Exploring social desirability within the Zulu culture: An emic perspective

NDP Mtshelwane
21809364

This is a full dissertation submitted in partial fulfilment for the requirements of the degree *Magister Artium* in Human Resource Management at the North-West University

Supervisor: Prof JA Nel

Co-supervisor: Dr L Brink

May 2016

It all starts here ™

REMARKS

The reader is reminded of the following:

- The American Psychological Association (APA) reference and editorial format, which is prescribed by the publication manual (6th edition), was used in this dissertation. This practice is in line with the policy of the Human resource management programme of the North-West University (Potchefstroom) to use the APA guidelines and writing style in all scientific documents as from January 1999.

- This full dissertation is submitted in a format of two research articles. The editorial style specified by the South African Journal of Human Resource Management guidelines (which agree largely with the APA style) is used, but the APA guidelines were followed in referencing and constructing tables.

ACKNOWLEDGEMENTS

I would like to express my sincere appreciation to the following people, without whom this research would not have been possible:

- To my Heavenly Father, thank you for calling me into academic excellence and carrying me every step and sustaining me. I will forever be grateful for how You have always been there through this journey and made Yourself known in times of difficulty. I honour God for all the strength, wisdom, support and His loving presence.

- Prof A Nel and Dr L Brink: Your guidance, support, love, patience and faith in me have really meant the world to me. I know I might have not always been the best student, but you were always consistent in your support. Thank you for always being there, and for always believing in me. This dissertation is a product of amazing and excellent supervisors; I love and appreciate each of you so much.

- My mother Nonky, thank you for all the love and support, it has blessed me very much. To my aunt Maureen, I would like to express my gratitude for all the consistent support and prayers; those prayers have carried me through.

- To my brother Mandla, you are my rock and my hero in so many ways. Thank you for always being there and that I could always rely on you.

- To my amazing, loving and kind-hearted family, Mpumi, Mzwandile, Simphiwe, Nompumelelo and all the nieces and nephews, thank you for the unconditional love and support and for always filling my life with joy and laughter.

- My director, Prof Jan Visagie, thank you for all the support and encouragement.

- To my colleagues, Chimonique, Ronel, Tshepo, Cara, Herman, Eva, Marissa, Bouwer, Jeanine, Crizelle, Felicity and Lené, your support, love and prayers have carried me through this journey and I am very grateful for each and every one of you.

- Spiritual family and friends, Michelle, Fiona, Salomie, Judy, Sydnise, Naomi, Karlien, Done, Petunia, Anja, Dima, Nerine, Mari, Beulah, Daleen, Minette, Elanie, Wanda, Marguerite, Christoff, Natasha, Dewald, Nadia, Lily, Cleopatra, Agrinatte, Charmaine, Heila, Izelle and Hannatjie, you always asked about my progress, how that master's was going and also listened to all my frustrations.

To whom it may concern

Cecile van Zyl

Language editing and translation

Cell: 072 389 3450

Email: Cecile.vanZyl@nwu.ac.za

26 June 2015

DECLARATION FROM LANGAUGE EDITOR

Re: Language editing of master's dissertation: **Exploring social desirability within the Zulu culture: An emic perspective**

I hereby declare that I language edited the above-mentioned master's dissertation by Miss Debrah Mtshelwane (21809364).

Please feel free to contact me should you have any enquiries.

Kind regards

Cecile van Zyl

Language practitioner

BA (PU for CHE); BA honours (NWU); MA (NWU)

SATI number: 1002391

DECLARATION

I, Nontsikelelo Debrah Pebetsi Mtshelwane, hereby declare that "Exploring social desirability within the Zulu culture: An emic perspective" is my own work. The views and opinions expressed in this work are those of the author and relevant literature references as shown in the references.

I also declare that the content of this research project will not be handed in for any other qualification at any other tertiary institution.

DEBRAH MTSHELWANE   **AUGUST 2015**

TABLE OF CONTENTS

TABLE OF CONTENTS (CONTINUED)

TABLE OF CONTENTS (CONTINUED)

LIST OF TABLES

SUMMARY

Title: Exploring social desirability within the Zulu culture: An emic perspective

Keywords: Social desirability, impression management, social constructivism paradigm, emic perspective, Zulu culture

The changes that occurred in South Africa around 1994 affected the world of work and changed the way in which organisations should function and be operated. These changes were implemented for the sole purpose of trying to eliminate segregation in the country and to create equality among people, especially within the workplace. The implementation of the EEA (Employment Equity Act), BBBEE (broad-based black economic empowerment) act and AA (affirmative action) policy posed more challenges for organisation from the management of homogenous organisations to heterogeneous, diverse organisations. These diverse differences include language and cultural differences, which cause communication problems, misunderstandings and conflicts within the organisation. Managers are responsible for managing organisations effectively and with all these diverse changes in the work environment, organisations need effective guidelines and tools. To gain substantial understanding on cultural differences amongst employees in the organisation one needs to look into the context of social desirability.

There have been many studies conducted on social desirability internationally, but no extensive research has been done in South Africa with regard to this phenomenon. Most of the studies that have been conducted focus on social desirability within psychometric testing and not from the social psychology perspective.

The purpose of this research project was to explore social desirability within the Zulu culture using an emic perspective and to gain an understanding with regard to socially desirable and undesirable features in the Zulu culture that people will exhibit in a formal or informal setting. The research approach that was followed in this study was qualitative and phenomenological. Semi-structured interviews were conducted with 30 research participants.

A combined purposive and quota non-probability sampling method was followed during data collection. A tape recorder was used to capture the data during the interviews. Thematic analysis was employed to analyse and interpret data. The results indicated that the most prevalent socially desirable features include conscientiousness, dominance, subjective expectations and positive relations. Socially undesirable features that were reported on the most include non-conscientiousness, non-dominance (male), dominance (females), tradition, subjective expectations and negative relations. It is also evident that these features differ from person to person at times due to the rapid modernisation and patterns of Westernisation that people adopt. Most research participants agreed that their behaviour and patterns of thinking and doing are influenced by their culture. Recommendations for future research and practice were made.

OPSOMMING

Titel: 'n Ondersoek na die sosiale wenslikheid binne die Zoeloe-kultuur: 'n Emiese perspektief

Sleutelwoorde: Sosiale wenslikheid, indrukbestuur, sosiale konstruktiwismeparadigma, emiese perspektief, Zoeloe-kultuur

Die veranderinge wat in Suid-Afrika plaasgevind het vanaf ongeveer 1994 het die wêreld van werk geaffekteer en het die wyse waarop organisasies moet funksioneer en bestuur moet word, verander. Hierdie veranderinge is geïmplementeer vir die uitsluitlike doel om te probeer om segregasie in die land te elimineer en om gelykheid onder mense te skep, veral in die werksplek. Die implementering van nuwe beleide soos die Wet op Gelyke Indiensneming, breed-gebaseerde swart ekonomiese bemagtiging (BBEEE) en regstellende aksie het selfs meer uitdagings aan organisasies gestel – vanaf die bestuur van homogene organisasies tot heterogene, diverse organisasies. Hierdie diverse verskille het taal- en kulturele verskille ingesluit, wat lei tot kommunikasieprobleme, misverstande en konflik binne die organisasie.

Bestuurders is verantwoordelik vir die effektiewe bestuur van organisasies en met al hierdie diverse verandering in die werksomgewing benodig organisasies effektiewe riglyne en hulpmiddels. Vele studies is al uitgevoer oor sosiale wenslikheid internasionaal, maar geen breedvoerige navorsing is tot op hede in Suid-Afrika gedoen ten opsigte van hierdie fenomeen nie. Meeste van die studies wat uitgevoer is, fokus op sosiale wenslikheid binne psigometriese toetsing en nie vanuit die sosiaal-psigologiese perspektief nie.

Die doel van hierdie navorsingsprojek was om die sosiale wenslikheid binne die Zoeloe-kultuur te ondersoek deur van 'n emiese perspektief gebruik te maak, en om 'n begrip te ontwikkel ten opsigte van sosiaal wenslike en sosiaal nie-wenslike eienskappe in die Zoeloe-kultuur wat mense ten toon sal stel binne formele en informele omgewings. Die navorsingsbenadering wat in hierdie studie gevolg is was kwalitatief en fenomenologies. Semi-gestruktureerde onderhoude is gevoer met 30 navorsingsdeelnemers.

'n Gekombineerde doelgerigte en kwota-nie-waarskynlikheidsteekproefmetode is tydens data-invordering gevolg. 'n Bandopnemer is gebruik om data tydens die onderhoude vas te lê. Tematiese analise is gebruik om data te analiseer en te interpreteer. Die resultate toon dat die mees algemene sosiaal wenslike eienskappe die volgende insluit: pligsgetrouheid, dominansie, subjektiewe verwagtinge en positiewe verhoudings.

Sosiaal onwenslike eienskappe waaroor gerapporteer is, sluit die volgende in: onpligsgetrouheid, nie-dominansie (mans), dominansie (vroue), tradisie, subjektiewe verwagtinge en negatiewe verhoudings. Dit was ook duidelik dat hierdie eienskappe van tyd tot tyd, van mens tot mens verskil weens die vinnige modernisering en patrone van verwestering wat mense aanneem. Meeste navorsingsdeelnemers het saamgestem dat hul gedrag en denk- en aksiepatrone deur hul kultuur beïnvloed word. Aanbevelings vir toekomstige navorsing en praktyk is gemaak.

CHAPTER 1

Introduction

This chapter places focus on exploring social desirability within the Zulu culture and it includes the problem statement, the research objectives, the outline of general and specific objectives, and subsequently the research design and division of chapters.

1.1 Problem statement

Diversity serves as a strategic asset for the survival of organisations to remain globally competitive (Werner, 2012). Since it has been twenty years of democracy in South Africa, it is evident that the world of work has become increasingly diverse in its orientation. Due to this, organisations have been forced to adhere to the newly introduced labour legislation (Denton & Vloeberghs, 2003), which aims to create equality, and to address previous labour issues, historical imbalances and inequities. The Employment Equity Act (EEA) 55 of 1998 is legalised, while affirmative action (AA) and broad-based black economic empowerment (BBBEE) Act 53 of 2003 are functions within the EEA. In order to adhere to these policies, and for companies to become globally competitive, it has become more challenging for South African organisations to manage their diverse workforce, which consists of different cultural, ethnic and language groups (Kemp, 2013).

Diversity is an attribute that reinforces that there exits differences between individuals such as race, ethnicity, gender, age, religion, social orientation and more (Jonker, 2011). According to Venter and Levy (2009), diversity management in South Africa resulted in social transformation because of all the different collective groups working closely together. South African organisations were not diverse according to race before the 1994 elections, and people lived in segregated areas due to political reasons, which resulted in little to no contact between the different cultural groups. This meant that even at present, employees' actions and behaviours were and still are somewhat different from each other (Venter & Levy, 2009). Additionally, individual differences such as the personality and self-concept of employees challenge the diverse work environment even further (Moloto, 2012). According to Schwartz *et al.* (2011), personality and self-concept are important elements for an individual's self-

definition, since they have an effect on the interpersonal presentation of an individual, which falls within the premise of the social identity theory (Lewis & Sherman, 2003).

Within the social identity theory, Verkuyten (2005) argued that personal elements of a person should be studied along with social elements, such as the culture of a person. According to Hofstede, Hofstede and Minkov (2010), culture influences the way in which people think and behave. It also seems that people will regulate their behaviour according to the context they are functioning in; whether they are in a formal setting such as within a work context, or an informal setting, such as the home environment, around family and friends. According to Miller *et al*. (2014), this concept is known as social desirability. Lewis and Sherman (2003) argue that people will adopt appropriate behavioural tactics in a social environment (at home and/or at work) in order to enhance their self-concept. People therefore strive to maintain a positive self-identity and social identity, which falls within the premise of the social identity theory (Schwartz *et al*., 2011).

Within the argument of the social identity theory, and reviewing social desirability in the workplace in South Africa, it seems that organisations are challenged to accommodate a diverse labour force (Moloto, 2012). Diverse employees will exhibit socially desirable tactics in the workplace for various reasons. One reason may be the need to be seen by others as a good employee or a hardworking employee (Dalton & Orgen, 2011). Another reason may be the desire to be seen as intelligent, so that these individuals can attain the desired outcomes for their own benefit through displayed behaviour (Miller *et al*., 2014).

Furthermore, Chatman (1999), in earlier research, stated that HR is responsible for recruiting and selecting employees for job positions and, if the recruited individuals present themselves in a way that is socially desirable, then this will ultimately lead to organisations having recruited individuals who are somewhat incompetent because what was presented in an interview or during the selection process is not who they really are. This makes the management of people in any organisation difficult. According to Coetzee and Schreuder (2010) it is the responsibility of HR personnel or practitioners to plan and implement systems, practices and policies for the improvement of the general effectiveness of the organisation. These systems and practices include people on a day-to-day basis; people run these systems and write these policies, and therefore it is important that HR should understand social desirability within a work context.

Apart from the aforementioned, people will present themselves in a desired light for acceptance purposes or because this is how their culture expects of them to behave at home, and consequently this may spill over to the workplace (Kevenaar, 2006). Previous research (Luvono, 2004; Ntuli, 2012; Rudwick & Shange, 2009) has shown that females will display certain behaviours to impress their husbands and their male in-laws and would like to be seen in a favourable light by society or their specific culture. They will sometimes display similar behaviour within their workplace towards their male colleagues (Rudwick & Shange, 2009). More specifically, Luvono (2004), Rudwick and Shange (2009) and Ntuli (2012) found that among the Zulu group, it was evident that the typical expected behaviour a female would display includes doing all the work at home, taking care of both her husband and children and possibly having a career. When a female displays this behaviour in the Zulu culture, she is seen as a good woman and therefore celebrated and accepted within the family or Zulu culture. As construed, it is evident that social desirability is of the utmost importance to be understood within its own context, and to understand the implications thereof within a formal and informal context.

The overall purpose of this research is to argue the impact that social desirability has on employee behaviour, emotions and attitudes. This specific project forms part of a bigger project where social desirability is explored in different cultural groups utilising the etic-emic perspective (Nel *et al*., 2012). The general objective therefore is to explore the social desirability and features that employees will exhibit in order to impress others in an informal and formal setting. The cultural group that will be studied in this particular study is the Zulu group. Therefore, social desirability will be studied from an emic perspective in this group. In the next section, social desirability will be defined and discussed, and the background of the Zulu group will be provided.

Literature review

Social desirability studied from an emic perspective within the social constructivism paradigm

In order to understand social desirability and how it is studied, the framework (perspective and paradigm) that will be utilised in this study will firstly be explained. As indicated in the previous section, social identity theory will be used in building on theory when investigating social desirability within the Zulu culture. However, the researcher needs to further explain the theoretical framework and viewpoint from which this theory will be researched. In this study, social desirability will be studied by using an emic perspective within the framework of the social constructivism paradigm.

The premise of the emic perspective (Nel *et al*., 2012) is that certain phenomena are contextualised in their experience. Therefore, the social or cultural group an individual belongs to influences and shapes a person's experience of certain elements in the outside world. Apart from this perspective, it is also important to understand what the person's current social world looks like. With this in mind, the social constructivism paradigm implies that a great deal of human life only exits through social and interpersonal interactions (Gregen, 1985). According to Owen (1995), social constructivism also refers to the meaning of culture and context when wanting to understand what occurs in a specific society and based on that understanding to construct knowledge.

The social constructivism paradigm, following an emic perspective, is relevant in this study of social desirability within the Zulu culture, as this phenomenon will assist in extracting meaning from specific behaviours, values, norms and areas of significance that this culture is grounded in, and the results will then be interpreted into sound knowledge. As the focus is to understand and interpret the context of knowledge being developed accurately, Gregen (1985) further states that social constructivism is also the manner in which people describe and explain the environment they live or function in. From this viewpoint, it is prudent to assess how a Zulu employee constructs social desirability as his/her reality in the formal setting (the workplace) and in his/her informal settings (home). In order to better understand social desirability, the concept will be reviewed further in the next sub-section.

Social desirability

There are substantial definitions on social desirability that have been researched over the years. One of the earliest definitions was cited by Beere, Pica, and Maurer (1996), which defines social desirability as a belief a person has of him-/herself in presenting him-/herself in a favourable light (Growne & Marlowe, 1960). According to Miller *et al.* (2014), social desirability refers to reporting a certain behaviour that most people omit occasionally or always. Dalton and Orgen (2011) states that social desirability indicates that certain behaviours that people display can include acting as if they are highly ethical; individuals who believe they are above average in many positive characteristics and do not display characteristics such as dishonesty or any unethical behaviour (Dalton & Orgen, 2011).

Social desirability consists of two concepts; these concepts are known as self-deception and impression management. Self-deception is the act of not acknowledging and resisting the possibility that one has a problem (Arbinger, 2007). According to Hippel and Trivers (2011), self-deception is the act of deceiving others by avoiding the truth or exaggerating the truth to some extent and as a result one has not merely deceived others, but also oneself. However, within the South African context, self-deception is difficult to be determined and measured, as most people do not easily recognise this element in themselves (Hill *et al.,* 2013). Unlike self-deception, impression management is easier to be assessed and observed.

Self-deception is the practice of new or acceptable behaviours to maintain or regain some level of stability (Bycroft & Tracey, 2006). According to Rosenveld *et al.* (1995), employees in a corporate setting will display certain behaviours to impress others by creating and holding up an image that is seen in a positive light and that is mostly favourable. Furthermore, Schlenker (2006) states that impression management is more than just behaviour that occurs in specific circumstances; rather, it is a characteristic of interpersonal experience. This means people will shape their own reality by means of what they know as truth. People's personal agendas will determine what is seen as truth and, based on that truth, they will formulate their life objectives and will package that information in such a way that the audience draws the supposedly right or true revelation of them (Schlenker, 2006). It seems that impression management is an element that comes forward in every aspect of a person's life (Schlenker, 2006).

Cultural differences in social desirability

Overall, social desirability is a unique concept for every cultural group; each cultural group differs with regard to what behaviour, emotions and attitudes are perceived to be desirable or not (Miller *et al.,* 2014). What might be socially desirable in one culture, might not be socially desirable in another. According to Norris (2011), when an individual engages in impression management, the individual attempts to initially manipulate the behaviour or impression that is projected to other people. It means that people will use impression management tactics in order to create different identities for themselves just to be accepted or to feel part of a group. People will behave differently within different contexts, such as with family and friends or at work (Singh *et al*., 2002). In the next paragraph, examples of behaviour or attitudes that people will show in an informal (family and friends at home) and formal setting (workplace setting) for the sole purpose of impression management will be discussed.

It is evident that impression management may occur in every culture on a conscious or unconscious level, or within a formal or informal setting (Norris, 2011). Impression management originates from two approaches, i.e. a collectivist approach and an individualistic approach, and both approaches fall within the social identity theory (Remier & Shavitt, 2011). Within the social identity theory, the individuals will, from a cultural perspective, exhibit collective, appropriate behaviour in order to maintain good relationships with others. This will result in a socially normative way of behaviour (Sinha, 2009). Norris (2011) provides an example of impression management behaviour. A person who is in a leadership position and strives to be seen as in control and desires to be respected will consistently try to maintain the impression of someone who wears a suit, carries a briefcase and displays some professional behaviour.

Apart from the collectivistic approach that deals with individuals who identify themselves as part of a group, an individual's identity is found in one's membership in a group, engaging in cooperative tasks and finding one's significance within a group (Basu-Zharku, 2011). Sinha (2009) describes the individualistic approach as a case where an individual will present him-/herself as a distinctive, unique and self-reliant person. The Zulu group is identified as a collectivist cultural group that functions out of a membership setting. In the following section, the background of the Zulu culture will be discussed.

Background of the Zulu culture

The Zulu group originates from the KwaZulu-Natal Province in South Africa. The Zulu clan belongs to the collective Nguni group of Bantu-speaking people (Schoeman, 1975). The isiZulu language is listed as one of the 11 official South African languages and the history of the Zulu group goes as far back as the 1800s (Mahoney, 2012). It was stated in the most recent census results that isiZulu is spoken by more than 18% of the population in South Africa, and is also the most frequently spoken Bantu language (Census, 2011). The British colony of Natal went to war against the neighbouring Zulu Kingdom, where large numbers of Natal Africans fought with the British colony, which resulted in victory for the British colony. Twenty years later, many of those Natal Africans rebelled against the British in the name of the Zulu King. It is evident that throughout the history of the Zulu clan, their culture is centred on the authority of a king or chief. Under the leadership of King Shaka, they had successfully annexed the surrounding territories and people in the empire and, in the earlier 19th century, he established himself as the all-powerful ruler of a single kingdom, which dominated large parts of KwaZulu-Natal (Shillington, 2005).

In the isiZulu language, *"AmaZulu"* means Zulu people; the word Zulu translates into heaven, which, according to a Zulu version of the story of creation, means that Zulu people came from heaven (Ngwane, 1997). The Zulu clan is a very traditional culture; children are raised from a young age in a certain way with specific expectations. Throughout the life of an individual, there are certain cultural rituals, standards and expectations one needs to adhere to as a Zulu person. Schoeman (1975) states that the Zulu system is like those technically advanced people preparing their citizens for specialised operations by which they must earn their keep.

The Zulu clan is very protective of the first phases of an infant; all measures of protection are taken to protect the child from any harm or evil by following specific rituals (Ngwane, 1997). Assuming the infant has survived the various measures that were taken for the child's protection, the child is then taken in the care of an older sister(s). The second phase is puberty, where young girls from the age of seven take care of younger infants, do household chores and mere tasks such as fetching water, and young boys tend to cattle. Schoeman (1975) further states that these tasks may seem unimportant, but they nevertheless have their

purpose in the early apprenticeship of the young herd boy. In the adolescent phase, a distinct difference between girls and boys is made for the first time.

Once past the age of puberty, males are less subject to such control than females are. When they are ready to get married, intentions are to be made clear by the families and *lobola* is paid to the female's family in the form of money or cows. Paying *lobola* in the Zulu culture is done by the males' family, which is seen as an act of thanking the family of the bride and honouring them for bringing up the bride who is about to get married(Ngwane, 1997). When technicalities for *lobola* are settled, a provisional date is set for a wedding (Schoeman, 1975). Features that are regarded as socially desirable by the Zulu culture are discussed in the following paragraph.

Social desirable features from the Zulu cultural group

Culturally, there are numerous unacceptable and acceptable behaviours within the Zulu culture, just as there are in other cultures. These cultural differences complicate intercultural relationships; however, according to Ntulli (2012), the following behaviours are unacceptable in the Zulu culture; (a) when an individual points with one finger to someone else; (b) looking straight into an elder's eyes; (c) passing objects from the back of someone; (d) passing food with the left hand; and (e) when a younger individual is sitting down while an older individual (whether female or male) is standing (Ntuli, 2012).

According to Mchunu (2005), a socially desired behaviour that is expected from a newly married woman by her in-laws in an informal setting is to display a behaviour that shows respect towards her in-laws. The behaviour is generally referred to *Inhlonipho* (meaning respect) and is centred on avoidance, which means that she avoids looking her in-laws directly in the eyes and when speaking to them she is expected to use a certain vocabulary that displays respect. It takes almost a year for the family to fully accept the new wife and once she has borne a number of children, she is totally accepted and considered a real woman (Mchunu, 2005). Here are a few cultural scenarios to support the above statements. Sometimes, black employees are misunderstood in a corporate work environment; it has been found that these individuals avoid looking their superiors in the eye during a conversation. Some may infer and say the employee has something to hide; however, from a Zulu

perspective, particularly in remote communities, it is regarded as disrespect to look someone in their eyes if he or she is your superior or in a higher position as you (Ntuli, 2012).

It is socially desirable for Zulu men, especially in very traditional societies, to enter into a polygamous marriage, whereas for women it is considered a taboo. Furthermore, it is socially desirable in the Zulu culture for men to play an authoritative and protective role in their family, which reflects a sense of masculinity and it is also expected of him to provide for his family. If both male and female Zulus enter another Zulu person's house, the person who would be given a chair to sit will be the male counterpart and the female would be given a mat (also referred to as *icansi*) to sit on (Rudwick & Shange, 2009). This translates into men and women not being seen as equals in any way whatsoever. According to the Zulu culture, men should occupy superior positions at all times, and women should occupy a lower position as a sign of respect, not only for the husband, but also for the Zulu culture (Luvono, 2004).

It is evident that there is culturally acceptable social behaviour in the Zulu clan from a traditional perspective. Some Zulu people have been socialised into modern standards; however, many of them maintain a strong sense of pride in their history and traditions. The purpose of this research study is to investigate whether social desirability is evident among isiZulu-speaking people in the present day and to explore the extent of social desirability within the Zulu clan. The researcher will explore in more detail as to what is considered as socially desirable in the Zulu clan within different facets of everyday life. The current research study attempted to answer the following questions. The questions were answered in two separate empirical articles.

Article 1:
- How is social desirability conceptualised in literature?
- What features of a person are socially desirable within the Zulu culture?
- What features of a person are socially undesirable within the Zulu culture?
- What recommendations could be made for the Zulu culture in terms of their socially desirable features, for future research and for practice?

Article 2:

- How is impression management conceptualised according to literature?
- What features of a person are displayed when impressing others in an informal setting within the Zulu culture?
- What features of a person are displayed when impressing others in a formal setting within the Zulu culture?
- What future recommendations can be made for the Zulu culture regarding their impression tactics displayed in an informal and formal setting, for future research and practice?

1.2 Expected contribution of the study

1.2.1 Contribution for the individual

This study will help individuals to understand other individuals who work with them and specifically people from the Zulu culture. Personalities and actions derived from or influenced by culture will be understood and not be misled by people's behaviours. IsiZulu-speaking employees will be consciously aware of the behaviours, emotions and attitudes that they display towards others in an informal/formal environment, especially within their work environment. Employees who are responsible for managing people would be able to understand certain behaviours and attitudes that are exhibited by isiZulu-speaking individuals. Managers would also be able to ascertain whether employees display socially desirable behaviour or not.

1.2.2 Contribution for the organisation

Organisations will be able to develop effective ways of how to manage diversity in the organisations and will have the knowledge or ability to not just manage, but also understand employees and their behaviours. The organisation and management will be more aware of employees from the Zulu culture who display certain behaviours, emotions and attitudes, and they will also be more attentive to what features are relevant to this specific group. There are more cultural groups currently within organisations, while organisations aim to implement

organisational behaviour that ensures that people are better understood and managed at work (Kreitner & Kinicki, 2010).

1.2.3 Contribution for the human resource management literature

There is no extensive body of research on social desirability, especially within the South African context; however, this study will add value to the existing theoretical body of knowledge available on the subject matter. Many organisations struggle with the implementation of effective management strategies, being able to understand the intercultural differences and manage different employees and organisations by developing helpful tools and using them to the benefit of the organisation. This study will assist in identifying and addressing current intercultural issues, to manage diverse workforces and to avoid unnecessary conflicts. The study will also contribute to the current SAPI project, which aims to design an instrument that is specifically relevant to the diverse South African context in relation to social desirability. Human resource management is an element that should explore social desirability, especially when recruiting and selecting employees. If HR is aware of the features displayed, then they will make more informed and substantial decisions regarding the placement and retaining of employees within organisations.

1.3 Research objectives

The research objectives are divided into a general objective and specific objectives.

1.3.1 General objective

The general objective is to explore social desirability within the Zulu culture, and the features people from the Zulu culture will exhibit in order to impress others in an informal and formal setting.

1.3.2 Specific objectives

- To conceptualise social desirability and its dimension impression management by conducting a literature study.
- To identify the features of a person that are socially desirable in the Zulu culture.

- To identify the features of a person that are socially undesirable in the Zulu culture.
- To identify the features of a person that are displayed when impressing others in an informal setting within the Zulu culture.
- To identify the features of a person that are displayed when impressing others in a formal setting within the Zulu culture.
- To make recommendations for future research and for practice.

1.4 Research design

The research design consists of the research approach, research strategy and research method.

1.4.1 Research approach

The research approach followed in this study is a qualitative, phenomenological approach. When using a phenomenological approach the researcher aims to gain an understanding of individual's views and understanding of a certain situation (De Vos *et al*., 2011). Qualitative research refers to a behavioural or social sciences technique that investigates human behaviour by making use of exploratory methods such as observations, interviews, and focus groups (Salkind, 2009) Qualitative research further deals with matters from humans' point of view, referring to experience(s),., An exploratory design was used to collect the data and answer the research questions. De Vos *et al.* (2011) define exploratory research as a study of an issue that is already known and has a description to it.

The social constructivism paradigm will be utilised in this study. It is evident that the social constructivism paradigm does not deny the influences of genetic inheritance, but the focus is rather on the investigation of social influences on communal and individual life (Owen, 1995). Within this premise, ontology aims to discover the nature of science, theory and the reality of being, without any preconceived knowledge of the phenomenon being studied (Marsh & Furlong, 2002).

The main objective of the ontological perspective is to understand the dynamics of humans in their natural setting, and in order to achieve this, there should be minimal interference from

the researcher (Poetschke, 2003). This perspective gathered and interpreted real-life experiences not from literature but from the perspective of professional employees from the Zulu culture. The ontology of this study was to understand behaviour within a particular context of a specific population (in this case the Zulu culture); therefore, a qualitative design is followed when conducting the research.

Apart from ontology, epistemology is concerned with how truth can be made known to the researcher by enquiring about the differentiable beliefs from people's opinions (Marsh & Furlong, 2002). In this study, the researcher wants to explore, specifically within the Zulu culture, why individuals display certain behaviour, emotions and attitudes. Epistemology asks why things are the way they are. In this study, interviews were conducted with isiZulu-speaking employees from various sectors.

1.4.2 Research strategy

A case study strategy was used when conducting this research. According to De Vos *et al*. (2011), a case study's purpose is to primarily gain meaning and knowledge about human behaviour within a certain context. The purpose of a case study is to also describe the relationship between theory and research. Creswell (2007) stated that, in qualitative research, researchers cannot separate what people say from the context within which they say it, whether their context is family, home or work. By making use of a case study, comparisons can be made, theory can be built or generalisations can be proposed. A case study in this instance is the Zulu group, which will be studied for this research project. Therefore, by employing the case study strategy, the researcher can assess what features are socially desirable and socially undesirable within the Zulu culture, and to understand what impression features the Zulu culture will exhibit in a formal (work) or informal (home) setting.

1.4.3 Research method

The research method consists of the literature review, research setting, entrée and establishing researcher roles, sampling, data collection methods, recording of data, data analysis, strategies employed to ensure quality data, reporting style, and ethical considerations.

1.4.3.1 Literature review

In articles 1 and 2, a complete literature review regarding social desirability (and its dimension of impression management) is conducted. The literature includes the following concepts: social desirability, impression management, social constructivism paradigm, emic perspective and the Zulu culture. Relevant sources are consulted via the following databases: South African Journal of Industrial Psychology, South African Journal of Human Resource Management, Science Direct and EBSCOhost, Internet-based search engines such as Google Scholar, Journal articles from various publications and relevant textbooks.

1.4.3.2 Research setting

Various organisations are approached in KwaZulu-Natal and Gauteng. The organisations are asked to make their employees available for this research study. Research is conducted with full-time, inclusively isiZulu-speaking employees who work in any professional discipline in South Africa. The organisations that are approached employ more than 50 employees. Office and boardroom facilities of the organisations are used to conduct the interviews.

1.4.3.3 Entrée and establishing researcher roles

The researcher serves the role of the planner of the study. The researcher proposed dates to the participants and the best suited times are then scheduled for interviews to commence. The researcher collects the data and the first step is to explain the purpose of the study and the framework of the interview. Confidentiality is assured by the researcher and the interview is conveyed in a language that participants understand, which in this case is isiZulu. It is also made clear before interviews commenced that the study is voluntary, and that the participants can feel free to withdraw from the study if they sense some discomfort during the study. A consent form is provided and a tape recorder is used for data collection. The role of the researcher is to conduct and facilitate the semi-structured interview. The researcher conducts the interviews and transcribes the data obtained during the interview sessions. Furthermore, additional people, such as registered industrial psychologists and an independent Zulu researcher are involved as co-coders during the analysis process. The researcher moves on to

do a write up of the data. Additionally, the independent Zulu researcher fulfils the role of language editor for translated interviews.

1.4.3.4 Sampling methods

A combined purposive and quota non-probability sampling is followed during data collection. Quota sampling is based on a proposed criterion of individuals with specialist knowledge, skills and a specific background to this study (Jupp, 2006). With quota sampling, the participants need to be diverse in terms of age, gender and socio-economic status. With purposive sampling, symbolic cases are sought and selected for research, and this type of sampling is also designed to enhance an understanding of individual or group experiences for the development of relevant theories and concepts to the study (Devers & Frankel, 2000). For this study, this sampling procedure is utilised by purposefully including participants who adhered to the following specific criteria; (1) participants who are employed full time in an organisation that employs 50 employees and more; and (2) are native isiZulu speakers. Data saturation was reached on n=10, but interviews continued until a sample of 30 isiZulu-speakers was reached. Interviews are conducted in the native language (isiZulu) of the participants.

1.4.3.5 Data collection methods

Semi-structured interviews are conducted with all participants. Interviews are conducted in order to reach the objectives of this study. According to De Vos *et al*. (2011), semi-structured interviews are used by researchers to gain a detailed image of the beliefs or perceptions of the participants about the phenomenon being studied. An interview schedule is drawn up and participants are informed of the date, time and venue where interviews will take place. Each interview starts with an introduction and a detailed explanation pertaining to the purpose of the study.

Each interview is conducted until enough information is generated. The first question (as seen below) is included in order to determine whether the participant understands the meaning of social desirability. If the participant does not show understanding, an explanation is provided. The following questions are asked during the interviews:

- What do you understand about the concept of social desirability?

- In general, what features are socially desirable within the Zulu culture?

