indicated as “Beta coefficients” in Figure 12, indicate that the Kikuyu and Luo (indicated in the path from $KiukLuo(F)1i$ to $Indiv(R)12i$) Beta value is $-.01$, $p = .42$, $R^2 = .00$. This indicates a slight negative relationship between the Kikuyu and Luo and the Hofstede scores for individualism. However, this relationship is not significant. the R^2 value indicates that the responses from these two ethnic groups did not in any way explain the variability in responses in relationship to individualism. Therefore, the null hypothesis was not supported.

Using WarpPLS analysis, the SEM did not indicate any discernible variation in individualism among ethnic groups. The Kikuyu Luo path to individualism shown Figure 12 indicates that the path from $(F)1i$ to $(R)12i$, $B = -.02$, reflects a negative effect between belonging to any of these ethnic groups and individualism. The p value of .34 indicates that the

relationship was not significant and the R^2 value of .00 indicates that individualism did not explain any variances in the responses according to ethnic group membership. The p value of $< .01$ in Figure 13 indicates that the relationship between belonging to these groups and collectivism was significant. The Beta values shown in Figures 12 and 13 confirm a negative relationship between belonging to any of these ethnic groups and individualism, as well as collectivism, but these relationships were not significant. This means that anti-collectivist sentiments were stronger than individualism sentiments. Therefore, although the model indicates that Kikuyu and Luo were strongly not collectivist, neither were they clearly individualistic. This is confounding; perhaps it is time to re-think the scale.

H1b predicted that Kikuyu and Luo ethnic groups would be lower than other ethnic groups in uncertainty avoidance. According to the SEM analysis, the path from KiukLuo(F)1i and UnctAvo(R)5i showed a Beta coefficient of $-.08$, indicating a significant negative relationship between Kikuyu and Luo ethnicity and uncertainty avoidance, $p = .01$. The R^2 value of .01 indicates that 1% of the variation between the scores on individualism among the Kikuyu and Luo can be explained by ethnicity. Therefore, there is a negative relationship in uncertainty avoidance between the Kikuyu and Luo. Although the data indicated that the Kikuyu were low in uncertainty avoidance, the Luo were comparatively high when compared to the other groups. Thus, the null hypothesis was not supported.

H1c predicted that the Kikuyu and Luo ethnic groups would be low than other ethnic groups in power distance. According to the SEM analysis, the path from KiukLuo (F)1i to PwrDst(R)5i shows that the Beta value was $-.03$, $p = .22$, $R^2 = .00$, indicating that, although there was a slight negative relationship between being either Kikuyu or Luo and scores for power

distance, the relationship was not significant and did not explain variation in the results between the two groups.

P1 posited that managers from ethnic groups high in individualism would be more likely to adopt rational management approaches. The path in Figure 12 from $Indiv(R)_{12i}$ to $RtnlMgt(R)_{7i}$ shows that the relationship between high scores in individualism and high scores in rational management was positive and significant, $B = .33, p < .01, R^2 = .11$. Thus, 11% the variance in responses scores in rational management could be explained by their choice of individualism. However, although this is the case, based on only 11% of variance explained, it is difficult to state conclusively that individualism will lead to adoption of rational management approaches.

P2 posited that managers from the medium and high collectivist ethnic groups would be likely to choose a clan approach to management. The cross loadings for this proposition were all above the .708 threshold; thus, there was no need to eliminate any of the questions from analysis.

P3 posited that managers from the medium and high uncertainty avoidance ethnic groups would be likely to choose an entrepreneurial approach to management. This proposition was not supported, as there was no direct linkage between scores on uncertainty avoidance and preference for entrepreneurial management. The path $UnctAvo(R)_{5i}$ to $EntMgt(R)_{4i}$ shows a Beta value of .31, which is significant. However, the groups that were predicted to have high uncertainty avoidance did not produce the anticipated scores.

P4 posited that managers from the low power distance ethnic groups would be likely to choose an entrepreneurial approach to management. Although the Beta coefficient was significant, this proposition was not supported because the results were in an opposite direction from the prediction.

Table 15 summarizes the results of the tests of the hypotheses and propositions.

