

# **Revisiting the Big Five Personality Factors: Adaptation for the Use in European-African Human Resources Management<sup>1</sup>**

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**Editors: *Steering Committee***

**Josephine N. Arasa**

**Wilfried Echterhoff**

**Michaela Heinecke-Müller**

**Priscilla W. Kariuki**

**Gladys K. Mwiti**

**Claudia Quaiser-Pohl**

University of Koblenz-Landau  
Campus Koblenz, Institute of Psychology  
quaiser@uni-koblenz.de

urn:nbn:de:kola-13709

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## Preface

*Five personality traits commonly known as the “Big Five” have been widely acknowledged as universal, regardless of an individual’s cultural background. According to latest empirical research, the Big Five cannot be called ‘false’, but rather incomplete in the face of ecological and cultural diversity. Most available psychological instruments are not necessarily transferable to other cultures but actually they cover a minority of the world’s population. They are referred to as “W.E.I.R.D.” (western, educated, industrial, rich, democratic) and lack the combined emic-etic approach that is necessary for a transcultural perspective.*

*Core self-evaluations, personality features that are closely linked to motivation and behavior and therefore appreciated in Personnel Psychology equal to the Big Five show intercultural variability as well. But reliable data on specific cross-cultural functioning has been lacking up to now. In our globalized working world, an uncritical application of standardized personality measures leads to reduced validity and test fairness. Cross-cultural psychology therefore approves a combined emic-etic approach to personality assessment.*

*The present project aims at starting a German-Kenyan joint research project. The overall objectives of the cooperation started is as follows:*

*To revisit the Big Five personality model on the base of empirical research regarding special features of the German and Kenyan personality structure, incl. core self-evaluations, typical for the cultural context and prepare improved scientific based models, measures and methods that can be used in the field of Personnel Psychology in Germany and Kenya.*

*The results will provide additional values for the understanding of different and diverse human behavior.*

## Participants



Participants of the workshop (from left to right and back to front):

- Wilfried Echterhoff
- Tabitha Ndungu
- Claudia Quaiser-Pohl
- Susan W. Wamae
- Charles O. Kimamo
- Stacey Alugo<sup>2</sup>
- Linda Karanja
- Priscilla W. Kariuki
- Josephine N. Arasa
- Mercy W. Muhoro
- Harrun H. Garrashi
- Michaela Heinecke-Müller
- Gladys K. Mwiti
- Mirko Saunders<sup>2</sup>

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Not on the picture.

## **Exploring some special features of the Kenyan personality structure**

Priscilla W. Kariuki

### **Culture and indigenous personalities**

In recent years, many researchers have attempted to uncover the structure of human personality by examining culture or an aspect of culture such as a given language's personality descriptors. The purpose of the present report is to use culture to explore some special features that may lead to an understanding of the Kenyan personality structure. Renowned cross-cultural researchers, Berry, Poortinga, Segall, and Dasen (1992) examined three indigenous personality concepts each of which is fundamentally different from American or Western concepts. The African model of personality for example, views personality as consisting of three layers each representing a different aspect of the person. The first layer found at the core of the person and personality embodies a spiritual principle; the second layer involves a psychological vitality principle; the third layer involves a physiological vitality principle. The body forms the outer framework that houses all these layers of the person. In addition, family lineage and community affect different core aspects of the African personality. In more recent years, researchers using standardized personality tests have found that scales derived from such tests are not fully adequate to describe personality in some cultures, such as India (Narayanan, Menon, & Levine, 1995) and the Philippines (Church, Reyes, Katigbak, & Grimm, 1997).

### **Indigenous personality measures**

Indigenous personality measures or measures developed for use in a particular culture, give us new ideas and insights about the nature of indigenous psychologies and personalities. It seems that there are aspects of personality that are relevant and important to some cultures but are not captured in traditional personality measures that assess the Big Five. This line of research suggests that not all aspects of personality in the various cultures of the world can be adequately defined and measured by concepts and traits such as those described in the Five Factor Model (FFM). Much of the work on indigenous psychology and personality has provided fuel for the view that culture and personality are mutually constituted. It may make more sense then, to understand each culture's personalities as they exist and have developed within that culture, rather than to consider personality as a universal construct. The argument is that the research supporting universality may be contaminated by the methods used. These methods have been developed in American or European research laboratories by American or European researchers. Due to this cultural bias, the findings support the FFM as a default

by-product of the methods. It is claimed that indigenous approaches are immune from such bias because their methods are centered on concepts and practices that are ideal to the culture being studied. Cross-cultural researchers have tended to think about universal and culture-specific aspects of psychological phenomena as mutually exclusive, dichotomous categories. Thus, personality is either universal or indigenous. Perhaps a more fruitful approach might be to consider how personality is both universal and culture-specific. It is possible that some aspects of personality may be organized in a universal fashion because of biological or genetic factors. The fact that some aspects of personality may be organized universally, does not necessarily argue against the possibility that other aspects of personality may be culturally unique. It may be these culturally unique aspects that give personality its own special flavor in each specific cultural milieu. This allows researchers the possibility of studying aspects of personality that they might not observe in other cultures. Thus, a more beneficial way of understanding the relationship between culture and personality may be to see indigenous and universal aspects of personality as two sides of the same coin, rather than as two mutually exclusive dichotomies. If we are able to understand the relationship between culture and personality in ways that allow for the coexistence of universality and indigenization then we can tackle the problem of exactly how to conceptualize and study this coexistence.

### **African (Kenyan) views of Personality**

In general, Africans see every personality as connected, fluid, flexible, committed and bound to others. This means individuals are not independent autonomous entities but instead they are fundamentally interdependent with one another. The self is not and cannot be separated from others and its social context. Personality is interdependent and is determined by social structures and interpersonal frameworks such as families, workgroups, social roles, positions or relationships in dealing with the person. This interdependent view of personality is sensitive to the social context. It asserts that the person is an interdependent entity, whose behaviour is a consequence of being responsive to others. Behaviour originates in relationships with others in the social context. It can be studied through observing these relationships. The uniqueness of an individual's personality arises from the uniqueness of each person's social context. Becoming separate and autonomous is not the overriding goal. The main goal is fitting with others to fulfill and create obligation and become part of various interpersonal relationships. This is because people are made meaningful in those relationships of which they are a part. Most peoples' social concern is the cultivation of an individual into a social being. People do not live in the abstract, rather they must be part of groups such as families, communities and nations. They are receptive to others and are influenced by them. This implies self-control, flexibility and maturity. African views of personality indicate that a lot could be learned from the wisdom embedded in African folklore, idiom and ritual. Generalization of the western model is misunderstood black reality. The African personality is founded on the belief that human beings form an indivisible whole with the cosmos. So there is a unity with God and all other human beings and nature. Human beings form the point of departure as well as the center of the universe from which

everything is understood and explained. In the African cosmology, God, the ancestors and the spirits of specific chosen people who have died are encountered. The spirits and the ancestors are directly concerned with the behaviour of the community. They can intervene to punish, advise and correct not only the individual, but the community as a whole. The African personality is very religious and functions religiously on a daily basis. This religion is collective in its functioning as it does not focus primarily on the individual but on the entire community. Collective rituals and prayers for example for rain, good harvest, unusual illness, make a solemn plea to help solve problems of the community. It is a way of connecting with a concept of a divine being. This is the reason why we find it perfectly in order to begin and end our workshop sessions with a prayer. The traditional African ethos rests on the survival of the community and union with nature. This gives rise to values such as co-operation, interdependence and collective responsibility. The psychological modalities of individuality, uniqueness and differences are replaced with such principles as communality, group orientation and agreement. So to the African, the “social self” is more important than the “individual self” of the west.

### **The Concept of Ubuntu**

This is a Zulu word, which literally means “humanness”. Its essential meaning can be conveyed using the Zulu maxim, “umuntu ngumuntu ngabantu” which means “a person is a person through other persons”. Ubuntu is an African social and spiritual philosophy that serves as a framework for African societies as they interact with each other. It is at the base of the African way of life, belief systems and personality. It is practiced by Africans in most parts of the continent especially south of the Sahara. Ubuntu is fundamentally inclusive, involving respect and concern for one’s family and one’s neighbours. In a deeper spiritual sense, it also implies respect for one’s ancestors.

Ubuntu is seen as a traditional African concept, which refers to those systems, which revolved around communal relationships; had developed a deep respect for human values and recognition of the human worth. These values are inherited and perpetuated throughout their history. Ubuntu guides the thinking and actions of Africans. It can only be found in the lived, historical experiences and not from philosophical abstractions that have little meaning. A person with Ubuntu is welcoming, hospitable, warm and generous; willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, they do not feel threatened that others are able and good. They have a proper self- assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, oppressed, treated as if they were less than who they are. Ubuntu gives people resilience, enabling them to survive against all odds like colonialism, civil wars and dictatorship. Recently, the University of Malawi launched a degree course on *Umunthuology* to tackle social ills like corruption. It is argued that when people abandon their human hood (*utu* in Kiswahili or *umuntu/ubuntu* in Zulu) they are driven by the seven deadly sins,

including gluttony, greed, laziness and envy. There is therefore, need for research in this area, in our quest to understand the relationship between culture and personality.

## **Conclusion**

It is expected that the personality structures and traits discussed above can be useful in revisiting the Big Five personality factors from an African perspective. An understanding of the special features of the Kenyan personality traits and structures may therefore be helpful in the field of human resources management. Different approaches and methods may be used to elucidate the relationship between culture and personality. Culture and personality are most productively analyzed together as a dynamic. Indeed, the search for the underlying bases of individual differences, which serve as the backbone of understanding personality, shares a close conceptual and empirical connection with culture in any cultural milieu.

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## **Author**

Priscilla W. Kariuki, Prof.  
University of Nairobi, Kenya  
Department of Psychology  
wanjiru\_kariuki@uonbi.ac.ke



## **The Five Factor model (FFM) of personality: Is there an African personality? Issues and challenges**

Josephine Nyaboke Arasa & Mercy Wambui Muhoro

According to Atkinson and Hilgards (2009) personality is defined as the distinctive and characteristic patterns of thought, emotion and behaviour that define an individual's personal style of interacting with the physical and social environment. Measuring personality traits has been going on for as long as the concept of personality has been around. Research has proven the universality of personality traits through cross-cultural studies. One of the tools used to measure personality and that will be the focus of this study is the Five Factor Model (FFM) also known as the Big Five personality traits.

The FFM of personality is a hierarchical model that assumes that five broad domains explain personality traits. The domains are openness to experience, conscientiousness, extraversion, agreeableness and neuroticism. Each of the domains is further divided into six facets and they are very heritable (Zecca et al., 2012). These traits have proved the most successful in replicability research across cultures. The model has been translated into different languages. For the sake of this research will define the different traits.

Openness to experience is defined as the quality of being receptive to different ideas and to learn and experience new things, skills and places. A person has the ability to do things in the right way as well as to understand others and social circumstances and to react appropriately. It also encompasses intellectual curiosity and the quality of being creative and talented (Nel, Valchev, Rothmann, van de Vijver, Meiring, and De Bruin, 2012). A closely related trait is extraversion whose characteristics include being energetic and a predisposition to associate with others and having people around oneself. Negatively though it can involve being forceful, and controlling with other people.

