Leadership in Papua New Guinea: An Exploratory Study of Age Barriers and Leadership Styles

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ABSTRACT
Leadership style and age barriers in Papua New Guinea are examined. The context (Avery, 2006; Osland, 2000; Prideaux, 2006), issues, and styles of leadership in developing countries have received scant attention by researchers (Baker, 1997; Cheung & Chan, 2008; Hay & Hodgkinson, 2005; Rost, 1991; Tivinarlik & Wanat, 2006). Also, extreme linguistic and cultural diversity, coupled with diverse local cultural systems and social organisations has resulted in a complex blend of traditional and contemporary leadership styles and practices in emerging nations (Tivinarlik et al., 2006). The paper reports existing leadership styles remain firmly rooted in traditional customs, values, practices, and age barriers. However, ‘Western’ leadership paradigms are influencing contemporary organisational leadership practices and styles. Limitations and further research are considered.

Key words: Leadership style, Leaders age, Papua New Guinea, Cross-cultural leadership

INTRODUCTION
Leadership style and age barriers in an emerging nation, Papua New Guinea (PNG), are examined. The theoretical framework guiding the research is briefly examined first, followed by an overview of the context, barriers and issues of leadership in PNG. Next, methods are discussed, results presented, and conclusions drawn. The research partially addresses Ardichvili and Gasparishvili’s (2000, p62) call for research addressing leadership in countries facing strong challenges of political and economic transformations and adjustment to a market driven competitive economy. Further, the study responds to Littrell’s (2002) call for research identifying manifestations of generic leader behaviours in all cultures to which leadership theories might be applied. The context (Avery, 2006; Osland, 2000), issues, and styles of leadership in developing countries, and PNG in particular, have received scant attention by researchers, resulting in considerable deficiencies in our understanding (Baker, 1997; Hay et al., 2005; Rost, 1991; Tivinarlik et al., 2006).

THEORETICAL FRAMEWORK
Leadership context and leadership style literatures provide theoretical perspectives that guide and inform this study. Leadership, as with most social science concepts, lacks a common definition or understanding, has a wide connotation (Mastrangelo, Eddy, & Lorenzet, 2004;
Nicholls, 1990, 1994; Yousef, 1998), the majority of definitions are inadequate failing to take account of the particular [context] of leadership task (Oliver, 2001), has been studied from a variety of perspectives (Mastrangelo et al., 2004), ambiguity surrounds our understanding (Hay et al., 2005), is ‘deeply attached to culture’ (Shahin & Wright, 2004 p:499), the culture of national or regional societies impacts on leadership (Murphy, 2006; Trompenaars & Hampden-Turner, 1997), national culture influences individual behaviour (Hofstede, 1980; Lok & Crawford, 2004), while Osland and Bird (2000) call for research into specific cultural contexts. Gummesson (2006, p 170) argues that organisations are complex and interrelated requiring, not a reduction of complexity, rather a condensation to ‘make each concept, model and theory progressively more denser with knowledge’ This, according to Gummesson, requires searching for concepts that ‘absorb the core phenomenon-without disfiguring its nature’. Leadership research has produced a number of styles; Confucian, Daoist transactional, transformational, servant, and connective (Cheung et al., 2008), trait, contingency, behaviour, and context theory (Lee, Christian, Chang, & Christian, 2006), directive, consultative, participative, delegative, laissez-faire, management-by-exception, contingent reward, individualised consideration, intellectual stimulation, inspirational motivation, and idealised influence (Oshagbemi, 2006). Earlier Oshagbemi (2004) noted that numerous researchers have considered gender and hierarchical differences in leadership styles and manager behaviours. Chen (2000), Mathieu & Zajac (1990), and Salancik (1977) argue that demographic variables including age, can have a significant impact on organisational commitment. However, scant literature reviews the influence of age on leadership style and behaviour. Further, Kabacoff & Stoffey (2001, p. 2) argue that the ‘ability to understand, learn, and effectively leverage multigenerational diversity will be necessary for organisations now and in the future to build and maintain high performance’. It is against this background that this study attempts to shed some light on the complex issue of traditional attitudes in PNG of age and leadership style as the country attempts to make the political and economic transition to a globalised market driven competitive economy.