Table 15

Results of the Tests of the Hypotheses and Propositions

Hypothesis (H) or Proposition (P)	Results
H1a: Kikuyu and Luo ethnic groups will be higher in individualism than other ethnic groups.	Partially supported; significant results for collectivism but not for individualism
H1b: Kikuyu and Luo ethnic groups will be low in uncertainty avoidance than other ethnic groups.	Supported; results were low in uncertainty avoidance
H1c: Kikuyu and Luo ethnic groups will be low in power distance than other ethnic groups.	Supported
P1: Managers from ethnic groups high in individualism are more likely to adopt rational management approaches.	Supported; 11% of variance in choice of rational management explained by individualism; path coefficient positive, statistically significant
P2: Managers from the medium and high collectivist ethnic groups will have more clan approach to management.	Supported; 14% of variance in choice of clan management explained by collectivism; collectivism also positively associated with choice of clan management
P3: Managers from the medium and high uncertainty avoidance ethnic groups will have a more entrepreneurial approach to management.	No direct linkage between scores on uncertainty avoidance and entrepreneurship management preference
P4: Managers from the low power distance ethnic groups will have a more entrepreneurial approach to management.	Proposition not supported by the data

Additional Analysis for Research Question 1

In order to gain insight into Research Question 2 regarding the impact of ethnicity on management philosophies, additional analysis was performed. This included a test of direct impact of membership in the Kikuyu group on management philosophy. Based on the results shown in Figure 14, all management approaches for all philosophies were negatively and significantly related to membership in the Kikuyu ethnic group. Where rational management and marketing management were involved, membership in the Kikuyu ethnic group explained 1% of the variability in choice of management philosophy.

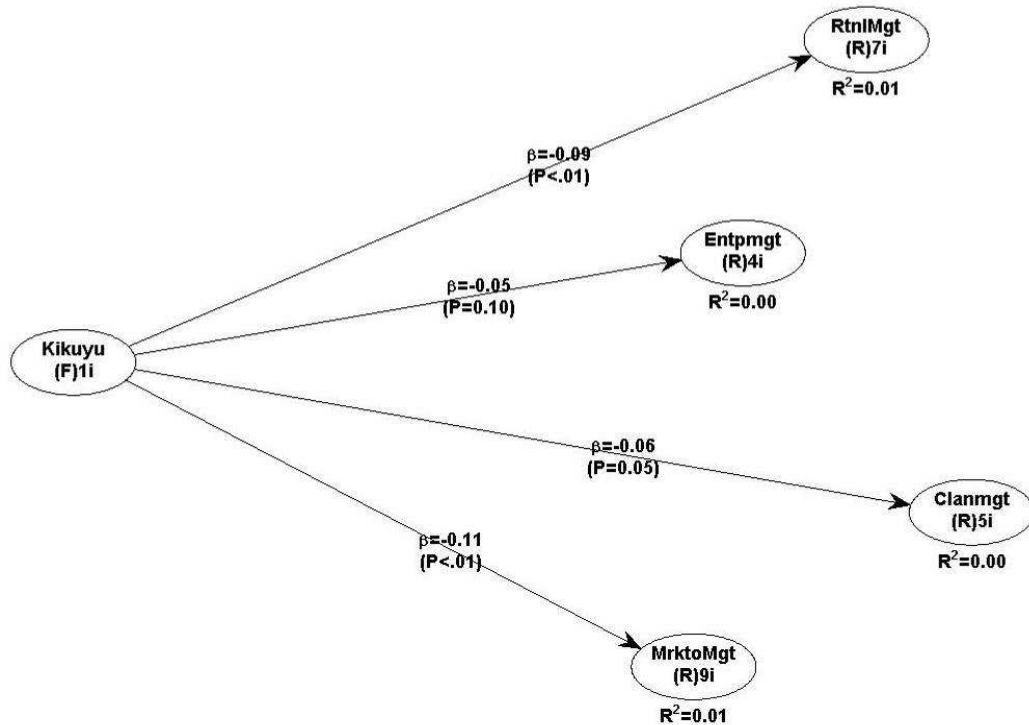


Figure 14. Results of structural equation modeling (SEM) test for the Kikuyu ethnic group.

The result of the analysis for the Kalenjin ethnic group indicates that membership in this group was positively linked to choice of management philosophy, although the linkage was

significant only for choice of entrepreneurship management. Belonging to the Kalenjin ethnic group accounted for 1% of the variance in choice of this management approach (Figure 15). This analysis was not part of the hypotheses testing for this study but was done to determine how the data addressed Research Question 2, *Does a manager's ethnic background influence management approach?*

