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*Business, Marketing and  
Management in Today's  
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PROCEEDINGS**

**7<sup>th</sup> Biennial Conference of  
the Academy of World  
Business, Marketing  
and Management  
Development**



**Gabriel Ogunmokun  
Rony Gabbay**

# Conference Proceedings

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Cracow, Poland**

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Managing, Marketing and Financing Organizations in Today's  
Environment of Slow Economic Growth



Edited by  
Gabriel Ogunmokun  
Rony Gabbay

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## Message from the Executive Conference Director and Program Chair

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On behalf of the Academy of World Business, Marketing and Management Development (AWBMAMD), I am delighted to welcome you to the 2016 Conference in Cracow, Poland.

Since 2004 (more than a decade ago!) the Academy of World Business, Marketing and Management Development Conference has been held in different countries around the world in the month of July, except in 2014 when it was held in August.

This year's Conference in Cracow, Poland has academic participants from 21 nations and territories including: Australia, Barbados, Canada, China, Finland, France, Hawaii, Hong Kong, Hungary, Kenya, Kuwait, Macao, Pakistan, Poland, Russia, South Africa, Taiwan, Thailand, United Kingdom, United States of America and the Virgin Islands. The participants come from more than 35 universities and colleges of higher education. We also have a number of non-academic delegates from various organizations.

As the Academy of World Business, Marketing and Management Development Conference is a high standard, double blind, peer reviewed Conference, although about 200 papers were submitted, our reviewers accepted less than 40% of the submissions. Papers that failed to address reviewers' comments were also not accepted. Not all of the authors whose papers were accepted were able to attend due to various reasons, including visa constraints and personal circumstances.

The theme "Business, Marketing and Management in Today's Challenging Global Environment" was chosen for the 2016 Conference because, to achieve the best level of performance in today's global environment, organizations must be innovative and competitive in their marketing and management practices (including their accounting, finance, IT and Research & Development practices). They must be prepared to acquire and utilize multi-dimensional skills that are essential for managing, marketing and financing organizations successfully.

Contemporary research findings and theories presented at this conference will shed light into the policies and strategies that are vital for achieving effective growth and enhance organizational performance.

I would like to thank the Cracow University of Economics in Poland, in particular the Vice-Rector for Research, Professor Alesky Poczowski, and the Embry-Riddle Aeronautical University in Florida USA for hosting this conference. These two Universities are great examples of universities dedicated to excellence in research, teaching and international relations. It is my pleasure to also acknowledge and thank the Associate Program Chairs, Professor Piotr Stanek and Professor Lucyna Kornecki for their hard work and dedication in helping to make this conference a resounding success. It has been a great pleasure working with them! I would also like to express special appreciation to Krakow Airport for sponsoring the 2016 Welcome Reception Cocktail Party.



Finally, I would also like to take this opportunity to thank the following people and organizations for their excellent contributions to the success of this Conference:

- The Authors of the Papers in the 2016 Conference Proceedings;
- The Track Chairs and Reviewers;
- The Co-editor of the Conference Proceedings Editors;
- The Guest and Keynote Speakers;
- The Advisory Committee Members and
- The Administrative Staff of the Academy of World Business, Marketing and Management Development.

I am pleased to inform you that the next Academy of World Business, Marketing and Management Development Conference will be held in July 2018. The Hosting University and venue is yet to be decided so feel free to give your suggestions and/or make an application to the President of the Academy.

Thank you once again for being part of this year's Conference. I wish you the very best in all your endeavours!

