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**CULTURAL VALUES AND HAPPINESS OF LEADERS IN MINING COMPANY:
IMPLICATIONS FOR DIVERSITY AND INCLUSION**

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DECLARATION

I herewith declare this work to be my own; I have acknowledged all references, citations and borrowed ideas. This dissertation is being submitted as a requirement for the completion of degree of Masters of Social Science in Industrial Psychology, in the School of Applied Human Sciences, in the Faculty of Humanities, University of KwaZulu-Natal, Durban, South Africa.

I acknowledge that if any part of this declaration is found to be false I shall receive no marks for this dissertation.

Signature: _____

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ABSTRACT

Modern organisations are increasingly becoming culturally diverse. This may present difficulties for employers as they struggle to effectively manage these differences and ensure a workplace with happy employees. Issues and challenges which are said to hinder effective inclusion of employees, includes, stereotypes, discrimination, and prejudice. Nevertheless, many diversity management initiatives which are designed to tackle these issues, seem marginally effective due to little insight into the complexity of diversity particularly in terms of cultural orientations that might not necessarily be linked to ethnicity. Cultural diversity among different ethnic groups and within these groups imply different behaviours, values, and experiences shaped by various factors such as socio-economic context, levels of education, experiences and acculturation over time. Employers are not only faced with overt diversity in terms of ethnicity, language and other differences, but they are also faced with underlying different orientations which contribute to the complex cultural dynamics that modern organisations experience. The positive organizational movement globally has emphasized an inclusive workplace where people can function optimally and flourish with positive outcomes for individuals and the organisation.

The main aim of this study was to understand the different cultural orientations and orientations to happiness impacting diversity and inclusion in a South African workplace. In order to understand this, four objectives were set in this study. Firstly, this study was aimed at exploring the factor structure and the psychometric properties of the Cultural Values Scale (CVS) and the Orientations to Happiness Scale (OHS). Secondly, it was aimed at exploring demographic group differences on cultural dimensions and orientations to happiness. Thirdly, it was aimed at examining the associations between cultural dimensions and orientations to happiness. Lastly, it was aimed at determining which cultural dimensions predict employees' orientations to happiness within a mining company with great diversity in terms of ethnicity, language, level of education and acculturation experiences.

This study made use of a quantitative approach to achieve the above research objectives. A cross-sectional survey design was used to gather information from the employees in some leadership positions in a mining organisation, at one point in time. The CVS was used to document cultural dimensions, which includes Individualism/Collectivism; Power Distance;

Uncertainty Avoidance; Masculinity/Femininity and Long-term Orientation/Short-term Orientation, whereas the OHS was used to document three orientations to happiness, which includes Meaning, Pleasure and Engagement. The statistical analyses were carried out by means of the IBM Statistical Package for Social Sciences (SPSS Version 22). Firstly, descriptive statistics was computed to obtain the participant's demographic characteristics. Thereafter, inferential statistics was computed, and this included the Exploratory Factor Analysis (EFA), the One-way between groups Analysis of Variance (ANOVA), Independent Samples t-tests and Pearson Correlation Coefficients. Lastly, models were fitted using Hierarchical Multiple Regression.

The results of the study indicated significant demographic group differences on cultural dimensions and on the orientations to happiness. When looking at the correlations, Power Distance and Masculinity/Femininity were reported as negatively correlated with Meaning, whereas, Collectivism/Individualism, Uncertainty Avoidance and Long-term Orientation/Short-term Orientation were reported as positively correlated with Meaning. Uncertainty Avoidance was reported as positively correlated with Pleasure. Lastly, Engagement was positively correlated with two cultural dimensions namely: Uncertainty Avoidance and Individualism/Collectivism. Four hierarchical multiple regression models fitted were based on these associations to demonstrate different predictors of happiness, and the OHS sub-scales (i.e. Pleasure, Meaning and Engagement). Research findings revealed that Collectivism/Individualism, Uncertainty Avoidance and Gender were the significant predictors of happiness. Uncertainty Avoidance, and Race were the significant predictors of Pleasure, where high Uncertainty Avoidance employees were presented as having high Pleasure levels, and Indians as having lower Pleasure levels than other racial groups.

Collectivism/Individualism, Long-term/Short-term Orientation; Masculinity/Femininity and Race were presented as significant predictors of Meaning and lastly, Collectivism/Individualism and Uncertainty Avoidance best predicted Engagement. Positive organizational scholarship created insight into aspects that create meaning among a diverse group of employees that are likely to experience challenges regarding diversity and inclusion. The recommendations stemming from the study findings suggest that quality interpersonal relationships contribute to employee happiness in particular, meaning making. However, most interestingly was the low

meaning levels of the older people in the organisation. This may present implications for the organization, and thus require urgent attention. The results of this study can be utilized to develop leadership development programmes to create better understanding of employees with different cultural orientations in fostering a happier workplace.

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CHAPTER ONE: INTRODUCTION

1.1 Introduction and Study Background

The global workplace is characterized by increasing diversity in terms of race, ethnicity, gender, age, religion, disability and sexual orientation (Sabharwal, 2014). Organisation success and competitiveness is dependent on the collaboration of these differences. It is therefore no surprise that more than 74% of Fortune 500 companies has diversity and inclusion initiatives (Klimley, 1997). We have not only witnessed an increased number of organisations attempting to enhance their diversity and inclusiveness, but also a burgeoning literature on this topic area (Carolyn, Chavez & Weisinger, 2008; Gilbert, Stead & Ivancevich, 1999, Barak, 2000, Roberson, 2006). “Valuing diversity”, “diversity management”, “embracing diversity”, are all modern discourses apparent in the present literature within the strong global movement of positive organisations, and have become an important business imperative (Barak, 2013). South African organisations are no exception as they are said to be mainly characterized by an increased number of the previously disadvantaged groups (i.e. Africans, Indians and Coloureds) (Department of Labour, 2012). However, cultural diversity is not necessarily aligned to race or ethnicity, whilst these terms may include some cultural variables, cultural diversity is more than overt behaviour, it refers to a fundamental, acquired difference, including norms, values and beliefs (Bollafi, Bracalenti, Braham & Gindro, 2003; Dettwyler, 2011).

With the changes in the organisational demographics, together with an increasing emphasis on multinational business operations, ‘cultural diversity’ is overwhelming (Cox, 1994). Cultural diversity is defined as a “representation, in one social system of people with distinctly different group affiliations of cultural significance” (Cox, 1994, p.4). However, noteworthy to mention is that the biggest issue facing organisations is managing these differences. It is said that most companies fail to harness and effectively use this diverse workforce (Fernandez, 1991). To manage diversity is about being mindful that members of different cultures may espouse different values and assumptions, which can affect the way they communicate, compete, plan, organize, cooperate and are motivated (Horwitz, Bowman-Falconer & Searll, 1996). Integration

and valuing of diversity have been associated with many positive outcomes, which includes creativity and innovation, flexibility, job satisfaction and organisation commitment leading to retention of the best personnel which in turn impact organisation success and enhance an organisation's competitive advantage (Stazyk & Davis, 2012; Ordu, 2016).

The challenges that are said to hinder effective diversity management, includes stereotypes, discrimination and prejudice (Green, Lopez & Kepner, 2002; Mujtaba, 2006; Omboi; 2011). These are often projected amongst different cultural groups in the workplace and based on different cultural systems, beliefs and assumptions resulting in negative behaviours (Green et al., 2002). The situation is more problematic in the country with a history like South Africa as systemic discrimination, racial discrimination in particular, has shaped the construction of ethnic identities (Ritzer, 2003). According to Seekings (2008), cultural identities in South Africa has been racialised by the previous apartheid system. These social constructions continue to shape many perceptions in South African organisations. Reuben and Bobat (2014) highlights that despite South Africa's attempts to amend historic injustices, past patterns of inequality coupled by "new patterns" (i.e. tokenism, window-dressing) persists. These patterns of inequality are negatively associated with job attitudes, physical health, psychological health, organisational citizenship behaviour and perceived diversity climate (Triana, Jayasinghe & Pieper, 2015).

Since the 1980s, the term "diversity" gained its prominence in the workplace, and in its early usage, it typically referred to the differences in demographic characteristics, particularly aligned to ethnicity, in the workforce (Hays-Thomas & Bendick, 2013). Thus, it was more associated with the visible characteristics, which includes, age, ethnicity, gender, sexual orientation and race (Litvin, 1997). This concept has however, evolved in its scope and has included other deep-seated characteristics, which has resulted in both its sophistication and complexity (Hays-Thomas & Bendick, 2013). The deep-seated, unobservable characteristics, includes cultural, cognitive and technical differences among employees (Kochan, Bezrukova, Ely, Jackson, Joshi & Jehn, 2003). A mixture of these aforementioned attributes results into an expansive definition of diversity. This research adopted a broader cultural orientation approach to diversity.

Diversity, from a cultural perspective is complex, as culture is an elusive concept on its own, and thus, needs a clear frame of reference. The present study drew from Geert Hofstede's (1980) notion of culture. Hofstede (1980), who is well-known for his extensive research in the field of

organisational studies, understood culture as a “collective programming of the mind which differentiates members of one group from others” (Hofstede, 2011, p.2). Through his research, which focused on national cultures, Hofstede (1984), found five cultural dimensions across different countries, and this includes Power Distance (PDI), Individualism (IDV) vs Collectivism, Uncertainty Avoidance (UAI), Masculinity (MAS) vs Femininity and Long-Term Orientation (LTO) vs Short-Term Orientation. In 2010, Hofstede and Minkov added the sixth dimension, named, Indulgence vs Restraint (Hofstede & Minkov, 2011). Early Hofstede’s (1984) research reported significant differences between Western and Eastern cultures, where Western countries (e.g. United States) were more associated with Individualism, whilst Eastern countries (e.g. China) were more considered Collectivistic.

Hofstede’s (1980) work on culture is also reflected in some South African studies and this includes Booysen (2001) and Thomas and Bendixen’s (2000) work on different cultural orientations amongst South Africans. Noteworthy to mention that most references (both international and local) using Hofstede’s (1980) work on culture are more based on the differences between nations. However, culture is dynamic and changes over time (Hofstede, 1994). Recent research indicates the complexity and fluidity of culture, as some Western countries such as the United States and France, are found to be more collectivistic! (Wu, 2006). With the political, societal and economic changes, these results are not unexpected, and thus requires a constant re-evaluation of Hofstede’s model of national cultures (Wu, 2006). People of the same nation (and even ethnic group) may not hold the same values. The argument, therefore is, our different cultural orientations span the narrow divide of society or nation, due to the impact of education, globalization and acculturation processes that has shaped employees’ worldviews and their values.

In an attempt to assess cultural orientations at the individual level, the Individual Cultural Values Scale (CVS), was developed by Yoo, Donthu and Lenartowicz (2011). This development was in response to the call for measuring culture at the individual level in order to understand the deep-seated diversity of culture among members of any nation. This would also be useful to assist organisations to better understand the cultural orientations of employees at an individual level. While Hofstede’s (1980, 1991, 2001; 2011) typology of culture has been very useful, but, by “blindly looking at the nation and using that to individuals may be irrelevant” (Yoo et al, 2011,

p.3). It should be noted that the sixth dimension (Indulgence vs Restraint) was not included in this study, since it has not been verified at the individual level.

Furthermore, according to Hofstede's (1994) conceptualization, culture determines how a person behaves and interacts with others (Human, 1996). This means that culture, predicts our behaviour, values, preferences and how we lead our lives. Of particular interest however, is how culture shapes and predicts how we experience happiness.

Happiness or subjective well-being, under the banner of positive psychology is the prominent focus of the positive psychology movement (Csikszentmihalyi, 1991; Oishi, Diener, Suh, Lucas & Smith, 1999; Emmons, 1986; Keyes, Shmotkin & Ryff, 2002; Ryff, 1989; Stratham & Chase, 2010, Seligman, 2011). The framework of happiness, distinguishes between hedonic and eudaimonic (Disabato, Goodman, Kushdan, Short & Jarden, 2016). Hedonic well-being is said to represent a maximisation of pleasure and minimisation of pain, on the other hand, eudaimonic well-being is concerned with self-actualisation, finding meaning in life and living to one's full potential (Disabato et al., 2016). There are many theories of happiness, nevertheless, Seligman's (2004) notion of authentic happiness is of interest. Authentic happiness is being considered as the core foundation of positive psychology (Scorsolini-Comin, Fontaine, Koller & dos Santos, 2013). According to Seligman (2004), authentic happiness consists of three elements, which includes Positive Emotions (i.e. pleasure, excitement, ecstasy and comfort among others), Engagement (i.e. complete loss of self) and Meaning (search for a purpose in life).

Positive organisation scholarship has placed renewed focus on the organisation as positive context to enhance and support employees' personal strengths, skills and foster positive emotions as ways to ensure organisation resilience and competitiveness (Seligman & Csikszentmihalyi, 2014). Within the paradigm of "positive psychological scholarship", happiness or subjective well-being is an important outcome focus. The extent to which employees' feel that their differences are valued can also contribute to a state of happiness (Roberson, 2006). Existing literature (with the absence of South African studies) demonstrates that different cultures espouse different values and that different factors impact their experience of happiness (Abele, 2014; Demir, Dogan & Procsal, 2013; Demir, Jaafar, Bilyk & Ariff, 2012; Lu Gilmour & Kao, 2001). Therefore, people's cultural orientation impacts their world-views, their values and behaviours and therefore views about what constitute happiness. A positive organisation, thus, is one which

is inclusive and respects all the cultural perspectives of employees (Barak, 2013). According to McNeely (1992), being included in an organisation, influences the quality of services provided as well as employees' health and well-being which include mental and social functioning. On a similar note, Green et al. (2012) asserted that effective diversity and inclusion initiatives which caters for all the differences have a direct bearing on productivity, creativity and competitiveness in organisations. Apart from understanding employees' diverse cultural orientations to build and strengthen inter-personal relationships among different individuals and ethnic groups to enhance work and organisation engagement, understanding employees' orientations to happiness will assist organisations to develop organisational contexts in which all employees are likely to flourish (Seligman & Csikszentmihalyi, 2014).

Moreover, leadership is important in driving the diversity and inclusion initiatives and policies. Thus, awareness of how employees of different cultural backgrounds experiences happiness is of great value to organisational leaders. With this study, motivation strategies and effective diversity and inclusion initiatives will be formulated. In addition, to deal with employee differences requires some competencies on the side of organisational leaders. According to Lumby and Coleman (2007), organisational leaders need to transform in order to manage employee differences, and this transformation includes the capitalisation of certain competencies, such as cultural intelligence. Thus, with this study, organisational leaders will become aware of the underlying cultural dimensions that plays out in an organisation, and they can use the information to build their competencies. The present study therefore, was aimed at understanding the different cultural orientations of employees, in leadership positions, which may shape how they experience happiness in the workplace and their impact on others. This is critical in the study of diversity and inclusion, as different cultural orientations as well as different experiences of happiness may shape the expectations of employees and ways in which employees may be understood and included in the organisation. This information is important to incorporate into both leadership and workplace diversity management programmes.

1.2 Problem Statement

Modern organisations are characterized by cultural diversity which is considered to be the major strength in contexts that require effective problem solving and innovations (Cox, 1991). While cultural diversity, that do expand the narrow boundaries of ethnicity, can be considered to be an asset to the modern organisations, many organisations lack understanding and practice in this regard (Chavez & Weisinger, 2008). Managing these differences is never plain sailing. According to Barak (2008), the relevant question today is not how diversity benefits organisations, but how to effectively manage and harness these differences. Despite many diversity and inclusion programs employed by companies, most of them seem ineffective in accomplishing their intended goals due to the attitudes and processes used when implementing them (Chavez & Weisinger, 2008).

With increasing diversity in the workplace, diversity management and inclusion has therefore been placed high on the agenda of organisations globally but particularly in South Africa, coming from a history of institutional discrimination and division between different ethnic and gender groups. The Employment Equity Act No.55 of 1998 which is aimed to include the previously disadvantaged racial groups, shapes the workplace demographics and thus diversity issues along racial dimensions (Employment Equity Act, 1998). This notion of “diversity management” involves valuing and including individual differences within the workforce (Barak, 2000). It is also about including all organisational members into significant organisational processes (Gilbert et al., 1999). By valuing and including every employee, organisations stand to benefit in improved effectiveness, creativity and employee well-being, commitment and satisfaction which will translate into greater competitive advantage for the organisation (Gilbert et al, 1999; Barak, 2008). Against this backdrop, an ideal positive organisation therefore values and includes every employee irrespective of race, gender, age etc.

Despite the urgency for effective diversity management, the influence of different cultural orientations that may extend the narrow view of culture as “ethnic group” is underexplored. Culture is more than race and ethnicity, it refers to deep beliefs, attitudes and values, and knowing someone’s ethnic group does not necessarily predict a person’s attitudes (Egede, 2006). Culture is an important element in an organisation, as it shapes employee’s expectations, experiences and behaviours. In the quest to effectively manage diversity and inclusion to foster a

positive organizational context where more employees will feel happy, engaged and committed, it is important for the organisation to understand the cultural orientations of the employees and their orientations to happiness.

1.3 Research Aims and Objectives

This study aimed to understand cultural dimensions among employees in leadership positions in a mining company and how these orientations shape their orientations to happiness in order to inform the content of holistic diversity and inclusion programmes. The particular objectives of the study were to:

- Explore the factor structure and the psychometric properties of the Cultural Values Scale and the Orientations to Happiness Scale.
- Explore demographic group differences in Cultural Dimensions and Orientations to Happiness sub-scales.
- Examine the associations between Cultural Dimensions and Orientation to Happiness (and its sub-scales).
- Determine which Cultural Dimensions best predict Happiness.

1.4 Ethical Considerations

This study used secondary data from an anonymous dataset that was made available by the organisation to the University of KwaZulu-Natal. Ethical clearance for the research study was obtained from the Humanities and Social Science Research Ethics Committee of the University of KwaZulu-Natal (Ref. No HSS/0904/015M, see Appendix A) in this regard. To ensure the anonymity and confidentiality of the information as agreed upon, the organisation was referred to in the study as only the “Mining organisation”.

1.5 Structure of the dissertation

Chapter One provides a background and presents the rationale for the study within the positive psychological paradigm. The challenges faced by organisations in diversity and inclusion management and the importance to explore cultural orientation and orientations to happiness to inform workplace programmes in this regard is argued for. The chapter concludes with the problem statement, the aims and objectives, as well as ethical considerations for the study.

Chapter Two provides a detailed review of the literature on the research topic. It starts by an understanding of diversity with particular reference to the South African context. This chapter also presents issues and challenges associated with diversity and inclusion, where different cultural orientations are presented as one of these issues. Past research on cultural orientations as challenges in diversity and inclusion is provided and critically reviewed. Experiences of happiness is discussed as this is influenced by different cultural orientations. Lastly, the theoretical frameworks used in this study is presented.

Chapter Three provides the research methodology adopted by the study. Study location, demographic setting, data collection method, research design, participants, data analysis procedures as well as instruments used are all presented in this chapter

Chapter Four presents the results of this study. A description of the results and a presentation of results in a tabular format is provided in this chapter. This chapter presents the socio-demographic characteristics of the sample, the factor structure and the psychometric properties of the measures, the mean group differences on the Cultural Dimensions and the Orientation to Happiness sub-scale scores, the associations between Cultural Dimensions and the Orientation to Happiness sub-scales and the four Hierarchical Multiple Regression models.

Chapter Five provides the discussion of the results in relation to the literature.

Chapter Six provides a brief summary of the overall study. Study limitations as well as recommendations are also presented in this chapter.

In the appendices the following are included: research instruments used and ethical approval documentation.

CHAPTER TWO- LITERATURE REVIEW

2.1 Introduction

Of particular interest in this chapter is an overview of existing literature on the research topic. This chapter will firstly discuss diversity in the workplace with specific reference to the South African context. Diversity in the apartheid era will be initially discussed, followed by diversity in the post-apartheid era. Issues and challenges associated with diversity and inclusion will follow. Issues such as stereotypes, discrimination and prejudice will be highlighted, however different cultural dimensions as the underlying factor which contributes to these challenges will gain much emphasis. Cultural dimensions will be understood as a factor which adds to the differences of employees, and this includes behaviour, actions and most importantly how they pursue happiness. The concept of happiness will thus be conceptualized, followed by a link between culture and happiness. Lastly, Hofstede's (1980) cultural typology as well as the Broaden-and-Build Theory of Positive Emotions (Fredrickson, 1998) will be discussed. Following is a discussion of diversity.

2.2 Diversity in the Workplace

2.2.1 Diversity in the apartheid era

The history of the South African workplace is tied to a broader socio-political history of the country. During the apartheid era, people were divided and categorized according to race (Seekings, 2008). This system of racial categorization was enshrined in the 1950 Population Registration Act, which classified people in accordance to four racial groups, and this included Whites, Coloureds, Blacks and Indians (Seekings, 2008). The aim of the apartheid ideology was to uphold the white supremacy, and this was upheld by certain policies, which included the 1913 Native Land Act which ensured that the land was reserved for Whites, the 1950 Group Areas Act which divided the residential areas according to race, the 1953 Bantu Education Act which ensured racially separated educational facilities and

the influx control policies and pass laws which regulated the mobility of the black populace (Ajala, 2015).

The racial segregation that existed in the wider socio-political environment also prevailed on other social aspects of the country, and the workplace was no exception. The workplace regime was built on the foundations of racial discrimination and segregation that characterized South Africa during the apartheid era (Von Holdt, 2005). During this era, the workplace was marked by three features which included “the racial division of labour, the racial segregation of facilities, and the racial structure of power” (Bezuidenhout, 2005, p.94). Thus, the position of a black worker was marginalized, whilst the white minority enjoyed the privilege of protection rights, and higher positions (Reuben, 2014). Noteworthy to mention that even though the workplace was characterized by different racial groups, they were not integrated as they had separate facilities and positions. Racial discrimination, however, was not only based in South Africa. There are some international references of racial segregation, such as the United States of America (USA) (Collins, 2004). The USA and South Africa share some similarities in terms of their history. Like in South Africa, discrimination, enslavement and debasement was projected into Africans, which were referred to as the “Negroes”, in the USA (Collins, 2004). The only difference is that segregation in the USA was projected upon the African Americans who were the minority, whilst in South Africa, negative discrimination was imposed upon the black majority (Reuben, 2014).

2.2.2 Diversity in the post-apartheid era

The post-apartheid South African dispensation espoused a notion of equality and democracy. This was because of a long history of African debasement in the apartheid era, and thus to correct the injustices of the past, equality and democracy had to be reflected on all the institutional aspects of the country. To give substance to this new ideology, the Constitution of the Republic of South Africa was institutionalized (South African Constitution, 1996). This highest law embodies the Bill of Rights which enshrines the rights of all people in South Africa and affirms the democratic values of human dignity, equality and freedom (South African Constitution, 1996). Subsequently, legal reforms were adopted to uphold the new democratic discourse, and this included the Basic Conditions of Employment Act (BCEA) No.75 of 1997,

the Skills Development Act (SDA) No.97 of 1998 and most significantly the Employment Equity Act (EEA) No.55 of 1995 which requires some emphasis in this topic of diversity and inclusion (Reuben, 2014). This act was aimed at correcting the injustices of the past in the South African workplace. Chapter two of this act further elucidates this point and states that “*the aim of this act is to achieve equity in the workplace by promoting equal opportunities and for treatment in employment through the elimination of unfair discrimination and by implementing **affirmative action measures** to redress disadvantages in the employment experienced by designated groups in order to ensure their equitable representation in all occupational categories and levels in the workplace*” (Department of Labour, 2004, p.5).