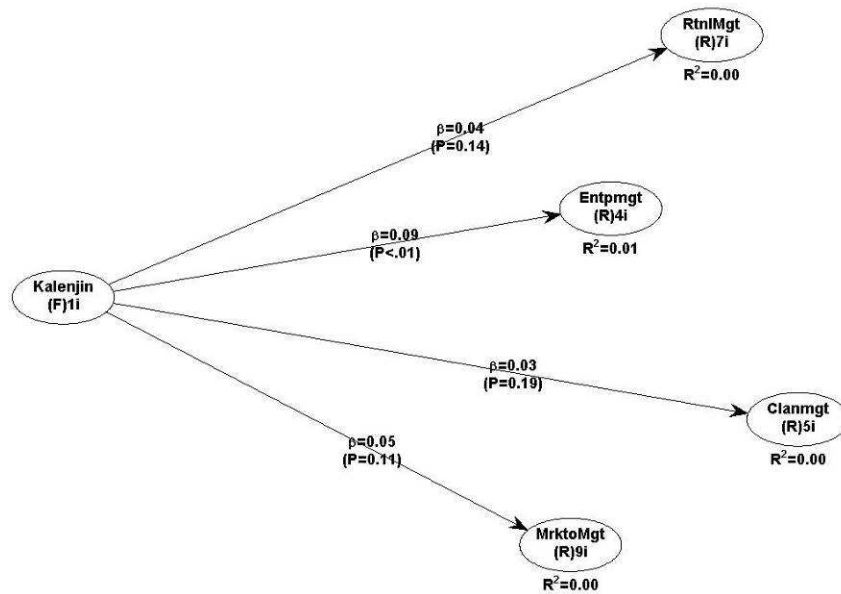


Figure 15. Results of structural equation modeling (SEM) test for the Kalenjin ethnic group.

CHAPTER V

DISCUSSION AND CONCLUSION

This chapter presents a discussion of the results reported in the previous chapter. This discussion is followed by implications for theory and practice, limitations of the study, and recommendations for future research. The chapter ends with a conclusion.

Discussion of Findings

The results of data analysis addressed the three research questions. The connection of results to research questions is in line with recommendations by Nkomo and Hoobler (2014), Adegboye (2013), T. Jackson (2011), Aharonovitz and Nyaga (2010), Kamenou (2007), and Kamoche (1997), who emphasized the need to conduct diversity studies in developing countries.

Overview

The researcher established that most organizations operating in Kenya are multicultural, with most having members of 3 to 10 ethnic groups among their employees. Most of the managers reported that they had set a goal of ensuring that they formed successful teams that would operate in a defined work environment devoid of ambiguity and with every person's roles and expectations well defined. Based on the gaps identified in the literature during review, three research questions were developed. Results are reported here according to each question.

Research Question 1

Research Question 1 asked, *How does membership in an ethnic group impact cultural values?* Membership in an ethnic group was negatively linked to specific cultural dimensions for the Kikuyu and Luo ethnic groups, reflected in their scores on uncertainty avoidance. These ethnic groups reported low levels of individualism and low levels of uncertainty avoidance but their scores for the other cultural dimensions were either not significant or absent. This indicates that ethnic group scores for cultural values dimensions, especially for individualism and uncertainty avoidance, accounted significantly for choice of management philosophy. These results are not in agreement with the assumption made by Hofstede (1980) and other scholars reviewed in this study that collectivism is a key defining value in African culture. For the Kikuyu and Luo ethnic groups, there was a significant negative relationship between ethnic group members and scores on collectivism. There was no significant relationship to collectivism, indicating that collectivism is not as strong in contemporary African working population as it was 3 decades ago. As Hofstede (1980) noted, making cultural value comparisons among citizens of a country, despite distinct groupings, is quite difficult. However, the findings in the present study indicate that membership in an ethnic group was statistically significantly related to cultural dimension scores.

Research Question 2

Research Question 2 asked, *Does a manager's ethnic background influence management approach?* Analysis of the data indicated that the manager's ethnic background had limited influence on the choice of management approach. Membership in the Kikuyu ethnic group was significantly and negatively related to choice of clan and rational management philosophies, whereas membership in the Kalenjin ethnic group was significantly and positively related to

choice of entrepreneurial management. These outcomes agree with findings reported by Bendixen and Burger (1998) but contradict findings reported by Hofstede (1980), who indicated that distinctions within a country are insignificant and thus cultural and management philosophy dimensions should be studied exclusively at national level. This is a fundamental finding that should be explored further.