Professor Gabriel Ogunmokun, PhD (Monash)  
**Executive Conference Director and Program Chair**

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## **NATIONAL CULTURE AND ORGANIZATIONAL BEHAVIOR: WHY FANAKALO IN THE SOUTH AFRICAN MINING INDUSTRY IS A BONE OF CONTENTION**

**Wilhelmina Johanna Greeff**  
University of South Africa

### **ABSTRACT**

The subject area of organizational behavior offers up an important body of literature which focusses in on the influence of national culture on individuals functioning within global organizations. The central premise of this body of literature is that national culture has a direct and unwavering influence on the ways in which organizations are managed, and individuals within those organizations behave. Although not refuting this contention, this paper works to unpick two of its inherent baseline assumptions in pointing to the fact that it should not be taken for granted that national cultures are static, or superior to industry and organizational cultures. This is done by exploring the phenomenon of Fanakalo as organizational cultural element within the South African mining industry empirically, by means of in-depth interviews, as qualitatively categorized according to the GLOBE (Global Leadership and Organizational Behavior Effectiveness) cultural dimensions. The findings of the paper work to conclude that national culture should be seen as a dynamic, ever-changing aspect, which is not always the dominant influence vis-à-vis organizational and industry culture.

### **INTRODUCTION**

By and large, most organizations today are poised to be, or become global as the business landscape inevitably solicits and steers in this direction. In the subject area of organizational behavior, this reiterates the importance of a body of literature focusing in on the influence of national culture on organizational functioning and the behavior of employees therein. The fundamental assertion of this discipline area is that every region and/or country in the world has developed a particular and characteristic organizational management style largely based on its national culture; termed its ‘national organizational heritage’ (Huczynski & Buchanan, 2001; Nahavandi *et al.*, 2015).

In this focus on the ways in which national culture influences diverse employees within an organization, two points have mostly been overlooked. Firstly, that nations today are no longer as idiosyncratic as predominant stereotypes would like to see; and secondly, even if they were, the state and culture of nations are no longer as stable and predictable as might have been the case previously. In the lead up to, and advent of the 21<sup>st</sup> century many nations have undergone drastic changes in regime, constitution and governing often resulting in a national culture that is almost the polar opposite of the one that preceded it. A preeminent example of this is perhaps the renowned fall of the Apartheid government of South Africa, supplanted by a democratized state and one of the most liberal constitutions in Africa. The general challenge that this presents to the field of organizational behavior is to grow its body of literature to encapsulate the implications that these kind of changes hold for organizations. It should not be assumed that diametric changes in a national culture would naturally lead to parallel changes in organizational cultures, as human behavior is not as easily supplanted as rules, regulations, or even laws are. Indeed, in South Africa, this is seen to be the case, where – 22 years after Apartheid – many inequalities still exist within the organizational landscape of the nation (*cf.* MacDonald, 2006; Mattes, 2002;

Ozler & Hoogeveen, 2005). The specific challenge to the field of organizational behavior is to ensure that changes in organizational culture are not contrived – a veneer based in the policies of the organization, rather than in its behavior. As in the words of Sparrow and Wu (1998:26) these changes should not be “grafted on”, but should be authentically cultivated.

The mining industry of South Africa presents a case that allows for the examination of this premise, as this industry has a very particular organizational cultural element, insofar as language is concerned. In this industry, the diversity in terms of the languages spoken by employees, necessitated and culminated in the formation and use of the ‘mining language’ Fanakalo (also spelled Fanagalo or Fanekalo). This language was **created** within this industry due to the fact that so many different cultures and languages were thrown together in mining organizations, resulting in the amalgamation of these languages to construct a new language – entirely particular to this industry. Within the democratized South Africa, however, Fanakalo is seen as a racist language, indicative or representative of the previous national culture (*cf.* Adendorff, 1993; Greeff, 2011; Mesthrie, 1989; Mining Qualifications Authority Language Policy, 2011; Motsaathebe, 2010). Resultantly, definite attempts (even regulations) have been put forward to phase this language out of use in the industry as a whole. Notwithstanding this fact, the organizational behavior of employees still repeatedly sees the use of this language and an opposition to the phasing out (even recurrently by those previously disadvantaged by the former national culture).