- In general, what features are socially undesirable within the Zulu culture?

- In order to impress people at home (kids, siblings, parents and relatives etc.), what features are socially desirable?

- In order to impress friends, what features are socially desirable?

- In order to impress people from the opposite gender, what features are socially desirable?

- In order to impress colleagues from your work, what features are socially desirable?

- In order to impress your supervisor, what features are socially desirable?

A pilot study allows the researcher to have a test-run of the process, and to ensure successful execution in future. A pilot study also allows the researcher to gain background knowledge to the phenomena being studied. It also helps in identifying problem areas that could have occurred in the actual study, thereby allowing future alterations. According to De Vos *et al.* (2011), the main aim of a pilot study is to ensure that the investigation that is being conducted by the researcher is successful and effective. The pilot study is conducted with four participants from the Zulu culture. After the necessary changes were made, data collection with the 30 participants commenced.

1.4.3.6 Recording of data

Participants give consent in order for a tape recorder to be used during the interview. Data is transcribed and field notes are made based on the person's displayed behaviour. The information is stored and kept safe, while the identities of participants remain anonymous.

1.4.3.7 Data analysis

The data analysis process includes six phases. A thematic analysis is employed, which is a method used to identify, analyse and report patterns (themes) during data analysis and this

analysis is used to ensure an accurate analysis of the data (Braun & Clark, 2006). The phases of thematic analysis are discussed below:

Phase 1: Get acquainted with the data

The researcher acquaints herself with the data that is collected by reading through it very thoroughly. The aim of this phase is to gain an in-depth and general understanding of the data at hand and to be able to concisely interpret collected data, by making a list of the main ideas in the data. The data is transcribed by the researcher with the assistance of two co-coders; the data is also translated from isiZulu to English by an African language expert and editor.

Phase 2: Generating initial codes

This phase includes the compilation of general, overarching ideas that should lead to the production of specific categories (codes). The codes are determined by the interview questions posed to participants. Therefore, the initial codes are pre-determined in order to conduct further thematic analysis. For instance, an example of a code would be, what are the socially desirable features and what are the impression management tactics that one would display in a home setting? During this analysis, data is organised into meaningful groups (Braun & Clarke, 2006). Themes within each separate code are developed. Thematic analysis can be performed by hand or by making use of a computer programme (Vogt, Gardner, & Haeffele, 2012). The researcher makes use of the Microsoft Excel program that is used to analyse, reduce and interpret data.

Phase 3: Searching for themes

After the finalisation of codes, overarching themes are developed for each code. The meaningful items are separated into categories of central themes. The above-mentioned technique is used to review the themes and classify them into smaller and more comparable sub-themes with the assistance of co-coders. The co-coders are researchers in human resource management and an independent Zulu researcher.

Phase 4: Reviewing themes

This phase includes a thorough review and refinement of themes (Braun & Clarke, 2011). The themes that are extracted from the previous phase are then discussed with the supervisor, with the aim of refining identified themes. In reviewing themes, the researcher wants to ensure that the identified themes are correctly supported by the data collected. Here, the researcher may also make the decision to merge certain themes as one, or to separate some themes. During this phase of analysis, the researcher initially reads through the themes to ensure that the theme selected corresponds with the initial developed codes; this process provides an indication as to whether there are problematic themes or not from the data that was extracted. If there are problematic themes, the researcher would have to develop new themes for a good fit or alternatively discard them from the analysis. The next level during this analysis is reading through the themes again to ensure correct coding and that the themes are a representation of the whole dataset.

Phase 5: Defining and naming themes

The researcher needs to be satisfied with the presentation of the data before moving to the next step. The next step includes defining and refining the themes that are presented in your analysis. This means that the researchers gives meaning to the themes and determine the relations between the themes to ensure that there is no overlap between themes. It is of the utmost importance to be able to identify themes in this phase by stating what they are and what they are not. The researcher allocates names to the themes and it is important to make sure that the names reflect the true content of the data.

Phase 6: Producing the report

The report of the analysis is structured in dissertation format. In article 1, the features that are mentioned as socially desirable and undesirable within the Zulu culture are discussed. This article focuses more on a generalised profile of social desirability within the Zulu culture, while in article 2, the tactics employed to impress others in a formal and informal setting are reported. This article is more specifically focused on certain contexts in order to understand the features that are exhibited in order to impress others. In both articles, the data is reported in table format. Each code has its own table, with its subsequent themes, sub-themes and

characteristics. A response for each characteristic is included in order for the reader to understand how the characteristic was formulated.

1.4.3.8 Strategies employed to ensure quality data

The researcher takes into account the participants' responses to the interview questions. Their own experiences are interpreted within a social context to ensure integrity and to promote the quality of the study. The method that is used to ensure the quality of data objectively is the use of semi-structured interviews. This ensures that the researcher acts with integrity when receiving participants' responses and to be consistent throughout the data collection process. In order for the analysis to be objective, co-coders assist with the thematic analysis. Various criteria are followed to help with the assessment of quality of data. Lincoln and Guba (1999) have proposed the following criteria that they believe reflect the assumptions of the social constructivism paradigm more accurately.

Credibility

Credibility aims to demonstrate that the inquiry is conducted in such a manner to ensure that the subject has been correctly identified and described. According to Rossouw (2003), credibility in qualitative studies is the synonym for internal validity for quantitative studies. Therefore, credibility suggests that the findings were extracted by means of an appropriate and trusted qualitative methodology. Therefore, the researcher argued why the phenomenological approach, case study strategy, and combined quota and purposive sampling procedures were employed in order to validate the generated findings.

Transferability

Transferability refers to asking whether the results of the research could be transferred from a particular situation to another. When comparing sufficient descriptive data and dense data, it should show the same findings when repeating it with the same participants within the same context (Lincoln & Guba, 1999). The data will only be transferable to full-time employed individuals who are native speakers of isiZulu. The emic perspective will therefore be utilised and assumptions and generalisations will be made with regard to this specific group. In order to transfer the data to make cross-cultural comparisons, the etic perspective will be utilised in future studies when comparing the different cultural groups.

Confirmability

This construct is traditionally known as objectivity (De Vos *et al.*, 2011). Research data should not be manipulated; furthermore, neutrality and freedom from bias ensure that conformability is reached. Therefore, in order to reach consensus for overarching themes and sub-themes extracted, co-coders are asked to review the data analysis in order to make sure the quality process of evaluating the data is adhered to.

Dependability

Dependability is concerned with reliability, ensuring that if the study had to be repeated again within the same context, with exactly the same group, then the findings should be the same (Shenton, 2003). The same methodology should then be utilised and results should actually not differ. Co-coders assisted in this process to ensure that dependability is reached by verifying the data collected and, additionally, the researcher can consult a few of the research participants, asking the questions again, following the same methodology and then comparing the first findings with second findings.

1.4.3.9 Reporting style

A qualitative writing style is followed for the research findings. The interview results, categories (codes), themes, sub-themes and characteristics are extracted and direct quotations are used as confirmation of the results. The reporting is done in a narrative, qualitative manner. The narrative writing style that is used is personal, familiar and friendly (Neumann, 2000). The purpose of this study is to truthfully reflect the perceptions and opinions of participants.

1.4.3.10 Ethical considerations

First, permission was granted from the Higher Education Institution for the research to continue. After permission was given, the authorities or management and employees from various organisations to conduct the research was requested. Ethics pertain to doing well and avoiding harm (Orb, Eisenhauer, & Wynaden, 2000). In essence, the crux of ethics in research is ensuring that the process is followed properly. Mouton (2012) defines ethics as doing something that is morally and legally right when conducting research. The above

author stated that researchers must provide thorough knowledge about what is being done and have an understanding of how the research ought to be carried out using an intellectual and truthful approach.

Harm can be avoided when it comes to ethical issues in research by applying appropriate ethical principles and including them in your research. These principles include: voluntary participation, anonymity, confidentiality, consent, and being fully informed about research objectives (de Bod, 2011). According to Mouton (2012), the protection of human participation in a research study is imperative. Therefore, the researcher requires an objective approach that shows to be ethically neutral to the study being conducted. Therefore, in this study, no harm was caused to the participants.

In this study, participants are provided with a consent form explaining the background and purpose of the study being conducted; it is also verbally communicated to participants before an interview commences, or before they sign the consent form, thereby ensuring clarity on the purpose of the study and that there are no misunderstandings. The researcher does not misinform or deceive participants about the study being conducted. Individuals who take part in this study are anonymous and no personal information is revealed in any manner whatsoever. No person is forced to partake in this study. Participants in this study may withdraw if they choose to do so during the study. All participants are treated with respect and dignity

1.5 Overview of chapters

The chapters in this dissertation are presented as follows:

Chapter 1: Introduction.

Chapter 2: Research article 1.

Chapter 3: Research article 2.

Chapter 4: Conclusions, limitations and recommendations.

1.6 Chapter summary

In this chapter, the problem statements as well as the research objectives were discussed. The research design and method was also discussed, followed by a brief overview of the chapters that follow.

References

Basu-Zharku, L. O. (2011). Effects of collectivistic and individualistic cultures on imagination inflation in eastern and western culture. *Student Pulse, 3*(2), 1-5.

Boycroft, J. J., & Tracey, J. (2006). Self-management support: A win-win solution for the 21st century. *Practical Solutions, 33*(4), 243-248.

Braun, V., & Clark, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101.

Bree, D. B., Pica, M., & Maurer, L. (1996). Social desirability and the dissociative experiences scale. *Dissociation, 9*(2), 130-133.

Chatman, E. A. (1999). A theory of life in the round. *Journal of the American Society for Information Sciences, 50*(3), 207-217.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Coetzee, M., & Schreuder, D. (2010). *Personnel Psychology: An applied perspective* (1st ed.). Cape Town, South Africa: Oxford University Press in Southern Africa.

Dalton, D., & Ortegren, M. (2011). Gender differences in ethics research: The importance of controlling for social desirability response bias. *Journal of Business Ethics, 103*, 73-93. doi: 10.1007/s10551-011-0843-8

De Bod, A. (2011). *Contemporary ethical challenges in industrial psychological: Testing in South Africa* (Unpublished master's mini-dissertation). University of Johannesburg, Johannesburg, South Africa.

De Vos, A. S., Strydom, H., Fouche, C. B., & Delport, C. S. L. (2011). *Research at grassroots: For the social sciences and human services professions* (4th ed.). Pretoria, South Africa: Van Schaik Publishers.

Denton, M., & Vloeberghs, D. (2003). Leadership challenges for organisations in the new South Africa. *Leadership & Organisation Development Journal, 24*(2), 895-910.

Devers, K. J., & Richard M. F. (2000). Study design in qualitative research 2: Sampling and data collection strategies. *Journal of Education for Health, 13*(2), 263-271 doi:10. 1177/1534484313492329

Downey. L., A., Godfrey. J., Hansen, K., & Stough, C. (2006). The impact of social desirability and expectation of feedback on emotional intelligence in the workplace. *E-Journal of Applied Psychology: Emotional Intelligence, 2*(2), 12-18.

Gergen, J. K. (1985). *Social constructivism movement in modern psychology*. Swarthmore, IL: American Psychologist.

Grobler, P. A., Wärnich, S., Carrell, M. R., Elbert, N. F., & Hatfield, R. D. (2002). *Human resource management in South Africa* (2nd ed.). Cornwall, England: Thomson learning.

Hill, C., Nel, J. A., van der Vijver, F. J. R., Meiring, D., Valchev, V. H., Adams, B. G., & de Bruin, G. P. (2013). Developing and testing items for the South African personality inventory (SAPI). *South African Journal of Industrial Psychology, 39*(1), 2-27.

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organisations: Software of the mind* (3rd ed.) Intercultural cooperation and its importance for survival. Maastricht, Netherlands: McGraw-Hill Irwin.

Tongco, M. D. C. (2007). Purposive sampling as a tool for informant selection. *Ethnobotany Research and Application*, *5*(1), 147-158.

Kemp, T. (2013). *An exploration of social desirability within the white Afrikaans group*. (Unpublished master's mini-dissertation). North-West University, Potchefstroom, South Africa.

Kevenaar, M. (2006). *Cultural differences in self-enhancement on a personality questionnaire in a South African assessment situation* (Unpublished master's dissertation). Erasmus University, Rotterdam, The Netherlands.

Kreitner, R., & Kinicki, A. (2010). *Organisational behaviour* (9th ed.). New York, NY: McGraw-Hill Irwin.

Levy, D. (2006). Qualitative methodology and grounded theory property research. *Pacific Rim Property Research Journal, 12*(4), 369-388.

Lewis, A. C., & Sherman, S. J. (2003). Hiring you makes me look bad: Social identity based reversals of the ingroup favouritism effect. *Organizational Behavior and Human Decision Processes, 3*(3), 262-276.

Lincoln, Y., & Guba, E. (1999). Establishing trustworthiness. In A. Bryman, & R. G. Burgess (Eds.), *Qualitative research* (pp. 397-444). London, England: Sage Publisher.

Luvono, M. D. (2004). *The status of women language use with particular reference to IsiZulu* (Unpublished master's dissertation). University of Zululand, Durban, South Africa.

Mahoney, M. R (2012). *The other Zulus: The spread of ethnicity in colonial Africa* (1st ed.). London, England: Duke University Press.

Marsh, D., & Furlong, E. (2002). *Ontology and epistemology in political science: Theory and methods in political science* (2nd ed.). Basingstoke, England: Palgrave Publisher.

Miller, P. H., Baxter, S. D., Hitchcock, D., Royer, J. A., Smith, F. A., & Guin., C. H. (in press). Test-retest reliability of a short form of children's social desirability scale for nutrition and health related research. *Journal of Nutrition Education*. Retrieved from http://www.jneb.org/article/S1499-4046(13)00710-0/abstract

Moloto, G. R. B. (2012). *The exploration of stereotypes among non-academic staff within South African higher education institution.* (Unpublished master's dissertation). North-West University, Potchefstroom, South Africa.

Mouton, J. (2012). *How to succeed in your master's & doctoral studies: A South African guide and resource book*. Pretoria, South Africa: Van Schaik Publishers.

Nel, P., Werner, A., du Plessis, A., Ngalo, O., Poisat, P., & Sono, T. (2011). *Human resource management* (8th ed.). Cape Town, South Africa: Oxford University Press in Southern Africa.

Neuman, W. L. (2000). *Social research methods: Qualitative and quantitative approaches* (4th ed.). Boston, MA: Allen & Bacon.

Ngwane, Z. (1997). *Zulu: The heritage library of African peoples*. New York, NY: Rosen Publishing Group.

Norris, A. R. (2011). Impression management: Considering cultural, social, and spiritual factors. *Student Pulse, 3*(7), 553-557.

Ntuli, C. D. (2012). *Intercultural misunderstanding in South Africa: An analysis of nonverbal communication behaviour in context.* (Unpublished master's dissertation). University of South Africa, Pretoria. South Africa.

Orb, A., Eisenhauer, L., & Wynaden, D. (2000). Ethics in qualitative research. *Journal of Nursing Scholarship, 33*(1), 93-96.

Owen, I. R. (1995). *Social constructionism and theory, practice of psychotherapy: A phenomenological psychology manifesto* (Unpublished master's dissertation). Antioch University, Ohio, United States of America.

Qin, J., Meunjohn, N., & Chhetri, P. (2013). A review of diversity conceptualization: Variety trends, and a framework. *Human Resource Development Review*, *13*(2), 133-157.

Poetschke, F. (2003). *Research methods in politics: Politics and mass media* (Unpublished master's dissertation)*. University of Liverpool, Liverpool, England.

Remier, S., & Shavitt, T. (2011). Impression management in survey responding; easier for collectivist or individualists. *Impression Management Mechanism of Across Cultures, 11*(1), 22-41.

Rossouw, D. (2003). *Intellectual tools: Skills for the human science* (2nd ed.). Pretoria, South Africa: Van Schaik.

Rosenfeld, P. R., Giacalone, R. A., & Riordan, C. A. (1995). *Impression management in organisations: Theory, measurement and practice.* New York, NY. Routledge.

Rudwick, S., & Shange, M. (2009). Hlonipha and rural Zulu woman. *Agenda, 82*, 66-75.

Salkind, N. J. (2009). *Exploring research* (7th ed.). Upper Saddle River, NJ: Prentice Hall.

Schillington, K. (2005). *The Zulu people versus South African legislation: History of Africa* (Revised 2nd ed.). Oxford, England: MacMillan Education.

Schlenker, B. R. (2006, September 16). *Social pathology of impression management.* Proceedings from Conference on Impression Management, New York, New York State, United States of America.

Schoeman, H. (1975). *The Zulu*. Cape Town, South Africa: Purnell.

Schwartz, S. J., Klimstra, T. A., Luyckx, K., Hale, W. W., Frijns, T., Oosterwegel, A., Van Lier, P. A. C., *et al*., (2011). Daily dynamics of personal identity and self-concept clarity. *European Journal of Personality, 25*, 373-385. doi:10.1002/pers.789

Shenton, A. K. (2004). Strategies for trustworthiness in qualitative research projects. *Education for Information, 22*(1), 63-65.

Singh, V., Kumra, S., & Vinnicombe, S. (2002). Gender and impression management: Playing the promotion game. *Journal of Business Ethics, 37*(1), 77-89.

Struwig, F. W., & Stead, G. B. (2001). *Planning, designing and reporting research*. Cape Town, South Africa: Pearson Education South Africa.

Van Rensburg, J. (2008). *The establishment of implicit perspectives of personality among Zulu-speaking people in South Africa* (Unpublished master's mini-dissertation). North-West University. Potchefstroom. South Africa.

Venter, R., & Levy, A. (2011). *Labour relations in South Africa* (4th ed.). Cape Town, South Africa: Oxford University Press Southern Africa.

Verkuyten, M. (2005). *The social psychology of ethnic identity.* New York, NY: Psychology Press. doi:10.4324/9780203338704

Von Hippel, M., & Trivvers, R. (2011). The evolution and psychology of self-deception. *Behavioural and Brain Sciences*, *34*(1), 1-56. doi: 10.1017/S014052X10001354

Vogt, W., Gardner, D. C., & Haeffele, L. M. (2012). *When to use what research design*. New York, NY: The Guilford Press.

Werner, A. (Ed.). (2012). *Organisational behaviour. A contemporary South African perspective* (3rd ed.). Hatfield, Pretoria: Van Schaik Publishers.

CHAPTER 2

RESEARCH ARTICLE 1

EXPLORING SOCIAL DESIRABILITY WITHIN THE ZULU CULTURE: AN EMIC PERSPECTIVE

Orientation: People have a general understanding concerning social desirability and similar meanings are assigned to the term. However, the different ways in which people experience certain situations as desirable or undesirable may differ. People regard things differently when it comes to what is socially desirable or undesirable, mostly due to cultural influences or one's upbringing. In a work environment people display social desirable or undesirable behaviour which has an impact on working relations between diverse employees. Thus, from a human resource framework one ought to explore this phenomena and its effect on effective diversity management.

Research purpose: This research aims to explore social desirability from an emic perspective in the social constructivism paradigm among individuals who belong to the Zulu culture. The researcher intended to identify those features Zulu individuals deem as socially desirable and undesirable from their cultural viewpoint.

Motivation for this study: People may be ignorant or lack understanding of the motivations of people from different cultures than their own when they display certain behaviour or emotions. This may cause misunderstandings and result in conflict in the workplace. Previous studies on social desirability measured the concept universally, and have yet to explore it from an emic perspective (focusing on specific cultural groups). In this study, the researcher aims to explore social desirability specifically within the Zulu group.

Research approach, design and method: The research was conducted using a qualitative research design and the constructivism paradigm was utilised in this study. Combined purposive and quota non-probability sampling was employed for this study. A sample of N = 30 employees working at various organisations from the provinces of Gauteng and KwaZulu-Natal formed part of this study and data was collected through semi-structured interviews. Thematic analysis was used to analyse the data.

Main findings: The main findings show that Zulu people regard certain behaviours and actions as socially desirable and others as undesirable. The following are considered socially desirable: *Conscientiousness*, *dominance, subjective expectations* and *positive relations*, these are the themes that were reported on the most. These are positive features in the Zulu culture, and they reflect on behaviour patterns, attitudes and manners that people display, which are also seen as acceptable and good in the Zulu culture. The following are socially desirable features mentioned the most by participants: *Conscientiousness*, *dominance, subjective*

expectations and *positive relations*. The above mentioned features are regarded as positive features in the Zulu culture. The themes that were identified as undesirable are: *Non-conscientiousness, non-dominance (male), dominance (females), tradition, negative relations* and *subjective expectations*. These themes are seen as negative features within the Zulu culture.

Practical/managerial implications: If management is aware of socially desirable behaviour in the workplace, they will be able to identify socially desirable behaviour of potential employees who display certain behaviours during interviews and during performance appraisals. Management will also be able to identify employees who are trying to get a promotion by using desirable behaviour in a pretentious or unrealistic manner. Such knowledge will equip management to make conscious decisions regarding their employees.

Contribution/value-add: The findings of this study will create awareness on social desirability in the workplace and provide basic tools to management on how to deal with such behaviours relating to this phenomenon in the workplace. This knowledge may also inform employees on the concept of socially desirable behaviour, and provide more insight into behaviours and/or emotions Zulu individuals view as desirable or undesirable. The outcome of this study provided new indigenous, empirical knowledge on the phenomenon of social desirability within the South African context.

Key terms: Social desirability, social constructivism paradigm, emic perspective, cultural diversity, Zulu culture

Introduction

Since the election in 1994, South African organisations have become more diverse due to the implementation of new amended legislation such as the Employment Equity Act.(Moloto, 2014). The workplace environments are consequently filled with employees from different cultural backgrounds, employees who have different norms, values and who harbour different beliefs (Nel *et al.,* 2014). In a multi-linguistic and multi-cultural country such as South Africa, these cross-cultural differences create many barriers in the workplace areas of communication and co-operation (Van Rensburg, 2008).

According to Hunter (2012), culturally diverse workgroups in organisations pose more challenges than homogenous groups do, and diverse groups also suffer more from poor cohesion and social integration, turnover, conflict and communication difficulties than homogenous groups. Beaver and Hutchings (2005) stated that in many organisations it is difficult to get people from different cultures and ethnic groups to agree on a single work ethic, due to their cultural upbringing and the influence thereof. Qin, Muenjohn, and Chhetri (2014) point out that managing a diverse workforce involves working with people's personalities, expectations, thinking patterns and behaviours. The manner in which these people are managed affects the way in which they communicate, cooperate, compete, plan, organise and are motivated in the workplace (Warnich, Carrell, Elbert, & Hatfield 2014). When organisations understand and manage diversity thoroughly, the result could be effective diversity management programmes, organisational cohesion, high productivity, high performance and limited conflict (O'Donnell & Boyle, 2008).

According to Warnich *et al.* (2014) diversity management can be defined as a planned systematic and comprehensive managerial approach in order to develop an organisational environment in which all employees, with their similarities and differences, can add to the strategic and competitive advantage of the organisation, without the exclusion of any employees due to factors unrelated to productivity. Management of cultural diversity should ultimately improve the workforce and increase productivity through cooperation and effective communication, and eliminate negative issues regarding social desirability (Ely & Thomas, 2001).

Social desirability could also be seen as a manner in which someone behaves as a result of cultural or workplace expectations in terms of what types of behaviour are acceptable or unacceptable (Dalton & Ortegren, 2011). Paulhus (2002) conceptualised social desirability as the tendency of a person to give an over-exaggerated positive self-description. Social desirability manifests itself in the workplace and in a social setting such as the home or around friends.

Research conducted by Carlson (2014) shows that in a formal setting such as the workplace or with government-related matters, for instance when voting for new leadership, research participants indicated that they would vote for someone from the same ethnic group. In a collectivistic society or social environment, individuals would make choices or decisions based on what is seen as favourable in their culture; for example, in the Zulu culture, a man would pay *lobola* to marry and follow the correct process in this custom, since it is seen as the right thing to do (Mossavar-Rahamani *et al.*, 2013).

Behfar, Kern, and Brett (2006) state that different cultures have different behaviours that are regarded as socially desirable or undesirable. Those cultural behaviours, ways of doing things and manner of communication which people display, spills-over to the workplace. Social desirability is a sub-field within the social psychology research area, which aims to find a solution for multicultural issues leading to misunderstanding (Johnson, 1998). According to literature, cross-cultural misunderstandings and conflicts in the workplace are caused by issues such as language differences, differences in values and etiquette, tone of voice, aggression, clustering, dominating and difference in judgement (Theiderman, 2003).

In conclusion, the overall objective of the researcher was to explore what the socially desirable and socially undesirable behaviours, emotions and attitudes within the Zulu culture are, as well as the meanings attached to these and also to explore the prevalent thinking, behaviour and communication patterns that are displayed specifically in the Zulu culture concerning social desirability. This study will be researched from an emic perspective within the social constructivism paradigm. Next the literature will be discussed in the following section.

Literature review

Social constructivism and emic perspective

In this article, social desirability is studied within the social constructivism paradigm, for the sole purpose of trying to understand the constructed reality within the Zulu culture regarding social desirability. Social constructivism means that there are multiple realities that are influenced by social influences such as culture, history, customs, rituals and tradition, to mention a few. Social constructivism is a paradigm about how a person learns and constructs his/her thinking patterns into reality (Lui & Chen, 2010). Guba and Lincoln (1989) stated that there are many constructs, just as there are people, and that reality is a social construct of the mind.

Reality does not exist objectively; human beings create the reality subjectively (Patel, Gali, Patel, & Parmar, 2011). Andrews (2012) states that social constructivism is when ideas are constructed during or within interactions and that the concept of social constructivism places much emphasis on the interactions between people on a daily basis as well as how they use their own language to conduct their reality. In the Zulu culture, one would look at the interaction between Zulu individuals and non-Zulu individuals. Additionally, it is also important to understand the context of this study, since the researcher focuses on a specific cultural group. This study works within the social constructivism paradigm because the primary aim is to investigate people's cultural perspective on the phenomenon being studied and to have them describe, explain and account for the Zulu culture that they are part of.

Consequently, the emic perspective was utilised in the framework of the social constructivism paradigm. Pike (1954) was the first person who coined the term emic perspective. Pike (1954) describes the emic perspective as a cultural distinction that bears meaningful to a given society; meaning that a certain culture carries to some extent a level of significance in its society. According Talti and Özbilgin, (2008), the emic perspective aims to understand how people perceive the world around them. In this article, the researcher's main goal was to explore the in-depth meaning of Zulu concepts, such as specific meaning of words, attitudes, behaviours of the Zulu people in the Zulu culture and the reasons for such behaviour.

The emic perspective is in this case the best approach to use for this study. One of the benefits of the emic approach is that it provides one with in-depth knowledge and meaning on concepts of the Zulu culture's beliefs, since they are more familiar with the subject (Lu, 2012). Previous research done by Morey and Luthans (1984) regarding the emic perspective stated that the data collected can be objectified by means of translating it into etic categories; therefore, the outsider (researcher) enters the research process. However, the focus is placed on the insider. A disadvantage is that the outsider can never fully capture what is meant by certain concepts and what it means to be part of that culture (Olive, 2014).

Social desirability

The emic perspective and social constructivism paradigm are embedded in one's social reality, where the emic perspective is culture specific and social desirability focuses on what is socially acceptable or unacceptable in a certain culture. Social desirability (SD) is a multi-component personality trait referring to the predictable pattern of an individual's behaviour to establish a positive impression, avoid disapproval, or fill a need for social approval (Johnson & Fendrich, 2002; Paulhus, 1984). SD refers to the tendency of a person to acquire patterns of behaviour to fit into the framework of what is culturally seen as desirable (Paulhus, 1991). From early childhood, each person internalises patterns of thinking and feeling that are displayed in his or her behaviour; these learned patterns are established and become part of one's personality and later influence individuals' behaviour in formal or informal settings (Hofstede, 1991). What is learned in one's culture becomes a measure of what is socially desirable or socially undesirable within each specific culture or group of people.

Abubaker (2005) states that culture is the umbrella that covers all the patterns of our social activities, which has an influence on various aspects such as our communication, relationships, behaviour and social patterns. Hofstede (1991) argues from his point of view on cultural relativism that one culture has no absolute criteria by which it judges another culture's activities and sees them as low or noble; nonetheless, every culture should apply their own judgements to their own activities, as they are the observers and actors of that culture.

Within every culture, patterns of behaviours and communication developed are considered good and acceptable (Luvuno, 2004). What is good and acceptable in one culture might not be considered such in another culture and the same patterns of behaviour might be seen differently in different cultures (Ntuli, 2012). For instance, the manner in which people communicate differs in each culture; each and every person will communicate in a manner based on his/her upbringing, which, as a result, can cause problems and misunderstandings within organisations.

Cross-cultural communication differs from normal communication because of the different assumptions made by people as well as the different meanings attached to certain words, phrases or body language from different cultures (Littrell, 2002). The term communication is used in a broad sense to refer to the sending and receiving of messages between people, which can be oral or written communication (Jonker, 2011). Effective communication in cross-cultural setting deals with people from other cultures, who speak different languages in a manner that lessens misunderstandings and capitalises on our potential to create strong cross-cultural relations (Culture and Diversity Handbook, 2013).

Quality cross-cultural relationships require effective and understandable communication between parties to eliminate conflict that might arise between people from different cultural groups. According to Reisinger and Turner (2003), there are cultural conflict differences among different cultures, as some forms of behaviour, beliefs or response can be seen as desirable or undesirable. Apart from what was previously mentioned, an international study conducted on social desirability showed that there were differences among different cultural groups; Americans believe it desirable to address conflict actively, whereas in the Japanese culture, individuals confront conflict by avoiding it, as conflict is socially undesirable (Murayama, Ryan, Shimizu, Kurebayashi, & Miura, 2014).

When faced with bad service or unsatisfactory service in a hotel, Americans are more likely to complain to hotel management and express their unsatisfactory experience to friends and family, whereas in the Japanese culture it is not a desirable response and the individuals are more likely not to complain or take action (Murayama *et al*., 2014). When it comes to the South African context, as a diverse country, individuals also experience cross-cultural differences in terms of communication, and personal expressions. Some desirable and undesirable elements are also relevant to South Africa.

There are a few socially undesirable and desirable features that will be mentioned from national cultural groups such as the Ndebele and the Afrikaans culture. According to Moyo (2012), in the Ndebele culture, males are usually presented in a more favourable light in comparison to females. There is a similar view in the Zulu culture with regard to males and females who are not seen as equals. Moyo (2012) furthermore states that unmarried females who fall pregnant are seen in a negative light, females who gallivant or engage in extra-marital affairs are seen to be involved with socially undesirable behaviour, whereas males, on the other hand, are free to indulge in sexual pleasure with multiple females if married to them. A social attitude that is acceptable in both the Zulu culture and the Ndebele culture is to believe and take part in ancestral ceremonies. *Amadlozi* (ancestors) are seen as a source of livelihood for the family and the religion lies in the belief in ancestral spirits (Mulaudzi, 2013). In the Afrikaans group, the following are regarded as socially desirable features: facilitating, a woman who displays characteristics such as kindness, protectiveness and mothering is socially desirable (Kemp, 2013). Just as in the Zulu culture, the Afrikaans culture also sees men who display dominance as socially desirable.

Zulu culture

According to Rudwick and Shange (2009), the Zulu group is the largest tribal group in South Africa with an estimated 10 to 11 million people in the whole country of who most reside or live in the province of KwaZulu-Natal. Therefore, the isiZulu language is one of the most widely spoken languages in South Africa. According Census 2011, more than 18% of people in South Africa speak isiZulu as their home language. It is therefore likely that most organisations in South Africa employ a large number of Zulu individuals, since they make up the highest percentage of the population of this country, thereby making this an important and relevant cultural group to study.

There are unique traditions, values and behaviours related to the Zulu culture (Van Rensburg, 2008). Some of the traditions include the Zulu attires worn for special events such as weddings, puberty rituals, Zulu dances, religious celebrations for ancestors, and the uniqueness of Zulu crafts (Sibisi,1999). In the past, the ritual of having young men and women partake in puberty rites that were done to introduce them to puberty were more prominent than they are now; consequently, more traditional and rural communities take part

in such rites than the urbanised/modern individuals (Mulaudzi, 2013). Mulaudzi (2013) explains further that it is expected of these young men and women in the Zulu culture to go and attend these puberty events.

Therefore, women in the Zulu culture are taught and then expected to dress modestly, covering up and not wearing clothes that reveal their breasts or what is referred to as cleavage, thighs, exposing of shoulders especially if the woman is married (Ntuli, 2012). Another important custom in the Zulu culture is that of ancestral worship. Ancestral worship refers to people who live in the heavenly realms within the spirit world and in Zulu it is known as *unkulukulu* (the greatest of the greatest). Ancestors are regarded as intermediaries between the dead and the living; if ancestors are not kept in memory of the family, it is believed that they will seek to be remembered by bringing trouble or manifesting themselves within the family, through troubles, problems at work, sickness and deaths in the family (Arkofi, 2001).

Moyo (2012) continues to show prevalent undesirable social attitudes, as it is socially unaccepted to refer to the death of a king (ukufa) as 'he died'. Individuals must say that 'the mountain has fallen'. Another example can be found in the Ndebele and the Zulu culture where it is undesirable to say *umuntu ufile* (someone has died); instead, you say that a person has passed away/passed on (*ushonile*). There are various specific instances to map the customs of the Zulu culture, especially concerning the concept of respect. According to Ntsimane (2007), *inhlonipho* refers to respect in the Zulu language. To show respect in the Zulu culture, it is a custom that females, males and the youth avoid eye contact with elders.

Addressing individuals who are older than you and/or superior to you by their first names is viewed as disrespectful. One would refer to an elderly female as *mama* (mother), and an elderly male as *baba* (father) in an informal setting, while formally you should use a title such as Mr, Ms, Mrs accompanied by their second names (De Kadt, 1998). In the Zulu culture, homosexuality is a concept that has always been frowned upon and still is.