**CONTEXT, BARRIERS, AND ISSUES**

**Country Context**

PNG is a nation of tribal societies chiefly organised on the basis of kinship (Tivinarlik et al., 2006). ‘Kinship is a system that prescribes how people living together should interact with one another’ (Whiteman, 1995 p:103). Lasia (2006) notes that PNG labours under potent contextual issues that severely impact on the nations ability to develop economically. These include domestic factors of political instability, poor fiscal management, organic law, low economic growth, population growth rate of 2.5 percent annually, declining household incomes, life expectancy of at least ten years less than other Pacific Islands, high mortality
rate of mothers during pregnancy and child birth, and 33 new born deaths per day, in a population of 5.9 million people. External factors include unfavourable climate change, and a reduction of donor country aid to PNG. Tubal (2006, p. 9) observes that ‘Papua New Guineans (and men for that matter) have always been planners in their own rights. Families decide, with guidance from the father as to what they should do on a daily basis in order to ensure that their lives are sustained’. The underlying principle is man’s relationship with nature, and ‘what he can do to utilize nature for his own survival’. This is a fundamental interaction played out daily in a nation that has several thousand communities, many with only a few hundred people.

McLaughlin (1997 p. 4) assesses that there are over 1000 tribes living in ‘almost total isolation’, often divided by language, customs, and tradition. Each tribe, language group, and culture acts to influence people to behave in quite distinct ways, peculiar to each individual tribe or group. Maintaining ‘one’s’ culture, moral, ethical values, and traditions according Essacu (2005) is beyond price and Papua New Guinean’s cannot live without such diversity. Communities see themselves as ‘central with other communities peripheral, and in turn central from their own perspective’(Busse, 2005 p. 445). Divisions created by language, custom, and tradition have repeatedly resulted in on-going low scale tribal warfare with neighbouring communities, as Melanesian men, particularly leaders, suffer an inability to trust neighbours (Herdt, 2003). Zimmer-Tamakoshi (1997 p. 107) notes the diversification of leadership roles in PNG formed from a confusion of, and intrusion by, capitalism, western education, missionization, and new forms of national and local government, into traditional leadership ways.

Leadership Context

Further developing Trompenaars et al.,(1997) argument that the culture of national or regional societies impacts on leadership practices, Prideaux (2006; 2007) describes the particular context of leadership in PNG. Six key leadership contextual factors were identified, heterogeneous country, colonial history, vast diversity of tribal traditions custom’s values and culture, multiple governing systems, linguistic fragmentation with in excess of 830 mutually unintelligible spoken languages, and societies based on patrilineal or matrilineal systems. Customs, norms and traditions are complex, diverse, and in many instances unique. Leadership is largely culturally oriented, embracing traditional beliefs, norms and values, and a preoccupation with kamap (Tok Pisin language for: become developed) McKeown (2001). Thus, leadership style is significantly influenced by the leader’s immediate and extended family, clan, and tribe. However, there is no single or even widespread culture, embracing a
common set of beliefs, values, and traditional practices. Further, the practice of traditions varies among provinces, while diversity is customary within provincial areas.

Key influences shaping contemporary leadership include colonisation, introduction of Christianity, and adoption of the Westminster system of government (Zimmer-Tamakoshi, 1997). Political stability, bureaucratic control, economic competition, and government sector uniformity were introduced during PNG’s Colonial period in an attempt to embed modern management practices throughout the country. However, contemporary management practices introduced an extreme form of the bureaucratic system resulting in extremely formal organisational arrangements, appointed leaders and managers, prescriptive duty statements, and individual effort. Such practices conflict sharply with traditional leadership practices. As a result, decisions tend to be made by senior managers without wider consultation; limited knowledge sharing; whilst the value of individual employees is seldom recognised. As a consequence, a leadership crisis has developed throughout the country. Bankruptcy, political instability, poor service delivery, bribery, and mal-practice, such as misappropriation of public funds and wontokism, in both the public and private sectors are now widespread. These elements are now firmly woven into the structure of PNG politics and functioning of government departments (Prideaux, 2006).