Although this might seem at odds with points in dominant literature on the influence of national culture, it actually does not oppose the fundamental ideas that underlie it. In the words of Laurent (1989), the reason why national culture exerts an influence over organizational culture is because the “culture of countries [are] more powerful and stable than those of organizations” (see also Huczynski & Buchanan, 2001:649). Perhaps this sentiment should rather be rephrased to imply that the most powerful and stable of the two cultures will supplant and dominate over the other. In this case, the perseverance of Fanakalo (despite the changed face of national culture) could be explained inasmuch as the fact that the industry’s culture has become a kind of surrogate for national culture, where it is seen to be more persistent, powerful and even stable.

In this paper, this notion and its congruent propositions will be explored and tested empirically, making use of in-depth interviews and categorizing data and findings according to the GLOBE (Global Leadership and Organizational Behavior Effectiveness; cross-cultural differences and leadership study) cultural dimensions. This done, the paper will conclude with recommendations as to the expansion of the notion of national culture in the field of organizational behavior. Leading up to this, the sections directly following will focus on expounding on the theoretical background of national culture organizational behavior literature; the contextualization of the mining industry of South Africa (and the cultural element of Fanakalo therein); and the research method that was employed in the empirical phase of the study.

## **THEORETICAL BACKGROUND**

The impetus for the formation of national culture organizational behavior literature was to capture and encapsulate the impact that national culture has on the functioning of an organization (*vis-à-vis* its organizational culture), insofar as it influencing the organizational behavior of individual employees. The notion that national culture has an effect on organizational behavior is

largely founded on the view that an employee's behavior is shaped by societal and cultural norms; values and beliefs, which largely originates and subsists at a national level (Hofstede, 2001; Gahan & Abeysekera, 2009). A central keynote in this field has been "to see how attempts to establish a common organizational culture in a multinational firm can be undermined by the strength of national cultures" (Huczynski & Buchanan, 2001:649).

Three aspects of national culture are identified (Adler, 1991; Sukumaran, 2007; Gahan & Abeysekera, 2009; Nahavandi *et al.*, 2015; Sparrow & Wu, 1998): 1) it is shared by most (if not all) members of the group; 2) older members of the group pass its intrinsic significances on to younger members; and 3) it is one of the predominant forces that shapes the behavior of individuals, as, *inter alia*, in the case of customs and values. From these three aspects, a definition for culture is constructed, and according to Sukumaran (2007) it can be précised as the predominant values and behaviors of the members of a group, as acquired through a common history and experience. The authors furthermore contend that "past studies demonstrate an underlying theme of a 'dominant culture' with the tacit suggestion of the dominant culture being the culture of the predominant cultural group" (p. 55). The term culture and nationality are often used interchangeably, however, thus forwarding the notion that *national* cultures are the result of the shared history and experiences of a *homogeneous* group.

Most of the studies within national culture organizational behavior literature – whatever their focus or scope – almost universally (covertly or overtly) have two inherent assumptions: firstly that, between national and organizational cultures, national cultures will almost inevitably be the dominant of the two when it comes to influencing the behavior of employees; and secondly, that national culture is resolute, if not stagnant. This paper will work to unpick these two assumptions, and in so doing contribute to the body of literature in this field by offering an alternative viewpoint in this manner. In order to do so, the conventional methodology of the field will be followed, which sees the empirical research of the study be categorized according to the dimensions of well-known cultural models (*cf.* Huczynski & Buchanan, 2001; Nahavandi *et al.*, 2015; Shi & Wang, 2011; Venaik, 2008). Overwhelmingly, the cultural model of choice in this instance has been Hofstede's (1980; 2001) seminal five cultural dimensions.