Agreeableness on the other hand encompasses being pleasant, approachable and helpful towards others. Negative subdivisions of this trait are egoism and hostility. Emotional stability is well represented in neuroticism and it references the ability to control ones emotions and their expression, as well as being independent and balanced. The subdivisions include tendencies towards depressive moods and stress. Lastly conscientiousness represents self-discipline, determination and an orientation towards achieving as well as punctuality and orderliness. The negative sub clusters include recklessness and forgetfulness (Nel et al., 2012).

As replicable as this model has proven across western cultures it cannot be generalized about African cultures until research is done to prove it. There have been very few studies conducted to determine the FFM replicability in Africa. And the select countries that have been studied are not representative of all African countries. This paper sought to review and analyze selected journal article that address the issue of cross-cultural personality in a view to show whether there is a “Kenyan personality”.

Early researchers on the topic of African personality were mostly western occupational psychologists whose approach was to scientifically assign statistical coefficients of modernization to Africans. This was for the purpose of assigning either blue- or white-collar jobs in the post-independence and colonial periods. Since the 1960s however, the approach changed to that of understanding the African personality, to identify and explain African psychological processes, personality characteristics, and the processes of African cultural adaptation to indigenous social conditions and exotic influences (Lassiter, 2000).

Since the 60s, widespread research has been done to find out whether there are specific African personality profiles, psychological characteristics of cultural adaptation that are specific to people of African descent. Reviews show that both qualitative and quantitative methodologies have been used but they were mainly western based. The people studied are now classified as WEIRD as an acronym for western educated, industrialized, rich and democratic (Realo et al., 2013).

The predominant approach has been to look at personality profiles that are clearly defined and unique to specific regions, cultures or groups rather than generalizations at higher levels. This is because the broad generalized personality studies were seen as obscuring the uniqueness of the individual, promoting racism and other stereotypes that render themselves unscientific. It was also considered a way of diverting attention and resources from more fruitful lines of inquiry.

African scholars who have written on this issue insist that there are unique and clearly defined psychological patterns and personality traits in relation to our cultural values and themes unique to sub-Saharan Africa. These must however be seen within the context of change, influence and evolution as well as the methodologies used to assess these psychological constructs. Lassiter (2000) asserts that it is important to understand what it means to be African in the face of increasing global Westernization; also to identify and promote the importance of "Africanness" in African national and regional development.

According to Lassiter (2000), how we organize and cognitively engage the world as Africans is based on our cultural, social and linguistic background. He states that “the mind in black Africa may not necessarily operate in the same strict pattern as minds elsewhere in the world this gives social identification and geographical label.” This is what gives us identity, personality and dignity. The

unique characteristics that define Africans include hospitality, friendliness, the consensus and common framework-seeking principle, Ubuntu, and the emphasis on community rather than on the individual.

Further understanding of this congenial trait of relatedness and working together Ubuntu is that it is a South African concept which is part of Bantu wisdom that a person is only a person through others. It is associated with social relatedness, respect for others, peace and harmony in a community environment, compassion and sensitivity towards the elderly, disabled and less privileged is important. Children are encouraged to be obedient to adults and authority and have courtesy and loyalty as well as being generous and honest (Nel et al., 2011). Lassiter (2000) states that whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. Showing both features of both communality and individuality it is best summarized as the 'me' in the 'we'.

Other Instruments that have been used to measure these documented personality traits include the NEO-PI-x-R and the South African Personality Inventory (SAPI; Fetvadjev, Meiring, van de Vijver, Nel & Hill, 2015). Both emic and etic approaches have been used to explore personality structures. The etic approach employed inventories, which determine the cross-cultural universality of traits while the emic approach focuses on particular culture specific traits. Using both approaches is pertinent because they are complementary allowing for a comprehensive study of personality.

The Five Factor model is favorably used because it has an etic approach and a vast body of research has supported its universality. However, social aspects of personality vary across culture. There are some concepts not found in the big five but found in African personality profiles. Also not all five factors show equivalence in African personality profiles. According to Allik, Realo and McCrae (2013) extraversion, conscientiousness and agreeableness replicate well in Africa. However, openness to experience replicated well in South Africa with people with white-collar jobs and university students especially of white descent.

Nel et al. (2011) conducted a study that looked at implicit personality structures in the 11 languages of South Africa using a South African Personality Inventory (SAPI) with a sample that consisted of university students. The results proved that the big five personalities were present but there were more culture-specific constructs all in reference to social functioning. The element of Ubuntu, which is an indigenous concept was recognized in clusters of agreeableness. Therefore it may be considered to be factored in the Big Five.

This step by South African researchers to create a new tool to be used in African personality studies solves a methodological issue that should be addressed by other African researchers. Which is the creation of instruments that will be suited for the African culture as opposed to adapting the western

instruments to African languages. This is because adapting the western instruments in this case the FFM has had weak structural equivalence across ethnic groups. In less developed countries the data seems to fit less perfectly than in industrialized, less agrarian countries (Realo et al., 2013).

Other methodological limitations from review of studies include poor item adaption that probably happens in translation. Whereby the items don't have equivalent words in the language they are being translated to or they lose meaning so that the question changes almost completely. This then means that the validity of the responses is in question consequently affecting the reliability of the results. It is a step in the right direction that some African cultures have been studied however, those studied so far are not enough to make generalizations about the rest of the continent or even the region they are from. For example a study of East Africa was carried out in Uganda, but those results cannot be used to make generalizations of the whole country much less that of Kenya, a neighboring country.

There are also very few studies done on preliterate cultures in Africa. Most of the studies include participation from college students, which is a very western concept. Studying the WEIRD (western, educated, industrialized, rich, democratic) does not provide for a comprehensive study of the African personality profiles. The students used also are volunteers and the data is essentially biased. And even in the case that they study people other students there is not enough information on the demographics of these participants. So that there is not much background information that would further explain the differences or commonalities observed in some studies. The sample size is also usually small and as such generalizations may not be accurate.

The use of different instruments such as the self-report method versus observer rating and the over reliance on secondary data has also resulted in some methodological issues. Such that the data collected is not reliable as earlier stated. With this it is important for researchers to select carefully the instruments for data collection. And to prepare instruments that are not just adapted for the African context but made to measure African personality profiles. This will involve developing and validating tests within the African context and making comparisons with existing tests. To ensure that the final instrument selected will be reliable, valid and fair.

More recommendations that researchers need to consider are the diverse cultural settings in Africa. This is because the continent is so diverse that what works in one region will not be the same in other regions much less the individual countries in that region. Also, the interpretations and generalizations made should be revisited to determine their validity, because the current generalizations come from small sample sizes and sample compositions that are not necessarily representative of the diversity in Africa. There is also a need for explanations for personality differences to include both nature-nurture so that they are more exhaustive. As expressed by Lassiter (2000) it is important to understand what it

means to be African in the face of urbanization because the personality differences of people in the urban areas will be significant due to the differences in nurture.

### **Conclusion**

There is therefore a need to address the contradictions in findings because some researchers agree that there are unique and clearly defined psychological patterns and personality traits in relation to our cultural values and themes unique to sub-Saharan Africa (Lassiter, 2000). However some found that those elements that are considered to be peculiar to Africans can be found encompassed in the Five Factor model. For example elements of Ubuntu, which is an indigenous concept were recognized in clusters of agreeableness (Nel et al., 2013). This proves that there is need for research to determine the validity of either statement. All this is dependent on the tests used, the sample size, sample composition and the particular region in which the research is carried out.

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## Authors

Josephine Nyaboke Arasa, PhD, Assistant Professor of Psychology  
School of Humanities & Social Sciences  
United States International University, Africa  
jarasa@usiu.ac.ke

Mercy Wambui Muhoro, B.Sc.  
United States International University, Nairobi, Kenya

# **Eastern Africa Personality Structure and Inventory: A psycholexical study of the Swahili language**

Harrun H. Garrashi

Personality refers to relatively stable, and partly heritable characteristics of individuals that affect the way they feel, think and behave. Like other economically deprived areas of the world, Eastern Africa currently lacks a measure of personality traits that is standardized and validated for this region. Moreover, no personality taxonomy has so far been developed in Swahili, also referred to as *Kiswahili*, a language spoken by more than 100 million people in Eastern Africa. The question concerning the number and content of the most important personality factors has been a central focus of personality psychology since at least the beginning of the previous century (De Raad, et al., 1998). Although theories have been proposed regarding the number and content of the most basic personality factors, e.g. Eysenck's PEN model (Eysenck & Eysenck, 1985), most recent studies in this field have adopted a nontheoretical approach, that is, *the psycho-lexical approach*. This approach assumes that "those individual differences that are most salient and socially relevant in people's lives will eventually become encoded into their language" (Goldberg, 1982, p. 204). In other words: all relevant individual differences should be described in the natural language, and therefore, (most of) these individual differences should be described in a lexicon of that language. The more important an individual difference is, the more words describing (aspects of) this individual difference will be available. By selecting personality descriptive terms from a lexicon, administering these to participants, and then reducing these terms (usually several hundreds) to clusters of related terms (usually by means of factor analysis), the psycho-lexical approach tries to identify those personality characteristics that are most important (De Raad, 2000). The goal of the present research is to develop the first indigenous taxonomy of Swahili personality factors that is sufficiently systematic, comprehensive, and well-structured to be useful in the construction of a personality inventory that can be used in a variety of practical settings. Guided by the Bantu belief that "a person is only a person through others," and hence "a person perceives himself/herself through the perception of others" (Nel, et al., 2012, p. 920), this taxonomy will take as its fundamental data base the set of individual differences that are of sufficient social significance, wide-spread occurrence, and distinctiveness, to have been encoded and retained as descriptive predictors in the Swahili language during the course of its development. Psychometrically sound instruments measuring relevant aspects of personality are invaluable tools in diverse practical settings, such as the selection of personnel and the diagnosis (and subsequently treatment) of psychological disorders. In Eastern Africa, including Kenya, there are currently no such instruments available. One expected outcome of the proposed research is that the newly developed instrument will become the standard for assessing personality characteristics in

diverse settings in East Africa. It will, among others, allow a more accurate and informed selection of personnel (for example of military personnel or managers), and will help to identify those in need of psychological/psychiatric help.

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## Author

Harrun H. Garrashi, M.A.  
Pwani University, Kilifi, Kenya  
University of Groningen, the Netherlands  
h.garrashi@pu.ac.ke



## **An intercultural pilot study concerning the role of self-efficacy**

Wilfried Echterhoff

When we met first in the year 2013 we were interested to know how people in Kenya and in Germany act and how they feel when their actions have been successful or even when they have failed. By preparing our first meeting I focused on motivational power or on specific target of emotional processes. I remembered the conclusion of Bandura (1997) about self-efficacy, which was very convincing to me. The conclusion of Bandura is as follows: Self-efficacy perception is "a key factor in a generative system of human competence." These perceptions are "concerned not with the number of skills you have, but with what you believe you can do with what you have under a variety of circumstances." In the "standard methodology" for measuring efficacy beliefs, "individuals are presented with items portraying different levels of task demands, and they rate the strength of their belief in their ability to execute the requisite activities. The items are phrased in terms of *can do* rather than *will do*." (p. 37). Self-efficacy is domain-specific and multidimensional, and beliefs vary according to strength and robustness in the face of perturbing events, level of task challenge, and generality across wide ranges of activities. (p. 43). Four main sources of self-efficacy are described, including enactive mastery experience, vicarious experience, verbal persuasion, physiological, and affective states. (p.43) That means, as well: If somebody believes in her/his power and competence this individual is looking forward to see her/his successes and wants to experience her/his successes also in terms of emotions. The own successes are very likely attributed to the individual's competences, performance, actions and decisions. Thus the individual feels self-efficacy (perceived self-efficacy), thus strengthens the own belief in self-efficacy and thus it develops a good amount of self-efficacy expectation. Self-efficacy is regarded by Scholz, Gutiérrez-Doña, Sud, & Schwarzer, (2002) as a universal construct. The term "self-efficacy" is part of the psychology of control. It touches the following facts or aspects:

1. The observable and real efficacy of an individual's behavior concerning a successful performance,
2. The individual's belief into the own competence of controlling internal (e.g. emotions) and external (e.g. physical facts) conditions. This belief can be weak or even strong, sometimes reaching the illusion of control,
3. The positive proved conviction of an individual after having successfully performed tasks or vice versa.
4. The mutual and collective agreement within a group or society concerning the expectation of believing in and existing of self-efficacy of their members.