Many Zulu people believe homosexuality to be un-African, inhuman and that colonialism has feminised the black man (Rudwick, 2011). According to Preston-Whyte (1988), a boy who does not pursue girls is not considered a real man. Furthermore, it is expected of females to

bear children once married. Males take pride in the number of children they have and females need not take contraceptives once they are married. It was found in research conducted among Zulu males that one participant mentioned that "A wife must have children and if she can't have children she is not really seen as a worthy woman and honoured as a wife" (Preston-Whyte, 1988).

Therefore, it is evident that some of the above-mentioned scenarios are considered desirable and some are considered undesirable within the Zulu culture. The manners in which socially desirable character traits are internalised differ from person to person in the Zulu culture, due to rural and urban socialisation. In this article, the researcher explores the prevalent thinking, social attitudes and behaviour patterns that are displayed specifically in the Zulu culture concerning social desirability.

In order to address the objective, the following research questions were formulated:

- How is social desirability conceptualised according to literature?
- What features are deemed socially desirable in the Zulu culture?
- What features are deemed socially undesirable in the Zulu culture?
- What recommendations can be made for future research on the topic of social desirability, and towards organisations?

Research design

The research design consists of the research approach, research strategy and research method.

Research approach

Apart from studying social desirability within the social constructivism paradigm with an emic perspective, a qualitative research design was employed following a phenomenological approach. This approach was followed for the sole purpose of trying to gain in-depth information on people's lived experiences, perceptions and meaning thereof concerning their

culture, as well as the match between theory and reality (Robson, 2014). According to Flick (2005), qualitative research refers to the analysis of the subject meaning, including the social production of issues, practices and events through the collection of non-standardised data and analysing text rather than statistics and numbers.

According to Lester (1999), the phenomenological approach is concerned with the study of people's experiences from the perspective of the individual. Additionally, the phenomenological approach focuses on a paradigm of personal knowledge and subjectivity while emphasising the significance of personal perspective and interpretation (Lester, 1999). For this study specifically, the researcher gathered in-depth cultural information regarding the Zulu culture from individuals who are members of this clan and who are well acquainted with all its customs, traditions and rituals, and who can account for the culture itself. Information regarding social desirability was gathered through the use of semi-structured interviews to gain in-depth knowledge of the participants' culturally lived experiences.

Research strategy

A case study strategy was followed in this research study. A case study refers to the selection of a specific individual, group or institution to be studied by collecting data through a range of data collection methods such as observations, documentary analysis or interviews (Robson, 2011). The case, in this instance, is the Zulu cultural group. Inclusion criteria further included Zulu speakers who are permanently employed within a company consisting of at least 50 employees. The case study strategy has numerous benefits, as the researcher is able to gather proper and truthful ideas about behaviour, and an in-depth description and analysis of this single case (Zulu group). It is also the best way to study a phenomenon (i.e. social desirability) and one of the best ways to challenge existing theoretical assumptions.

Research method

The research method consists of the literature review, research setting, entrée and establishing researcher roles, sampling, data collection methods, recording of data, data analysis, strategies employed to ensure quality data, reporting style, and ethical considerations.

Research setting

The interviews were conducted at various organisations within two provinces, namely Gauteng and KwaZulu-Natal in South Africa. The organisations ranged from consulting organisations, financial institutions, the police force and defence force. The participants were interviewed at their workplaces in their offices or boardrooms for the sole purpose of convenience, and the interviews were conducted in private. A 'do not disturb' sign was placed on the outside of the door during interviews to avoid interruptions and noise.

Entrée and establishing researcher roles

The researcher fulfilled the role of a planner, interviewer, data analyst, coder, and the person who wrote the dissertation. The supervisors of the study played the roles of co-planners, co-coders and quality controllers in the analysis. An independent researcher who is an ethnic isiZulu speaker acted as translator and editor of transcribed data, and as a co-coder of data. To discuss the roles in more detail, the researcher compiled a research proposal regarding the study to be done; the proposal was presented to the research committee for approval.

Once approval was granted, the researcher began with the process by contacting organisations for permission to gather data. The total sample was obtained and the interviews commenced, where the researcher facilitated the interview process. The recorded data and field notes were captured on an Excel sheet and transcribed onto the Excel program by the researcher, with the assistance of the ethnic isiZulu speaker and co-coders for quality assurance purposes. Afterwards, the researcher analysed the data with the assistance of co-coders. The findings of the research study were then reported.

Sampling

During the data collection process, a combination of both purposive and quota non-probability sampling was used. The purposive sampling technique is a sampling method that is most valuable when the researcher wants to study a particular cultural domain with

knowledgeable experts within the cultural group (Tongco, 2007). The Zulu cultural group was studied for this research project. Only ethnically Zulu individuals took part in this study, which would make them 'experts' on this cultural topic. A quota non-probability sample is based on studying a certain group with specific characteristics and background with quota sampling.

The participants differed in age, gender, geographic location and socio-economic status. A sum total of $N=30$ people were interviewed, ranging between the ages of 18 and 65. With reference to quota sampling, the initial plan was to have participants representing each age category (e.g. 10 participants between 18-31; 31-40; 41-50 and the last ten ranging from 51-56). However, it was problematic to get the exact number of people to represent each age group category or quota, since people are, based on age, unequally distributed within organisations. Data saturation was reached at $N=10$ and the researcher continued until $N=30$ interviews were conducted in order to reach more demographics. The interviews were conducted in both isiZulu as the primary language and English for clarification purposes.

Participants needed to meet the following criteria for the research that was conducted: 1) they had to be ethnically Zulu, 2) permanently employed in an organisation that hires more than 50 permanently employed individuals, 3) reside in Kwazulu-Natal or Gauteng, 4) differ according to age and gender, 5) willing to participate in the research project, and 6) be recorded during the interview.

Table 1

Characteristics of participants (N=30)

Item	Category	Frequency (f)	Percentage (%)
Province	Gauteng	19	63%
	KwaZulu-Natal	11	37%
Race	Black	30	100%
Age	18-30	6	20
	31-40	11	37
	41-50	8	26
	51-65	5	17
Gender	Female	13	43%
	Male	17	57%
Language	IsiZulu	30	100%
Qualification	Higher education and	18	60%

training				
Further	education	and	10	33%
training				
General	education	and	2	7%
training				

The sample from this data consisted of 30 participants from various organisations within South Africa. Table 1 illustrates that 63% of participants in the sample were from Gauteng, and 37% were from KwaZulu-Natal. All participants (100%) were isiZulu speaking. There were 43% females and 57% males. The majority of participants were between the ages of 41 and 50 years (37%), while 20% of participants were between the ages of 18 and 30 years, and 26% between 31 and 40 years. Only 17% of participants were older than 51 years. The majority of the participants (60%) had training in higher education and 33% had training in further education and 7% had training in general education.

Data collection methods

Semi-structured interviews were conducted to gather data. Semi-structured interviews are open-ended questions, allowing for probing and new ideas that might be brought up during the interview. Semi-structured interviews allow the researcher the freedom to probe or ask participants to elaborate on answers provided (Struwig & Stead, 2001). In this study, semi-structured interviews were conducted to gain rich data on social desirability within the Zulu culture. Individuals were therefore asked to elaborate on the meaning of specific rituals and behaviour patterns, and they were also probed on some questions for clarification purposes and also for the researcher to gain truthful information regarding this phenomenon. The researcher developed an interview schedule that was used during the interview sessions. All participants were asked the following questions:

- What do you understand regarding the concept of social desirability?
- In general, what features are socially desirable within the Zulu culture?
- In general, what features are socially undesirable within the Zulu culture?

The first question was posed in order to assess whether participants understood the concept of social desirability. If that was not the case, an explanation was provided in order to generate valid information pertaining to the two questions that followed. The ensuing follow-up questions were asked to provide clarity and understanding to the participants. How would you define social desirability in your own words? What features are socially desirable or acceptable? These are the things that are seen as good and acceptable in the Zulu culture. What features are socially undesirable/unacceptable or seen as bad in the Zulu culture?

A pilot study was conducted before the initial data collection took place. The pilot study was conducted with five ethnically isiZulu-speaking participants who reside in either KwaZulu-Natal or Gauteng. This pilot study was conducted for the sole purpose of making sure that the research/interview questions are understood clearly by the participants and, if that was not the case, then the questions needed to be restructured or refined to minimise any future misunderstandings that may occur in the actual data collection process.

Each participant that took part in the interview process was requested to complete a short biographical questionnaire (measuring gender, race, etc.) at the very beginning of the interview. The participants were expected to also complete a consent form.

Recording of data

Each interview was captured on a tape recorder with the permission and consent of the research participants. The identities of the participants remained anonymous. The information was captured on the tape recorders and safeguarded. At a later stage, data was then transcribed onto an Excel sheet.

Data analysis

The thematic analysis was followed in this stage. Robson (2011) defines thematic analysis as a method that deals with categorising information and then making comparisons regarding the frequency of occurrence of different categories, followed by the main themes and sub-themes. For the data analysis, the researcher utilised Braun and Clarke's (2008) steps for thematic analysis. The phases of thematic analysis are discussed below:

Phase 1: Get acquainted with the data

In the first phase, the researcher listened through each interview and transcribed it into Excel. Once all the interviews were compiled into one document, the researcher read through the data thoroughly to gain an overall idea of the data gathered. The information was based on the two interview questions posed to extract socially desirable and undesirable features. When the data was captured, socially desirable features were captured separately from the socially undesirable features into two separate worksheets (folders) in the Excel file.

Phase 2: Generating initial codes

The second phase was a compilation of general, overarching ideas, which led to the generation of codes from the data. The codes were determined by the interview questions posed to participants (Code 1: Socially desirable features; Code 2: Socially undesirable features). Initial codes are pre-determined in order to conduct further thematic analyses. During this analysis, data was organised into meaningful groups (Braun & Clarke, 2006). Themes within each separate code were developed (i.e. themes relating to the emotions, behaviours or attitudes identified to be socially desirable were clustered underneath Code 1: Socially desirable features). Thematic analysis was performed manually and the Excel computer program was used for this phase. The Excel program helps with the analysis, reduction and interpretation of data (Vogt, Gardner, & Haeffele, 2012).

Phase 3: Searching for themes

Once the codes have been finalised, overarching themes were developed for each code. The meaningful items were separated into categories of central themes. The above-mentioned technique was used to review the themes and classify them into smaller and more comparable sub-themes with the assistance of co-coders. The co-coders who assisted with the process were two industrial psychologists and an independent Zulu researcher who assisted with the editing of Zulu concepts and translated all the isiZulu terms into English.

Phase 4: Reviewing themes

Themes that were extracted were refined in this phase and then discussed with supervisors and language experts. During the process of reviewing and refining themes, the researcher

wanted to ensure that the identified themes correlate with the data that was gathered. Some of the themes were merged together and others were separated during this process. The researcher read through the themes to ensure that there was no duplication of themes, and that themes selected also correspond with initially developed codes (themes).

Phase 5: Defining and naming themes

During the second last phase, the researcher defined and refined the themes that were presented in this analysis, thereby giving meaning to themes and determining the relation between themes and making sure there is no overlap between themes that were identified. The researcher allocated names to the themes and made sure that the names reflected the true content of the data that was collected. Examples of socially desirable themes are *conscientiousness*, *dominance, courage, subjective expectations,* and *tradition*. *Negative relations*, *non-conscientiousness, no integrity,* and *unhealthy* are examples of themes that were identified under social undesirability. *Discipline* and *leadership* were some of the sub-themes that were identified under social desirability, while *disrespect* and *abusiveness* were identified as the socially undesirable sub-themes. Similar themes with the same response were merged together into one theme to limit too many themes that explain the same thing.

Phase 6: Producing the report

The report of the analysis is structured in dissertation format. In Chapter 2, the features that are mentioned as socially desirable and undesirable within the Zulu culture are discussed. This chapter focuses on a generalised profile of social desirability within the Zulu culture. The data reported in Chapter 2 is in table format. Each code has its own table with its subsequent themes and sub-themes. A response for each sub-theme is included in order for the reader to understand how the characteristic was formulated.

Strategies employed to ensure quality data

Semi-structured interviews were conducted, for the sole purpose of obtaining participants' experiences of the phenomenon and then to interpret the data within a social context, thereby making sense of the data. Co-coders assisted with the analysis of the data to ensure quality

and objectivity. Lincoln and Guba (1999) proposed the following criterion that they believe also reflects the assumptions of the social constructivism paradigm more accurately.

Credibility

Credibility is a qualitative synonym for internal validity in quantitative studies (Rossow, 2003), which aims to demonstrate that the inquiry was done in such a manner to ensure the accurate identification and description of the subject. Therefore, credibility suggests that the findings were extracted by means of an appropriate and trusted qualitative methodology. Therefore, the researcher justified why the phenomenological approach, case study strategy, and combined quota and purposive sampling procedures were employed in previous sections. The relevance of the social constructivism and the emic perspective was also discussed.

Transferability

Transferability refers to whether the results of the research study could be transferred from a certain situation to another. According to Sheton (2004), transferability deals with how the findings of this study can be applied to other situations. The data will only be transferable to full-time employed individuals who are native speakers of isiZulu. The emic perspective was utilised and assumptions and generalisations were made with regard to this specific group. In order to transfer the data to make cross-cultural comparisons, the etic perspective can be utilised in future studies when comparing the different cultural groups.

Confirmability

This construct refers to the concept of objectivity (De Vos *et al*., 2011). The construct is concerned with objectivity, ensuring that the information gathered is information from research participants' experiences, and not a reflection of the preferences of the researcher (Shenton, 2004). Research data was not manipulated; furthermore, neutrality and freedom from bias ensures that conformability is reached. Therefore, in order to reach consensus on overarching themes and sub-themes extracted, co-coders were asked to review the data analysis in order to ensure the quality process of evaluating the data was adhered to.

Dependability

This construct is concerned with reliability issues. If the research that was conducted had to be repeated again with the same research participants using the same methods that were used

in the first study, the results should be similar to the first results that were obtained (Shenton, 2004). Dependability was achieved with the assistance of an independent co-coder and an ethnic isiZulu speaker. This person provided insight into the final structure of the data and its relevance to the Zulu culture.

Reporting

The results were captured on an Excel sheet. From the data, themes and sub-themes were extracted from the interviews and direct quotations were used to substantiate the data. Since the interviews were conducted in isiZulu, the data was then translated by the language editor into English. The themes, sub-themes and direct responses were recorded into an Excel sheet. Firstly, themes were stated in the first column, followed by the corresponding sub-themes and then a direct response from the research participants.

Findings

The different categories (codes), themes, and sub-themes were extracted from the interview responses and direct quotations were used to confirm results. The relevant themes and sub-themes will be discussed below. The findings consist of two tables pertaining to the two last interview questions. The first interview question was posed only to assess whether a participant understood the concept of social desirability. The second and third interview questions will be reported on in this section. In Table 2, the features that participants deemed socially desirable will be reported on; and in Table 3, the features that participants deemed socially undesirable will be reported on.

Table 2

Socially desirable characteristics

Theme	Subtheme	Response
Conscientiousness	Discipline	"Follow your parents' teachings and discipline"
	Hardworking	"You cannot be Zulu and be lazy, you are taught to help around the house"
	Non-wandering	"Girls are not allowed to gallivant on the streets all the time"
	Perseverance	"Not to give up easily and to be able to preserve, being patient and to take responsibility for your actions"
	Rules and teachings	"Follow rules and teachings"
	Responsible	"Honour responsibility"
	Raising kids	"To raise kids the Zulu way"
	Behave	"A person must carry her-/himself according to her/his age"
	Established woman	"A woman should be established"
	Self-sufficient	"You need to do things for yourself"
	Financial status	"Financial status is socially desirable"
Dominance	Submissive	"Women in the Zulu culture are the advisors, therefore women need to be good listeners and be able to submit under the leadership of the husband"
	Authoritative	"For men they make sure when you grow up, you must know that as a man, you need to be the head of the house, that nobody must defeat you, and you need to fight for your family"
	Leadership	"As a male you need to be at the forefront and lead"
Courage	Brave	"From a young age you are expected to be brave as a Zulu man, you are expected to be a fighter"
	Emotionless	"Male children are taught to be strong and not show emotion"
	Fearful	"To fear ancestors..."
Subjective expectations	Cultural expectations regarding attire	"A bride/wife must not wear pants when going to see her in-laws, she must also wear a head covering"
	Family expectations	'It has become culture or part of the norm, within the black society when you grow up at home and finish matric or university

Table 2 continues

	49	"studies. You are expected to be of good help to the family, once you start working before you move out to help financially to buy groceries or improving the house standard"
	Role expectations	"Boys or men should do external house chores like mowing the lawn, cutting the grass, and doing heavy duties"
	Female traditional attire	" Women must wear skirts and clothes that cover up"
	Adaptable	"Women should be adaptable"
	Traditional expectations	To pay lobola (dowry) when you get married, lobola is done to unite families, in the past you were not expected to pay lobola in cash, usually there would be an exchange of cattle and other forms of goods such as fruits but now times have changed and most people don't live on farms anymore or have cattle. Therefore, money is used as a form of lobola"
Tradition	Cultural norms	"Always adhere to cultural norms"
	Cultural rituals	"When a child is born, after three months or so, the child will be taken to the crawl where they will appease the ancestors and burn incense, the elder of the family will call up the ancestors and report the arrival of the baby or anything that might be happening in the family, weather good or bad"
	Respect ancestors	"When elders speak to the ancestors kids should be quiet and should respect the ritual"
	Puberty	"The stage of growth, the puberty stage is celebrated"
	Purity	"Young girls must remain pure as virgins, this ritual is celebrated through an event which they call umemulo"
Facilitating	Protective role	"Men should provide for their families and they also have the duty to protect children, women and vulnerable ones"
	Community involvement	"A child belongs to the village and there is a saying that says: 'it takes a village to raise a child', therefore other elders besides family may discipline a child in a village or community"

Table 2 continues

Even-tempered	Humble	"Always be humble and easy going person"
	Patience	"To be patient"
Positive relations	Understanding	"Be caring and understanding to others"
	Acknowledgement	"Acknowledging people, greeting people you come across regardless whether you know them or not"
	Respect	"You are expected to respect authority"
	Helpful	"To be helpful and help people who need your help"
	Caring	"Parents and elders should look after children and feed them"
	Listener	"As a woman you must listen, talk when needed, give advice and follow the husband"
	Love others	"Love others and apply everything your parents taught you"
	Provider	"Man must look after family and ensure security of family"
Integrity	Accountability	"The ability to carry your own weight or take responsibility, for what you are responsible for"
	Delinquency	"Men can get away with anything and there is very much a blind eye turned to the males even if they misbehave"
	Polygamy	"For example our own president Jacob Zuma, men are allowed to do what they want but for the Zulu women its uncalled for and taboo"
Proud	Proud of culture	"The language, the Zulu people pride themselves in the language and Zulu people should always be proud of their culture"
	Proud parents	"To go to school, study hard and make parents proud"
Self-insightfulness	Self-respect	"Respect yourself"
	Self-awareness	"You must know who you are and be proud from where you come from"

Table 2 consists of main themes and sub-themes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Conscientiousness: The participants reported that a Zulu person, who is conscientious, is usually disciplined and hardworking; they are the kind of people who can persevere through tough times, and they are not likely to wander around the streets (usually pertaining to women). They follow rules and take the responsibility of any kind and the responsibility over their children very seriously. A person who is conscientious behaves well in public and regards financial status as important, being well established and being self-sufficient is regarded as a good Zulu character trait. Especially females are expected to be well established and they need to behave well in public.

Dominance: Dominance is seen a character trait that all Zulu males must possess and females are required to submit under the leadership of the males. Males in the Zulu culture are considered to play the leadership and authoritative roles.

Courage: Zulu males are expected to be brave, to show no emotion such as tears and not to fear anything except for ancestors.

Subjective expectations: Females, especially married females, need to adhere to cultural expectations regarding dress code or cultural attire. There are certain family expectations towards young people, such as finishing school and in return looking after their family's needs. Role expectations need to be filled by both females and males; females are expected to do house chores and males are expected attend to manly work around the house. Females should also adhere to female traditional attire; they should also be adaptable to any situation. There is a cultural expectation of males and females regarding dowry (lobola); any couple that plans or wants to get married needs to follow the dowry process.

Tradition: As a Zulu individual, one needs to follow the cultural norms and rituals set out in the Zulu culture. It is expected of individuals to show respect towards ancestors. It is required of young people to stay pure and embrace and celebrate the puberty phase.

Facilitation: The protective role should be played by Zulu males; they need to protect the children, family and any other vulnerable beings such young girls, females and/or abused females. There is an expectation of community involvement to raise children within the community.

Even-tempered: It is believed that Zulu people ought to be humble and patient at all times.

Positive relations: It is expected of an individual in the Zulu culture to be a person who is understanding, acknowledging others by greeting them and being respectful, as well as being caring and helpful to others, when necessary. You must be a good listener if you are a Zulu female, being able to love others, and males are expected to provide for their families.

Integrity: One is expected to hold yourself accountable, and males are allowed to behave in any delinquent manner and polygamy is accepted.

Proud: Zulu people pride themselves in the Zulu culture and language. Children ought to make their parents proud by excelling at school.

Self-insight: As a Zulu person, you must have self-respect and know who you really are and take pride in your identity and roots.

Table 3

Socially undesirable characteristics

Theme	Subtheme	Response
Negative relations	Homosexual relationships	"The other thing we don't condone is this thing of a girl in love with another girl or boy in love with another boy, same sex relationships we actual didn't grow up like that, we were not raised like that and they are actually embarrassing to our culture but we see them in our society but we do not condone them"
	Abusive	"The abuse towards women and children"
	Arrogance	"I need not be arrogant, therefore arrogance is undesirable"
	Bothering	"Bothering other people"
	Cohabitation	"Being involved with your boyfriend and living together without being married or having not paid lobola"
	Dating	"Dating a lot of people"
	Disagreements	"Disagreeing with other people publicly"
	Disrespect	"Turning your back on serious traditions such as the slaughtering of animals is seen as a taboo when you turn away from those

Table 3 continues

		rituals, it's frowned up on when you do that and the family tells you "we do not accept your bad behaviour like" and for instance I'm Christian I don't do that"
	Extra-marital affairs	"Females not allowed to have more than just one partner, whereas males can get away with anything"
	Not helpful	"Not being helpful to people, it takes a community to raise a child""
	Incest	"For example two people with the same surname can't get married its regarded as a no-no …. As it means we are related somehow"
	Loud	"A woman is not to have a bigger voice than normal"
	Not loving others	"I have not met somebody who loves themselves and who doesn't love others or who loves others and don't love themselves"
	Gallivant	"Girls who gallivant and go out at night"
	Not being a provider	"A man who cannot provide"
	Not valuing people	"Not having reverence for fellow human beings (Ubuntu)"
Non-conscientious	Promiscuous	"A girl who has more than one boyfriend, that one has a straightforward name you are a prostitute in Zulu you are "Isifebe", that one is really undesirable"
	Disobedience	"To disobey parents' rules"
	Not hardworking	"Being lazy as a woman"
	Irresponsible	"A man who can't look after his family"
	Non-submissive	"Women who are not submissive or respectful"
Dominance	Coward	"For men rape is the worst atrocity and a man who is a coward, men can't stand a Zulu man who is a coward"
	Drunkenness	"Being forceful and drunkenness is frowned upon"
	Men lead women	"Women who lead men, men are supposed to lead women"
	Non-assertive	"Not being able to stand up for yourself as a man"
	Non-submissive	"Females who aren't fully submissive"
Tradition	Not wearing cultural clothing	"Women who wear pants especially in the rural Zulu communities"

	Not respecting cultural rituals	"A boy is not allowed to impregnate a woman who is not known by the family and who is not married by the guy and the girl cannot allow herself to sleep with this guy without having him paying lobola"
	Not valuing culture	"Not to forget about your culture as nowadays we are more Westernised"
Subjective expectations	Not adhering to cultural expectations	"A woman who doesn't kneel down, kneeling down when you give food to a man or elderly serves as showing respect"
	Family expectations	"Boy can't walk around wearing his head gear on, that's a big no- no even if he might be the man of the house, in the Zulu culture when you build a house it's actually your father's house"
	Role expectations	"Look, from our culture there are some duties specific for men and others for women so therefore if a lady is seen doing a man's duties and being on the forefront, that is seen as wrong"
	Traditional expectations	"The thing that we actually don't condone is a child getting a child out of wedlock, it happens but it is actually not acceptable. You need to get married first and taken out by your father or uncle and the process of lobola should be followed.
No integrity	Drinking (female)	"For girls drinking is a no-no once it's known it's a shame"
	Not helpful	"People who can't help others"
	Disrespectful	"Not listening to elders and being disrespectful and dishonest"
	Promiscuous (female)	"Promiscuity is frowned upon for females"
Unhealthy	Disease	"In some communities, a person with HIV needs to be secluded to some they go to the extent to kill them"
Not even-tempered	Not humble	"A person who is not humble themselves when they talk to you"
Self-insight	No self-respect	"Not respecting yourself and other people"

Table 3 consists of main themes and sub-themes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Negative relations: Homosexuality is seen in a very negative light and frowned upon in the Zulu culture (Xulu, 2005). The Zulu king from KwaZulu-Natal has argued on the matter of homosexuality, stating that homosexuality has become problematic since it threatens the nation and encourages people not to have proper families (Rudwick, 2011). Abuse towards females and children is unacceptable; arrogance is uncalled for if you are a Zulu individual, you must not be an arrogant person if you belong to the Zulu culture and it is frowned upon if you have tendencies such as bothering people unnecessarily. Cohabitation is not acceptable as it is seen as going against cultural values and dating too many people is seen as a disgrace in this culture. Disagreements and disrespect in public are unwelcome, and extramarital affairs, if committed by women, are totally frowned upon. It is bad if you are not a helpful person; people with the same surname cannot get married, as it is seen as incest in the Zulu culture. You cannot be a loud woman or talk a great deal; it is unacceptable if you are unloving towards others and do not value people. Girls who gallivant at night at parties are seen as a disgrace and an embarrassment and men who cannot provide for their families bring shame to their families and the community.

Non-conscientiousness: Misbehaving as a female and being disobedient towards your family display bad character. It is wrong for males to be irresponsible and not look after their families and females who cannot submit to their husbands are also seen as being disrespectful. Women should not be lazy, but hardworking instead.

Dominance: Males who are cowardly are seen as weak; it is a disgrace to see males who are drunkards and men must be strong, assertive and stand up for themselves. Females should not lead other females; instead, males must take leadership. Non-submissive females are seen as being disrespectful.

Tradition: Females who do not wear traditional attire and instead wear pants could be referred to as females who do not value culture and tradition. Not respecting cultural rituals could mean going against cultural expectations such as impregnating a female without paying *lobola* or being married first. You do not value your culture if you forget about the roots of your culture.

Subjective expectations: Not adhering to cultural expectations refers to females who do not show respect toward culture by not kneeling down to their husbands when giving food. It is a

family expectation to take your head gear off as a sign of respect towards the culture, if you are a male. Every gender has specific roles to play and if, as a male or female, you disregard your role, then it is said to be disrespectful. A traditional expectation is not having a child at a young age.

No integrity: People who act in a delinquent manner and people who are promiscuous are seen as being disrespectful and shameful. Drinking too much and being disrespectful are totally frowned upon. People who are not helpful in any way whatsoever are not regarded as good people.

Unhealthy: Someone who lives in an unhealthy manner and does not look after him-/herself well enough is regarded as careless.

Not even-tempered: A person who is not calm or humble in any way; such attitudes are regarded as bad behaviour

Self-insight: Not having self-respect at all is seen as not loving yourself.

Discussion

The general objective of this study was to explore social desirability within the Zulu culture, and to also determine what the socially desirable and undesirable features are that Zulu people exhibit. The three specific objectives of this study were 1) to conceptualise social desirability according to literature 2) to investigate the features deemed socially desirable in the Zulu culture and 3) to investigate the features deemed socially undesirable in the Zulu culture. Through semi-structured interviews, eleven themes, with 47 sub-themes were identified from the data that was analysed for the socially desirable features. The socially undesirable features amounted to nine themes and 40 sub-themes. In this discussion, the aim is to explain the findings and discuss the features that were mostly prominent in the Zulu culture. The categories (codes) are divided into two, i.e. the socially desirable features and socially undesirable features.

Conceptualisation of social desirability

The first objective was to conceptualise social desirability from the literature, which was already discussed in the literature review. The literature, however, indicated that the concept of social desirability entails people adopting certain patterns of behaviour that are regarded as socially desirable by society or their culture. Kemp (2013) defined social desirability as the need for individuals to create a positive impression about themselves. Although the topic of social desirability has not been extensively researched in South Africa, according to Odendaal (2013), the concept of social desirability was developed over 50 years ago by Marlowe-Crowne and Paulhus. As a result of general observations derived from interviews, the conclusion was made that what individuals respond to in such platforms may not be entirely true. Social desirability is a concept that entails people trying to be seen in a way that they would like to be seen, which is mostly good and positive. It is about looking or behaving in a certain way, which is not a reflection of who you truly are (Van de Mortel, 2008).

Socially desirable features within the Zulu culture

The second research objective was to establish what features are socially desirable in the Zulu culture. These features are regarded as the type of behaviour patterns, attitudes and manners that people display, which are also seen as acceptable and good in the Zulu culture. *Conscientiousness*, *dominance, subjective expectations* and *positive relations* are the themes reported on the most. *Conscientiousness* is a theme that was reported as a positive characteristic of someone who is hardworking, well disciplined, responsible, self-sufficient and is also regarded as a person who follows and adheres strongly to Zulu teachings and rules. Previous studies support the above statement by stating that Zulus are people who are flexible, independent and they tend to show characteristics of drive and commitment (Van Rensburg, 2008). Ntsimane (2007) further states that respect is regarded as a tool to cultivate harmony and healthy relationships in the Zulu culture, and consequently the reason why it is valued so much.

According to Kemp (2013), it is socially desirable for a male to demonstrate *dominance* and leadership as it is believed to help one reach desired goals such as status and wealth. If males

are not dominating, then they are not man enough. Males in the Zulu culture are defined by dominance, leadership skills, the ability to take initiative and demonstrating competence (Luvuno, 2012). Literature further states that the role of masculinity in the Zulu culture, according to Hadebe (2010), is the basis of authority, which rests on male power, and a man can only have power over his own family members if he is married. With regard to *subjective expectations*, males are expected to additionally take up an authoritative and leadership role, whereas females are expected to be more submissive towards their male counterpart.

These roles include: men taking up leadership and being providers in their households, with additional expectations such as cultural expectations regarding attire, family, and role expectations. The role expectations that were found in this research study included the expectations for women who are supposed to only engage in household tasks. Luvuno's (2012) research reveals that there is still some inequality between males and females in the Zulu culture, where males are placed on higher ranking than females. A male should occupy superior positions at all times, and a female should occupy a lower position as a sign of respect, not just for the husband, but for the Zulu culture (Luvono, 2004).

According to Masuku (2005), housework in the Zulu culture falls within the sphere of the woman's activities, such as cooking, cleaning, beer making, washing utensils and dishes, fetching firewood and water, and other household tasks that are regarded as female responsibilities. Young girls from the age of seven and older take care of younger infants, do household chores and other tasks such as fetching water; young boys tend to cattle. It is evident that each task is age and gender specific.

In this research, it was stated that women in the Zulu culture are expected to be calm, even tempered, and to always promote *positive relationships* with everyone. Women in the Zulu culture are regarded as mothering and caring figures in society, and therefore they should steer clear of behaviour that does not define them according to their culture (Mashuku, 2005). On the other hand, the relationship between father and son is crucial, since the father is responsible for the passing down of life lessons, cultural expectations, traditions and customs that his son needs to abide to and pass on to the next generation (Mzulwini, 1996). The traditions here can be referred to as the overall customs, practices, performances and ways of doing things that have developed over the years, which are recognised by groups of individuals as part of their identity (Xulu, 2008).

Polygamy was identified as a sub-theme under the *integrity* theme. Polygamy gives people the freedom to engage in multiple sexual relations or having various committed relationships with others. According to literature, this kind of behaviour is only accepted by society if it is done by males; it is, however, a taboo for a woman to have more than one husband (Luvuno, 2012). Fenske (2005) further states that polygamy is caused by issues such as inequality, child mortality, war, economic growth, and economic shocks. According to cultural expert, Ndela Nelson Ntshangase, a Zulu male can date another female whom he is not married to with consent from his wife; however, it is frowned upon to father an illegitimate child (Mashuku, 2015). When a Zulu male has many wives, it is easy for the wives to have numerous children for the husband. The crown for a man is his children; womanhood and manhood are defined by raising children; it is therefore, in the Zulu culture, important to have many children (Rudwick, 2011). In the Zulu culture, a man is only taken seriously when he has a house, wife, children, work and cattle to preserve culture (Hadebe, 2010). The findings of this study correspond with the notion of polygamy.

From the results, it seems that Zulu males are allowed to enter polygamous relationships and women are banned from such behaviour. Therefore, a conclusion can be made that aspects of integrity are not equally shared between men and women within the Zulu culture. One would think that times have changed and that polygamy would be decreasing, but these findings correspond with Fenske's (2005) and Hunter's (2005) notion that polygamy remains common in most African countries. In South Africa, males from different cultural groups other than Zulu (Northern Sotho and Swati) are still allowed to enter polygamous relationships (Hunter, 2005).