Leadership Barriers
Prideaux (2006) identified 14 leadership barriers. Three major categories emerge, infrastructure, people skills, and language issues. The most important barrier, lack of road and logistic infrastructure, is an interesting and possibly unusual barrier not usually associated with leadership. However, this reflects the topography, economic prosperity and political leadership of the country. Issues dealing with ‘people skills’ included lack of vision, lack of people skills, practicing traditional values, beliefs, governing systems, payback, sorcery, limited access to high school education, and lack of ‘Western’ leadership training ranked as the next most import leadership barriers. Such practices closely reflect the Classical leadership paradigm (Avery, 2006) where people are commanded and controlled. Linguistic fragmentation resulting from a lack of a common language and school education conducted in mother tongue were identified as significant barriers.

Grimes (2000) estimates that there are in excess of 832 distinctive, mutually unintelligible languages, in a country with a population of 5,931,769 (CIA, 2008). While linguistic diversity and cultural uniqueness is recognised, English is promoted as a common language to bridge the linguistic divide. The national government officially recognizes three languages; Pidgin, Motu and English. Pidgin (to some extent) is spoken by approximately two thirds of
the population, while Motu is spoken by the remaining population, mainly in the Papuan coastal provinces. However, English is spoken within the major centres, and under recent educational reforms, is required to be taught in elementary schools. English, however, continues to be regarded by many as a foreign language (Prideaux, 2006).

Leadership Issues
Prideaux and Beg (2007) identified 10 significant issues impacting on the practice of effective leadership. Issues grouped under the category of ‘People issues’ are the most important. ‘Other’ factors include effect of foreign culture, overseas travel, and global economic conditions. Leadership in PNG is a multifaceted interaction of many issues and is without uniformity throughout the country. This is a result of a diverse blending of traditions, languages, values, secrets, rituals, behavioural habits, topography, geographic location, matrilineal and patrilineal society and more recently, a rapid ‘catapulting’ to a Westminster style of government. PNG now finds itself in transition from a clan/tribe society where each group had a unique and separate form of government and leadership style principally based of leadership styles of Bigman, Chieftain, Inheritance, Kinship; and Wontok. Transition towards contemporary ‘Western’ styles of leadership and practices is a recent phenomenon resulting in ‘confusion’ whether to fully accept and endorse modern ways, maintain and further perpetuate traditional practices or develop a blended approach reflecting the unique context of PNG. Such ‘confusion’ has resulted in widespread corruption and diffusion of ‘bad’ leadership practices, broadly resulting in ‘leaders’ practicing a style of self-interest.

Change of leadership under traditional practices is largely the result of: (1) the old chief dying naturally or through warfare; (2) the leader is too old to lead, hence the next of kin nephew from the same tribe/clan steps into the leadership role; (3) discontent by a majority of followers resulting from a series of bad decisions that have placed the clan/tribe at risk with enemies; or (4) leaders not following the customs and traditions of forefathers. Leadership in this tradition must be seen to be tough, strong, warlike, aggressive, and uncompromising. Men and boys are the guardian/protector of the women and girls, who in turn are the providers of the food and other sustenance. Leadership change is initiated when issues of age, customs, traditions, death, inheritance and emergencies occur; however, no uniform practices are evident. Notably, age is a significant issue in training and selecting leaders in many tribes/clans as the custom is that ‘elders’ have the natural right to leadership. The practice of restricting young men from holding leadership roles until they have passed through some form of initiating ceremony, such as skin cutting, is prevalent. Further, it is common that men cannot be considered for leadership roles until they have reached at least 40 years of age. This section has briefly reviewed the context, barriers and key issues affecting leadership practices.
in PNG. The following sections describe the research method adopted to conduct the research, presents and discuss the findings.

