

**FEMALE EMPLOYEES' PERCEPTIONS OF MALE LEADERS'
BOTHO AND AUTHENTIC LEADERSHIP STYLES IN BOTSWANA**

by

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ABSTRACT

Very little research focuses on a follower's perception of leadership. Furthermore, black African female employees' perception of a male leader's *botho* and authentic leadership style in Botswana parastatals has never been researched. Research has made it evident that leadership not only needs to be viewed from a leader-centric perspective but a follower-centric perspective should also be taken into consideration.

Botho and authenticity are phenomena that are unique to a specific context. The conundrum to apprehend is how this influences a leader. This study thus aimed to identify how *botho* and authentic leadership is perceived and experienced by black African female employees, to explore whether male leaders are perceived to possess *botho* and authentic leadership styles, and enquire how important black African female employees regard *botho* and authentic leadership styles in male leaders.

The study adopted a qualitative, grounded theory methodological approach to investigate the research purpose. Unstructured and semi-structured interviews were used to investigate the particular focus area. The data collection was split into two phases. Phase one comprised of focus groups, followed by phase two with individual interviews. A sample consisting of seven black African female employees from three parastatals in Botswana was used. This sample was selected as they had experience in the field of interest. The discussions were recorded and transcribed prior to being captured in Excel. Thematic coding was adopted to scrutinise the data.

The findings of the study indicated that the followers would love for their opinions to be taken into consideration more. Facets mostly illuminated by the participants included the need for better communication, transparency and guidance. Respect and compassion were found to be the cornerstone of *botho*. Social awareness and self-awareness were found to be the grounding factors to being an authentic leader. Furthermore, it was found that cultural context is evidently an important factor to consider when approaching leadership.

Due to the subjective nature of the study, the researcher could not generalise the findings. The participants' responses were based on their social construction and experiences. Future research should focus on developing constructs that participants regard as vital when measuring *botho* and authenticity. Developing a measurement tool

that is valid and reliable for *botho* and authentic leadership whilst taking into consideration the cultural context would be beneficial to the development of the constructs.

Keywords: authentic leadership, *botho*, follower, Botswana, leadership, qualitative research.

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CHAPTER 1:

INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

A person with *ubuntu* (*botho*) is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

– Desmond Tutu

The world as we know it is constantly transforming. Leaders are the major driving force that enables organisations to keep abreast with the pressures of the external and internal environment. Leadership research has attracted a wide variety of attention from diverse disciplines regarding leadership. The characteristics of a good leader are dependent on several factors, such as whether the leader possesses characteristics associated with *botho* and whether the individual is an authentic leader. One must note that the characteristics of the components that are necessary in order for one to be deemed a good leader are not exhaustive. However, the sole focus of this research was on components of *botho* and authentic leadership.

Several scholars have devoted their attention to investigating the role of leadership and its effect on followers (Shamir, 2007; Van Knippenberg, Van Knippenberg, & Giessner, 2007; Zhu, Avolio, & Walumbwa, 2009). This effect has been proved academically and in the real world to have a significant effect on the leader–follower relationship. As a result, organisations are becoming principally reliant on the employee’s ability to meet organisational demands and protract favourable levels of work individually or in teams (Hunter & Thatcher, 2007). These demands are met under the guidance of their leaders. For this reason, the relationship between a follower and his or her supervisor is becoming remarkably imperative in enhancing organisational output (Yang, Stafford, & Gillenson, 2011).

Research on leadership substantiates that one’s culture and context are imperative components to consider for constructive leadership (Avolio, 2007; Higgs, 2003; O’Brien

& Robertson, 2009). Ag Budin and Wafa (2015) posit that different cultures favour certain leadership styles over other. This poses a challenge when attempting to detach an individual's cultural value system from his or her way of life as leader in the workplace. Nevertheless, the intricate detail as to how this affects leadership is bewildering to scholars, due to the inability to reach consensus regarding this aspect. It is imperative that academics constantly consider this phenomenon until a solution is found. This will ensure that African researchers refrain from imposing frameworks and methods that are embedded in a Western scientific paradigm (Chilisa, 2012; Smith, 2012).

Alves et al. (2006) elucidate that various cultures have distinct perceptions of what a leader should and should not be. Furthermore, relying on Western models and theories of leadership excludes the African context. In Botswana, ignoring this effect would thus be an act of injustice to management practices that are actually applicable to Botswana. The dearth of research on organisational behavioural-related topics in Botswana elucidates the importance of evaluating whether current leadership methods are practical for the given context.

Authentic leadership (ALS) is a relatively new leadership style. As a result, there is a dearth of empirical evidence grounding the concept of ALS in management research. Female employees' perception of male leaders' *botho* and ALS styles is a sparsely researched phenomenon. Accordingly, this study aimed to contribute to the contextual understanding of *botho* and ALS styles in Botswana parastatals by addressing this gap. The study analysed how female employees perceive male leaders' *botho* and ALS styles. To the researcher's knowledge, this study is the first of its kind to scrutinise this phenomenon.

1.2 BACKGROUND TO THE STUDY

Botswana is a former British colony, and is found in Southern Africa. Botswana is experiencing a continuous problem of tension between implementing traditional methods versus modern methods in management practices. Jackson (2004) assumes that individuals have various suppositions that are influenced by their cultural atmosphere. This explains the importance of developing meaning for the phenomenon of *botho* and ALS by bringing these leadership concepts into a Botswana context. In

turn, this will enable the subject under study to have a stronger theoretical and practical foundation in Botswana.

The world economic forum report identifies poor work ethic as one of the most problematic factors for doing business in Botswana (Schwab, 2015). This report highlights the nuance as to why Botswana should explore the field of behavioural science with a particular focus on *botho* and ALS. Investigations of this magnitude are well overdue.

Some researchers are of the opinion that one might find universal constructs in leadership (House, Hanges, Javidan, Dorfman, & Gupta, 2004; Martin & Ernst, 2005). Others prefer to repudiate this argument by proposing that certain elements of leadership theories across cultural groups differ because cultural groups have different beliefs and values regarding what it is to be an effective leader (Berry, Poortinga, Breugelmans, Chasiotis, & Sam, 2011; Holmberg & Åkerblom, 2006; Jogulu, 2010). Placing the spotlight on discovering what it means to have *botho* and to be authentic in a Botswana context, Ag Budin and Wafa (2015) maintain that effective leaders must comprehend their followers' culture and be adaptable enough to suit that particular culture and context.

The African philosophy of *ubuntu* is very popular amongst African tribes. In Botswana, this phenomenon is known as *botho*. The emphasis on *botho* comes from the maxim 'motho ke motho ka batho', which means 'a person is a person because of other people'. Some translate it into 'a person is a person through other persons' or 'I am because you are'. The grounded notion of *botho* is all about how human beings must be treated. This demonstrates the interconnectedness and interdependency, which promote the leader to empower those around him or her by strengthening followers in an organisation (Ncube, 2010). *Botho* necessitates leaders to develop the proficiency and magnitude of the organisation by harnessing innovation and obtaining the best from everyone.

Authenticity and integrity are regarded as vital aspects of a genuine leader. In order to be regarded an effective leader one must treat your employees authentically. ALS concept development stems from philosophical studies and has grown over the past years. This concept is paramount and is viewed as the foundation of leadership (Wang

& Hsieh, 2013). Lyne de Ver (2009, p. 3) coined the phrase that “leadership matters for growth and development”. For this reason, scholars have attempted to develop a coherent conception of various theories of leadership.

Authenticity and *botho* can be regarded as the cornerstones of a leader. Additionally, leadership is a two-way process involving a leader and his or her follower, thus highlighting that leadership is not a concept that relies solely on the perspective of a leader (Shamir, Pillai, Bligh, & Uhl-Bien, 2007). Therefore, the follower facet needs to be taken into consideration. In retrospect, it is plausible that the antecedents that regulate a follower’s perception are of great importance to obtaining a holistic view of leaders’ *botho* and ALS styles (Blom & Alvesson, 2015).

Shamir and Eilam (2005) are of the opinion that an authentic leader (AL) development has a ripple effect on a follower’s authentic followership, which is critical to ALS. Msila (2015) posits that *botho* places emphasis on community in an organisation. This highlights the importance of the follower relationship, as this is part of the workplace community. Several scholars argue that leaders must be true to themselves in order for them to be true to those around them (Leroy, Palanski, & Simons, 2012).

Zhu et al. (2009) indicate that current readings on transformational leadership are discerning a comprehensive approach to discovering the influences of transformational leadership on followers’ motivation and performance. So far, follower perception has been underexplored when diagnosing the leadership process (Lord, Brown, & Freiberg, 1999).

Many scholars have identified that it is not suitable for organisations in Africa to use Western organisational models (Adeleye, 2011; Ngũgĩ, 2009). Nwagbara (2012) indicates that organisational leaders are still suffering from the burden of colonialism. This is why many organisations in Botswana implement Eurocentric management systems instead of Afrocentric management systems.

This study explored *botho* and ALS style characteristics amongst leaders from the perspective of black African female employees. This study aimed to contribute to the development of theory on authenticity and *botho* in a Botswana context. There is a dearth of research on management in African organisations. This is supported by

Jackson (2004) who comments that this is common amid developing countries. Furthermore, despite the vast amount of foreign aid research in Botswana, organisational research is not getting the required attention.

1.3 PROBLEM STATEMENT

Most ALS research has been conducted in a Western context with such research being sparsely conducted in the African context (Lituchy & Punnett, 2014). What may be perceived as an AL in the Western world may not be perceived as AL in Africa. Several scholars have been arguing the benefit of adopting Western management practices in Africa (Nkomo & Ngambi, 2013). That said, one could refute this by stating that a component of disappointment in leadership in Africa is a result of adopting Western management theories (Nwagbara, 2012).

Botho is a concept with which many Batswanas are familiar. The challenge manifests itself when it has to be implemented in the workplace. This is a purely African phenomena. However, current research is struggling to pinpoint what explicitly it is and whether it can even alleviate the several challenges facing parastatals in Botswana.

Various challenges are encountered when formulating leadership theories in the African context. One of them is that leadership action or behaviour may not be seen in the same light by followers amongst diverse cultural groups or between cultural groups (Lord & Brown, 2004). More often than not, leadership theory development has taken a biased view. The majority of leadership research investigates the actual individual who is perceived as the leader and hardly the followers' perspective (Shamir et al., 2007). The problem is that the characteristics that make an individual a good leader are dependent on how that person is viewed. Additionally, leadership is a relationship, and in order for one to understand this relationship, the follower must be taken into consideration.

1.4 PURPOSE STATEMENT

The study aimed to ascertain black African female employees' perception of male leader's leadership style in Botswana parastatals. It discerned what female employees describe as *botho* and ALS. The study aimed to portray the extent to which male managers have *botho* and are authentic as perceived by their black African female

lower level employees. The findings will constructively add to the body of knowledge on *botho* and ALS.

1.5 RESEARCH QUESTIONS

Below are the research questions that this study attempted to investigate.