Research Question 3

Research Question 3 asked, *Can management approach be explained by dimensions of culture?* The extent to which management approach or philosophy can be explained by the dimensions of culture was significant; scores in cultural dimensions clearly accounted for choices of preferred management approaches. For instance, scores in individualism accounted for 11% of the variation in choice of rational management and 6% of the variation in choice of clan management. This is in line with the hypothesis that ethnic groups that were high in individualism would have a propensity toward rational management rather than clan management. As hypothesized, negative scores on uncertainty avoidance indicated a high preference for entrepreneurial management. Uncertainty avoidance and power distance, the two cultural requirements that are most often linked with this type of management approach, accounted for 19% of the variance in choice of entrepreneurship management. Based on these results, the position held by Bendixen and Burger (1998) that culture serves as a basis for management philosophy also applies to the Kenyan context in the current study.

Implications for Theory

The work in this study extends work started by Hofstede (1981) and work by Bendixen and Burger (1998) by testing whether cultural dimensions scores can explain choice in management philosophies in developing countries. The results of this study indicate that it is

appropriate to combine the two theories and that the cultural differences in countries either are manifested in the work place and that the onset of globalization and/or the formation of a nation has not blurred these lines.

However, this study found certain differences between cultural dimensions scores for the various ethnic groups, contrary to findings reported by Hofstede. For instance, given Kenya's low scores in individualism, it was expected that the collectivist nature of African societies in general would be reflected in the results. Contrary to this expectation, scores for individualism and other cultural dimensions differed markedly between the two blocks of ethnic groups. Even though the differences were not significant in some instances, the fact that they differed as much as they did presents a unique opportunity for current measurement approaches to be re-evaluated.

As argued by T. Jackson (2011) and other scholars, there is a case to be made for distinguishing indigenous ethnic groups based on their cultural values. The results of this study provide support the need to re-evaluate how future research is conducted in multi-ethnic countries. It is evident, from this study and one by Oppong (2013), that African scholars are delving into this area of research. The results indicate the possible need to reconsider the Hofstede approach, which might be due for a paradigm shift.

Another critical point is that most of the respondents had only a basic level of education, despite holding critical positions in their organizations. It follows that organizations should be prepared to expose newly recruited employees to additional guidance, mentorship, and training as they ascend the corporate ladder. At the crux of diversity management in the Kenyan context, communication seems to be a major avenue through which instances of conflict arise and, ironically, through which they are resolved. This is in line with Umans (2008), who noted that communication, whether formal or informal, was key to enhanced group performance. Umas

found the basis of open communication to be moderated by the extent to which the members of multicultural groups shared in the organization's aims and goals. This could prove to be quite a challenge, especially when one considers that most of the respondents in this study worked in organizations that had no formal written policies, rules, and regulations.

There seem to be undisclosed factors that keep women in the work place from ascending the corporate ladder. With this in mind, the organizations that seek to enter the market should examine the potential effectiveness of projects headed by women in this society. The organizations should also explore how they can eliminate these handicaps to ensure that women are able to operate effectively and ultimately to rise to the top.

Implications for Practice

This results of this study have revealed new information that has implications for management practitioners. The results indicate specific cultural considerations for human resources managers and academicians who are involved in management and training in multicultural settings.

Opong (2013) noted that Hofstede's main argument was that national differences with regard to work-related values, beliefs, norms, and self-descriptions (including societal variables) could be explained using the statistical and conceptual variables in terms of the five dimensions of national culture. The dimensions of African cultural practices and values can serve as predictors of work orientations.

Given that a manager's ethnic background has little influence on choice of management approach, and given that the differences in ethnicity influencing choice of management approach are insignificant, it is reasonable to conclude that little needs to change by way of practice.

However, because the results indicated a causal relationship between dimensions of culture and choice of management approach, management should consider, as a matter of urgency, providing management trainee programs that analyze employee cultural dimensions to guide management on how to train and place employees within the organization.

The results clearly indicated that certain dimensions (individualism and uncertainty avoidance) were significantly linked to ethnic identity. The measurement instruments used in this study could be used for placement of employees within the organization and for preparation of training manuals and other capacity-building programs to address mismatch of values in the work force. Most respondent managers indicated that their two main goals were to build strong functional teams and to provide a defined work environment where policies are equitable. However, most indicated that they had not undergone any form of training on ethnicity and multiculturalism. This should be a goal of all organizations that employ a multi-ethnic work force.

Most of the respondents were conscious of the multi-ethnic nature of their organization and were making serious efforts to learn about cultures other than their own. It is important for management to develop programs for raising cultural awareness among employees so they feel that they belong to the organization. The study results indicated that most of the respondents preferred working in multi-ethnic teams for various reasons, such as tapping the positive aspects of the diversity of members.