Inherent in the citation above is a notion of affirmative action. In South Africa, affirmative action programs were adopted to ensure that suitable individuals from the previously disadvantaged are given equal employment opportunities (Department of Labour, 2004). This concept, however, originated from the USA. It was introduced by President J.F Kennedy in 1961, and was institutionalized in 1995 by President L.B Johnson (ASHE Higher Education Report, 2015). In the USA, affirmative action was institutionalized to ensure that all Americans had access to education and job opportunities (ASHE Higher Education Report, 2015). Since its introduction, many nations (e.g. Canada, Britain, Malaysia, India, Sri-Lanka) adopted this policy, but the nature of application varies from country to country (Sabbagh, 2011). For instance, in Malaysia this policy was adopted as an ethnic preferential policy, whilst in Sri-Lanka, it sought to address the injustices in the university admissions (Lee, 2012; Oh, Choi, Neville, Anderson & Landrum-Brown, 2010). Despite its vast application in different countries, affirmative action remains highly contested. Most of the backlash against affirmative action is due to its nature, as a race-based policy. Opponents of affirmative action considers it as inciting more exclusion and discrimination (Fraser, Osborne & Sibley, 2015; Papacostantis & Mushariwa, 2016).

However, with this policy in place, many South African organisations are said to be diverse, as the previously disadvantaged are being included in the labour market (Horwitz & Jain, 2011). The Commission for Employment Equity report (CEE) indicates that in the period of 2001-2005, black representation (Africans, Indians and Coloureds) in organisations increased by 2.1%,

whilst female representation increased by 4.6% (Department of Labour, 2006). These results demonstrate that the previously disadvantaged have not only gained access into organisations, but also their representations in higher positions is slightly changing. The CEE 2013 report indicated that in the period of 2002-2012, there has been an increase of the black groups and a decrease of the white population in Senior Management positions, female representation on this level increased from 21.6% to 30.7%, whilst the male representation decreased from 78.5% to 69.2% in the same period (Department of Labour, 2013). It must be noted, however that the change brought by affirmative action is slow and progressive, as Horwitz and Jain (2011) states that the rate of progress of this policy has been incremental rather than transformational. They argue that “the change” has been an influx of black directorships that serve and manage multiple corporations (Horwitz & Jain, 2011). This only suggest that despite the economic power shift experienced by the post-apartheid South Africa, most of it still resides in the hands of the few elite.

Moreover, the workplace demographic profile was not only changed by affirmative action, but also by the global economy which involves the practices of free trade, private enterprise, foreign investment and the flows of people, goods and information (Stromquist & Monkman, 2014). This phenomenon has resulted into a multinational workforce, the one that represents a wide mixture of people from different cultures and social backgrounds (Henderson, 2010). This cultural diversity brought mainly by affirmative action and globalisation is considered significant in this fast-paced global economy. According to Cox and Blake (1991), cultural diversity can create a competitive advantage as it can assist in cost reduction, attraction of the best human capital, marketing, creativity and innovation, problem solving and organisational flexibility. Similarly, on their study on ethnically diverse groups, McLeod, Lobel and Cox (1996) found that these groups produced higher quality ideas when faced with a brainstorming task. Undoubtedly, with high innovation and creativity, organisational effectiveness and productivity can be improved. The following section deals with the issues and challenges in diversity and inclusion.

2.3 Issues and Challenges in Diversity and Inclusion

Despite the enforcement of affirmative action and a strong emphasis on diversity and inclusion, organisations are still faced with a challenge of effectively managing differences (Barak, 2000).

Racial tensions, gender inequalities, cultural frictions, prejudice, discrimination and stereotypes are all said to hinder effective inclusion of all the differences of the employees (Barak, 2016; Fassinger, 2008). These issues are mainly a result of systemic discrimination which is highly embedded within the structures of the workplace (Reuben & Bobat, 2014). This speaks to the countries with a long history of discrimination, such as the USA and South Africa. One theory which explains this is Social Identity Theory (SIT) by Tajfel and Turner (1985). SIT argues that people tend to classify themselves in various social categories, such as age, gender, religious affiliation, organisational membership etc. (Tajfel & Turner, 1985). With these categorisations, in-groups and out-groups are created, and this culminates into discriminatory and stereotypical behaviour due to certain perceptions these groups hold about each other (Tajfel & Turner, 1985). In an organisation, employees tend to identify with their cultural group and the result of this is discriminatory behaviour being projected towards the “out-group” (Kato & Shu, 2016).

However, when tackling these issues, organisations tend to focus more on the overt differences, such as race and gender, and overlook culture as the underlying factor which contributes to organisational behaviour (Treven, Mulej & Lynn, 2008). Culture is a contested concept as it consists of many interpretations. The early definition of culture is provided by Taylor (1871, p.1), and it states, “culture is that complex whole which includes knowledge, beliefs, arts, morals, law, customs and any other capabilities and habits acquired by a human as a member of a society”. Therefore, Taylor (1871), understood culture as those shared activities which are exclusive to that particular culture. On the other hand, Geertz (1973) understood culture as certain practices which are passed from generations to generations. On his seminar paper on “*The Interpretation of Culture*”, he stated that “culture is a historically transmitted pattern of meanings embodied in symbols and is also a system of inherited conceptions expressed in symbolic forms by means in which men communicate, perpetuate and develop their knowledge about their attitudes towards life (Geertz, 1973, p.89). These definitions present significant aspects of culture, however one definition which formed the basis of the study, is one provided by Hofstede (1980).

According to Hofstede (1980, p.2), culture is a “collective programming of the mind which differentiates members of one group from others”. This means that culture within a certain group transforms the human psyche, so that in that transformation, members of that group starts

to think and behave in the same way. Hofstede's (1980) notion of culture, therefore maintains that our preferences, thoughts and behaviour are largely shaped and influenced by culture. In his work, he speaks of national culture, and contends that the society's culture affects the values of its members (Hofstede, 1980). Five cultural dimensions were proposed in which the cultural values could be analyzed, and this included Power Distance (PDI), Collectivism/Individualism (IDV), Uncertainty Avoidance (UAI), Masculinity (MAS)/ Femininity and Long-term Orientation (LTO)/ Short-term Orientation (Hofstede, 1980). **PDI** is the extent to which the members of the institutions accept and expect that power is distributed unequally; **IDV vs. collectivism** is the degree to which individuals are integrated into groups; UAI reflects the society's tolerance for uncertainty or ambiguity; **MAS vs. femininity** is the distribution of emotional roles between genders; and **LTO vs. short-term orientation** is the extent in which societies attach importance to the future (Hofstede, 1980; 2001; 2011).

In his 1980 national study, Hofstede found that the Latin and Asian countries, African areas and Arab have a high PDI, whereas the Anglo and Germanic countries were low on this dimension (Hofstede, 1980). The IDV index showed a significant difference between the Western and Eastern countries, whereas countries such as Canada and the USA were considered more individualistic, and those such as South Africa and Colombia were considered collectivistic (Hofstede, 1980). UAI scores were high for Latin American countries, Southern and Eastern Europe countries and Japan, and low for Anglo, Nordic and Chinese cultures (Hofstede, 1980). Furthermore, the MAS scores were high for Nordic countries and very high in Japan and in European countries (Hofstede, 1980). Lastly, the LTO index scores were high for East Asian countries and low for Anglo countries, Africa and Latin America (Hofstede, 1980). Since his international study, his work has been reflected on many articles and research publications, largely in the field of management, communication, negotiation and marketing. For instance, Ardichvilli (2001) did a study on leadership styles and work-related values of managers and employees of manufacturing enterprises in Russia, Georgia, Kazakhstan and Krygystan.

Results demonstrated significant differences among the four countries on cultural dimensions whereby Russia scored high on the IND index (63), followed by Krygystan (61), Kazakhstan (56) and Georgia (41) (Ardichvilli, 2001). On the MAS index, Georgia was high (151), followed by Krygystan (105), Russia (102) and Kazakhstan (97), results also indicated a high score on

LTO index for Russia (85), followed by Georgia (69), Kazakhstan (61) and Krygystan (60) (Ardichvilli (2001). The differences in cultural values demonstrated differences in management styles and how the employees behaved and communicated in the workplace (Ardichvilli, 2001).

In South Africa, Stander, Buys and Oberholzer (2013) did a study on the impact of cultural differences following the acquisition of a South African based company by a French international company. The results of the study indicated significant differences on cultural values between South African and French employees (Stander et al, 2013). Results demonstrated a high PDI and IDV for French, and a high MAS and UAI for South Africa (Stander et al, 2013). Furthermore, using Hofstede's (1980) results on the differences in cultural dimensions of different nations, numerous studies have been done to investigate the influence of national culture on many aspects. Existing literature demonstrates the impact of national culture on e-commerce, technology acceptance, informal learning in the workplace, and on the adoption of integrated curricula (Capece, Calabrese, Di Pillo, Costa & Crisciotti, 2013; Jippes & Majoor, 2010; Kim & McLean, 2013, Srite & Karahanna, 2006). Nevertheless, most of these studies using Hofstede's (1980) work are conducted at a national level, taking for granted the individual differences. It is with that reason that his notion of "national culture" has been exposed to much criticisms.

According to Bond (2002), national-level constructs may not fully represent the diversity of the country, since they may not possess the individual characteristics. In fact, most societies, may even have more than one representation of cultural worldviews (Schwartz, 1994). For instance, nations may have the representation of both individualistic and collectivistic worldviews. In addition, making nations as units of cross-cultural comparisons may be problematic as many nations have regional, ethnic or other subcultures (Peterson & Smith, 2008). A study conducted by Kwon (2012) in China clearly depicts this notion. He investigated the regional differences in the work-related values of Chinese employees, and statistically significant differences were found across regions in terms of individualism, uncertainty avoidance and long-term orientation (Kwon, 2012). In South Africa, Thomas and Bendixen (2000) investigated differences in cultural dimensions amongst South African ethnic groups. Some differences were found amongst different ethnic groups, for instance, Black Xhosa scored very high on uncertainty avoidance than White English (Thomas & Bendixen, 2000). The results of these studies

indicates that people of the same country may possess strong commonalities, but may also carry individual characteristics which contributes to their diversity.

The argument built here suggests that national culture may affect people's behaviour, however, also important is individual differences and the dynamic nature of culture. With the presence of globalisation, national culture has become a myth, and this phenomenon has been taken for granted by the present literature. Boudreaux (2008, p.1) defined globalisation "as an advance of human cooperation across boundaries". It is about the interaction of different countries, making the world a global sphere of communication. Through the diffusion of people, technology, economy etc. across nations, cultural convergence occurs (Goh, 2009). Thus, through this phenomena, individuals experience culture change. Goh (2009) conducted a study on the impact of the convergence of education across Australia and Singapore. Similarities, along Hofstede's Individualism, Uncertainty Avoidance and Power Distance were found, however Singapore scored higher on Long-Term Orientation (Goh, 2009). On the same note, Nguyen and Aoyama (2013) did a qualitative study to understand how Japanese management practices are affected by Vietnamese culture through international technological transfer. Results indicated a strong impact of the Vietnamese culture through the observation of organisational processes (Nguyen & Aoyama, 2013). This indicates that through the convergence of different cultures, significant changes in cultural worldviews manifests.

The aforementioned literature has provided some clarity on the role of national culture as well as individual differences. However, these studies seem to ignore other non-cultural factors which contributes to diversity, and these includes demographics, socio-economic and environmental factors (Sharma, 2010). All these factors are not controlled in most of the present studies, and may provide an alternative explanation for the differences between samples (Blodgett & Bakir, 2006). In the existing literature, one study done by Naumov (2000) in Russia reported the results for the subgroups according to age, work experience, occupation, number of subordinates and geographical region. Results demonstrated no significant differences amongst age, work experience, number of subordinates and geographic region for Uncertainty Avoidance, however occupation proved to be a significant variable as those who worked in a business sector scored higher on this dimension than full-time students and university faculty members and administrators (Naumov, 2000). There was no significant difference amongst subgroups for

Individualism/Collectivism, but, for Masculinity/Femininity, significant subgroup differences were found where respondents who possessed five years or less of work experience had higher scores on this cultural dimension (Naumov, 2000). Even though this study provides a good reference for indicating differences amongst different important categories, it did not however, include the results for other cultural dimensions such as Power Distance and Long-Term Orientation.

So far, this literature has demonstrated how culture contributes to the individual differences. The next section, however will suggest that culture does not only contribute to our differences, but it also shape our experiences, as noted in Hofstede's (1980) definition. These differences may cause friction in the workplace, thereby contributing to the diversity and inclusion issues. How employees pursue happiness in the workplace is one of these differences being impacted by culture, and this is explored in the next section.

2.4 Happiness: What is it?

The concept of happiness has gained its prominence since the inception of positive psychology. This branch of psychology founded by Seligman, Csikszentmihalyi, Sheldon, King and Frederick, to mention but a few, aims to improve the quality of life, whilst preventing the pathologies of life (Seligman & Csikszentmihalyi, 2014). It is said that psychology has put much emphasis on mental illness, and has turned a blind eye on the positive features that make life worth living, which is the gap said to be filled by positive psychology (Seligman & Csikszentmihalyi, 2014). Like culture, happiness is an elusive concept that consists of many interpretations. However, there are two philosophical concepts which can provide a comprehensive definition of this concept, and this includes eudamonia and hedonic (Waterman, 1993). The hedonic view of happiness based on the philosophical tradition explained by Hobbes, Locke and Rousseau, suggests that happiness is an individualist construct based on the individual's judgement about what makes one happy (McMahan & Estes, 2011). Happiness is considered "subjective because the idea is for people to evaluate for themselves the degree into which they experience it" (Deci & Ryan, 2008, p.7). On the same note, Veenhoven (2010) conceptualized it as a subjective state of mind which involves a full appreciation of life. Put

more simply, the hedonic perspective suggests that happiness is subjective and is an outcome of a person's experiences.

By contrast, the eudaimonic or objective perspective of happiness, which can be traced back to Aristotle, argues that happiness is not so much an outcome, but is a process leading to self-realisation (Deci & Ryan, 2008). Thus, it is about reaching one's full potential and living life according to one's desire (Deci & Ryan, 2008). This perspective suggests that happiness involves self-realisation, and giving meaning to one's life (McMaham & Estes, 2011). These two philosophical views conceptualize happiness differently, however by and large, can be combined to provide a holistic understanding of this concept. According to Kingelbach and Berridge's (2010) study on the Functional *Neuroanatomy of Pleasure and Happiness*, the two conceptions of happiness as presented by the hedonic and eudaimonic views are distinct, but their aspects cohere in happy people. Drawing from Seligman (2002), the present study understands happiness as both being about pleasurable experiences (hedonic perspective) and a sense of meaning (eudaimonic perspective).

Seligman (2002) identified three components of the happiness experience, and this includes pleasure, meaning and engagement. Behaviours that falls under each components contributes to a person's happiness, and an experience of what is termed a "full life" (Scheuller & Seligman, 2010). The first orientation to happiness, pleasure or positive emotions is based on hedonism and the aim is to increase or maximize the positive experiences and minimize pain (Seligman, 2002). According to Berridge and Kringelach (2011), pleasure is more than sensation; it is about an activation of hedonic brain systems. When these "systems" are activated in the brain, the person is said to feel happy and satisfied (Peterson et al., 2005). People experiencing pleasure are free from negative feelings, their motto is usually "Don't worry - be happy" (Peterson et al., 2005). Indeed, pleasure has been associated with positive outcomes, and this is apparent in Fredrickson's (2001) empirically supported broaden and build theory. According to this theory, positive emotions broadens the human mind and builds useful coping resources (Fredrickson, 2001). Thus, a pleasure life results into the development of significant resources, such as resilience.

The second orientation to happiness as identified by Seligman (2002), is engagement. Schaufeli and Salanova (2008) define engagement as a positive, fulfilling, work-related state of mind

characterised by high levels of energy. It is said that burnout and engagement lies at the two opposite ends of the continuum (Bakker, Demerouti & Sanz-Vergel, 2014). The argument suggests that burnout is a state of disengagement, characterized by exhaustion, cynicism and ineffectiveness (Bakker et al., 2014). By contrast, engagement is characterized by positive motivational factors such as vigour, dedication and absorption (Bakker et al, 2014). This coheres with Csikszentmihalyi's (1990) conceptualization of engagement as he understands it as "flow" and contended that it involves being totally immersed in and mindful of an activity. It is about being absorbed where a person loses his/her sense of self during an activity (Pollock, Noser, Holden & Ziegler-Hill, 2016). When a person is in "flow", his/her attention is entirely focused on an activity, they have high levels of energy and they have a perception that time passed quickly (Peterson et al., 2005; Pollock et al., 2016). Engagement can thus be considered a strong positive relationship between the individual, his co-workers and the organisation (Csikszentmihalyi, 1990).

The final orientation to happiness is meaning (Seligman, 2002). Research demonstrates that life meaning is an important determinant of psychological well-being and satisfaction (Adams et al., 2000; Peterson et al., 2005; Zika & Chamberlain, 2002). This concept of meaning has gained momentum in the workplace. Van Zyl, Deacon and Rothmann (2010) unpacked the traditional understanding of work meaning. They revealed that meaning in the workplace was considered as the importance of work in an individual's life, which can differentiate in accordance to three dimensions, namely: *work as job*, *work as a career* and *work as a calling*. Individuals who considers their work as a job are said to be only concerned about material rewards, those who view work as a career tend to stress about career advancement and would most likely demand power and influence, and lastly, those who view work as a calling have a strong belief that they are doing what they do because of fate and destiny, and they tend to perceive their work to be their purpose of existence (Van Zyl et al., 2010).

Other supportive understandings exists in existing literature. Meaning is considered as a sense of purpose achieved when an individual experiences his or her life as significant (Steger, 2009). This sense of purpose and significance happens when an individual feel useful and have a strong drive for making a difference (Van Zyl et al., 2010). Meaningfulness at work is thus about personal connection to work and a subjective sense that one's work is serving a higher

significant purpose (Van Zyl et al., 2010). It is apparent that the traditional understanding of meaning presented a general view of work meaning. Meaningfulness in its newest form is not attached to material rewards, nor position or influence, but it happens when a person fully engages with their work, whilst building strong feelings of making a difference. It is about using personal strengths to better the welfare of the organisation as well as that of others (Peterson et al., 2005).

Happiness, whether in the experience of pleasure, engagement or meaning, has been a topic of interest in the positive psychology movement, as already mentioned in this paper. People who experience happiness are said to enjoy more beneficial outcomes in the workplace than those who are not happy (Boehm & Lyubomirsky, 2008). Research demonstrates that happy people are more autonomous, satisfied, committed and productive (Barmby, Bryson & Eberth, 2012; Wesarat, Sharif & Majid, 2015). All these attributes benefits both the individual and the organisation at large. Happiness, thus, is an important concept and a topic of interest, especially in this changing world of work. Given the competitiveness and dynamism of today's work environment, it is significant for the impact of positive emotions to manifest themselves in terms of measurable behaviours that can have a direct performance impact (Luthans & Youssef, 2007). Thus, it is of utmost importance for the organisations to understand how employees pursue happiness, for both employee well-being and for their competitive advantage. The following section looks at the link between culture and happiness.

2.5 Culture and Happiness: What is the link?

According to Lu and Gilmour (2004), cultural orientations can be a major force constructing the conception of happiness, and consequently shaping how it is pursued and experienced. On the same note, Shweder (1999) states that the very nature of experiencing and understanding well-being or happiness takes culture-specific forms. Therefore, cultural orientations shape and influences how happiness is understood and experienced. As Diener and Suh (2000, p.7) states "happiness is very much a collaborative project, one cannot experience well-being by oneself, it requires engaging a system of consensual understandings and practices and depends on the nature of one's connections and relations to others".

Noteworthy to mention that there is limited existing literature linking cultural orientations and happiness. Most notable in literature is the differences between collectivistic and individualistic cultures in terms of how they conceptualize happiness. In western cultures, which are considered to be more individualistic, happiness is understood as something that should be pursued in order to maximize the experiences of positive affect (Joshanloo, 2013; Uchida, Norasakkunkit & Kitayama, 2004). Individualistic cultures tend to emphasise personal interests, personal growth and achievement for the satisfaction of intrinsic goals (Ahuvia, 2009; Rego & Cuhna, 2009; Tiberius, 2004). Thus, these cultures view happiness as something coming from within and which is driven by personal desires. On the other hand, in eastern or collectivistic cultures, happiness is understood as contingent with social engagement or interpersonal connectedness (Ford, Heller, Grossman, Uchida, Floerke, Bokhanm, Dmitrieva & Chen, 2015). In these cultures, “happiness requires pursuing goals for the sake of making others happy and meeting their expectations” (Ahuvia, 2000, p.294). Therefore, collectivistic cultures emphasize interdependent happiness, harmony and a pursuit of relational goals (Uchida & Ogihara, 2012).

Research demonstrates cultural differences in terms of the experiences of happiness. Uchida (2009) did a study on the experiences of happiness and unhappiness between the Japanese and the American participants. Results demonstrated that Americans associated happiness with personal achievement whereas the Japanese associated it with social harmony (Uchida, 2009). On a similar note, Lu and Gilmore (2004) conducted a study on the different conceptions of happiness among Chinese and Euro-American cultures. For the Chinese, happiness was about social role obligation, whereas for Americans, it was about personal accountability (Lu & Gilmore, 2004). Moreover, in his research, Joshanloo (2014), revealed that Westerners emphasize personal happiness, whereas for the East Asians, happiness is about experiencing social harmony.

In South Africa with different cultures and racial groups, different orientations to happiness are expected. Wissing and Temane (2008) asserted that the Afrikaans and English speaking white groups espouse a western, individualistic value system, whilst the traditional black South Africans have a more collectivistic cultural orientation. These differences amongst the South African groups demonstrates different cultures which may lead to differences in orientations to happiness. This literature provides the background on how culture shapes experiences of

happiness. However, a narrow view of culture (i.e. Individualistic vs. Collectivism) was adopted with a disregard of other cultural dimensions and socio-demographic variables which may impact on the different orientations to happiness. The present study, thus sought to contribute to the body of knowledge by linking Hofstede's (1980) cultural dimensions with the orientations to happiness. Following are theoretical frameworks that set the foundation of this study.

2.6 Theoretical Framework: Hofstede's (1980; 2001; 2010;2011) Cultural Dimensions' Theory and Fredrickson's Broaden-and-Build Theory of Positive Emotions

This study is underpinned by two theories, one is Hofstede's (1980, 2001, 2005) five cultural dimensions' theory and Barbara Fredrickson's (1998, 2001, 2004) Broaden-and-Build Theory of Positive Emotions. These theories are discussed below.

Hofstede's cultural dimensions' theory

Geert Hofstede conducted a study on how values in the workplace are shaped by culture (Hofstede, 1980). His analysis of values is divided into two, one is his analysis of a large database of employee value scores conducted by the IBM which included 40 countries, the second one was the analysis of 15 countries which was compiled by his executive students in Switzerland (Hofstede, 1980). Between these two data bases and subsequent research, systematic cultural differences were found between the nations (Hofstede, 1980). As already mentioned in this paper, Hofstede understood culture as a collective programming of the mind. Thus, it is about having shared thoughts, behaviour and experiences. From this research, five cultural dimensions within cultures were found (i.e. note that there is a sixth one which was not included in this research). These dimensions are explained below.