- What are black African female employees' definition and perceptions of ALS and *botho*?
- Are male leaders perceived by black African female employees as having *botho* or are they authentic or both?
- How important do black African female employees regard *botho* and ALS styles in male leaders?

1.6 METHODOLOGY

The methodology used in this study was of qualitative nature. Interpretivism was the paradigm that guided this study. A grounded theory method (GTM) was adopted as it enabled the researcher to understand the data and develop theory. Theoretical sampling was deemed appropriate as it enabled the researcher to collect data continuously until saturation was achieved. Data collection was done in two phases. Phase one comprised of focus group interviews where unstructured interviews were used to gather data. Phase two was executed using semi-structured individual interviews. These interviews enabled the researcher to get in-depth detail regarding the study.

A dictaphone was used to record the data. The data was then transcribed verbatim and member checking was implemented to ensure a vivid depiction of the transcription. The researcher then coded the data and identified themes manually. The themes that were identified are illuminated in the findings chapter (see chapter seven).

1.7 ACADEMIC VALUE AND INTENDED CONTRIBUTION OF THE STUDY

Several researchers agree that one of the main reasons for Africa's underdevelopment can be ascribed to its obstacles involving leadership (Dipio, 2013). This research aimed to contribute to the understanding of ALS in the context of Botswana parastatals by focusing on black African female employees' perceptions of their managers' leadership styles regarding authenticity and *botho*. Schwab (2015) highlights in the Global Competitiveness Report that Botswana's paramount issues are related to its fragility in the human resource management base. A study of this nature deals with highlighting the characteristics of a genuine leader, which is the starting point to enhancing productivity in several organisations. Leaders are faced with the challenge of being authentic and demonstrate characteristics of *botho* towards others whilst at the same time being true to themselves. Investigating this phenomenon thus gives the researcher an idea of how leaders can align themselves with their actions whilst being authentic and having *botho*.

The findings of this study will advance understanding of female employees' perspectives within parastatals regarding male managers' leadership styles. Female employees' perspectives will provide an understanding of the effect managers' leadership styles have on this group of employees. The results of this study could also assist in guiding managers in adapting leadership styles with which female employees are comfortable, thereby enhancing leaders effectiveness. The majority of research in Botswana is based on political issues and socioeconomic factors and this study will be one of the very few to enhance the current state of knowledge on leadership styles, that a favourable to the Botswana context. This study will add to the body of knowledge on the development of African leadership theories, which diverges from dominant Western theories, enabling the development of African management practices. The inclusive aspect of *botho* could promote the voice of female employees to be heard as followers.

One of the principles of Vision 2016 (Gaolathe, 1997) is *botho* with the premise that "no Motswana will rest easy knowing that another is in need" (Gaolathe, 1997, p. 55). Vision 2016 aims to establish an open, democratic and accountable nation. The moral values

of the Batswana should be respected, giving room for tolerance where necessary (Gaolathe, 1997).

A rigorous review of the literature provided evidence that a study of the perceptions of female employees towards leaders on their authenticity and *botho* have not been conducted yet. Thus it could be beneficial to identify whether females' perception of ALS and *botho* could add value to the leader–follower relationship.

This research will enunciate the importance of authenticity and *botho* by looking at the perspective of female employees. The study will enable leaders to get an integrated perspective of *botho* and ALS. Thus enabling leaders to develop their leadership attributes after being made aware of how their leadership styles affect female employees.

1.8 DELIMITATIONS

The participants involved in this study were from one country and worked for a parastatal. Thus, the outcome of the research will not enable transferability to other African countries nor generalisability. The study was based on understanding black African female employees' perception of male managers' leadership styles. As a result, only black African female employees were involved in this study. A clear requirement was that the black African female employee had to work directly with a male leader. Participants who did not meet this criterion were not included in this research. The researcher did not investigate the perception of male leaders.

This study did not provide a cross-cultural review as the purpose was to contribute to an understanding of *botho* and ALS by including the perspective of black African female employees from Botswana parastatals. The study did not aim to delineate the belief system and values of Botswana employees. Rather, the intention was to develop an understanding of the perceptions of black African female employees of their male leaders regarding *botho* and ALS. The study did not focus extensively on followership but wanted to explore black African female employees as followers. The content of this study was dependent on the honesty and openness of the participants.

Individuals who were not employed in parastatals were excluded from this study, resulting in the exclusion of private companies, government and academic institutions.

1.9 ASSUMPTIONS

An assumption is a belief or statement that an individual takes to be true without confirming whether or not it is true (Hofstee, 2011). Several assumptions were made in terms of this study and are discussed below.

- participants would be willing to share in detail their experiences in the field under study;
- each participant would have a different approach to what she perceives male leaders' *botho* and ALS styles to be;
- grounded theory and theoretical sampling would be a practical method to use in extracting information regarding the female employees' perception of leaders;
- all respondents would provide honest answers and they would be transparent about the topic; and
- the mobilisation of respondent would not be a challenging task.

1.10 DEFINITION OF KEY TERMS

Below is a list of terms have been given to enable the reader to understand precisely what the researcher means when using a particular term.

1.10.1 Authentic leadership

An AL is one who is true to him- or herself and who is genuine in everything that he or she does.

1.10.2 *Botho*

Botho means "humanness or morality" (Metz, 2007, p. 332). Lessem (1993) identifies *botho* as a humanistic approach to African management, which upholds the values of *ubuntu*, compassion, respect, human dignity and collective unity. *Botho* in several instances can be referred to as a noun.

1.10.3 Male leaders

Male leaders here refer to male persons in a management position who work with female subordinates on a daily basis.

1.10.4 Parastatals

These are organisations in Botswana that are semi-government and semi-private, such as Botswana United Revenue Services (BURS) and Air Botswana. These organisations are partly regulated by the government.

1.10.5 Black African female employees

These are female employees working directly under a male manager. The participants should have had constant interaction with their male leader. Henceforth, female employees' perceptions will also be referred to as 'followers' perceptions'.

1.10.6 Follower

In this study, a follower was explained as an individual with the potential to pursue effectively the command of a leader and who reinforces the efforts of a leader to maximise the performance of a parastatal.

1.10.7 Motswana and Batswana

A citizen of Botswana. Motswana refers to one citizen, Batswana refers to the plural of Motswana thus several citizens of Botswana.

1.10.8 Emic

An emic approach is culture-specific. It is commonly used in cross-cultural research. It is the opposite of the etic approach which is universal.

1.10.9 Setswana

The first official language of Botswana.

Table 1.1: Abbreviations used in this document

Abbreviation	Meaning
AL	authentic leader
ALS	authentic leadership
GTM	grounded theory method
BURS	Botswana United Revenue Services
GLOBE	Global Leadership and Organizational Behavior Effectiveness
TANSTAAFL	there ain't no such thing as a free lunch

1.11 CHAPTER OVERVIEW

The chapter overview provides the reader with an outline of how the dissertation is structured.

1.11.1 Introduction and background

The rest of this research report is divided into seven chapters. Chapter one discusses the introduction to the study by linking the background and elaborating to the researcher's motivation for choosing the specified topic. In this chapter, the delimitations, assumptions and definition of key terms are explained to provide the reader with clarity as to the researcher's standpoint.

1.11.2 Literature review: Botswana at a glance

Chapter two reports on current literature explaining the components that were regarded as imperative to the study. The chapter comprises four subsections, namely introduction, Botswana's location and a brief history, the Setswana culture, Vision 2016 in relation to ALS, and *botho*. The first subsection provides the reader with the contextual background of Botswana in relation to the subject under study. The second subsection provides an overview of the Setswana culture. The last subsection in this chapter elucidates Vision 2016 in relation to authenticity and *botho*.

1.11.3 Literature review: theoretical perspective

Chapter three comprises eight subsections. The first subsection reports on ALS theory according to the existing literature, following which the *botho* phenomenon is discussed. The chapter provides information regarding current research on African leadership and the influence of culture on leadership, followers' roles in the leadership process, followers' responses to leadership styles, leadership in relation to gender, and leadership effectiveness and perception.

1.11.4 Research methodology and design

Chapter four reports on the research methodology employed throughout the study. The chapter sets the scene by providing a discussion on the research paradigm, the method of inquiry, and the sampling method. This is followed by an elaboration on data collection, data analysis, and ethical aspects related to the study.

1.11.5 Findings

Chapter five provides a clear description of the findings, which are classified into eight themes depicted in Table 1.2 below.

Table 1.2: Categories identified

Categories identified	
Code of behaviour	Barriers
Workplace relations	Leadership traits
Gender dynamics	Humanistic dynamics
Economic dynamics	Relational dynamics

1.11.6 Discussion

Chapter six provides a connection between the findings to answer the research questions using literature to substantiate the evidence.

1.11.7 Recommendations and conclusion

Chapter seven gives a concise conclusion of the study by summarising the key findings of the study.

1.12 CONCLUSION

The introduction and background ground the research topic by providing the reader with content on what the researcher attempted to achieve and how this was done. Chapter one comprised the following:

- Introduction
- Background to the study
- Problem statement
- Research questions
- Methodology
- Academic value and intended contribution of the study
- Delimitations
- Assumptions
- Definition of key terms

CHAPTER 2: LITERATURE REVIEW: BOTSWANA AT A GLANCE

2.1 INTRODUCTION

Hofstee (2011) confirms that theories in research provide a coherent explanation for why certain aspects are the way they are. Theories are not fixed. Over time, several researchers may come and approve or disprove theories. Theories simply elucidate that at that point in time they were the best explanation available (Hofstee, 2011). Thus, it is important to apprehend all theories that relate to the subject under study. This literature review explored ten aspects, which are depicted in Figure 2.1 below.