Commercial companies very often select applicants for their personnel by looking at their personality. Sometimes they use psychological tests aiming at analyzing the pattern of personality traits of their applicants. In my opinion, employees should have a well-developed self-efficacy expectation going hand in hand with good professional competences, as well. Especially managers or CEOs need a good amount of self-efficacy expectation to be resilient and persevering. "Self-efficacy" consists of - as far as I know - a great variation of beliefs, performances and impacts concerning individuals and concerning groups. I figure that the economic success or the well-being of individuals of enterprises or of societies is depending on the kind and the strength of "self-efficacy". The study of Wurm, Warner, Ziegelmann, Wolff, and Schütz (2013) tells us, that individuals with a positive self-perception, e.g. in terms of self-efficacy expectation, could live about 7 years longer than individuals who doesn't have such a positive view. Self-efficacy: is this a belief, an expectation, a conviction, an illusion or a collective agreement? Or is self-efficacy a kind of self-perception or even a kind of self-fulfilling prophecy? What could we find to turn all this aspects, facts or constructs into a personality trait or personality factor, especially to the global meant model of the Big Five? How should we integrate the HEXACO-model as a competitive model to the BIG Five (Ashton, & Lee, 2009).

Our research should include the questions of

- elaborating and launching a new model of personality factors,
- functional and causal relations between "self-efficacy" and success including well-being,
- appropriate diagnostic measures for the task of selection and development of personnel, and
- appropriate diagnostic measures for cultures concerning lived "collective self-efficacy" as well.

When we deal with self-efficacy I would like to suggest that self-efficacy expectation can be trained or can be enhanced, e.g. by performance accomplishment after having experienced successes, by vicarious experience after having seen successes of others, by verbal persuasion after having been motivated through verbal encouragement or by increased emotional arousal. Relating to the Big Five model those sources of behavior modification could be dependent from personality factors e.g. in the formation of a positive conscientiousness, less neuroticism or sound openness. That's not all, which could be related to self-efficacy, of course. We didn't talk about emotionality, narcissism, communication needs, dependency or proneness to social connections, and we didn't talk about potential constructive or destructive functions of the illusion of control. Our planned research project could find more connections and relations to understand better the role and functions of personality factors and to find maybe positive or negative differences between German and Kenyan procedures of selection and development of personnel. Our research project should meet the desiderata of knowledge we have discovered like revisiting and improvement of personality models, some cultural linked behaviour differences between Germany and Kenya, but also culture related determinants of differences between men and women. During our conference we should design an intercultural pilot

study concerning the role of self-efficacy. My preliminary ideas about designing of this pilot study are as follows:

1. Defining the aims of the study within a theoretical framework, e.g. the psychology of control, and formulating research hypotheses,
2. Defining the research design, e.g. selection of two comparable groups of middle management employees, half female, half male, one group in Kenya and a parallel one in Germany,
3. Defining the size of the groups according to the requirements of the research design,
4. Planning narrative interviews for selected subjects to get orientation and some specification for the study,
5. Deciding about tests or standardized inventories or adaptation of existing instruments,
6. Carrying out the study including evaluating and interpretation,
7. Planning the implementation for the use of results in commercial companies in Kenya and in Germany.

This research package could be divided into several tasks and there are other, maybe 3 or 4, research packages to develop. The duration of the study should be approximately 18 months. There should be one responsible researcher in each country, who will be leading and finalizing the work including report. We need somebody, as well, who will be in charge of integrating all findings and ideas into a comprehensive system or model. When I am now concluding my presentation I know that my ideas and suggestions extend the format or the size of a pilot study, but they are probably dedicated for accomplishing the task of our conference, and I myself couldn't stop finding ideas. If we'll succeed during our meeting to develop a comprehensive research proposal we'll apply for budgets from German institutions like the Deutsche Forschungsgemeinschaft (DFG). My personal target consists of two parts:

- 1) To find a better understanding of personality traits and behavior and
- 2) To get Germany and Kenya closer together, for they have very much in common.

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## Author

Wilfried Echterhoff, apl. Prof. Dr.  
School of Human and Social Sciences  
University of Wuppertal, Germany  
echterhoff@uni-wuppertal.de

# **Gender roles with regard to family and work from a national and a cross-cultural perspective**

Claudia Quaiser-Pohl & Mirko Saunders

## **Introduction**

The options for women to shape their lives have dramatically increased in the last decades. At least in the Western countries changes with respect to women's rights have been so fundamental that amongst other things as a result of the women's movement which some social scientists see this as one of the greatest social revolutions of the 20th century (Lenz, 2008). And, of course, there are still some fields of remarkable gender inequalities which can be noticed in Europe and I think all over the world (Quaiser-Pohl & Endepohls-Ulpe, 2012). Psychological theories and research finding on gender roles and socio-culturally influenced gender stereotypes as well as on gendered socializations try to explain the historical development as well as the actual situation (Eagly, Beall, & Sternberg, 2004). With regard to personality traits and the Five Factor Modell of personality there are also gender differences to be observed, however they seem to differ between countries. Costa, Terracciano, and McCrae (2001) e.g. reported that gender differences in personality traits demonstrated a geographically ordered pattern, with the smallest gender differences evident among Asian and African cultures and the largest gender differences found in Europe. So a look on the intertwine of gender roles and personality, especially from cross-cultural perspective, seems to be an interesting research topic.

## **Gender Roles**

*Girls are weighed down by restrictions, boys with demands - two equally harmful disciplines.*

Simone de Beauvoir

The origin of gender roles can be dated back to the very establishment of the social life. Ever since man started living in societies, they differentiated between the male gender and female gender and implicated specific lifestyle, duties and functional areas for each of these genders. It was quite needed in the then lifestyle of human beings. Hunting was the only way of finding a living; thus muscular male members took the role of hunters of food suppliers and physically less fit female members took over the role of home makers and cooks. The masculinity helped male gender to dominate the society and made them authoritative in families. But the time has grown a lot empowering female gender to almost equal status of men and today, they dare to live independent of the help of men and at times, to the extent of questioning men in different aspects. The newly gained power makes women get out of the norms and define new gender roles in the family, which may often result in clashes in the family.

Gender roles are defined by the socio-cultural norms of any society. In most of the societies the family systems are based on the gender roles and it is the pre-designed gender roles that help members of the family to run the family with bound responsibilities. Any disturbance in the gender role aspect may affect the smooth functioning of the easy-going of any family. But today, the modern life has very much changed the family structure and the gender roles have been diverting from the traditional responsibilities and path of performance. In fact, the gap between different genders has already melted down, creating an all-equal society and more equalized families. Today, there are no monarchs in families and no bout-to-obey members in families. All live together, taking decisions together, expressing opinions openly, criticizing and encouraging mutually and yet being independent and responsible. The society-defined gender roles may crash with the modern roles of family members and many families experience the dilemma of the crashing gender roles. These phenomena and developments can be at least partly explained by social cognitive theories of gender (e.g. Bussey & Bandura, 2004). However the development of gender roles and gender inequalities in different countries is also influenced by national and cultural variables like the economic situation and the cultural heritage (on the situation in Kenya see e.g. Creighton & Yieke, 2006; Kariuki, 2011).

### **Family and Gender Roles**

The modern social structure sees both men and women as equal partners of the society with equal rights, status and responsibility. This is a sudden change of concepts of a male dominated society. In the families, people who have observed authoritarian father and submissive mothers may expect the same when they setup their own families. The equal status may disturb the husbands as the laidunderneath superiority elements may require certain amount of time to dissolve themselves and accept the new socio-cultural setup. The aspect of equality will give rise to certain issues too. Who is to direct and who to be directed? Who is the authority in family related issues? etc., may put the family in trouble. If not accepted well and handled appreciably, the family may become like a vehicle steered to different direction at the same time by many drivers. Family is not just an institution of many people living together under one roof; but the union of similar minded or mutually loving people bound with certain duties and responsibilities. The gender role structure was deliberately designed by the initial social setups to help the people accept and realize the specific duties each gender bound to. But today, very often both the parents work and earn for the family and both father and mother enjoys equal social statues and financial independence. At this point, the role of homemaker becomes no one's responsibility and both the partners may insist the other one to be the homemaker. Adjustments, understanding and empathy are the advised aspects that may help a smooth running family. Clinging to the century old concepts and lifestyles may help only to worsen the situation. Cross-national time trends from the International Social Survey Programme which fielded questions on gender role attitudes as part of their family and gender role module in 1988, 1994 and 2002 (<http://www.genet.ac.uk>) (see Figure 1). Scott (2006) describes that it is quite clear that attitudes on gender roles are changing and it seems likely that this trend towards increased rejection of traditional

gender roles will continue. Both secularization and increased education are working in the same direction to challenge traditional gender role ideology. What is not clear, however, is whether and how shifts in gender role ideology will pan out in terms of a more equitable gender division of labor. Figure 2 shows the results broken down by women’s labor force status (Scott, 2006; adapted from Crompton, Brockmann & Lyonette, 2005). Scott (2006) says that the results suggest that not only is there little equity in the way such tasks are gendered, but also, even when women are working full time, there are relatively few ‘new men’ to be found.

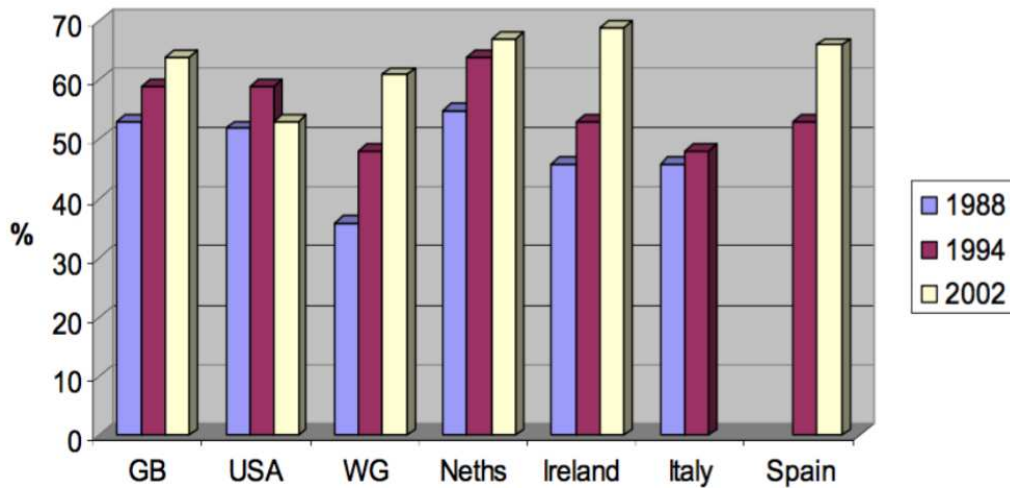


Fig. 1: Rejection of traditional gender role ideology across nations and time (Scott, 2006).