1. **Power Distance** is the extent to which the members of the institutions accept and expect that power is distributed unequally (Hofstede, 2011). It refers to the degree of hierarchy in the workplace and the extent of inequality that exists between these hierarchies (Nguyen & Aoyama, 2013). In high Power Distance cultures, there exist unequal

distribution of power and wealth between the superiors and the subordinates (Nguyen & Aoyama, 2013). Within these cultures, power is centralized and they accept large gaps in salaries between the superiors and subordinates, in addition, the superiors demand respect and they do not expect to negotiate work assignments with those below them (Jandt, 2015). On the other hand, low Power Distance cultures stresses equality between the superiors and the subordinates (Nguyen & Aoyama, 2013). In these cultures, organisations are flatter and there is a necessity for guidance in addition, good leadership is measured by a constructive manner in presenting feedback (Nguyen & Aoyama, 2013).

2. **Collectivism/Individualism** is the degree to which individuals are integrated into groups (Hofstede, 2011). This indicates a degree of interdependence and social ties between the members of the community, and the extent of these, give an indication of whether they prefer to work in groups or as individuals (Nguyen & Aoyama, 2013). In individualistic cultures, personal time and achievement is more emphasized (Musambira & Matusitz, 2013). In these cultures, individual needs, rights, freedom, competition, autonomy and self-expression is more important (Musambira & Matusitz, 2013; Triandis, 1995). Furthermore, people in individualistic cultures prefer to work individually, and expect to be praised and rewarded for their hard work (O'Rourke & Tuleja, 2008). On the other hand, collectivistic cultures emphasize the importance of group rights and needs (Musambira & Matusitz, 2013). In these cultures, cooperation, teamwork, harmony and preservation of face, is stressed (Nguyen & Aoyama, 2013). These cultures respect their elders (i.e. teachers, managers and superiors) as carriers of wisdom and experience and may constantly require feedback and approval from their elders (O'Rourke & Tuleja, 2008). Furthermore, collectivistic cultures emphasize building skills with an aim of becoming masters in something and they tend to work in order to gain intrinsic rewards such as a sense of meaningfulness ("Mindtools", 2016).
3. **Masculinity/Feminism** is the distribution of emotional roles between genders (Hofstede, 2011). This dimension typically refers to the roles society assigns to the two genders, and the attitudes towards masculine and feminine leadership styles (Nguyen & Aoyama, 2013). In Masculine cultures, rigid roles between the two genders are more stressed and

they are often unequal (Musambira & Matusitz, 2013). Thus, these cultures are more explicit as to what defines a man and a woman. In these cultures, successful achievement, material wealth, performance, excellence, confidence, ambition, dominance and assertiveness are more valued (Musambira & Matusitz, 2013; Nguyen & Aoyama, 2013). On the other hand, Feminine cultures emphasize equality between gender roles (Musambira & Matusitz, 2013). In these cultures, quality of (work) life, relationships, cooperation, humanity, welfare of others and caring for the less privilege, is more important (Hofstede & Minkov, 2010; Musambira & Matusitz, 2013).

4. **Uncertainty Avoidance** reflects the society's tolerance for uncertainty or ambiguity (Hofstede, 2011). Thus, it refers to the extent to which people are threatened by unknown situations (Nguyen & Aoyama, 2013). Cultures with high Uncertainty Avoidance tend to prefer structure and rules and prefers to work in predictable environments (Altaf, 2011; Hofstede, 2001). In order to avoid uncertainty, these cultures create controls (Hofstede, 2011). This culture is characterized by formal business structures with policies and rules, relatively intolerant of different kinds of people and opinions, and more resistant to change (Hofstede, 2001; Drazenovich & Morris, 2010). Moreover, in this culture, people are emotionally expressive which spurns from high nervousness (Hofstede, 2001). On the other hand, cultures with low Uncertainty Avoidance tend to have a flexible, and informal business attitude (Almohaimed, 2014). These cultures do not impose rules and structures and accept risk and change (Gallant, 2013). In addition, low Uncertainty Avoidance cultures are more concerned with long-term strategy and performance rather than focusing on the events of the daily basis (Phillips & Gully, 2013).

5. **Long term and Short term Orientation** is the extent to which societies attach importance to the future (Hofstede, 2011). It is about how much the society places value on long-term strategies, delivering on social obligations and avoiding "losing face" (Nguyen & Aoyama, 2013; Phillips & Gully, 2013). Long-term oriented cultures are characterized by a respect of tradition, virtuousness, strong work ethic and high value is

placed on education and training (Phillips & Gully, 2013). These cultures place strong importance on family with an understanding that older people (i.e. parents and men) have more authority than the youth and women (Sears & Jacko, 2007). On the other hand, short-term oriented cultures tend to promote equality and emphasize individualism (Phillips & Gully, 2013; Sears & Jacko, 2007). Moreover, these cultures tend to find fulfilment through creativity and self-actualisation (Sears & Jacko, 2007).

Fredrickson's Broaden-and-Build Theory of Positive Emotions

Fredrickson developed this theory in order to capture the significant, unique effects of positive emotions (Fredrickson, 1998; 2001; 2004). According to this theory, positive emotions such as joy and contentment, broadens the people's momentary thought-action repertoires and build, long-lasting resources which assists them to deal with adverse situations (Fredrickson, 1998; 2001; 2004). The function of positive emotions is said to be different to that of negative emotions. Fredrickson (1998; 2001; 2004) argues that, negative emotions such as depression, calls into mind an urge to act in a particular way (i.e. escape, attack). These narrow thought-actions are quick and decisive, and only produce immediate benefits (Fredrickson, 1998; 2001; 2004). By contrast, positive emotions, widens the array of thoughts and actions, so that these broadened mindsets create long-lasting adaptive resources to be used in life-threatening situations (Fredrickson, 1998; 2001; 2004). Indeed, numerous research has been conducted to test the effect of positive emotions. Existing research demonstrates that positive emotions tend to be associated with flexible thinking, creativity, good memory, openness, good relationships, psychological well-being and effective coping mechanisms (Derryberry & Tucker, 1994; Estrada, Waugh & Fredrickson, 2006; Isen, Rosenzweig, & Young, 1991; Isen, & Young, 1997; Talarico, Berntsen, & Rubin, 2009; Tugade & Fredrickson, 2007). The "undoing hypothesis" inherent in this theory further explains the role of positive emotions. According to this hypothesis, positive emotions tend to prevent or "undo" the effects of negative emotions (Fredrickson, 2004).

The evidence shown above provides a case for the importance of positive emotions in organisations. Diversity and inclusion is a starting point for achieving this state. An environment where employees feel that their differences are valued creates innovative

individuals who constantly strive for their full potential (Stevens, Plaut & Burkes, 2008). This environment is said to foster positive emotions, where employees feel engaged and committed (Tavakoli, 2015). Furthermore, Shore, Randel, Chung, Dean, Erhart and Singh (2011), argues that an environment where employees experience the feelings of belongingness and uniqueness, fosters high levels of optimism and job satisfaction, whereas environments that do not appreciate diversity fosters harmful behavioral, cognitive, emotional and physical outcomes. These positive emotions may “undo” the effects of negative emotions (e.g. exclusion, discrimination and prejudice) that may be experienced by employees in organisations. Nevertheless, there is a small body of existing literature on the outcomes resulting from feelings of inclusion (Shore, et al., 2011); but understanding how employees differ sets a background to directions on how employees should be included, and thereafter outcomes of inclusion can be measured.

2.7 Chapter Conclusion

This chapter has critically reviewed literature on the issues and challenges in diversity and inclusion. It was demonstrated that organisations are increasingly become diverse, whereas employers are faced with difficulty in managing these differences. Culture orientations were presented as an underlying factor which contributes to these issues of diversity. This concept was understood as the “programmer” of our minds which shapes our behaviour and experiences. Special attention was given to how cultural values influences how employees pursue happiness, however there is limited literature regarding this aspect. The present study therefore, aimed to contribute to existing literature by providing an understanding of different cultural orientations and how these differences may impact employees’ orientation’s to happiness. Hofstede’s (1980) Cultural Dimensions Theory as well as Fredrickson’s (1998) Broaden-and-Build Theory of Positive Emotions were presented as theories which can assist in explaining employee differences and how understanding these differences can foster positive emotions, which in turn can produce satisfied, committed and happy employees. The following Chapter deals with the methodology adopted by the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

As outlined in Chapter One, this study aimed to understand how different cultural dimensions impact orientations to happiness among employees in a mining organisation in a view of fostering a more positive workplace environment. In this chapter, the methodology employed in this study is outlined in relation to the aims and objectives of the study. This includes the research design, the population, research instruments used, data collection procedures that were followed as well as data analyses with specific attention to the statistical tests used. It should however be noted that secondary data analyses were used. The survey was conducted in 2015.

3.2 Research Design

The research study made use of data that was conducted at a mining organisation in KwaZulu-Natal. In this research study, a quantitative cross sectional survey approach was followed. Quantitative research follows a reconstructed logic in efforts to capture the details of the empirical social world (Neuman, 2011). This means that when quantitative research is conducted, standardized procedures are set before data collection to allow for systematic measurement of the phenomena under investigation (Neuman, 1997). In the present study clear, preset guidelines were thus followed. Unlike qualitative research which is based on constructed social meaning, quantitative research is grounded on positivist principles which includes the discovery of causal laws and careful empirical observations (Neuman, 2011). In adopting this approach to research, a cross-sectional survey design was used and allowed for the collection of data at a specific point in time (Mann, 2003). Cross-sectional survey design was considered appropriate to provide a descriptive account of the population perceptions and in investigating associations between variables (Levin, 2006). This design can also study multiple outcomes and is relatively quick (Mann, 2003).

3.3 Study participants

The study population comprised of all employees in some leadership positions ranging from the Managing Directors to supervisors including Union leaders. Complete enumeration was chosen over sampling to provide an opportunity for all employees in leadership positions to participate in the research study they were therefore all eligible to participate. The population of leaders who participated in the survey were $n = 450$.

3.4 Research Instruments

In this study, a bio-demographical section was included to provide background information on the participant's age, gender, ethnicity, tenure, department and position. Two measuring instruments namely the Cultural Values Scale (CVS) and the Orientation to Happiness Scale (OHS) were used.

3.4.1 The Cultural Values Scale (CVS)

The study used the CVS developed by Yoo, Donthu and Lenartowicz (2011) that measured the cultural orientations at the individual level. The 27-items on the CVS measures the following five underlying cultural dimensions.

Power Distance, has six items (e.g. People in higher positions should make most decisions as it is their responsibility and they should not have to consult lower levels) measured on a 4-point Likert Scale: from Strongly Disagree to Strongly Agree, **Uncertainty Avoidance**, has five items (e.g. It is important to closely follow instructions and procedures), measured on a 4-point Likert Scale: from Strongly Disagree to Strongly Agree. **Collectivism/Individualism**, has six items (e.g. Individuals should sacrifice self-interest for group interests), measured on a 4-point Likert Scale: from Strongly Disagree to Strongly Agree, **Masculinity/Femininity**, has four items (e.g. It is more important for men to have professional careers than it is for woman), measured on a 4-point Likert Scale: from Strongly Disagree to Strongly Agree, and **Long-term Orientation/Short-term Orientation**, has six items (e.g. Careful management of money), measured on a 5-point Likert Scale: from Very Unimportant to Very Important.

The measure was developed to measure Hofstede's cultural dimensions at the individual level. It was developed and adapted using Americans, Korean-Americans and South Koreans as samples

(Yoo, et al., 2011). Five factors were found, namely, Power Distance, Collectivism/Individualism, Uncertainty Avoidance, Masculinity/Femininity, Long-term Orientation/Short-term Orientation (Yoo et al., 2001). Satisfactory inter-item reliability coefficients were also presented by the developers: 0.62 for Power Distance; 0.71 for Uncertainty Avoidance; 0.76 for Collectivism; 0.70 for Long-term Orientation and 0.68 for Masculinity (Yoo, et al., 2011). Previous research from other countries also showed satisfactory internal consistency of the dimensions on the CVS. The Cronbach's alpha for the measure in Prasongsukarn's (2009) study among a sample in Thailand, ranged from 0.61 to 0.85. It was 0.63 for Power Distance; 0.81 for Uncertainty Avoidance; 0.81 for Collectivism; 0.61 for Masculinity and 0.85 for Long-term Orientation (Prasongsukarn, 2009). His research on the validity of this scale on the Thailand sample also revealed a clean, five-factor model. It seems that no study has used this measure in South Africa, thus requiring a further investigation and an adaptation of this measure for ethical use in a South African context.

3.4.2 Orientation to Happiness Scale (OHS)

The OHS was also utilized on this study. This measure was developed by Peterson, Park and Seligman (2005). The questionnaire has 18-items and is rated on a 5-point Likert Scale: from Very much unlike me to Very much like me. The 18-items on the OHS measures three dimensions which includes Pleasure (e.g. Life is too short to postpone the pleasures it can provide), Meaning (e.g. My life serves a higher purpose) and Engagement (e.g. I am always absorbed in what I do). The psychometric properties of the subscales of the OHS was reported to be 0.84 for Pleasure, 0.77 for Engagement and 0.88 for Meaning (Peterson et al, 2005). The OHS has been proved to be a reliable instrument in a South African context. Dlamini (2011) reported a reliability level of 0.80 for the overall scale, whereas the subscales were reported as follows: 0.7 for Pleasure, 0.7 for Meaning and 0.4 for Engagement. Inglehart (2009) also reported satisfactory reliability of the subscales which were as follows: Pleasure = 0.84, Engagement = 0.77 and Meaning = 0.88. These results suggest that this instrument is appropriate for the South African context. However, while the developers of the OHS found three components, namely: Pleasure, Meaning and Engagement, the South African factor structure of the OHS differs slightly. Kesari (2012) found a two factor structure and her results

were as follows: **Pleasure + Meaning** and Engagement, meaning that the Pleasure and Meaning scales loaded together on the same factor, while the Engagement sub-scale showed similar loadings as the original scale. However, Okafor (2005) found **Meaning + Engagement** and Pleasure as two factors, meaning that Meaning and Engagement loaded on the same factor, while the Pleasure sub-scale showed similar loadings to the original scale.

3.5 Data Collection and Procedures

The present study was based on secondary data collected by a mining organisation who made the anonymous data base and research instruments used available for the study. Permission from the mining organisation was obtained to use the anonymous employee database and ethical clearance for this study was obtained from the Humanities and Social Science Research Ethics Committee from the University of KwaZulu-Natal. However, the research team who conducted commissioned research for the organisation ensured that the employees had a clear understanding of the aims and objectives of the broader study, the confidentiality and anonymity of the data and voluntary nature of participation in the study without negative consequences should they withdraw from the study.

3.6 Data Analysis

The anonymous database in Excel format was incorporated into the IBM Statistical Package for the Social Sciences (SPSS Version 22). Various analyses were performed. Exploratory Factor Analysis (EFA) was performed on the CVS and the OHS to determine the factor structure of the measures. The EFA enabled the researcher to gather the information about the interrelationships among a set of variables in the scales, and then assisted in the reduction of data by providing the “clumps” or a set of factors (Pallant, 2005). In extracting the factors, a set of procedures was followed. Firstly, the correlation matrix, Kaiser-Meyer-Olkin Measure (KMO) and the Barlett’s Test of Sphericity values was inspected. In the correlation matrix table, correlation coefficients of 0.3 and above was accepted, the KMO value of 0.6 and above was also accepted, together with a significant (i.e. sig = 0.05 or smaller) Barlett’s Test of Sphericity value (Pallant, 2005). Factors were then extracted using the inspection of the Eigenvalues and the inspection of the

scree plots (Landau & Everitt, 2004). The factors with eigenvalues of 1 and above and the factors above the breaking point on the scree plots were retained (Landau & Everitt, 2004). Nevertheless, in the event of more than one loading, items with a maximum loading on one factor, was given to that factor. Also, in cases where items loaded on inappropriate or unexpected factors, the item was excluded.

Furthermore, the Cronbach's alphas of the scales and the subscales were computed. Cronbach's alphas assist in ensuring the reliability and appropriateness of the scales, and the Cronbach's alpha coefficients of 0.70 and higher were considered reliable as suggested by Pallant (2011). For the scales with less than 10 items, the inter-item correlation of 0.2 to 0.4 was accepted (Briggs & Cheek, 1986). After obtaining satisfactory Cronbach alphas, the scales were computed by summing the relevant items to create sub-scales, and the overall scale in terms of the OHS. Thereafter, the frequencies and descriptive Statistics were computed to obtain information about the response rate on the different items and the sample's demographic characteristics. This was performed to summarize data and to provide an indication of how data is distributed (Mordkoff, 2000). The information of the Descriptive Statistics included the Means, Standard Deviations, Minimum and Maximum scores, Skewness and Kurtosis. The skewness and kurtosis values were accepted as less than 1, in order to ensure normal distribution of scores (Tabachnick & Fidell, 2011).

Before commencing with further analyses, recoding was done to produce codes for variables and to re-categorise variables. Age was recorded into four groups (Group 1 = 35 years and younger; Group 2 = 36-45 years; Group 3 = 46-55 years; Group 4 = 56 years and older), Race was recorded into three groups (Group 1 = Africans; Group 2 = Indians, Asians & Coloureds; Group 3 = Whites), and Position was also recorded into three groups (Group 1 = Managing Director/ General Manager/ Manager/ Principal Advisor; Group 2 = Superintendents/ Specialists; Group 3 = Supervisors & Others). Thereafter, inferential statistics was performed in order to determine mean group differences (demographic groups) on the CVS and the OHS scores. One way between-groups analysis of variance (ANOVA) was performed to compare the mean scores of more than two groups (i.e. Age, Race, and Position) (Field, 2000). ANOVA was computed to explore the differences on Cultural Dimensions and OHS (including subscales: Meaning, Engagement and Pleasure) scores for different age groups,

racial groups and position levels. The Levene's test for homogeneity of variance was inspected to ensure similarity of variances for different groups (Pallant, 2011). The significance value (Sig.) of greater or equal than 0.05 was accepted, and indicated that the assumption of the homogeneity of variance was not violated (Pallant, 2011). In order to determine the differences between groups, the ANOVA table was inspected, and Sig. value of less than 0.05 gave an indication of the statistical significance of the differences between groups (Field, 2000). For the groups that yielded significance values, Post hoc tests were performed to give an indication of where the differences among the groups occurred (Field, 2000).

The Independent-samples t-test was performed to compare the mean scores of the two different group of subjects on cultural dimensions and orientations to happiness [i.e. Gender (Group 1 = Male; Group 2 = Female), and Tenure (Group 1 = Less than 10 years; Group 2 = 10 years and longer). Analysis of this data also included an inspection of a Levene's test for homogeneity of variance, where a Sig. value of greater or equal to 0.05 was accepted (Field, 2000). To assess the differences between groups, a Sig. value of equal or less than 0.05 was used to indicate a significant difference in the mean scores of the different groups (Field, 2000).

Furthermore, Pearson Correlation Coefficients were also conducted to investigate the relationship between the cultural dimensions of the CVS and the Orientations to Happiness Scale and its subscales. The correlation analysis provides the strength and the direction of the linear relationship between the variables (Pallant, 2011). In determining the strength of the relationship, Cohen's (1988) guidelines were followed, where a small relationship was presented by correlation coefficients between 0.10 to 0.29 ($r = 0.10$ to 0.29), a moderate relationship presented by correlation coefficients between 0.30 to 0.49 ($r = 0.30$ to 0.29), and a large relationship presented by correlation coefficients between 0.50 to 1.0 ($r = 0.50$ to 1.0). The direction of the relationship was determined by the negative or the positive sign in front of the correlation coefficient value (Pallant, 2011). The coefficient of determination was also inspected to assess the value of variance shared by the variables.

Moreover, hierarchical multiple regression models were fitted. This model determines how well a set of variables are able to predict a particular outcome, it also determines whether a predictor variable is still able to predict the outcome after controlling for some other variables (Pallant, 2011). Dummy variables were created for variables with more than two categories (Race and

Position). The k-1 rule was used to define the dummy variables (Woolsen & Clarke, 2002). For instance, Race had three categories (i.e. 1= African; 2 = Indians/Asians/Coloureds; 3 = White). For this variable two dummy variables were created (i.e. 1 = African, 0 = others; 1 = Indians/Asians/Coloured, 0 = others), the White category was left as a reference group, or group for comparison. For Position which had three categories (1 = MD/GM/M; 2 = Superintendents/Specialists; 3 = Supervisors), two dummy variables were created, 1 = Managers, 0 = others; 1 = Superintendents/Specialists, 0 =others, the Supervisor category was used for comparison. The first model had OHS as a dependent variable, with Age, Race, Gender, Position, Tenure, Uncertainty Avoidance, Collectivism/Individualism, Long-term/Short-term Orientation and Masculinity/Femininity as predictor variables, entered in this order. The second model had Pleasure as a dependent variable, with Age, Race, Gender, Position, Tenure, and Uncertainty Avoidance as Independent variables, entered in this order. The third model had Meaning as a dependent variable, with Age, Race, Gender, Position, Tenure, Power Distance, Collectivism/Individualism, Uncertainty Avoidance, Long-term/Short-term Orientation, Masculinity/Femininity and Power Distance, entered in this order. The final model had Engagement as a dependent variable, with Age, Race, Gender, Position, Tenure, Uncertainty Avoidance and Collectivism as Independent variables, entered in this order.

In interpreting the hierarchical multiple regression output, the R squared values were initially examined to determine the variances explained by the independent variables on the dependent variable. Lastly, the coefficient table which gives an indication of the contribution of each independent variable on the model (Pallant, 2011), was inspected. The standardized coefficients, or beta values were examined to determine the unique contribution of each variable, whereas the Sig. value of less than 0.05 indicated a statistical significant contribution of the variables (Pallant, 2011).

3.7 Chapter Summary

The research methodology adopted by the study was outlined in this chapter. This research followed a quantitative approach using the cross-sectional survey design. No sample was drawn, meaning that all eligible participants (i.e. employees in leadership positions) were allowed to participate. This study also used reliable instruments, which included the CVS and the OHS. The present study was based on secondary data collected by a mining organisation. The study

processes proved to be ethical as permission from the mining organisation was initially sought to use the anonymous employee database and ethical clearance for this study was obtained from the Humanities and Social Science Research Ethics Committee from the University of KwaZulu-Natal. Lastly, this chapter presented the data analyses techniques employed. Firstly, the factor structure and the psychometric properties of the measures were obtained. Thereafter the descriptive statistics was performed to provide the summary of data. The mean differences between groups was explored using the ANOVA and the Independent-samples t-test, and the correlations between the variables was explored using Pearson Correlation Coefficients. Finally, Hierarchical Multiple Regression models were fitted to examine the contribution of independent variables on the variance of the dependent variables (i.e. Meaning, Pleasure and Engagement).

CHAPTER FOUR

RESULTS

4.1 Introduction

The descriptive and inferential statistics results are presented in this chapter. The socio-demographic characteristics of the sample will be initially presented. Thereafter, the factor structure and the psychometric properties of the measures (CVS and OHS) will be presented. The demographic group differences on the measures as presented on the One-way between-groups analysis of variance ANOVA and the Independent-sample t-test will also be outlined on this chapter. Pearson Product-moment Correlation Coefficients which were conducted to determine the associations between variables will follow and lastly the chapter concludes with the presentation of the Regression models that were fitted. Following is the socio-demographic characteristics of the sample.

4.2 Socio-demographic Characteristics of the Sample

The socio-demographic characteristics of the participants are depicted in table 1 below.