This paper, however, will make use of the most recent cultural model, developed by House *et al.* (2004), known as the GLOBE model. As stated by Shi and Wang (2011:93) "ever since the publication of House *et al.*'s GLOBE Model in 2004, debate between Hofstede and GLOBE team never comes to a halt and it upsurges to its climax in 2010 which reflects itself from the special issue on 'Culture in International Business Research' in the ... Journal of International Business Studies" (see also Venaik, 2008). The motivation for the choice of the GLOBE model in this study is threefold. Firstly, as the most recent study, it has the advantage of perspective and the ability to build forth on the seminal work already done in the field. Secondly, whereas Hofstede's (1980; 2001) model predominantly focusses in on the influence of nationality on organizational functioning, the GLOBE model puts a finer point on the topic by concentrating on the manner in which organizational values and cultures shape behavior (Pramila, 2009; Shi & Wang, 2011; Venaik, 2008). Lastly, and taking both of the previous points together, the GLOBE model, as in the words of Venaik (2008:2), "presents an additional, expanded model of cultural measures", where some of the dimensions proposed are similar to those presented by Hofstede, yet with the gain of additional unique dimensions that "refine our understanding of culture"

(Nahavandi *et al.*, 2015:54). Table 1 below defines the dimensions of this model, as will be used in the empirical methodology to solicit findings for this paper.

**Table 1: GLOBE cultural dimensions**

<b>Dimension:</b>	<b>Definition:</b>
<b>Power distance</b>	The degree to which power is distributed equally in the cultural group.
<b>Uncertainty avoidance</b>	The extent to which the cultural group relies on social rules and norms to reduce unpredictability – its tolerance for uncertainty.
<b>Humane orientation</b>	The degree to which a cultural group values fairness, generosity, caring and kindness.
<b>Collectivism: Institutional</b>	The degree to which a cultural group values and practices collective action and distribution of resources.
<b>Collectivism: In-group</b>	The degree to which individuals within a cultural group express pride and cohesion in their group or organization.
<b>Assertiveness</b>	The degree to which individuals are assertive, direct and confrontational within the cultural grouping.
<b>Gender egalitarianism</b>	The extent to which gender differentiation is sought.
<b>Future orientation</b>	The extent to which a cultural group invests in the future (rather than the present or the past).
<b>Performance orientation</b>	The degree to which a cultural group values and encourages performance and excellence.

Sources: House *et al.* (2004; 2002); Javidan and House (2001); Nahavandi *et al.*(2015)

## CONTEXTUALIZATION

The dominant national culture of South Africa has, over the years of its existence, fluctuated as uninhibitedly as is expected of a nation that saw different colonial powers vie for its command. It is under Dutch colonization that the first remnants of segregation can be found, which would later assume the form of the Apartheid regime which lasted from the dissolution of World War II up and to the early 1990s (Barbarin & Richter, 2001; Clark & Worger, 2013; Marks & Trapido, 2014). The Apartheid regime was overtly racist, with some scholars (*cf.* Eatwell, 2003; Lodge, 2011; Neocosmos, 2010) describing it as fascist, inasmuch as it exalting nation and race above the individual; using violence, propaganda and censorship to forcibly suppress political opposition; and engaging in severe economic and social regimentation. Tersely stated, Apartheid fostered the interest and domination of the white (Afrikaans) male in all arenas of existence, arguably none more so than in the economic field. Aligned with the predominant propositions of national culture organizational behavior literature, this ethos permeated into the organizational functioning of the firms of the country – especially those that were necessitated to make use of black workers as a labor force. In 1994, the political arena of South Africa underwent a polar shift – from racist fascist to liberally democratic – with an expectation of the national and organizational cultures to follow suit. Indeed, various legislative and regulative measures were put in place to ensure that this would come to fruition.

Debatably, very few industries could claim an inheritance that sees it be part of nearly every form of national culture exhibited in these times, but the mining industry of the country certainly should be counted chief among them. According to Davenport (2013) and Greeff (2015), the history of South Africa as a nation (for all intense and purposes insofar as the establishment of the modern notion of national culture is concerned) and that of its mining industry is effectively entwined, as the interior of the country was largely only charted and explored once mining operations made it lucrative enough, and in some cases possible, to do so. With the establishment of formal mining operations in the interior of the country, workers from all around Southern Africa (and even the rest of the world) congregated to seek employment in an industry that offered opportunities to all workers – from the unskilled to the erudite.