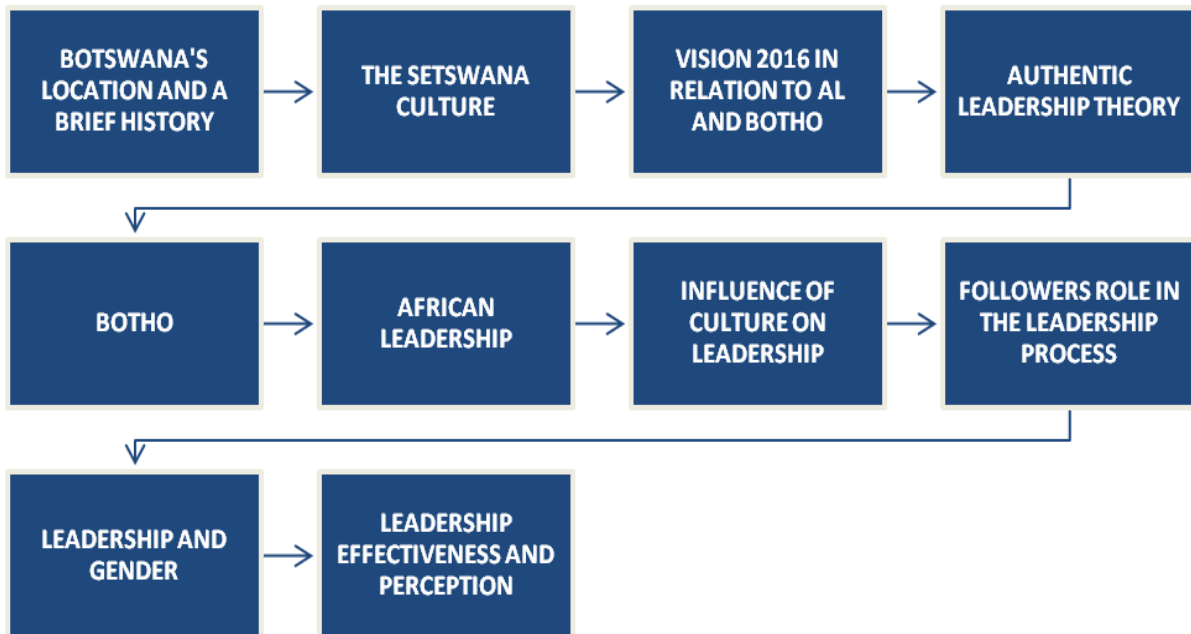


Figure 2.1: Framework of the literature review chapter

Botswana is in desperate need of genuine leaders who will curtail the dilemmas the country is currently facing. Schwab (2015) reports that the Botswana human resource crisis is a clear indication that the strategies currently in place are obsolete. Therefore, an enhanced leader–follower relationship could curtail or prevent this human resource crisis. The leadership structures guiding human capital in various organisations are determining factors of survival in this fast-paced environment (Ndinguri, Prieto, & Machtmes, 2012; Zikic, 2015).

Africa is constantly combating poverty, a drastic unemployment rate, low investment, corruption and infrastructure instability and low levels of living standards (Edoho, 2001). Facets of corruption are usually linked to adverse leadership characteristics. As a drive to redress the above-mentioned discomfort, Vision 2016 was implemented in Botswana. Gaolathe (1997) provides evidence that part of the critical aspects in Vision 2016 is to have “a morally and ethically upright society matched by leaders with the same qualities” (p.11). Currently, Vision 2016 is being revised to formulate a new vision, namely Vision 2036 (Gaofise, 2015).

Previously, leadership research focused on the perspective of the leader making leadership solely the responsibility of the leader (Shamir, 2007). This focus depicted followers as submissive, which may have taken the essence out of the phenomenon (Mutabazi, 2002; Shamir, 2007; Ugwuegbu, 2001). It is imperative that the process of leadership be viewed as a social process because it occurs between at least two people (Ogazon, 2011).

Botho is commonly referred to as a philosophy of communitarianism (Mbigi, 2005, p. 112; Metz, 2007; Taylor, 2014; Tutu, 2000). Taylor (2014) is of the opinion that there are four viewpoints to apprehending *botho*, namely a deontological approach, a consequential approach, a virtue ethics approach, and as a concept of ancestors. The approach of concern in this research was the virtue ethics approach, as it attempts to accentuate “what kind of person we should be and what types of character traits we should exhibit if we are to have *botho*” (Taylor, 2014, p.331).

In order for *botho* and authenticity to have an effect on leadership and to be understood, researchers need to analyse and explain the essence of these concepts. This allows the researcher to identify what it really means to have *botho* and to be authentic as a male leader in a Botswana context.

Botswana places emphasis on culture in many of their customs (Pheko, 2009). As a result, it is important that *botho* and authenticity be analysed against the context of Botswana. Jackson (2004) accentuates the effect that cultural values have on regulating one’s management principles and those that are evident in the organisation. Furthermore, Jackson highlights the critical value of being knowledgeable about managing in a multicultural context.

2.2 BOTSWANA’S LOCATION AND A BRIEF HISTORY

Botswana is a landlocked country located in Southern Africa. It is surrounded by Namibia, Zambia, Zimbabwe and South Africa. In 2014, Botswana’s population count was 2.1 million (Schwab, 2015). The country stretches over 581 730 square kilometres and 70% of the territory is covered by desert (Hall, 2015; Pheko, 2009). Of the population, 80% is made up of individuals having a common origin and speaking Setswana. Setswana is the national language and the most commonly spoken language. The country has a strong Tswana traditional background; however, it has adopted several Western practices too (Mpabanga, 2004; Pheko, 2009). These differences may manifest in attitudes towards leadership and leadership styles in organisations. Botswana is sparsely populated and various languages are spoken. A few of these are listed below in Table 2.1. Botswana used to be a British colony for 81 years, and was referred to as Bechuanaland Protectorate before gaining independence on 30 September 1966 and being renamed Botswana. It is named Botswana because it refers to the ‘land of the Batswana’.

Table 2.1: Languages spoken in Botswana

Languages spoken in Botswana	
Setswana	Sesarwa
Seherero	Sekalaka
Sekgalagadi	Setswapong
Sebirwa	Sembukushu
Seyei	English

After Botswana had gained independence in 1966, it was clear that, from that day forward, Botswana’s labour force needed to be revamped. Sebudubudu and Botlhomilwe (2012) mention that during 1966, colonisers leaving Botswana had very little hope that Botswana would survive as an independent country. Their argument was based on the poverty rate and the fact that Botswana is a drought-stricken country (Sebudubudu & Botlhomilwe, 2012). At that time, Botswana was amongst the poorest countries in Africa. One of the success factors that lead to Botswana’s survival was its leadership team (Sebudubudu & Molutsi, 2008).

During the colonial era, Botswana was one of the few countries that allowed individuals – even if they were poor – to express themselves; hence, democracy was a pivotal aspect in the country. At that time, Botswana was referred to as one of Africa’s success stories (Sebudubudu & Molutsi, 2008). This is because certain men dedicated their time and effort to get Botswana out of the gutters. Sir Seretse Khama, also known as the founding father of Botswana’s nationalisation, is a vivid example of a genuine leader who had *botho* (Mhlanga, 2015). This man was crucial to the success of Botswana.

2.3 THE SETSWANA CULTURE

Morapedi (2007) advocates that the modern Botswana depends extensively on traditional methods such as that of *bogosi* (chieftainship). *Bogosi* is portrayed as an essential administrative and political link between the majority of Botswana and the government (Morapedi, 2007, p. 96). This system served as a forum for those in leadership to consult with the community and to obtain their opinion on which decision to take going forward. There is a well-known Setswana proverb, ‘*kgosi ke kgosi ka morafe*’, which translates into ‘the king is king by the grace of the people’ (Morapedi, 2007). It is clear from this proverb that there is an underpinning of *botho* and one needs to be a true king if one is to lead people, which relates to authenticity. Such a chief is able to do well or promote positive action for his followers and in return, his followers will always support him.

This system encompasses the traditional leaders who are vital to the democratic process (Gaolathe, 1997). Robinson (2013) elucidates that all affairs were handled by a general assembly of males at the chief’s place namely the *kgotla*. Such a system left females out of the discussion, which might have led to the reason why to date men have a sense of authority and decision-making ability over women throughout the country. Cheung and Halpern (2010) point out that, in traditional cultures, females are presumed to be daughters, wives and mothers and thus they should obey their male counterparts. This restriction limits the voice of all females. Currently the *bogosi* system is acknowledging the presence of females. As a result, females can run for chieftainship and impact valuably in decision-making.

Botho is grounded in the Botswana culture and, as a result, Batswana are well acquainted with the concept. One of the organisational values of the BURS is that of *Botho*, namely that “we subscribe to the national aspiration of *botho*, embracing trust and respect for one another” (BURS, 2013). Additionally, several individuals in Botswana are named *Botho*. This highlights that this concept stretches from the workplace to everyday life and into people’s homes. Thus, it was of great interest to the researcher how *botho* may be understood in the leadership spectrum.

The *bogosi* system is only one example of how Botswana is not able to detach its cultural norms from the way it does things. It affirms that Botswana should transform and accommodate aspects of *botho* as did the *bogosi* system. Organisations must identify with and discern the aspects that influence follower’s work practices that are ignited by their cultural background.

The Tswana culture extensively promotes the need for consensus as a buffer against radicalism and radical organisations (Sebudubudu & Molutsi, 2008). It is plausible that in order for individuals to reach consensus, a degree of authenticity is required.

Such a culture is prone to peaceful social relations (Consultancy Africa Intelligence (Pty) Ltd, 2015). This aspect is so important that it forms an incremental part of the current political stability in the country (Sebudubudu & Molutsi, 2008; Stone, 2015). Organisations are thus well aware of the effect of this external environment. Therefore, a parastatal needs to find where it aligns with this norm or world view governing its existence.

2.4 VISION 2016 IN RELATION TO AUTHENTIC LEADERSHIP AND BOTHO

Vision 2016 identifies *botho* as a pivotal credo of the Botswana community. It identifies with one of the seven pillars elaborated below (see a moral and tolerant nation) that have always guided Botswana's National Development Plan (see Botswana Government, 2009). The United Nations developed eight time-bound and quantified targets called Millennium Development Goals (Mathews & Ohadi, 2008). One of these goals aims to eradicate extreme poverty and hunger and another to promote gender equality and empower women (Mathews & Ohadi, 2008). Vision 2016 is a strategic plan that Botswana has put in place to help it achieve these goals (Gaolathe, 1997). The reason for its implementation is that Botswana needs a strategy, which could help mitigate poverty with growth being identified as the key driver (Kapunda, 2010). The strategy aims to ensure that all citizens of the State and all those in the community are accountable for their actions and decisions by enabling everyone to demonstrate their leadership potential (Gaolathe, 1997). Vision 2016 is defined by seven characteristics, namely:

- an educated and informed nation;
- a prosperous, productive and innovative nation;
- a compassionate just and caring nation;
- a safe and secure nation;
- an open, democratic and accountable nation;
- a moral and tolerant nation; and
- a united and proud nation (Gaolathe, 1997).

Advancing leadership practice enables Botswana parastatals to align themselves with the objectives of Vision 2016. It is reiterated by the Presidential Task Group that Vision 2016 is the responsibility of the Botswana community, without any exclusions (Gaolathe, 1997). Through this vision, consideration is encouraged, which allows people to care for one another (Gaolathe, 1997). Gaolathe (1997, p. 56) confirms that it is imperative that “fellowship of mankind, co-operation, selflessness, compassion and a spirit of sharing be built into all policies and programmes”. In this statement, Gaolathe is referring to the

concept of *botho*. Further emphasis is placed on educating people about *botho* at home and at school, in the community and at work (Gaolathe, 1997).

True leadership is a component of ALS that can be harnessed to influence successful and sustainable positive change, such as that of vision 2016. (Ogazon, 2011). The vision promotes *botho*, referring to an individual residing or who is a citizen of Botswana “as a well-rounded character, who is well mannered, courteous and disciplined, and realises his or her full potential both as an individual and as part of the community which he or she belongs” (Gaolathe, 1997, p. 5).