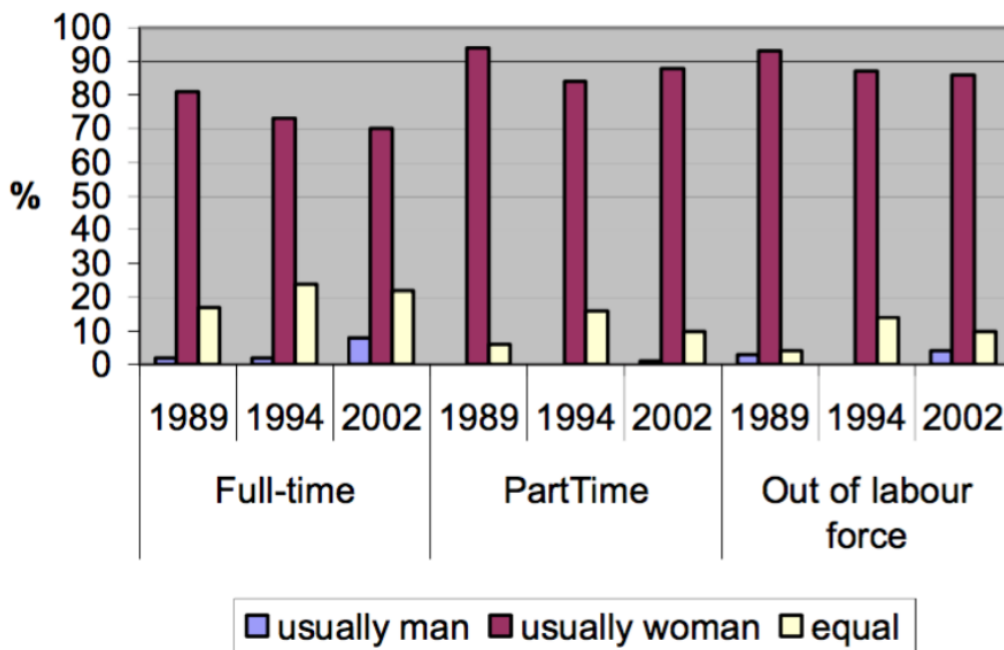


Fig. 2: Who does the laundry in Britain, by woman's labour force status (Scott, 2006; adapted from Crompton, Brockman, & Lyonette, 2005).

## Gender Roles and Work

*I'm not telling women to be like men. I'm telling us to evaluate what men and women do in the workforce and at home without the gender bias.*

Sheryl Sandberg

Although steps towards gender equality have been made in many nations throughout the last decades, no country in the world has yet achieved gender equality. Especially when it comes to the allocation of women in top leadership positions, world-wide statistical data show that women are at a clear disadvantage (World Economic Forum, 2013; see figures 3+4). Traditional gender stereotypes describing women as lacking in both competence and leadership skills (e.g. Heilman, 2012) is one factor responsible for women's underrepresentation in leading positions and in upper management. Implicit gender stereotypes of women perceived as warm and maybe not so competent seem to play an important role here (Ebert, Steffens, & Kroth, 2014).

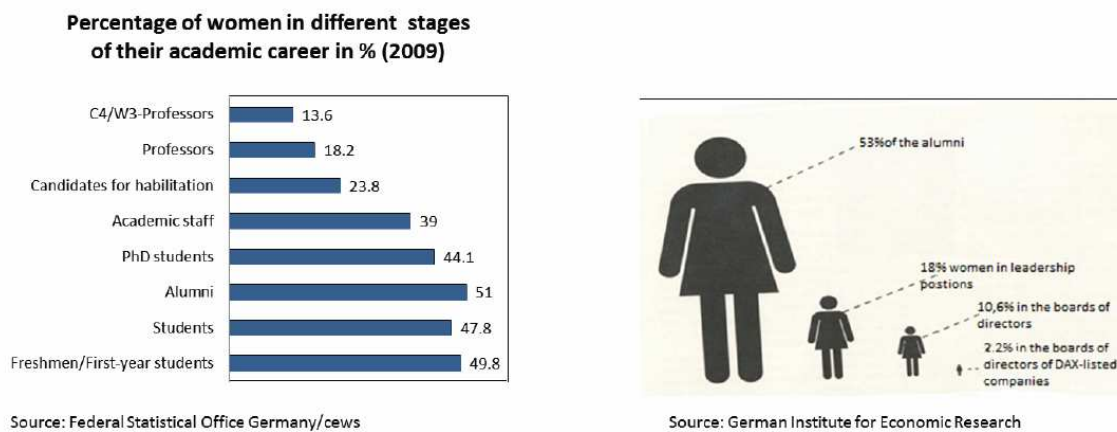


Fig. 3: Women in leadership positions: the situation in Germany

One of the crucial topics to be addressed here is how women rise to the top of their professions when they also have significant family care responsibilities. In order to further explain this phenomenon Cheung and Halpern (2010) e.g. explored an alternative model to the usual notion of a Western male as the prototypical leader. They included relationship-oriented leadership traits as well as the importance of teamwork and consensus building, and an effective work–family interface that women with family care responsibilities. In addition, a cross-cultural perspective to highlight the importance of relational orientation and work–family integration in collectivistic cultures was included, which supplements models of leadership based on Western men. The expanded model of leadership operates in the context of a “culture of gender” that defines expectations for women and men as leaders and sees women in diverse global contexts and takes into account the interplay among personal attributes, processes, and environments in leadership.



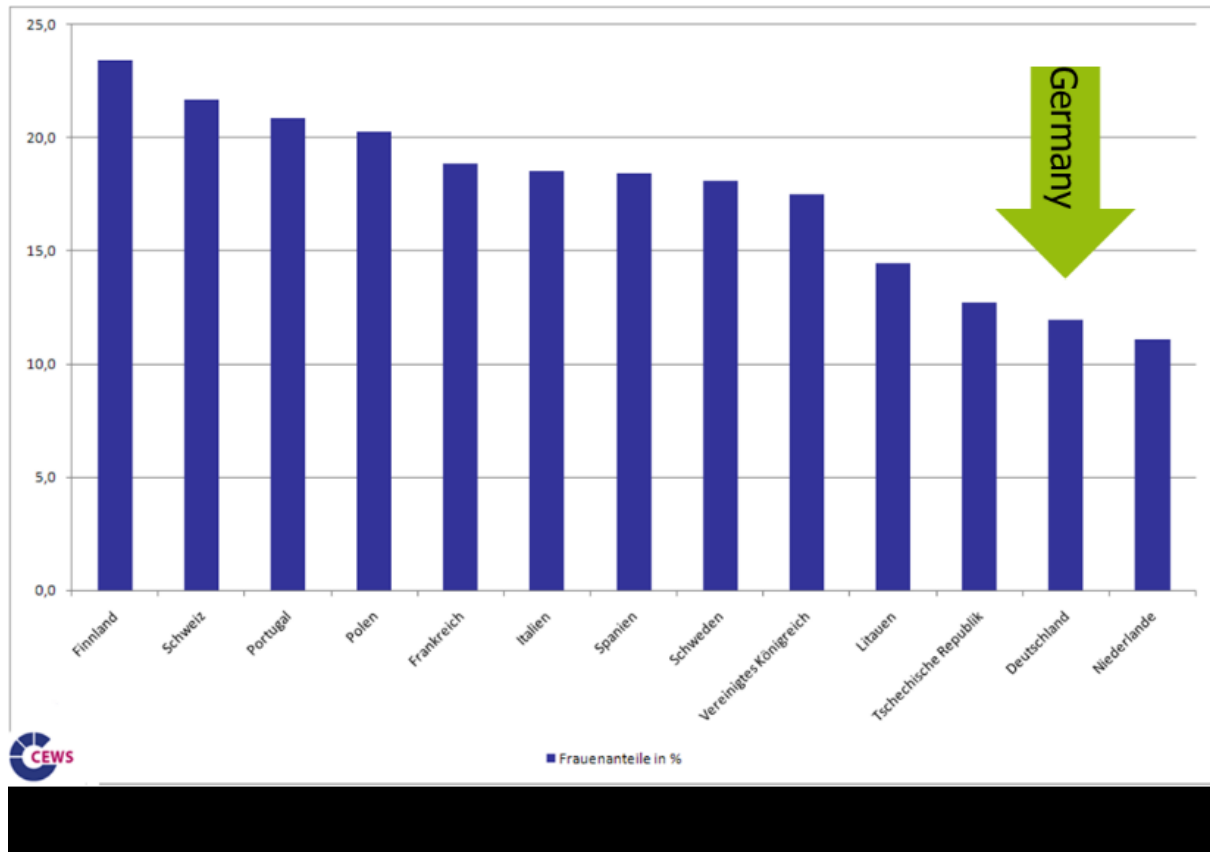


Fig. 4: Percentage of women with the highest salary grades within the national educational system (in Europe 2007).

Besides this vertical segregation a horizontal segregation in form of men and women favoring different study and job domains leads to gender differences in occupational careers and at the work place. Despite the tremendous gains that girls and women have made in education and the workforce during the past decades, e.g. girls don't participate in STEM (science, technology, engineering, and mathematics) fields, and certain scientific and engineering disciplines remain overwhelmingly male (Quaiser-Pohl & Endepohls-Ulpe, 2012). On the other hand, males are less represented in occupations in the educational domain (Wößmann, 2008) and in the field of social work (McLean, 2003; Pease, 2011). With mathematics and sciences combined, the number of women is considerably lower in STEM subjects. While the number of male students shows cyclical fluctuations IN Germany, those of girls beginning their studies have kept growing constantly, i.e. from 20.000 in 1995 to almost 40.000 in 2008 (National Pact for Woman in STEM, 2011). Looking at the STEM fields separately, physics and astronomy are found to be "male", in chemistry and mathematics women have already caught up with men, e.g. half of those beginning their studies in chemistry were already female in 2008. Thus chemistry, like biology, can already be regarded as a "female" science. More women than men have begun their studies since 2006, in 2009 their part was 52%. A glaring contrast to this are the engineering sciences, e.g. electrical engineering, where only 10% of the graduates were female in 2009; in mechanical and process engineering their part was 19% after all. Like in physics the numbers

of female graduates are only rising very slowly here, whereas the numbers of male graduates after big decline in 1996 – have kept growing constantly again since 2003. But in engineering sciences the number of female students has gone up slightly, too. Also in information technology females beginning their studies are still a minority (19%). This is especially true in “pure” information technology; other fields like informational economy (about 15%), management (about 35%) or computer visualization (about 20%) attract more female students. This is crucial for gender equality because occupations in the STEM field are regarded as very important for national economies all over the world. Therefore, expanding and developing the STEM workforce is regarded as a critical issue for governments, managers, and educators. Psychological (motivation, self-concept, achievement-related attitudes) and socio-cultural influences (gender stereotypes, image of STEM occupations) encourage or prevent women’s choices for STEM (Quaiser-Pohl, 2012). There are, however, clear differences between countries, the female part in the STEM field is much bigger in the Eastern European – former socialist – countries (especially in Bulgaria and Romania). A look at the OECD states shows big differences between the countries. While the average part of female science students is 31%, there are countries where it is much smaller (16% in Japan, 23% in the Netherlands, and 24% in Switzerland). In Denmark, Iceland, Italy and New Zealand already more than 35% of the women who begin their studies choose a science as their subject. The reasons for the differences between the countries can be found in various factors of their political and social structures, e.g. a country’s educational system and economic situation, as well as in its institutions, e.g. the structure of its universities and colleges, its business organizations and enterprises (see Quaiser-Pohl, 2012).