This congregation naturally saw an amalgamation of various cultures and languages – so much so that no single one could be seen as completely dominant, and instead of adopting a single culture and language for use by all, workers in this industry constructed their own language: Fanakalo. Fanakalo is a mainly Zulu-based pidgin language developed to promote ease of communication by mixing all the various languages spoken in the mines into one. In Zulu, the word literally translates to “same as this”, pointing to the way in which it pidginizes. Notwithstanding the fact that the language is loosely based on an African language, from the onset it was executed and effected with, what some call, racist intent (*cf.* Adendorff, 1993; Mesthrie, 1989; Mining Qualifications Authority Language Policy, 2011; Motsaathebe, 2010). An example of this, which links back to organizational culture, is the fact that a person in a ‘superior’ or supervisory role is mostly referred to as a white male in Fanakalo lexis and syntax – implying that a person of color could not conventionally be in a position of power. Perceptibly, this links back to the political and national culture of the time, and the links between that and the organizational culture displayed here are evident. This, and aspects like this, prompted a call in post-Apartheid South Africa for the phasing out of Fanakalo on the mines where it was still in use. In this case, a change in the national culture prompted a change in the organizational culture of the industry, as would have been expected.

In actuality, however, some resistance has been seen in the mining industry for the phasing out of this language – to the point of it being used as the *de facto* language in mines where it was prohibited. As this flies in the face of the anticipated, this phenomenon compels empirical exploration, as it could signify avenues within national culture organizational behavior literature which have gone unexplored up and to this point. In light of the exploratory nature of the enquiry, a qualitative methodology was employed so as to initiate deliberations on the topic and its corollaries for literature in this field.

## **RESEARCH METHOD**

Exploratory research is described as being aimed at, *inter alia*, promoting knowledge of phenomena or building and expanding on theory (Denscombe, 2014). As touched on above, this paper has the intention of doing just that, by delving into the phenomenon of Fanakalo as organizational cultural element at odds with the national culture of South Africa, and in so doing building on the body of theoretical knowledge on organizational behavior. By virtue of its nature, explorative research induces a qualitative design, as the research situation lacks the requisite hypotheses or suppositions of quantitative testing (Denscombe, 2014). The qualitative exploration for this paper employed two data-gathering methods: a review of the germane



literature and in-depth interviews. In both methods, inferences are made from the bulk of descriptive data (the literature and interview transcriptions) and connected to the research objectives under investigation. In this way, a deductive reasoning pattern or method is used for each one (Johnson-Laird, 2010).

The in-depth interviews – which yield the empirical data of this research – has the aim of phenomenologically exploring the views and opinions of individuals who work and function within the mining industry of South Africa, as it regards the use of Fanakalo within this setting, and within the larger context of its national culture. As for the purposes of this research, Littlejohn and Foss (2011) brevilouquently define organizational communication phenomenology as the way in which individuals understand the world through their personal and direct experiences. As explorative phenomenological research does not have the aim of generalizing findings, but rather a comprehensive or in-depth examination of the research phenomenon, a smaller sample size is sought. This was done in this research, where volunteer sampling was made use of – a non-random sampling method, which yielded a response rate of seven interviews, falling within the acceptable range for phenomenological exploration (Mason 2010, citing Creswell 1998 and Morse 1994). In terms of the sampling method for participants, the Southern African Institute for Mining and Metallurgy (SAIMM) agreed to assist in this vein and published an invitation in their monthly journal for their members to participate in the research. The research population can therefore be defined as subscribers to the SAIMM journal, which serves the interests of managers, engineers and technical and research personnel involved in the mineral industry, and boasts a circulation of about 3200 (SAIMM 2014). The data gathered by means of the seven semi-structured interviews was transcribed and a qualitative content analysis was done on the transcriptions, making use of germane themes identified in literature on national culture organizational behavior in general, and the GLOBE model specifically.