As the participants were predominately employees in leadership positions, the majority of the participants were Supervisors (62.6%, n = 285), followed by those employed as Superintendents and Specialists (24.6%, n = 112), and Managers (10.3%, n = 47). The smallest group was the senior management team consisting of the Managing Director and General Managers (2.4%, n = 11). Both males and females participated in the study, with the minority being the females (15.3%, n = 69) and the majority being males (84.7%, n = 381). The greater percentage of the participants were between the ages of 36-45 years (30.3%, n = 127), followed by the 46-55 years' age group (25.1%, n = 124), the age group of 35 years and younger (25.1%, n = 105), and lastly the smallest group the 56 years and older age group (15.0%, n = 69). The racial distribution of the sample showed that the Whites (40.7%, n = 188) and Africans (38.9%, n = 123) made up the larger group, followed by Indians (16.6%, n = 74), Coloureds (2.0%, n = 9), and lastly only one person who considered himself to be Asian (0.2%, n = 1). With regards to the working area, the greater percentage of the participants reported to be situated in the Smelting and Processing

area (30.3%, n = 137), followed by those in the Services area i.e. Human resources, Finance, Admin etc. (27.7%, n = 125), in the Mining section (23.0%, n = 104), and the Technical section (19.0%, n = 86). About half of the employees had been with the organisation for less than ten years (53.5%, n = 245), and ten years and longer company tenure (46.5%, n = 213). The characteristics of the participants are illustrated in Table 1 below.

Table 1: Socio-demographic- Characteristics of Participants

Characteristics	Percentage	n
Position		
MD/GM	2.4%	11
Managers	10.3%	47
Superintendents & Specialists	24.6%	112
Supervisors	62.6%	285
Gender		
Males	84.7%	381
Females	15.3%	69
Age		
35 years and younger	25.1%	105
36-45 years	30.3%	127
46-55 years	25.1%	124
56 and older	15.0%	69
Race		
Whites	40.7%	188
Africans	38.9%	123
Indians	16.6%	74
Coloureds	2.0%	9
Asians	0.2%	1
Working Area		
Smelting & Processing	30.3%	137
Services	27.7%	125
Mining	23.0%	104
Technical	19.0%	86
Tenure		
Less than 10 years	53.5%	245
10 years and longer	46.5%	213

**Note: MD/GM = Managing Director/General Manager; n = number of participants*

In the next section, the factor structure and the psychometric properties of the measures used will be presented.

4.3 Factor Structure and the Psychometric Properties of the Measures

The factor structure and the psychometric properties of the measures is presented below. The CVS is firstly discussed, followed by the OHS.

4.3.1 Cultural Values Scale

The 27-items of the Cultural Values Scale (CVS) were subjected to principal component analysis (PCA). The suitability of data for factor analysis was firstly assessed using the correlation coefficients, the Kaiser-Meyer-Oklin (KMO) and the Bartlett's Test of Sphericity value. The inspection of the correlation matrix revealed the presence of numerous coefficients of 0.3 and above, which indicated the strength of relationships between the items. The KMO was 0.82 exceeding the recommended value of 0.6 (Kaiser 1970, 1974), whilst the Bartlett's Test of Sphericity reached a statistical significance, with a value of $p < 0.001$, thereby supporting the factorability of data.

The PCA revealed the presence of six components with eigenvalues exceeding 1, explaining 19.96, 12.31, 10.32, 8.07, 5.67 and 3.86 of the variance respectively. An inspection of a screeplot presented below in Figure 1 revealed a break after the fifth component. Using Catell's (1966) scree test, five components were retained for further investigation.

Figure 1: A screeplot for the CVS

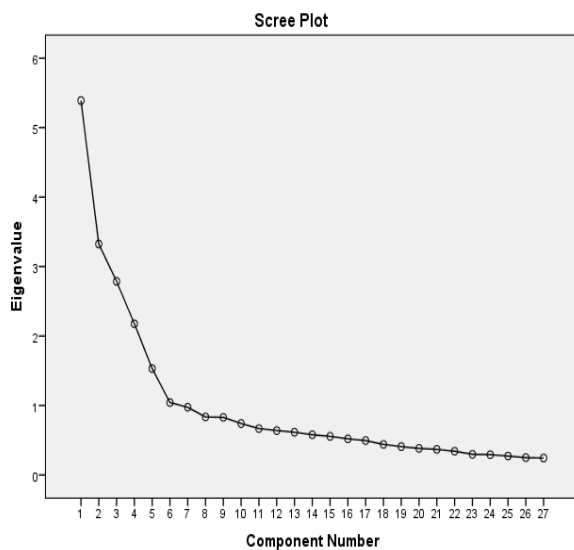


Table 2: Communalities for CVS

	Initial	Extraction
B511	1.000	.410
B512	1.000	.548
B513	1.000	.607
B514	1.000	.634
B515	1.000	.395
B516	1.000	.379
B521	1.000	.420
B522	1.000	.710
B523	1.000	.739
B524	1.000	.587
B525	1.000	.627
B531	1.000	.640
B532	1.000	.516
B533	1.000	.639
B534	1.000	.587
B535	1.000	.712
B536	1.000	.736
B541	1.000	.559
B542	1.000	.739
B543	1.000	.686
B544	1.000	.507
B551	1.000	.625
B552	.000	.690
B553	1.000	.704
B554	1.000	.694
B555	1.000	.515
B556	1.000	.649

Extraction Method: Principal Component Analysis.

The five-component solution explained 56.3% of the variance, with **Component 1**, contributing 19.96 %, **Component 2**, contributing 12.31%, **Component 3**, contributing 10.32 %, **Component 4** contributing 8.07%, and lastly **Component 5**, contributing 5.67%. The Communalities are also an important output of factor analysis. They provide information about the variance explained by each item (Pallant, 2001). The Communalities table (Table 2)

presented below indicates that all the items fitted well with other items of the same components, since all the values exceeded 0.3 (Pallant, 2001).

The oblimin rotation performed revealed that all items are loading highly on the appropriate factors, where factor 1 corresponded with the Collectivism/Individualism cultural dimension, factor 2 corresponded with the Long-term/ Short-term Orientation, factor 3 corresponded with the Power Distance cultural dimension, factor 4 corresponded with Uncertainty Avoidance cultural dimension, and factor 5 corresponded with Masculinity/Femininity cultural dimension. The results of this analysis supports the separate use of these cultural dimensions as suggested by the scale developers (Yoo, Donthu & Lenartowicz, 2011). The factor loadings of the CVS are demonstrated in Table 3 below.

For reliability analysis, the Cronbach's alpha coefficient for Collectivism/Individualism factor was $\alpha = 0.80$, the mean inter-item correlation being $r = 0.4$, with the values ranging from 0.23 to 0.63. For the Long-term/Short-term Orientation factor, $\alpha = 0.88$, the mean inter-item correlation was $r = 0.55$, with the values ranging from 0.41 to 0.68. For the Power Distance factor, $\alpha = 0.77$, the mean inter-item correlation being $r = 0.36$, with the values ranging from 0.22 to 0.54. For the Uncertainty Avoidance factor, $\alpha = 0.82$, the mean inter-item correlation was $r = 0.50$, with the values ranging from 0.30 to 0.69. Lastly, for the Masculinity/Femininity factor, $\alpha = 0.77$, with a mean inter-item correlation of $r = 0.46$, and the values ranged from 0.37 to 0.60. Briggs and Cheek (1986) recommend an optimal range for the inter-item correlation of 0.2 to 0.4 for measures with a small number of items with less than ten items. Therefore, the cultural dimensions on the CVS had psychometrically sound properties as their mean-inter item correlations ranged from 0.3 to 0.5. After obtaining satisfactory inter-item reliability coefficients, the respective items were summed to construct the respective cultural orientations.

Table 3: Factor Loadings of the CVS

Scales	Items	CInd	LT/ST	PD	UA	MF	α
CInd	CInd-1	0.67					0.80
	CInd-2	0.56					
	CInd-3	0.71					
	CInd-4	0.72					
	CInd-5	0.73					
	CInd-6	0.70					
LT/ST							0.88
	LT/ST1		0.79				
	LT/ST2		0.84				
	LT/ST3		0.85				
	LT/ST4		0.84				
	LT/ST5		0.66				
PD	PD1			0.58			0.77
	PD2			0.70			
	PD3			0.77			
	PD4			0.80			
	PD5			0.62			
	PD6			0.54			
UA	UA1				0.66		0.82
	UA2				0.85		
	UA3				0.85		
	UA4				0.72		
	UA5				0.74		
MF	MF1					0.64	0.77
	MF2					0.81	
	MF3					0.77	
	MF4					0.69	

**Note: CInd= Collectivism/Individualism; LT/ST= Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF = Masculinity/Femininity. The letters under items refers to the Dimension and the item numbers, for instance CInd-1 = item number 1 under Collectivism/Individualism dimension. α = Cronbach's alpha.*

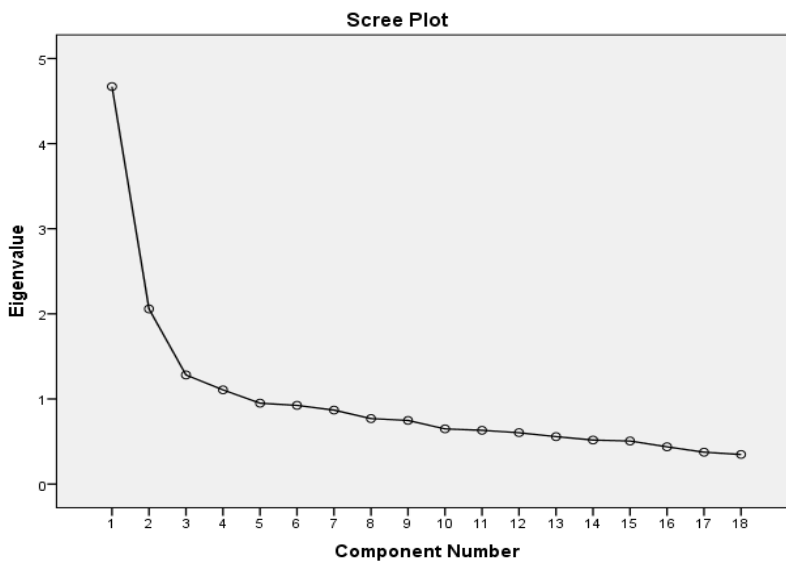
The factor loadings and the psychometric properties of the Orientation to Happiness Scale follows.

4.3.2 Orientations to Happiness Scale

The 18-items of the OHS were subjected to PCA using the SPSS Version 23. As with the CVS, the suitability of the data for factor analysis was confirmed by the inspection of the correlation matrix, KMO value and the Bartlett's Test of Sphericity value. The observations of the correlation matrix revealed the presence of many coefficients of 0.3 and above. The KMO was 0.83, exceeding the recommended value of 0.6, and the Bartlett's Test of Sphericity reached statistical significance, with a value of $p < 0.001$, supporting the factorability of the correlation matrix.

The PCA revealed the presence of four components with eigenvalues exceeding 1, explaining 25.95%, 11.43%, 7.12% and 6.15% respectively. An inspection of the screeplot presented below (Figure 2), revealed a clear break after the third component.

Figure 2: A screeplot for the OHS



Thus, using Catell's (1966) scree test, three components were retained for further investigation. This was supported by the results of Parallel Analysis which demonstrated only three components with eigenvalues exceeding the criterion values for a randomly generated data matrix of the same size (18 variables x 458 respondents). The three-component solution explained a total of 44.50% of the variance, with **Component 1** contributing 25.95%, **Component 2**, contributing 11.43%, and **Component 3**, contributing 7.12%. The Communalities table (Table 4) presented below indicates that all the items fitted well with other items of the same components, since all the values exceeded 0.3 (Pallant, 2001).

Table 4: Communalities for OHS

	Initial	Extraction
B21	1.000	.523
B22	1.000	.397
B23	1.000	.384
B24	1.000	.381
B25	1.000	.346
B26	1.000	.394
B27	1.000	.528
B28	1.000	.548
B29	1.000	.374
B210	1.000	.577
B211	1.000	.461
B212	1.000	.435
B213	1.000	.582
B214	1.000	.413
B215	1.000	.369
B216	1.000	.419
B217	1.000	.538
B218	1.000	.342

Extraction Method: Principal Component Analysis.

The three-component solution explained a total of 44.50% of the variance. In addition, oblimin rotation was performed to aid in the interpretation. All the factors loaded highly on expected

factors, except item 15 which loaded strongly on the Pleasure factor. The factor loading results of the OHS Scale is shown in Table 5 below.

Table 5: Factor loadings of the OHS

Scales	Items	Pleasure	Meaning	Engagement	α
	P2	0.52			
	P5	0.42			
	P8	0.75			
	P11	0.39			
	P14	0.48			
	P17	0.76			
Pleasure					0.73
	M1		0.68		
	M4		0.59		
	M7		0.73		
	M10		0.73		
	M13		0.76		
	M16		0.49		0.78
Meaning					
	E3			0.59	
	E6			0.34	
	E9			0.49	
	E12			0.56	
	E18			0.60	
Engagement					0.58

**Note: P = Pleasure; M = Meaning; E = Engagement. Under items, the letter refers to OHS subscales, and the number is the item number, for instance P17 = Item number 17, which is under Pleasure subscale. α =Cronbach' Alpha.*

The analysis of the OHS demonstrated a good internal consistency, with a Cronbach's alpha of $\alpha = 0.83$. The Cronbach's alpha coefficient for Pleasure subscale was $\alpha = 0.73$, the mean inter-item correlation coefficient was $r = 0.32$, with the values ranging from 0.26 to 0.44. For the Meaning subscale, the Cronbach's alpha was $\alpha = 0.78$, the mean inter-item correlation coefficient was $r = 0.37$ with the values ranging from 0.23 to 0.59. For the Engagement subscale (without the 15-item, which was dropped), the Cronbach's alpha coefficient was $\alpha = 0.58$, the mean inter-item correlation coefficient was $r = 0.2$, with the values ranging from 0.06 to 0.36.

The properties of these subscales were satisfactory, as they fell within an optimal range, which is between 0.2 and 0.4 as suggested by Briggs and Cheek (1986).

The following section deals with the descriptive statistics of the measures (CVS and OHS).

4.4 Descriptive Statistics of the Measures

Descriptive statistics was conducted to ensure that there was no violation of normality by examining the skewness and the kurtosis scores. This preliminary analyses did not only provide the distribution of scores, but also gave insights on the direction of the scales as well as the characteristics of the sample in relation to the measures. The descriptive statistics results are depicted on Table 6 below.

Table 6: The Results of Descriptive Statistics Analysis

Scales	N	Min/Max	Mean	Std.Dev.	Skewness	Kurtosis
CInd	448	11/24	17.41	2.76	0.42	0.09
LT/ST	378	6/30	25.88	3.76	-2.32	9.66
PD	428	6/24	11.16	3.01	0.42	1.40
UA	450	7/20	16.35	2.38	-0.26	0.37
MF	452	4/16	8.19	2.39	0.11	0.12
OHS	436	19/68	43.21	8.17	0.06	0.00
Pleasure	447	5/24	14.60	3.89	0.07	-0.45
Meaning	444	5/24	16.82	3.92	-0.27	-0.29
Engagement	447	5/24	14.04	3.22	0.32	0.14

**Note: N=sample size; Min/Max = Minimum/Maximum; Std.Dev. =Standard Deviation; CInd= Collectivism/Individualism; LT/ST = Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF =Masculinity/Femininity; OHS = Orientation to Happiness Scale*

Descriptive statistics results indicate a normal distribution of scores as all the skewness and kurtosis scores were below one, a criteria indicated by Tabachnick and Fidell (2007). However, upon close examination, it is observed that the skewness and kurtosis scores for Long-term/Short-term Orientation was greater than one. Nevertheless, because of the large sample, skewness and kurtosis “does not make a substantive difference in the analysis” (Tabachnick & Fidell, 2007, p.80). The central limit theorem further resonates with this notion, and states that the distribution scores in large samples will be approximately normally distributed regardless of whether the source population is skewed (Anderson, 2005). Following is the demographic group difference on the CVS and the OHS.

Following is the demographic group difference on the CVS and the OHS.

4.5 Demographic Group Differences on the CVS and the OHS

The study aimed to examine the differences on mean scores between different demographic groups, and this included race, age, gender, position and tenure. One-way between Groups Analysis of Variance with post-hoc tests and the Independent Sample t-tests were utilized to compare the mean scores of these groups on the scales used. The demographic group differences on the Cultural Values Scale (CVS) will be presented first followed by the demographic group differences on the Orientations to Happiness Scale (OHS).

4.5.1 Demographic group differences on the CVS

One-way between groups analysis of variance was conducted to explore the mean differences between different **age groups** on the Cultural Dimension scale. These results are presented below in table 7.

Participants were divided into four groups according to their age (Group 1: 35 years and younger; Group 2: 36-45 years; Group 3: 46-55 years and Group 4: 56 years and older). There was a statistically significant difference at the $p < 0.05$ level in PD scores for the four groups: $F(3, 385) = 5.11, p < 0.05$. However, the effect size as calculated using the eta squared, was $\eta^2 = 0.04$, indicating a small difference on the means scores of PD for the different age groups. PD and age. Post-hoc comparisons presented in Table 7.1 below, indicated that the mean score for Group 1, the 35 years and younger age group ($M = 10.75, SD = 3.15$) was significantly different from Group 4 with a higher mean score ($M = 12.15, SD = 3.04$) indicating that the 56 years and older age group is leaning more towards high Power Distance. There was also a statistically significant difference between Group 2, the 36-45 years' age group ($M = 10.56, SD = 2.61$) and Group 4, the 56 years and older age group. Group 3, the 46-55 years' age group ($M = 11.53, SD = 3.07$) did not differ significantly from either Group 1, 2 or 4. From these results, it is observed that the 56 years and older age group had higher mean scores, which indicates a higher Power Distance culture than the rest of the age groups.

Table 7: One-way between-groups ANOVA for Age groups and Cultural Dimensions

CD	Age Groups	Mean	Std.Dev.	F	Sig
CInd	35 years and younger	17.36	3.11	0.21	0.89
	46-45 years	17.30	2.91		
	46-55 years	17.56	2.56		
	56 years and older	17.50	2.34		
LT/ST	35 years and younger	26.33	3.87	1.11	0.31
	46-45 years	26.17	3.91		
	46-55 years	25.37	3.78		
	56 years and older	25.77	3.99		
PD	35 years and younger	10.75	3.15	5.11	0.00
	36-45 years	10.56	2.61		
	46-55 years	11.53	3.07		
	56 years and older	12.15	3.04		
UA	35 years and younger	16.60	2.33	0.90	0.44
	36-45 years	16.25	2.35		
	46-55 years	16.48	2.44		
	56 years and older	16.05	2.17		
MF	35 years and younger	8.24	3.01	2.82	0.04
	46-45 years	7.84	2.11		
	46-55 years	8.33	2.27		
	56 years and older	8.90	1.93		

**Note: CD= Cultural Dimensions; CInd= Collectivism/Individualism; LT/ST = Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF =Masculinity/Femininity; Std.Dev; Standard Deviation.*

*** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

Table 7.1: Post-hoc Analysis of the difference on Power Distance in Age Groups

(I) Age	(J) Age	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	.18805	.40707	.967	-.8623	1.2384
	3.00	-.78711	.40863	.219	-1.8415	.2673
	4.00	-1.40263*	.48698	.022	-2.6592	-.1461
2.00	1.00	-.18805	.40707	.967	-1.2384	.8623
	3.00	-.97516	.38612	.058	-1.9715	.0211
	4.00	-1.59068*	.46825	.004	-2.7989	-.3825
3.00	1.00	.78711	.40863	.219	-.2673	1.8415
	2.00	.97516	.38612	.058	-.0211	1.9715
	4.00	-.61552	.46960	.557	-1.8272	.5962
4.00	1.00	1.40263*	.48698	.022	.1461	2.6592
	2.00	1.59068*	.46825	.004	.3825	2.7989
	3.00	.61552	.46960	.557	-.5962	1.8272

*. The mean difference is significant at the 0.05 level.

There was also a statically significant difference at the $p < 0.05$ level in mean **MF** scores for the four age groups: $F(3, 408) = 2.82, p < 0.05$. As above, the effect size, calculated using the eta squared, was small, ($\eta^2 = 0.02$), indicating a small difference between the mean scores on the Masculinity/Femininity for the age groups. Post-hoc comparisons (see Table 7.2 below) using the Tukey HSD test indicated that the mean score for Group 2, the 36-45 years' age group ($M = 7.84, SD = 2.11$) and Group 4, the 56 years and older age group ($M = 8.90, SD = 1.93$) were significantly different. Group 1, the 35 years and younger age group ($M = 8.24, SD = 3.01$) and 3, the 46-55 years' age group ($M = 8.33, SD = 2.27$) did not differ significantly from any of the age groups.

Table 7.2: Post-hoc Analysis of the difference on Masculinity/Femininity in Age Groups

(I) Age	(J) Age	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	.40272	.31747	.584	-.4162	1.2217
	3.00	-.08515	.31923	.993	-.9086	.7383
	4.00	-.66051	.38347	.313	-1.6497	.3287
2.00	1.00	-.40272	.31747	.584	-1.2217	.4162
	3.00	-.48787	.30361	.376	-1.2711	.2953
	4.00	-1.06323*	.37057	.022	-2.0192	-.1073
3.00	1.00	.08515	.31923	.993	-.7383	.9086
	2.00	.48787	.30361	.376	-.2953	1.2711
	4.00	-.57536	.37208	.411	-1.5352	.3845
4.00	1.00	.66051	.38347	.313	-.3287	1.6497
	2.00	1.06323*	.37057	.022	.1073	2.0192
	3.00	.57536	.37208	.411	-.3845	1.5352

*. The mean difference is significant at the 0.05 level.

There was no statistically significant difference in the mean scores for the Collectivism/Individualism; Long-term/Short-term Orientation and Uncertainty Avoidance scores for the four age groups. Following is One-way between-groups ANOVA for Racial groups.

A one-way between-groups analysis of variance was also conducted to explore the mean differences in Cultural Dimension scores for different racial groups. Participants were divided into three groups (Group 1 = Africans; Group 2 = Indians, Asians & Coloureds; Group 3 = Whites). Results are presented in Table 8 below.

Table 8: One-way between-groups ANOVA for Racial group differences on the Cultural Dimensions (CVS)

CD	Racial Groups	Mean	Std.Dev	F	Sig
CInd	African	17.88	3.00	4.46	0.01
	Ind.A&Clds	17.36	2.96		
	White	17.01	2.39		
LT/ST	African	25.89	3.76	2.36	0.10
	Ind.A&Clds	26.72	2.50		
	White	25.53	4.24		
PD	African	10.72	3.26	5.57	0.00
	Ind.A&Clds	10.83	2.81		
	White	11.74	2.73		
UA	African	17.02	2.43	11.41	0.00
	Ind.A&Clds	16.27	2.19		
	White	15.84	2.28		
MF	African	8.02	2.58	8.81	0.00
	Ind.A&Clds	7.50	2.47		
	White	8.74	2.10		

Note: CD= Cultural Dimensions; CInd= Collectivism/Individualism; LT/ST = Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF =Masculinity/Femininity; Std.Dev; Standard Deviation; Ind.A&Clds= Indians, Asians & Coloureds.

*** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

There was a statistically significant difference at the $p < 0.05$ level in CInd **scores** for the three racial groups: $F(2, 429) = 4.46, p < 0.05$. The effect size, calculated using the eta squared, was $\eta^2 = 0.04$, which is slightly small, indicating a quite small difference between the mean scores on Collectivism/Individualism for the racial groups. Post-hoc comparisons, present in Table 8.1 below indicated that the mean score for Africans ($M = 17.88, SD = 3.00$) was higher than for Whites ($M = 17.01, SD = 2.39$). On the other hand, Indians, Asians and Coloureds did not differ

significantly from the other racial groups. These results, demonstrate that Africans tend to have a more Collectivistic culture than other racial groups.

Table 8.1: Post-hoc Analysis of the difference on Collectivism/Individualism in Racial Groups

(I) Race	(J) Race	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	.52221	.37183	.339	-.3523	1.3967
	3.00	.87480*	.29350	.009	.1845	1.5651
2.00	1.00	-.52221	.37183	.339	-1.3967	.3523
	3.00	.35259	.36618	.601	-.5086	1.2138
3.00	1.00	-.87480*	.29350	.009	-1.5651	-.1845
	2.00	-.35259	.36618	.601	-1.2138	.5086

*. The mean difference is significant at the 0.05 level.

There was a statistically significant difference at the $p < 0.05$ level in PD scores for the three racial groups: $F(2,408) = 5.57$, $p < 0.05$. The effect size, calculated using the eta squared, was, however, small ($\eta^2 = 0.03$). Post-hoc comparisons (see Table 8.2 below) using the Tukey HSD test indicated that the mean score for Africans ($M = 10.72$, $SD = 3.26$) was significantly lower than for Whites ($M = 11.74$, $SD = 2.73$). Indians, Asians and Coloureds on the other hand did not differ significantly from neither Africans nor Whites.

Table 8.2: Post-hoc Analysis of the difference on Power Distance in Racial Groups

(I) Race	(J) Race	Mean Difference		Sig.	95% Confidence Interval	
		(I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	-.10897	.40998	.962	-1.0734	.8554
	3.00	-1.01575*	.32466	.005	-1.7795	-.2520
2.00	1.00	.10897	.40998	.962	-.8554	1.0734
	3.00	-.90678	.40179	.063	-1.8519	.0383
3.00	1.00	1.01575*	.32466	.005	.2520	1.7795
	2.00	.90678	.40179	.063	-.0383	1.8519

*. The mean difference is significant at the 0.05 level.

There was also a statistically significant difference at the $p < 0.05$ level in UA scores for the three racial groups: $F(2, 430) = 11.41, p < 0.05$. The effect size, calculated using the eta squared, was slightly small ($\eta^2 = 0.05$). Post-hoc comparisons (see Table 8.3 below) using the Tukey HSD test indicated that the mean score for Africans ($M = 17.02, SD = 2.43$) was higher than for Indians, Asians and Coloureds ($M = 16.27, SD = 2.19$). Africans were also reported as having the higher mean score than Whites ($M = 15.84, SD = 2.28$). Indians, Asians and Coloureds did not differ significantly from Whites. From these results, it is observed that Africans tend to have high Uncertainty Avoidance than other racial groups.

Table 8.3: Post-hoc Analysis of the difference on Uncertainty Avoidance in Racial Groups

(I) Race	(J) Race	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	.75580*	.31356	.043	.0184	1.4932
	3.00	1.18085*	.24835	.000	.5968	1.7649
2.00	1.00	-.75580*	.31356	.043	-1.4932	-.0184
	3.00	.42505	.30819	.353	-.2998	1.1499
3.00	1.00	-1.18085*	.24835	.000	-1.7649	-.5968
	2.00	-.42505	.30819	.353	-1.1499	.2998

*. The mean difference is significant at the 0.05 level.

Furthermore, there was a statistically significant difference at the $p < 0.05$ level in MF scores for the three racial groups: $F(2, 432) = 8.81, p < 0.05$. The effect size, calculated using the eta squared, was slightly small ($\eta^2 = 0.04$). Post-hoc comparisons (see Table 8.4 below) using the Tukey HSD test indicated that the mean score for Africans ($M = 8.02, SD = 2.58$) was lower than that of Whites ($M = 8.74, SD = 2.10$), indicating that Whites are more leaning towards the Masculine culture than Africans. There was also a significant difference between Indians, Asians and Coloureds ($M = 7.50, SD = 2.50$) and Whites. From these results, it is observed that Whites are more inclined towards the Masculine culture than other racial groups.

Table 8.4: Post-hoc Analysis of the difference on Masculinity/Femininity in Racial Groups

(I) Race	(J) Race	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	.52395	.31879	.229	-.2258	1.2737
	3.00	-.71261*	.25203	.014	-1.3053	-.1199
2.00	1.00	-.52395	.31879	.229	-1.2737	.2258
	3.00	-1.23656*	.31338	.000	-1.9736	-.4995
3.00	1.00	.71261*	.25203	.014	.1199	1.3053
	2.00	1.23656*	.31338	.000	.4995	1.9736

*. The mean difference is significant at the 0.05 level.

There was no statistically significant difference in Long-term/Short-term Orientation scores for the three racial groups. Following is a One-way between-groups ANOVA for Position and Cultural Dimensions.

A one-way between-groups analysis of variance was conducted to explore the differences in Cultural Dimension scores for different positions (see Table 9 below). Participants were divided into three groups (Group 1 = Managing Director/General Manager & Managers; Group 2 = Superintendents and Specialists; Group 3 = Supervisors).

There was a statistically significant difference at the $p < 0.05$ level in UA scores for the three positions: $F(2, 440) = 4.70, p < 0.05$. The effect size, calculated using the eta squared, was small, $\eta^2 = 0.02$. Post-hoc comparisons, also presented in Table 9.1 below, indicated that the mean score for Group 1: Managers ($M = 15.71, SD = 2.13$) was lower than that of the Group 3: Supervisors ($M = 16.64, SD = 2.40$). Superintendents and Specialists ($M = 16.07, SD = 2.34$) did not differ significantly from Managers and Supervisors. These results indicate that Supervisors tend to be high on Uncertainty Avoidance than employees in other leadership position levels.

Table 9: One-way between-groups ANOVA for Position and Cultural Dimensions

CD	Position	Mean	Std.Dev	F	Sig
CInd	MD/GM/M	17.41	2.77	0.08	0.93
	Superintendents/Specialists	17.33	2.74		
	Supervisors	17.45	2.81		
LT/ST	MD/GM/M	26.16	2.64	0.96	0.38
	Superintendents/Specialists	26.30	3.90		
	Supervisors	25.91	3.76		
PD	MD/GM/M	10.78	2.45	2.96	0.06
	Superintendents/Specialists	10.64	3.12		
	Supervisors	11.42	3.06		
UA	MD/GM/M	15.71	2.13	4.85	0.01
	Superintendents/Specialists	16.07	2.34		
	Supervisors	16.64	2.40		
MF	MD/GM/M	7.60	2.37	3.78	0.02
	Superintendents/Specialists	7.91	2.30		
	Supervisors	8.42	2.44		

Note: CD= Cultural Dimensions; CInd= Collectivism/Individualism; LT/ST = Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF =Masculinity/Femininity; Std.Dev; Standard Deviation; MD/GM/M = Managing Director/General Manager/ Manager

*** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

Table 9.1: Post-hoc Analysis of the difference on Uncertainty Avoidance in Position levels

(I) Position	(J) Position	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	-.35238	.39007	.638	-1.2697	.5649
	3.00	-.92401*	.34487	.021	-1.7350	-.1130
2.00	1.00	.35238	.39007	.638	-.5649	1.2697
	3.00	-.57163	.26950	.087	-1.2054	.0621
3.00	1.00	.92401*	.34487	.021	.1130	1.7350
	2.00	.57163	.26950	.087	-.0621	1.2054

*. The mean difference is significant at the 0.05 level.

There was also a statistically significant difference at the $p < 0.05$ level in MF scores for the three positions: $F(2,442) = 3.48$, $p < 0.05$. However, the effect size calculated by the eta squared, was also small, $\eta^2 = 0.02$. Post-hoc comparisons (see Table 9.2 below) using the Tukey HSD test indicated that Supervisors ($M = 8.42$, $SD = 2.44$) had significantly higher mean scores than Managers, indicating that Supervisors are more inclined to Masculinity than Managers. Superintendents and Specialists ($M = 7.91$, $SD = 2.30$) did not differ significantly from other position levels.

Table 9.2: Post-hoc Analysis of the difference on Masculinity/Femininity in Position levels

(I) Position	(J) Position	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	-.30221	.39102	.720	-1.2217	.6173
	3.00	-.81648*	.34528	.048	-1.6285	-.0045
2.00	1.00	.30221	.39102	.720	-.6173	1.2217
	3.00	-.51427	.27289	.144	-1.1560	.1275
3.00	1.00	.81648*	.34528	.048	.0045	1.6285
	2.00	.51427	.27289	.144	-.1275	1.1560

*. The mean difference is significant at the 0.05 level.

Following is the gender differences on the Cultural Dimensions Scale.

An independent-samples t-test was conducted to compare the Cultural Dimension scores for males and females (Group 1=Males; Group 2 = Females). Results are presented in Table 10 below.

Table 10: Gender differences on Cultural Values Scale (CVS)

CD	Gender	Mean	Std.Dev	df	t-values	Sig
CInd	Males	17.55	2.71	436	2.25	0.03
	Females	16.71	3.10			
LT/ST	Males	25.79	3.83	367	1.30	0.19
	Females	26.48	3.46			
PD	Males	11.29	3.07	414	2.07	0.40
	Females	10.44	2.63			
UA	Males	16.41	2.40	436	0.40	0.69
	Females	16.29	2.25			
MF	Males	8.33	2.39	438	2.77	0.01
	Females	7.45	2.46			

*Note: CD= Cultural Dimensions; CInd= Collectivism/Individualism; LT/ST = Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF =Masculinity/Femininity; Std.Dev; Standard Deviation. ** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

There was a significant difference in **CInd** scores for males ($M = 17.55$; $SD = 2.71$) and females ($M = 16.71$, $SD = 3.10$); $t(436) = 2.25$, $p < 0.05$ (two-tailed), indicating that males are more inclined to collectivism than females. There was also a significant difference in MF scores for males ($M = 8.33$, $SD = 2.39$) and females ($M= 7.45$, $SD = 2.46$); $t(438) = 2.77$, $p < 0.01$ (two-tailed), meaning that males are more leaning towards masculinity than females.

There was no significant difference in LT/ST; PD and UA PD scores for males and females. Following is the Tenure differences (see Table 11 below) on the Cultural Dimensions Scale.

Table 11: Tenure differences on the Cultural Values Scale

CD	Tenure	Mean	Std.Dev	df	t-values	Sig
CInd	Less than 10 years	17.29	2.85	442	0.79	0.43
	10 years and longer	17.50	2.61			
LT/ST	Less than 10 years	26.17	3.59	373	1.50	0.14
	10 years and longer	25.59	3.92			
PD	Less than 10 years	10.79	2.93	422	2.93	0.01
	10 years and longer	11.58	2.98			
UA	Less than 10 years	16.36	2.37	444	0.23	0.82
	10 years and longer	16.31	2.39			
MF	Less than 10 years	8.00	2.52	446	1.85	0.07
	10 years and longer	8.42	2.24			

Note: CD= Cultural Dimensions; CInd= Collectivism/Individualism; LT/ST = Long-term/Short-term Orientation; PD = Power Distance; UA = Uncertainty Avoidance; MF =Masculinity/Femininity; Std.Dev; Standard Deviation

*** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

An independent-samples t-test was conducted to compare the Cultural Dimension scores for tenure (1 = less than 10 years; 2 = 10 years and longer).

An independent-samples t-test was conducted to compare the Cultural Dimension scores for tenure (1 = less than 10 years; 2 = 10 years and longer). There was a significant difference in PD scores for employees who have less than 10 years tenure ($M = 10.79$, $SD = 2.93$) and those who have 10 years and longer company tenure ($M = 11.58$, $SD = 2.98$); $t(422) = 2.82$, $p < 0.01$ (two-tailed), indicating that employees with longer company tenure tend to be high in Power Distance than those with the less company tenure.

There was no significant difference in CInd, LT/ST, UA and MF scores for less than 10 years and 10 years and longer company tenure.

Now that the demographic group differences on cultural dimensions has been demonstrated, following is the group differences on the Orientation to Happiness Scale (OHS).

4.5.2 Demographic group differences on the OHS

One-way between-groups ANOVA and Independent-samples t-test was conducted to demonstrate the differences between demographic groups on the OHS. Age group differences will be presented first, followed by race, position, gender and tenure. Following is the differences between age groups on the OHS.

Table 12: One-way between-groups ANOVA for age groups and the OHS

OHS	Age Groups	Mean	Std.Dev	F	Sig
Pleasure	35 years and younger	15.47	4.16	2.56	0.06
	36-45 years	14.33	3.97		
	46-55 years	14.52	3.80		
	56 years and older	13.90	3.44		
Meaning	35 years and younger	17.53	3.70	2.85	0.04
	36-45 years	16.74	4.12		
	46-55 years	16.84	3.87		
	56 years and older	15.68	3.72		
Engagement	35 years and younger	14.49	3.25	1.70	0.17
	36-45 years	13.94	3.25		
	46-55 years	14.17	2.97		
	56 years and older	13.34	5.57		

**Note: Std.Dev= Standard Deviation. ** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

A one-way between-groups analysis of variance was conducted to explore the differences in OHS scores for different age groups. Participants were divided into four groups (**Group 1:** 35 years and younger; **Group 2:** 36-45 years; **Group 3:** 46- 55 years and **Group 4:** 56 years and older).

There was a statistically significant difference at the $p < 0.05$ level in Meaning scores for the four groups: $F(3, 400) = 2.85, p < 0.05$. However, the effect size, calculated using eta squared was rather small, $\eta^2 = 0.02$. Post-hoc comparisons using the Tukey HSD test (see Table 12.1 below), indicated that the mean score for Group 1, the 35 years and younger age group ($M =$

17.53, SD = 3.70) was significantly higher than for Group 4, the 56 years and older age group ($M = 15.68$, SD = 3.72), indicating that the younger age group tend to have high Meaning levels than the older group. Group 2, the 36-45 years' age group ($M = 16.74$, SD = 4.12) and Group 3, the 46-55 years age group ($M = 16.84$, SD = 3.87) did not differ significantly from any of the groups.

Table 12.1: Post-hoc Analysis of the difference on Meaning levels in Age Groups

(I) Age	(J) Age	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	.78957	.52056	.428	-.5534	2.1325
	3.00	.68775	.52350	.555	-.6628	2.0383
	4.00	1.85145*	.63580	.020	.2112	3.4917
2.00	1.00	-.78957	.52056	.428	-2.1325	.5534
	3.00	-.10183	.49876	.997	-1.3886	1.1849
	4.00	1.06187	.61558	.312	-.5263	2.6500
3.00	1.00	-.68775	.52350	.555	-2.0383	.6628
	2.00	.10183	.49876	.997	-1.1849	1.3886
	4.00	1.16370	.61807	.237	-.4308	2.7582
4.00	1.00	-1.85145*	.63580	.020	-3.4917	-.2112
	2.00	-1.06187	.61558	.312	-2.6500	.5263
	3.00	-1.16370	.61807	.237	-2.7582	.4308

*. The mean difference is significant at the 0.05 level.

There was no statistically significant difference in Pleasure and Engagement scores for the four groups. Following is race differences on the OHS.

Table 13: One-way between-groups ANOVA for Racial groups and OHS

OHS	Racial Groups	Mean	Std.Dev	F	Sig
Pleasure	African	14.82	4.03	0.22	0.22
	Ind.A&Clds	13.94	3.71		
	White	14.72	3.84		
Meaning	African	18.17	3.42	17.38	0.00
	Ind.A&Clds	16.11	4.02		
	White	15.88	3.11		
Engagement	African	14.13	3.06	0.32	0.72
	Ind.A&Clds	13.78	3.23		
	White	14.07	3.44		

**Note: Std.Dev= Standard Deviatio; Ind.A&Clds= Indians, Asians & Coloureds. ** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

A one-way between groups analysis of variance was also conducted to explore the differences in OHS scores for different racial groups. Participants were divided into three groups (Group 1 = Africans; Group 2 = Indians, Asians & Coloureds; Group 3 = Whites).

There was a statistically significant difference at the $p < 0.05$ level in Meaning scores for the three groups: $F(2, 425) = 17.38, p < 0.05$. The effect size, calculated using eta squared, was moderate, $\eta^2 = 0.08$. Post-hoc comparisons (see Table 13.1 below) using the Tukey HSD test indicated that the mean score for Africans ($M = 18.17, SD = 3.42$) was significantly higher than that of Indians, Asians & Coloureds, ($M = 16.11, SD = 4.02$) as was that of Whites ($M = 15.88, SD = 3.91$), indicating that Africans tend to have high Meaning levels than other racial groups. There was no significant difference between the Indians, Asians & Coloureds and Whites.

Table 13.1: Post-hoc Analysis of the difference on Meaning levels in Racial Groups

(I) Race	(J) Race	Mean		Sig.	95% Confidence Interval	
		Difference (I-J)	Std. Error		Lower Bound	Upper Bound
1.00	2.00	2.06173*	.51608	.000	.8479	3.2755
	3.00	2.29176*	.40807	.000	1.3320	3.2515
2.00	1.00	-2.06173*	.51608	.000	-3.2755	-.8479
	3.00	.23003	.50528	.892	-.9584	1.4184
3.00	1.00	-2.29176*	.40807	.000	-3.2515	-1.3320
	2.00	-.23003	.50528	.892	-1.4184	.9584

*. The mean difference is significant at the 0.05 level.

There was no statistically significant difference in Pleasure and Engagement scores for the three groups. Following is differences between Position levels on the OHS (see Table 14 below).

Table 14: One-way between-groups ANOVA for Position and OHS

OHS	Position	Mean	Std.Dev	F	Sig
Pleasure	MD/GM/M	14.23	3.85	1.87	0.16
	Superintendents/Specialists	14.10	3.88		
	Supervisors	14.88	3.89		
Meaning	MD/GM/M	16.84	4.41	1.23	0.16
	Superintendents/Specialists	17.35	3.55		
	Supervisors	16.84	3.94		
Engagement	MD/GM/M	14.18	3.34	0.09	0.91
	Superintendents/Specialists	14.13	2.76		
	Supervisors	14.01	3.35		

*Note: Std.Dev= Standard Deviation; MD/GM/M = Managing Director/General Manager/Manager. ** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.

A one-way between-groups analysis of variance was conducted to explore the differences in OHS scores for different position levels. Participants were divided into three groups (Group 1 = Managing Directors/General Managers & Managers; Group2= Superintendents and Specialists; Group 3 = Supervisors).

There was no statistically significant difference in Meaning, Pleasure and Engagement scores for the three groups. Following is gender differences in the OHS (see Table 15 below).

Table 15: Gender differences on the OHS

OHS	Gender	Mean	Std.Dev	df	t-values	Sig
Pleasure	Male	14.45	3.78	82.73	1.81	0.07
	Female	15.50	4.44			
Meaning	Male	16.59	3.95	431	2.98	0.00
	Female	18.13	3.69			
Engagement	Male	13.95	3.18	433	1.80	0.72
	Female	14.73	3.52			

*Note: Std.Dev= Standard Deviation. ** Higher mean scores indicates that the sample scored high on the variable and Lower scores indicate that the sample scored low on the variable.*

An independent-samples t-test was conducted to compare the OHS scores for males and females. There was a statistically significant difference in Meaning scores for males ($M=16.59$, $SD = 3.78$) and females ($M = 18.13$, $SD = 3.69$); $t(431) = 2.98$, $p < 0.01$ (two-tailed), indicating that females tend to have high Meaning levels than males. There was no significant difference between gender group scores on Pleasure and Engagement. Following is the tenure differences on the OHS (see Table 16 below).

Table 16: Tenure differences on the OHS

OHS	Tenure	Mean	Std.Dev	df	t-values	Sig
Pleasure	Less than 10 years	14.83	3.84	441	1.48	0.14
	10 years and longer	14.29	3.92			
Meaning	Less than 10 years	17.49	3.77	438	3.10	0.00
	10 years and longer	16.01	3.95			
Engagement	Less than 10 years	14.22	3.15	441	1.41	0.14
	10 years and longer	13.78	3.24			

**Note, SD = Standard Deviation; F =ANOVA; Sig = Significance Value*

An independent-samples t-test was conducted to compare the OHS scores for tenure (1: less than 10 years, 2: 10 years and longer).

There was a statistically significant difference in Meaning scores for employees who have less than 10 years tenure ($M = 17.49$, $SD=3.77$) and those who have 10 years and longer company tenure ($M = 16.01$, $SD = 3.95$), which indicates that employees with less than 10 years of tenure tend to have high Meaning levels than those with 10 years and longer tenure.

There was no significant difference in Pleasure and Engagement scores for the employee with less than 10 years and those with 10 years and longer tenure.

The correlation coefficients between the CVS and OHS is presented below.

4.6 Correlation between Cultural Dimensions and the OHS (and its subscales)

The relationship between Cultural Dimensions and the Orientation to Happiness (and its subscales) was investigated using the Pearson Product-moment Correlation Coefficient. Preliminary analysis was performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity. The Correlation results are demonstrated in Table 17 below.

Table 17: Pearson Correlation Coefficients between Cultural Dimensions and OHS

	CInd	LT/ST	PD	UA	MF	OHS	P	M	E
CInd	1								
LT/ST	0.90	1							
PD	-0.22**	-0.14**	1						
UA	-0.30**	0.18**	-0.20**	1					
MF	-0.08	-0.13**	0.38**	-	1				
OHS	0.24**	0.13	-0.08	0.25**	-0.11*	1			
P	0.08	0.00	0.03	0.18**	0.02	-	1		
M	0.29**	0.21**	-0.18**	0.24**	-0.19**	-	0.30**	1	
E	0.17**	0.08	0.00	0.17**	-0.05	-	0.56**	0.41**	1

*Note: ** Correlation is significant at the 0.01 level (2-tailed), *. Correlation is significant at the 0.05 level (2-tailed). CInd= Collectivism/Individualism; LT/ST= Long-term/Short-term Orientation; PD = Power Distance, UA = Uncertainty Avoidance; MF = Masculinity/Femininity; A=age; R=race; P=position; G=gender; T=tenure; P=Pleasure; M =Meaning; E = Engagement*

When looking at the correlations between the Cultural Dimensions and the OHS, there was also a small, positive correlation between CInd and OHS, $r = 0.24$, $n = 429$, $p < 0.05$, meaning that Collectivistic cultures tend to have high happiness levels. There was also a small, positive correlation between OHS and LT/ST, $r = 0.13$, $n = 360$, $p < 0.01$, meaning that Long-term oriented people are showing more happiness levels than short-term oriented people. Furthermore, the correlation between UA and OHS was small and positive, $r = 0.25$, $n = 430$, $p < 0.01$, indicating that the high Uncertainty Avoidance, is associated with high levels of happiness. Correlation between MF and OHS was very small, and negative, $r = -0.11$, $n = 432$, $p < 0.01$, indicating that Feminine cultures are more associated with high happiness levels than Masculine cultures. There was no correlation between PD and OHS.