The multi-ethnic composition of the workforce in Kenyan companies is promising. However, most respondent managers seemed not to be fully informed on how to handle the multi-ethnic work place. There is room for improvement in this very crucial area of modern-day management. Organizations in Kenya should strive to invest in training for managers not only to

be sensitive about multi-ethnicity but to provide them with tools to manage diversity in the modern organization.

Organizations should review how they can cushion themselves from political differences outside the organization that could interfere with their operations, especially during peak political periods. Politics was often cited by respondents as a key reason for conflict. Other reasons, such as superiority and inferiority complexes as a result of favoritism and cultural biases and stereotyping, as well as bad leadership, can be remedied by drafting and implementing policies to govern the organization and guide performance by staff members at all levels within the organization.

Most respondents agreed that multi-ethnicity in the work place is an asset. There is work to be done in demonstrating the value of multi-ethnicity to those who are still skeptical about the value of having people from different ethnic groups working together. This is in line with the findings by Alesina and La Ferrara (2005), who noted that, despite management challenges, diverse ethnic mix results in innovation and creativity due to various experiences, cultures, and abilities. However, there was no representative diversity, as defined by Daya (2014), in the Kenyan organizations studied; there seemed to be no clear diversity management programs, such as employment equity and affirmative action.

The results of this study point to a need for structured training on diversity for managers, since there is a very high likelihood that organizations operating in Kenya will be multi-ethnic in nature. The emergence of diverse top management teams could be a productive area for research. There is need for management training so managers not only stop fearing diverse ethnic groups but are encouraged to tap into the wealth of experience in these groups for the benefit of the organization and its members.

Half of the respondents reported that they had not experienced any conflict between employees based on ethnic differences. This was an encouraging result, as it means that there may be excessive emphasis on cases of cultural- or ethnic-based conflict among employees. Apparently, employees in Kenya are able to cooperate and deliver value for the organization cordially. Nevertheless, 33.2% of the respondents reported instances of conflict, a figure high enough to warrant concern and to encourage concerted and decisive action by policy makers to provide tools to resolve these conflicts in a timely and professional manner.

Limitations of the Study

The researcher relied on self-reported data, could be problematic as it could lead to common method bias.

The majority of the respondents (82%); 61% reported a high school education, 35% were in retail, and most respondents had never left their home county. The sample was thus generally skewed toward men who were not very highly educated and who were primarily operating in the retail sector with limited exposure to the world and other ethnic groups outside their county of birth.

The data collection process proved to be expensive both in time and resources due to the size of the country, the rugged terrain, the poor infrastructure, and the logistics involved in administering the survey. These challenges point to the need to utilize information and communications technology for future data collection.

Many respondents failed to respond to all items on the survey, possibly because they considered some items to be too personal or possibly due to a general mistrust of the intent of the research study. There may be a need to develop a method to sensitize respondents to the intent of the study and the assure them of the confidentiality of their responses.

Recommendations for Future Research

The most frequently cited reason for preference for multi-ethnic teams was that management expected their members to provide multiple solutions to problems. They anticipated that multiple world views and experiences could provide broader perspectives. In contrast, those who expressed preference for mono-ethnic teams based their preference on their assumption that such teams are cohesive and free from ethnic bias, communication problems, and potential ethnic conflict. This logic as expressed by respondents could be explored in future research.

There is a need for scholars in this area to explore reasons for the obvious glass ceiling that prevents women from rising to higher levels of management in Kenyan organizations.

This study could be replicated in countries that are similarly diverse ethnically to determine whether the findings are consistent in other countries.

Research could be conducted to determine why findings were clearly different between collectivism and individualism, which for all intents and purposes are polar opposites.

The issue of conflict management in a multi-ethnic work environment is an potential focus for research in the area of conflict management in those types of organizations.

Conclusion

The study of ethnic identity has an impact on the labor market and can offer key insights into economic decision making (Constant, 2015). The results of this study indicate that certain cultural dimensions, such as collectivism and uncertainty avoidance, are easily measured at the ethnic level. However, other ethnic cultural dimensions could not be measured by the survey used in this study (which was initially designed to measure ethnic dimensions at a national level). This study isolated two cultural variables and showed that scores from various ethnic groups differed; the Hofstede dimensions and bundling of scores across ethnic groups in a country to

obtain an average was demonstrated to be inappropriate for ethnically heterogeneous societies such as those in African countries.

Because of the inability to isolate each cultural dimension, the next level of analysis—comparison of ethnic dimensions to management philosophies—could not be conducted fully. However, the isolated dimensions accounted for 11% of the variation in choice of rational management and 6% in choice of clan management. This is a significant finding, indicating that a preference in management philosophy was related to ethnic cultural values.

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