### **Gender Roles and Achievement-Related Attitudes**

In some cognitive abilities and academic domains, like e.g. mathematics, consistent gender differences have been observed also in meta-analyses and in cross-national studies (Else-Quest, Hyde, & Linn, 2010; Halpern, 2000). Gender differences in favor of males can be found in the spatial domain and for spatial cognition, although they differ between different spatial categories (Voyer, Voyer, & Bryden, 1995). (Linn & Petersen, 1985) proposed three spatial categories: 1. *spatial perception*, the ability to determine spatial relationships with respect to the orientation of one’s own body, affected by distracting information, 2. *mental rotation*, the ability to mentally rotate a two or three-dimensional figure rapidly and accurately, and 3. *spatial visualization*, based on complicated multistep manipulations of spatially presented information. Mental rotation is the ability to mentally rotate a two or three-dimensional figure rapidly and accurately. In mental-rotation tests the largest cognitive gender difference (Halpern, 1989) with effect sizes from  $d = 0.31$  (Thurstone, 1938) to  $d = 0.9$  (Peters et al., 1995) are found and they have a high stability over time, although general decrease with age (Techentin, Voyer & Voyer, 2014) and usually emerges at puberty (e.g. Neuburger, Ruthsatz, Jansen, & Quaiser-Pohl, 2014). However, the differences in test performance are influenced by socio-psychological variables like the aptitude-related self-concept, socio-cultural factors, “stereotype threat” as well as on stimulus characteristics (e.g. Neuburger, Jansen, Heil & Quaiser-Pohl, 2012,

2013; Neuburger et al., 2014; Quaiser-Pohl, Neuburger, Heil, Jansen & Schmelter, 2014; Ruthsatz, Neuburger, Jansen & Quaiser-Pohl, 2015). The process of achievement-related attitudes and core self-evaluations influencing actual achievement is also relevant for occupational choices, work success and work satisfaction. It might be influenced by personality traits and cultural values, which could be the focus of further studies within our joint German-Kenyan research project.

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### **Authors**

Claudia Quaiser-Pohl, Prof. Dr.

Institute of Psychology

University of Koblenz-Landau, Germany

Campus Koblenz

quaiser@uni-koblenz.de

Mirko Saunders, B.Sc.

Institute of Psychology

University of Koblenz-Landau, Germany

Campus Koblenz

## Core Self-Evaluations supplementing personality factor models

Michaela Heinecke-Müller

### The Dilemma of Trait and Action

The spirit and purpose of all personality factor models is to describe, explain and predict human behaviour. It significantly depends on the researcher's perspective though, which and how many factors are to include in a model of value. A high trait level comes with generalisability, but reduces predictability of concrete behaviour. In practical use, f.i. in the context of personnel selection, standardized personality measures applied are mostly supplemented with some kind of action test like job references and work samples. There is a natural gap between predicting behaviour precisely and measuring behaviour tendencies on a universal level. So why not create a personality factor that deals with human actions exclusively? Surprisingly, there is not a single item within the Five Factor Model that covers an experience or belief of capability. In fact, there is more than one concept at hand that has proved useful to fill the gap between personality and action approaches. Control Psychology offers a variety of terms that exactly liaise trait and action with each other. It stems from the wider field of action psychology and leads to a network of action-related motivation, self-cognition, expectancies and evaluations.

### Control Psychology in a Nutshell

The plurality of control terms is confusing: Self-efficacy, control belief, attribution, core self-evaluation, goal-striving, locus of control, coping style, learned helplessness and many more all fall in the one category of control behaviour. Clipped and precise, we can say that all research findings come to the conclusion, that they are if not crucial, they are at least very important factors for any process of learning, development, adaptation and success. To get into the subject of Control Psychology, it is necessary to define the terms "action" and control" first. An action is usually characterised by a goal in the sense of intentions. It therefore is a special form of "behaviour", which covers reflexes and other unintentional phenomena, as well. Following Flammer (1990), we can describe an action in the terms of control psychology like this:

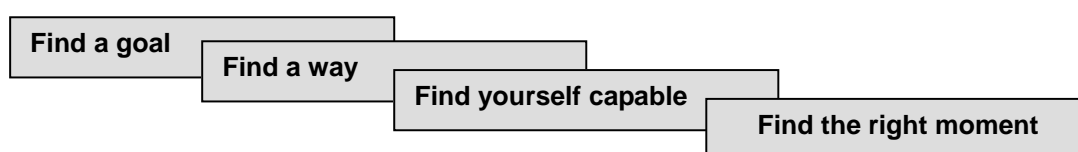


Fig. 1: Action in the terms of control psychology.

This simple sequence contains much more hassle than is obvious. A goal is not necessarily accepted by an individual and certain characteristics of the goal can influence the following phases. The second box receives the most attention in our everyday lives. Here is the question of “How does this gadget work?” or “What is a solution for my marital conflict?”. But even, if a way to goal is well known, there are two obstacles more to overcome. One has to be capable of going this way and one has to know (or to believe) it. Last, but not least, the goal-oriented action has to be performed. This is not at every point in time a good idea, so it is no surprise, that one or the other plan fails, at least for the time being. Only one missing causes the goal-striving action to stop. Possessing psychological control does not require an accepted goal or the actual performance of an action. You can simply possess the opportunity to act if you wish to – you are in control and it is feeling good. This affective side effect caused most researchers to state a basic need for control, by the way, and it constitutes the opposite of learned helplessness.

Compared to real life, this drawing of personal control is much too simple, of course. One rarely is in absolute control of an outcome, so we tend to think in shares: What is my own contribution, what has it's source in other people, god or fate? This generalized to a trait depicts a certain Locus of Control (Rotter, 1966). It develops over childhood and youth, fed with direct or indirect experiences with oneself's action outcomes. Therefore, it is closely related to attribution and attributional styles – both are core self-evaluations on different levels. Looking into the future of possible actions, we are talking about efficacy expectations or competence belief, when we think about our own share of capability. Please note, that a control belief is always sheltered – you do not lose it easily. Even if one is absolutely not able to do what is necessary, then he maybe knows one, who does. Calling him on the phone and talking him into taking care of the problem still is real perceived control, although in a special manner called “indirect control”. We may even fall into the manner of reactance, as we try harder and harder, to convince him.

As life isn't all beer and skittles, we may more often than not be in the situation to control an outcome with such attempts called primary. If there are crises to overcome f.i., we have a control technique at disposal that is called secondary. When there is no way to change the outer world in a desired direction, one is still able to change the inner world of the self. Adjusting expectations and lowering demands in the forefront of acting helps to reduce disappointment. Another technique is to hope for some good luck (if one is living without religion) or a beseeched intervention from god (if one is living with religion). A related effect is the identification with a winning team, although the only contribution made by the fan was cheering passionately in front of the TV. All this serves the feeling of being still in control; very important mechanisms to hold up control illusions (Langer, 1975) and to avoid learned helplessness (Seligman, 1979).

### **Practical Use of Control Terms in Everyday Life**

Personal control is crucial for coping with life and work. Let us sum up only a few of its supporting characteristics here. Exercising control over one's life and experiencing self-efficacy is a sense of coherence (Antonovsky, 1974). It protects from illness and promotes recovery, even from hip trouble (Dohnke, Müller-Farnow & Knäuper, 2006). One feels comfortable and thinks positive (Brandtstädter, Krampen & Greve, 1987). In the working environment we can state a gain in performance up to 28% due to an area-specific competence belief (Stajkovic & Luthans, 1987). Crises in work life can be handled more flexible and therefore result in better circumstances (Heinecke, 2006). Please note, that control is not only a subjective experience, but develops in a circular and self-referential manner. Success promotes a good competence belief, which leads to an active and flexible freedom of action. This again supports objective success. Then again, failure may lead into a spiral of failure followed by self-fulfilling prophecies and even a clinical relevant disorder, like depression. Once more, we have to emphasize the importance of perceived control for coping, health and well-being, as we find out, how strong the connection between control and learning is.

### **Practical Use of Control Terms in International Human Resources Management**

Coming to International Human Resources Management, control plays a key role. Taking a closer look at the deployment of expatriate managers, we find learning and coping demands that can indeed be decoded with control terms. An expatriate has not only to be prepared for the special circumstances anticipated, but he or she will have to cope with a variety of challenges during the stay abroad. Unlike a travelling tourist, the expatriate manager is under pressure to succeed with the business objectives of the employer. At the same time, there are learning demands to fulfill and that affect major aspects of lifestyle. In addition, there may be a serious risk of crime and terrorism to be taken into account that perils the physical well-being as well as the mental. Even without these special risks, companies suffer from a lack of employees, who are motivated and qualified enough for being sent abroad to a distant culture. At present, there is no professional assistance available that goes beyond criteria checklists of promising employees' attributes. Although the utility is enormous as measured by the costs of an assignment (between \$ 300.000 and \$ 1 million annually; Black & Gregersen, 1999), research on the adjustment to overseas assignments is still few and far between (Hechanova, Beehr & Christiansen, 2003).

The management of international business relations takes place in the special circumstances of a real-world setting and proceeds over time. Along the way, challenges change. In cross-cultural team working the individual has to cope with stress and strain in unfamiliar surroundings. Cross-Cultural Psychology sees a necessity of adaption, adjustment and – most well defined – acculturation (Sam, 2006). As targets Cross-Cultural Psychology defines three dimensions of intercultural competence. These are effectivity regarding business objectives, adequacy regarding norms and values, and general well-being of the individual with his working and life conditions (Kühlmann, 2014). Of the personality



traits that work as predictors, self-efficacy and the Big Five personality traits (Bhaskar-Shrinivas, Harrison, Shaffer & Luk, 2005) are of notable interest. Up to now, they were handled rather as potential capacities than as actual skills.

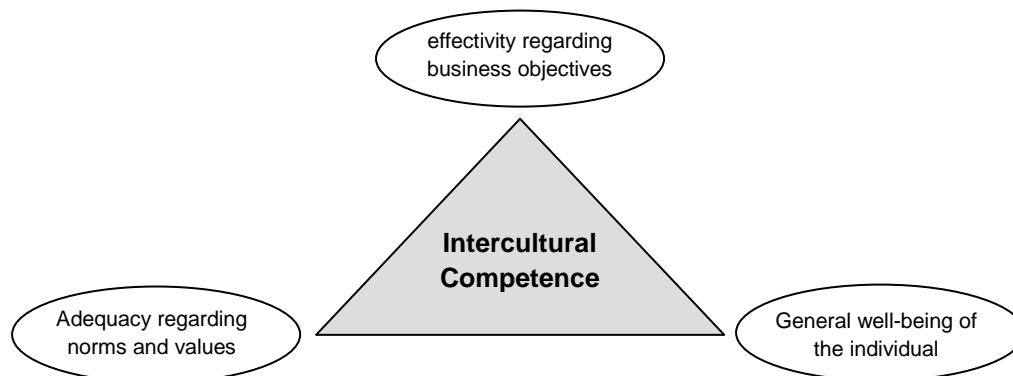


Fig. 2: Three dimensions of intercultural competence (Kühlmann, 2014).