This is why it is necessary for leaders to play their role in influencing their employees to work towards this strategic initiative. Such a strategy requires leaders to guide their followers by example. Vision 2016 is action-oriented guidance that clearly depicts a leader’s humility and willingness to influence follower knowledge in this regard.

2.5 CONCLUSION

This chapter provided the reader with contextual knowledge on Botswana. The chapter discussed current knowledge on Botswana, the Setswana culture, and Vision 2016. This gave the reader an idea of where the researcher is coming from. The cultural context of Botswana and the demographic structure relevant to the study were discussed. Prominence was placed on the need to reconstruct the human resource crisis currently facing the country. The chapter highlighted to the reader how such a country that many had declared inadequate to survive, had made it. The reader was then briefly exposed to the *kgotla* system and the way it is influencing organisations today. Lastly, Vision 2016 was mentioned in relation to *botho* and authenticity.

CHAPTER 3:

LITERATURE REVIEW: THEORETICAL PERSPECTIVE

3.1 AUTHENTIC LEADERSHIP THEORY

Luthans and Avolio (2003) strongly argue that ALS had evolved from positive organisational behaviour, transformational leadership and ethical leadership theory. ALS nurtures positive psychology components alongside a positive ethical climate (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Agote, Aramburu, and Lines (2016) point out that the antithesis of ALS is an autocratic, command and control style of leadership. An autocratic leadership style has little regard for the concerns of the followers. Such leaders concentrate their focus solely on the organisation and have no interest in the concerns of their followers. It is extremely important to understand the components that make an AL in a particular context and culture (Avolio & Gardner, 2005; Gardiner, 2011; Shamir & Eilam, 2005).

ALs have a particular motive driving their actions, they are influenced by a particular value system, encourage trust among followers and are influenced heavily by their moral system (Avolio, 2010; Shamir & Eilam, 2005). Shamir and Eilam (2005) posit that ALs positive values are not enforced on them by anybody but themselves. Their behaviour is known to be consistent with who they are as genuine leaders (Ogazon, 2011). ALs play a pivotal role in confronting organisational and social issues (George, 2003). Ogazon (2011) comments that such leaders are regarded as essential coaches and mentors. ALs are acclaimed for their ability to practice what they preach.

Shamir and Eilam (2005) explicate that ALs portray their identity through their life stories, in the form of narratives. These narratives provide a depiction of the experiences of ALs and their identity. This does not mean that ALS is a function that depends solely on the leader's perspective. One must consider the followers as they are the individuals who authenticate an AL as one who is genuine by accepting this leader as he or she is (Shamir & Eilam, 2005).

ALS is a multifaceted concept with several spheres, including behaviours, context views and attributes (Khilji, Keilson, Shakir, & Shrestha, 2015). ALS has four dimensions,

namely self-awareness, internalised moral perspective, balanced processing and relational transparency. These aspects are the cornerstones of ALS development.

Self-awareness involves acknowledging emotions, beliefs and values by honestly conducting a strengths and weaknesses analysis on an ongoing basis (Walumbwa et al., 2008). Self-awareness has to do with how individuals make sense of their experiences and how those experiences could affect the way one views the world over time. This directly plays a prominent role in an individual's perception of him- or herself (Walumbwa et al., 2008). It alludes to knowing oneself and recognising one's strengths and weaknesses with all the different dimensions of the self. This further allows one to be aware, of oneself, and create an awareness of one's influence on other people (Neider & Schriesheim, 2011; Walumbwa et al., 2008).

Relational transparency involves promoting positive relationships through open sharing of information by a leader comfortably expressing his or her feelings and thoughts (Walumbwa, Christensen, & Hailey, 2011). This involves presenting oneself the way one is as opposed to a fake image (Walumbwa et al., 2008). This true presentation facilitates trust and creates an understanding of teams, which allows the organisational purpose and the organisational mission to be aligned with the team through open relationships (Walumbwa, Avolio, & Aryee, 2011).

Balanced processing is the objective evaluation of information regarding one's strengths and weaknesses. This builds the integrity of a person to allow him or her to evaluate and challenge his or her position, and thus puts such a person in a position to make choices that complement or enhance the internalised perspective. Such individuals are able to seek prospects that oppose their fervently held perspective (Walumbwa et al., 2008).

Internalised moral perspective alludes to an internalised and coherent form of self-regulation, whereby the way a leader behaves is molded by his or her internal moral standards, values rather than feeling obliged to giving in to external pressures, for example peer, organisational and societal pressure (Walumbwa, Avolio et al., 2011). This self-regulation is controlled by internal moral standards and values, versus group, organisational and societal pressures. It leads one to meticulous decision-making and behaviour that is aligned with these internalised values (Walumbwa et al., 2008). A

leader who is high in moral perspective continuously behaves in a pro-social and ethical manner. This means his or her actions are aligned with his or her value structures (Walumbwa, Avolio et al., 2011).

Chan, Hannah, and Gardner (2005) state that authenticity is an “emergent property of various components and processes of the self-system” (p. 34). Many leaders according to Chan et al. (2005) struggle to be authentic towards others whilst at the same time being true to themselves . In being authentic one must align the integrity of the self-system with the public perception of others, as to what is seen as the authentic self (Chan et al., 2005).

Often when a leader is given power, there is a tendency for the true self to be put in a conflicting position and shy away from the leader’s role as an AL. It is not within everyone to stay and constantly be authentic, no matter what the situation is (Chan et al. 2005).

Chan et al. (2005, p. 13) recognised this:

authenticity is predicated on (1) self-clarity regarding one’s schematic self-system (to include values, beliefs, goals, roles, attributes and emotions); and (2) metacognitive ability and commitment to self to apply true self-system to cognitive and behavioural self-regulation during leadership episodes.

Several researchers struggled to give credence and accept a single definition of ALS, which resulted in an ongoing debate (Endrissat, Müller, & Kaudela-Baum, 2007; Gardner, Coglisier, Davis, & Dickens, 2011). One factor that ALS definitions have in common is that it encapsulates “becoming aware of one’s true self” (Berkovich, 2014, p. 246), elements of self-awareness and self-regulation (Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Shamir & Eilam, 2005; Sparrowe, 2005). The premise of ALS is that individuals are to do business in an ethical, social and responsible manner (Cooper, Scandura, & Schriesheim, 2005). It is of utmost importance to get an understanding of what ALS is. A thorough comprehension of ALS will allow one to measure it. ALs are “persons who have achieved high levels of authenticity in that they know who they are what they believe and value and they act upon those values and beliefs while transparently interacting with others” (Avolio, Gardner, Walumbwa, Luthans, & May, 2004).

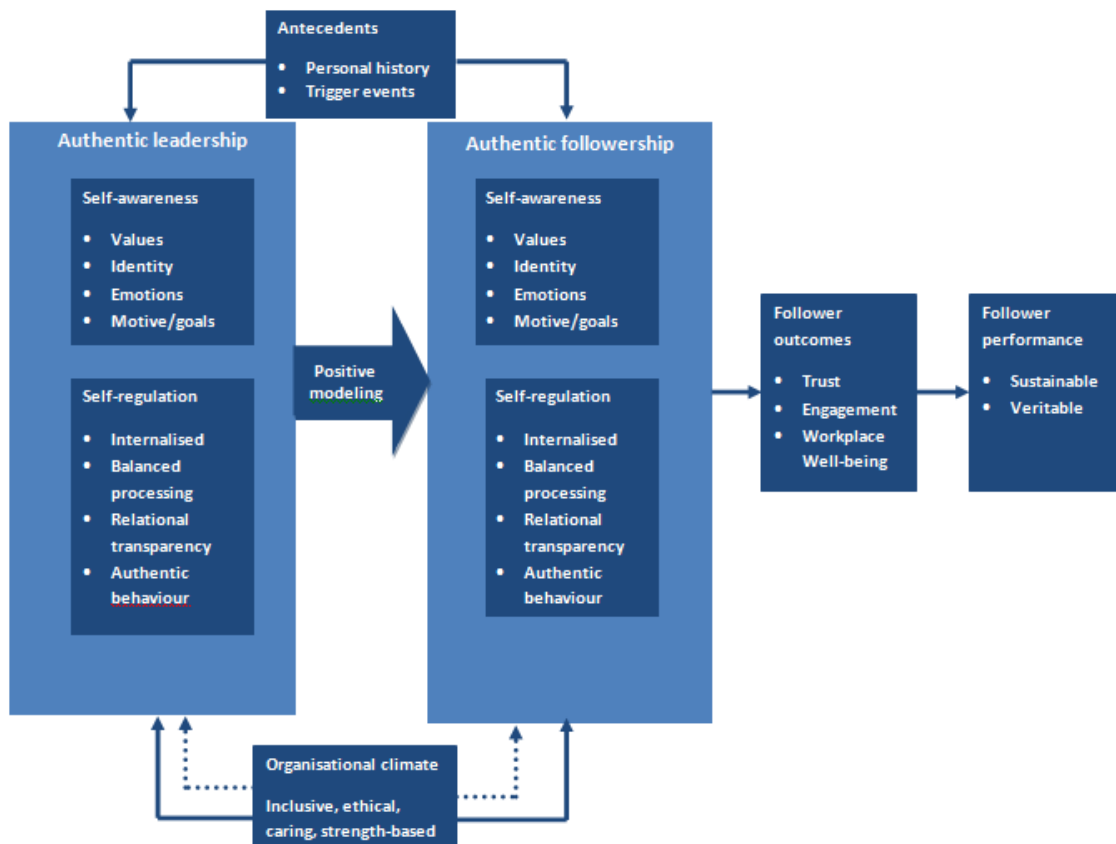
Hannah, Lester, and Vogelgesang (2005) posit that individual moral development will differ from person to person. This development is determined by the quality and quantity of ethical experiences on a day-to-day basis. Some leaders may view themselves as good leaders although they may find it hard to consider themselves moral leaders. An AL is seen as one who can observe and manage strong emotions experienced during moral processing, which propels the leader to act ethically (Hannah et al., 2005). A leader who is able to activate moral schemas will be able to influence follower engagement.

ALs develop a strong self-concept through integrated moral perception and decision-making (Gardner et al., 2005). Morality is influenced by the memories one stores in one's brain through experience, reflection and self-knowledge. Authenticity is acquired when an individual becomes aware of the moral self and uses this knowledge to develop the true self through a moral agency. This acquired moral agency leads to the development of ownership, which enables ALs to take responsibility for their actions (Gardner et al., 2005).

Authenticity assists in building norms for a group's self-awareness, unfolding team spirit and establishing an assenting environment where positive capabilities manifest (Klenke, 2005). ALs are leaders who have emotional intelligence. Such a leader is able to control emotion in any situation with an ability to think critically by understanding and managing emotions in a reasonable manner.

Gardner et al. (2005, p. 346) state, "authentic followership development is largely modelled by the AL, to produce heightened levels of followers' self-awareness and self-regulation leading to positive follower development and outcomes".