There were also some correlations between the Cultural Dimensions. There was a small, negative correlation between UA and PD, $r = -0.20$, $n = 423$, $p < 0.01$, which means that high Uncertainty Avoidance cultures tend to have low Power Distance. The correlation between CInd and PD was also small and negative, $r = -0.22$, $n = 430$, $p < 0.01$, indicating that Collectivistic cultures tend to have a low Power Distance culture, whilst Individualistic cultures are more inclined to high Power Distance cultures. There was a moderate, positive correlation between MF and PD, $r = 0.38$, $n = 425$, $p < 0.01$, indicating that Masculine cultures tend to have high Power Distance culture, whereas Feminine cultures tend to have a low Power Distance cultures. Results also demonstrated a small, negative correlation between LT/ST and PD, $r = -0.14$, $n = 351$, $p < 0.01$,

which means that Long-term Oriented cultures are more leaning towards a high Power Distance culture.

There was a moderate, positive relationship between CInd and UA, $r=0.30$, $n=444$, $p<0.01$, indicating that Collectivistic cultures tend to have high Uncertainty Avoidance cultures. The correlation between MF and UA was small and negative, $r=-0.13$, $n=447$, $p<0.01$, which means that Masculine cultures are more inclined to low Uncertainty Avoidance, whereas Feminine cultures are more inclined to high Uncertainty Avoidance cultures. There was also a small, positive correlation between LT/ST and UA, $r=0.18$, $n=373$, $p<0.01$, indicating that Long-term Oriented cultures tend to have a high Uncertainty Avoidance culture, whereas Short-term Oriented cultures tend to have a low Uncertainty Avoidance culture. The correlation between MF and LT/ST was demonstrated to be small and negative, $r=-0.13$, $n=376$, $p<0.01$, indicating that Masculine cultures are associated with Short-term Orientation culture, whereas Femininity is associated with Long-term Orientation cultures.

As expected, three OHS sub-scales were correlated. There was a moderate, positive correlation between Meaning and Pleasure, $r=0.30$, $n=438$, $p<0.05$, indicating that high Meaning levels is associated with high Pleasure levels. There was also a moderate, positive correlation between Meaning and Engagement, $r=0.41$, $n=$, $p<0.05$, indicating that high Meaning levels is associated with high Engagement levels. The correlation between Pleasure and Engagement was large, and positive, $r=0.56$, $n=442$, $p<0.05$. This means that high Pleasure levels is associated with high Engagement levels.

The close inspection of cultural dimensions and OHS sub-scales was also interesting. There was also a small, positive correlation between CInd and Meaning, $r=0.29$, $n=436$, $p<0.01$, indicating that Collectivistic cultures tend to have high Meaning levels. There was a small, positive correlation between LT/ST and Meaning, $r=0.21$, $n=368$, $p<0.01$, indicating that Long-term Oriented cultures tend to have high Meaning levels.

There was a small, negative correlation between PD and Meaning, $r=-0.18$, $n=416$, $p<0.01$, suggesting that people with low Power Distance tend to have high Meaning levels. There was a small, positive correlation between UA and Meaning, $r=0.24$, $n=438$, $p<0.01$, indicating that high Uncertainty Avoidance is associated with high Meaning levels. There was a small, negative

correlation between MF and Meaning, $r = - 0.19$, $n = 440$, $p < 0.01$, indicating that Feminine cultures tend to have high Meaning levels.

Results demonstrated that Pleasure was associated with only one Cultural Dimension, which is Uncertainty Avoidance. There was a small, positive correlation between UA and Pleasure, $r = 0.18$, $n=441$, $p < 0.01$, indicating that high Uncertainty Avoidance cultures tend to have high Pleasure levels.

There was a small, positive correlation between UA and Engagement, $r = 0.17$, $n = 441$, $p < 0.01$, indicating that high Uncertainty Avoidance cultures tend to have high Engagement levels. There was also a small, positive correlation between CInd and Engagement, $r = 0.17$, $n = 439$, $p < 0.01$, indicating that Collectivistic cultures are more inclined to high Engagement levels than Individualistic cultures. The following section deals with the Regression models fitted in order to investigate the best predictors for Orientation to Happiness (and its subscales).

4.7 Best cultural orientation predictors for Orientation to Happiness

Hierarchical Multiple Regression models were fitted to determine the best predictor of OHS and the three subscales, Pleasure, Meaning and Engagement. Hierarchical Multiple Regression was used to investigate the best predictors for OHS, Pleasure, Meaning and Engagement. Following is Hierarchical Multiple Regression showing the best predictors for Orientations to Happiness (see Table 18 below).

Table 18: Best Predictors for Orientation to Happiness

Variable	Model 1		Model 2			
	B	SE	B	B	SE	β
Age	-0.06	0.05	-0.07	-0.07	0.05	-0.08
African	1.23	1.04	0.07	-0.21	1.02	-0.01
Indian.A&Clds	-1.43	1.23	-0.07	-2.31	1.21	-0.12
Gender	2.04	1.27	0.09	2.66	1.22	0.12*
Managers	-2.55	2.88	-0.05	-1.99	2.76	-0.04
Superintendents/Specialists	0.06	0.95	0.00	0.11	0.92	0.01
Tenure	-1.60	0.98	-0.09	-1.39	0.94	-0.09
UA				0.55	0.19	0.16**
CInd				0.60	0.16	0.20**
LT/ST				0.15	0.11	0.07
MF				-0.16	0.18	-0.05
R^2			0.06			0.16
R^2 Change			0.06			0.10
F Change			2.79			9.68

*Note: CInd= Collectivism/Individualism; LT/ST= Long-term/Short-term Orientation; PD = Power Distance, UA = Uncertainty Avoidance; MF = Masculinity/Femininity; SE = Standard Error; Ind.A&Clds= Indians, Asians & Coloureds. B= Unstandardized Coefficient; β = Standardized, * p < 0.05; ** p < 0.01.

Preliminary analysis was firstly conducted to ensure no violation of the assumptions of normality, linearity, homoscedasticity and multicollinearity. Using the k-1 rule, dummy variables were created for categorized variables with more than two categories. For example, Race had three categories (1=African; 2 = Indians, Asians & Coloureds; 3 =White). Therefore, two dummy variables created for this variable were: African coded as 1, others coded as 0, and Indians, Asians & Coloureds coded as 1, others coded as 0. The third category (White), was left for comparison with the two other dummies. Dummy variables for Position was also created, i.e. Managers coded as 1, others coded as 0, and Superintendents/Specialists coded as 1, others as 0.

The third category, (Supervisors) was left for comparisons. In this model, the dependent variable was the OHS, whilst the independent variables, were demographic variables (i.e. Age, Race, Gender, Position and Tenure); as well as UA, CInd, LT/ST and MF. Based on their strength of correlation with the dependent variable, the independent variables were fitted accordingly. Age, Race, Gender, Position and Tenure were entered at Step 1, explaining 5.5% of the variance in happiness levels. After entry of Tenure, Gender, Age, African and Indians, Asians and Coloureds, were entered at Step 1, explaining 5.3% of the variance in happiness levels. After entry of the four cultural dimensions (UA, CInd, LT/ST and MF) at Step 2, the total variance explained by the model as a whole was 15.5%, $F(11, 421) = 5.47, p < 0.01$. The four cultural dimensions explained an additional 10% of the variance in happiness levels, after controlling for Age, Race, Gender, Position and Tenure, $R^2 \text{ change} = 0.10, F \text{ change} (4, 329) = 9.68, p < 0.01$. The final model indicated that Collectivism/Individualism best predicts the happiness levels with a higher beta value of 0.20, $p < 0.01$, meaning that Collectivistic cultures are more aligned with high happiness levels. Uncertainty Avoidance was also presented as a predictor of happiness levels, with a beta value of 0.16, $p < 0.01$ which indicates that high Uncertainty Avoidance cultures tend to have high happiness levels. Gender was the third predictor of happiness levels, with a beta value of 0.12, $p < 0.05$. Following is the best predictors for Pleasure (see Table 19 below).

Table 19: Best predictors for Pleasure

Variable	Model 1		Model 2			
	B	SE	B	B	SE	β
Age	-0.06	0.02	-0.14	-0.06	0.22	-0.14**
African	-0.44	0.45	-0.06	-0.80	0.46	-0.10
Indian.A&Clds	-1.10	0.55	-0.11	-1.25	0.54	-0.12*
Gender	0.83	0.56	0.08	0.94	0.55	0.09
Managers	-1.54	1.26	-0.06	-1.17	1.25	-0.05
Superintendents/Specialists	-0.86	0.42	-0.11	-0.72	0.41	-0.09
Tenure				-0.11	0.42	-0.01
UA				0.30	0.08	0.18**
R^2			0.05			0.08
R^2 Change			0.05			0.03
F Change			2.69			13.57

*Note: UA= Uncertainty Avoidance; B= Unstandardized Coefficient; β = Standardized Coefficient; * $p < 0.05$; ** $p < 0.01$.

Hierarchical multiple regression was used to assess the ability of UA to predict Pleasure levels, after controlling for the socio-demographic variables (Age, Race, Gender, Position and Tenure). Pleasure set as a dependent variable, whereas, Age, Race, Gender, Position, Tenure and UA set as predictor variables.

Preliminary analysis was also conducted here, to ensure no violation of the assumptions of normality, linearity, multicollinearity and homoscedasticity. Dummy variables for Race (i.e. African =1, other 0; Indians, Asians and Coloureds =1, other 0, White category left for comparison) and for Position (i.e. Managers coded as 1, others coded as 0, and Superintendents/Specialists coded as 1, others as 0, Supervisors left for comparison) were used. The socio-demographic variables were entered at Step 1, explaining 5% of the variance in the Pleasure levels. After entry of UA at Step 2, the total variance explained by the model as a whole was 7.7%, $F(8, 398) = 4.13, p < 0.01$. UA explained an additional 3.1% of the variance in Pleasure levels, after controlling for Age and Gender, R^2 change = 0.01, F change (1, 398) = 13.56, $p < 0.01$. In the final model, UA was presented as the best predictor of Pleasure levels,

with a higher beta value of 0.18, $p < 0.01$. Age was also presented as a significant predictor of Pleasure with a beta value of -0.14. Lastly, Indians were presented as having low Pleasure levels than Whites (beta = -0.12). Following is the best predictors for Meaning (see Table 20 below).

Table 20: Best predictors for Meaning

Variable	Model 1			Model 2		
	B	SE	β	B	SE	β
Age	0.01	0.02	0.02	0.00	0.02	0.01
African	2.14	0.48	0.27	1.46	0.47	0.18**
Indian.A&Clds	0.11	0.58	0.01	-0.47	0.55	-0.05
Gender	0.70	0.59	0.07	0.09	0.56	0.08
Managers	-0.31	1.34	-0.01	-0.27	1.26	-0.01
Superintendents/Specialists	0.51	0.44	0.06	0.39	0.42	0.05
Tenure	-1.31	0.46	-0.17	-1.19	0.43	-0.15**
CInd				0.33	0.07	0.24**
UA				0.15	0.09	0.09
LT/ST				0.15	0.05	0.14**
MF				-0.19	0.09	-0.11*
PD				0.00	0.07	0.00
R^2			0.11			0.24
R^2 Change			0.11			0.12
F Change			5.92			10.66

*Note: CInd= Collectivism/Individualism; LT/ST= Long-term/Short-term Orientation; PD = Power Distance, UA = Uncertainty Avoidance; MF = Masculinity/Femininity; SE = Standard Error; Ind.A&Clds= Indians, Asians & Coloureds. B= Unstandardized Coefficient; β = Standardized, * $p < 0.05$; ** $p < 0.01$.

Hierarchical multiple regression was used to assess the ability of five cultural dimensions (CInd, LT/ST, PD, UA, MF) to predict Meaning levels after controlling for the socio-demographic variables (Age, Race, Gender, Position and Tenure). Meaning set as a dependent variable,

whereas, Age, Race, Gender, Position, Tenure, CInd, LT/ST, PD, UA, and MF set as predictor variables.

As with the other models, preliminary analysis was conducted to ensure no violation of the assumptions of normality, linearity, homoscedasticity and multicollinearity. Dummy variables for Race (i.e. African =1, other 0; Indians, Asians and Coloureds =1, other 0, White category left for comparison) and for Position (i.e. Managers coded as 1, others coded as 0, and Superintendents/Specialists coded as 1, others as 0, Supervisors left for comparison) were used. Based on their strength of correlation with the dependent variable, the independent variables were fitted accordingly. Age, Race, Gender, Position and Tenure, were entered at Step 1, explaining 11.1% of the variance in Meaning levels. After entry of the five cultural dimensions (CInd; UA, LT/STO, MF and PD) at Step 2, the total variance explained by the model as a whole was 23.5%, $F(12,328) = 8.39, p < 0.01$. The five cultural dimensions explained an additional 12% of the variance in Meaning levels, after controlling for the socio-demographic variables, R square change = 0.12, $F \text{ change}(5, 328) = 10.66, p < 0.01$. The final model indicated that Collectivism/Individualism best predicts the Meaning levels with higher beta value of 0.24, $p < 0.01$. Africans were presented as having higher Meaning levels than other racial groups (Indians, Asians & Coloureds and Whites) with a beta value of 0.18, $p < 0.01$. The model also showed that Meaning levels are predicted by Tenure (beta value = -0.15, $p < 0.01$), which means that the people with less than 10 years of tenure tend to have higher Meaning levels. Furthermore, Long-term/Short-term Orientation was also a predictor of Meaning levels, with a beta value of 0.14, $p < 0.01$, meaning that Long-term oriented individuals tend to have higher Meaning levels. Lastly, Masculinity/Femininity was indicated as a least contributing factor with a beta value of -0.11, $p < 0.05$, which means that Meaning levels are more aligned with feminine values. Following is the best predictors for Engagement (see Table 21 below).

Table 21: Best predictors for Engagement

Variable	Model 1			Model 2		
	B	SE	β	B	SE	β
Age	-0.02	0.02	-0.07	-0.03	0.02	-0.08
African	-0.14	0.38	-0.02	-0.55	0.38	-0.08
Indian.A&Clds	-0.46	0.46	-0.06	-0.63	0.45	-0.08
Gender	0.57	0.47	0.06	0.81	0.46	0.09
Managers	-1.04	1.06	-0.05	-0.81	1.04	-0.04
Superintendents/Specialists	0.12	0.35	0.02	0.19	0.34	0.03
Tenure	-0.18	0.36	-0.03	-0.14	0.35	-0.02
UA				0.18	0.07	0.13**
CInd				0.17	0.06	0.15**
R^2			0.02			0.07
R^2 Change			0.02			0.05
F Change			1.07			10.49

*Note: UA= Uncertainty Avoidance; CInd = Collectivism/Individualism; B= Unstandardized Coefficient; β = Standardized Coefficient; * $p < 0.05$; ** $p < 0.01$.

Hierarchical multiple regression was used to assess the ability of Uncertainty Avoidance and Collectivism/Individualism to predict Engagement levels after controlling for the socio-demographic variables (Age, Race, Gender, Position and Tenure). Engagement set as a dependent variable, whereas, Age, Race, Gender, Position, Tenure, UA and CInd set as predictor variables.

As with the other models, preliminary analysis was conducted to ensure no violation of the assumptions of normality, linearity, homoscedasticity and multicollinearity. Dummy variables for Race (i.e. African =1, other 0; Indians, Asians and Coloureds =1, other 0, White category left for comparison) and for Position (i.e. Managers coded as 1, others coded as 0, and Superintendents/Specialists coded as 1, others as 0, Supervisors left for comparison) were used. Based on their strength of correlation with the dependent variable, the independent variables were fitted accordingly. Age, Race, Gender, Position and Tenure, were entered at Step 1, explaining 2% of the variance in Meaning levels. After entry of two cultural dimensions at Step

2, the total variance explained by the model as a whole was 7%, $F(9, 396) = 3.23, p < 0.01$. The two cultural dimensions explained an additional 5% of the variance in Engagement levels, after controlling for the socio-demographic variables, $R^2 \text{ change} = 0.05, F \text{ change}(2, 396) = 10.49, p < 0.01$. In the final model, only the two cultural dimensions were statistically significant, with Collectivism/Individualism reporting a slightly higher beta value of 0.15, $p < 0.01$ than Uncertainty Avoidance (beta = 0.13, $p < 0.01$).

4.8 Chapter Summary

Results were demonstrated in this chapter. Firstly, the socio-demographic characteristics of the sample were shown. Secondly, the factor structure and the psychometric properties of the measures were presented. Both CVS and the OHS revealed the unidimensionality of the scale dimensions, and also proved to be reliable, with a satisfactory internal consistency. Thirdly, the descriptive statistics of the measures was presented. This statistic revealed a normal distribution of scores for all the scale dimensions, except Long-term/Short-term Orientation. However, it was further argued that skewness and kurtosis does not really matter if the sample is large (Tabachnick & Fidell, 2007). Fourthly, the demographic group differences on the CVS were shown. Results indicated that older employees are more inclined to high Power Distance and Masculinity than younger employees. Africans were presented as having a more Collectivistic and Feminine culture than Whites, who were presented as having a high Power Distance and Masculine culture. Furthermore, Africans were also presented as having a high Uncertainty Avoidance culture than other racial groups. Furthermore, Supervisors were presented as having high Uncertainty Avoidance, and at the same time, revealed a Masculine culture than Managers. Most interestingly were the gender differences on the Cultural Dimensions. Whilst females were shown to have a Feminine culture, they were also presented as Individualistic. On the other hand, males were shown to have Masculine culture, and at the same time, were presented as Collectivistic. Employees with a longer company tenure were shown to have a high Power Distance culture than those with the less company tenure.

When looking at the demographic group differences on the OHS, it is revealed that younger employees, Africans, females, and employees with a less company tenure tend to have higher Meaning levels. The correlations' results indicated that Power Distance and Meaning are

negatively correlated. There was also a negative relationship between MF and Meaning. Uncertainty Avoidance and Meaning were positively correlated. Pleasure was only positively, correlated with one cultural dimensions which is Uncertainty Avoidance. Engagement was positively correlated with Uncertainty Avoidance and CInd. The four hierarchical multiple regression fitted indicated that Collectivism/Individualism, Uncertainty Avoidance and Gender best predicted happiness levels. Uncertainty Avoidance was the best predictor of Pleasure. Collectivism/Individualism, Long-term Orientation, Tenure, Race, and Masculinity/Femininity best predicted Meaning levels. Lastly, Uncertainty Avoidance and Collectivism/Individualism were shown as best predictors of Engagement levels. The following section presents the discussion of the results.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

In this chapter the results of the study are discussed in relation to the relevant literature. Firstly, the factor structure and the psychometric properties of the measures will be discussed. Secondly, demographic group differences on cultural dimensions, followed by the demographic group differences on orientations to happiness, will be discussed. Thirdly, correlations between the cultural dimensions and the orientations to happiness will be discussed. Lastly, hierarchical model which shows the predictors of overall happiness will be discussed

5.2 Factor Structure and the Psychometric Properties of the Measures

This study aimed to understand cultural dimensions as well as orientations to happiness as challenges in diversity and inclusion. It is understood that cultural orientations act as the programmer of our minds, which eventually shapes our experiences, preferences and behaviours (Hofstede, 2010). With this thought in mind, thus, cultural dimensions can be argued to influence employee's orientations to happiness, or how they pursue happiness. The Cultural Values Scale (CVS) and the Orientation to Happiness Scale (OHS) were the two measures utilized on this study. However, because they were developed in Western cultures, using Western samples, their factor structure and psychometric properties were investigated. Exploratory factor analysis and reliability analysis were conducted on the items pertaining to the CVS and the OHS to determine the factor structure and the psychometric properties of the measures. Following is the psychometric properties of the CVS.

5.2.1 Psychometric Properties for the CVS

The Principal Component Analysis (PCA) conducted on the CVS demonstrated a five-factor model of cultural values, and this included Collectivism/Individualism, Power Distance, Uncertainty Avoidance and Masculinity/Femininity. These five factors explained 60.20 of the total variance. Consistent with the previous studies, the results demonstrated a strong evidence for the unidimensionality of the subdimensions. The assumption of unidimensionality which is

presented on the item response theory suggest that the set of items measures only one latent dimension (Yang & Kao, 2014), as observed in the factor analysis of the CVS. This is in line with Prasongsukarn (2009) and Yoo's et al. (2011) research as they found a clean, factor pattern, with the items loading on the appropriate factors.

Reliability analysis of the CVS and the OHS was investigated through the exploration of the Cronbach's alpha, internal consistency statistic. The Cronbach's alpha for the cultural dimensions in the CVS ranged from 0.77 to 0.88, which indicated high internal consistency. For Collectivism/Individualism $\alpha = 0.80$, for Long-term/Short-term Orientation $\alpha = 0.88$, for Power Distance $\alpha = 0.77$, for Uncertainty Avoidance $\alpha = 0.82$, and for Masculinity/Femininity, $\alpha = 0.77$. These reliability levels are slightly higher than those presented by Prasongsukarn (2009) using the Thailand sample, who reported Cronbach's alpha ranging from 0.61 to 0.85. The reliability levels presented on this study are also greater than those of Yoo et al. (2011), who presented Cronbach's alpha ranging from 0.62 to 0.76. Following is the psychometric properties for the OHS.

5.2.2 Psychometric Properties for the OHS

With regards to the **OHS**, the principal component analysis conducted, demonstrated interesting results. Three factors (Meaning, Pleasure and Engagement) were found, conforming to the scale's theoretical background. This is similar to Peterson's et al. findings (2005). However, the pattern was not as clear, as item 16 loaded on the Pleasure subscale, instead of the Engagement subscale as in Peterson's et al. (2005) model. This complex pattern was also experienced by Martin-Krumm, Kern, Fontayne, Romo, Boudoukha and Boniwell (2014) among a French sample, where they found that item 9 loaded on both the dimensions of Engagement and Meaning, whereas item 16 loaded with both Meaning and Pleasure. Despite this, all the other items loaded on their appropriate factors, which differ from the results in other South African studies. Kesari (2012) and Okafor (2014) among a South African student sample reported only two factors, which was Pleasure + Meaning and Engagement, and Meaning + Engagement and Pleasure respectively. These findings seem to demonstrate the likely influence of cultural diversity in South Africa. More research using this scale is still needed among South African samples.

In terms of the reliability analysis for the OHS, the Cronbach's alpha of 0.83 demonstrated a satisfactory internal consistency of the measure. This is similar to the previous studies done by Dlamini (2011) and Okafor (2014) where a high internal consistency reliability of 0.80 and 0.82 respectively was reported. The Cronbach's alpha of the subscales in the present study ranged from 0.58 to 0.78. The Cronbach's alpha for the Pleasure subscale was 0.73, for the Meaning subscale was 0.78, and for the Engagement subscale was 0.58. This is slightly lower than the reliability levels reported by Peterson, Park and Seligman's (2005) study, where the Cronbach's alphas for the OHS subscales were as follows: Pleasure = 0.82, Engagement = 0.72, and Meaning = 0.82. The Cronbach's alphas of the Meaning and Pleasure subscales reported in the present study are slightly lower than those reported in the previous South African studies. Kesari (2012) found only two factors, which were Pleasure + Meaning and Engagement, and the Cronbach's alphas reported were 0.74 and 0.72 respectively. Similarly, Okafor (2014) who found Meaning + Engagement and Pleasure as two factors, reported the following Cronbach's alphas: 0.78 and 0.72 respectively. Following is the demographic group differences on cultural dimensions

5.3 Age, Race, Position level, Tenure, and Gender differences on Cultural Dimensions

To determine whether there was a mean difference among age, race, position level, tenure and gender groups on Cultural Dimensions ANOVA and Independent-samples t-tests was conducted. There was no significant difference between the Uncertainty Avoidance, Collectivism and Long-Term Orientation scores between the age groups. However, results indicated Power Distance as a significant variable as there was a difference in mean scores between those within the 35 years and younger range and those falling within the 56 years and older range. There was also a significant difference on PD scores between those falling within the 36-45 years and those falling within the 56 years and older age group. On both instances, the older employees (56 years and older) demonstrated a high Power Distance culture than the younger employees.