Socially undesirable features within the Zulu culture

A socially undesirable feature refers to any form of behaviour or attitude that is frowned upon by the Zulu culture. The research findings gave the indication that people in the Zulu culture choose not to identify with the following characteristics, as such behaviour or attitudes are regarded as bad and unacceptable. It is evident that there is a strong correlation between the desirable and undesirable features from this study. As can be viewed in Table 3, it seems that the overarching undesirable themes are exact opposites from the desirable themes identified from Table 2. The main themes (those that were mentioned the most) also correspond

strongly with the opposite meaning of the main themes identified in the previous sub-section. The themes that were identified as undesirable are *non-conscientiousness, non-dominance (male), dominance (females), tradition, negative relations* and *subjective expectations. Non-conscientiousness* as a major theme entails the attitude of disrespect and going in the opposite spirit of what you were taught by your parents. This theme also includes the disapproval of homosexuality, which is frowned upon, disgraceful and viewed as wrong in the Zulu culture. Some parents in the Zulu culture discourage their female children to use a 'big' voice like the male children, or to play or spend too much time with younger males, since parents think those can be signs of children becoming lesbians (Luvuno, 2012).

Males who do not display *dominance* are said to be more feminine and are not regarded as masculine (Hadebe, 2010). With reference to *male dominance*, the role of males in the Zulu culture is that of a protector; a person who provides guidance and displays leadership (Preston-Whyte, 1988). Males who do not display and embody masculinity are regarded as undesirable in the Zulu culture. *Dominance among females* is frowned upon in the Zulu culture. The role of a woman is that of a nurturer and comforter; therefore, she is not in any way whatsoever expected to dominate and take up a position of a male figure like her husband (Luvuno, 2012). Zulu females are taught to be submissive towards their husbands, since that is the nature of a true Zulu woman (Ntsimane, 2007).

With regard to the theme of *tradition* and *subjective expectation*, the Zulu culture has certain expectations regarding clothing, cultural rituals, role expectations and family expectations. As reported in this study, when it comes to traditional attire, it is undesirable for a woman to wear pants with an uncovered head when visiting her parents in-law. Women are expected to dress respectably and adhere to cultural expectations such as decent clothing and dressing up in Zulu attire for special occasions or rituals, such as traditional weddings, "*umemulo", a traditional 21st birthday.* With regard to *subjective expectations,* for instance with reference to role expectations, literature proves that the roles of males and females are very different in the Zulu culture; for instance, females are expected to do all the work at home and men do very little except for going to work (Luvuno, 2012).

Females are to fulfil certain household chores such as cleaning and taking care of the household as a whole (Hadebe, 2010). The findings indicate that females who do not fulfil these duties are regarded as undesirable in the Zulu community. Adhering to cultural

expectations includes doing everything the way Zulus do it, such as carrying yourself or behaving in a way that is deemed fit in the Zulu culture. Women who go against their role expectations are seen as undesirable. The role of women in this culture is not that of a disrespectful and inconsiderate female (Luvuno, 2012).

Negative relations in the Zulu culture are frowned upon, since the concept of respect is highly upheld by the Zulu tribe; it is a way to regulate healthy family relationships and to achieve harmonious coexistence (Ntsimane, 2007). A woman has her place in the Zulu culture, for instance a mother should refer the children to the father or another relative for discipline, since she is regarded as the saviour between the father and children (Masuku, 2005). It is evident that the mother acts as the catalyst in maintaining good and positive relationships. Negative relations include the behaviour of cohabiting or dating numerous people; this type of behaviour is specifically undesirable among young women and men who are not married (Moyo, 2005). Findings reveal that men who are abusive, people who bother others or are arrogant, and display a sense of disrespect are viewed as totally undesirable. The idea of a good man in the Zulu culture is a man who respects his wife, who is never violent towards women and brings home the family wage (Hadebe, 2010). Any other behaviour of men that contradicts the above statements is said to go against what the Zulu culture strongly believes in and holds as valuable.

Cultural-specific features of the Zulu culture

The term indigenous refers to a person or people who belong to a specific culture or group of people. However, in this section, the researcher discusses character traits that are specifically unique or can only be identified with the Zulu group. *Umuntu ngumuntu ngabantu* "a person is a person because of other people". Within the Zulu culture, people believe strongly in social harmony and reciprocity (Arkofi, 2001). This feature is similar to the well-known term *Ubuntu*, which is a Zulu word for being human and to be a person who strives to serve people in the community and this term is coined or derived from the Zulu culture (Chaplin, 2006). In general terms, *Ubuntu* means "I am a person because of other people". The Zulu culture adapts the collectivist paradigm, which was discussed earlier in this study, especially when referring back to the themes *positive relations* (socially desirable) and *negative relations* (socially undesirable). According to the findings, the Zulu culture may put a great deal of effort in maintaining healthy relations with others, showing respect to each other and to share

61

health and status with their fellow community members. This is also a strong premise for the concept of Ubuntu.

Another element that also stood out from the results pertaining to cultural-specific features is the importance of traditions and customs in the Zulu culture. Traditional dances, purity and embracing your youth and puberty are some of the elements that are regarded as very important to the Zulu culture. Other traditions such as circumcision ceremonies are a rite of passage into manhood in this culture, meaning that males need to be circumcised to be regarded as true 'men'. Where Western cultures go to the clinic, traditional Zulu boys are forced to attend this ceremony, taking up your role as a man (Arkofi, 2001). Indigenous characteristics are those things that are unique to the culture. In this study, it was found that Zulu attire is unique to the culture, since the types of traditional clothes you wear have meaning to it; for instance, a single, unmarried girl wears a short grass skirt with beads in the rural area or during a dance recital of an event, and a married woman will cover her entire body to indicate that she is unavailable and wears a thick cowhide shirt that has been smeared with charcoal and animal fat (Arkofi, 2001). Almost all traditional attire has meaning to it, and therefore something worn by a young woman cannot necessarily be worn by an older or married woman.

The cultural attires in the Zulu culture should be worn on occasions. Participants mentioned the following: "Pure Zulu outfits should be worn for special events such as weddings". It is evident that the Zulu's traditional clothing plays a vital role. The Zulu culture celebrates by singing and dancing at special events such as weddings, rituals and birthday celebrations. In the Zulu culture, when a couple is getting married, people *"ba yalilizela"* (A joyous ululation by a woman) and this is a kind of adornment during a performance, particularly a wedding song or a dance (Nkabinde, 1997). The ululation sound originates from the Zulu tribe, which aims to express joyful emotions during celebrations (Sikhosana, 2002). This is very unique to the Zulu culture, in the sense that ululating is mostly done in the Zulu culture when people celebrate something or someone. Sikhosana (2002) further states that ululating is a very culture-specific behaviour that cannot be divorced from the way of life of the African people.

There are certain customs that Zulu people engage in that are accepted by the culture. Customs entail the behaviour patterns within a certain group of people in a society (Nkabinde, 1997). Typical Zulu customs include the worshiping of ancestors, as well as the

welcoming and involving of ancestors during important family transitions, such as marriage, childbirth, puberty and death (Nel, 2007). In the Zulu culture, ancestors are regarded as a high authority that has power over the family structure. Specifically, in the Zulu tribe, ancestors have a high level of importance in families during times of crises (Nkabinde, 1997). These elements also came to the fore strongly in this study.

Practical implications

Now, more than ever, the workforce needs leaders, employees and administrators, and corporate executives who can effectively function in a diverse environment that can utilise diversity in organisations and within different facets such as education, government and business (Littrell, 2011). South African organisations have been struggling for years with managing diverse groups from various cultural backgrounds. As a result, this study will help managers to design and put in place diversity management systems and as a result employees will be more engaged in their work. Employees are most likely to display commitment and show work engagement when they are understood and managed well (Labatmediene, Endriulaitiene, & Gustainiene, 2007).

As a result of this study, organisations will have access to sound knowledge regarding the Zulu culture and its people specifically regarding social desirability. Organisations can now be aware of the prevalent behaviour and attitude patterns that Zulu people display. Organisations will have access to information regarding the socially desirable and undesirable character traits of Zulu employees, and will also be able to understand what the motivation behind such behaviour or attitudes may be, due to the cultural background of the Zulu culture. When management has an understanding of the people belonging to the Zulu culture, the management of people within this specific culture will be easier.

The manner in which individuals belonging to this culture communicate may be better understood and may therefore minimise misunderstandings and misconceptions that may exist in this regard. The non-isiZulu-speaking individual will be aware that the ways in which a Zulu person behaves in a formal or informal setting does not necessarily communicate the same message in a different culture. Zulu individuals will now be aware of how they display

emotions, behaviour and attitude patterns, and how those affect other individuals who are not isiZulu speaking.

Limitations and recommendations of the study

There are a few limitations in this study that the researcher identified. The method used in this study cannot be generalised to all Zulu people in South Africa, since the sample was only $N=30$, which is a small sample size. For future research, a larger sample can be used and participants from across the different provinces and not just KwaZulu-Natal and Gauteng can be included in the study, if the data collection period is prolonged. Data was only collected from permanently employed individuals. For future research, it is recommended that the researcher can be more inclusive and involve economical inactive participants (i.e. scholars, students, homemakers, retired employees) or people from different levels of employment. It may then be possible to generalise the results to a broader population.

Future researchers can select numerous individuals from different age and gender groups. By creating a balance between participants, having half of the participants residing from rural areas and the other half residing form urban areas, a stratified probability sampling procedure will be the most optimal to use in this case. However, the methodology followed in this study was the most appropriate to reach the objectives of the study; therefore, the aforementioned recommendations can only strengthen future research.

Recommendations can be made for practice. In the Zulu culture, leadership and authority are elements that stood out the most for men. If managers notice a Zulu man who looks like he is being bossy or acts like he wants to be in control or take over, this might cause conflict between employees; it is, however, not done on purpose, but it is rather a cultural influence. This was evident from the results of this study showing that Zulu men are expected to take up the leadership role in society and be in control. Therefore, such behaviours and attitudes will spill over to the workplace. Due to this research, managers will know and understand this type of behaviour and also how to address or communicate expectations with the

individual(s). Respect is also an element that stood out; for instance, avoiding eye contact with your superiors is deemed respectful, and with this knowledge managers can understand why Zulu individuals look away when being spoken to or scolded.

When it comes to diversity management, organisations can create a platform for employees to be able to embrace their culture. Management can communicate these expectations on how employees can incorporate the home and workplace cultures without demoting any of the two. Organisations would benefit from designing a diversity hub where managers intentionally gather employees for diversity training; such an event will help employees to learn from one another's cultures and how that culture spills over into the workplace. This training could be conducted annually or twice annually by specialists in the field. Diversity management is about allowing employees to grow in their capabilities, and as a result to stir business growth (O'Donnell & Boyle, 2008). Through this, employees will feel free to be themselves in the organisation.

Conclusion

The overall purpose of this study was to explore how the people in the Zulu culture perceive social desirability and to identify the features that are seen as socially desirable and socially undesirable within the Zulu culture. The findings in this study clearly reveal that there are many prevalent socially desirable and undesirable behaviour patterns that exist in the Zulu culture. Results show that a person's cultural background and influence are likely to predict the kind of behaviour they display or the manner in which they will carry themselves. The most prevalent socially desirable patterns, behaviours or attitudes in the Zulu culture are conscientiousness, dominance, subjective expectation and positive relations. Most of the desirable characteristics could be shared among other cultures such as the Ndebele culture (Xulu, 2005). The Zulu and Ndebele groups form part of the collectivist Nguni group (Valchev *et al.,* 2011).

The most prevalent socially undesirable behaviour patterns and attitudes in the Zulu culture that were identified are non-conscientiousness, non-dominance (males), dominance (females), subjective expectations, and negative relations. This study and the understanding

of people are vital with regard to social desirability. One cannot manage people or organisations well if one does not understand the nature of people or where they come from. Traditional and non-traditional aspects (socially desirable and undesirable) were also evident in the findings regarding the Zulu culture. When one refers to culture-specific features in the Zulu culture, the focus lies in aspects such as customs, traditions as well as cultural patterns that are only specific to the Zulu culture. These things are done predominantly by Zulu people. However, other cultures might partake in the same traditions or customs; for example, 'ululation' was birthed in the Zulu culture and adopted by other cultures outside the Zulu clan. Most of the characteristics that were identified above are only specific to the Zulu culture, such as clothing, dancing and singing rituals with regard to celebrations as well as the practice of polygamy.

References

Abubaker, A. (2005). *Influence of core cultural values on the communication behaviour of staff in Libyan organisation* (Unpublished master's dissertation). University of Newcastle, Upon Tyne, England.

Andrews, T. (2012). What is social constructivism? *The Grounded Theory Review, 11*(1), 39-46.

Akrofi, E. A. (2001, September 24). Zulu indigenous beliefs: To what extent do they influence the performance practices of *isicathamiya* musicians. *Paper presented at the African Arts Education conference, University of Transkei, Umtata, South Africa.*

Beaver, G., & Hutchings, K. (2005). Training and developing an age diverse workforce in SMEs. *Education and Training Journal, 47*(8/9), 592-604.

Behfar, K., Kern, M., & Brett. (2006). Managing challenges in a multicultural. *Research on Managing Groups and Teams, 9(*1), 233-262.

Buckley, P. J., Chapman, M., Clegg, J., & Gajewska-De Mattos, H. (2014). A linguistic and a philosophical analysis of emic and etic and their use in international business research. *Management International Review, 54*(1), 307-324.

Chaplin, K. (2006). *The Ubuntu spirit in African communities. South African Ubuntu Foundation.* Retrieved from www.coe.int/t/dg4/cultureheritage/culture/ Cities/ Publication/BookCoE20-Chaplin.pdf,

Carlson, E. (2014). Social desirability bias and reported vote preferences in African surveys. *Afrobarometer, 144*(1), 3-29.

De Kadt, E. (1998). The concept and its applicability to the Zulu language. *Journal of Pragmatics, 29*(2), 173-191. doi: http://dx.doi.org/10.1016/so3782166(97)00021-0

De Vos, A. S., Strydom, H., Fouché, C. B., & Delport, C. S. L. (2011). *Research at grassroots: For the social sciences and human services professions* (4th ed.). Pretoria, South Africa: Van Schaik Publishers.

Ely, R. J., & Thomas, D. A. (2001). Diversity at work: The effects of diversity perspectives on work group processes and outcomes. *Administrative Quarterly, 46*(2), 229-273.

Fenske, J. (2012). African polygamy: Past and present. *Centre of the Study of African Economies, 20*(1), 1-35.

Flick, U. (2005). Qualitative research in sociology in Germany and US state of the art differences and developments. *Qualitative Social Research*, *6*(3), 1-23.

Hadebe, L. (2010). *Zulu masculinity: Culture, faith and constitution in the South African context.* (Unpublished master's dissertation). University of KwaZulu-Natal, Durban, South Africa.

Hofstede, G. (2010). *Cultures and organisations: Software of the mind* (3rd ed.). Boston, MA: McGraw-Hill Irwin.

Hunter, M. (2005). Cultural politics and masculinities: Multiple-partners in historical perspective in KwaZulu-Natal. *Culture, Health & Sexuality, 7*(4), 389-403.

Hunter, C. (2012). *Managing people in South Africa: Human resource management as competitive advantage* (2nd ed.). Durban, South Africa: Sherwood Books.

Johnson, T. P. (1998). Approaches to equivalence in cross-culture and cross-national survey research. *ZUMA-Nachrichten Spezial, 3*(1), 1-179.

Johnson, T., & Fendrich, M. (2002, May 12). A validation of the Crowne-Marlowe Social Desirability Scale. *Paper presented at the American Association for Public Opinion Research, St Petersburg, Florida, United States of America.*

Jonker, B. (2011). *Professional skills development: PSDT111* (1st ed.). New York, NY: McGraw-Hill Custom Publication

Kemp, T. (2013). *An exploration of social desirability within the white Afrikaans group* (Unpublished master's mini-dissertation). North-West University, Potchefstroom, South Africa.

Labatmediene, L, Endriulaitiene, A., & Gustainiene, L. (2007). Individual correlates of organizational commitment and intention to leave the organization. *Baltic Journal of Management, 2*(2), 196-212.

Langer, E. J. (1989). *Mindfullness.* Reading, MA: Addison-Wesley.

Lester, S. (1999). *An introduction to phenomenological research.* Taunton, England: Stan Lester.

Lincoln, Y., & Guba, E. (1999). Establishing trustworthiness. In A. Bryman, & R. G. Burgess (Eds.), *Qualitative research* (pp. 1-14). London, England: Sage.

Littrell, R. (2002). Desirable leadership behaviours of multicultural managers in China. *Journal of Management, 21*(1), 5-74.

Lu, L. (2012). Etic or emic? Measuring culture in international business research. *International Business Research, 5*(5), 109-115.

Lui, C., & Chen, I. C. (2010). Evolution of constructivism. *Contemporary Issues in Education Research*, *3*(4), 63-66.

Masuku, N. (2005). *Perceived oppression of women in Zulu folklore: A feminist critique* (Unpublished doctoral thesis). University of South Africa, Pretoria, South Africa.

Mills, J., Bonner, A., & Francis, K. (2006). The development of constructivist grounded theory. *International Journal of Qualitative Methods, 5*(1), 1-10.

Moloto, G. R. B. (2012). *The exploration of stereotypes among non-academic staff within South African higher education institution* (Unpublished master's dissertation). North-West University, Potchefstroom, South Africa.

Morey, N. C., & Luthans, F. (1984). An emic perspective and ethnoscience methods of organisational research. *Academy of Management, 9*(1), 27-36.

Mossavar-Rahmani, Y., Tinker, L. F., Huang, Y., Neuhouser, M. L., McCann, S. E., Seguin, R. A., Vitolins, M. Z., Curb, D. J., & Prentice R. L. (2013). Factors relating to eating style, social desirability, body image and eating meals at home increase the precision of calibration equations correcting self-report measures of diet using recovery biomarkers: Findings from the Women's Health Initiative. *Nutrition Journal, 12*(63), 2-14. doi: 10.1186/1475-2891-12-63

Moyo, L. (2012). Participation citizenship and pirate radio as empowerment: The case of radio dialogue in Zimbabwe. *International Journal of Communication, 6*(1), 484-500.

Mulaudzi, P. A. (2013). Cultural perceptions and linguistic terminology regarding traditional marriage within indigenous South African communities. *South African Journal of African Languages, 33*(2), 153-158. doi:10.1080/02572117.2013.871456

Murayama, A., Ryan, C. S., Shimizu, H., Kurebayashi, K., & Miura, A. (2014). Cultural differences in perceptions of intragroup conflict and preferred conflict-management behavior. *Journal of Cross-Cultural Psychology, 46*(1), 88-100.

Mzulwini, H. Z. (1996). *Zulu father's perceptions of their educational responsibility* (Unpublished master's dissertation). University of Zululand, KwaZulu-Natal, South Africa.

Nel, M. J. (2007). *The ancestors and Zulu family transitions: A Bowen theory and practical theological interpretation (*Unpublished doctoral thesis*)*. University of Zululand, KwaZulu-Natal, South Africa.

Nel, P., Werner, A., Botha, C., Du Plessis, A., Mey, M., Ngalo, O., Poisat, P., & Van Hoek, L. (2014). *Human resource management* (9th ed.). Cape Town, South Africa: Oxford University Press.

Nkabinde, T. (1997). *Indigenous features inherent in African popular music of South Africa.* (Unpublished master's dissertation*)*. University of Zululand, KwaZulu-Natal, South

Africa. Ntsimane, R. (2007). The ukuhlonipha code of respect, gender and cultural tensions around the Zulu nurses. The case of the Emmaus mission hospital. *Studia Historiae Ecclesiasticae, 1*(2), 115-133.

Ntuli, C. D. (2012*). Intercultural misunderstanding in South Africa: An analysis of nonverbal communication behaviour in context* (Unpublished master's dissertations). University of South Africa, Pretoria, South Africa.

Odendaal, A. (2013). *The measurement of social desirability: A cross culture perspective.* (Unpublished doctoral thesis). University of Johannesburg, Johannesburg, South Africa.

O'Donnell, O., & Boyle, R. (2008). *Understanding and managing organisational culture.* Dublin, Ireland: Institution of Public Management Research.

Olive, J. L. (2014). Reflecting on the tensions between emic and etic perspectives in life history research: Lessons learned. *Forum: Qualitative Social Research, 15*(2), 1-13.

Owen, I. R. (1995). *Social constructionism and theory, practice of psychotherapy: A phenomenological psychology manifesto* (Unpublished master's dissertation). Antioch University, Ohio, United States of America.

Patel, C. J., Gali, V. S., Patel, D. V., & Parmar, R. D. (2011). The effects of information and communication technologies (ICTs) on higher education: From objectivism to social constructivism. *International Journal of Vocational and Technical Education, 3*(5), 113-120.

Paulhus, D. L. (1991). Measurement and control of response bias. In J. P. Robinson, P. R. Shaver, & L. S. Wrightsman (Eds.), *Measures of personality and social psychological attitudes* (pp. 17-59). San Diego, CA: Academic Press.

Paulhus, D. L. (1984). Two-component models of socially desirable responding. *Journal of Personality and Social Psychology, 4*(1), 598-609.

Pike, K. L. (1954). *The language in relation to a unified theory of the structure of human behaviour* (1st ed.). Glendale, CA: Summer Institute of Linguistic.

Preston-Whyte, E. (1988, October 12). Culture, context and behaviour: Anthropological perspectives on fertility in Southern Africa. *International Conference of on Population Development in Southern Africa,* Johannesburg, South Africa.

Qin, J., Muenjohn, N., & Chhetri, P. (2014). A review of diversity conceptualisation: Variety, trends and a framework. *Human Resource Development Review, 13*(2), 133-157.

Reisinger, Y., & Turner, L. W. (2003). *Cross culture behaviour in tourism: Concepts and analysis* (1st ed.). Oxford, England: Butterworth-Heinna.

Robson, C. (2011). *Real world research: a resource for uses of social research methods in applied settings* (3rd ed.). London, England: John Wiley and Sons.

Rossouw, D. (2003). *Intellectual tools: skills for the human science* (2nd ed.). Pretoria, South Africa: Van Schaik.

Rudwick, S. (2011). Defying a myth: A gay sub-culture in contemporary South Africa. *Nordic Journal of African Studies, 20*(2), 90-111.

Rudwick, S., & Shange, M. (2009). Hlonipha and rural Zulu woman. *Agenda, 82*(1), 66-75.

Schoeman, H. (1975). *The Zulu*. Cape Town, South Africa: Purnell.

Sibisi, I., S. Z. (1999). *The influence of indigenous African education in attitudes towards authority with special reference to the Zulus* (Unpublished master's dissertation). University of Zululand, KwaZulu-Natal, South Africa.

Sikoshana, E. L. Z. (2002). *A critical study of the contemporary practice of ululation (Ukukikiza) and its current social and cultural values among the Zulus* (Unpublished doctoral thesis). University of Zululand, KwaZulu-Natal, South Africa.

Talti, A., & Özbilgin, M., F. (2008). An emic approach to intersectional study of diversity at work: A Bourdieuan farming. *International Journal of Management, 14*(10), 180-200.

Thiederman, S. (2003). *Improving relationships among culturally*. Retrieved from http://www.workforcediversitynetwork.com

Tongco, M. D. C. (2007). Purposive sampling as a tool for informant selection. *Ethnobotany Research and Application, 5*(1), 147-158.

Valchev, V. H., Nel, J. A., Van de Vijver, F. J. R., Meiring., D. de Bruin, G. P., & Rothmann, S. (2012). Similarities and differences in implicit personality concepts across ethnocultural groups in South Africa. *Journal of Cross-Cultural Psychology, 44*(3), 365-388.

Van de Mortel, T. F. (2003). Faking it: Social desirability response bias in self-reporting research. *Australian Journal of Advanced Nursing, 24*(4), 40-48.

Van Rensburg, J. (2008). *The establishment of implicit perspectives of personality among Zulu- speaking people in South Africa* (Unpublished master's mini-dissertation). North-West University, Potchefstroom, South Africa. doi 10.1108/02621710210413190

Warnich, S., Carrell, M., R., Elebert, N., F., & Hatfield, R. D. (2014). *Human resource management in South Africa* (5th ed.). Andover, England: Cheriton Publication.

Xulu, S. C. B. (2005). Gender, tradition and change: *The role of rural women in the commoditization of Zulu culture at selected tourist attractions in Zululand* (Unpublished doctoral thesis). University of Zululand, KwaZulu-Natal, South Africa.

CHAPTER 3

RESEARCH ARTICLE 2

IMPRESSION MANAGEMENT WITHIN THE ZULU CULTURE: EXPLORING TACTICS IN A FORMAL AND INFORMAL SETTING

Orientation: Impression management tactics are utilised differently by people depending on the situation, and the people whom they find themselves around. Impression management tactics are displayed in an informal setting such as around family, friends and with the opposite gender. People also display certain impression management tactics in a formal setting such as the workplace, around colleagues and one's supervisor.

Research purpose: The purpose of the study was to identify the impression management tactics Zulu people will display when they want to impress people in an informal setting (home, social, opposite gender) and tactics they would display when wanting to impress people in a formal setting (workplace).

Motivation for this study: Organisations are competing for talented employees, and people who contribute to the return on investment for the organisation. Individuals will display impression tactics to influence the perceptions of others in the workplace, especially pertaining to performance appraisals and promotional opportunities. Impression tactics can also be utilised in social settings in order to render acceptance and to satisfy the need of belonging in individuals.

Research approach, design and method: A qualitative research design was employed in conducting this study following a phenomenological approach. The research was conducted within the social constructivism paradigm using the emic perspective. A case study strategy was utilised in this research study and the research sample consisted of 30 individuals from various organisations that were interviewed through semi-structured interviews. The researcher used thematic analysis to analyse the data.

Main findings: The main findings in this study included impression management tactics that are used by Zulu people when impressing people in an informal (home) and formal (work) setting. The findings were divided into different categories (family, friends, opposite gender) for the informal setting and in a formal setting (colleagues and supervisor). The tactics that seem to be more prevalent in the Zulu culture, when trying to impress your family, include *active guidance, conscientiousness, interpersonal amiability* and *relational action*. These

features are regarded as the types of tactics, behaviour and attitudes that are impressive within the Zulu culture. The third objective was to establish what features a person would display in order to impress friends in an informal or social setting, and these were the features that were identified by the Zulu individuals: *individualistic orientated, interpersonal amiability, relational action* and *sociable.* When trying to impress people from the opposite gender, these themes were reported on the most in the informal setting: *interpersonal amiability, intrapersonal control, masculinity, physical presentable* and *relational action. Interpersonal amiability, conscientiousness, interpersonal amiability, openness,* and *relational action* are themes that were reported on the most under impression management features people will display at their workplace with colleagues. Themes that were reported on the most in the formal setting, when impressing your supervisor, include *conscientiousness, integrity, relational action* and *skilfulness.*

Practical/managerial implications: This study provides organisations with knowledge on the impression management tactics utilised by Zulu employees in informal and formal settings. The nature of this information enables management to not misinterpret the use of certain tactics, and will lead to more understanding and resilience by organisations and colleagues when working with Zulu individuals.

Contribution/value-add: This study contributes to the body of knowledge concerning impression management tactics within the South African context. The findings of this study might assist management to invent tools that will be effective to identify impression management tactics not just in the Zulu culture but numerous other cultures in the South African spectrum.

Key terms: Impression management, formal setting, informal setting, social constructivism paradigm, social identity theory, Zulu culture

Introduction

The social identity theory states that individuals tend to categorise themselves into social groups, pertaining to aspects such as their workplace (organisations), culture, religion and/or gender (Hogg & Terry, 2001; Jenkins, 2014; McLeod, 2008; Trepte, 2006). Social identity is from the premise that people exhibit certain characteristics they perceive as relevant to a certain group they belong to (Hogg & Terry, 2001). Jenkins (2014) states further that individuals consist of different social identities, and therefore individuals adapt their identities to the environment they exist in. It seems that people choose whether to adhere to the rules put down by the specific social group they are functioning in.

This statement emphasise Norris's (2011) notion that people follow diverse norms, values, roles and statuses, which are dependent on the individual's social group. Therefore, people ultimately modify and alter their behaviour when they perceive that the social situation requires of them to do so. According to Rosenberg and Egbert (2011), individuals are in constant contact with other individuals who shape their social identities, and these identities are displayed throughout the individual's life span. In order for people to retain their social identities, they carry the belief that the impressions they display have important consequences for their wellbeing and attainment of desired social goals (Jenkins, 2014; Leary & Allen, 2011).

According to Cheng, Chiu, and Tzeng (2012), individuals who display impression management tactics aim to adjust their behaviour to the social climate that they relate to by monitoring and controlling their image to fit into the social context of people, such as around family, friends or with people from the opposite gender. Leary and Allen (2011) state further that the more salient a person's social identity, the more motivated he/she is to manage and monitor his/her impressions, whereas people who believe less of their social group will not care much about managing and monitoring their behaviour or emotions in any situation.

As previously conceived, people function in different social groups, and these social groups can either be formal (i.e. workplace, school) or informal (i.e. family, friends, culture) (Payne, Hudson, Akehurst, & Ntoumanis, 2013). Depending on the context, the impression tactics people display may be sincere or deceptive, accurate or inaccurate, depending on the salience

of the person's social and personal identity (Leary & Allen, 2011; Sandal *et al.,* 2014). Individuals are motivated by various elements, and these elements may guide them in what tactics they will display (Jenkins, 2014).

In any social interaction (with colleagues, friends, family, etc.), people have the tendency to control their images or identities in order to position themselves to achieve specific goals (Jeffrey, Webb, & Schulz, 2008). According to Leary and Kowalski (1990), these goals could be for materialistic, social, or psychological reasons. Renier and Shavitt (2011) regard a social setting as the social environment(s) where a person functions, such as a home environment with family, or special gatherings with friends and family, whereas a formal setting is regarded as place where a person functions in a professional way with others.'

In a formal setting, one needs to adhere to organisational values, ethics, rules and regulations in the workplace. In a home setting, one abides to a collectivistic impression management point of view, which means that an individual is attentive to the social norms, values and expectations set out by their own culture and they are more likely to express attitudes that are responsive to cultural norms and values (Renier & Shavitt, 2011). Therefore, it is important to assess what tactics are utilised by individuals when they function in these different settings.

From the above arguments, the researcher attempts to understand the behaviour, emotions and attitudes when impression tactics are displayed in a formal or informal setting. The general objective therefore is to explore impression management and features that individuals will exhibit in such settings. The cultural group that will be studied in this particular study is the Zulu group. In the next section, the framework and perspective of impression management in the Zulu culture will be discussed, and impression tactics will be conceptualised. The background of the Zulu group will also be discussed.

<u>Literature review</u>

Social constructivism from an emic perspective

In order to comprehend the topic of impression management within the study of social identity theory, it is important to discuss the framework and perspective relevant to reach the overall objective of this study. This study is based on the social constructivism framework, since impression management is based on multiple realities (i.e. different social groups, personal motivations), which are influenced by the background of the individual (usually the culture) (Lui & Chen, 2010). Patel, Gali, Patel, and Parmer (2011) also stated that reality is a social construct of the individual's mind, and therefore individuals construct their own reality of the social environment they are functioning in. Based on this premise, it seems people will choose certain impression tactics depending on their own individual assessment of the situation and what impression tactics are required.

Since the framework is evident, it is also important to understand the perspective of this study. As already stated in the last paragraph of the background, this study will focus on the Zulu culture. Consequently, the perspectives of Zulu participants will be identified as well as the impression tactics they utilise. According to Pike (1954), the emic perspective is a culture-specific element that provides meaning to realities from a specific background. The researcher therefore utilised the emic perspective in her study of impression management tactics employed by the Zulu culture (Talti & Özbilgin, 2008). In the following section, impression management will be defined and discussed.

Impression management

Impression management is concerned with individuals' reality of the social situation they find themselves in (Patel *et al.*, 2011). Impression management is an element of social desirability and is defined by Schlenker (1980, as cited by Ellis, West, Ryan, & Deshon, 2002) as a conscious or unconscious effort to control the image that is perceived by others. Soran and Balkan (2013) state further that impression management is the inner motive that affects the view of how others see you. Impression management is a tool used by people to sway and

have power over other people's thoughts regarding a certain product, group of people or a certain individual (Sandal *et al.,* 2014). There are two parties involved in the process of impression management; the person who controls the image being portrayed and the person(s) the image is being portrayed to. The tool(s) mentioned above is/are referred to or better known as tactics, which people use to create favourable images or identities (Kemp, 2014). More elaboration on the tactics utilised will be discussed later in this review.

Impression management conveys favourable images to the public to encourage positive outcomes as a result (Howle, Jackson, Conroy, & Dimmock, 2014). However, impression management can also cultivate negative outcomes for the other party that the image is being portrayed to and at times the one who is doing the impressing work. As stated by Stark (2005), the suppressing of invaluable personal traits is referred to as *recategorising* and expressing the personal valuable traits is viewed as *positive distinctiveness*. If an individual over-exaggerates his/her positive image, some people might interpret the person's behaviour in a wrong way. Wayne and Linden (1995) state that such people can be regarded as thinking too highly of themselves or being self-centred. One can create and portray a certain image to people, but the reality is, one cannot control the response, feedback or the ultimate thoughts and reactions of people. The negative outcomes will be discussed in detail later in this section.

People assume that when engaging with others, they believe that they are responding to that individual's true character and behaviours, which is not entirely true; in reality, people are actually interacting with their own impressions of that person (Leary & Allen, 2011). Norris (2011) states that there are social, cultural and spiritual factors of impression management that one needs to consider when studying this phenomenon. Social implication refers to the tendency of trying to create a favourable identity or a falsified perception of the self in public; whereas cultural factors include cultural differences, such as what is regarded as impressive in a culture. The spiritual factor is concerned with individuals who alter their attitude, behaviours, communication techniques and personalities in order to be accepted by a certain spiritual group (Norris, 2011).