## **FINDINGS**

Whereas the GLOBE model was designed to quantitatively assess national culture, the dimensions of this model will be used in this paper as themes to qualitatively explore the assumptions put forth above, specifically as it relates to the idea of a dominant mining industry culture. As South Africa's current national culture has already been quantitatively assessed by the seminal authors (and others) of this model (*cf.* Harzing, 2016; House *et al.*, 2004; 2002; Javidan & House 2001), these scores can be used as a point of reference, departure or benchmark to direct and gauge the qualitative exploration. Fanakalo as persistent organizational cultural element will be weighed alongside the national and industry culture in each theme, which will offer insight as to its continuity in industry, despite it being at variance with the national culture of the country. The themes or constructs (dimensions) of the GLOBE model are – as defined above – power distance; humane orientation; uncertainty avoidance; collectivism (both institutional and in-group); assertiveness; gender egalitarianism; and future and performance orientation.

### **Power Distance:**

“The degree to which members of a collective expect power to be distributed equally” (House *et al.*, 2002:6).

The general national culture of South Africa scores moderately to high on this construct, largely pointing to an ambivalent consideration on this count. If anything, however, the score seems to imply that the national culture would see power more equally distributed in society. The mining industry culture, however, is one that is dominated by power distance and strict hierarchy – so much so that mines all across the nation basically have the same hierarchical structure conscripted on to its organizational functioning. Within this hierarchical structure, the distance between subordinates and superiors is substantial, and those lower down on the power distance scale are expected to obey those in higher ranking, without question.

Speaking to how Fanakalo as organizational cultural element ties in with the power distance in the mining industry, but conflicts with that in the national culture, one participant observed:

*“The basic cookie-cutter pattern for underground [mining] teams is that you have certain roles – from a supervisor in charge of the team, right down to those that work only with shovels... like the malayisha. The team members that, for example, work with shovels do not even communicate directly with the supervisor of the team, but will have to work through the... the... the ranks of the team. You know? So he would, for example, have to talk to the team leader, who would then talk to the miner, who would then talk to the supervisor. So he would not talk to the supervisor directly, even if the supervisor is right there... right there next to him in the workplace underground”.*

Another participant concretized the manner in which Fanakalo as language is reflected in this power distance stating:

*“Even the words... well, the traditional Fanakalo words, for these different people [roles] in the teams shows you that some people are superior to others. Like if you want to say the person in charge of the team... like the supervisor. You know what they call him? They call him the shift boss. You see? But an assistant or one that is being taught by someone else... that person is called the pikinin. Pikinin is the word for something small, or for a child. So you see how the words even shows you that some people are big, and some people are small?”.*

### **Humane Orientation:**

“The degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring and kind to others” (House *et al.*, 2002:6).

The national culture of South Africa, as a whole, scores highly on this point indicating that it strives to value fairness, generosity, caring and kindness as a society. The participants to the interviews for this research were of the opinion that within the mining industry, this point is somewhat convoluted. One participant poignantly stated that the mining industry could be seen to be fair, even caring – depending on what one’s definition of ‘fair’ or ‘caring’ is. Overall, however, the participants indicated that in some instances the mining industry has a humane orientation, although in others it does not. Commenting on the ways in which Fanakalo as organizational cultural element ties in with this, one participant stated:

*“Well, on the one hand, there is a feeling of being ‘in this together’... you know? That being in the team, being underground with the other team members, even maybe living with them in the mine hostels... you know we are all brothers in this. But then, on the other hand, if you think about the fact that, in Fanakalo, there is not even a word for*

*'love'... there is a word for 'like', it is tandi, but there is no word... no specific word for 'kind', for being kind. This is because Fanakalo is a language for working, and we are here to work. To provide for our families. We are not here to be... we are here to work, not to play games. You see? "*

### **Uncertainty Avoidance:**

"The extent to which a society, organization or group relies on social norms, rules and procedures to alleviate unpredictability of future events" (House *et al.*, 2002:6).