**METHOD**

This study extends fieldwork conducted between 2001 and 2006 in PNG consisting of individual semi-structured interviews, focus groups, semi-structured interviews with PNG citizens living in Australia, and a personal journal kept by the author throughout the fieldwork. Respondents were asked to consider leadership practices in the organisation in which they were working as well as the province in which the organisation was located, and to describe the context of leadership, leadership barriers, key leadership issues, and leadership differences in other provinces and organisations that they were familiar with. Data analysis employed a categorising strategy (Rossman & Rallis, 2003). Data collection employed a two page questionnaire developed from the fieldwork, utilizing a Likert five scale. The questionnaire consisted of 25 questions grouped into three sections; demographic data, employment data, and the respondent’s views about leadership in PNG. Pre-testing was conducted with 54 PNG residents working or studying in Townsville, North Queensland. A significant finding was a requirement to scale the questions with rating one being very important or strongly agree, and five being the least important and so on. This reflects the cultural context that ‘number one is the best’. Survey questions were simply constructed so that respondents would have little or no difficulty answering them. In this regard, response bias is minimized. The questionnaire was distributed to 22 Masters students studying leadership at Vudal University in 2006. Students were required to administer the survey to at least 20 English speaking employees working in PNG organisations. Questionnaires were administered within a stratified sample of government employees, a profit organisation, an education institution, older people (elders), young people, and females, reflecting stratum identified during fieldwork. All students were required to randomly select respondents within the stratified sample and collect a minimum of three surveys from each stratum. Respondents were asked to rate each question on a scale ranging from very important (1) to not important (5), significant (1) to not significant (5), and strongly agree (1) to strongly disagree (5).

A total of 440 questionnaires were expected. However, 420 were received of which 15 were incomplete and discarded. A total of 405 completed questionnaires were entered into SPSS for analysis, resulting in a response rate of 92 percent. The joint responses of bivariate multinominal categorical variables are tested for significance using the chi square test. Observed chi square values and associated p-values are reported in Tables 2, 4, and 5.
RESULTS

Table 1 reports aggregate responses in percentages for age related questions. Important and apparently contradictory results are presented. 82.4 percent of people strongly agree that leadership should be based on a person’s ability while 86.7 percent rated as very important that age should not be a barrier to leadership. However, almost half regard (as very important) respect for traditional leadership practices, and strongly agree that traditional cultural values should be reflected in contemporary leadership practices. Further, 68.9 percent of respondents strongly disagree with the widely practiced custom of reserving leadership for elders. Younger people (17-39 years) strongly support ability as key criteria for leadership, while age should not be a barrier; however, traditional leadership styles and cultural values are also strongly supported. Nonetheless, respect for traditional leadership styles is comparatively evenly supported by younger people in apparent contrast to older people.

**Table 1 Aggregate Response to Age Related Questions in Percentages**

Table 2 presents the association between two qualitative variables, namely ‘Leadership is through ability, not age, wealth, possessions, or inheritance’ and age, ‘Leadership is reserved for elders’ and age etc. The test is conducted by chi square ($\chi^2$) and the p-values of the test are reported in parenthesis. The null hypothesis of no association between the variables is rejected in all cases, a theoretically consistent result.

**Table 2 Importance of Age Related Factors by Age of Respondents**

Table 3 reports the percentage of leadership style in the workplace as described by respondents. The traditional leadership category combines Chieftain, Inheritance, Bigman, and Wontok leadership styles. The non-traditional category amalgamates other leadership styles reported in the survey responses. The number of respondents in the non-traditional style of leadership is approximately twice as large as the leadership traditional style. This implies that there has been a considerable move towards ‘Western’ leadership paradigms. However, traditional leadership practices continue to command considerable influence in PNG organisations. This is a significant number suggesting substantial leadership barriers are likely to be encountered to the further adoption of contemporary leadership practices as the country strives to develop its economic capacity and integrate into the globalised economy.