Stark (2005) provides examples of social implication, which is the use of verbal or non-verbal cues to over-emphasise personal or socially valued elements in an attempt to create a more positive identity. Such a person would typically focus on his/her strengths by teaching

others what they know best from past experiences. They would also over-emphasise the knowledge they have acquired and what they can do and how well they can do it, in the presence of others (Stark, 2005). Such behaviour can easily result in being liked or favoured by the people in one's social setting. Friendliness has been linked to attractiveness and likeness, meaning the friendlier one is to people, the easier they will be liked by others in a social setting (among family and friends) (Vilela, González, Ferrín, & del Río Araújo, 2007).

A good example with regard to cultural implication is that of American people who find people with tanned skin attractive and in the Indonesian culture it is more impressive to have pale skin (Norris, 2011). A study that was conducted previously found that women in Senegal associated fair skin with elegance, beauty and a higher social status, and consequently the high use of expensive cosmetic products for skin-lightening (Hugo, 2012). Hugo (2012) explains that from a South African perspective, dark skinned native Africans were considered inferior compared to fair skinned individuals due to the apartheid regime, which led to the preference or efforts to become lighter skinned for some women. Because there are differences between countries, one also notices that there are also differences between cultures with regard to what is regarded impressive.

In other studies that were conducted, it was found that North American people value individualism and students are expected to work individually; if they seek assistance or are helped by other students, it is regarded as cheating, whereas individuals from Japan, Latin America, the Mediterranean, the Middle East and Asia work together more frequently to resolve problems (Stork & Hartley, 2011). This does, however, exclude taking tests or examinations. We see that other cultures view individuality as a way of independence, whereas the other countries mentioned above view the behaviour of working with others as normal and a way of life. Additional examples that were identified in literature include: people in the UK and in the Western world regard it illegal for a child under the age of 14 to look after his/her siblings (Montgomery, 2013). However, in the African culture, especially in the Zulu culture, children as young as eight are regarded as competent and capable enough to look after their siblings (Nel, 2009). Certain behaviours and attitudes in some cultures are seen in a negative light and are unacceptable, and in other cultures, the same sort of attitude can be seen as positive and acceptable. In the next paragraph, we see more examples from different cultures as to what is regarded as impressive or not in some cultural groups.

Ogana and Ojono (2012) state that the ideal body size of the women in Western society is thin and firm, whereas in African cultures, such as the Zulu culture, it is desirable to have a bigger body. Being thin is defined by Ogana and Ojong (2012) as the social desirability of a thin body; however, in the Zulu culture, being a big woman (fat) is the desirable type of weight. Ogana and Ojono further explain that, previously, being a thin woman was associated with an HIV-positive status and additionally a thin body was and still is associated with illness among the isiZulu-speaking clan. However, the idea of thin is regarded as the epitome of true beauty and sexual attractiveness in the Western culture (Ogana & Ojono, 2012). Therefore, extreme differences can be noticed between different cultures as to what is regarded as impressive or not impressive. Furthermore, due to the revelations mentioned above, it is clear that people will display certain tactics from their own frame of reference.

Regarding the spiritual aspects of impression management, an individual who wants to conform to the spiritual aspect would display tactics such as listening to Christian music, talk the Christian talk (listening to praise and worship music, which is favourable instead of too secular/unpleasant music and avoiding vulgar language, by speaking properly in a respectable manner), and always behave in an acceptable way when in the presence of other Christians. Norris (2011) states that people in such settings will act differently when they are around 'church' people; they will act more upright, much nicer towards others and display good manners and even dress in a more decent way than normal. It is evident from the above statements that people adhering to spiritual implication would be more conscious of the behaviour that they display.

Goget (2014) provides examples of some of the most general impression management tactics; the expression of enthusiasm, confidence and discipline, expressing individual excellence, and taking credit for accomplishments. Enthusiasm refers to a positive attitude towards one's work or life situations in general. Employers look for people who are exuberant with a great deal of enthusiasm when hiring individuals, since they believe they will complete tasks on time (Bye *et al.,* 2011). Confidence is the inner knowledge that whatever the outcome, it will be favourable, and therefore one expresses confidence in the manner in which they behave, or while interacting with others or the manner in which one does his/her work (Goget, 2014).

Discipline is regarded as self-control over work or life situations, whereby the expression of individual excellence is the over-emphasising of accomplishments, knowledge or skills

(Carlson & Kacmar, 1999). When highlighting one's accomplishments, you have the desire to be acknowledged for what you have attained. According to Carlson and Kacmar (1999), the above-mentioned tactics are relevant to individuals who are self-focused. Self-focused individuals are persons who only highlight positive qualities about themselves and talk more about themselves (Carlson & Kacmar, 1999). A person who is focused on others would typically draw on the good and positive aspects of other people by complementing, encouraging and supporting them (Bye *et al.,* 2011). The above-mentioned tactics are just a few of those that people use to gain the approval of a person(s), whether it is in a formal or informal setting, or to achieve certain goals. In the following paragraphs, the researcher will distinguish between impression management tactics in formal and informal settings.

Impression tactics in formal and informal settings

Impression management tactics are developed from early childhood (Zook & Russotti, 2012). From a very young age, everyone seeks acceptance and yearns to belong to or to be part of a group (Norris, 2011). As already discussed in the introduction, individuals function in different settings of life, which may include a person's work life or personal life. This means that people adapt to different groups of people on a daily basis, which could be family, friends or colleagues. In this section, more detail will be provided on the type of tactics that may be utilised when people interact in these different settings. In the first few paragraphs, the discussion will deal with the formal setting of a person, which constitutes the work life of a person, and the last few paragraphs of this section will focus on the informal settings of a person (which includes a persons' personal life).

According to Leonardi and Treem (2012), in the workplace (formal setting), an employee identifies a gap between desired and existing views about him-/herself, and therefore he/she feels motivated to alter or regulate the existing information about him-/herself to others (Leonardi & Treem, 2012). Employees desire acknowledgement and promotion from their supervisors on the work they do; however, only a few realise these desires (Cheng, Chiu, & Tzeng, 2012).

It was found in literature that employees would display a sense of appreciation towards their supervisors' accomplishments and achievements, which, in turn, makes them more likeable to their supervisor (Gwal, 2015). For instance, to impress the supervisor, some individuals

would describe one's talents and accomplishments to supervisors in order to appear competent and intelligent (Bolino, Klotz, & Daniels, 2013; Pontari & Glenn, 2012). This will influence the way the supervisor rates the performance of the employee when conducting appraisals (Cheng *et al.*, 2013).

Furthermore, there are gender differences in the tactics utilised by females and males in the workplace. Guadagno and Cialdini (2007) state that in the workplace females will utilise these impression tactics more than males would; making excuses, apologies, hedges and using modesty, whereas males will embark on self-promotion tactics, acclaiming and favour-rendering. Singh, Kumra, and Vinnicombe (2002) state that females will display strategies that focus on building good, close relationships with their supervisors, whereas males will ensure that they deliver the supervisor's objectives as well as their own. Further examples of impression management tactics utilised by females and males are provided below.

According to Guadagno and Cialdini (2007), males apply masculine impression management tactics, whereas females apply more feminine tactics. It was found that males use more aggressive, defensive and intimidation tactics (being controlling over situations and acting independently) when impressing their supervisor, and females use more passive, mutual and compassionate tactics, for instance they worry about the wellbeing and the expectations of their supervisor (de Bruin, 2011; Yadanifard *et al.*, 2013). A more practical example would be that males would rather work individually instead of working in teams, whereas females prefer and cultivate a spirit of team work (Yadanifard *et al.*, 2013).

With regard to impressing your colleagues, employees have the ability to use social cues to understand people, and to effectively influence others and as a result to reach positive outcomes in the workplace (Singh *et al*., 2002). For example, if an individual wishes to be seen as friendly, compassionate, or kind-hearted, he/she will exhibit behaviour best associated with these traits in order to enhance the quality of his or her interpersonal relationships with his/her colleagues at work (Howle *et al.,* 2014). Lewis (2005) coined a term for such behaviour, namely self-promotion, which is when an individual draws too much attention to his/her accomplishments, to be perceived as capable by others. If you are favoured and liked by your colleagues, you will have better work relations due to cohesion. It is said that people strive to present a good image to other employees, to be *communal orientated,* since their aim is to orient themselves with others by being connected, and they

strive towards cultivating strong relations at work (Howle *et al.*, 2014). Additionally, employees will use *exemplification* as an impression tactic; here, an individual would go above and beyond what is expected or necessary, so that he/she can be perceived as committed and hardworking (Lewis, 2005).

Other ways of utilising impression tactics are when individuals attend job interviews. Johnson and Van de Vijver (2003) discovered that when people are interviewed for a vacancy, they tend to show certain patterns of behaviour. For instance, individual(s) will respond to something and may say something that is not entirely true, or give answers to specific questions that show consistent distortion from reality. Applicants try to create a positive impression and are inclined to tell the interviewers what he or she thinks they want to hear, which then leads to a panel of seemingly impressed interviewers (Hunter, 2012). Recruiters encounter pools of multicultural people with multicultural similarities or differences, which have become critical for fair and effective selection (Bye *et al.,* 2011). Researchers, management and interview panels rely on truthful responses from individuals who are being interviewed in order to draw meaningful conclusions and place the right person in the right job (Van Mortel, 2008). When applicants employ impression tactics, the recruiters are challenged by selecting the right person for a vacant position, and should therefore be attentive to the behaviours displayed during the interview process.

Furthermore, from a formal perspective, it was found in previous research that scholars will display qualities such as hard work and high achievement to gain approval from teachers. It was found, however, that students who are high achievers are not popular among other scholars; instead, they are labelled as nerds (Zook & Russotti, 2012). Therefore, some scholars will to some extent monitor their levels of hard work and achievement, not to be called or labelled as nerds. The tactics utilised by scholars can be for both formal and informal settings, since scholars try to impress parents (informal setting) and teachers (formal setting). Impression management tactics can be used in a negative or positive way, and some tactics can work in favour of the one who displays the tactics or against him/her in a formal setting. Harris, Kacmar, Zivnuscka, and Shaw (2007) support this statement by saying that certain tactics might not result in positive gain for the targets; for example, a supervisor might use *supplication* tactics to convince his employees that they are incapable of completing a certain task just to escape unpleasant work that needs to be done (Harris *et al.,* 2007). Harris *et al.* (2007) further state that the unpleasant tasks that the supervisor would want to escape

from can range from administrative tasks or work that requires long hours to complete. *Supplication* also occurs when an individual would present his/her weak points or deficiencies to receive compassion and support from others (Lewis, 2005). However, supplication can result in negative outcomes if not projected well. Lai, Lam, and Lui (2008) state that others may assume the supplicant as lazy and not wanting to do work, instead of just needing help.

It is evident that impression management outcomes can be intentional or unintentional; for example, in the situation above, the manager deliberately avoids unpleasant work, and therefore this can be classified as an intentional result. An unintentional outcome would be when a person displays a supposedly favourable image, but the response from the people this image is displayed to results in an unfavourable outcome (Van Mortel, 2008). In a previous study on impression management between employee and supervisor, it was found that using impression management tactics in a way that is discriminatory, in a negative manner, might result in the supervisor seeing the person as incompetent and unprofessional, when in fact the aim was to create a favourable image (Bolino & Turnley, 2001). Another example is when an employee overemphasises his or her achievements and accomplishments to colleagues (Harris *et al.*, 2007). This might be received in a negative light and your colleagues might think you are trying to brag or think too much of yourself (Hunter, 2012). Tactics utilised by Zulu individuals in a formal setting, as stated by literature, include ensuring that you look good in terms of dress code, smelling good, greeting people in a work setting and displaying kindness by smiling and being friendly towards your colleagues and supervisor(s) (Francis, 2007). Other general tactics used by Zulu employees in the workplace include displaying extreme competence and striving to complete tasks on time and deliver good and acceptable work (Mashuku, 2005).

Apart from the workplace, people also exhibit impression tactics in other facets of their lives. Browning (2009) states that individuals at home or in a social setting will adjust their everyday behaviour; for example, listening to similar music, wearing different clothes and communicating in a certain manner that is deemed acceptable by family or friends. To impress family and friends in a social setting, one would create high standards that one decides to live by when it comes to materialistic belongings, such as buying expensive clothes with certain labels, owning a house in a well-respected area or driving a well-known

brand of car (Zook & Russotti, 2012). There are, however, numerous examples of materialistic belongings one can use to portray one's image as one of high standards.

For instance, a person with a huge, beautiful home, with watch dogs and an expensive car conveys the image that he/she is very important and people believe he/she is hardworking, smart and wealthy (Goffman, 1959). Therefore, people who have the desire to impress friends and family will focus hard on creating a positive image through the clothes they wear, how they appear to others and how they communicate verbally and non-verbally (Pontari & Glen, 2012). Individuals' behaviour when impressing family will always be related to teachings or cultural expectations taught from one's upbringing (Dube, 2011). In the Zulu culture, you are expected to show respect to people and especially your parents and elders, in how you address and communicate with them (Luvuno, 2004). Elders are automatically impressed when a child presents a high level of respect (Ntsiman, 2007). Traditionally, girls in the Zulu culture who wish to impress their parents and especially their fathers would abstain from sexual relations before marriage, and generally, girls who have behaved well will get the approval and blessing of the father to enter into marriage (Dube, 2011).

A father is very proud when a child has maintained good behaviour and adhered to teachings that were taught in the family. Other examples include young people who have displayed continued hard work and commitment towards their educational development and career advancement (Browning, 2009). In the Zulu culture, parents are impressed when children have adhered to and followed cultural expectations such as taking part in ancestral rituals, as well as male or female rituals such as *umemulo*, the 21st birthday ritual for girls (Nel, 2009). Extensive literature on impression management tactics employed by individuals to impress friends and family in a social setting, as well as impression tactics utilised by children to impress parents, siblings or other relatives does not exist. The following paragraph discusses general impression management tactics employed by males and females to impress each other.

Impression management tactics employed differ for both males and females in the informal setting due to different social and cultural expectations (Norris, 2011). In the formal setting, the different tactics utilised by female employees and male employees have already been discussed. Consequently, more emphasis on the home and social life will be provided. Guadagno and Cialdini, (2007) state that females are expected to be more *communal*

(emotionally expressive, sensitive, and concerned with welfare of others) and males are expected to be more *agentic* (independent, controlling, and assertive).

It is said that males will engage in self-promotion and self-enhancement behaviour by employing the following tactics: boasting or emphasising one's best characteristic, doing favours for others, and claiming and displaying entitlement behaviour (Pontari & Glen, 2012). Pontari and Glen (2012) state that this sense of entitlement is the belief that one should get whatever one wants or needs. For example, males who are married, especially in the African cultures, believe that they are entitled to a cooked meal almost every single day; it is therefore the responsibility of the wife to provide cooked meals, wash her husband's clothes and take care of him (Ntsimane, 2007). Females are also associated with the following tactics: praising and complimenting others, being modest, and conforming to behaviour of others, such as being accepting towards others and conforming to expectations, whereas males will not easily conform (Dube, 2011). Therefore, females who desire to impress males would speak well to their husbands or other males, by giving them compliments where they are due and acknowledging them for the good things that they might have done (Lewis, 2005).

Numerous other impression tactics may be exhibited in order to impress the opposite gender (Bolino & Turkye, 1999; Jones & Pittman, 1982, Kipnis, 1980, as cited by Jeffrey, Webb, & Schulz, 2008). For instance, ingratiation tactics are regularly utilised by males and females in order to create likeability from the target (opposite gender). Typical behaviour associated with ingratiation tactics includes politeness, friendliness, frequently giving praise, and making flattering comments and by consistently agreeing with the opinions and views of others. Furthermore, when impressing the opposite gender, males will behave in a decent way, by acting politely, brave, and well-mannered to impress a female. Females, on the other hand, will most likely act friendly, presentable and approachable to impress the male counterpart. Females are focused on their physical appearance to impress males, and therefore the focus will be on physical beauty and health (Howle *et al*., 2014). It can clearly be seen that there are different impression management tactics, employed in different settings, for different reasons, and by different people. In the next section, the researcher will focus on the background of the Zulu culture as well as impression management tactics that exist and are utilised by specifically people from the Zulu culture.

Zulu culture

The Zulu culture is centred on the preservation of life through the maintenance of healthy social relationships (Biyela, 2013). Individuals in the Zulu culture will to some extent apply impression management tactics to maintain healthy relationships. The Zulu culture highlights some behaviour patterns and attitudes that people will display to impress others. According to the Culture and Diversity Handbook (2013), in an informal setting or social environment of the Zulu culture, it is unacceptable for females to enter a room first or to walk in front of a male, while males walk in front of females as a sign of authority and leadership.

In the Zulu society, bravery, fighting spirit and male power are associated with manliness, whereas vulnerability in males is associated with weakness (Hunter, 2005). Another example is that in the Zulu culture females who have larger bodies are favoured over thin or skinny females (Moyo, 2007). Different cultures perceive people's qualities differently. The Zulu value system does not allow persons to whisper, it is perceived as being rude (Norris, 2011). In the Western culture, not making eye contact is seen a sign of disrespect, whereas for the Zulu culture you are expected to look away or have minimal eye contact when being addressed by your elders in the community or superiors in the workplace (Ntuli, 2012). In a workplace, when entering a room, Zulu individuals will greet males first before greeting the females in the room. You stand up for your superiors as a sign of respect in the Western culture, whereas in the Zulu culture, standing is deemed disrespectful and sitting is considered correct and respectful (Culture and Diversity Handbook, 2013).

In the Western culture, when stepping into the office of a superior person, you will wait to sit down until being offered a seat, whereas in the Zulu culture, individuals would sit down immediately when they step into the office without seeking permission (Moyo, 2007). For the Zulu individual, that means she/he is displaying respect by not remaining standing, or it could also be interpreted as looking down at your superior, which is socially undesirable in the Zulu culture (Ntuli, 2012). The above-mentioned patterns of behaviour that are deemed acceptable or not acceptable, as a result, have an impact on the impression management tactics that individuals display. In this article, the researcher explores impression management tactics that are prevalent in the Zulu culture, within a formal and informal setting.

The following research questions will be asked in order to address the research objectives:

- How is impression management conceptualised in literature?
- What features of a person are displayed when impressing others in an informal setting within the Zulu culture?
- What features of a person are displayed when impressing others in a formal setting within the Zulu culture?
- What future recommendations can be made for the Zulu culture regarding their impression tactics displayed in an informal and formal setting, for future research and practice?

Research design

The research design consists of the research approach, research strategy and research method.

Research approach

A qualitative research design was employed in conducting this study following a phenomenological approach. Qualitative research is concerned with assumptions and worldviews held by people, with the use of a theoretical lens and the study of research problems inquiring into the significance individuals or groups attach to a social or human phenomenon (Creswell, 2007). Grabtree and Miller (1999) state that the researcher's role in the qualitative research design is to acquire a holistic overview of the phenomenon being studied.

Within the premise of the social identity theory, impression management was studied within the social constructivism paradigm using the emic perspective, as already discussed. The social constructivism paradigm is based on specific ideologies, knowledge and assumptions about reality (Jackson, Karp, Patrick, & Thrower, 2006); while the emic perspective places a focus on the cultural insider's view (Morris, Leung, Ames, & Lickel, 1999). The researcher aims to gather in-depth insight into lived experiences and information that translate into data regarding impression management within the Zulu group.

The phenomenological approach will also be employed in the data collection and analysis of this study. Phenomenology is an approach utilised in qualitative research, which seeks to understand people's lived experiences and their intentions within their 'life world' (Crabtree & Miller, 1999). The researcher steps in as an outsider to gather data objectively on the specific phenomenon being studied, which in this case is the Zulu culture. Bogdan and Bilken (2007) further state that the phenomenological approach aims to find the meaning of certain events and interactions of ordinary people in a particular situation. With this research, the researcher attempts to gather the meaning of certain tactics displayed by individuals in the Zulu culture both in a formal and informal setting.

Research strategy

A case study strategy was utilised in this research study. Robson (2011) defines a case study as the selection of a specific individual, group or institution to be studied by collecting data through a range of data collection methods such as observations, documentary analysis or interviews. The Zulu cultural group serves as the case for this study. A further inclusion criterion utilised within the Zulu group was that a participant needs to be permanently employed within a company consisting of at least 50 employees. This method has numerous benefits, as the researcher is able to gather proper and truthful ideas about behaviour, and an in-depth description and analysis of this single case (Zulu group). It is also the best way to study a phenomenon (i.e. impression management) and one of the best ways to challenge existing theoretical assumptions.

Research method

The research method consists of the literature review, research setting, entrée and establishing researcher roles, sampling, data collection methods, recording of data, data analysis, strategies employed to ensure quality data, reporting style, and ethical considerations.

Research setting

The interviews took place in the provinces of Gauteng and KwaZulu-Natal in South Africa and the interviews were conducted at various organisations. Organisations ranged from consulting organisations, financial institutions, the police force and defence force. The participants' workplaces were used to conduct interviews, and these specific venues included offices or boardrooms for the sole purpose of convenience and privacy. A 'do not disturb' sign was placed on the outside of the door during interviews to avoid interruptions and noise.

Entrée and establishing researcher roles

The researcher was the project planner, interviewer, data analyst and a coder in this research project. The researcher was responsible for the planning of the design of the study; from compiling a proposal to executing the research. The researcher was also the one who conducted the interviews and facilitated the entire process throughout. The researcher captured the data on an Excel program for analysis. Data was transcribed and an independent researcher who is an ethnic isiZulu speaker acted as editor of transcribed data, and as co-coder of data. Data was analysed by the researcher with the assistance of co-coders. All the research findings were then reported.

Sampling

A combination of both purposive and quota non-probability sampling was utilised in this study. Purposive sampling is most effective when studying a certain cultural domain or a group of experts in a certain field or a cultural group (Tongco, 2007); whereas a non-probability sample deals with the study of a certain group with specific characteristics and background. Ethnically Zulu individuals were interviewed in this study and the number of people who were interviewed was $N=30$, ranging between the age of 18 and 65. Data saturation was reached at $N=10$; however, the researcher continued until 30 interviews were conducted in order to reach more demographics. The interviews were conducted in both isiZulu as the primary language and English for clarification purposes in some instances.

Participants needed to meet the following criteria for the research that was conducted: 1) they had to be ethnically Zulu, 2) permanently employed in an organisation that employs more than 50 permanently employed individuals, 3) reside in Kwazulu-Natal or Gauteng, 4) differ according to age and gender, 5) willing to participate in the research project, and 6) willing to be recorded during the interview.

To review the characteristics of participants, refer to Table 1 in Chapter 2. A detailed description of the characteristics will, however, be provided. The sample from this data consisted of 30 participants from various organisations in South Africa. From the 30 participants, 63% were from Gauteng, and 37% were from KwaZulu-Natal. There were 43% females and 57% males. The majority of participants were between the ages of 41 and 50 years (37%), while 20% of participants were between the ages of 18 and 30 years, and 26% between 31 and 40 years. Only 17% of participants were older than 51 years. The majority of the participants (60%) had training in higher education and 33% had training in further education and 7% had training in general education.

Data collection methods

For this study, data was collected through the use of semi-structured interviews. The idea with using semi-structured interviews is to gain access to very detailed information regarding the Zulu culture; specifically on the concept of impression management from ethnically Zulu individuals and focusing on the tactics they display in formal or informal settings. Semi-structured interviews serve as a good tool to use when conducting an exploratory study on the perceptions, opinions and realities and meanings thereof from participants who belong to this culture; however, the data collected can be complex and at times sensitive to share (Barriball & While, 1994). These types of interviews give the researcher and participant the freedom to spend more time on certain questions, allowing time for probing and clarification.

All the participants who formed part of this study were asked the following questions:

- In order to impress people at home (kids, siblings, parents and relatives etc.), what features are socially desirable?
- In order to impress friends, what features are socially desirable?

- In order to impress people from the opposite gender, what features are socially desirable?

- In order to impress colleagues from your work, what features are socially desirable?

- In order to impress your supervisor, what features are socially desirable?

Participants were asked numerous questions and the questions that were posed to the research participants were all related to impression management in a formal and informal setting. A trial run, better known as a pilot study, was done before the initial data collection took place, to ensure that the research questions are understood and that they make sense and to make sure the process is without errors. As a result, if questions needed to be restructured or refined, then that ought to be done. Five Zulu individuals were used for the pilot study, residing in Gauteng and KwaZulu-Natal, and they are ethnically Zulu. Each participant in this pilot study was requested to complete a short biographical questionnaire (measuring gender, race, etc.) at the very beginning of the interview and a consent form was also completed by each participant.

Recording of data

A tape recorder was used to capture the data provided during the interviews. However, permission was requested from participants to make use of the tape recorder. The identities of participants remained anonymous; the data was collected and safeguarded, and was not exposed to the public or accessible to anyone expect the researcher. The data that was captured on the tape recorder was transcribed on an Excel sheet for future analysis.

Data analysis

Thematic analysis was utilised in this study. Fereday and Muir-Cochrane (2006) describe thematic analysis as a form of pattern identification with the data, where the emerging themes result in the categories for analysis. However, Braun and Clarke (2006) state that thematic analysis deals with identifying and reporting repetitive patterns (themes) within data. The steps in thematic analysis are discussed below:

Phase 1: Get acquainted with the data

The research questions were based on impression management tactics in an informal and formal setting. The researcher read through the data and reviewed each interview to be able to get a general idea of the data. The first step gives the researcher a general idea of the data collected once the researcher has immersed herself in the data. An accredited language editor assisted with the clarification of terms in the Zulu language.

Phase 2: Generating initial codes

The thematic analysis was conducted manually on an Excel program; the program helps with the analysis, reduction and the interpretation of the data (Vogt, Gardner, & Haeffele, 2012). In this step, the researcher generated codes from the data that was collected. According to Braun and Clarke (2006), coding is about identifying a feature of data, whether it is latent or semantic content that appears interesting to the analyst. The codes that were identified were; Code 1: Impression management tactics at home; Code 2: Impression management tactics with friends; Code 3: Impression management tactics with the opposite gender; Code 4: Impression management tactics with colleagues; Code 5: Impression management tactics with supervisors. To be able to conduct further analyses, initial codes were predetermined first, in which data was organised in meaningful groups (Braun & Clark, 2006). Themes within each separate code were identified after analysis.

Phase 3: Searching for themes

In this phase, a long list of different codes was presented from the data that was collected. The codes in this phase were sorted to form themes. Co-coders (two researchers and an isiZulu cultural expert) assisted in this phase with the classification of themes and subthemes.

Phase 4: Reviewing themes

This phase deals with the refinement of themes, and therefore the researcher refined the themes that were developed from the previous phase. In this process, the co-coders and researcher discussed which themes do not correlate, or which themes need to be merged or separated. The researcher once again read through the data thoroughly to ensure that there

was no duplication of themes and that the themes selected correspond with the initially developed codes.

Phase 5: Defining and naming themes

During this stage, the researcher defined and further refined the themes that were presented in this analysis. In this phase, the researcher allocated meanings to the themes by making sure there is no overlap between the themes. The researcher allocated proper names to the themes and made sure they reflect the correct content of the data collected. Examples of themes that were identified under impression management tactics at home include: *active guidance, conscientious, interpersonal amiability,* and *relational action*.

Phase 6: Producing the report

In this phase, the final write-up and report are produced by the researcher. This report is written in a dissertation format as was applied to Article 2. This article focuses specifically on impression management tactics in the Zulu culture within an informal and formal setting. The data in this article is reported in table format; each code has its own theme, subtheme and a direct response for each subtheme is included in order for the reader to understand how the characteristic was formulated.

Strategies employed to ensure quality data

Semi-structured interviews were conducted to gather data. With the assistance of co-coders, data was analysed thoroughly to ensure quality and objectivity. Shenton (2003) proposed the various criteria that were originally initiated by Lincoln and Guba (1999). These constructs have been accepted by many people who conduct qualitative research. Following are the abovementioned criteria:

Credibility

Credibility refers to internal validity, which aims to ensure that the study measures exactly what it intended to measure, and it enquires on the congruence of the findings with reality

(Shenton, 2003). Credibility also refers to the assumption that the data collected was extracted by means of trusted, quality and appropriate methodology. The researcher therefore justified the methodology followed in this study. A phenomenological approach was followed as well as a case study strategy. Additionally, a combined quota and purposive sampling procedure was employed in order to validate the generated findings.

Transferability

External validity refers to the degree to which the findings of one study can be generalised to other situations (Shenton, 2003). The data collected in this study and the findings made can only be transferable to full-time employees who are ethnically Zulu. The emic perspective was utilised and assumptions and generalisations were made with regard to this specific group. The etic perspective can be utilised for future studies in order to be able to transfer the data for cross-cultural comparisons.

Conformability

This construct is concerned with objectivity, ensuring that the information captured is not in any manner influenced by the researcher, but instead that all the data gathered represents the truthful ideas and perceptions of participants (Shenton, 2003). The researcher made sure to capture information from research participants word for word and made sure that individuals elaborated on the descriptions they provided.

Dependability

Dependability addresses the issue of reliability, that if the study were to be conducted again within the same context, with the same group of people, it ought to produce the same results (Shenton, 2003). This means that if this study was to be done again using the Zulu group, the same methodology needs to be used again and the same results should also be reflected. However, in this study, a pilot study was first conducted before the actual research to ensure that actual data is dependable.

Reporting

An Excel sheet was used to document the results. Thereafter, themes and subthemes were extracted from the interviews and direct quotations were then used to confirm the data. The interviews were conducted in isiZulu and then translated to English by the language editor.