Figure 3.1: The conceptual framework for authentic leader and follower development



Source: Adapted from Gardner et al. (2005)

Experiences in an AL's life, such as family encounters, role models, challenges in one's life and the various events that occur, regulate personal growth and development (Avolio & Gardner, 2005). Self-awareness as well as the experiences that one goes through, and which may either be positive or negative, plays an important role in AL development.

Self-regulation is influenced by internalised regulation, balanced processing, authentic behaviour and relational transparency (Gardner et al., 2005). Balanced processing is related to an unbiased clarification of information from experiences concerning the self, whether the information is negative or positive.

ALs value helping other people by attending to the needs of the whole community (Lord & Brown, 2004). The idea is that such leaders exert positive change with regard to themselves and others. Self-values are developed to allow individuals to understand the world and behaviour, by predicting other people's responses through self-clarity

(Gardner et al., 2005). During this process, it is crucial that self-values are stabilised and integrity is developed.

Individuals gain high levels of personal adjustment if their goals are aligned with their true values, needs and interests. ALs are objective and well aware of their strengths and weaknesses (Gardner et al., 2005).

When an individual is analysing information about him- or herself, there is a tendency for bias to occur, which is why it is called balanced processing. When external factors contradict how one feels about a certain situation, internal conflict will arise. The manner in which an individual deals with such conflict has a direct influence on the development of the leader (Gardner et al., 2005).

Relational transparency allows people to see the true self. Many organisations are acknowledging the importance of this. This transparency promotes organisational learning and information sharing, which is vital for ALS development (Gardner et al., 2005).

Many researchers in cross-cultural studies have begun to investigate and identify whether qualities of desired and effective leadership are contingent or universal (Avolio, 2007). In such instances, questions stem from whether this theory is applicable in any situation or whether the theory is situation-specific and culture-specific. Challenges during studying leadership theories are that the leadership action or behaviour may not be seen in the same light by various leaders or followers amongst cultural groups or between cultural groups (Lord & Brown, 2004).

This study of cross-cultural leadership highlighted the value of understanding what should be included in the context of leadership models and how this may modify what is considered to be desirable leadership (Avolio, 2007). Avolio (2007) claims that researchers must consider:

- implicit theories of the leader and the follower;
- their behaviours and how these are interpreted;
- the overall cultural context in which the leaders and followers act;
- the period of the leader–follower relationship; and

- external events that may initiate different understandings of leadership, which includes instability, uncertainty and growth.

Individual differences can influence the development of leadership. Certain characteristics interact with a situation and, as a result, the relationship between an individual's traits and leadership emergence will differ due to the circumstances one encounters (Avolio, 2007).

Avolio (2007) asserts that it is imperative to develop integrative theories of leadership that have theoretical backing. There are five categories for characterising leadership theory elements which must be considered: cognitive elements, individual and group behaviour, historical context, distal context and organisational climate (Avolio, 2007, p. 28–29). The objective of most leadership theories is to figure out what allows a leader to emerge and be effective. Many theories fail to explain systematically how such leaders develop.

3.2 ***BOTHO***

Several researchers have dedicated their efforts to conceptualise the notion of *botho* in organisational research (Brubaker, 2013). To date, there is no agreed-upon definition of what *botho* entails. The equivocacy of *botho* in literature makes it arduous for researchers to come to an agreement on what the concept means. One may even find instances of contradiction in the literature due to this complexity (West, 2014). Archbishop Desmond Tutu elucidates that *botho* “speaks to the very essence of being human” (Tutu, 2000, pp. 34–35). Several scholars agree with Tutu and argue that *botho* promotes humanity (Buqa, 2015; Dreyer, 2015; Mugumbate & Nyanguru, 2015; Zondi, 2014). Buqa (2015, p. 5) refers to it as “the art of being human”. Characteristics that relate to *botho* include an individual who is generous, hospitable, friendly, caring and compassionate (Tutu, 2000). This indicates that *botho* is a notion that relates to moral beings and is underpinned by an ethical value system (Dreyer, 2015). *Botho* is suggested to promote participatory management, transparency and a sense of community (Mbigi & Maree, 1995). Muchiri (2011) advocates that *botho* equips an organisation to influence followers positively, which can lead to the empowerment of followers. Dreyer (2015) mentions the concern for people's well-being and the

personhood of individuals. Cornell (2010) addresses the lens that *botho* brings concerning mutuality, inclusiveness and acceptance.

Cornell (2010) identifies *botho* as a holistic approach to life as everything one does is connected to the next thing. This illuminates the connectedness amongst all living creatures and the environment, highlighting the reality that all humans are affected by their surroundings. Thus, an individual is only able to actualise his or her true potential or individuality through the assistance of others (Cornell, 2010). Du Plooy (2014) advocates that we are all here on earth to live together and we share common things; therefore, we share the need for humanity in organisations. Thus if a certain aspect affects one person directly, it simultaneously affects others indirectly. Khoza (1994) refers to this as self-preservation, which is illuminated by *botho*. Cornell (2010) highlights a very important aspect of *botho* emphasising that without the support of others we are not able to realise our true individuality and be better people for others and ourselves. The way one treats others is the way that one should want to be treated. Humans are relational beings. Humans are on this earth to be with others; therefore, working in close relation to others is an important aspect.

Botho is customary to various African languages and cultures and is not compatible with Western individualism (Shutte, 1993). An interesting country that shares certain sentiments with Botswana is Japan. There is “a sense of collective purpose” in Japan (Stahl & Brannen, 2013, p. 496).

Iwowo (2015) proposes that *botho* is a traditional philosophy that encourages the principles of society and collaboration by emphasising humanness. This is supported by Chinouya (2007) who concedes that ‘*motho ke motho ka batho*’ culminates in the essence of group solidarity on issues pertaining to the survival of a community. *Botho* accentuates the significance of community, solidarity, caring and sharing (Gade, 2012).

There is an emerging interest in the appreciation of *botho* amongst organisations in Botswana. Breed and Semanya (2015) argue that *botho* cannot be translated comprehensively into English. One must not forget that in Africa, there are various cultural and ethnic groups; therefore, there will be different understandings of the concept of *botho* in various contexts. The trap of assuming that Africans follow the same

principles is a distortion of how Africans live. What happens in one country culturally may not occur in the same manner in another African country.

Globalisation is influencing Botswana heavily, resulting in many multinational organisations entering the Botswana market. This affects national boundaries, conflicts in identity and reduced power of nations (Preece, 2003). Often one may find a mixture of cultures living within the same boundary. This makes it highly probable that Botswana organisations will be influenced by Western cultures. This can lead to blurred lines as to what Western people view as ALS and what Botswana view as an AL.

In many African cultures, *botho* is seen as a way of life that regulates the way one acts in a particular situation. Msila (2015) proposes that a culture of *botho* accelerates moral culture in the workplace, which is incremental. Additionally, Rosa (2005) reiterates that several visionary leaders see the long-term benefits of *botho* in organisations. The community structure that is promoted by the *botho* concept is what could benefit organisations positively. This is directly related to ethics in the workplace, which is a widely discussed concept internationally.

A leader with *botho* can be defined as one with the group and not an individual who stands alone (Msila, 2015). Highlighting that an individual needs one's community to be effective in everything one does. Msila (2015) proposes that *botho* accommodates diversity. This facilitates the integration of individuals from different backgrounds, which can promote loyalty. *Botho* facilitates collaborative decision-making. This inclusivity through collaboration establishes a platform for all possible prospects to be demonstrated. This is instrumental to effective decision-making. The majority of departments in an organisation work in teams, and the followers are fundamentally involved in decision-making. Thus, one needs to take a step back and consider how followers are affected and how a leader can assist in guiding them better.

Often one will find that *botho* is not favoured in management practices as it is viewed as an emotional construct in leadership dynamics. One may find that the aspects related to organisational behaviour, such as *botho*, get very little attention. Some organisations believe that business should be business and have nothing to do with emotion (Hwa & Amin, 2016). One will find a handful of organisations that regard such aspects as imperative. The problem is that Botswana are known to care for one another (to have

botho); therefore, to require such a crucial element to be disregarded is going against the way of life known to a Motswana. Clearly, organisations should find a balance between advocating systems and processes and an individual's behavioural aspects.

Botho promotes open communication in the workplace, which is directly related to transparency (Msila, 2015). Clark, Kokko, and White (2012) posit that transparent organisations are in a better position to develop trust amongst their employees, which is a prerequisite for gaining the loyalty of employees (Hall, 2008).

Mbigi (1997) advises that *botho* can restore destructive behaviour in the workplace by promoting the 'people first principle'. This philosophy facilitates the distribution of power amongst a community emphasising equality (Msila, 2015). Employees can be motivated by adding value to society (Cohen, 2014).

Some critics may state that the concept of *botho* is unrealistic; however, let us not forget that we are currently living in a society that needs to take the benefits of *botho* into consideration. That can help mitigate the challenge of every man having only concern for himself or herself. Moving one into a spectrum of having concern for others.

3.3 AFRICAN LEADERSHIP

There is a dearth of research on leadership and followers' perception of leadership in Botswana. Most of the literature on management in Africa is from a South African perspective (Lituchy & Punnett, 2014). Despite the fact that these two countries are neighbours, there are vast differences in the customs and values of the two nations. Research on leadership often falls into a trap of taking the context of a specific country and regarding the information as representative of a whole continent.

The way in which Africans do business and behave in the workplace is unique to its own context. Even though Botswana is progressing in the leadership spectrum, there are several obstacles from which the country suffers on a regular basis. It is plausible that the poor performance of many African countries relates to a vast amount of brutal, corrupt, unethical and substandard leadership as well as the way in which individuals are managed (Walumbwa, Avolio et al., 2011).

From this emanates the importance of identifying management practices that do not create conflicting patterns in African leaders regarding their approach to leadership. Peele (2005) asserts that it is quite a challenge to produce a definition of leadership that is suitable in all contexts. This misalignment has created various discrepancies in the field of leadership. This is why leadership must be driven by the task at hand and such factors as an institutional location should be taken into consideration. Additionally, Nkomo (2011) contends that the strain in African management is a result of Africa's history of colonisation. As a means to defy colonisation, Swanson (2007) argues that the collectivistic aspect of *botho* was used to tackle the effects of colonisation. This is not to say that Botswana lacks the ability to deliver great leaders. Rather it reiterates that more often than not Botswana struggles to implement several of the magnificent plans or projects due to the lack of leadership.

Ugwuegbu (2001) elucidates that several researchers are of the opinion that African cultures are responsible for the mismanagement of Western models in Africa. Furthermore, this was a result of "African managers and workers poor work attitudes to work, low motivation, low productivity, lack of initiative, and excessive religiosity" (Ugwuegbu, 2001, p. 34). Zoogah and Beugré (2013) posit that Africans prefer "to be sensitive to interpersonal treatment" (p. 99). Furthermore, leaders who are perceived as considerate to an individual's interests are more likely to survive in an African context (Zoogah & Beugré, 2013).