**Table 3 Leadership Style and Age**

Table 4 displays the association between two qualitative variables, namely ‘Leadership is through ability, not age, wealth, possessions, or inheritance’ and leadership style, ‘Leadership is reserved for elders’ and leadership style etc. The null hypothesis of no association between the variables cannot be rejected in all cases. A strong relationship between leadership is
reserved for elders and leadership style is revealed (p-value .023), indicating a continuing transition to contemporary leadership styles. Strong support for ability based leadership is evident from respondents working in both traditional and non-traditionally lead organisations. However, respect for traditional leadership styles and practices reflecting traditional cultural values is, surprisingly, very important to those working under non-traditional leadership styles, more so than to respondents working in more traditionally lead organisations. This may be a reflection of a yearning to preserve long-standing traditions, customs and values.

Table 4 Importance of Leadership Style to Age Related Factors

Table 5 presents the association between two qualitative variables. Overall, 94 percent of respondents answered yes to the question ‘should leadership practices change over time?’ This is a significant result pointing to a very strong desire to change existing leadership practices. Further, the finding implies the inappropriateness of traditional leadership styles and practices in PNG organisations. The null hypothesis of no association between the variables is rejected for each factor. Again, this is a theory consistent result.

Table 5 Should leadership practices change overtime? (Test of association between the two variables is conducted by $\chi^2$ and p-value is shown in the parenthesis.)

DISCUSSION

The findings for the exploratory analysis of leadership styles and age barriers in PNG are threefold. First, long established leadership practices continue to strongly influence the development of contemporary PNG leadership styles. Second, age related restrictions which have prevented younger people from taking leadership positions are beginning to erode. Third, linguistic fragmentation effects the blending of contemporary leadership paradigms with elements of traditional practice.

In the first place, the influence of traditional leadership practices, traditions and culture, is an important issue; supporting Newman and Nollen’s (1996) findings that culture-specific dimensions exist. This is an important finding of this research, considering that such influences are not adequately explained by extant literature and leadership frameworks. The strength of the response (94 percent) to the question ‘should leadership practices change over time’ points to the realisation that traditional leadership practices are no longer appropriate as PNG enters the new global landscape. However, this response is tempered by the strong power of those same practices that respondents recognise as requiring change. This would suggest that ‘Western’ leadership paradigms, whilst substantially appropriate in the context in which they are developed, are not wholly transferable to PNG. Further, ‘Western’ paradigms may not be directly transferable to other similarly emerging or developing nations that have a
The finding about age related barriers establishes that there is no association between ‘Should leadership practices change over time’ and gender, age, type of occupation and leadership style, possibly reflecting society’s freedoms. A strong relationship between ‘leadership is reserved for elders’ and leadership style, indicates a trend of transition to contemporary leadership styles. Leadership based on ability, regardless of age, was found to be strongly supported by both age groups. However, respect for traditional leadership styles and cultural values strongly affect a desire for leadership change. The importance of traditional leadership practices is important because they influence the shape of contemporary leadership practice. As such leadership styles are instrumental to organisational and national success in an increasingly complex and interconnected global environment.

The lack of a common language impacts on the style and effectiveness of leadership. Researches have claimed that linguistic and ethnic fragmentation correlate with low levels of economic development (Nettle, 2000, p.335). Greenberg (1956) argues that economic diversity determines the level of linguistic diversity, however, Dalton (1970) attributes limited economic growth to an ‘absence of a shared language’. Fishman (1968) contends that linguistically heterogeneous countries exhibit lower GDP than countries with linguistic homogeneity, while Pool (1972) declares that linguistically heterogeneous countries could never be rich, a view supported by (Adelman, 1967; Haug, 1967; Reynolds, 1985). Nettle et. al (2000) suggest languages and economies co evolve finding an inverse relationship between linguistic heterogeneity and level of economic activity, while (Hale. K., 1992) citing evidence from a European context, points to the adoption of a common or national language as a way of assessing improved economic growth. However, European economic growth has lead to the homogenization and standardisation of European languages (Coulmas, 1992). A significant leadership challenge then for PNG at the political level is to establish a sustainable economic growth trajectory while preserving a linguistic balance, develop effect leadership practices to accommodate the multiple fragmentations (styles, linguistic, cultural, economic, and customs) identified in this paper.