Findings

The different categories (codes), themes, and subthemes were extracted from the interview responses and direct quotations were used to confirm results. The findings consist of five tables pertaining to the five interview questions. The first interview question was posed to explore 1) impression management features that Zulu people will display in an informal/home setting with family (parents, siblings and relatives, 2) impression management features that people will display to impress friends, 3) impression management features one would display to impress the opposite gender, 4) impression management features one would display to impress colleagues, and 5) impression management features one would display to impress a supervisor. The purpose of this study was to gain truthful perceptions and opinions from participants. A discussion of the relevant themes and subthemes will follow:

Table 1

Impression management features in an informal (home) setting

Theme	Subtheme	Response
Active guidance	Knowledge (children)	"For my kids I would praise them when they have done well academically or any form of achievement"
	Education	"To send kids to the best schools and provide them with the best education"
	Academic assistance	"Help kids and siblings with academic assistances, take them to extra curriculum activities and whatever you can do to help them advance in their life"
	Behave like (parents)	"To impress your parents you would do things like your father or mother"
	Encouraging	"Encourage and be helpful when your family experience problem"
	Exemplary	"Be a good example to your kids and siblings"

Table 1 continues

	Father figure role (nephews and nieces)	"As a man to consume a father figure role to your nephews and nieces who do not have fathers"
	Good behaviour (parents)	"Behaviour of a child reflects the behaviour of parents"
	Help (homework)	"For the kids it's also to help with homework, taking groceries to your home (parents' house) during December"
	Helpful (problems)	"Encourage and be helpful when your family experiences problems"
	Motivational	"Be a good example to your kids and siblings, motivate them and give them hope"
	Role model (children)	"As a parent you need to behave in a way that children look at you as a role model"
	Role model (siblings and daughters)	"Siblings and daughters, the more I look after myself the greater the picture of a role model"
	Teaching	"Very accommodating to teach someone else our language"
	Teaching (respect)	"Teaching kids about respect"
	Teaching customs (children)	"Also to teach children ithekezelo; which is the manner in which you call yourself or introduce yourself"
	Teaching Zulu traditions (kids)	"Teach kids about the Zulu traditions"
Conscientious	Achievement orientated (academics)	"Working hard and being focused and achieving through qualifications"
	Achieve success (school)	"Your parents will be very impressed if you achieve success at school and work"
	Achieve success	"To secure happiness of parents when you work hard and achieve success"
	Adhere to teachings	"To impress parents you need to become who they brought you up to be"
	Knowledge	"To impress my siblings being able to teach them certain things, by having knowledge of specific things. So if you have knowledge and being educated impresses your siblings"
	Education	"For example getting the highest qualification possible like a PhD"
	Education (school)	"To impress parents as a child is to finish school, go to university, get a job and get married"
	Education (university)	"To impress parents as a child is to finish school, go to university, get a job and get married"
	Education investment (children)	"Mostly children need to be kept in line, you

Table 1 continues

		must invest in them academically"
	Employment	"To impress parents as a child you need to finish school, go to university, get a job and get married"
	Focused	"Working hard and being focused and achieving through qualifications"
	Hardworking	"To secure happiness of parents when you work hard and achieve success"
	Discipline	"Mostly children need to be kept in line, you must invest in the academically"
	Disciplined	"Do exactly as told by parents"
	Engaging (siblings and kids)	"Engaging and playing with kids and buy kids, relatives and siblings gifts"
	Meet expectations (family)	"Fulfilling family expectations"
	Obedient	"Parents expect of you to obey, so you will obey and respect at all times."
	Rule conscious (customs)	"Adhere to what culture dictates"
	Well-behaving (parents)	"Not drinking and not displaying misconduct as a parent impresses your kids"
Household chores	Cooking	"We pride ourselves in cooking so a woman or girl who cooks for her family does well"
	Cleaning (household)	"Cleaning and maintaining the household"
	Cooking (family)	"Cooking dishing up and doing house chores, that impresses your parents"
	Cooking (slaughtering)	"To impress my relatives, you must give people food, gather make noise sing and dance, just slaughter and cook the insides, for them it is like a wow moment."
	Cooking to impress children	"Ukupheka: Cooking, to impress the kids I would cook, respect a boy child even if his young."
	House chores	"As a child impressing parents; you would fetch water, do what other people are doing, anything that is good and right "monkey see monkey do"
	Slaughtering	"Teach kids to honour ancestors and give thanks to them by planning a thanksgiving sermon and slaughtering a goat or a cow"
Individualistic orientated	Assertive	"Ukuzimela (to stand up for yourself andbeing independent)"
	Independence	"Ukuzimela (to stand up for yourself and being independent)"
	Personal development	"To tell my family about my own personal development"
	Rich	"Displaying respect to all family members, to

Table 1 continues

		get married as a woman andvice versa, ube ne knom", to be rich"
	Self-sufficient	"You can impress parents by buying your own house and being able to take care of your family"
	Self-sufficient (physical-care)	"The best thing to do for them is to look after myself and have a good wellbeing"
Integrity	Truthful	"Being truthful"
	Value system	"Parents really commend you when you stand strong to your values, It impresses your parents when you hold strong to your values, by having a thanksgiving event and slaughtering a cow as a sign of saying thank you"
Interpersonal amiability	Honour (parents)	"Honour parents on special occasions such as mother's day or father's day"
	Honouring	"Speaking well with respect, without dishonour"
	Caring	"You can impress parents by buy your own house and being able to take care of your family"
	Caring (family)	"Look after the whole family, celebrate their birthdays"
	Good relations (home)	"To have a warm friendship and atmosphere in a home"
	Gratitude (lobola)	"When I get married through lobola my parents get something "
	Greet elders	"Greeting at all times shows respect, and when you display respect, elders will be impressed by you"
	Respect	"Zulu people respect rank and status"
	Respect (elders)	"Displaying good respect impresses elders"
	Respect (parents and relatives)	"Show respect and support to your parents and relatives"
	Respectful to family members	"Displaying respect to all family members, to get married as a woman and vice versa, ube ne knomo, to be rich"
	Thankful (buy gifts for parents)	"Abazali: parents kumele ubabonge (you must thank your parents) for example buying your parents a bedroom suite, hosting a thanksgiving event and give gifts to your parents"
	Thankful (parents)	"Always be thankful for parents and ask what they need"
	Protective (family)	"As a male figure at home you need to

Table 1 continues

		protect your family, you need to work, you have to work and feed your children you also need to make sure that you maintain all these customs, for instances if there is a child who needs umemulo, you have to do that for them, or umbeleko is also another custom (ukubekwakwe ngane) introducing the child to the ancestors for protection"
	Appreciative (family)	"Show love and appreciation to your family and other people"
	Appreciative (children)	"Showing appreciation, do things that would make them buy presents, give money and share with everyone"
	Availability (family)	"To be available for family for emergency and assistance for parents it would be the same thing"
	Availability (relatives)	"To look after your relatives and being available"
	Humbleness	"Be humble impresses others"
	Kind	"To the kids be an open dad who can always help and be around to fix things, driving them around and going shopping"
	Loving (family)	"Show love and appreciation to your family and other people"
	Non judgemental	"Not being judgemental"
Knowledgeable	Knowledgeable	"To impress my siblings being able to teach them certain things, by having knowledge of specific things. So if you have knowledge and being educated impresses your siblings"
Openness	Openness	"To the kids be an open dad who can always help and be around to fix things, driving them around and going shopping"
	Speaking own language	"But I found weird enough that when you actually speak Zulu that just impresses non-Zulu people, whilst others would say that your Zulu is diluted, it is not the core language 'isiZulu sakho sase jozi' si wrong asisi righti"
	Taking advice	"Taking advise and being supportive to parents"
Relational action	Assistance (parents)	"To be available for family for emergency and assistance for parents it would be the same thing"
	Buying	"Buy anything that your parents or kids need, will make them happy such as clothes,

Table 1 continues

		food, sweets"
	Buying (gifts)	"Christmas times you buy gifts of their choice"
	Buying gift (parents and relatives)	"Buy gifts for parents and relatives"
	Buying (entertainment)	"Buy kids gadgets, phone, laptop or a bicycle"
	Celebrate (birthdays)	"For children you celebrate their birthdays, you do things to celebrate them"
	Celebrate (culture)	"To celebrate your own culture"
	Celebrating (achievements)	"Celebrating achievements"
	Contributing (food)	"Isipheko: refers to the food brought to a function. If a family hosts such an event, I as part of the family I have an obligation to contribute to the function"
	Entertainment	"Christmas time all the family come together and take kids to the beach"
	Entertainment (singing and dancing)	"Dancing and singing fascinates the children, teaching the kids Zulu culture dances and songs"
	Entertainment (kids)	"Taking kids out for movies and driving them around"
	Generous	"To impress your relatives, you must give people food, gather to make noise sing, dance, just slaughter and cook the insides, for them it is like a wow moment."
	Helpful	"Helping each other as relatives"
	Helpful (siblings and relatives)	"To be helpful and lend a hand to siblings or relatives were need be"
	Helpful (at home)	"Help at home were needed. You take younger siblings to school and help them do well at school, you basically passion the baton to the next generation"
	Helpful (mother)	"You need to help your mother with medical attention and provide for food"
	Helpful (relatives)	"Be helpful towards relatives"
	Rational aspect	"Have an attitude of Ubuntu"
	Mourning	"Going to mothers tombstone"
	Provide	"For my parents to support, assist, provide and spoil my mother by buying groceries and sweets"
	Provide (family)	"As a male figure at home you need to protect your family, you need to work, you have to work and feed your children you also need to make sure that you maintain all these customs, for instances if there is a child who

Table 1 continues

		needs umemulo, you have to do that for them, or umbeleko is also another custom (ukubekwakwe ngane) introducing the child to the ancestors for protection"
	Provide financially (siblings)	"To assist my siblings financially if need be, I should be the first person they can consult for assistance before going to financial institutions"
	Provide (education)	"For siblings you also buy them groceries, need be and pay for support fees for school, licence"
	Provide (food)	"Buy food for relatives, siblings and help take kids to school/pay for fees, even if they are not yours"
	Provide (mother)	"For a mother you need to help your mother with medical attention and provide for food"
	Provide (needs)	"For siblings you also buy them groceries, need be and pay for support fees for school, licence"
	Provider (kids)	"For my kids I should provide for them hundred percent, their lives should be better than mine"
	Provider (parents)	"If you work for home (take money home or providing for your parents household) you are celebrated"
	Provider (food)	"Give family shelter put food on the table and provide clothes for them"
	Provider (shelter)	"Give family shelter put food on the table and provide clothes for them"
	Provider (clothes)	"Give family shelter put food on the table and provide clothes for them"
	Quality time (kids)	"To come back home earlier and spend time with the kids"
	Quality time (relatives)	"You make sure you make time for each other as relatives"
	Sharing	"The beads making is a platform to tell a story, a way of sharing and silent communication. Different beads and different colours of beads tell a story, the culture of sharing came from that era of bead making"
	Social acceptance behaviour	"Behave in an acceptable manner"
	Spoil	"For my parents to support, assist, provide and spoil mother by buying groceries and sweets"

Table 1 continues

	Supportive	"Your siblings- to always support them"
	Supportive (parents and relatives)	"Show respect and support to your parents and relatives"
Sociable	Gatherings (family)	"For my family it would be getting them together and arrange a family gathering"
	Attend gatherings	"For relatives and you must attend their funerals, weddings and functions to support them"
	Gathering (thanksgiving)	"Host a thanksgiving event to celebrate your parents for everything they have done for you, by buying them a house, car or food if you can"
	Gatherings (sing and dance)	"To impress my relatives, you must give people food, gather make noise sing and dance, just slaughter and cook the insides, for them it is like a wow moment."
	Outgoing (entertainment)	"Urban environment you buy things for them and take them out"
	Outgoing (shopping)	"Going to town with children, for shopping"
Traditional	Customs	"Izithakazelo:if you know "izithakazelo" zakini they will love you"
	Follow (culture)	"You will impress parents if you follow the cultural traditions they have taught for instance, if you give birth to a child you must first do imbeleko ritual, which is a an event where you present the child to the ancestors"
	Giving birth	"Getting kids after marriage"
	Honour ancestors	"Teach kids to honour ancestors and give thanks to them by planning a thanksgiving sermon and slaughtering a goat or a cow"
	Marriage	"To impress parents as a child is to finish school, go to university, get a job and get married."
	Part-take in ancestral activities	"As a male figure at home you need to protect your family, you need to work, you have to work and feed your children you also need to make sure that you maintain all these customs, for instances if there is a child who needs umemulo, you have to do that for them, or imbeleko is also another custom (ukubekwakwe ngane) introducing the child to the ancestors for protection"
	Purity (ritual)	"Girls who undergo "umemulo" impresses their parents"

Table 1 continues

	Thankful (ancestors)	"This event you basically thank the ancestors for the blessings and being with you until now"
	Traditional	"Pay lobola as a man and get married"
	Traditional clothes	"To wear my Zulu tradition/traditional clothes that makes my parents happy"
	Traditions	"Passing on the baton to the next generation"

Table 1 consists of the main themes and subthemes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Active guidance: Participants reported that active guidance refers to someone who provides support towards his/her family's needs. This person provides educational needs, any form of academic assistance, encourages his/her children to excel at school, and also helps, teaches, motivates and cultivates good behaviour among his/her children. This person also acts as a role model and is a good example for his/her children, siblings and the rest of the family. The above-mentioned impression management features are regarded as the type of things or behaviour one would display when wanting to impress people in a home setting.

Conscientious: Refers to a person who is very hardworking, achievement orientated and aims to excel academically and within his/her work. This type of person is well behaved, disciplined and focused. They are well-behaved among people and are always rule conscience by making sure they do the right things all the time. These are regarded as impression management tactics in the home setting.

Household chores: Participants reported that it is in the nature of the female to do household chores such as cleaning, doing washing and cooking for your family. Running the household and preparing larger meals for family and relatives are the responsibility of the female. Family is impressed when you invite them for a feast and you have slaughtered an animal.

Individualistic orientated: This type of person is self-sufficient (independent in nature). Individualistic people were reported as people who strive for personal development, as well as for physical and financial wellbeing.

Integrity: People who hold a strong value system and they are always truthful.

Interpersonal amiability: These people not only value respect, but they live by it, and they show a high level of respect towards people, take care of family and believe in honouring people by being thankful and appreciative towards their family members. They are always available for their family members; however, they are very protective towards them and they are mostly kind, non-judgemental and humble.

Knowledgeable: To have substantial knowledge to teach siblings and family on life, culture, school and life-related matters.

Openness: A person who is available when he/she is needed.

Relational action: Relational action is seen as the involvement in your family's life; you are there to assist financially, buy them things they may need or buy gifts and providing for miscellaneous activities such as shopping, movies or going out. This type of person is a provider, helper and supporter, and spends quality time with family.

Sociable: Refers to someone who attends (and sometimes hosts) family gatherings or enjoys entertainment/leisure activities such as shopping and going out.

Traditional: This type of person has been reported as someone who follows cultural customs; they adhere to cultural activities and expectations such as purity rituals, marriage (*lobola*), and ancestral ceremonials.

Table 2

Impression management features in an informal (friends) setting

Theme	Subtheme	Response
Active guidance	Advice	"Giving good advice impresses young people such as your kids or siblings and even friends"
	Advancing	"…let them know not to rush everything…"
	Guidance	"Give good guidance"
	Teaching	"To teach about importance of time"
Boastfulness	Boasting (culture and food)	"To boast about cultural or traditional food, even if you prefer your own food, you will go out and eat for instance what your coloured friends eat like fish and prawns. So you eat differently than normal to impress other culture"
	Bragging (about kids)	Bragging about your kids saying that your kids are beautiful and excelling at school"
	Bragging (having a boyfriend)	"Show friends your new phone and also talk about your boyfriend"
Conscientious	Achievement orientated (good results)	"To compete at school for good marks"
	Competence (act)	"Act competent and if not ask for assistance"
	Disciplined	"Being disciplined and presentable"
	Meet standards	"Meeting certain standards"
Individualistic orientated	Independent	"Act competent and if not ask for assistance"
	Materialistic (giving)	"Being materialistic, buying and giving material things to people"
	Materialistic (phone)	"Show friends your new phone."
	Physical appearance	"The manner in which I dress, my outfits and to do things that they want to do, have a nice hairstyle"
	Presentable	"Being … presentable"
	Status (cars)	"Flashy car"
	Well-being	"To look after yourself and take care of your health"
Integrity	Authentic	"Being true and genuine to your friends"
	Honest	"Being myself, honest and hospitable"
	Loyalty	"Being a loyal friend"
	Reliable	"To be a reliable friend, being there for your friends and being a good friend"
	Sincere	"Attend your friends social functions,

Table 2 continues

		being honest and sincere with friends and they will you trust you more"
	Trustworthy	"Being trustworthy"
	Truthful	"Being wholeheartedly and truthful to your friends will ultimately impress them"
Interpersonal amiability	Availability (friends)	"Being there for your friends"
	Be present	"Just to be with them"
	Caring	"Being a caring woman"
	Family orientated (man)	"Be seen as a family man"
	Family time	"For your family, one should give time/ spending time with them"
	Friendly	"Being friendly"
	Good behaviour	"Doing good things, displaying good behaviour"
	Hospitable	"Being myself, honest and hospitable"
	Peace (no fighting)	"I make sure that I never fight with my friends"
	Respectful	"Respect your friends"
Openness	Openness	"Be helpful and an open person"
Relational action	Accommodating	"The level of respect, the manner of how you accommodate others by teaching other people, trying to speak other languages other than your own"
	Buying	"For friends, buying alcohol, taking friends to places they want to go to"
	Celebrations (ceremonial activities)	"Celebrate and take part in ceremonial activities"
	Competitive	"Competitiveness"
	Compromise	"Peer pressure: go with the flow by compromising your values"
	Entertaining	"For friends, buying alcohol, taking friends to places they want to go to"
	Generous	"Buy friends gifts"
	Generous (money)	"To impress friends it is all about money, buying and giving"
	Generous (birthdays)	"Buy gifts on their birthdays and being there for friend"
	Helpful	"Being helpful"
	Helpful (financially)	"Help financially if you can and if needed"
	Problem solver	"Give solutions to problems"
	Generous (money for funerals)	"Amakhandlela: an expression for money that is used to assists family at events

		"such as funerals"
	Strong man	"Portray yourself as strong man to your family"
	Supportive	"Assist and help with emotional support when your friends need you"
	Supportive (parents and relatives)	"… show support to parents, and other relatives"
Interpersonal control	Confidence	"As Zulu guys we have a strong level of confidence"
Sociable	Gatherings	"Host and invite friends to parties"
	Outgoing (sport)	"Go watch soccer with my friends who like watching soccer"
	Sociable (friends)	"Drinking and hanging with friends"
	Sociable (functions of friends)	"Attend your friends social functions, being honest and sincere with friends and they will you trust you more"
	Sociable (opposite gender)	"Impress girls, being the type of guy girls want to hang out with"
	Socialise	"Host a braai and socialise"
	Talkative	"Being talkative"
Soft-heartedness	Goodness	"Being the good guy"
	Humility	"Humility impresses friends"
	Wholehearted	"Being wholeheartedly and truthful to your friends will ultimately impress them"
Intrapersonal control	Consistent	"To be real and consistent"
Traditional	Dancing (traditional)	"Traditional dancing/ukugida"
	Having children	"Getting married, getting kids after marriage"
	Marriage	"Getting married, getting kids after marriage"
	Proudness (culture)	"Being proud of being a Zulu"
	Proudness (speaking own language)	"Speaking Zulu amongst people who can't speak the language, speak with a heavy and smooth tone"
	Traditional (Zulu music)	"Playing Zulu cultural music"

Table 2 consists of main themes and subthemes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Active guidance: Is someone who provides good guidance, valuable advice and teaches his/her friends.

Boastfulness: Someone who brags about his kids, family and at times culture when there are good things to highlight.

Conscientious: Refers to the kind of person who is disciplined, hardworking, displays competence and is very achievement orientated.

Individualistic orientated: A person who is able to give people materialistic gifts, the person is reported to have high status, good well-being, they are physically very presentable, self-sufficient and they also add value to the community.

Integrity: This person is authentic, reliable and trustworthy towards his friends.

Interpersonal amiability: Refers to a person who is always available, caring, and invests time in family. They are the people who are mostly well-behaved, hospitable and display a high level of respect.

Openness: A person who is open and helpful at all times.

Relational action: This person is people orientated in a sense that they are accommodating when it comes to relationships with friends, they buy gifts for their friends for events such as birthdays, they are helpful to solve problems, provider when needed and they believe in sharing and supporting others.

Sociable: These types of people attend gatherings of friends and also organise gatherings friends can attend for the purposes of socialising. They engage in social activities with friends such as going-out

Soft-heartedness: The type of person who is humble, wholehearted and always shows goodness towards others.

Intrapersonal control: Someone who is consistent in their relationship with others and displays great confidence.

Traditional: A person who is proud of the culture they belong to, as well as the language and traditions such as dancing and music.

Table 3

Impression management features in an informal (opposite gender) setting

Theme	Subtheme	Response
Conscientiousness	Achievements	"Achievements in life"
	Hardworking	"Awukwazi ukuvilapha (you cannot be lazy)"
	Career (status)	"I'm an attorney, so once I say that ladies get very impressed"
	Commitment (family)	"Taking responsibility over your family, so the women can see that you are committed"
	Neatness (male)	"Be a gentleman, be a neat man"
	Responsibility (family)	"Taking responsibility over your family, so the woman can see that you are committed"
Household chores	Clean (female to husband)	"Cook and clean for your husband"
	Cleanliness	"The way you do things, doing things in a different way (cleanliness)"
	Cleaning (female: household)	"Look after yourself, you must cook for your husband, clean the house and clean yourself"
	Cooking	"Cook food to impress male"
	Domesticated	"Someone whom is very domesticated"
	Good cook	"People always say that Zulu woman are marriage material, because we can cook very well"
	Washing and ironing (female: chores)	"Wash and iron your husband clothes"
Individualistic driven	Self-sufficient (female)	"Look after yourself, you must cook for your husband, clean the house and clean yourself"
	Self sufficient (female: what males can do)	"Doing what men can do, can impress males"
Integrity	Authentic	"Be yourself don't be too artificial"
	Integrity	"As a woman behave in a certain manner, with respect, dignity integrity and

Table 3 continues

		humility. Those qualities impress men"
	Truthful	"Being truthful to oneself impresses women"
Interpersonal amiability	Submissive	"Agree with your partner and do not argue, not have an opinion and be supportive"
	Gentleman	"Be a gentleman, be a neat man"
	Not forceful (male)	"Zulu men are manipulative, in a sense you push a girl or put an idea in to a girls mind, but not force it"
	Not rough (female)	"Don't be rowdy, loud or vulgar"
	Caring	"Look after everybody in the house"
	Compassionate (female)	"Abafazi bamaZulu banempatho (Zulu women are warm type of woman)"
	Considerate	"Being considerate and respecting all types of people whether rich or poor, small or big"
	Decent	"Being decent, dignified"
	Humble (female)	"Be humble"
	Humble (female to male)	"As a woman you must show respect to the male figure, be a humble woman, woman who are humble are impressive"
	Kindness	"Showing that you have wealth, respect and kindness"
	Knowledgeable (female to husband)	"To know and study your husband and do things that he loves"
	Loving	"Bonisa uthando/show love"
	Loving (male)	"Being loving and making a woman happy, for instance by buying gifts"
	Respectful	"Being considerate and respecting all types of people whether rich or poor, small or big"
	Respectful (male to female)	"Respect your wife and other females"
	Respectful (female to male)	"As a woman you must show respect to the male figure, be a humble woman, woman who are humble are impressive"
	Respectful (male to female)	"Speak well and gentle to females showing respect"
	Thankful	"Be thankful"
Interpersonal control	Calmness (female)	"You can't be a drama queen thinking you are going to impress people, you have to be a cool and calm and collected type of woman"
	Cautious	"Be careful to what you say how you speak, don't be too aggressive and use

		vulgar language"
	Composed	"Being in control"
	Composed (female)	"You can't be a drama queen thinking you going to impress people, you have to be a cool and calm and collected type of woman"
	Confidence	"Having good confidence is impressive"
	No drama queen (female)	"You can't be a drama queen thinking you going to impress people, you have to be a cool and calm and collected type of woman"
	Not aggressive	"Be careful to what you say how you speak, don't be too aggressive and use vulgar language"
Masculinity	Assertive	"Being assertive"
	Courageous (male)	"Show a fighting spirit, even if you fear the situation, don't show the fear"
	Dominating (male)	"To be a man who is dominating"
	Masculinity (male)	"Being a strong man/masculine it really impresses the ladies"
	Power (male)	"A man with power and wealth is impressive"
	Strength	"Show and display strength"
	Strong male	"Being a strong man/masculine it really impresses the ladies"
Physical presentable	Body (woman big legs)	"Izitho" your legs need to be a bit bigger, and they then refer to you as uyjatela ngabantwana"
	Body (woman full-figured)	"You need to be fully-figured to impress him you cannot be too thin and impress them"
	Bulky woman	"Zulu men like bulky woman"
	Physical appearance (male)	"A man with a good appearance"
	Presentable (male)	"Dress up well, presentable, neat"
	Presentable (female)	"Have a good sense of dress code"
	Presentable (female: clean self)	"Look after yourself, you must cook for your husband, clean the house and clean yourself"
Relational action	Initiator (Male asks girl out)	"Ask the lady out on a date, by the river (that is how we used to ask girls out by the river)"
	Praising	"Say things that would make them bigger then they are (you praise them)"
	Helpful	"Being encouraging and helpful"
	Admiration	"Admire them verbally"

	Compliment	"Give her beautiful compliments"
	Contentment (female to male: giving food)	"If you give men food then you make them happy just as the saying goes; a way to a man's heart is through his stomach"
	Cultivating (Poetry; writing songs and dance)	"Dominate with poetry, writing songs and by dance"
	Dignified	"Being decent, dignified"
	Dignity (female)	"As a woman behave in a certain manner, with respect , dignity integrity and humility. Those qualities impress men"
	Family man (to impress others)	"Be seen with your wife and kids to impress other man"
	Gift giving	"Being loving and making a woman happy, for instance by buying gifts"
	Inquisitive (female)	"Ask questions and listen, I'm told women like a man who is a good listener"
	Listening	"Listen to what the opposite gender say, whether they wrong or right"
	Listening (female)	"Ask questions and listen, I'm told women like a man who is a good listener"
	Listening (female to male)	"Listen to a man, cook for your husband"
	Polite (female)	"To be a respectful woman and very polite"
	Positive talk	"Speak positive and good of them"
	Praiseful (exaggerate good things)	"You exaggerate the good things about them"
	Praiseful (male)	"Being able to fight for your lady"
	Protective (male)	"Be protective"
	Provider (male)	"Being able to provide for your lady, to ensure them that they can never go hungry or lack"
	Service delivery	"Great service delivery"
	Serving	"Umlethele amanzi athokomele ukuthi ageze Izandla (bringing him water in a container to wash his hands)"
	Shown interest (male)	"Ukubongela/ukukhuzela: showing intention of being interested, you praise the girl and play with words"
	Supportive	"To show support when they need it"
	Supportive (female)	"Take her out and support her"
Table 3 continues	Supportive (male to family)	"Be supportive to your wife, family and siblings"
	Well-mannered	"Being a decent man and being real as a person"

Sociable	Disclosing (female: dating)	"Bangakuzweli (as in people should hear about you dating to many people)"
	Fun	"Have fun in a good way"
	Gathering (family)	"Invite her to family gatherings, so that she can get to know your family and your culture"
	Taking out (male to female)	"Take woman out on a date"
Social skills	Articulate	"Have the ability to talk and articulate yourself well"
	Communication skills	"Manner of communication, communicate with a woman in a respectable manner"
	Persuading (male)	"Zulu men are manipulative, in a sense you push a girl or put an idea in to a girls mind, but not force it"
	Socially conscious	"Study individuals"
	Well spoken	"The way you speak"
	Well spoken (male)	"Speak well and gentle to women showing respect"
	Presentable (female: talk well)	"Look neat and dress well and talk well"
Socially presentable	Not loud (female)	"Don't be rowdy, loud or vulgar"
	Not shouting (male)	"You do not shout or speak loud as a women"
	Not swearing	"Be careful to what you say how you speak, don't be too aggressive and use vulgar language"
	Not vulgar (female)	"Don't ne rowdy, loud or vulgar"
	Charisma (male: presence)	"A man with class and a great presence"
	Clean (male)	"I think as a man you have to be clean and presentable"
Soft heartedness	Humility	"As a woman behave in a certain manner, with respect, dignity, integrity and humility. Those qualities impress men"
Status-driven	Status (male: class)	"A man with class and a great presence"
	Status (male: wealth)	"A man with power and wealth is impressive"
	Status (education)	"Portray yourself as being overly educated person speaking highly, using good terminology and the right vocabulary"
	Wealth (status)	"Showing that you have as in wealth, respect and kindness"
Traditional	Marriage	"Displaying marriage material behaviour"
	Marriage type	"People always say that Zulu women are marriage material, because we can cook

Table 3 continues

		very well"
	Purity (female)	"For traditional Zulu men a pure wife is ideal"
	Traditional (female attire with in-laws)	"The older generation believe you need to "kutwala" (cover your head) especially when meeting your in-laws"
	Traditional wear (male)	"We impress men especially Zulu men, by dressing up in our traditional outfits and the neatness of it"

Table 3 consists of main themes and subthemes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Conscientiousness: A conscientious person is reported as someone who is hard working, career focused and achievement orientated. They are committed and take responsibility for their family and they are also regarded as being neat.

Household chores: Females who cook, clean at home and who are very domesticated are regarded as real women.

Individualistic driven: Females who are self-sufficient, having the ability to do things for themselves.

Integrity: Being a person who is authentic and truthful.

Interpersonal amiability: A woman here is regarded as a compassionate being who shows respect towards males, a woman who is loving, kind and humble at all times. A male with interpersonal amiability refers to the gentleness of a male and the sense of respect he displays.

Interpersonal control: Females were reported on here as calm, cautious, composed and confident, and not aggressive.

Masculinity: Males who are assertive, courageous, dominating, powerful and strong are regarded as impressive.

Physical presentable: Females who are bulky with bigger legs are regarded as physically presentable and attractive, whereas males who dress well and smell good are also regarded as very presentable.

Relational action: Males ought to praise, compliment, admire and protect females. They are the initiators of relationships through the use of poetry. Males are also reported as the providers for females, the one who supports the family. Females are reported as being polite, good listeners and the ones who serve their husband and families.

Sociable: Refers to social gatherings such as family gatherings or a male taking out a female on a date. Females disclose their new relationships.

Social skills: These refer to communication skills, stating that males who are well spoken, persuasive and socially conscious are impressive. People who can articulate themselves well are also regarded as impressive.

Socially presentable: Refers to males and females who are not vulgar, who do not shout and scream but instead display charisma, humility and cleanliness.

Soft heartedness: A humble person is impressive.

Status-driven: Refers mostly to males who are well educated, with class and who have attained wealth.

Traditional: Individuals who follow cultural rituals, from purity rites to marriage customs, and adhere to traditional wear/attire are regarded as impressive.

Table 4

Impression management features in a formal (colleagues) setting

Theme	Subtheme	Response
Active guidance	Advising	"Give advice and say things that will make everything easy for your colleagues"
Yourself	Extra-mile	"Do things that are not even part of your job, be committed"

Conscientiousness	Deliberate	"Be deliberate, be courteous"
	Extra-mile	"Doing better in your work and show people that you can do more"
	Focused	"Stay focused and socialise with individuals"
	Opportunistic	"Take hold of opportunities"
	Good employee	"To be a good employee and calm"
	Good knowledge (work)	"Be well vested in your subject of work"
	Hard-working	"Being humble, work hard"
	Initiator	"Take initiative and control of all learning opportunities"
	Inquisitive	"Take initiative and control of all learning opportunities"
	Intelligence	"Display how intelligent you are"
	Meet expectations	"Meet expectations"
	Productivity	"Punctuality and productivity"
	Resourceful	"Be industrious"
	Status (overly educated)	"Portray self as an being overly educated person"
	Status (acquaintances)	"Drop names of management names that you might know, so that you can your colleagues respect"
	Dedication	"Follow up and be dedicated"
	Accountable	"Dependable and accountable"
	Best work	"Do your work to the best of your ability"
	Commitment	"Do things that are not even part of your job, be committed"
	Critical of own work	"Being the helping hand, being reliable, honest and critical of your work'"
	Dependable	"Dependable and accountable"
	Efficient	"Doing better in your work and show people that you can do more"
	Engaged	"Be involved at work and be supportive"
	Enthusiastic	"Enthusiastic"
	Following up (work)	"Follow up on the work you have done"
	Passionate (work)	"Be the kind of person who loves their work with passion"
	Professionalism	"Professionalism"
	Proud (language)	"Being proud of your language"
	Time management skills	"Keep time, meet deadlines"
	Punctuality	"Punctuality and productivity"
	Responsible	"Take responsibilities and go the extra mile"
	Righteous	"Do the right things, adhere to all the requirements, if work starts at 08:00 be

Table 4 continues

		here before or at 08:00 and not later"
	Rule conscious	"Do the right things, adhere to all the requirements, if work starts at 08:00 be here before or at 08:00 and not later"
External control	Control (situation)	"Take control of certain situations"
Household chores	Cooking (traditional food)	"To cook traditional food for guests such as people you work with"
Integrity	Authentic	"Take interest in people, be genuine"
	Ethical behaviour	"Have good and strong work ethics"
	Honest	"Being the helping hand, being reliable, honest and critical of your work"
	Reliable	"Being the helping hand, being reliable, honest and critical of your work"
	Trustworthy	"Ukuthembeka: trustworthy"
	Truthful	"Be truthful to colleagues"
Interpersonal amiability	Acceptance (colleagues)	"Do not discriminate any of your employees"
	Compassionate	"Treat people as family"
	Create happy atmosphere	"Make sure that the people you work with are happy"
	Friendliness	"Friendliness"
	Gentle	"Be gentle"
	Humble	"Being humble, work hard"
	Kindness	"To be the kind of person that shares knowledge with others"
	Loving	"Respect love and be patient with your colleagues"
	Peaceful environment	"Make the work environment enjoyable"
	Peacemaker	"Find a way to disagree and not by fighting"
	Relevance	"To be relevant to my friends"
	Respectful (colleagues)	"Respect all the people you work with"
	Respecting (other cultures)	"Respecting different cultures"
	Respecting (others)	"Speak in a way that shows respect to your colleagues"
	Respectful (regardless of age)	"You have to respect the people you work with no matter how young or older you might be"
Intrapersonal control	Calmness	"Be calm and confident"
	Confident	"Be confident and outspoken"
	No gossiping	"Ukuhleba "gossiping" akufuneki"
	No judgement	"Accept people you work with for who they are without judgement"
	No offence	"Don't be offended"
	Not embarrassing (yourself)	"Socialise with other colleagues, do not

Table 4 continues

		embarrass yourself"
	Patient	"Respect love and be patient with your colleagues"
	Pride (uniform)	"You must take pride in your uniform"
	Submissive (even angry)	"You do not answer or respond to colleagues if you been commanded to do something, no matter how angry you are
Openness	Accepting (mistakes)	"Accept mistakes and ask for forgiveness"
	Acceptance	"Accept people you work with for who there are without judgement"
	Adaptable	"Get to know people's names, do my job well and be adaptable"
	Open minded	"Ask for assistance, maintain open relationships, respect your colleague's opinions even if they are not right"
	Open to learning	"Being open to learning more"
Relational action	Straight forward	"Be open with people and being straight forward"
	Assistance	"Work as part of a team, help your colleagues and always be there to assist"
	Be available (colleagues)	"Be there for your colleagues when they need you"
	Cohesion (stand together)	"Stand together and being supportive"
	Compliment	"In my line of work you compliment and salute"
	Courteous	"Be deliberate, be courteous"
	Forgive	"Accept mistakes and ask for forgiveness"
	Good relations	"Ask for assistance, maintain open relationships, respect your colleague's opinions even if they not right"
	Gratitude	"Be grateful for the people who help you at work"
	Greetings (colleagues)	"To greet people you work with in the morning and say goodbye when you leave work"
	Helpful	"To be a good listener and being helpful"
	Honouring	"Being honourable and honest"
	Know colleagues	"Get to know people's names, do my job well and be adaptable"
	Listening	"Listen to the people who work with you"
	Outspoken	"To create topics where people can talk and respond, since I'm working in the planning environment I will create

Table 4 continues

		"something where people need to respond to what I'm saying"
	Polite	"Be polite"
	Praising	"In my line of work you compliment and salute"
	Presentable	"Represent your directorate or division"
	Protective	"Ukuthetha nabantu (fighting for people)"
	Share knowledge	"To be the kind of person that shares knowledge with others"
	Supportive	"To be supportive at work towards your employees, for example, doing a project some people will make it happen"
	Take interest	"Take interest in people, be genuine"
	Team player	"Be a team player"
	Team player (compliment others)	"The ability to work together as a team or complement each other"
	Team player (help colleagues)	"Work as part of a team, help your colleagues and always be there to assist"
	Understanding	"To a person who shows understanding and respect"
	Well-mannered	"Have a good manner in which you speak to your colleagues"
Sociable	Socialise (cook and invite colleagues for dinner)	"Cook and invite your colleagues for dinner"
	Socialise (colleagues)	"Socialise with other colleagues, do not embarrass yourself"
Social skills	Communication skills	"Communicate effectively"
	Good communication	"Maintain good communication with your colleagues"
Soft-hearted	Humility	"Humility"
	Avoid conflict and stress	"Avoid stressing, confrontation"
Task orientated	Avoid trivial issues	"Avoid petty issues"
Traditional	Traditional (attire)	"Wearing your traditional Zulu clothing"

Table 4 consists of main themes and subthemes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Active guidance: An individual who gives valuable advice to colleagues is seen as impressive.

Conscientiousness: A type of employee who works hard and goes the extra mile and is deliberate with his/her work in good way. It refers to an individual who is a go-getter, focused, hardworking, the kind of person that takes initiative, takes responsibility, and is also

effective and efficient in his/her work. The employee also adheres to rules, works righteously, and is always engaged in and punctual for work. There is a high level of commitment and dedication; they strive to meet expectations and to deliver the best work.