Acculturation as introduced by Black, Mendenhall and Oddou (1991) states certain adjustment tactics and modes, that imply an action perspective based on learning principles. Now well-informed concerning control psychology, it should not be a surprise, that the two modes of adjustment (“active” and “reactive”) much resemble the “primary” and “secondary” category of control. Meta-analytic evidence has shown, that acculturation does not follow a linear or U-curved course, but in the term of a year-long deployment rather fluctuates and takes the form of an S-curve (Bhaskar-Shrinivas, Harrison, Shaffer & Luk, 2005). The basic mechanism or motivator of adjustment here is the need for control. Avoiding uncertainty and reasserting control are essential for the general well-being (Brandtstädter, Krampen & Greve, 1987) as well as for goal-oriented behaviour (Poulin & Heckhausen, 2007). With making these personality traits utilizable, one will be able to provide techniques and instruments that allow a targeted psychological support for cross-cultural team work, international relationships and joint ventures. But there are universal principles in psychology stated that still have to prove their communality across cultures. As well, there are differences between cultures to identify that account for variance in the behaviour of populations. Last but not least, it is necessary to widen the applicability of psychological theories and standardized instruments such as personality and performance tests, to correct them for population biases, and in this way to increase fairness and effectivity. Measuring instruments for diverse aspects of acculturation are on hand, but mostly focus on self-reported data, asking for experienced difficulties. One interesting finding is that there may be national or cultural groups that are more adaptable than others and that in modern, developed countries adaptation could be easier (Ward & Kennedy, 1999). In any case, all forms of adjustment can predict the overall performance of expatriates positively, including the three adjustment dimensions of Black’s model. According to a meta-analytic review on job performance (Mol, Born, Willemsen & van der Molen, 2005), the Big Five correlate with job performance except for the factor Openness. Then context-specific factors are given, fostering performance. Stressors in one domain tend to radiate to another domain, at the same time. One methodological challenge is to

disentangle antecedents and consequences of success in international HRM and to provide the corresponding instruments and tests.

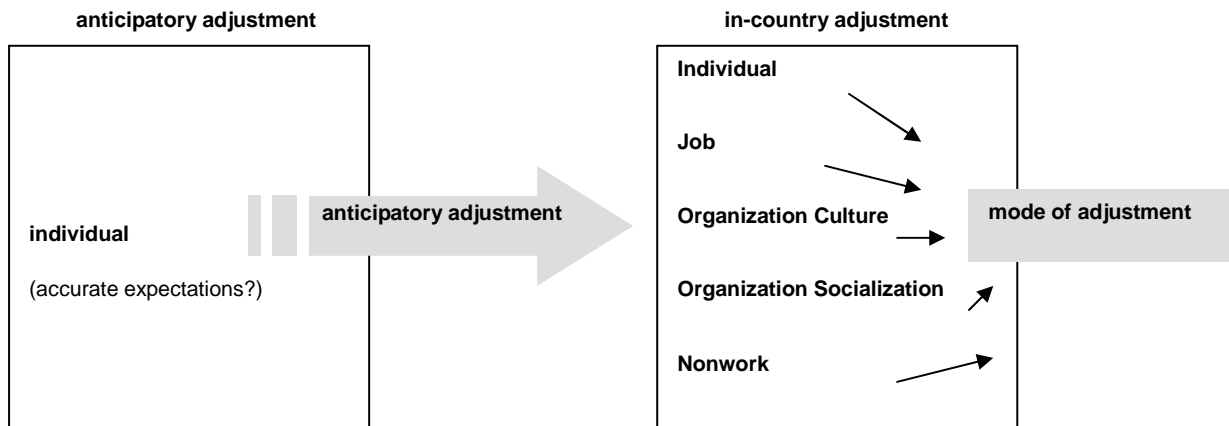


Fig. 3: Acculturation as introduced by Black, Mendenhall and Oddou (1991).

### Conclusion and Outlook

Control is responsible for goal-striving action (Locke & Latham, 1990) and has wide influence on the motivation to learn and to act effectively (Bandura & Locke, 2003). As a basic need, it accounts for well-being over the whole life-span (Brandstädter & Renner, 1990). Efficacy expectations are comprised of core self-evaluations (CSE; Judge, Bono & Thoresen, 2003), which in turn are modified and even trainable by efficacy experiences (Heinecke, 2008). As traits, CSE are only of a medium degree of abstraction, so their predictive validity is high (Krampen, 2000). For that reason, CSE are a common measure in personnel psychology as well as in clinical practice. It is requested occasionally, to integrate CSE into the FFM as an additional aspect (Ng, Sorensen & Eby, 2006), f.i. of emotional stability. It is desirable, to enforce the significance of CSE within the set of personality traits, as it provides additional courses of action for all disciplines of psychology.

From the perspective of Cross-Cultural Psychology, CSE are of versatile interest as well. They form the basic learning principle of acculturation. Therefore, they account for cultural sensitivity and flexibility in an unfamiliar social and working context. Second, as an addendum to the Big Five, they enhance the equipment of human resources managers for selection, training, coaching and even therapy of expatriates. CSE themselves undergo cultural variability (Flammer et al., 1995), as different cultures prefer certain strategies of action and self-assessment (Liu & Wilson, 2011). While basic coping strategies seem to be universal across cultures, the priority of strategies is different. As given in some Asian societies, in African populations as well there may be an emphasis on so-called collective efficacy beliefs.

One objective of the future is to find universal modes of operation in CSE and to contrast them with culture-specific expressions of control behaviour. The cross-cultural comparison of control variables still is a nearly unexplored field.

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### **Author**

Michaela Heinecke-Müller, PhD  
Institute of Psychology  
University of Koblenz-Landau, Germany  
Campus Koblenz  
heinecke@uni-koblenz.de

# **Personnel psychology, management coaching and psychotherapy – good practice in Kenya**

Gladys K. Mwiti

## **Abstract**

The “Big Five + Personality Traits” are broad categories of personality qualities. Also known as the Five Factor Model, the traits comprise of openness that describes a person’s imagination and insight; conscientiousness which refers to a person’s drive to succeed; extraversion, which relates to how outgoing someone is; agreeableness, which comprises someone’s levels of compassion and warmth; and neuroticism that relates to how secure someone feels. Research has shown that personality factors are valid predictors of job performance. Employee job performance is the backbone of any institution or organization as it shows how well employees carry out their tasks, if they take initiative and how they utilize problem solving skills. This efficacy also indicates the extent to which an employee completes a task; how he utilizes the available resources; and the time and energy he spends on these tasks. This paper suggests the need for the study of the Big Five + in Kenya as well as the necessity to explore if the Kenyan work force could have other personal, collective or indigenous cultural traits – negative or positive, that may undergird Kenya’s workforce and so her successes or failures as an upcoming economy in the region. The paper will also discuss factors that may undermine employee full expression of the Big Five + and then argue for the adoption of corporate employee wellness programs to enhance personnel resiliency through training, coaching and psychotherapy so as to restore the struggling and encourage the robust.

## **Introduction**

Research has shown that personality factors are valid predictors of job performance (Oh, Wang & Mount, 2011). It is therefore common practice to consider personality during the process of employee selection and recruitment. Beyond selection, it is critical to ensure that personnel continue to grow in their areas of strength and are protected against factors that would threaten the quality of their lives and so compromise job performance. For personnel caught in the throes of such negative factors such as stress, depression, substance abuse, bereavement, traumatic exposure and so on, there will be urgent need for restorative and transformational psychotherapy, an approach that normalizes rather than pathologizes employee struggles. Professional interventions begin to restore output and productivity. The Big Five +theory was founded by researcher D. W. Fiske (1949) and later expanded upon by other researchers has been widely used all over the world across various cultures in selecting or promoting suitable personnel. Cross-culturally, the model has been studied in Germany and India. How practical

is the Big Five model in a culturally diverse country such as Kenya? Big Five personality factors find their application among Kenya personnel because employers are becoming more and more aware that employee productivity directly impacts on company effectiveness. Job performance is a multifaceted concept and employee wellness programs ensure that personnel are facilitated to offer their best towards realization of the company's goals and objectives. Although there are many other factors that affect job performance, among them company leadership, co-workers, work environment, and so on, one of the most important issues in personnel output is the employees emotional wellness, relationship acuity, employee resourcefulness in problem solving, focused work ethic and problem-solving, among others. It follows then that personnel who are able to best deliver are those who can use their Big Five + factors well. Employees struggling with stress, conflict at work, personal emotional challenges, depression, substance abuse, relationship issues and conflict, would find it difficult to use their Big Five + Personality Factors at work (Besser & Shackelford, 2006). Kenya is a communal society where values ingrained from one's indigenous culture and socialization largely affect an individual's personality development, relationships, and working style. Big Five + then need to be interpreted against indigenous culture and other practices and so refrain from blindly applying the model in manner that would deny the dialogue of intercultural and cross cultural riches and variances. Beyond the Big Five therefore, we need to identify positive indigenous resources that contribute to efficacy and resiliency in the work place.

### **The Big Five and Employee Selection, Recruitment and Performance**

Omolo, Oginda and Yuko Uso (2012) and Kepha, Mukulu and Waititu (2012) found that a correlation exists between the Five Personality Factors and recruitment, selection and performance. The study advised that after selection, it is critical to ensure that personnel continue to grow in their areas of strength, protected against factors that would threaten the quality of their lives and so compromise job performance. Here, there are implications for staff training and development while acknowledging Big Five Personality Factors, environment and culture. Effective recruitment should also match ability, personality traits and interest with the job. It contributes to employee wellness because mismatch contributes to stress, guilt and anxiety. Personality domains (Openness to Experience, Conscientiousness and Extraversion) are embedded in specific traits that may influence the psychological well-being of individual in terms of creative self, coping self, social self, physical self and essential self. Noting the link between employee wellness and performance indicates that unproductive administration of well-being where the management of an organization only focuses on physical well-being may impair organizational functioning namely overall work performance and job satisfaction and impede the strategic development of an institution. Positive engagement will assist in managing mergers, retrenchment and retirement planning as well as assist in staff Personal Development and Transitional Management. Oasis Africa Center for Professional Psychology & Trauma in Nairobi, Kenya used this staff wellness-training model to provide coaching on personal skills evaluation, CV revamping, interview skills. During training, we do staff personal self-

evaluation, self-/other- care in psychological well-being as well as work-life balance and investing in support systems. This engagement assists in planning with management to provide for, and invest in staff wellness. Besides planning to train staff, we helped in creating organizational senior management team-work that focuses on staff development and support. During the selection process for example, consider picking between two candidates to be the counseling psychologist for a company with employees with a Kenyan cultural background, a well liberal woman who has strong agreeable personality trait under this theory would be the better employee as she has the preferred trait to be a good counseling psychologist however in our society, a man would be more comfortable discussing his concerns with another man of the same age or older regardless of personality. These personality domains (Openness to Experience, Conscientiousness and Extraversion) that embed specific traits may well influence the overall psychological well-being of individual in terms of creative self, coping self, social self, physical self and essential self. With high psychological well-being through these traits, better work performance and job satisfaction may be achieved. Unproductive administration of well-being where the management or administrators of an organization only focuses on physical well-being may impair organizational functioning in terms of overall work performance and job satisfaction. The negligence in looking at employees' well-being may impede the strategic development of an institution. Support from management that includes clear outcome expectancies, basic material support, encouraging individual contribution and fulfillment, developing a sense of belonging as well as promoting a chance to progress and continuous training and empowering are needed to ensure overall psychological well-being of employees.