**CONCLUSIONS**

The exploratory approach of the study identified and briefly discussed age and leadership styles in PNG. The results suggest that traditional leadership practices appreciably influence the exercise of leadership and are likely to dilute leadership effectiveness in PNG. The
research establishes that 94 percent of the respondents believe existing leadership practices must change; however, people strongly value and support the notion that traditional cultural values and respect for traditional leadership styles is to be maintained. This will further add to the complexity of developing a uniquely PNG leadership style as the country attempts to engage with an increasingly globalised world. Further, constructs of ‘Western’ leadership styles were not reported in this study, possibly reflecting and further supporting the earlier finding (Prideaux, 2007) that a significant leadership barrier is a lack of ‘Western’ Leadership training. ‘Western’ leadership training infused into a leadership style suitable for the PNG context is a clear requirement as PNG deals with strong challenges of political, social, cultural, and economic transformations to adjust to a market driven competitive economy. The paper establishes an association between leadership style, and the question of changing leadership practices over time. A limitation of the study is that whilst the sample was drawn from each of the countries 20 Provinces, a number of the Provinces were under represented in the sample composition. The research has established broad parameters for further research incorporating a rigorous research design, a larger sample size more representative of each Province, measurement and analysis. Further research will employ a probit model fitted to investigate the marginal effect of some of the important variables, for example, residence, employment length, age, education, and leadership style.

REFERENCES

Fishman, J. 1968. Some Contrasts between Linguistically Homogeneous and Linguistically Heterogeneous Polities


### TABLES

#### Table 1 Aggregate Response to Age Related Questions in Percentages

<table>
<thead>
<tr>
<th>Factor</th>
<th>Strongly Agree</th>
<th>Undecided</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>21b Leadership is through ability, not age, wealth, possessions, or inheritance</td>
<td>82.2</td>
<td>7.2</td>
<td>8.6</td>
</tr>
<tr>
<td>21f Leadership is reserved for elders</td>
<td>15.3</td>
<td>15.8</td>
<td>68.9</td>
</tr>
<tr>
<td>21g Leadership practices should reflect traditional cultural values</td>
<td>50.4</td>
<td>22.5</td>
<td>27.1</td>
</tr>
</tbody>
</table>

#### Table 2 Importance of Age Related Factors by Age of Respondents

(Test of association between the two variables [age and age related factors] is conducted by \( \chi^2 \) and p-value is shown in the parenthesis.)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Strongly Agree %</th>
<th>Undecided %</th>
<th>Strongly Disagree %</th>
</tr>
</thead>
<tbody>
<tr>
<td>21b Leadership is through ability, not age, wealth, possessions, or inheritance ( \chi^2 = 1.786 ) (0.410)</td>
<td>44.8</td>
<td>39.4</td>
<td>2.9</td>
</tr>
<tr>
<td>21f Leadership is reserved for elders ( \chi^2 = 1.783 ) (0.410)</td>
<td>7.9</td>
<td>7.8</td>
<td>7.1</td>
</tr>
<tr>
<td>21g Leadership practices should reflect traditional cultural values ( \chi^2 = 3.489 ) (0.175)</td>
<td>24.4</td>
<td>26.4</td>
<td>13.0</td>
</tr>
</tbody>
</table>

#### Table 3 Leadership Style and Age

<table>
<thead>
<tr>
<th>Leadership Style</th>
<th>Age</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>17-39 years</td>
<td>40-65 years</td>
<td>36.0</td>
</tr>
<tr>
<td>Traditional Leadership style</td>
<td>19.7</td>
<td>16.3</td>
</tr>
<tr>
<td>Non Traditional Leadership style</td>
<td>32.8</td>
<td>31.2</td>
</tr>
</tbody>
</table>

1 = 17-39 age group (52.6% in each factor) 2 = 40-65 age group (47.4% in each factor)
### Table 4 Importance of Leadership Style to Age Related Factors