This accentuates the importance of developing an understanding of Botswana's beliefs and values, particularly the ones that influence Botswana's management practices. It might have just been an error of assumption that Western methods would work as a result of not investigating effectively before implementing these methods. Mpabanga (2004) states that the implementation of management practices not originating from Botswana received negative feedback and are viewed as foreign.

Sub-Saharan African communities are characterised by traditionalism, cohesiveness, collectivism, communalism and cooperative teamwork (Muchiri, 2011; Mutabazi, 2002; Nzelibe, 1986). Furthermore, Obiakor (2004) accentuates that leadership in Africa should be governed by African cultural values. Obiakor (2004) asserts that Africans can benefit from moving their management practices into this paradigm.

Apart from the challenges depicted above, leaders in Botswana have to deal with the turbulence created by operating in a politically driven environment (Cook & Sarkin, 2010; Sebudubudu & Molutsi, 2008). Several external pressures influence how a leader leads. In Botswana, leaders need to develop the capability of resolving organisational dilemmas by negotiating and refraining from using power and authority extensively (Ugwuegbu, 2001).

There is an additional dilemma that Africa is facing with Asia investing heavily in Africa. This business relationship is aimed at enhancing the economic development of Botswana before the penetration of other styles and methods of management in Africa. Botswana should create an identity of leadership and management that would allow a beneficial starting point for both the Asian way and the African way. This should not turn into a vicious cycle of playing catch, but rather hit the ground running.

Attempting to create a theoretical consensus globally of how to be authentic and have *botho* would be insurmountable. The emphasis should rather be placed on understanding various viewpoints of authenticity and *botho* and using them as a tool under customised circumstances. This will result in context-specific application of authenticity and *botho* with an aim to develop leadership.

African management literature is not as responsive as Western management literature in investigating the perception of followers in the leadership relationship. This, however, does not depict the destruction of the follower perception concept. Rather it creates an opportunity for scholars and professionals to mould this concept. Researchers need to take this weakness in research and transform it into an opportunity by learning from the Western ways, and succinctly resolving this conundrum in a shorter period than what it took the West (Walumbwa, Avolio et al., 2011).

The literature on African management has a tendency to play the victim (Walumbwa, Avolio et al., 2011). The question that usually poses itself in such instances is when Africa will be tired of playing the victim of this demise and find its own two feet on mapping its future without having to play catch. Clearly, a starting point has to be to develop theories that are context specific, and what better way to start than understanding people's perspective in Botswana? Table 3.1 below compares certain characteristics of African leadership to that of Western leadership.



Table 3.1: Characteristics of Western and African organisational leadership compared

	Organisational leadership in Africa	Western organisational leadership 'ideal'
Influences on leadership practices	<ul style="list-style-type: none"> – centralised power structures; – focus is on controlling mechanisms rather than organisational performance; – bureaucratic resistance to change; – dearth of critical resources; – individuals concerned with their own basic security; and – extended family and kin are regarded as highly imperative. 	<ul style="list-style-type: none"> – concern for organisational performance; – impelled by efficiency and competitiveness; – contingent on followers and therefore participative.
Managing authority	<ul style="list-style-type: none"> – authoritarian/paternalistic leadership patterns; – centralisation; – bureaucratic controls; – preoccupation with rules and procedures; and – reluctance to judge performance. 	<ul style="list-style-type: none"> – authority and status between manager and subordinates are considerably equal; – promotion in delegation or decentralisation; – teamwork encouraged; and – empowerment.
Managing uncertainty	<ul style="list-style-type: none"> – notable degrees of conservatism; – resistance to change; – organisational hierarchies fortified by a preoccupation with rules; and – social networks are imperative to provide individual security. 	<ul style="list-style-type: none"> – notable degree of acceptance of ambiguity; – incalculable scenarios accepted as normal; – constant change is advisable; and – a sense of urgency is evident.
Managing relationships	<ul style="list-style-type: none"> – great concern for the quality of relationships; – respect for age; – consensus highly regarded; – politeness; – respectfulness towards status and authority; – social rituals are extremely imperative; and – greater tolerance of individual weakness and mistakes. 	<ul style="list-style-type: none"> – great levels of trust, and openness and trust appreciated; – transparent confrontation of differences promoted; – conflict can be regarded as creative; – followers' support regarded as imperative; and – urge to acquire commitment and high morale.

Source: Adapted from Jones, Blunt, and Sharma (1996, p. 465).

3.4 INFLUENCE OF CULTURE ON LEADERSHIP

Botswana comprises an amalgamation of various cultural values. Ward, Brown, & Kiruswa (2015) justifies that countries do not always possess homogeneous populations of individuals who have common beliefs; however, there are good approximations of homogenous societies that share a common culture. Thus, even though one may find immigrants in Botswana who may have adopted the common culture. A cultural value system does not exist in isolation, which is why it must always be taken into consideration (Dreyer, 2015).

House, Quigley, and Sully de Luque (2010) report that Global Leadership and Organizational Behavior Effectiveness (GLOBE) is a research programme that explores leadership and culture in 61 countries. According to House, Javidan, Hanges, and Dorfman (2002) the GLOBE study is committed to investigating cultural values and practices in diverse countries. Trandis' (1993) stance is that organisations need to take into account that certain leadership and organisational theories can be optimised in specific cultural settings whilst not having the same effect in others. The key is to identify which ones work and which do not work in various cultural settings (Trandis, 1993)

In the opinion of House et al. (2002), cross-cultural literature has constantly emphasised the significant relationship between leadership styles and culture. A universal definition of organisational leadership was established due to consensus. The definition of organisational leadership according to GLOBE is “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organisations of which they are members” (House et al., 2004, p. 56). According to Harris and Moran (1996), an individual's culture provides him or her with a sense of identity, encapsulating how one should behave specifically regarding one's actions and values.

Efficacious leaders are able to acknowledge a follower's culture, they are able to appreciate their followers and accommodate certain characteristics grounded in a particular cultural context. In the event where an individual is not a Motswana, it is

important that such person be able to recognise certain attributes and culture-specific facets that occur. This will allow him or her to lead accordingly in a Botswana context.

Nine dimensions were identified to contrast groups regarding culture and attributes of effective leadership. These are elucidated in Table 3.2 below.

Table 3.2: Culture construct definition

Cultural dimension scores	
Performance orientation	The extent to which a collective motivates and recognises members of a group for achievements and brilliance.
Assertiveness	The extent to which people are assertive, confrontational and aggressive in their relationships with other people.
Future orientation	The degree to which individuals focus on future-oriented behaviour, for example, delaying gratifications, planning, and investing in the future.
Humane orientation	The extent to which a collective motivates and recognises members of a group for being fair, selfless, generous, benevolent.
Institutional collectivism (Collectivism I)	The extent to which organisational and societal institutional practices promote and recognise collective distribution of resources and collective action.
In-group collectivism (Collectivism II)	The extent to which individuals demonstrate pride, loyalty and cohesiveness in their organisation or families.
Power distance	The extent to which members of a certain group believe that power should be dispersed equally.
Gender egalitarianism	The extent to which individuals or groups minimise gender inequality.
Uncertainty avoidance	The magnitude to which groups of people depend on norms, rules and procedures to mitigate the incalculability of upcoming events.

Source: Adapted from (House et al., 2004)

Ag Budin and Wafa (2015) elucidate that leaders need to be cautious when determining the best possible ways to lead their followers. Additionally, each follower comes from a unique background, has diverse personalities and attitudes. Emphasis should be placed on the leaders ability to pay attention to detail regarding what is culturally appropriate for each of their followers.

3.5 FOLLOWERS' ROLE IN THE LEADERSHIP PROCESS

A simplified way of defining the term 'followers' is by viewing the individual as a subordinate in a hierarchical structure (Uhl-Bien & Pillai, 2007). Crippen (2012) discerns

“followership as an act or condition of following a leader” (p. 192). Thus, the follower must identify him- or herself as a follower. Uhl-Bien and Pillai (2007) point out in their study on the social construction of followership that “at its core, followership involves deferring to the directives, decisions, or desires of another, thereby giving another higher status and legitimacy in determining the course of events” (p. 196). Several researchers have argued the importance of understanding the follower’s effect on the leadership process (Hurwitz & Hurwitz, 2009; Leroy et al., 2012; Malakyan, 2014; Popper, 2016; Shamir et al., 2007; Uhl-Bien & Pillai, 2007). Furthermore, there is a dearth of research focusing on followers’ perception of their leader, particularly across genders (Singh, Nadim, & Ezzedeen, 2012).

Followers should not be regarded as passive participants in the leadership process but rather as active participants who need the necessary complementary skills of a leader to achieve organisational goals (Lapierre, Bremner, & McMullan, 2012). Various scholars have argued about the treatment of followers in leadership research. Table 3.4 below briefly depicts which theories and literature have been developed from the stance of followers and followership. This table shows the types of followership that can vary in a given context. In their systematic review, Uhl-Bien, Riggio, Lowe, and Carsten (2014) explored this extensively.

Table 3.3: Treatment of followers in leadership research

	Leader-centric (followers as recipients or moderators of a leader influence producing outcomes)	Follower-centric (followers construct leaders and leadership)	Relational view (followers engage with leaders in a mutual influence process)	Role-based followership (leader as recipient or moderator of follower influence in producing outcomes)	Constructionist followership (followers as co-creators with leaders of leadership)
	<pre> graph TD L --> F F --> O </pre> <pre> graph TD L --> O F --> O </pre>	<pre> graph TD F --> L </pre>	<pre> graph TD L <--> F L --> O F --> O </pre>	<pre> graph TD L --> O F --> L </pre> <pre> graph TD L --> O F --> O </pre>	<pre> graph TD People --> Leadership Leadership --> L Leadership --> F </pre>
Scientific management	✓				
Trait approaches	✓				
Behaviour approaches	✓				
Contingency approaches	✓				
Charismatic and transformational leadership approaches	✓				
Romance of leadership		✓			
Implicit leadership theories		✓			
Social identity theory of leadership		✓			
Lord's connectionist information-processing			✓		

Weierner's charismatic relationships	✓		
Follett's power with Hollander's relational view	✓		
Leader-member exchange theory	✓		
Klein and House's 'charisma on fire'	✓		
Padilla, Hogan and Kaiser's "toxic triangle"	✓		
Followership typology approaches		✓	
Carsten's followership role orientations		✓	
Sy's implicit followership theories		✓	
Followers as shapers of leaders' actions		✓	
Followership behaviours		✓	
DeRue and Ashford's leadership identity construction process			✓
Shamir's co-production			✓
Collinson's post-structuralist identity view			✓
Fairhurst and Uhl-			✓

Bien's relational
(discursive) approach

Source: Adapted from (Carsten & Uhl-Bien, 2012; Carsten, Uhl-Bien, West, Patera, & McGregor, 2010; DeRue & Ashford, 2010; Follett, 1927, 1949; Klein & House, 1995; Uhl-Bien & Pillai, 2007; Uhl-Bien et al., 2014, p. 85; Weierter, 1997)

Kelley (1988) conducted research on the aspects that distinguish an effective follower from an ineffective follower. His model is depicted in Figure 3.1 below. Kelley (1988) advocates that organisations rise or fall depending on how the leaders lead and on how their followers follow.