### **The Big Five and Implications on Personnel Health**

Oasis Africa – Center for Transformational Psychology and Trauma, Nairobi, Kenya utilizes the Big Five on Employee Wellness programs to manage change during mergers, retrenchment and retirement planning, staff Personal Development and Transitional Management. Such programs include staff personal self-evaluation and self-care/other care on psychological well-being. Includes work-life balance and investing in support systems including planning with management to invest in staff well-being and to create organizational senior management team work that focuses on staff development and support so as to ensure overall work performance and job satisfaction. As we provide employee wellness programs, we are aware of gender sensitivity is vital. Weisberg, DeYoung and Hirsh (2011) examined gender differences and the Big Five among a sample of 2,643 individuals in a Canadian metropolitan area. Findings indicated that women more than men reported higher scores Big Five Extraversion, Agreeableness, and Neuroticism. This is an aspect that would impact staff wellness and needs to be borne in mind when planning staff wellness programs although cultural differences should always be borne in mind. Employee health has been related to the Big Five Personality Factors. Korotkov and Hannah (2004) explored the strengths and limitations of using the Big Five factor to predict individual differences in employee health status, sick role and illness behaviour. Findings indicated that the five factors are related to health status independently; that greater relationship was

found with subjective health outcomes, for example, emotional status; and that the subjective variables.

## **Gender**

While planning for employee wellness programs, there is need for gender sensitivity because gender differences exist in staff response to stress and life factors. Weisberg, DeYoung and Hirsh (2011) showed significant gender differences and the Big Five that were even more pervasive than originally thought. The study examined a sample of 2,643 individuals in a Canadian metropolitan area. The study indicated that women score higher in neuroticism more than men, This refers to the individual's propensity to experience negative emotions such as anxiety, depression and anger if one perceives danger or intimidation. This study found that women score higher than men in these negative emotions. The same findings were recorded by Costa, Terracciano and McCrae (2001). Gender differences also exist in Agreeableness where men tend to have an independent sense of self that is separate from cognitive representations of others. On the other hand, women have a more interdependent self-construal, in which their sense of self includes others (Markus & Kitayama, 1991). The questions here include if the Big Five can predict personality disorders. Then, does diagnosis of disorder include cultural sensitivity? This is because there is a propensity of negatively labeling what we do not understand?

## **The Five Factor Model and Personality Disorder Symptoms**

While we discuss employee wellness, there are some personnel who need specialized treatment because of mental health challenges. To tease out such needs, clinicians extensively use the Minnesota Multiphasic Personality Inventory (MMPI-2) as one of the best-validated diagnostic instruments, and most free of cultural bias. The five-factor model has been shown to significantly predict all ten personality disorder symptoms and outperform the MMPI-2 in the prediction of borderline, avoidant and dependent personality disorder symptoms. Samuel and Widiger (2008) analyzed data from 15 studies to determine how personality disorders are different and similar, respectively, with regard to underlying personality traits. The findings revealed that the most prominent and consistent personality dimensions underlying a large number of the personality disorders are positive associations with neuroticism and negative associations with agreeableness. Some of the common mental disorders (CMDs) that have been empirically linked to the Big Five + personality traits, neuroticism in particular are depressive disorders (e.g., Major Depressive Disorder (MDD), Dysthymic Disorder, anxiety disorders (e.g., Generalized Anxiety Disorder (GAD), Post-Traumatic Stress Disorder (PTSD), Panic Disorder, Agoraphobia, Specific Phobia, and Social Phobia), and substance use disorders (SUDs). Examining the relationship between all of the Big Five + personality traits and CMDs found that low conscientiousness yielded consistently strong effects for each CMD examined. This finding parallels research on physical health, which has established that conscientiousness is the strongest personality predictor of mortality and is highly correlated with making poor health choices. All CMDs examined



were defined by high neuroticism, most exhibited low extraversion, only SUD was linked to agreeableness (negatively), and no disorders were associated with Openness.

### **Personality-Psychopathology Models**

Five major models have been posed to explain the nature of the relationship between personality and mental illness. These models are not mutually exclusive. More than one may be operating for a particular individual, and various mental disorders may be explained by different models. There are five major models that propose this relationship (Harkness, Finn, McNully, & Sheilds, 2012): (1) The Vulnerability/Risk Model, that personality contributes to the onset or etiology of various common mental disorders. (2) The Pathoplasty Model, that premorbid personality traits impact the expression, course, severity, and/or treatment response of a mental disorder. (3) The Common Cause Model, that personality traits are predictive of CMDs because personality and psychopathology have shared genetic and environmental determinants, which result in non-causal associations between the two constructs. (4) The Spectrum Model: This model proposes that associations between personality and psychopathology are found because these two constructs both occupy a single domain or spectrum and psychopathology is simply a display of the extremes of normal personality function. (5) The Scar Model proposes that episodes of a mental disorder 'scar' an individual's personality, changing it in significant ways from premorbid functioning. Scar model could also include traumatic stress.

### **Big Five and Alcoholism**

The Big Five has also discussed the addictions, for example alcoholism with findings that alcohol consumption among young adults can be predicted through a high level of "Neuroticism" associated with low level of "Agreeableness". Persons having been addicted to alcohol (present or past) have a high level of Neuroticism, a low Agreeableness and a low level of Conscientiousness, contrary to patients who have never been addicted to alcohol (Coëffec, 2011).

### **Big five and Conflict at Work**

Wayne, Musisca, and Fleeson (2004) investigated the relationship between each of the Big Five personality traits and conflict and facilitation between work and family roles. They found that Extraversion was related to greater facilitation between roles but was not related to conflict, and that Neuroticism was related to greater conflict but only weakly related to facilitation. On the other hand, conscientiousness was related to less conflict, presumably reflecting efficient time use and organizational skills

### **Oasis Africa – Employee Support: Areas of Emphasis**

Using a team of professional Consultants, Oasis Africa Center for Transformational Psychology and Trauma is a professional service organization that has offered corporate Employee Wellness programs in Kenya and the region for many years. Utilizing best practices in this field, individual, group, family

therapy and training programs cover topics such as Self Care and Other Care, Stress Management, Change Management, Team Skills Enhancement, Team Building, Work-Life Balance, Peer Counselors' Training in Basic Counseling Skills, Relationships in the Work Place, Conflict Management, Trauma Counseling and Resiliency Building, Coping with Retrenchment, Retirement Planning, Outplacement Coaching, Personal Development, Investment Planning, Legal Advising and Supervisors' Training for Leadership, Mentoring and Coaching.

### **Oasis Africa – Employee Support: Resiliency Factors**

Oasis Africa works from a prevention strength-based resilience building perspective. Psychological resilience mediates the relationship between neuroticism, mindfulness, self-efficacy, coping, and psychological adjustment (Rees, Breen, Cusack & Hegney, 2015). Some of the resilience factors in our target population include personal perception, sense of efficacy, social support and connectedness. However, Oasis Africa focuses on African indigenous cultural resilience factors that the employees utilize to cope with change and positively adjust. Some of these are an actively practiced faith in God, sense of *umuntu* – the African expression of connectedness, celebrating life – be it birth, living or death, active use of social support systems, drawing on nuclear and extended family for support, and so on. These elements need further research to understand their relationship with Big Five Personality Factors and the Big Five Factor Wellness Model.

### **Conclusion**

It is clear that a relationship exists between Big Five Personality traits and employee wellness and coping in his environment at work and at home. A relationship also exists between Big Five Personality Traits and Big Five Factor Wellness Model. There are indigenous cultural values that also enhance coping and so need inclusion in both Big Fives. All these factors need exploration within the Kenyan job market and outcomes can enrich the understanding of wellness and its implications in personnel management.

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## Author

Gladys K. Mwiti, PhD

Chair of the Kenyan Psychological Association

Oasis Africa Center for Transformational Psychology & Trauma, Kenya

[glmwiti@oasisafrica.co.ke](mailto:glmwiti@oasisafrica.co.ke)

## Summary and discussion of the conference papers

Charles O. Kimamo & Susan W. Wamae

### **Exploring some special features of the Kenyan personality structure by P. W. Kariuki**

The presenter noted that we have indigenous personality measures but are developed in a particular culture. Consequently, the tools are not all inclusive. For example, not all aspects of personality in various cultures in the world are adequately defined and measured in the described in the Five Factor Model (FFM). Thus, it is important to consider how personality is both universal and cultural specific. It is possible that some aspects of personality could be universal because of biological and genetic factors that are common to human species. However, there is also a possibility that some other aspects of personality are culturally unique. This allows researchers to study these unique aspects of personality which may shed light into the relationship between culture and personality. In general, Africans see personality as connected, fluid, flexible, committed and bound to others. That is, personality in Africa is not an independent and autonomous entity but fundamentally an interdependent entity. The self is not and cannot be separated from others and its social context. The African social concern is cultivation of an individual into a social being. A person is socialized in this context of a family, community and nation. They should be receptive to others as well as influenced by them. In the African cosmology, God, the ancestors, and the spirits of the dead are encountered. The spirits and the ancestors are concerned with the behaviour of the community. They can intervene to punish, advise or correct the community. The African personality is also very religious and functions religiously on a daily basis. Religion is also communal. Collective rituals for rain, illnesses, and thanksgiving for a good harvest involves the entire community. African culture and personality can be summed up using the Zulu (South African) maxim, “umuntu ngumuntu ngabantu” that means, “A person is a person through other persons”. The maxim is also referred to as ubuntu and is a spiritual and social philosophy that governs how Africans interact in most parts of the continent especially south of the Sahara. The African culture and personality expresses the ubuntu in form of warmth, hospitality, generosity and availability to others, which are common features in social interactions.

Some of the issues raised during the discussion of this presentation included the diversity of African cultures and the inclusiveness of the Big Five personality traits in all African cultures. It was noted that Africa comprises many countries and ethnic groups. Kenya alone has 42 ethnic groups that are diverse in cultural practices. However, it was generally agreed that despite the differences in culture there are many commonalities e.g., the ubuntu concept. In the case of inclusiveness of the Big Five i.e., Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism it was suggested that this

workshop will adopt the concept of the Big Five+ to cater for any traits that may emerge and that do not fit neatly under the Big Five.