There was a significant difference on Masculinity scores between those falling within the 36-45 years age group and those falling within the 56 years and older range. Thus, older employees tend to espouse a hierarchical structure with unequal power distribution where leaders predominately make decisions, and in addition to that, value assertiveness and are high on task function (O'Connell & Cuthbertson, 2009). When looking at the South African history, these

results are not atypical. The apartheid system which was mainly characterized by a unilateral approach on leadership and masculine ideals such as the acquisition of power may be an explanation to the older employees' high Power Distance and Masculinity culture (Bendix, 2005). Of-course these values may not be only entrenched by the apartheid system, social orders such as patriarchy may be an explanation. Traditional South African cultures are characterized by patriarchy, where all the power of decision-making and ruling is given to males (Akala & Divala, 2016). Patriarchal systems transcended all racial groups in South Africa, and for many years, women had to live under the control of men (Bond, 2010; Akala & Divala, 2016). Thus, culture being a “mental programmer”, being around a social sphere which emphasized authority, power and hierarchical structures, older employees' values may be embedded on this culture (Pillay, 2014).

Most interestingly, were the differences on the mean scores of the PD, UA, CInd and MF among the racial groups. There was a significant difference between the White and African employees when looking at the PD scores. White employees were reported as having a high Power Distance culture than African employees. Again, as may be a result of the South African history, White employees tend to accept and expect that power is distributed unequally, and tend to draw a clear line between the superiors and the inferiors (Hofstede, 2011). Moreover, African employees were reported as having a high UA culture, than Indians, Asians, Coloureds and Whites. People high on UA tend to fear unknown situations (Nguyen, 2013). These people prefer structure, and expect formal business structures with policies and rules (Altaf, 2011; Hofstede, 2001; Drazenovich & Morries, 2010). Therefore, Africans, prefer predictability, rules and clear instructions (Steiner, 2001). This is consistent with Thomas and Bendixen's (2000) findings where they found Africans to be high on UA than Whites. Pillay (2014) understands UA as being acquired and learned. He added that South Africa's characterization with uncertainty is a cultural heritage which reflects from uncertain political and economic situations since the pre-apartheid era to the post-apartheid era (Pillay, 2014). Thus, these political and economic uncertainties may be the explanation of the high UA culture amongst Africans. Furthermore, the differences on CInd and MF scores amongst the Africans and White employees were as expected. Africans were reported as more Collectivistic and more Feminine, whereas Whites were reported to be more Individualistic and Masculine. The association of an African with Collectivism is not uncommon. Collectivistic cultures tend to emphasize cooperation, teamwork and harmony

(Nguyen, 2013). These cultures emphasize embeddedness of individuals in large groups, respect their elders, and they tend to work in order to gain intrinsic rewards, which is significance, or a sense of meaningfulness (O'Rourke & Tuleja, 2008; Gorodnichenko & Roland, 2012; "Mindtools", 2016). Africans hold the values of "Ubuntu" and interdependent self-concepts, and therefore these results are aligned with these values (Eaton & Louw, 2000). The Feminine culture of Africans suggest that they emphasize equality between gender roles, and they tend to emphasize humanity, cooperation, relationships and welfare of others (Musambira & Matusitz, 2013). All these explains the principles of Ubuntu held by Africans. Thus, these employees may expect cooperation and working in teams in the workplace. Collectivism and Femininity is common according to Hofstede's assumption that Collectivistic cultures tend to be tender and also place emphasis on good close relationship and cooperation (Anbari, Khikhanova, Romanova & Umpleby, 2003).

By contrast, Individualistic cultures, espoused by Whites is characterized by an emphasis on the individual and personal gains, rather than the group (Beugre, 2007). In these cultures, individual needs, rights, freedom, competition, autonomy and personal achievement is more emphasized (Triandis, 1995; Musambira & Matusitz, 2013; Gorodnichenko & Roland, 2012;). These results are in line with Wissing and Temane's (2008) research study where they found that in South Africa, the Afrikaans and English speaking white groups are more Individualistic as compared to traditional black South Africans who were reported as being collectivistic. White employees also demonstrated a high Masculine culture. These cultures emphasize materialistic goals, and tend to believe in unequal roles between the two genders (Musambira & Matusitz, 2013; Nguyen, 2013).

When looking at position levels, there was a significant difference in UA and MF scores between those assuming the Managing Director/General Manager/Manager roles and those assuming Supervisory roles. Employees assuming lower leadership roles (Supervisors) were reported as having high Uncertainty Avoidance and higher Masculinity cultures than those in higher positions e.g. Managing Director/General Manager/Manager) According to Hofstede (1983), the uncertainty avoidance construct contains in it three factors, which includes rules orientation, employment stability and stress at work. These three factors are significant and can best explain the results found on this study. High Uncertainty Avoidance culture presented by employees in lower positions indicates their worries around employment stability and a high need of sticking

to the rules of the organisation. It is undoubtedly that modern organisations are presenting major stressors for employees, especially those in lower positions. The world of work globally is changing, with mergers and acquisitions and restructuring pressing more uncertainty and job insecurity (Sverke & Hellgren, 2002). In addition, the mining industry is considered to be precarious, with a high occurrence of fatal, work accidents (Karmis, 2001; Jansen & Brent, 2005). Employees in the mining sector are expected to follow strict rules and regulations, in order to minimize the occurrence of these incidents (Laurence, 2005). Therefore, high Uncertainty Avoidance among supervisors may be as a result of these enforced laws which ensures safety in the workplace.

The independent-samples t-test also reported some interesting results. When looking at gender differences, males were found to espouse the Masculinity culture, however were also found to be more Collectivistic than females. Therefore, males are typically described as more assertive and more focused on material success, and at the same time, they also tend to believe in close-knit relationships, cooperation and harmony (Musambira & Matusitz, 2013; Nguyen & Aoyama, 2013). On the other hand, whilst females were described as ascribing to a more Femininity culture, they were reported as Individualistic than males. This means that they tend to emphasize gender equality and care for the less privilege, and also seems to prefer individual needs, rights, freedom and prefer to work individually (Hofstede & Minkov, 2010; O'Rourke & Tuleja, 2008). The high Individualistic culture of females can be explained by the new millennium which has brought with it significant shifts. As Stedham and Yamamura (2004) asserts that the workforce is characterized by more highly educated women. This "feminization" of labour may have contributed to the high Individualistic culture of women as they become more educated and are continuously climbing the workforce ladder. Furthermore, a mining industry as a predominately male dominated, may be an explanatory factor for these results. Women workers in traditionally male dominated jobs feels that they have to work harder, take more risks and outperform their male colleagues in order to be acknowledged and prove their capabilities (Goldman & Hatch, 2000; Annis & Gray, 2013). In addition, for tenure, Power Distance proved to be a significant variable. There was a significant difference in PD scores for those having less than 10 years of tenure and those with 10 years and longer company tenure. Those having 10 years and longer company tenure were presented as having a high Power Distance culture than those with less than 10 years. This means that these employees tend to accept the unequal distribution of power

in the workplace, with a high preference for a hierarchical structure which clearly differentiates between the superiors and subordinates (Nguyen & Aoyama, 2013). The influence of a hierarchical organisational culture might also play a role in this finding. O'Reilly and Chatman (1996) defines organisational culture as a form of social control which guides employee's behaviours and attitudes. This form of power is thus able to predict behaviour in an organisation (Chatman & Barsade, 1995). It can therefore be argued that employees with a longer company tenure would have been more likely to have been fully assimilated into the organisation's culture, which in turn may explain their attitudes, behaviour and preferences. It is also likely that a mining company with dominant safety culture would have more enhanced power differentials as strict adherence to safety rules and regulations is integral to a safety climate and thus the organisation culture (Laurence, 2005). Following is the discussion of the demographic differences on the OHS measure.

5.4 Age, Race, Position level, Tenure, and Gender differences on the Orientation to Happiness Scale (OHS)

As with the Cultural Dimensions, the same procedure was used to determine the differences in mean scores among age, race, position, tenure and gender groups on the OHS and its subscales. There was no significant difference on the OHS, Pleasure and Engagement levels between the three position levels (Managing Directors/General Managers & Managers; /Superintendents and Specialists; Supervisors). Therefore, these three position levels reported similar experiences of happiness, Pleasure and Engagement. Interestingly, significant differences in the mean scores on Meaning were found for age, race, tenure and gender groups. Employees who were 35 years and younger reported higher Meaning levels than employees within the age group of 56 years and older. Age is considered to play a significant role in determining the types of experiences that afford the greatest level of happiness across the life span (Bhattacharjee & Mogilner, 2014). In this study, younger employees seemed to pursue happiness through leading a purposeful life. Thus, with the experience and skills that this "newer generation" acquires in the workplace, it is likely that their focus is on making a difference in society. This however is different from the view that younger people are more inclined to value pleasure rather than meaning as they place more emphasis on excitement, enthusiasm and high states of arousal than older people

(Mogilner, Kamvar & Aaker, 2010). The fact that older people in this study have lower mean scores on the meaning sub-scale of happiness indicate some implications for the organisation.

Erikson's (1982) later stage of human development (Ego Integrity vs. Despair), asserts that as we grow older, we tend to contemplate about our past experiences (McLeod, 2013). Some people look back at life with a feeling of integrity, where they feel a sense of fulfillment and acceptance (Fleming, 2004). These people believe they have led a purposeful life and has had a valuable contribution to society (Fleming, 2004; McLeod, 2013). However, some others may have a sense of despair and failure which can result from an unfulfilled potential (Fleming, 2004). Eventually, these people feel dissatisfied, depressed and hopeless (Vogel-Scibilia, McNulty, Baxter, Miller, Dine, Frese, 2009). Thus, older employees from this study, may be experiencing an emotional crisis which can present a challenge for this organisation. These results can be linked with high Meaning levels demonstrated by employees with less than 10 years company tenure. There seems to be no research linking tenure and Meaning levels. However, the results of this study may suggest that these employees with less company tenure are in the search of significance in the organisation. They may be attempting to have an impact in the organisation, and are thus happy when this marked difference is visible and recognised.

Furthermore, Africans were described as having higher mean scores on the Meaning sub-scale than Indians, Asians, Coloureds and Whites. Although slightly different, Okafor (2014) also found Africans to have high Meaning-Engagement levels than other racial groups among a South African student sample. The high Meaning levels of Africans can be explained by their collectivistic culture which is grounded on the principles of Ubuntu (Eaton & Louw, 2000). Thus, Africans may find happiness through giving back to the world and through realizing that group interests are more significant than individual desires (Hofstede, 1997). With regard to the gender differences, females were reported as having higher mean scores on Meaning than males. This is not unexpected due to the caring and nurturing nature of females as generally. Females are said to provide more care and compassion than males. According to Gartrell (2009), women's brains tend to be wired for compassion, care and connection. Therefore, they may derive more happiness from having an impact to other people's lives.

It is apparent that the "Meaning" sub-scale yielded significant differences among the groups in the study. This concept is critical in the Positive Psychology movement. Proponents of positive

psychology speaks of a creation of meaning in work, where employees change their approach towards the tasks of their job and change the nature of the relationships they have with others in their organisation (Wrzesniewski, 2003) in pursuits of greater organisational wellbeing. Thus, it is about developing a positive attitude towards one's work and having a strong belief in a critical impact of one's role in an organisation. Happiness and meaning are important elements of individual and organisational effectiveness (Bailes, 2014). Employees with higher levels of meaning are considered to be more satisfied and happier than others (Bailes, 2014). It is therefore important for organisations to be aware of these differences so that they will assist those employees with lower levels of meaning in finding ways to perceive and experience their work as more fulfilling. In the section below the correlations between the Cultural Dimensions and the Orientations to Happiness will be discussed.

5.5 Correlations between the Cultural Dimensions and the OHS

This study also aimed to determine the relationship between the Cultural Dimensions and the OHS and its sub-scales. Results revealed a negative relationship between Uncertainty Avoidance and Power Distance. This means people with high anxiety levels and low tolerance of ambiguity tend to expect equality and interdependence between those in high and low positions. As already mentioned earlier, people from high Uncertainty Avoidance cultures are more anxious and stressed, however most importantly, are also expressive and show their emotions regarding situations (Hofstede, 2011). This expressive nature is significant and may suggest that they do not become silent whenever issues surrounding inequality and unfairness prevails. There was also a negative relationship between Collectivism/Individualism and Power Distance. This means that people with higher scores on Collectivism tend to accept inequalities, whereas Individualistic cultures believe more in equality and in the cooperation between those in the higher and lower positions. This conforms to Hofstede's (2011, p.4) assumption as he contended that "large-power distance cultures are likely to be more collectivist, and small-power distance cultures tend to be more individualistic". This is not uncommon, as Individualistic cultures emphasizes more the values of freedom and personal achievement, whilst Collectivistic cultures emphasizes embeddedness of individuals in large groups which are normally led by those with higher power (Gorodnichenko & Roland, 2012).

Furthermore, results also suggested a negative relationship between Long-Term Orientation and Power Distance. This means that Long-term Oriented individuals tend to have a high Power Distance culture, whereas Short-term Oriented people have more low Power Distance culture. These results are more in line with existing research. Existing research demonstrates that countries with a Long-term Orientation, which usually have a collectivistic culture tend to have large Power Distance (Henry, 2015). Long-term Oriented cultures are defined as future-orientated where values of perseverance and thrift are highly emphasized, and on the other hand, short-term orientated cultures are more described as focusing on the past and present, where values of quick results and personal steadfast are highly emphasized (Hofstede, 2001; Hofstede, Neuijen, Ohayv & Sanders, 1990). Of particular interest, however, is the fact that Long-Term Orientation cultures tend to order relationships by status (Hofstede, 2001). This means that “status” or “social position” is largely emphasized in these cultures, with hierarchical social structures distinguishing between the those in high and low social positions. Therefore, with this kind of culture, accepting the inequalities is typical, and thus is not uncommon as presented by these results.

Expectedly, there was a positive relationship between Masculinity and Power Distance. This means that cultures with high levels of Masculinity tend to have large or higher Power Distance culture orientations, whereas those with low Masculinity (Femininity) tend to have low Power Distance culture orientations. This is consistent with existing literature as it argues that cultures with high Power Distance tend to accept unequal distributions of power (Van Slyke & Cullen, 2016). According to Hofstede (1986) high Masculinity cultures are characterized by gender defined roles, where males are given more assertive and outgoing roles than females. This social order on its own demonstrates inequality and suggest inequality is thus acceptable. When noting the positive correlation between Uncertainty Avoidance and Collectivism/Individualism, it can be interpreted that high Collectivistic cultures tend to have high Uncertainty Avoidance, whereas low Collectivistic cultures (Individualistic) tend to have lower Uncertainty Avoidance. Cultures with high Uncertainty Avoidance feel threatened by unknown situations as already presented on in this paper, and in order to avoid these situations they engage in strict codes of behavior, such as ‘security seeking and intolerant behaviours’ (Jandt, 2015). Thus, people in collectivistic cultures may be forming strong, tight relationships in order to avoid differences and change

(O'Rourke & Tuleja, 2009). In addition, collectivistic cultures, such as Japan and China, tend to plan and save for the future, in order to avoid any insecurities (Croucher, 2016).

There was also a positive relationship between Long-term Orientation and Uncertainty Avoidance. Thus, Long-term Oriented cultures tend to have strong Uncertainty Avoidance, whereas Short-term Oriented cultures tend to have lower Uncertainty Avoidance orientations. Long-term Orientation is said to be consistent with thrift, savings and perseverance towards results, whilst Short-term Orientation is more associated with spending and tend to prefer quick results (Jandt, 2010). Because Long-term Oriented cultures are more concerned with the future, they avoid taking risks, and rather engage into careful planning. Furthermore, results of the presented study indicated a negative correlation between Masculinity and Uncertainty Avoidance. Thus, according to these results, high Masculinity cultures tend to have low Uncertainty Avoidance, whereas low Masculinity (Femininity) cultures are high in Uncertainty Avoidance. This is not surprising as high Masculinity cultures value assertiveness and competitiveness, which may mean that they have a high drive for immediate results which may be accompanied by higher risk-taking (Musambira & Matusitz, 2013; Nguyen & Aoyama, 2013). These results may also explain the relationship between Masculinity and Long-term Orientation which was found to be negative. This means that high Masculinity cultures are more Short-term oriented whereas low Masculinity cultures are more Long-term oriented in this sample of leaders that were studied. This is in support of the findings of Samaha, Beck and Palmatier (2014) who contend that Masculine cultures are more short-term oriented and competitive.

Moreover, the correlations between the OHS sub-scales, were as expected. There was a positive relationship between Meaning and Pleasure. This means that as employees engage in a meaningful life, the more they are likely to experience positive emotions or pleasure. A meaningful life involves finding a purpose and a sense of life significance (Scheuller & Seligman, 2010), and this purpose in life which can be found through work, family, or friends etc. can cultivate positive emotions. There was also a positive relationship between Meaning and Engagement which indicates that the more employees feel they are leading a purposeful life, the higher their engagement levels. Indeed, research shows that a meaningful work is the biggest predictor of employee engagement (Yoeman, 2014; Hoole, 2015; Janik, 2015). It is said that employees become engaged when they feel they are worthwhile, useful, valuable and also feel as

they are making a difference (Yoeman, 2014). There was also a positive relationship between Pleasure and Engagement, meaning that as employees experience an increase in positive emotions through performing a certain activity, the more likely they tend to become absorbed in that activity. Drawing from Csikszentmihalyi (1990), engagement or flow involves being immersed in an activity. According to him, this experience is so enjoyable, thus brings about positive emotions (Csikszentmihalyi, 1990).

The correlations between the cultural dimensions and the Orientations to Happiness subscales were interesting. Results demonstrated a negative relationship between Power Distance and Meaning, which means that those with a high Power Distance culture orientation tended to have low Meaning levels, whereas low Power Distance cultures tended to have higher levels of Meaning. This relates with a relationship between Masculinity and Meaning, which was also found to be negative. Masculine employees were reported as having low Meaning levels than Feminine employees. High Power Distance cultures are said to accept inequality, and clearly distinguish between those in higher positions and those in the lower end (Hofstede, 2011; Nguyen & Aoyama, 2013). Similarly, Masculine cultures places distinct gender roles, where male values of assertiveness and materialism are considered more important (Hofstede, 2011; Nguyen & Aoyama, 2013). By contrast, low Power Distance cultures values equality, and low Masculine or Feminine cultures believe in a consensus and equality of gender roles (Hofstede & Minkov, 2010). Members of these cultures values the quality of life, and spend most of their time uplifting and serving each other (Hofstede & Minkov, 2010), and thus explaining the high Meaning levels found on this study.

Furthermore, as expectedly, there was a positive relationship between Collectivism and Meaning levels, which means that more Collectivist cultures have high Meaning levels than Individualistic cultures. As mentioned earlier, collectivistic cultures are characterized by strong cohesive groups, where the values include loyalty and sharing (Gorodnichenko & Roland, 2012; Hofstede, 1980). High Meaning levels in these cultures, are thus not surprising as people believe in social good. There was also a positive relationship between Uncertainty Avoidance and Meaning, meaning that high Uncertainty Avoidance cultures tend to have higher Meaning levels. This goes hand in hand with the correlation between Long-term Orientation and Meaning which was also demonstrated to be positive.

Long-term oriented cultures are more focused on the future and are characterized by thriftiness and a strong propensity to save and invest (Hofstede & Minkov, 2010). Because these cultures make great effort to prepare for the future, it can be concluded that they tend to have high Uncertainty Avoidance (i.e. feeling threatened by unknown situations) which they avoid by careful planning. To add, in Long-term oriented cultures, people search for virtue or goodness which may explain their high Meaning levels which they derive through righteousness (Hofstede & Minkov, 2010). Furthermore, Pleasure was positively associated with only one cultural dimension, which is Uncertainty Avoidance. This means that high Uncertainty Avoidance cultures tend to have higher Pleasure levels. This is uncommon, as high Uncertainty Avoidance cultures are mostly associated with high stress and anxiety levels than low Uncertainty Avoidance cultures which are said to have a relaxed attitude, and a high focus on long-term strategies (Hofstede, 2011; Wursten, 2007). This relationship should be better explored in further research, perhaps a qualitative study would be able to shed light on this finding. Results also demonstrated a positive relationship between Uncertainty Avoidance and Engagement. Cultures high in Uncertainty Avoidance were presented as having higher Engagement levels. This relationship is also different from the literature given the fact that high Uncertainty Avoidance cultures are characterized by extreme regulations which may stifle autonomy, thereby reducing engagement levels (Byrne, 2014). Nevertheless, it can also happen that these individuals with high Uncertainty Avoidance reduce uncertainty by being engaged and mindful to the activities they perform in order to ensure that everything is happening accordingly.

Results also demonstrated a positive correlation between Collectivism and Engagement, which means that employees with a Collectivistic culture orientation had higher Engagement levels than those with an Individualistic culture orientation. Because Collectivistic cultures are more concerned with the “community”, similar to previous arguments above, their engagement levels may be derived through their belief that they are contributing into the welfare of their community (Musambira & Matusitz, 2013).

In the section below a better understanding of the best predictors of OHS will be discussed in line with the results of the hierarchical regression model.

5.6 Predictors of Happiness levels

The hierarchical multiple regression model investigated how well the following independent variables (CInd; LT/ST; UA and MF) are able to predict happiness levels after controlling for socio-demographic variables (Age, Race, Position, Tenure and Gender). Research findings revealed that Collectivism/Individualism, Uncertainty Avoidance as well as Gender were the significant predictors of happiness levels. Collectivism/Individualism was the best predictor of happiness levels. The results of the study indicated that the Collectivism/Individualism cultural orientation is positively correlated with OHS, which means that Collectivistic cultures are more associated with higher happiness levels than Individualistic cultures. cultures are more associated with higher happiness levels. Collectivistic cultures emphasize harmony, cooperation and teamwork (Nguyen & Aoyama, 2013). In these cultures, conformity is encouraged, whilst difference and unconformity to social norms is discouraged (Gorodnichenko & Roland, 2012). People in collectivistic cultures tend to identify themselves in terms of the social group and aspire to achieve their “in-group” goals (Sinha, 2014). This nature of close-knit relationships probably accounts for higher levels of happiness. As already mentioned, two philosophical views capture the meaning of happiness, and this includes the hedonic and the eudaimonic view. The hedonic view emphasizes the experiences of pleasure and the minimization of pain, whereas the eudaimonic view places an emphasis on self-actualization, and a meaningful life (Deci & Ryan, 2008). Therefore, collectivistic cultures may experience pleasure through being with the social group and may feel a sense of purpose when contributing to the welfare of this group

However, results of the present study indicated that higher levels of happiness among employees is strongly predicted by a higher score on a collectivistic. This finding seem to be contrary to a finding by Owusu-Ansah (2004), who reported that individualism is always associated with happiness, or subjective well-being. Higher levels of happiness in Individualistic cultures seems be a result of the values of this culture in which happiness is considered to be a personal choice (Suh & Oishi, 2002). People in this culture have a better chance to choose and invest their time on things that make them happy (Suh & Oishi, 2002). It is argued that unlike people in collectivistic cultures, who base their happiness on the “in-group”, individualistic people tend to feel a sense of responsibility when it comes to their happiness.