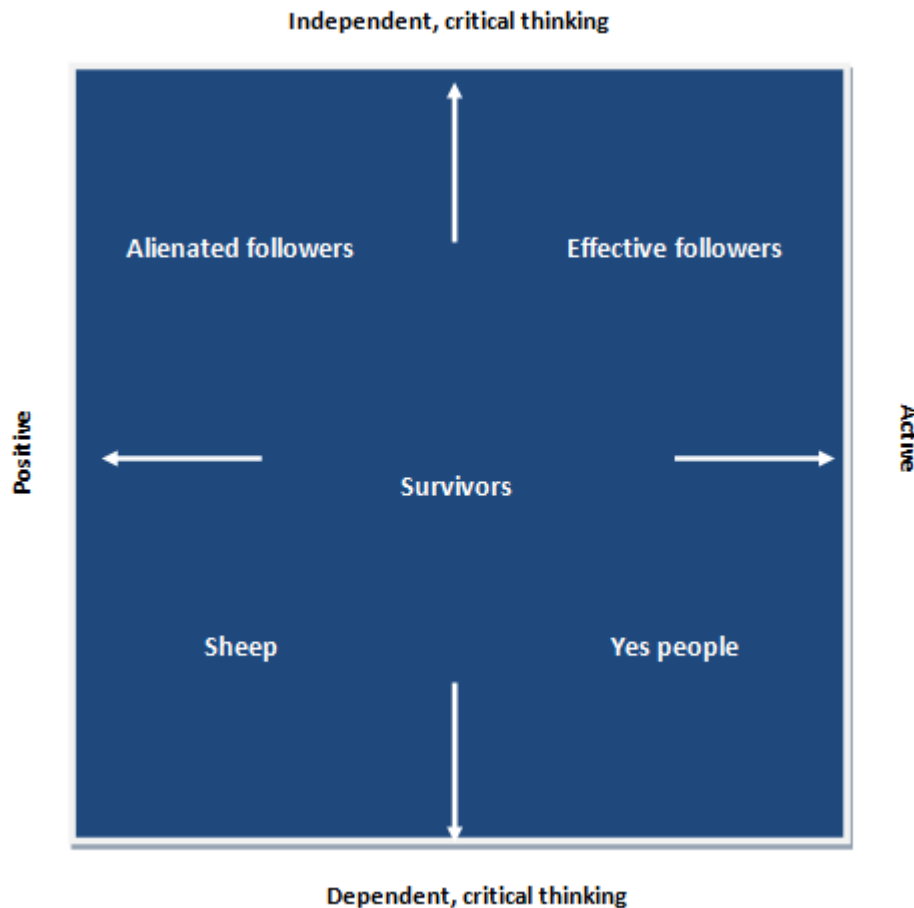


Figure 3.2: Effective followers

Source: Adapted from Kelley (1988)

Woolley, Caza, and Levy (2011) deduce that a leader’s behaviour has a significant influence on a follower. Thus, a better understanding of followers will enhance the manner in which leaders can support followers to perform in the workplace. A follower’s emotion and perception are important factors to consider in the leadership process (George, 2000; Humphrey, 2002; Humphrey, Pollack, & Hawver, 2008). Kean, Haycock-Stuart, Baggaley, and Carson (2011) elucidate that followers are known to build perceptions about leaders on whether they would like to follow them or not. Therefore, it is a commitment on the part of the followers to collaborate with a leader.

Carsten, Uhl-Bien, West, Patera, and McGregor (2010) argue that followership behaviour comprises the manner in which followers prefer to take responsibility comparative to leaders and the form in which they communicate with leaders. The underpinning behind followership is that the follower should have a certain degree of submission towards a leader. This indicates that if that degree of submission is gone then so is the followership (Uhl-Bien & Pillai, 2007).

Carsten et al. (2010) posit that followership schemas are constructed over time by a follower through socialisation and interaction via impetus from followership and leadership. A follower's organisation influences his or her developed schema drastically through norms and standards of behaviour in various roles (Carsten et al., 2010). In the eyes of a follower, the term 'leader' is often associated with bravery, infamy and success (Meindl & Ehrlich, 1987; Meindl, Ehrlich, & Dukerich, 1985). Uhl-Bien and Pillai (2007) advocate that this social schema leads to the 'subordination' of followership; thus, followers are perceived as inefficacious. The subordination of followers is further emphasised by most organisations' top-down approach to leadership as leaders are seen as more knowledgeable than followers (Carsten et al., 2010).

Empirical evidence is still needed to explore the followership phenomenon in order to gain a well-rounded picture; however, this was not the focus of this study.

3.6 FOLLOWER RESPONSES TO LEADERSHIP STYLES

Hamstra, Van Yperen, Wisse, and Sassenberg (2011) are of the opinion that various leadership styles may be the catalysts to promote followers to exert self-regulatory means. In accordance with regulatory fit theory, followers who experience fit from a leader's style may be more inclined to value their work than those who do not experience fit. This reason can be a determining factor as to whether an individual might stay in an organisation for a longer period.

Hamstra, Sassenberg, Van Yperen, and Wisse (2014) maintain that, if a leader's transformational or transactional leadership style aligns with what a follower prefers, it could demonstrate regulatory fit between a leader and a follower.

Transactional and transformational leadership are the most common styles that have been researched in literature. Bass (1985) coined the term 'transformational leadership'. A transformational leader may be characterised by four aspects: idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration (Arnold & Loughlin, 2013; Bass, 1985; Deschamps, Rinfret, Lagace, & Prive, 2016).

Rowold (2014) concedes that transactional leaders are guided by quid pro quo transactions. Tosi (1982) posits that transactional leadership focuses on mobilising strategies, rewarding employee performance and advancing organisational structures. Transactional leadership seeks to advance organisational performance by setting clear expectations for followers (Bass, 1985).

Schaubroeck, Lam, and Peng (2011) conclude that transformational leaders are able to stimulate their followers' trust. This trust stems from a cognitive space (Zhu & Akhtar, 2014). Such leaders are believed to empower their followers (Bass, 1985).

Notgrass (2014) conducted a study on the relationship between followers' perceived quality of relationship and preferred leadership style. In this study, it was hypothesised that there is a "significant relationship between a follower's perceived quality of relationship and follower's preference for a transformational leadership style" (Notgrass, 2014, p. 605).

3.7 LEADERSHIP AND GENDER

Various organisations across the globe are attempting to address the disparity of gender equality, particularly of females in leadership or managerial positions. Men are known to espouse a more task-oriented style to leadership than woman (Duehr & Bono, 2006). Singh et al. (2012) are of the opinion that gender roles are grasped at a young age. This is further explained by the gender role theory (see Eagly & Karau, 2002). These roles gain influence through socialisation and one's environment (Singh et al., 2012).

Singh et al.'s (2012) study on leadership styles and gender identified that the best and worst bosses were dominantly male. Singh et al. (2012) study clearly highlights the fact that mostly men are in leadership positions in organisations and that leadership effectiveness is associated with masculinity (Eagly & Karau, 2002). The nature of

gender stereotypes proposes that there is a certain perception of how females and males must behave (Eagly & Karau, 2002; Heilman, 2001).

The male is perceived as authoritative, controlling, dominating and demanding, whereas the female is perceived to be nurturing, helpful, benevolent and supportive (Eagly, 1987). Research conducted by Cheng and Lin (2012) confirms that male leaders who employ an authoritative or dominating approach to their subordinates are perceived as effective leaders because this is consistent with the stereotypical nature of a male leader. Similarly, females are usually expected to have a benevolent approach to leadership.

3.8 LEADERSHIP EFFECTIVENESS AND PERCEPTION

Perceived leadership effectiveness develops from the manner in which followers view their leaders and the effect that this view has on the leader–follower relationship (Dabke, 2016; Ogazon, 2011). Merleau-Ponty and Smith (1996, p. x) propose, “perception is not a science of the world, it is not even an act, a deliberate taking up of a position; it is the background from which all acts stand out, and is presupposed by them”.

In a social context, followers grasp a leader’s actions via observation (Rosch & Lloyd, 1978; Varela, Thompson, & Rosch, 1991). The perception that is built via observation propels a follower to designate a particular category derived from his or her memory that suitably fits that leader. Over a certain period, these perceptions are refined until they are consolidated into a fixed perception of who and what that leader is (Rosch & Lloyd, 1978).

3.9 CONCLUSION

Chapter three covered theoretical knowledge relevant to the study. It built from the context and gave the study purpose by covering certain constructs. ALS, *botho*, African leadership, influence of culture on leadership, the follower’s role in the leadership process, follower responses to leadership styles, leadership and gender and leadership effectiveness and perception were elaborated on in this chapter.

CHAPTER 4: RESEARCH METHODOLOGY AND DESIGN

4.1 INTRODUCTION

This chapter presents the research design and methods. The research paradigm, method of inquiry, sampling method, data collection, data analysis and research ethics will be discussed explicitly. This study espoused a qualitative research approach. The researcher chose this approach because it allowed her to investigate the phenomenon in its natural setting by gaining insight from the participants (Denzin & Lincoln, 2011). Holliday (2007) analogises qualitative research to an artistic approach, preferably one of creating a definite “photograph of what is really there” (p. 7), which is associated with quantitative paradigm. The researcher was the main instrument that was used to collect and interpret the data.

4.2 RESEARCH PARADIGM/PHILOSOPHY

A research paradigm is a set of foundational views and theories about the manner in which the world is understood, leading one to think in a particular way and guiding a researcher’s behaviour (Jonker & Pennink, 2010). They are four philosophical assumptions when conducting qualitative research, namely ontological, epistemological, axiological and methodological, see Figure 4.1 below (Creswell, 2013). **Ontology** refers to how one distinguishes a reality (Wahyuni, 2012). **Epistemology** relates to what constitutes acceptable knowledge (Saunders, 2012). **Axiology** denotes ethics and the judgement of values (Saunders, 2012; Wahyuni, 2012). **Methodology** encompasses the actual research process (Wahyuni, 2012).