The South African national culture is within the medium range in terms of uncertainty avoidance, leaning more towards the higher end of the scale. The mining industry, though, is very likely to exhibit on the highest scales of uncertainty avoidance, where it relies heavily on norms and rules to reduce unpredictability and uncertainty. According to the interview participants, this is a legacy of the mining industry sprouting from the inherent dangerous working conditions. According to participants it is of tantamount importance for everyone to do things "a certain, specific way", so that the "right hand is always knowing what the left hand is doing". Linking to the construct directly above, this, according to participants, is also why Fanakalo as mining language is so important – it intrinsically and purposefully positions itself as, first and foremost, a "working language", so as to avoid ambiguity. The language itself was created within the industry to allow for greater clarity (between workers speaking different languages). For the sake of safety, therefore, strict norms, rules and procedures are fostered, and employees can even be litigiously prosecuted for **not** following the stringent norms, rules and procedures set forth in this industry.

### **Assertiveness:**

"The degree to which individuals are assertive, confrontational and aggressive in their relationship with others" (House *et al.*, 2002:6).

Very closely linked to the construct of uncertainty avoidance above, the mining industry is perceivably very high on assertiveness – as opposed to the national culture's medium ranking – due, largely once again, to the inherent working conditions of the mines. According to participants, it is necessary to avoid ambiguities when at all possible, and assertiveness is one way of doing so. Having said that, almost all participants agreed that the industry is exceedingly confrontational and aggressive, much more so than any other (in their opinion). One participant told an anecdote of how he saw his "mine captain" (mine overseer) bear down his fists on, and then overturn a table in his office once when he got mad at his "shift bosses" in a morning meeting, without any of them complaining about the occurrence. The participant stated that he remembers thinking that the "mine captain" only took out his anger on the table, because he could not "punch a shift boss without getting in trouble". Another participant likened the aggressive and confrontational culture of the industry to Fanakalo as organizational cultural element in stating that, in this language, there are very few amenities such as "please" or "thank-you", as opposed to the fact that the language is rife with imprecations or maledictions. Another participant yet, also commented on the fact that, apart from being confrontational or aggressive, the industry favors assertiveness, as expressed in the Fanakalo axiom "skat wena hesitate, beter wena los hom uit", loosely translated to 'if you feel to hesitate, it's better to leave the task, rather than attempt it'.

### **Institutional collectivism and In-group collectivism:**

#### *Collectivism: In-Group:*

“The degree to which individuals express pride, loyalty and cohesiveness in their organizations or families” (House *et al.*, 2002:6).

#### *Collectivism: Institutional:*

“The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action” (House *et al.*, 2002:6).

The South African national culture scores in the medium range in terms of institutional collectivism, but on the much higher scale for in-group collectivism. In this construct, a perceived similarity with the mining industry can be seen. According to interview participants, there is very little collective distribution of resources within the mining industry, although high levels of pride, loyalty and cohesiveness is prevalent. According to many of the participants, it is this pride, loyalty and cohesiveness that lies at the heart of the opposition of phasing out Fanakalo. Concretizing this shared sentiment, one participant stated:

*“The predominant feelings, often times, is that this language is our language. That it is a rite of passage to belong in this industry – to know its language. That is why, although... objectively... objectively many phrasings is racist, subjectively the feeling is... it is seen as a solidarity thing”.*

### **Gender Egalitarianism:**

“The degree to which a collective minimizes gender inequality” (House *et al.*, 2002:6). South African national culture scores in the medium to lower-medium range in terms of gender egalitarianism. The mining industry, however, is documented as having very high instances of gender differentiation, although great pains have been taken to remedy this. The participants to the interviews for this research nevertheless agreed that, in practice, there is still differentiation, even discrimination based on gender, especially at the coal face (literally and/or figuratively).