<table>
<thead>
<tr>
<th>(Test of association between the two variables [leadership style and age related factors] is conducted by $\chi^2$ and p-value is shown in the parenthesis.)</th>
<th>Strongly Agree %</th>
<th>Undecided %</th>
<th>Strongly Disagree %</th>
</tr>
</thead>
<tbody>
<tr>
<td>21b Leadership is through ability, not age, wealth, possessions, or inheritance. $\chi^2 = 0.974$ (0.615)</td>
<td>30.9</td>
<td>53.3</td>
<td>2.0</td>
</tr>
<tr>
<td>21f Leadership is reserved for elders. $\chi^2 = 7.540$ (0.023)</td>
<td>7.1</td>
<td>8.0</td>
<td>3.7</td>
</tr>
<tr>
<td>21g Leadership practices should reflect traditional cultural values. $\chi^2 = 4.368$ (0.113)</td>
<td>20.5</td>
<td>29.9</td>
<td>7.6</td>
</tr>
</tbody>
</table>

**Very Important %** | **Undecided %** | **Not Important %**

<table>
<thead>
<tr>
<th>Factor</th>
<th>Very Important %</th>
<th>Undecided %</th>
<th>Not Important %</th>
</tr>
</thead>
<tbody>
<tr>
<td>24a Age should not be a barrier to leadership. $\chi^2 = 0.325$ (0.850)</td>
<td>31.8</td>
<td>54.0</td>
<td>2.9</td>
</tr>
<tr>
<td>25f Respect for traditional leadership styles. $\chi^2 = 1.113$ (0.573)</td>
<td>17.3</td>
<td>30.1</td>
<td>7.6</td>
</tr>
</tbody>
</table>

1 = Traditional Leadership Styles (36% in each of the issues) 2 = Non-Traditional Leadership Styles (64% in each of the issues)

### Table 5 Should leadership practices change overtime? (Test of association between the two variables is conducted by $\chi^2$ and p-value is shown in the parenthesis.)

<table>
<thead>
<tr>
<th>Factor</th>
<th>% Yes</th>
<th>% No</th>
<th>% Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender $\chi^2 = .763$ (.683)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>60</td>
<td>4</td>
<td>64</td>
</tr>
<tr>
<td>Female</td>
<td>34</td>
<td>2</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>94</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Age $\chi^2 = 68.614$ (.955)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17-39</td>
<td>51</td>
<td>2</td>
<td>52</td>
</tr>
<tr>
<td>40-63</td>
<td>43</td>
<td>4</td>
<td>47</td>
</tr>
<tr>
<td>Total</td>
<td>94</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Type of Occupation $\chi^2 = 5.024$ (.755)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Labourer/employee</td>
<td>22.0</td>
<td>1.5</td>
<td>23.5</td>
</tr>
<tr>
<td>2. Supervisor/administrator</td>
<td>13.9</td>
<td>1.2</td>
<td>15.1</td>
</tr>
<tr>
<td>3. Middle/Senior management</td>
<td>20.1</td>
<td>0.7</td>
<td>20.8</td>
</tr>
<tr>
<td>4. Professional</td>
<td>26.5</td>
<td>1.7</td>
<td>28.2</td>
</tr>
<tr>
<td>5. Other</td>
<td>11.4</td>
<td>1.0</td>
<td>12.4</td>
</tr>
<tr>
<td>Total</td>
<td>93.9</td>
<td>6.1</td>
<td>100.0</td>
</tr>
<tr>
<td>Leadership Style in the workplace $\chi^2 = .749$ (.378)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Traditional Leadership Practices</td>
<td>34.3</td>
<td>1.7</td>
<td>36.0</td>
</tr>
<tr>
<td>Other Leadership Practices</td>
<td>59.5</td>
<td>4.4</td>
<td>64.0</td>
</tr>
<tr>
<td>Total</td>
<td>93.9</td>
<td>6.1</td>
<td>100</td>
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</tbody>
</table>