External control: A person who has the ability to take care of situations.

Household chores: Cooking traditional food for your colleagues and inviting them for lunch or dinner.

Integrity: A person who is authentic, honest, trustworthy and reliable, with good ethical behaviour and who is truthful is reported as impressive.

Interpersonal amiability: This type of person displays a high level of respect towards colleagues, they are compassionate toward others, and they easily accept and create happy atmospheres with and for others. They are peacemakers, humble, kind, friendly and loving.

Intrapersonal control: Refers to someone who is calm, patient and confident and does not gossip, is not judgemental or offensive towards others. Usually they take pride in important things and submit to others.

Openness: Adaptable, open-minded and accepting of people.

Relational action: A team player, who always supports and provides assistance to others and is always available for others. The person is straightforward, a good listener, well mannered, and courteous. At the same time, this person has good relationships with others, shares knowledge easily, compliments, greets and honours other people.

Sociable: Refers to a person who is open to socialise with others by means of having gatherings or cooking for and inviting your colleagues to your house.

Social skills: Having good communication skills.

Soft-hearted: The type of person that avoids unnecessary conflict or trivial issues, and is task orientated and always humble.

Traditional: Dressing up in traditional wear.

Table 5

Impression management features in a formal (supervisor) setting

Theme	Subtheme	Response
Conscientiousness	Accountability	"Know the pros and cons, responsibility and accountability goes hand in hand"
	Career development	"Attend numerous courses, example learning how to do a budgets"
	Cleanliness	"Keep work space clean"
	Commitment	"Be committed and work extra hours if necessary"
	Contributing	"Bring own effort"
	Diligent	"Be diligent at all times, being on top of everything"
	Disciplined	"Be disciplined"
	Extra-mile	"Go the extra mile with your work"
	Financial efficiency	"Planning and being numerically hands-on, that will impress superior"
	Follow-up	"Report progress, make sure you develop your career"
	Hardworking	"Work hard and meet your deadlines"
	Meet expectation	"Meet supervisors expectations and just be yourself"
	Planning	"Planning and being numerically hands-on, that will impress superior"
	Presentable	"Be on time for work and portray self in a positive light"
	Proactive	"Be proactive, use your own initiative "
	Punctual	"Know other people's work, be punctual, don't be late"
	Quality (work)	"Produce and deliver quality work"
	Relevant	"Always be relevant and critical"
	Responsibility	"Taking responsibility, meeting targets and completing tasks"
	Rule conscious	"Adhere to rules and regulations"
	Submissive	"Submit to authority"
	Time management skills	"When given a task do it on time, be where you are supposed to be"
Individualistic driven	Self-sufficient	"Demonstrate reliability and independence"
Integrity	Authentic	"The best way to impress someone is not trying to impress them"
	Ethical	"Be yourself, always strive to uphold

Table 5 continues

		ethics"
	Honestly	"Being honest in your environment and be respectful"
	Reliability	"Demonstrate reliability and independence"
	Trustworthiness	"To do what you say you were going to do"
	Truthful	"To go to your supervisors' office and always confirm what you are doing"
Interpersonal amiability	Friendliness	"Show friendliness"
	Respectful	"Respect senior or junior supervisors"
Interpersonal control	Confidence	"High level of esteem and being forthright"
	Consistency	"Display your abilities in terms of what they can do and show consistency"
	Positive attitude	"Display positive attitude"
	Work-personal life balance	"Keep personal life away from work"
Openness	Adaptable	"Be adaptable"
	Inquisitive	"Learning as much as possible"
	Openness	"Being open and straight forward"
Relational action	Acknowledging	"Acknowledge your bosses dress code and presence by greeting him"
	Agreeable	"You agree because of fear for the sake of peace"
	Ask when unsure	"Get clarity and understanding on your work and any difficult tasks"
	Buying (Zulu gifts)	"Buy supervisor a Zulu antique for his or her birthday"
	Clarification needed	"Get clarity and understanding on your work and any difficult tasks"
	Complimentary	"Say nice things like your hair cut looks nice, to make it fun for them working with you"
	Critical	"Always be relevant and critical"
	Disclosing	"Raise your opinion and concerns"
	Eloquent	"Be eloquent"
	Good listener (employee)	"You should be a good listener, show respect to your supervisor"
	Good relationships (supervisor)	"Behave well, build a good relationship your supervisor"
	Helpful	"Be helpful and do all your work whether it is mine or not"
	Informing supervisor	"Supervisor must know all your whereabouts"
	Interaction (informal)	"Call leadership/supervisor with his or her

		name"
	Listening	"Always show support when needed and ensure that you listen and learn from them"
	Mannerism (towards situation)	"You address issues with your boss in a certain manner"
	Participate	"Participate in the activities at work"
	Problem solving skills	"Come with possible solutions to problems"
	Straight forward	"Being frank with manager or supervisor"
	Supportive	"Always show support when needed and ensure that you listen and learn from them"
	Team player	"Be more involved in teamwork and always volunteer to help"
	Understanding	"Show understanding"
	Value (colleagues)	"Value each member for their contribution"
	Well behaved	"Behave well, build a good relationship your supervisor"
	Well-mannered	"Show good behaviour in terms of eye contact with elders, you are not allowed to look them in the eye, but at work it depends on who owns the company if it's a black Zulu person you apply that rule but if not then you do not have to apply your cultural application"
Skill fullness	Display (abilities)	"Display your abilities in terms of what they can do and show consistency"
	Effective	"To be effective and efficient"
	Efficient	"Take initiative, eagerness to learn and make suggestions on how work can be done efficient and effective"
	Initiator	"Be proactive, use your own initiative"
	Knowledgeable	"Know your work very well"
	Leadership skills	"Show good leadership skills"
	Valuable	"Speak and add value in meetings"
	Willingness	"Show the willingness to learn, attend courses and conferences for development"
Social skills	Effective communication	"Always communicate and always ask questions if you do not know what you are doing"
	Observant	"Being observant of everything"
	Well spoken	"Show a high level of respect in the manner you talk"

Table 5 consists of main themes and subthemes with the broad meaning and the original response of every theme and subtheme. The themes and definitions are discussed below:

Conscientiousness: Refers to a person who goes the extra mile in terms of work, has immense discipline, commitment and works hard. The person is accountable and focuses on career development. They display cleanliness, diligence, good time management skills and are always punctual and present themselves well and provide quality work.

Individualistic driven: The kind of individual who is self-sufficient.

Integrity: People who are authentic and display honesty with good ethics in the workplace are the characteristics that would be displayed by a person who wants to impress his/her supervisor. Showing reliability and trustworthiness in the workplace will most likely impress your supervisor.

Interpersonal amiability: When you display respect and friendliness towards you supervisor, it will impress him/her.

Interpersonal control: A person of great confidence, positivity and consistency will impress supervisors. Being able to separate personal life from work life is an impressible feature.

Openness: Being inquisitive and open to learn more about your work is a good feature to impress supervisors, as well as being adaptable to different work situations.

Relational action: Acknowledging your supervisor's presence and being agreeable with work-related matters will impress supervisors. Buying gifts for your supervisor when they celebrate their birthday, or complementing them are tactics that will impress one's supervisor, as well as being helpful at work and a team player. Additional impression management tactics include being well behaved, a well-mannered employee, being helpful to someone who needs assistance.

Skilfulness: It is believed that when you display your skills or abilities and show your willingness to learn more, it is most likely to impress your supervisor. Furthermore, being a

person who is an initiator, doing more and getting work in order, adding value to your work and being as effective and efficient as possible are the features that were reported on.

Social skills: A person who is very well spoken, a good communicator and observant is most likely to impress his/her supervisor.

Discussion

The general objective of this study was to explore impression management tactics that are prevalent in the Zulu culture, within a formal and informal setting. The six specific objectives of this study were to 1) conceptualise impression management in literature, 2) investigate the features displayed when impressing others in an informal (home) setting, 3) investigate the features displayed when impressing others in an informal (friends) setting, 4) investigate the features displayed when impressing others in an informal (opposite gender) setting, 5) investigate the features displayed by a person when impressing others in a formal (colleagues) setting, 6) investigate the features displayed by a person when impressing others in a formal (supervisor) setting.

After the data analysis, a sum total of 63 themes and 531 subthemes were extracted. More specifically, 11 themes and 143 subthemes were identified from the data that was analysed for the impression management features in a home setting. The impression management features displayed in an informal setting (friends) amounted to 13 themes and 81 subthemes. Impression management tactics displayed in an informal setting (opposite gender) amounted to 15 themes and 120 subthemes. Fifteen themes and 112 subthemes were identified for the impression management features in a formal setting (colleagues) and features that were identified in a formal setting (supervisor) amounted to nine themes and 74 subthemes. This discussion aims to explain the findings and discuss the features of impression management that were mostly prominent in the Zulu culture. The categories (codes) are divided into five sections, the features that one would display to impress people at home, features that one would display to impress friends, features that one would display to impress people from the opposite gender, features one would display to impress your colleagues and features one would display to impress one's supervisor.

Conceptualisation of impression management

The first objective of this study was to conceptualise impression management from the literature, which has already been discussed in the literature review. A short overview will be provided in this section. Some researchers who have studied social desirability (Goffman, 1959; Schenkler, 1980; Stark, 2005) stated that social desirability consists of two concepts,

namely self-deception and impression management. Self-deception has to do with a person who deceives others or over-exaggerates the truth to be accepted or to be seen in a positive light (Hippel & Trivers, 2011), whereas impression management entails the practice of new behaviour or good and acceptable behaviour, for the purpose of maintaining or gaining sustainable acceptance (Bycroft & Tracey, 2006). In literature, impression management is defined as an inner motive to affect the view of how others see you or how you would like to be seen by others (Soran & Balkan, 2013). The following sections will provide impression management features that are found within informal and formal settings, which were identified during data collection.

Impression management features in an informal setting (home)

The second research objective was to establish what features a person would display in order to impress others (parents, children, siblings and relatives) in an informal setting such as the home. The following features are regarded as the types of tactics, behaviour and attitudes that are impressive within the Zulu culture: *Active guidance, conscientiousness, interpersonal amiability,* and *relational action* are the themes reported on the most.

Active guidance is reported as the characteristic of a person who invests in the education of his/her children, and who also supports them through continuous encouragement and motivation with regard to educational development. The data further revealed that a person who expresses a level of active guidance believes and teaches kids the importance of respect, cultural customs and traditions. Not only is the person a teacher, but he/she also acts as an example to the younger generation. In the Zulu culture, the father is regarded as a primary educator, who is responsible for equipping, leading, moulding and providing for his children's' educational needs (Mzwulini, 1996). Therefore, this finding of the study corresponds with literature that actively providing guidance is an impression tactic within the home setting of the Zulu culture.

Being *conscientious* is another form of an impression tactic found in this study. This is the type of person who strives to impress by being achievement orientated, with a zeal to work hard and to work to achieve academic and career success. They are mostly characterised by being disciplined, hardworking, rule conscious, obedient and focused. Furthermore, it was found in this study that *conscientious* as a theme was more prevalent among children who

want to impress parents, siblings and other relatives. In the Zulu culture, honouring parents and impressing them entail displaying respect at all times, achieving academic and career excellence, showing continuous support and providing financial assistance towards parents and the rest of the family (Nel, 2007).

Another theme that was listed predominantly was that of *interpersonal amiability*. A person who displays honour towards his/her parents or elders by respecting and greeting them is said to be displaying impression management features (by being amiable). Additionally, a person who wants to impress parents would make sure that the needs of his/her parents and the rest of the family are taken care of, so they always show gratitude and appreciation towards their family. This type of person aims to display love, thankfulness, humility and respect. According to Mchunu (2005), a child who greets and displays respect and good manners towards elders is said to come from a good family and great parents who have done well to teach him/her. This, in turn, impresses the rest of the family since the child represents the family. Zulus dislike it when their family name is misrepresented or displayed in a negative light (Luvuno, 2004).

Relational action is a theme that is identified as someone who provides to the needs of the family through giving and buying gifts for special occasions such as birthdays and Christmas. Furthermore, it was reported that in the Zulu culture, when you support your family by offering food, clothing and better education for siblings and other relatives, it is really impressive. The act of gift giving has existed years before the economic sector became more specialised, in the sense that exchanging gifts fulfilled the function of circulating wealth among people in the villages (Miki, 2009). An example taken from literature on gift giving states that on the day of the traditional wedding, the bride will distribute gifts to various people in the family (uncles, parents, aunts and brothers and sisters), such as blankets, mirrors and basins as it symbolises the coming together of the two families (Dube, 2011). The Zulu culture raises children with the expectation that they will give back to their families whenever they are able to, whether it be financially, in the form of presents, or providing in certain needs (Ntsimane, 2007). It is evident that the Zulu culture sets an expectation for individuals to be able to provide for the family.

In the Zulu culture, the act of giving carries meaning such as in the above-mentioned statements. However, that is not the case for all cultures or why people give gifts. For

instance, some people use the act of giving gifts as an impression management tactic. Strohmetz *et al*. (2002) provide an example on giving when trying to impress others, for instance an individual who is presenting to a group of people will give sweets at the end of the presentation and research reveals that this act of giving might be perceived as friendliness and generosity and, in return, reciprocates generosity from the other party. This tactic can easily influence the mood, decision-making or evaluation process (Strohmetz *et al*., 2002). The statement can, however, be contradicting, since not everyone who gives gifts tries to impress people. Some people do this out of kindness and others want to use it to gain approval or, like the Zulu culture, adhere to expectations.

Impression management features in an informal setting (friends)

The third objective was to establish what features a person would display in order to impress friends in an informal or social setting. The following themes are regarded as the type of tactics, behaviour and attitudes that are used predominantly within the Zulu culture: *Individualistic orientated, interpersonal amiability, relational action* and *sociable.*

Individualistic orientated is one of the themes that were reported on the most and it refers to the act of trying to impress your friends by displaying independence, thereby showing others that you are self-reliant. Friends will be impressed when you provide them with materialistic gifts or entertaining them at your cost; therefore, showing off your own wealth. Additionally, people who try to impress their friends will make sure their physical appearance or self-presentation and well-being are good enough since it seems to be important in order to impress your friends. The Zulu culture believes in cultivating a sense of independence when you have reached adulthood; it impresses friends when, as an adult, you can have autonomy (Hadebe, 2010). It is said that most people do not want to be associated with friends who are always dependent on others and not able to do things themselves (Miki, 2009). The Zulu culture has a saying that says *"vuka uzenzele",* which means 'wake up and do it yourself'. This entails that you should do everything in your power and strength to get things done for yourself. This saying creates a sense of hard work and independence.

Interpersonal amiability refers to someone who always displays availability towards his friends. Availability refers to a person who is present and able to help when they are needed. To impress friends, one should be caring, hospitable and respectful towards friends. The Zulu

culture expects people to express themselves as people who are caring towards others. Caring in the Zulu culture means that you have high value for people, you have concern for them and you promote mutual understanding rather than punishment (Luvuno, 2005). It is regarded as important and a good quality of *Ubuntu* to display care and being hospitable towards guests with regard to special occasions or when they come to your house (Chaplin, 2006). The reason why these qualities are important in the Zulu culture is that it cultivates strong relations between people within one culture and between other cultures (Chaplin, 2006; Nel, 2009; Ntsimane, 2007). Respect is an equally important concept that transcends further than merely respect between children and parents/elders (Ntsimane, 2007). One's friends should be shown the same kind of respect to maintain good and healthy relationships (Nel, 2009).

Relational action is reported as the act of impressing friends by always being helpful, supportive and accommodating towards your friends. One would always take part in celebratory events such as birthdays or other important occasions and buying gifts for friends (Dube, 2011). Gift giving stems from rituals in the Zulu culture where there is an expectation of gift giving or exchanging gifts. For instance, when *lobola* has been paid to the bride's family, the next step that occurs is gift giving, where the groom brings gifts to the bride's family and the female buys groceries or gifts for the groom's family, depending on the requests that were made (Habebe, 2010). If you get married and the proposed amount of *lobola* is paid by your husband's family, friends will be impressed if it was a high amount and that it was paid without trouble (Mashuku, 2005). This is therefore not an impression management tactic between male and female, but rather, people from outside, such as friends will be impressed. It is from this premise that Zulu people adopted the attitude of buying gifts for any celebratory event such as weddings, birthdays, baby showers and more. Buying gifts for friends in this instance is regarded as being kind, loving and generous, whereas outside the Zulu culture, it can sometimes be regarded as showing off (Luvuno, 2009).

Sociable is the behaviour displayed by a person to impress friends by attending their events when invited; additionally, when trying to impress friends you would invite them to your events and provide them with entertainment, food and drinks. In the Zulu culture, people take pride in the celebration of various social events and the attendance of friends and family to these events (Nel, 2009). Being sociable is regarded as the building of relationships with others other than your family. It is deemed important to know the people and familiarise yourself with people in your community, since that cultivates close relationships and from

that place of knowing each other you can live life together, which is regarded important in the Zulu culture (Dube, 2011). That is why the Zulu culture stresses the act of greeting others and people you do not even know, so that you can get to know each other (Chaplin, 2006). Chaplin (2006) further states that *Ubuntu* is born out of relationships with others.

Impression management features in an informal setting (opposite gender)

The themes that were reported on the most in the informal setting, when impressing the opposite gender, included: *interpersonal amiability, intrapersonal control, masculinity, physical presentable* and *relational action. Interpersonal amiability* refers to the different roles males and females should fill, for instance it was reported that males who are gentle, not forceful, decent and caring are impressive for females. Females are also impressed by males who are loving, kind, knowledgeable and who show respect towards the female(s). Whereas, on the other hand, males are impressed by females who are submissive, compassionate, humble, loving and respectful towards them. Habede (2010) states that males in the Zulu culture are expected to be non-violent towards females, to bring home the family wage, and to be in control of institutions (marriage/culture) they reside in. When a male displays such behaviour or character traits, the female counterpart is said to be impressed.

Intrapersonal control is reported as the behaviour one would display to impress the opposite gender. It was reported that females who are calm, cautious, well composed, confident and not aggressive are very impressive for the male(s). The qualities of females are that of a nurturer, comforter and protector, and from there the expectation. Dube (2011) states that males were reported as being attracted to females who represent their culture with confidence and females who live up to given values. In the Zulu culture, there are prescribed character traits or certain behaviours that you need to conform to (Ntsimane, 2007). These behaviours include: taking your first salary home to your parents as a sign of gratitude, greeting people you come across all the time whether you know or do not know them, and displaying respect to all people equally (Mashuku, 2005). *Ilobolo* is a non-negotiable act in the Zulu culture, where a man who desires to be with a woman should pay the bride's family, which is known as *ilobolo* (Rudwick & Posel, 2014). Once that payment has been made, in the form of money or cows, the female and male are regarded official as husband and wife. Some additional character traits of Zulu people identified in literature include: politeness, and saying yes to

your husband just to please him, thereby resulting in inferior and superior relationships between a man and his wife (Ntsimane, 2007).

Masculinity is the socialisation of boys into manhood. It was reported that males who are assertive, courageous, dominant, strong and powerful are very impressive to the female(s). According to Hadebe (2010), a male is not expected to cry when he experiences pain, since that is regarded as showing weakness. A male who does not cry is said to be brave and strong. Being strong and courageous in the Zulu culture means a male does not fear anything, for example when there is a snake in the house, the male is expected to be the one who takes it out or kills it (Dube, 2011).

Impression management features in a formal setting (colleagues)

Conscientiousness, interpersonal amiability, openness, and *relational action* are the themes that were reported on the most under impression management features people will display at their workplace with colleagues. *Conscientiousness* is one of the themes that were reported on the most, which is referred to as an employee who is extremely focused, hardworking, a person who consistently takes initiative to meet expectations and deadlines. This type of employee is impressible towards other colleagues, since they display good qualities such as professionalism, punctuality, work engagement, commitment and dedication. Participants further reported that such employees are very dependable, enthusiastic, and accountable and the best in the work they carry out, since the try to impress other colleagues. Employees who are engaged with their work and who go the extra mile are regarded as an asset to the organisation, since they are willing to do and give more (Aslan & Akarçay, 2014). Mashuku (2005) supports the above mentioned by stating that Zulu individuals are said to be easy to work with, seen as eager, hardworking and committed to their work.

A person who displays the theme *interpersonal amiability* when trying to impress colleagues will make sure that he/she is friendly, gentle, kind, loving and respectful towards his or her colleagues. To impress the people you work with, you would make sure that you accept them, show compassion towards them and always create a positive working environment, so that they enjoy working with you. *Ubuntu* is a concept that deals with acknowledging that you are a person because of other people, and therefore the importance of being kind and welcoming towards people is also applicable to the workplace (Chaplin, 2006).

In order to impress your colleagues, you would make sure that you are open to them with regard to work, and therefore *openness* as a theme is regarded as a very important feature when trying to impress others. As found in the findings, openness is related to being open minded about work or ideas that are performed with other colleagues, and people are willing to learn and adapt to different situations. Openness is when people can easily communicate with you, thereby making it easy to form relations with you and especially with regard to working together (Sibisi, 1999). Being an open person draws people to want to work with you and colleagues feel comfortable with you and also believe they can receive anything from you (Miki, 2009).

When wanting to impress your colleagues, *relational action* is a positive feature to display. This person would typically be available to help when needed, they would make sure to greet and honour their colleagues. When impressing the people you work with, it is reported that employees would even share their knowledge, support each other and be a team player. This is done to maintain healthy workplace relationships. One needs to be helpful towards others in order also to expect help from others; therefore, individuals are expected to assist colleagues when needed (Chaplin, 2006). Research findings reveal the same information with regard to impression tactics used by employees. Literature states that in the Zulu culture it is about being helpful when needed and findings state that it is also about sharing knowledge to help others, being supportive and available when needed (Dube, 2011). To further impress other colleagues, it was said that employees use social cues to achieve a certain goal, for instance if they desire to be seen as friendly and kind hearted, they would more than ever display behaviour that will cultivate that type of response from their colleagues (Singh, Kumra & Vinnicombe, 2002). Guadagno and Cialdini (2007) also stated that Zulu males would use masculine tactics such as aggression, defensiveness and intimidation to get what they want and females would display the total opposite attitudes to achieve similar goals such as promotion or recognition. The female tactics included being passive, compassionate and being aware of the well-being of those whom their work with whether it is a supervisor or colleague (Singh *et al*., 2002). Their behaviour would include smiling when you speak or being spoken to, as well as offering help and solutions to problems.

Impression management features in a formal setting (supervisor)

The themes that were reported on the most in the formal setting, when impressing your supervisor, include *conscientiousness, integrity, relational action,* and *skilfulness.* In a formal setting, one would display accountability, cleanliness, discipline and good quality work in order to be regarded as *conscientiousness*. Supervisors desire employees who are driven to work hard, employees who are disciplined in their work and produce a good quality of work, meaning that such individuals go the extra mile to produce work that is of a high and excellent standard; work that is commendable (Ingold, Kleinmann, Konig, & Melchers, 2015). However, in the in literature, the above-mentioned features are also regarded as values one needs to live by primarily and then secondarily utilised by people as impression management tactics, in certain situations (Luvuno, 2012).

Integrity was reported as the tendency of displaying behaviour that is authentic, being ethical towards one's work and always being honest with your supervisor with regard to issues pertaining to work. Integrity is also regarded as being reliable and truthful towards your supervisor. Supervisors are seen on the same level as parents and elders in the Zulu culture; specifically, the same respect, honour, adhering to rules, ethics in your culture, and therefore the same respect and honour should be given to your supervisor (Sibisi, 1999). It is clear that a supervisor is regarded as an elder in a formal setting, and therefore the same behaviour that you display at home is the same behaviour one should display at work, because it is about representing your culture well. The features that are identified under this objective, when impressing your supervisor, are regarded as quality characteristics of a Zulu individual. For instance, laziness is frowned upon on in the Zulu culture, since everyone is expected to work hard and excel whether it be academically or career related by achieving great results or being promoted (Luvuno, 2012).

Relational action refers to displaying an attitude of being open to help and assist your supervisor when needed and also acknowledging your supervisor's presence. Being the type of employee who is a team player, understanding, adding value, a good listener and being well-mannered are said to impress one's supervisor. Any organisation regards an employee who adds value with good team work skills and good professional behaviour as an asset to the organisation (O'Donnelle & Boyle, 2008). Literature provided tactics used by employees to impress their supervisors, which included showing good team work skills, as well as

individual capabilities and being an individual who listens and delivers what is expected. (Leonardi & Treem, 2012)

Displaying a high level of competence is believed to impress the people you work with, especially one's supervisor. *Skilfulness* is also one of the themes that were identified as a feature when impressing your supervisor; it was reported as the skill of having good communication skills, by being effective and efficient in how you carry out your work tasks. It also entails having sound knowledge regarding your work. The individual who has the desire to impress the supervisor would show extreme confidence when communicating his/her capabilities (O'Donnelle & Boyle, 2008). Being well spoken enables you to do business with people effectively and it results in good client relationships and satisfaction (Hadebe, 2010). As much as impression management tactics are aimed at personal gain, it is evident that they also have a positive influence on organisational objectives. In a positive light, not only do employees excel, but they also have a positive impact on the growth of the organisation. In the next section, the implications of this study will be discussed.

Practical implications

A positive image is important for individuals; everyone longs to be accepted within a social setting, whether it is in your family, cultural group, among friends or at work. Social acceptance stems from being received and drawn into a group and it is a rewarding and pleasant feeling (De Wall & Bushman, 2011). People want to belong and be associated with something that resonates with them both in a formal and informal setting. Baumiester and Leary (1995, as cited by De Wall & Bushman, 2011) define the *need to belong* as a desire to create and maintain close, favourable, positive and long-lasting relationships with others such as friends and with the opposite gender. We see in the findings of this study that within the different settings, people want to be regarded as significant and be part of something that is bigger than them, where they can be acknowledged for what they do and how they do it.

Impression management is closely related to social acceptance (De Wall & Bushman, 2011), since impression management is about creating that likeable image. One's ideal desire is for people to acknowledge the image that is displayed and respond to it in a pleasant and positive manner. Practical implications with regard to impression management among Zulu

individuals are that individuals will adjust their impression tactics to align with the setting and people they come into contact with, as well as the expectations set by their culture. This means that some impression management tactics an individual displays at home may differ from those at work due to different expectations. There are shared tactics, but the motivation behind using certain tactics is different; the manner in which you show respect for your parents will differ from how you would show respect for friends. For example, with parents you need their guidance and love; with friends you need their acceptance and friendship. Although some tactics are shared, they are executed with different targets (i.e. opposite gender, colleagues, supervisor). Norris (2011) stated in his research that people from a cultural perspective will employ tactics that are favourable and accepted from their culture; these tactics could include attire, the manner in which you behave and talk, and the way in which they conduct work or achieve certain things in life. For instance, the Zulu culture deems a male who works hard, has a wife and kids, who is able to provide for his family, as very impressive (Dube, 2011).

Every employee wants to maintain a high performance image in the workplace (Rosenfeld *et al.*, 1995). However, supervisors should be aware of impression management tactics that potential employees display especially during the early stages of employment or during interviews. Bolino *et al.* (2014) support the previous statement that such tactics can hinder the ability of supervisors to evaluate their new subordinates objectively. These include evaluations before employment, during an interview or performance appraisals.

It is vital for supervisors to understand impression management tactics and how employees utilise them within the work setting, so that whichever evaluations take place, the process remains objective and results reliable. It is also important to note that one needs to distinguish between impression tactics and employees who are genuinely working hard. As a previous research study stated, impression management tactics entail creating a positive image of oneself. Bye *et al*. (2011) state that one should be aware that once the positive image is created in the light of making others look bad, intentionally being negative towards other employees, such behaviour can result in the development of negative relations. Those tactics should be addressed by management since that may stir negative relations in the workplace. One can still employ impression management tactics for personal gain without walking over people. People from the Zulu culture will, however, display a sense of extreme hard work and excellence, not necessarily trying to employ impression management tactics; however, in the

Zulu culture, it is the nature of a Zulu person to work hard, to be self-reliant and independent (Xulu, 2002).

Limitations and recommendations of the study

The limitations of this study will be similar to the previous chapter with regard to the methodology that was followed. The sample size that was utilised in this study was $N=30$, which the researcher believes was too small to generalise to the entire Zulu group. A larger sample can be used for future research and participants from across the different provinces and not just KwaZulu-Natal and Gauteng can be included in the study. For future research, it is recommended that the researcher includes not only permanent employees, but also economically inactive participants (i.e. scholars, students, homemakers, retired employees). This will result in the possibility of generalising the results to a broader population. Different age groups can be included, as well as an equal number of people from rural and urban areas. For future research, a stratified probability sampling procedure will be the most optimal to use in this case. However, the methodology followed in this study was the most appropriate to reach the objectives of this study; therefore, the above-mentioned recommendations can only strengthen future research.

Recommendations can be made for practice. Supervisors' evaluations and decision-making processes can be clouded or hindered due to the impression tactics used by employees in the workplace (Harris *et al.,* 2007). This can result in unfair and subjective evaluations when it comes to performance appraisal. Supervisors need to be aware and informed about impression management tactics employed by potential and current employees, by firstly gathering information and reasons on impression management tactics used by males and females, as well as tactics employed within different cultures. Supervisors can develop a document that includes all these tactics, how they are used and for what reason are they used. The same document can be utilised by HR and interview panels when interviewing prospective employees, as well as management when it comes to performance evaluations.

With regard to recruitment and selection, potential employees use impression tactics now more than ever. There has been an increase in impression tactics used by individuals to secure job positions (Bye *et al*., 2011). These impression tactics can subsequently influence the judgement of the employers. According to Jaiswal and Bhal (2014), the error in decision-

making or interviews can cause dissatisfaction among employees, higher turnover among employees, as well as the hiring of incorrect candidates for certain jobs.

Management constantly needs to have the best people for specific job positions. Placing the wrong person for a certain job can be disastrous for both the organisation and the individual (Chatman 1999). Managers need to be informed on impression tactics used by different cultures and genders, since individuals differ across cultures and genders. With specific reference to the findings in this study, interviewers can consider using interviewers from the same culture as the person who is being interviewed. That will bring about perspective and eliminate the chances of misinterpretation of impression tactics. Based on the Zulu group's findings, management can make use of impression management tactics that have been identified across cultures and genders. Policies can therefore be developed where the job match or performance evaluations are not dependent on a person's impression management tactics, thereby having one solid criterion for both males and females.

Goget (2014) suggests that organisations/supervisors can educate corporate recruiters about how cultural values influence impression management tactics in job interviews. Supervisors can also host impression management workshops, where impression management is addressed by experts. In the same workshop, individuals in the organisations can do exercises on how they use impression management tactics. The results of cultures can be gathered into similar cultural groups and similar genders, so that they can compile a profile for each cultural group or different genders. The results of such an exercise can be reported and discussed in the workshop as feedback, so that not only will the supervisor have the information, but employees would also be informed on tactics employed by their colleagues. This feedback will provide the necessary information with regard to tactics utilised by men, women and the different cultures that exist in that specific organisation.

Conclusion

The overall purpose of this study was to explore what features people in the Zulu culture will display to impress other people in a formal or informal setting. Through this study, numerous impression management tactics that are prevalent in the Zulu culture were identified for both the informal (home, friends and opposite gender) and formal (work environment) settings. It is evident that using impression management tactics is a personal choice; however, one's personal upbringing or culture can have an influence on the impression management tactics one displays. According to Spong and Kamau (2012), cross-cultural impression management entails adapting one's behaviour and personal image to suit a specific group of people in a specific setting, like when interacting with other cultural groups in your workplace.

Impression management tactics are regarded as anything that highlights the positive qualities of a person (Kacmar & Carlson, 1999). Impression management tactics are displayed by people who want to be seen in a way that satisfies them. Additionally, people will display these tactics to impress others for approval and social acceptance. The following themes were identified in this study: 1) impression tactics that were reported on the most when impressing people at home/family (parents, siblings, kids and relatives) include, *active guidance, conscientious, interpersonal amiability,* and *relational action;* 2) some of the most prevalent impression tactics that were reported on in informal settings (when impressing friends) were *individualistic orientated, interpersonal amiability, relational action* and *sociable*; 3) impression tactics that were reported on the most when impressing the opposite gender were *interpersonal amiability, interpersonal control, masculinity, physical presentable,* and *relational action;* 4) when impressing one's colleagues, one would display the following impression management tactics: *conscientiousness, interpersonal amiability, openness,* and *relational action;* and 5) the themes that were identified when impressing your supervisor include: *conscientiousness, integrity, relational action,* and *skilfulness.*

According to Heaphy, Sanchez-Burks, and Ashford (2006) and Leary and Kowalski (1990), people will either intentionally or unintentionally make an effort to avoid possible stereotypes that could be formed about them in the organisation or in a home setting. Therefore, in the application of impression management tactics, previous research studies have indicated that impression management tactics are displayed for many different reasons; however, the most

general reasons include the desire to gain rewards, as well as the desire to be in charge and in control of one's personal behaviour and identity (Leary & Kowlaski, 1990).

Every person within an organisation has the desire to perform and achieve certain career goals; it can therefore be said that a person with such desires will consciously or unconsciously display impression management tactics to be able to achieve these goals. Jeffrey *et al.* (2008) support the above-mentioned statement by saying that employees' impression management tactics can be a driver to reach organisational goals for personal achievement purposes. It is evident from this study that impression management is very prevalent in each and every person as well as within different cultures; however, the use of these tactics may differ from person to person, since the motivation behind it is also different.

References

Aslan, S., & Akarçay D. (2014, June 16). The effects of impression management and organisational affective communication on citizenship performance. *Paper presented at the Clute Institute's International Academic Conference, Munich, Germany.*

Barriball, K., & While, A. (1994). Collecting data using a semi-structured interview: A discussion paper. *Journal of Advanced Nursing, 19*(2), 328-335.