Remarking on this, one participant, who worked mostly as a laborer underground, stated that:

*“we work for [performance] bonuses, so the men would not want a women in the team, because... because then she cannot work so hard as the man. Then you would have to carry her. You would have to do her work also to make sure that we got bonus”.*

Notwithstanding the social aspects that accompany this sentiment, one of the other participants linked it back to Fanakalo as organizational cultural aspect by stating:

*“In Fanakalo, when you are talking about a mfazi, a woman, you would use the same word – mfazi – to refer to a female, or to a wife. The idea is that a woman is a wife, not a worker, although you can say it that way, the idea is that the man is the worker and the woman is the wife”.*

### **Orientation:**

#### *Future orientation:*

“The extent to which individuals engage in future-orientated behaviors such as delaying gratification, planning and investing in the future” (House *et al.*, 2002:6).

#### *Performance orientation:*

“The degree to which a collective encourages and rewards group members for performance improvement and excellence” (House *et al.*, 2002:6).

The South African national culture falls to the higher-medium range in terms of future orientation, as well as performance orientation – scoring slightly (although not significantly) higher on performance orientation, out of the two. The mining industry, as per the perceptions of interview participants, is much more prone to performance orientation, than future orientation. According to the participants, the most important thing in the mining industry (as worker) is to *perform* – it is not only a matter of monetary (for example bonus) rewards, but it is also a matter of pride. Remarkd one participant: “*To see how far you progressed in a month<sup>1</sup> is a matter of pride – in yourself and in your team*”. Furthermore, several participants commented on the fact that many of those working in the mining industry are the chief or sole breadwinners in their families. They send most, and sometimes all of their money home to their families, who use it as their only means of survival. Those participants who commented on this aspect linked it back to the fact that Fanakalo is a “working language” (as discussed above) also for this purpose – performance is the most important thing to those in the industry, and for this reason, the language is predominantly geared towards it.

## CONCLUSION

Throughout the discussions above, on the GLOBE dimensions of culture, it is evident that Fanakalo as organizational cultural element aligns much more closely to the mining industry and organizational cultures, than the South African national culture. Indeed, Fanakalo is often times diametrically divergent from the national culture, which flies in the face of organizational behavior literature, which would have national culture exert a more forceful influence over this organizational cultural element. As discussed in the contextualization of this paper, an attribute that might account for this is the fact that the national culture of South African changed antithetically in the early 1990s, while the mining industry culture has remained mostly steadfast for over 150 years.

This aspect brings into question the idea of a national culture always being superior to organizational culture – as literature advocates. The findings from this paper seems to suggest that, in instances where there is enough diversity, the organizational culture can become the meta-culture of the two. In this instance, it might even supplant the national culture’s influence on the individual employees’ behavior.

What is indubitable is that the influence (or not) of national culture is far more dynamic than most literature, up and to this point, would suggest. Rather than seeing national culture’s influence as ‘heritage’, literature should allow for the fact that heritage – however it be defined – is not only always rigidly inherited, but is also adapted, adjusted and amended. It is only once the dynamic nature of national culture is accepted that literature will be able to address ways to better manage it within the current global sphere of business communications. In this vein, although this paper explores and ventures to unpick some of the baseline assumptions of national culture organizational behavior literature, more research is needed to address and test the ways in which national culture functions as influencing force on organizational behavior, where it is not the prime influencer.

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<sup>1</sup> This participant is reflecting on working in the gold mining industry, where “progress” – as per his designation – is based on the amount of blasting progress, i.e. how much he and his team advanced the blast face in the month.

For future research in any event, focusing in on national culture as influencer of organizational behavior, this paper raises and argues the point that there is no longer the luxury of assuming that national culture will always be dominant vis-à-vis organizational or industry culture. Contemporaneously, organizations and nations alike are beleaguered with diversity and the supposition that national culture is a steady and overriding will not stand fast: with global organizations come global individuals and consequently global nations.

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