Furthermore, Uncertainty Avoidance was also reported to be a significant predictor of happiness. Employees with this orientation tend to fear unknown situations and they tend to prefer structure and predictability (Hofstede, 2001; Altaf, 2011). Results of the present study are, however, atypical. High Uncertainty Avoidance cultures are said to have high stress and anxiety levels (Wursten, 2007). By contrast, low uncertainty avoidance cultures are said to be relaxed and calm as they do not worry about the ambiguities (Wursten, 2007). Perhaps a tendency to manage uncertainty and change is the explanatory factor of the higher happiness levels associated with employees high in Uncertainty Avoidance. According to Hofstede and Minkov (2012), cultures low in uncertainty avoidance tend to avoid uncertainty by creating rules and laws. These structures are meant to manage change, therefore, they may be happy when they know they are in control of this change. This can also be related to the ideal, safety climate of the organisation. In the mining industry, where safety is paramount, strict adherence to rules and regulations (Laurence, 2005) may give employees a sense of safety, and eventually happiness in the workplace.

Interestingly, gender was also a significant predictor of happiness, where females were presented as having higher happiness levels than males. However, in the research of, Ading, Seok, Hashmi and Maakip (2012), males were found to be happier than females. On the other hand, Senik (2015) reported that women are happier and are more satisfied with their lives than men. Research also report that despite women's tendency to have higher levels of happiness, they also experience more negative emotions such as stress, anxiety and depression than men (Inglehart, 2002). Closer, interpersonal relationships among women may explain their high happiness levels. Hyman (2014) adds that, for women, close relationships with family and friends are important for the experiences of happiness.

5.7 Chapter Summary

This chapter provided a detailed discussion of the results which was explained by drawing from the existing literature. The factor structure and the psychometric properties of the measures was satisfactory and the structures together with the psychometric properties' values was consisted with those found by the developers. There was also a discussion of the significant demographic group differences on the scores of the measures. The correlations between the measures were

also discussed. This study placed more emphasis on the correlations between the cultural dimensions and orientations to happiness which included a negative relationship between Power Distance and Meaning, and between Masculinity/Femininity and Meaning. Positive relationships were found between Individualism/Collectivism and Meaning, Uncertainty Avoidance and Meaning, Long-term Orientation/Short-term Orientation and Meaning, Uncertainty Avoidance and Pleasure, Uncertainty Avoidance and Engagement, and Individualism/Collectivism and Engagement. Based on these associations, four hierarchical multiple regression models which demonstrated predictors of OHS, Meaning, Pleasure and Engagement, were fitted. The predictors of happiness were only discussed in this chapter. The following chapter presents a conclusion, study limitations and recommendations for future research.

CHAPTER SIX
CONCLUSION, STUDY LIMITATIONS AND
RECOMMENDATIONS

6.1 Introduction

This study explored the complexity of cultural dimensions that may impact workplace diversity and inclusion efforts. Culture was understood as Hofstede (1980) argues to be “a programmer of the mind” (p. 6), meaning that it shapes our behaviours and experiences. How employees pursue happiness, was also understood as being shaped by their cultural orientations. Theoretical underpinnings of this study included Hofstede’s (1980) cultural dimensions and Fredrickson’s broaden and build theory of positive emotions. Of particular interest in this chapter is a synopsis for the study, limitations of the study, study conclusions and study recommendations.

6.2 Synopsis for the Study

Chapter One provided the introduction and the study background. It was stated that organisations are continuously diversifying their work. Thus, employers, are faced with the difficulty of managing this cultural diversity. The rationale of the study was also presented in this chapter and it argued for the dire need to understand and appreciate these differences in the workplace. This chapter also provided the problem statement, together with the study aims and objectives and the associated research questions. The main objectives of the study were to explore the factor structure and the psychometric properties of the measures, to explore group differences on cultural dimensions and orientations to happiness, to examine the associations between cultural dimensions and orientations to happiness and to determine whether cultural dimensions are predictors of employee’s orientations to happiness. This chapter also provided the ethical considerations and presented the structure of the study

Chapter Two presented a critical review of the literature pertaining to diversity and inclusion. This chapter commenced with the conceptualizations of diversity and inclusion. Thereafter, diversity in the workplace was presented, with a specific reference to the South African context.

The issues and challenges in diversity and inclusion was also provided. Different cultural orientations as presented by Hofstede (1980) were understood as underlying the complexity of culture that extend beyond ethnicity on workplace diversity. These cultural orientations were also understood as shaping employee's experiences, including how they experience or pursue happiness. The Orientation to Happiness measure that include three orientations to happiness were explained, which included Meaning, Pleasure and Engagement (Seligman, 2002). This chapter also provided Hofstede's (1980) cultural dimensions theory and Fredrickson's Broaden and Build theory of Positive Emotions which set as theoretical foundations for the study.

Chapter Three provided the reader with the research methodology used in the study. The quantitative research approach which was adopted was explained drawing on its suitability for this type of research. Complete enumeration as an approach which was followed in the participation of this study was also explained. The research instruments, which included the Cultural Values Scale (CVS) and the Orientations to Happiness Scale (OHS) was also discussed in this chapter. Thereafter, data collection methods and procedures were presented. Lastly, data analysis which included the descriptive and inferential statistics were explained in this chapter.

Chapter Four provided the results found on descriptive and inferential statistics. This chapter first presented the socio-demographic characteristics of the participants. This was followed by the factor structure and the psychometric properties of the measures. The factor structure of these measures was supportive of the findings by the developers, and the psychometric properties were satisfactory. For the CVS, there were five factors (Individualism/Collectivism; Long-term Orientation/Short-term Orientation; Power Distance; Uncertainty Avoidance; Masculinity/Femininity), and for the OHS, three factors were found (Meaning; Pleasure; Engagement). The demographic group differences on the measures were also presented. Older employees (56 years and older) had high Power Distance than younger employees (35 years and younger). Older employees (56 years and older) were also reported to have higher Masculinity levels than younger employees (36-45 years). When looking at the racial group differences on cultural dimensions, it was reported that White employees have high Power Distance than African employees. African employees were also reported as having high Uncertainty Avoidance and also higher levels of Collectivism than Asians, Indians, Coloureds and Whites.

White employees were also found to have higher Masculinity levels than all the other racial groups.

The Supervisors group, were reported as having higher Uncertainty Avoidance and Masculinity levels than Managers/Principal Advisors. Gender differences on cultural dimensions showed that males were reported as having higher Collectivism and Masculinity orientations than females. There was also a significant difference among tenure groups in terms of cultural dimensions, as employees with 10 years and longer company tenure were reported to have higher Power Distance orientations than those with less than 10 years tenure.

Furthermore, there were also demographic group differences on the OHS. Younger employees were reported as having higher Meaning levels than older employees. Africans were also reported as having higher Meaning levels than Asians, Indians, Coloureds and Whites. There were no significant group differences for position levels. Females were reported as having higher Meaning levels than males, and employees with less than 10 years company tenure were also found to have higher scores on the Meaning sub-scale than those with a 10 year and longer tenure.

Pearson correlation coefficients results were also presented in this chapter. Associations between cultural dimensions and the orientations to happiness were the main focus. Power Distance and Masculinity/Femininity were reported as negatively correlated with Meaning. Collectivism/Individualism, Uncertainty Avoidance and Long-term Orientation/Short-term Orientation were reported as correlated positively with Meaning. Uncertainty Avoidance was also positively correlated with Pleasure. Lastly, Engagement was positively correlated with two cultural dimensions, which are Uncertainty Avoidance and Individualism/Collectivism. Four hierarchical multiple regression models were based on these associations to demonstrate the predictors of overall Happiness, Pleasure, Meaning and Engagement. This chapter concluded with the presentation of these models.

Chapter Five presented a detailed discussion of the findings generated through statistical analysis. This discussion presented on this study integrated the results with the relevant literature, in order to give substance to the interpretation of the findings. The theoretical frameworks were also integrated in the discussion to assist in explaining the results found.

6.3 Limitations of the Study

Despite valuable insights provided by the study, it is however not without limitations. *Firstly*, this study made use of a cross-sectional design. This design does not allow for causality and at the same time, it does not control for confounding variables (Jepson, Johnson & Gillman, 2004). This means that despite the associations found on the cultural dimensions and orientations to happiness, one cannot conclude that the way we experience happiness is *caused* by certain cultural dimensions. The *second* limitation is a lack of existing research on cultural dimensions and orientations to happiness. Because of this, comparisons between studies was a challenge. Lastly, a mixed method, which includes both the quantitative as well as qualitative approaches would have been valuable in a deeper exploration of these differences. A more qualitative stance would have assisted in understanding reasons' underlying employees behaviours and experiences.

6.4 Study conclusions

Insightful conclusions can be drawn from this study. The instruments used (CVS and OHS) proved to be reliable, with satisfactory internal consistency. The factor structure of these instruments was also similar to those of the developers, proving the unidimensionality of the scale dimensions. These results means that these instruments can be safely used in the South African context. In addition, interesting mean differences were found on the CVS and the OHS for the different Age, Race, Position, Tenure and Gender groups. Older employees reported higher Masculinity and higher Power Distance orientations than younger employees. Thus, they tend to value assertiveness, material success, and tend to accept unequal distribution of power (O'Connell & Cuthbertson, 2009). These may well be the result of a patriarchal social system and an apartheid social system (Bendix, 2005); Akala & Divala, 2016). The older employees may have acquired these traditional social orders, and may tend to expect to be respected, give strict orders, and may make unilateral decisions. Furthermore, Africans were shown to have a Collectivistic and Feministic orientations, compared to Whites which were found to be Individualistic and Masculine. With these results, some tensions in different behaviours and needs may arise. As Africans tend to be cooperative, enjoys teamwork and social welfare and expect harmony, while Whites may tend to be more focused on their personal (Musambira &

Matusitz, 2013; Nguyen, 2013). Whilst African employees may want to work in teams and share their success, White employees may want to work individually and may expect to be personally rewarded for their hard work. Most interestingly was the gender differences on the CVS. Males were reported as being more Masculine than females. However, it was also found that males were more Collectivistic than females, which were found to be Individualistic. A significant shift is observed here. Being in a predominately male workspace (i.e. Mining), females may tend to individually work harder in order to prove themselves (Goldman & Hatch, 2000). This can be problematic as women may require constant validation, and thus, they may not be able to accept failure or mistakes.

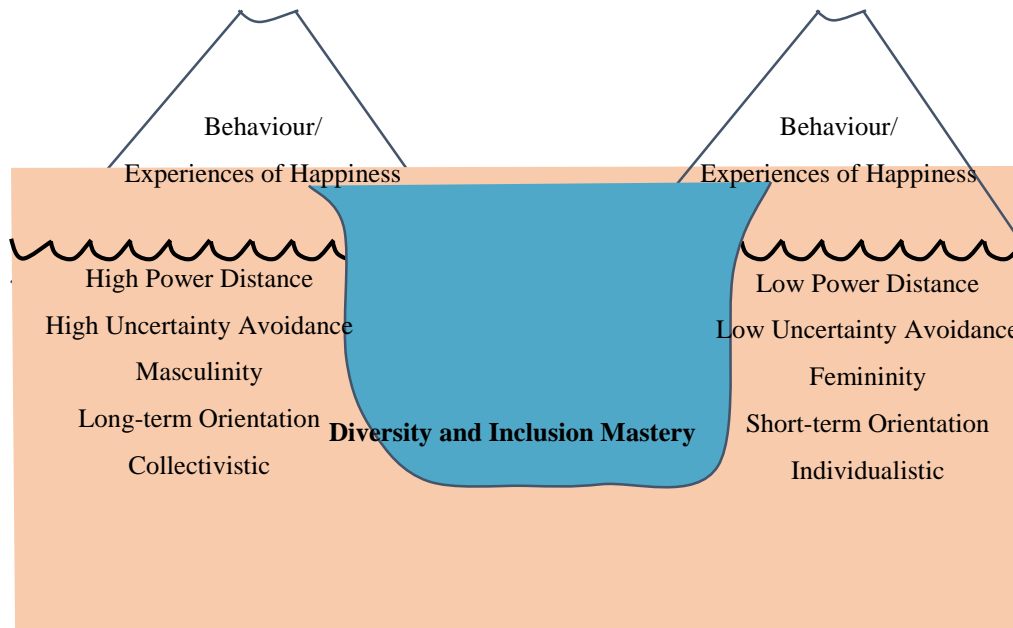
Furthermore, as the Mining industry is considered precarious, with high likelihood of accidents, a high Uncertainty Avoidance culture among supervisors was not surprising. To ensure that the organisation is safe, supervisors have to enforce strict rules to be followed. These results may demonstrate the safety culture of the organisation. In addition, when looking at gender differences on the OHS sub-scales, it was found that younger employees tend to experience higher Meaning levels than older employees. This also presents some major implications for the organisation. With these results, older employees, may be feeling a sense of failure or maybe disillusionment, which may result in experiencing stress, anxiety and depression (Vogel-Scibilia, McNulty, Baxter, Miller, Dine, Frese, 2009). If older employees feel worthless, they may not be able to coach and mentor young employees well. Thus, it is important for the organisation to not disregard these employees, as they are as important as the younger employees. From these findings, it can be concluded that when employees are employed by the organisation, their whole being is employed, thus, it is the job of an employer to make sure that the person as “whole-being” is valued, embraced and happy.

6.5 Recommendations

It is recommended that more research be done on cultural diversity and inclusion, especially in South Africa. The CVS, together with the OHS still requires some further exploration in this country. In addition, it would also be interesting to investigate the organizational culture's and its impact on to see how they curtail employee differences.

From this research, a diversity and inclusion model (*Figure 3*) is sought.

Figure 3: Dual Ice-berg Model for Diversity and Inclusion Mastery

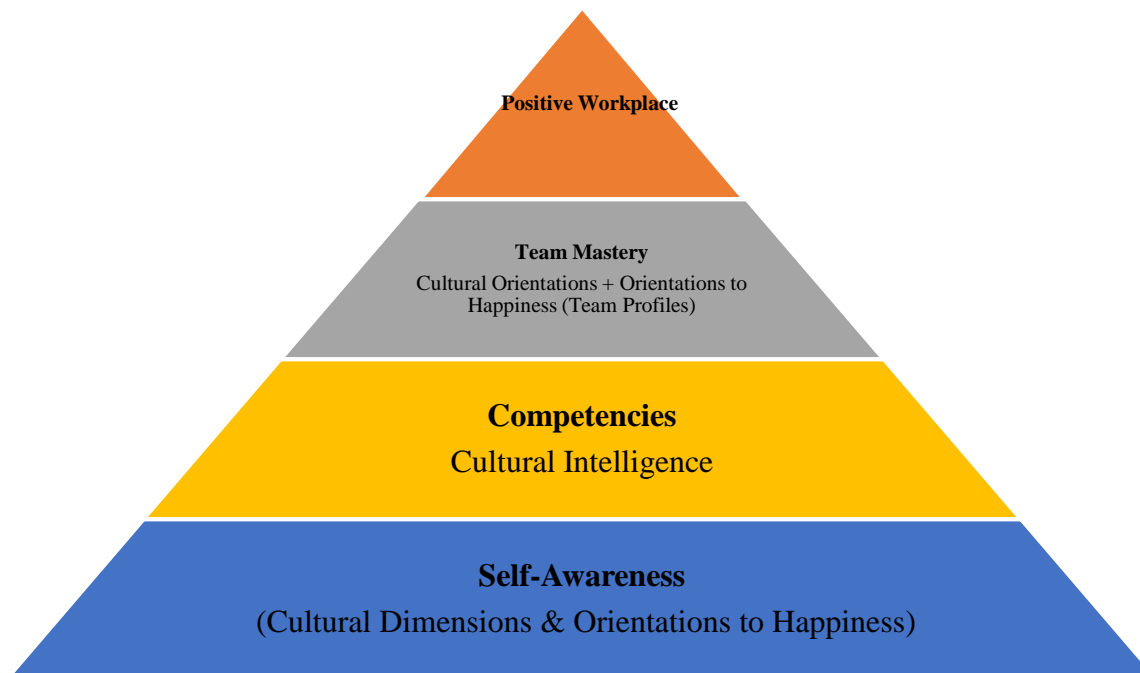


The Dual Ice-berg Model for Diversity and Inclusion Mastery, depicted above, shows that employees are different in terms of their cultural dimensions. For instance, results found in the study indicated that Whites, older employees and males have a Masculine and a high Power Distance culture, whereas Africans were found to be more Collectivistic than Whites who were found to be Individualistic. These cultural dimensions are underlying, but what is visible is the behaviour of employees, and how they pursue and experience happiness in the workplace. Orientations to happiness can be visible in a sense that, some employees may enjoy helping others, some may enjoy being highly focused on their work, and these may spend their day focused in their work, and some may demonstrate high levels of energy, with a “Don’t-Worry, Be Happy” attitude. Diversity and Inclusion Mastery is as the tip of the ice-berg model, which means that harnessing these differences in the workplace requires a major understanding and acceptance of diversity in order to build a “happy” workplace.

Organisational leaders are important in this journey of mastery. Changing the workplace for better, requires a change in leadership, so that they will initiate the changes in the organization

by leading with example. A Leadership Program for Diversity and Inclusion Mastery, presented in Figure 2, shows that in order for leaders to understand the differences in the workplace, self-awareness is needed. Leaders themselves need to understand how they differ so they will understand their behaviours and their impact in the organization on employees and on the organisation as a whole. For change to occur, certain competencies, such as Cultural Intelligence is required. Cultural Intelligence as defined by Earley and Mosakowski (2004), is an ability of an individual to effectively relate and work with different cultures. A person high in Cultural Intelligence is said to be able to interpret well the behaviours of other cultures (Earley & Mosakowski, 2004). This is important for them to understand the employees' cultural drivers of their behaviours and also level of happiness. In addition, this knowledge can be successfully used in the organisational teams. Team profiles can be created to understand each and every member of the team. It is important for the team members to understand how they may differ, and how these differences may contribute to team functioning. Eventually, employees may feel understood and valuable, thus contributing to a more “positive workplace”.

Figure 4: A Leadership Program for Diversity and Inclusion Mastery



These models can be used in diversity and inclusion workshops, to ensure that employees are happy and understood, which will also assist in productivity. This study has also contributed to the body of knowledge in the field of diversity and positive psychology scholarship.

6.6 Chapter Summary

This chapter presented the synopsis for the study, which included a brief summary of what each chapter entailed. The study limitations and recommendations pertaining to creating more positive workplaces were also suggested in this chapter.

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Appendix A: Ethical Clearance Letter



4 August 2015

Ms Thozonke Zungu 211507969
School of Applied Human Sciences
Howard College Campus

Dear Miss Zungu

Protocol reference number: HSS/0904/015M
Project title: Understanding different cultural orientations as challenges faced in diversity and inclusion in the South African workplace

Full Approval – Expedited Application

In response to your application received on 13 July 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

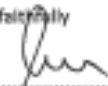
Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



.....
Dr Shesika Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc: Supervisor: Prof Anna Meyer-Weltz
Cc: Academic Leader Research: Dr Jean Steyn
Cc: School Administrator: Ms Ayanda Ntuli

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Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

Instructions: Please indicate to what extent you agree or disagree with each of the statements below by ticking the appropriate response. Use the following scale to indicate your level of agreement or disagreement with each statement. (1=Strongly Disagree, 2=Disagree; 3= Agree; 4 = Strongly Agree)

Read the statements below and tick the most appropriate option	Strongly Disagree	Disagree	Agree	Strongly Agree
Power Distance				
1. People in higher positions should make most decisions as it is their responsibility and they should not have to consult lower levels	1	2	3	4
2. People in higher positions should not have to ask the opinions of people in lower positions too frequently	1	2	3	4
3. People in higher positions should avoid social interaction with people in lower positions	1	2	3	4
4. People in in lower positions should not disagree with decisions by people in higher positions	1	2	3	4
5. People in higher positions should not have to delegate important tasks to people in lower positions	1	2	3	4
6. People in higher positions should always be able to cope with difficulties by themselves	1	2	3	4
Uncertainty Avoidance				
1. It is important to have instructions spelt out in detail so that I always know what I'm expected to do	1	2	3	4
2. It is important to closely follow instructions and procedures	1	2	3	4
3. Rules and regulations are important because they inform me of what is expected of me	1	2	3	4
4. Standardized work procedures should be compulsory	1	2	3	4
5. Clear instructions for operations are important	1	2	3	4
Collectivism/Individualism				
1. Individuals should sacrifice self-interest for group interests	1	2	3	4
2. Individuals should stick with the group, even though difficulties	1	2	3	4
3. Group welfare is more important than individual rewards	1	2	3	4
4. Group success is more important than individual success	1	2	3	4
5. Individuals should only pursue their goals after considering the welfare of the group	1	2	3	4
6. Group loyalty should be encouraged even if individual goals suffer	1	2	3	4
Masculinity/Femininity				
1. It is more important for men to have professional careers than it is for woman	1	2	3	4
2. Men usually solve problems with logical analysis while women usually solve problems with intuition/feelings	1	2	3	4
3. Solving difficult problems usually requires an active, forcible approach, which is typical of men	1	2	3	4
4. There are some jobs that a man can always do better than a woman	1	2	3	4

Instructions: Please indicate to what extent you believe the statements below are important. The options range from Very Unimportant to Very Important. Tick the most appropriate response. Remember that there are no "right or wrong" answers and your opinion on each of the statements is important

Long-term/Short term Orientation					
	Very unimportant	Unimportant	Average importance	Important	Very Important
1. Careful management of money (Thrift)	1	2	3	4	5
2. Keep on going despite difficulties (Persistence)	1	2	3	4	5
3. Personal steadiness and stability	1	2	3	4	5
4. Long-term planning	1	2	3	4	5
5. Giving up today's fun for success in the future	1	2	3	4	5
6. Working hard for success in the future	1	2	3	4	5

Appendix C: Orientations to Happiness Scale (OHS)

Instructions: Please rate the extent to which the following statements are unlike you or like you by ticking the appropriate response. Judge how each statements fits you by ticking the number from 0 (Very much unlike me) to 4 (Very much like me).

1. My life serves a higher purpose	0	1	2	3	4
2. Life is too short to postpone the pleasure it can provide	0	1	2	3	4
3. Regardless of what I am doing, time passes very quickly	0	1	2	3	4
4. In choosing what I do, I always take into account whether it will benefit other people	0	1	2	3	4
5. I go out of my way to feel excited	0	1	2	3	4
6. I seek out situations that challenge my skills and abilities	0	1	2	3	4
7. I have a responsibility to make the world a better place	0	1	2	3	4
8. In choosing what to do, I always take into account whether it will be pleasurable	0	1	2	3	4
9. Whether at work or play, I am usually “in a zone” and not conscious of myself	0	1	2	3	4
10. My life is has a lasting meaning	0	1	2	3	4
11. I agree with this statement. “Life is short-eat dessert first”	0	1	2	3	4
12. I am always absorbed in what I do	0	1	2	3	4
13. What I do matters to the society	0	1	2	3	4
14. I love to do things that excite my senses	0	1	2	3	4
15. In choosing what to do, I always take into account whether I can lose myself into it	0	1	2	3	4
16. I have spent a lot of time thinking about what life means and how I fit into this big picture	0	1	2	3	4
17. For me, the good life is pleasurable life	0	1	2	3	4
18. I am rarely distracted by what is going on around me	0	1	2	3	4