### **The Five Factor model (FFM) of personality: is there an African personality?**

#### **Issues and challenges by J. N. Arasa & M.W. Muhoro**

The presenter began by defining Personality as the distinctive and characteristic patterns of thought, emotion and behaviour that define an individual's personal style of interacting with the physical and social environment (Atkinson & Hilgards, 2009). She noted that one of the tools used to measure personality, including cross cultural dimensions, and which is the focus of this study is the Five Factor Model (FFM) also known as the big five personality traits. The five domains of FFM were named as: Openness to experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism. Openness to experience was defined as, among others, the quality of being receptive to different ideas including intellectual curiosity and the quality of being creative and talented (Nel et al., 2012). Conscientiousness was presented as self-discipline and orderliness. Extraversion was seen as a predisposition to associate with others. Agreeableness on the other hand was seen as the extent of being pleasant, approachable and helpful towards others. Neuroticism was seen to measure the extent of emotional stability. It was noted in this paper that there were few studies conducted to determine the FFM replicability in Africa. This paper sought to review and analyze selected journal article that address the issue of cross cultural personality in a view to show whether there is a "Kenyan personality". Since the 1960s, attempts have been made to identify and explain African psychological processes, personality characteristics, and the processes of African cultural adaptation to indigenous social conditions and exotic influences (Lassiter, 2000). Reviews show that both qualitative and quantitative methodologies have been used but they were mainly western based. The people studied are now classified as WEIRD, an acronym for Western, Educated, Industrialized, Rich and Democratic (Realo et al., 2013). African scholars who have written on this issue insist that there are unique and clearly defined psychological patterns and personality traits unique to sub-Saharan Africa. Lassiter (2000) asserts that it is important to understand what it means to be African in the face of increasing global Westernization and to identify and promote the importance of "Africanness" in African national and regional development. The presenter noted that there are certain unique characteristics that define Africans including hospitality, friendliness, the consensus and common framework-seeking principle (in South Africa referred to as "Ubuntu", with the emphasis on community rather than on the individual). According to Realo et al., (2013) Extraversion, Conscientiousness and Agreeableness replicate well in Africa. However, openness to experience replicated well in South Africa with white collar job workers and university students, especially of white descent. The presenter concluded that there is need to address the contradictions in findings concerning the existence of clearly defined psychological patterns and personality traits unique to Africa (Lassiter, 2000).

Most of the studies in Africa involved University students. Generalizability of such results was questioned. Some rich cultures that have withstood external influence could be used to provide African personality, if at all. The Massai people of Kenya were cited as having a relatively stable culture that could provide insight on African personality before the western influence. Another remark was that better personality profiles could be obtained by diversifying data collection methods. For example we can learn from indigenous African stories, proverbs, songs and dances.

### **Eastern Africa Personality Structure and Inventory: A psycholexical study of the Swahili language by H. H. Garrashi**

The presenter approached African personality from a creative angle of Language. In particular the presenter chose to study Kiswahili. Kiswahili is the national language of Kenya and Tanzania and is also spoken in other African countries. His thesis was that by studying the concepts of behaviour contained in the Kiswahili Dictionary, and also listening to the speakers in a natural setting, we can reconstruct African Personality. Individual differences are usually described in a natural language and, therefore, individual differences of Kiswahili speakers should be expressed in the lexicon of the language. Psycho lexicon approach tries to identify those personality characteristics that are important to the speakers of the language. From these descriptive terms we can construct a personality inventory.

Issues of sampling came up during the discussion. The fact that Kiswahili has around 16 dialects presented the challenge of which the presenter would select for the study. Participants discussed the aspects of gender and age difference and the importance to the study. It was noted that the youth speak a “corrupted” fashion of Kiswahili called “Sheng” and do not fully understand the mainstream Kiswahili. Other speakers of Kiswahili that are not native speakers may perceive Kiswahili as a foreign language. It was observed that the non-native Kiswahili speakers have their mother tongue, and that a questionnaire in Kiswahili might not fully capture their real personality.

### **An intercultural pilot study concerning the role of self-efficacy by W. Echterhoff**

The presenter gave a background of the project proposal. There was a brainstorming meeting in 2013. The participants were curious to make a comparative study between Kenya and Germany. How do they feel when their actions have been successful or when they have failed? How is self-efficacy expressed in both countries? The presenter adopted Bandura (1977) proposition that self-efficacy is a key factor in a generative system of human competence. Self-efficacy, a universal concept, is not about the number of skills that one has but what they believe they can do with the skills. The presenter noted that companies often select their workers on the basis of personality. According to the presenter, employees should have a well-developed self-efficacy in addition to professional competence. In addition, the presenter hypothesized that economic success of enterprises, or the wellbeing of individuals and societies is dependent on the strength of self-efficacy in the persons concerned. Self-

efficacy has even been associated with longevity (Wurm et al., 2013). The presenter suggested that the project should examine the role of self-efficacy in economic success and psychological wellbeing. The project should also develop appropriate tools for selection and development of personnel on the basis that self-efficacy can be tested, trained and enhanced. Professor Echterhoff suggested an intercultural pilot study on the role of self-efficacy to be carried out in Germany and Kenya. The study should have two comparable groups of middle management, with a gender balance to be carried out for 18 months. Each country will have the lead researcher who will compile the findings. The study will benefit the two countries in two ways: Firstly, provide a better understanding of personality traits in both countries and, secondly, enhance mutual ties between the countries.

The study was seen to be closely related to the concepts of Julian Rotter's Locus of Control. It was feared that African self-efficacy may be affected by the ubuntu spirit. The African score may be lower for the fear to outshine others in the community spirit of togetherness and team work. Self-efficacy may also enhance individualistic/narcissistic attitudes. It was concluded that we should develop tools that are informed by cultural diversity.

### **Gender roles with regard to family and work from a national and a cross-cultural perspective by C. Quaiser-Pohl & M. Saunders**

The presenter observed that gender roles have a history. Seems to be as old as mankind. For example, during the hunting and gathering age of mankind, the man who is muscular in nature assumed the role of hunter and provider as the less masculine female took the homemakers role. However, in the contemporary times, the female gender is beginning to question the assumption that man is a natural leader. Women are getting empowered through education and policy. This has led to the redefining of gender roles. Sometimes this challenge has not been taken positively by men and has led to domestic conflicts. There is need for men to adjust, understand and empathize with the woman in view of family dynamics. The fact that both parents work today implies that the role of homemaker is left vacant. Thus, men clinging to the ancient stereotypes and lifestyles may only worsen the situation. The contemporary gender dynamics include more women taking up leadership positions, more women studying STEM subjects in school and studies showing no biological differences in male and female in mathematics, science and other cognitive abilities. The presenter concluded by raising research questions including: How the situation is in Kenya with regard to gender roles and gender stereotypes? What are the implications of this perception in terms of human resource management? How can these gender stereotypes be addressed?

It was reported that Kenyan girls still lag behind when we consider their relative performance in national exams. However, there is remarkable progress over the years. The major challenge is socialization. Boys are socialized to be courageous and to take up challenges while the girls are encouraged to be humble. There is need of change of attitudes toward gender roles.

### **Core Self-Evaluations supplementing personality factor models by M. Heinecke-Müller**

The presenter noted that the purpose of all personality factor models is to describe, explain and predict human behaviour. She then went on to explore the concept of control psychology that addresses topics such as self-efficacy, attribution, core self-evaluation, goal striving, locus of control, coping strategies and learned helplessness. It is common in real life situation to interpret a negative outcome in terms of fate, God, other people, or good luck. Control psychology has implications in terms coping with day to day life and work demands. Exercising control over one's life and self-efficacy are significant in terms of positive thinking, handling crisis, avoiding illness and recovery from sickness. The opposite could lead to a spiral of failure due to self-fulfilling prophecies, and consequently a psychological disorder like depression. Control psychology is also relevant in terms of international jobs. Expatriate managers have to learn to adjust to a new culture, and cope with demanding circumstances of his or her employer. Unlike a tourist an expatriate manager is under pressure to succeed in the objectives provided by the employer. In addition, he is faced with unfamiliar surroundings coupled with the risk of crime and terrorism. The presenter noted that at the moment there is no professional assistance available for such expatriates. The cross-cultural comparison of control variables is nearly unexplored field.

Psychology of control has wide application including the classroom setting. It would be interesting to observe how the psychology of control works in a setting of collective control. It was noted that there was need to appreciate individual differences in terms of reality orientation and that interventions should be part and parcel of the psychology of control.

### **Personnel psychology, management coaching and psychotherapy – good practice in Kenya by G. K. Mwiti**

Her center, Oasis Africa, has been involved in various personnel consultancies e.g., employee wellness programmes. The presenter noted that personality factors are valid predictors of job performance (Oh, Wang & Mount, 2011) and that it is common practice to consider personality in the process of employee selection. She also noted that the Big Five personality model has been widely used in the world across various cultures in selection of suitable personnel. Big Five has also noted gender differences in extraversion, agreeableness and neuroticism (Weisberg, Deyoung, & Hirsch, 2011). Thus, while planning for employee wellness programmes there is need to take gender in consideration. The study showed that women score higher in neuroticism in that they are more prone to negative emotions like anxiety and depression. She recommends for replication of the Big Five factors in the Kenyan job market context. The findings can enrich understanding of employee wellness and its implications in personnel management.

The participants contrasted prominent attributes espoused in the cultures represented. It was noted that African indigenous culture emphasizes resilience, social support, connectedness, spirituality,



hospitality and generosity. On the other hand, European culture is individualistic but believes in a just world. There is need for the project to have in mind the two cultural dispensations.

**Authors**

Charles O. Kimamo, PhD  
University of Nairobi, Kenya  
Department of Psychology  
conkimamo@yahoo.com.

Susan W. Wamae, M.Ed  
University of Nairobi, Kenya  
Department of Psychology

## Epilogue

### ***Subsequent actions and networking support***

*Memoranda of Understanding (MoU) between the University of Koblenz-Landau and the University of Nairobi (UoN) as well as the United States International University (USIU) were entered into the university administration offices to clarify the details in order to get the contracts signed in the near future. In the last weeks, contacts were started from then Kenyan partners to install an exchange of scientists with the University of Koblenz-Landau, Campus Koblenz.*

*At the University of Wuppertal (Prof. Dr. W. Echterhoff), a pilot study on experiencing self-efficacy has been already finished, dealing with differences between Africans living in Germany for years compared with Germans. The tendency shows a weaker self-efficacy of Africans compared to Germans, but a positive feeling of emotional embeddedness in their life situation (including religious embeddedness). The work on measures (e.g. questionnaires) has been launched by Dr. Heinecke-Müller resulting in the first adapted version for the parallel use in Kenya and Germany. The according pilot study study will be tackled out in the near future.*

*After the Nairobi conference a scientific exchange came up with Prof. Dr. Fons van de Vijver (Tilburg University, North-West University, Potchefstroom, University of Queensland, e.g. SAPI-study) and Prof. Dr. Adams Bodom (University of Vienna; e.g. psycholexical systems). Concerning the SAPI study, the head of the research project Fons van de Vijver presented results on 14<sup>th</sup> June 2016 at Campus Koblenz and agreed to support the German-Kenyan project as a cooperation partner. New impulses came up at a scientific session on the 12<sup>th</sup> July 2016 with Prof. Dr. Adams Bodom on linguistic /culture and the different description of emotional states (e.g. using body parts) in Subsahara Africa including Kenya.*

*Precautionary, all partners in Kenya and in Germany checked their scientific human resources that could be activated for the intended research. Candidates are found for doctorates and for project assistance.*

### ***Outlook***

*We expect our scientific cooperation to enhance the understanding of personality traits in a cultural context. The emic-etic based psychological instruments like questionnaires to be developed could assist the selection and development of personnel in an international context preliminary in transcultural actions between Germany and Kenya.*

*There will be useful impulses delivered for areas of application like intercultural training, coaching expatriates of universities and companies, as well as health-related instruments like prevention and treatment.*

Wilfried Echterhoff, July 2016