Biyela, N. G. (2013). Colour metaphor in Zulu culture: Courtship communication in beads. *American International Journal of Contemporary Research, 3*(10), 37-41.

Bogdan, R. C., & Bilken, S. K. (2007). *Qualitative research for education: An introduction to theories and methods* (5th ed.). Boston, MA: Pearson Education Inc.

Bolino, M. C., Klotz, A. C., & Daniels, D. (2014). The impact of impression management over time. *Journal of Managerial Psychology, 29*(1), 266-284.

Braun, V., & Clark, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101.

Bye, H. H., Sandal, G. M., van de Vivjer, F. J. R., Sam, D. L., Cakar, N. D., & Franke, G. H. (2011). Personal values and intended self-presentation during job interviews: A cross-cultural comparison. *The International Association of Applied Psychology, 60*(1), 160-182.

Chaplin, K. (2006). *The Ubuntu spirit in African communities. South African Ubuntu Foundation.* Retrieved from www.coe.int/t/dg4/cultureheritage/culture/ Cities/ Publication/BookCoE20-Chaplin.pdf,

Chatman, J., A. (1991). Matching people and organisations: Selection and socialisation in public accounting firms. *Administrative Science Quarterly, 36*(1), 459-484.

Cheng, J. W., Chiu, W. L., & Tzeng, G. H. (2012). Do impression tactics and /or supervisor-subordinators guanxi matter? *Journal of Knowledge Based Systems, 40*(1), 123-133.

Chung, J., & Monroe, G. S. (2003). Exploring social desirability bias. *Journal of Business Ethics, 44*(1), 293-302.

Coget, J. (2014). Do self-presentation tactics of job interviews vary across cultures? *Journal of Academy of Management Perspectives, 28*(4), 1-3.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Culture and diversity in the workplace Handbook. (2013). Durban, South Africa: Faranani Facilitation Services.

De Wall, C. N., & Bushman, B. J. (2011). Social acceptance and rejection: The sweet and the bitter. *Current Directions in Psychological Science, 20*(4), 256-260.

Dube, M. C. (2011). *The tourism potential of Zululand north of the Tugela river with special reference to Zulu culture and history* (Unpublished masters' dissertation). University of Zululand, Durban, South Africa.

Ellis, A. P. J., West, B. J., Ryan, A. M., & DeShon, R. P. (2002). The use of impression management tactics in structured interviews: A function of question type. *Journal of Applied Psychology, 87*(1), 1200-1208.

Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating rigor using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Methods, 5*(1), 1-11.

Goffman, E. (1959). *The presentation of self in everyday life* (1st ed.). Garden City, NY: Double Day Anchor Books.

Grabtree, B. F., & Miller, W. L. (1999). *Doing qualitative research* (2nd ed.). Newbury Park, CA: Sage Publications.

Guandago, R. E., & Cialdini, R. B. (2007). Gender differences in impression management in organisations. *A Qualitative Review, 1*(1), 1-12. doi 10.1007/s11199-007-9187-3

Gwal, R. (2015). Tactics of impression management: Relative success on workplace relationship. *International Journal of Indian Psychology, 2*(2), 37-44.

Hadebe, L. (2010). *Zulu masculinity: Culture, faith and constitution in the South African context* (Unpublished master's dissertation). University of KwaZulu-Natal, Durban, South Africa.

Harris, K. J., Kacmar, K. M., Zivnuska, S., & Shaw, J. D. (2007). The impact of political skills on impression management effectiveness. *Journal of Applied Psychology, 92*(1), 278-285.

Heaphy, E. D., Sanchez-Burks, J., & Ashford, S. J. (2006). *Cultural Impressions of Professionalism*, *10*(10), 41-58.

Hogg, M. A., & Terry, D. J. (2001). Social identity theory and organisational processes. In M. A. Hogg, & D. J. Terry (eds.), *Social identity processes in organizational contexts* (pp. 1-12). Ann Arbor, MI: Sheridan Books.

Hunter, C. (2012). *Managing people in South Africa. Human resource management as competitive advantage* (2nd ed.). Durban, South Africa: Sherwood Books.

Ingold, P. V., Kleinmann, M., Konig, C. J., & Melchers, K. G. (2015). Shall we continue or stop disapproving of self-presentation? Evidence on impression management and faking in

selection context and their relation to job performance. *European Journal of Work and Organisational Psychology, 24*(3), 420-432.

Jackson, R., Karp, J., Patrick, E., & Thrower, A. (2006). *Social constructivism vignette*. Retrieved August 12, 2008 from http://projects.coe.uga.edu/epltt/index.php?title=Social_Constructivism.

Jailswal, P., & Bhal, K. (2014). Behavioural flexibility: The use of upward impression management tactics by subordinates for good performance rating from leader and impact of organisational & leader's Machiavellianism. *Global Journal of Flexible Systems Management, 15*(4), 313-326.

Jeffery, S., Webb, A., & Schulz, A. (2008, August 28). The use of set goals as an impression management tactic: Antecedents and consequences. *Presented at the Academy of Management Meeting, Anaheim, California, United States of America.*

Jenkins, R. (2014). *Social identity theory* (4th ed.). New York, NY: Routledge

Johnson, T. P., & Van de Vijver, F. J. R. (2003). Social desirability in cross-cultural research. *Journal of Cross-Cultural Survey Methods, 4*(1), 195-204.

Kacmar, K. M., & Carlson, D. S. (1999). Effectiveness of impression management tactics across human resource situations. *Journal of Applied Psychology, 29*(6), 1293-1311.

Kemp, T. (2013). *An exploration of social desirability within the white Afrikaans group* (Unpublished master's mini-dissertation). North-West University, Potchefstroom, South Africa.

Lai, J. Y. M., Lam, L. W., & Liu, Y. (2008). Do you really need help? A study of employee supplication and job performance in China. *Journal of Management special issue, 27*(1), 541-559.

Leary, M. R., & Allen, A. B. (2011). Personality and persona: Personality processes in self-presentation. *Journal of Personality, 79*(6), 1191-1281.

Leary, M. R., & Kowalski, R. M. (1990). Impression management: A literature review and two-component model. *Journal of Psychological Bulletin, 107*(1), 34-47.

Leonardi, P. M., & Treem, J. W. (2012). Knowledge management technology as a stage of strategic self-presentation: Implications for knowledge sharing in organisations. *Journal of Information and Organisation, 22*(1), 37-59.

Lewis, A. M. (2005). Self-determination and the use of self-presentation strategies. *The Journal of Social Psychology, 145*(4), 469-489

Lincoln, Y., & Guba, E. (1999). Establishing trustworthiness. In A. Bryman, & R. G. Burgess (Eds.), *Qualitative research* (pp. 397-444). London, England: Sage Publication.

Lui, C., & Chen, I. C. (2010). Evolution of constructivism. *Journal of Contemporary Issues in Education Research*, *3*(4), 63-66.

Luvono, M. D. (2004). *The status of women language use with particular reference to IsiZulu*. (Unpublished master's dissertation). University of Zululand, Durban, South Africa. .

Masuku, N. (2005). *Perceived oppression of women in Zulu folklore: A feminist critique* (Unpublished doctoral thesis). University of South Africa, Pretoria, South Africa.

McLeod, S. A. (2008). *Social identity theory*. Retrieved from http://www.simplypsychology.org/social-identity-theory.html

Miki, N. (2009). *Gift giving anxieties as a function of recipient characteristics.* (Unpublished master's degree). University of Wisconsin-Stout, Madison, United states.

Morris, M., Leung, K., Ames, D., & Lickel, B. (1999). Views from inside and outside: Integrating emic and etic insights about culture and justice judgment. *Academy of Management Review, 24*(4), 781-796.

Norris, A. R. (2011). Impression management. Considering, cultural, social and spiritual factors. *Student pulse, 3*(7), 1-4.

O'Donnell, O., & Boyle, R. (2008). *Understanding and managing organisational culture*. Dublin, Ireland: Institution of Public Management Research.

Ogana, W., & Ojong, V. B (2012). *Sexual body ideal among Zulu women: Continuity and change* (Unpublished master's dissertation). University of Kwazulu-Natal, Durban, South Africa.

Patel, C. J., Gali, V. S., Patel, D. V., & Parmar, R. D. (2011). The effects of information and communication technologies (ICTs) on higher education: From objectivism to social constructivism. *International Journal of Vocational and Technical Education, 3*(5), 113-120.

Payne, S. M., Hudson, J., Akehurst, S., & Ntoumanis, N. (2013). Development and initial validation of the impression motivation in sport questionnaire. *Journal of Sport & Exercise Psychology, 35*, 281-298.

Pike, K. L. (1954). *The language in relation to a unified theory of the structure of human behaviour* (1st ed.). Glendale, CA: Summer Institute of Linguistic.

Remier, S., & Shavitt, T. (2011). Impression management in survey responding; easier for collectivist or individualists. *Impression Management Mechanism of Across Cultures, 11*(1), 22-41.

Robson, C. (2011). *Real world research: A resource for uses of social research methods in applied settings* (3rd ed.). London, England: John Wiley and Sons.

Rosenberg, J., & Egbert, N. (2011). Online impression management: Personality traits and concerns for secondary goals as predictors of self-presentation tactics on Facebook. *Journal of Computer-Mediated Communication, 17*, 1-18.

Rosenfeld, P. R., Giacalone, R. A., & Riordan, C. A. (1995). *Impression management in organisations: Theory, measurement and practice.* New York, NY: Routledge.

Sandal, G. M., van de Vivjer, F., Bye, H. H., Amponsah, S. M, Cakar, N., Franke., G. H., & Sun, T. L. (2014). Intended self-presentation tactics in job interviews: A 10 country study. *Journal of Cross Cultural Psychology, 45*(1), 939-458.

Shenton, A. K. (2003). Strategies for trustworthiness in qualitative research projects. *Education for Information, 22*(1), 63-65.

Sibisi, I., S. Z. (1999). *The influence of indigenous African education in attitudes towards authority with special reference to the Zulus* (Unpublished master's dissertation). University of Zululand, Durban, South Africa.

Singh, V., Kumra, S., & Vinnicombe, S. (2002). Gender and impression management: Playing the promotion game. *Journal of Business Ethics, 37*(1), 77-89.

Soran, S., & Balkan, M. O. (2013). The effects of impression management tactics on emotional impressions: Research on banking sector. *Journal of Strategic Management, 13*(1), 154-165.

Spong, A., & Kamau, C. (2012). Cross-cultural impression management: A cultural knowledge audit model. *Journal of International Education in Business, 5*(1), 22-36.

Stark, M. (2005, June 20). *Creating a positive professional image*. Research & ideas: An interview session. Retrieved from http://hbswk.hbs.edu/item/4860.html

Stork, E., & Hartley, N.T. (2011). A Comparison of Chinese and American college students' perceptions of professor's behaviours. *Journal of Education Research, (7)*4, 1-10.

Strohmetz, D.B., Rind, B., Fisher, R., & Lynn, M. (2002). Sweetening the till: The use of candy to increase restaurant tipping. *Journal of Applied Social Psychology, 32*(1), 300-309.

Talti, A., & Özbilgin, M. F. (2008). An emic approach to intersectional study of diversity at work: A Bourdieuan farming. *International Journal of Management, 14*(10), 180-200.

Tongco, M. D. C. (2007). Purposive sampling as a tool for informant selection. *Ethnobotany Research and Application, 5*(1), 147-158.

Trepte, S. (2006). Social identity. In B. Jennings, & P. Vorderer (eds.), *Psychology of entertainment* (pp. 255-271). New York, NY: Routledge.

Van de Mortel, T. F. (2008). Faking it: Social desirability response bias in self-reporting research. *Australian Journal of Advanced Nursing, 24*(4), 40-48.

Vogt, W., Gardner, D. C., & Haeffele, L. M. (2012). *When to use what research design*. New York, NY: The Guilford Press.

Wayne, S. J., & Liden, R. C. (1995). Effects of impression management on performance ratings: A longitudinal study. *The Academy of Management Journal, 38*(1), 232-260.

Xulu, C. B. S. (2002). *Colour coding and its meaning in the Zulu woman's beadwork: A study of Zulu woman's beadwork in fashion design and decorating* (Unpublished masters' dissertation). University of KwaZulu-Natal, Durban, South Africa.

Xulu, S. C. B. (2005). *Gender, tradition and change: The role of rural women in the commoditization of Zulu culture at selected tourist attractions in Zululand* (Unpublished doctoral thesis). University of Zululand, Durban, South Africa.

Zook, J. M., & Russotti, J. M. (2012). Academic self-presentation strategies and popularity in middle school. *Journal of Early Adolescence, 33*(6), 765-785.

CHAPTER 4

Conclusions, limitations and recommendations

The purpose of this chapter is to draw conclusions from the general and specific objectives that were set at the beginning of the study. Additionally, limitations, as well as recommendations for future research, organisations and the Zulu culture will be dealt with in this chapter.

4.1 Conclusions

The conclusions of this research study will be discussed according to the objectives/findings of each research article.

Specific objective 1: To conceptualise social desirability and its dimension impression management by conducting a literature study.

This first objective in this study was to conceptualise social desirability and its dimension impression management by conducting a literature review. Based on literature, social desirability was defined as a type of attitude or behaviour that a person displays, which is regarded desirable either by one's own culture, social group or the community. Johnson and Fendrich (2002) and Paulhus (1984) provided a good definition of social desirability, stating that it is a personality composition with numerous components that refer to predicable patterns of behaviour, for the sole purpose of impressing others positively without criticism and disapproval. Social desirability is further described in literature as a motivator, where people are driven by what others think of them in order to gain social approval (Soran & Balkan, 2013).

Impression management was also part of the first objective investigated and conceptualised in this research study. Impression management is a sub-dimension of social desirability (Schlenker, 2006) and some of the elements of impression management include behaviour, attitudes and actions. According to literature, impression management refers to the conscious or unconscious image that an individual creates, and wishes to be seen in that way. According to Bozeman and Kacmar (1997), and Drory and Zaidman (2007), as cited by Terrell and

Kwok (2011), impression management is the manner in which people attempt to create perceptions of how others see them. The goal of people who display impression management tactics is to steer other people's opinion or impression by making use of controlling information in either a formal or informal setting.

Literature provided impression management tactics that are displayed by people in a formal and informal setting. The impression tactics that were identified in a formal setting include behaviour or actions employees display to impress either their colleagues or supervisors (Zook & Russotti, 2012). The general motivation behind impressing other employees is to gain favour or to be liked and accepted (Leonardi & Treem, 2012). In a formal setting, individuals are driven by the desire to achieve certain goals such as promotion, and therefore employees will highlight their own strengths and areas of great expertise to gain favourable likeness from their supervisors. Additionally, literature indicated that those individuals who want to impress their supervisors and colleagues display extreme kindness, show appreciation and acknowledge the people they work with, so as to stir up a positive relationship (Cheng, Chiu, & Tzeng, 2012).

Impression management tactics are employed in an informal setting such as the home, with family, friends and with the opposite gender. Tactics employed at work and at home might be done for different reasons due to the different settings. Literature regarding impression management in the Zulu culture revealed that people in the Zulu culture will employ tactics that are influenced by their cultural expectations (Luvuno, 2004). For instance, to impress family or elders you would behave in a very respectable way, since respect is identified as one of the highest principles the Zulu culture values most (Nel, 2007). With regard to tactics employed to impress friends and the opposite gender, an individual would conform to the standards of the group, culture or spiritual group, so that they maintain a favourable image of themselves. Zheng (2009) states that the way through a man's heart is through his stomach, and African women, especially in the Zulu culture, take that saying literally, and therefore a woman will try to impress a male by cooking for him. The role of a Zulu female earlier in literature was identified as that of a female who runs the household by cooking, cleaning and taking care of her family (Luvuno, 2004). The Zulu culture sets certain expectations with regard to the roles males and females should fulfil; however, those roles can also be advantageous to certain genders, for instance where females can use a tactic such as cooking to impress the opposite gender.

Specific objective 2: To identify the features of a person that are socially desirable in the Zulu culture

In this section, conclusions will be made pertaining to the features that are socially desirable in the Zulu culture. When we speak of desirable features, we specifically refer to behaviours, attitudes and manners in which one communicates (verbal or non-verbal actions) that are regarded as good, acceptable and correct according to a specific culture (Van de Mortel, 2008). The socially desirable features that were identified in the Zulu culture include the following: conscientiousness, dominance, courage, subjective expectations, tradition, facilitating, even tempered, positive relations, integrity, proud and self-insightfulness.

From the above features that were identified, the ones that were reported on the most include: *conscientiousness*, *dominance, subjective expectations* and *positive relations.* These elements are regarded as very significant to the Zulu culture, since it is believed to be the positive, admirable and acceptable character traits one should embody and live up to. While some of the themes were accumulated from participants irrespective of their biographical background, it seemed from the findings that some themes are strongly gender based and others are general in nature. For instance, it was found that character traits pertaining to being hardworking, driven and committed are generally socially desirable features for both males and females. Females, on the other hand, should submit to their fathers and husbands and predominantly fulfil household roles and adhere to cultural expectations. Furthermore, it seems that it is acceptable for males to have multiple wives or romantic relationships, while it is totally frowned upon for females.

Specific objective 3: To identify the features of a person that are socially undesirable in the Zulu culture

Features that are socially undesirable are the kind of behaviour, attitudes and actions that are deemed inappropriate, wrong and unacceptable in the Zulu culture (Nkabinde, 1997). The features that were identified from the Zulu group were: negative relations, non-conscientiousness, non-dominance (male), dominance (females), tradition, and subjective expectations. If in any manner one is associated with such behaviour mentioned above, one is regarded as an embarrassment to the culture (Luvuno, 2012). The Zulu culture is strongly

151

centred on good moral values, customs and norms, and individuals are expected to adhere to rules and teachings. If one deviates from that, one is said to be rebelling against one's own culture (Xulu, 2005). One is expected to live according to cultural expectations and to stay true to your roots and identity in the Zulu culture.

From the overall themes identified, non-conscientiousness, non-dominance (male), dominance (females), tradition, negative relations and subjective expectations were the themes that were reported on most by the research participants. As with the socially desirable features, the features deemed undesirable reflect in some instances all the individuals from the Zulu culture, while other features were gender specific. There are a few general findings, including that it is socially undesirable when people behave in an unrespectable manner and disregard their role as a male or female in the culture; for instance, males or females who deny their roles as parents, leaders and providers bring about disgrace to the Zulu community. Homosexuality is also a generally socially undesirable feature for both males and females, as the act or behaviour of transitioning to a different gender is frowned upon (Luvuno, 2004). Females who display a dominant attitude are viewed as being inappropriate, since females may not take up such attitudes. Additionally, females who are not fulfilling their role as a nurturer, mother or supporter are not displaying acceptable behaviour (Luvuno, 2004). It is evident that behaviour that seems to deviate from what culture prescribes is deemed undesirable and unacceptable.

Specific objective 4: To identify the features of a person that are displayed when impressing others in an informal setting within the Zulu culture

Impression management is not only associated with the Zulu group. It is a personal attribute that one utilises when in the presence of others. From this study, impression management features that a person would display when impressing others in an informal setting were identified. These included features one would display at home with family (parents, siblings, and children). The features that were reported on the most in this section when impressing others included active guidance, conscientiousness, interpersonal amiability, and relational action. With this objective, a person who is regarded as impressive in a home setting is someone who is very family orientated. This person displays care for his/her children, siblings and parents, provides in his/her family's needs, whether it is financially or moral support. Findings stated that parents would do everything in their power to support their

children in everything they do and provide for their needs and wants to impress them. It was also reported that parents would buy gifts, take kids shopping and entertain them as a means to impress children. Impression management tactics employed at home are motivated by love, care, support and expectance; parents employ those tactics because they love their children and want to see them happy (Arkofi, 2001).

The features that were identified when impressing friends in a social or informal setting included: individualistic orientated, interpersonal amiability, relational action and sociable. The overarching idea of someone who impresses friends according to the findings is someone who is always there for his/her friends by being helpful when needed, someone who is giving, supportive and kind towards friends. At the same time, it is also a person who is very independent and displays respect at all times. It is important in the Zulu culture to form close-knit relations with people in the community, whether they are friends or acquaintances (Chaplin, 2006). Since the culture is centred on *Ubuntu*, living a collectivistic lifestyle, where your life is centred on others, and *vice versa,* is important.

The features that were reported on the most when attempting to impress the opposite gender were interpersonal amiability, intrapersonal control, masculinity, physically presentable and relational action. When impressing the opposite gender, research participants reported that females would display cultural expectations such as respectfulness, humbleness and being presentable at all times. Since the question posed to participants was to describe the tactics exhibited when impressing the opposite gender, differences were evident between the responses received from males and females. For instance, in the Zulu culture, males are expected to take control, appear strong and act as a protector towards females, whereas females are expected to be soft, kind, caring and presentable, and once those tactics are displayed from both parties, the male or female is likely to be impressed. It is said that males in the Zulu culture are impressed by females who are big boned and not skinny, and who display a motherly presence having skills such as cooking, cleaning and the ability to take care of a male and a household (Ogana & Ojono, 2012).

Specific objective 5: To identify the features of a person that are displayed when impressing others in a formal setting within the Zulu culture

As mentioned in Chapter 3, literature states that people display impression management tactics in the workplace for reasons mainly based on performance, or to achieve certain career goals. Individuals who desire promotion to higher positions apply impression tactics and continually manage these tactics to achieve certain desirable outcomes (Cheng, Chui, & Tzeng, 2012). However, it is important to understand what features a Zulu employee will display when impressing colleagues and supervisors in the workplace. It was evident from this study that Zulu employees will exhibit certain features to impress their colleagues at work and also their supervisors. The features that were identified and reported on the most when impressing colleagues were active guidance, conscientiousness, interpersonal amiability and relational action. Active guidance is reported as the behaviour of an employee who is able to share wisdom and knowledge on certain expertise with other colleagues. This means that an individual who desires to impress his/her colleagues would display commitment and dedication towards work tasks in order to gain approval from his/her colleagues. Relational action is about the importance of cultivating positive work relations with colleagues and the rest of the organisation (Labatmediene, Endriulaitiene, & Gustainiene, 2007).

Tactics of employees in a formal (work) setting may be the same when impressing colleagues and supervisors, and in other instances, tactics might slightly differ, depending on the motivation behind the tactic employed. Research states that employees who want to impress their supervisor would constantly communicate to the supervisor about their work progress, give solutions to problems that are being experienced by other employees, as well as being helpful, a good team player and supporter. Once a supervisor notices such behaviour from an employee, they are easily impressed and then acknowledge and grant the employee things such as promotions or incentives (Labatmediene *et al.,* 2007). According to the findings, employees who desire to impress their supervisor would display the following features: conscientiousness, integrity, relational action and skilfulness. The employee would also continually display a level of competence, commitment and dedication in his/her work. When trying to impress supervisors because you need promotion, the tactics utilised will not be the same when wanting to be liked or accepted by colleagues.

Employee(s) would typically show off their good qualities and strengths, and take credit for good work to impress other colleagues (Stark, 2005). It was reported that employees who display punctuality and professionalism, and who display a high level of work engagement, dedication and commitment, tend to impress their colleagues. Guadagno and Cialdini (2007) state that employees convey images of themselves as the type of person called for in the higher position, displaying qualities such as good communication skills, competence, good decision-making ability and great leadership. The individual will also strive towards the ability to influence others by automatically taking up leadership positions (Guadagno & Cialdini, 2007). It is evident from the research findings and literature that impression management tactics are determined by the type of outcome the individual desires, as seen above.

Specific objective 6: To make recommendations for future research and for practice

The sixth objective regarding recommendations for future research, the organisation and the Zulu culture will be discussed in section 4.3. In 4.2, the limitations of this study will be elaborated on.

4.2. Limitations

There are some limitations to this study, which will be discussed in this section. According to Moloto (2012), using the qualitative method might also make it difficult to replicate data in future studies. The researcher noticed that other limitations with regard to this study were that this method is very time consuming, and it requires substantial cognitive and linguistic ability. The sample size might have been too small to generalise to the whole Zulu group. The number of participants that were interviewed in this study was 30. Myers and Newman (2007) say that small sample research studies are less likely to be taken seriously by other academics, researchers, practitioners or policymakers. However, data saturation determines the sample size when applying qualitative methodology (Moloto, 2012). In this instance, data saturation was reached at ten interviews, but the researcher continued until 30 participants contributed to this study. The researcher attempted to diversify the participants with regard to age and gender, and therefore she continued with interviews after data saturation was reached.

Another limitation of this study is the use of a case study. The disadvantage with using the case study strategy is that data cannot be generalised to a wider population, since the focus is on a few individuals (Myers & Newman, 2007); where, in this case, only a few individuals from the Zulu group were interviewed. This study included only participants from Gauteng and KwaZulu-Natal who are economically active, meaning that findings cannot be generalised to Zulu people across the whole of South Africa, since no other provinces were included, and economically inactive Zulu individuals (unemployed, students, etc.) were not approached to participate. Additionally, as can be seen from the biographical information of the participants, some age groups are under-represented in this study since it was challenging to stratify the sample in equal age categories. StatsSA (2011) provides valuable information with regard to the representation of people in the labour force, revealing that approximately 24.5% of people between the ages of 15 and 64 were then unemployed and approximately 28% of African people were unemployed. Most individuals are not employed and are economically inactive, and therefore they are not represented in the organisations.

Thematic analysis was utilised for data analysis in this research project. However, there are few limitations to this analysis. Reliability is a huge concern when it comes to thematic analysis, due to the existence of different variations of interpretations from multiple researchers (Braun & Clarke, 2006). The data analysis may have been biased, and prejudiced against the researcher's own convictions and beliefs. The researcher included two independent researchers to assists with the data analysis to avoid bias and prejudice. This analysis does not allow for continuity in individual accounts; data was, however, coded by a Zulu expert and two industrial psychologists who are not isiZulu speaking, in order to prevent biased analysis.

4.3. Recommendations

4.3.1. Recommendations for future research

Future researchers should embark on conducting this study on a larger sample, including participants from at least more provinces. A larger sample will allow the findings to be generalised across the whole of South Africa with regard to the Zulu group. Future researchers can use the etic perspective and compare this data with other cultural groups, to

see what similarities or differences exist between different groups with regard to social desirability and impression management tactics.

It is recommended that different data collection methods be used such as focus groups, individual interviews, self-completion questionnaires and interviews. Research participants must be allowed to fill in self-completion questionnaires, followed by a brief interview session on the same questions. This allows the researcher to bring clarity to the questions and receive additional information, if the questions were not answered in enough detail on paper. The researcher can use codes instead of names to still keep the process anonymous.

A stratified sample can be used, basically interviewing as many Zulu people from different levels, from scholars to old age citizens at old age homes. A stratified sample is drawn from a number of separate strata or subgroups in a population (De Vos *et al.*, 2011). Strict inclusion criteria could be followed, where equal representations from all provinces, socio-economic status, age groups and gender are included for future studies. Other researchers can also develop a questionnaire that will be able to measure social desirability in the Zulu culture, to eventually develop a more reliable performance assessment plan when observing Zulu employees.

4.3.2. Recommendations for organisations and the Zulu culture

Managers may be biased since they may assess others concerning his/her own personal convictions, without taking into account social desirability as an element. Therefore, managers could be sent for training on cross-cultural awareness on SD and why Zulu employees behave the way they do in certain situations. When managers in organisations are informed about certain behaviours, attitudes and actions displayed by certain employees, they will be able to make correct non-biased decisions with regard to promotion and selection.

Additionally, more informed, inclusive interview schedules and performance appraisals can be developed for organisations in order to accurately assess applicants or employees that are SD free and equivalent to all cultural groups. Supervisors/organisations can also have cultural days where the aspects of social desirability and impression management are discussed with employees using exercises that will unlock these issues. Zulu individuals should be aware of the tactics they present in a social environment making sure that they do not miscommunicate

their expectations. It is, however, difficult to totally avoid displaying socially desirable or impression management tactics since it is learned behaviour and it needs to be unlearned again, which may take longer or never happen since people want to maintain their favourable image, whether it be in a formal or informal setting (Pitesa, Thau, & Pittutla, 2013).

It is recommended that Zulu individuals should study socially desirable and impression management tactics that are associated with them, so that they are aware of the tactics research has identified. Zulu individuals can also avoid displaying unnecessary tactics, but rather communicate expectations to their colleagues and supervisors in the workplace, for instance when wanting a promotion. Being authentic cultivates stronger and healthy relationships, and therefore authentic behaviour is recommended to Zulu individuals. Instead of displaying behaviour to gain something that is favourable to you, expectations can also be communicated in an informal setting (family, friends, opposite gender) to avoid unnecessary tactics.

References

Akrofi, E. A. (2001, September 24). Zulu indigenous beliefs: To what extent do they influence the performance practices of isicathamiya musicians. *Paper presented at the African Arts Education conference,* University of Transkei, Umtata, South Africa.

 Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 1-27

Chaplin, K. (2006). *The Ubuntu spirit in African communities.* South African Ubuntu Foundation. Retrieved from www.coe.int/t/dg4/cultureheritage/culture/ Cities/ Publication/BookCoE20-Chaplin.pdf

Cheng, J. W., Chiu, W. L., & Tzeng, G. H. (2012). Do impression tactics and /or supervisor-subordinators guanxi matter? *Journal of Knowledge Based Systems, 40*(1), 123-133.

Chung, J., & Monroe, G. S. (2003). Exploring social desirability bias. *Journal of Business Ethics, 44*(1), 293-302.

De Vos, A. S., Strydom, H., Fouche, C. B., & Delport, C. S. L. (2011). *Research at grassroots: For the social sciences and human services professions* (4th ed.). Pretoria, South Africa: Van Schaik Publishers.

Guandago, R. E., & Cialdini, R. B. (2007). Gender differences in impression management in organisations. *A Qualitative Review, 1*(1), 1-12. doi 10.1007/s11199-007-9187-3

Johnson, T., & Fendrich, M. (2002). *A validation of the Crowne-Marlowe Social Desirability Scale.* Retrieved from: ://www.srl.uic.edu/publist/Conference/crownemarlowe.pdf

Labatmediene, L, Endriulaitiene, A., & Gustainiene, L. (2007). Individual correlates of organizational commitment and intention to leave the organization. *Baltic Journal of Management, 2*(2), 196-212.

Leonardi, P. M., & Treem, J. W. (2012). Knowledge management technology as a stage of strategic self-presentation: Implications for knowledge sharing in organisations. *Journal of Information and Organisation, 22*(1), 37-59

Luvono, M. D. (2004). *The status of women language use with particular reference to IsiZulu* (Unpublished master's dissertation). University of Zululand, Durban, South Africa.

Meyers, M. D., & Newman, M. (2007). The qualitative interview in IS research: Examining the craft. *Journal of Information and Organisation, 17*(1), 2-26.

Moloto, G. R. B. (2012). *The exploration of stereotypes among non-academic staff within South African higher education institution* (Unpublished master's dissertation). North-West University, Potchefstroom, South Africa.

Nel, M. J. (2007). *The ancestors and Zulu family transitions: A Bowen theory and practical theological interpretation* (Unpublished doctoral thesis). University of Zululand, Durban, South Africa.

Nkabinde, T. (1997). *Indigenous features inherent in African popular music of South Africa.* (Unpublished master's dissertation). University of Zululand, Durban, South Africa.

Ntsimane, R. (2007). The ukuhlonipha code of respect, gender and cultural tensions around the Zulu nurses: The case of the Emmaus mission hospital. *Studia Historiae Ecclesiasticae, 1*(2), 115-133.

Ogana, W., & Ojong, V. B (2012). *Sexual body ideal among Zulu women: Continuity and change.* (Unpublished master's dissertation). University of KwaZulu-Natal, Durban, South Africa.

Paulhus, D. L. (1984). Two-component models of socially desirable responding. *Journal of Personality and Social Psychology, 4*(1), 598-609.

Pitesa, M., & Thau, S., & Pillutla, M. M. (2013). Cognitive control and social desirable behaviour: The role of interpersonal impact. *Organisational Behaviour and Human Decision Process, 22*(2), 232-243

Soran, S., & Balkan, M.O. (2013). The effects of impression management tactics on emotional impressions: Research on banking sector. *Journal of Strategic Management, 13*(1), 154-165.

Schlenker, B. R. (2006, September 16). Social pathology of impression management. *Proceedings from Conference on Impression Management,* New York, New York State, United States of America.

Stark, M. (2005, June 20). *Creating a positive professional image: Research & ideas: An interview session.* Retrieved from http://hbswk.hbs.edu/item/4860.html

Terrell, K., & Kwok, L. (2011, January, 6). Organisational impression management behaviours in social media: A perspective of a social networking site. *Conference proceedings from the Graduate Students Research Conference,* Amherst, Massachusetts, United States of America.

Van de Mortel, T. F. (2008). Faking it: Social desirability response bias in self-reporting research. *Australian Journal of Advanced Nursing, 24*(4), 40-48.

Wu, Y., & Shang, S.S.C. (2012). Understanding the dynamics of impression management on social network service. *Service Science, 3*(2), 1-10

Xulu, S. C. B. (2005). Gender, tradition and change: *The role of rural women in the commoditization of Zulu culture at selected tourist attractions in Zululand* (Unpublished doctoral thesis). University of Zululand, Durban, South Africa.

Zheng, J. (2009). *Intercultural communication barriers between Zulu and Chinese students at selected higher education institutions in Durban* (Unpublished master's dissertation). Durban University of Technology, KwaZulu-Natal, Durban, South Africa.

Zook, J. M., & Russotti, J. M. (2012). Academic self-presentation strategies and popularity in middle school. *Journal of Early Adolescence, 33*(6), 765-785.