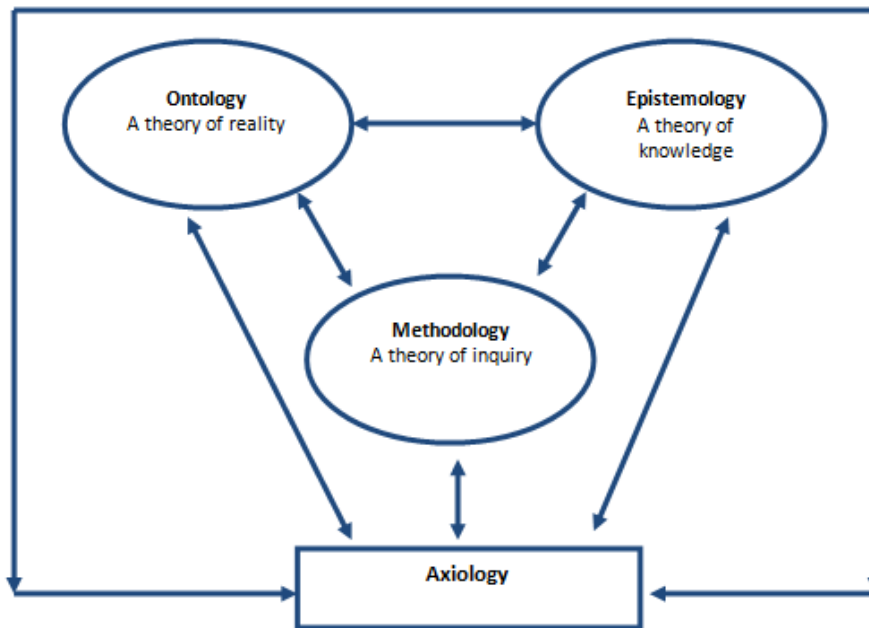


Figure 4.1: The research triangle

Source: Adapted from Klenke (2008).

Interpretivism – also known as constructivism (see Denzin & Lincoln, 2011) is the paradigm that guided this study. This approach was followed because one's experience of human life can only be described from an internal perspective (Maree, 2007). Interpretivism depends heavily on the manner in which participants create their reality and people's perceptions of that reality (Wahyuni, 2012). Lincoln and Guba, (1985) posit that interpretivists are adaptable as well as the manner in which they view their realities. Interpretivists take the emic approach to research with an aim of examining the social reality from the perspective of the participants (Wahyuni, 2012). The distinctive nature of a particular reality is pertinent to apprehending the meaning constructed in that situation (Maree, 2007). Additionally, there are several realities of phenomena and they may vary from a particular point in time (Wahyuni, 2012). This social theory enables one to comprehend the world through understanding and decision-making.

The values and encounters of the participants and the researcher can affect the research process considerably. Thus interpretivism is subjective and differs from one person to another (Creswell, 2013). In the present study, the emic approach enabled the researcher to discover concepts and notions that were directly related to the participants who were being researched (Lituchy & Punnett, 2014). It was important for the

researcher to have an emic approach to the research as the objective was to identify how the Botswana context influences personality, behaviour and leadership style.

The purpose of this study was to understand how the participants in Botswana parastatals view the concepts being researched. This is because an individual's behaviour is affected by his or her context. The emic approach ensured that the participants' views were portrayed and that the researcher did not manipulate the content of those views. This was achieved by using broad and general questions so that participants could develop meaning in a particular situation as a result of interactions among individuals (Creswell, 2013).

4.3 DESCRIPTION OF INQUIRY STRATEGY AND BROAD RESEARCH DESIGN

In this study, a mono method qualitative approach was followed. The research approach was inductive as the researcher extracted meaning from the followers' perceptions of the data collected. This ensured that the research was profoundly descriptive. This was done by taking specific cases and deducing the information to develop a general concept of the notion being studied (Saunders, 2012). To develop an idea of how these employees perceived their leaders *botho* and ALS style, an iterative approach was adopted until saturation was achieved.

In the 1960s, Glaser and Strauss coined the term 'grounded theory' (Glaser & Strauss, 2009; Patton, 1990). In the present study, the grounded theory method (GTM) allowed the researcher to investigate a wide range of feasible theoretical explanations, which formulated her empirical evidence (Bryant & Charmaz, 2011). In order for the researcher to conduct the GTM effectively, he or she needs to have a vivid ontological and epistemological self-awareness (Ralph, Birks, & Chapman, 2015).

GTM enables the researcher to start with data and augment it to create a theory (Leedy & Ormrod, 2013). It requires a researcher to conduct a detailed literature review. This ensures that the researcher has enough theoretical knowledge on the concepts relating to the study to execute the GTM effectively (Leedy & Ormrod, 2013). GTM empowers the researcher to analyse several themes and analogous practices from diverse viewpoints (Corbin & Strauss, 2015). Thus the GTM enables the presentation of

independent perspectives in order to facilitate the researcher's interpretation (Ralph et al., 2015).

Walsh et al. (2015) avers that GTM places prominence on context before priori. This allows a researcher to unearth ideas from the data. GTM was highly suitable for the present study as it accommodated cultural sensitivity (Corbin & Strauss, 2015).

Bryant and Charmaz (2011) suggest that GTM is an inductive, systematic and comparative approach, which orchestrates concepts and/or constructs that attempt to formulate a theory. This method strengthens the researcher's ability to connect with the data continuously and be *au courant* with the investigation (Bryant & Charmaz, 2011).

The study was of an exploratory nature as it attempted to gain insight into the subject under study. This was done through open-ended questions (Saunders, 2012). The researcher chose this approach due to its flexibility and adaptability.

4.4 SAMPLING

The researcher identified all participants who met the requirements of the study and who had experience in the subject under study (Morse, 2011). A purposive sample of seven participants was selected to participate in this study. These participants were black African female employees working under a male leader in a parastatal located in Gaborone and Kanye.

Theoretical sampling was used. This is a unique type of purposive sampling, where participants are selected based on the need of the emerging theory. This means that participants were chosen to inform a theory (Saunders, 2012). Theoretical sampling is a continuous type of sampling, which occurs until theoretical saturation is achieved. Saturation occurs when the data collected does not exhibit any new information (Saunders, 2012). At saturation, these categories (see chapter five) are considered to have reached a pinnacle, which ensures that they are understood and that relationships linking categories have been identified (Corbin & Strauss, 2015). The interviews continued and saturation occurred after interviews with seven participants.

Corbin and Strauss (2015) emphasise that adequate sampling will have occurred when the researcher can confidently confirm that the categories are well defined and they demonstrate dimensional variation and consolidation.

4.5 DATA

This subsection reports on how the data was handled.

4.5.1 Data sources

This study was informed by data collected through interviews, with female employees working under male leaders. Table 4.1 shows the date, time and location of all the interviews conducted.

Table 4.1: Table indicating the date, location and length of each interview

Pseudonym of participant	Type of interview	Date of interview	Length of interview	Location of interview
Agnes Mmapula Leslie Modise Thabo Hursh Amantle Kushata	Focus group Unstructured interview	04 April 2016	1 hour	Kanye
Lesedi Mantsadi	Semi-structured interview	18 April 2016	38 min	Gaborone
Johana Mosibudi	Semi-structured interview	22 April 2016	15 min	Gaborone
Tsholofelo Chedu	Semi-structured interview	11 July 2016	36 min	Gaborone

The female employees involved in this study came from various backgrounds. Three of the employees were in their mid- to late 20s, two were in their mid- to late 30s and one was approaching her 50s.

Table 4.2: Demographics of the participants

Pseudonym of participant	race	Age	Job title
Agnes Mmapula	Black African	35	Project advisor
Leslie Modise	Black African	34	Marketing specialist
Thabo Hursh	Black African	37	Training advisor
Amantle Kushata	Black African	46	Project officer
Lesedi Mantsadi	Black African	28	Sustainability advisor
Johana Mosibudi	Black African	26	Research officer
Tsholofelo Chedu	Black African	26	Financial officer

4.5.2 Data collection

The data collected was based on the participants' experiences and perceptions. Open-ended questions were used to solicit responses from participants regarding their perception of male leaders (Roberts, 2010). The objective was to elicit profound descriptions of their perspectives. Data collection took place in two interviewing phases. Firstly, the researcher used a focus group interview to collect data. Secondly, the

researcher used in-depth interviews to gather additional data. Interviews were coordinated to investigate the black African female employees' perceptions of the male leader's *botho* and ALS style.

Kvale (1983) posits that qualitative interviews are designed to obtain an interpretation of the interviewee's world view concerning the subject under study. The objective of the interview is to understand the subject under study from the interviewee's perspective (King, 2004). In order to reach this objective, the researcher refrained from imposing her preconceived opinions on the interviewees. This was done by facilitating open-ended questions that accentuated the interviewees' world views (Kvale, 1983). Throughout the research process, the researcher was always aware of the importance of minimising her personal influence.

Unstructured and semi-structured interviews were used to investigate in great detail the particular focus area (Saunders, 2012). Corbin and Morse (2003) ascertain that unstructured interviews yield an ample amount of data to build theory. They further discern that such a technique provides participants with greater control over the topic being discussed. This does not mean that the researcher did not have control over the interview process; she set the agenda for what was to be discussed (Corbin & Strauss, 2015).

During phase one of the data collection, focus group interviewing was adopted. Prior to the implementation of phase one, a pilot study was conducted regarding the focus group to identify whether any unforeseen complications might be encountered. The pilot focus group highlighted the need for possible questions to ask as a guideline for the study; hence, the need for semi-structured individual interviews. These are attached as Appendix B. The focus group was deemed to be appropriate as it accommodated the needs of a small group (Berg, 2004). Krueger and Casey (2009) suggest that a focus group should not exceed a maximum of seven participants to avoid challenges regarding control. Such as dominating characters taking over the group; and individuals not getting an opportunity to voice their opinion (Krueger & Casey, 2009). Thus four participants were involved in the focus group. The fifth participant was unable to attend due to unforeseen circumstances. The participants were asked to participate at the most convenient time, date and location. They all agreed that lunch time was suitable as they

all had various tasks to complete. The researcher sent out an e-mail to remind them of the meeting.

The female employees were provided with the background of the study and a detailed plan of what the study was attempting to ascertain. The focus group interview enabled the researcher to note the participants' interaction, which allowed her to understand how they discussed the topic amongst themselves.

Phase two was facilitated via individual semi-structured interviews, which allowed the researcher to probe further for answers (Saunders, 2012). The researcher followed the same protocol as phase one by e-mailing the participants as a reminder and briefing them about the aim of the study prior to the commencement of the interview. This type of interviewing necessitated the researcher to have a vivid picture of what she was trying to explore (Saunders, 2012). This is why the focus group interviews were conducted prior to the individual interviews.

The researcher's justification for using qualitative data was to investigate the subject under study by exploring the data gathered. This information enabled the researcher to identify attributes that could benefit the current theory on the leader–follower relationship, particularly in a Botswana context.

4.5.3 Data recording

A dictaphone was used to record the interviews. This was done consistently throughout the duration of all the interviews. The dictaphone was tested to ensure that the quality of the sound was appropriate. In addition to the technology that was used to record the data, notes were taken as a precautionary measure in case the technology malfunctioned.

4.5.4 Data analysis

Bryant and Charmaz (2011) propose that the data be analysed soon after it has been collected, which is what the researcher did. The importance of this process is to “learn as much as possible” about the data (Leedy & Ormrod, 2013, p. 147). The study used thematic analysis to answer the research questions. The researcher manually analysed the followers' perceptions of male leaders authentic and *botho* leadership style. Corbin

and Strauss (2015) propose a two-stage approach to analysing data: organising the data into categories and identifying the relationship between the categories, then integrating the categories to develop a theory. This is further supplemented by Creswell's approach, which is outlined in Figure 4.2 below.

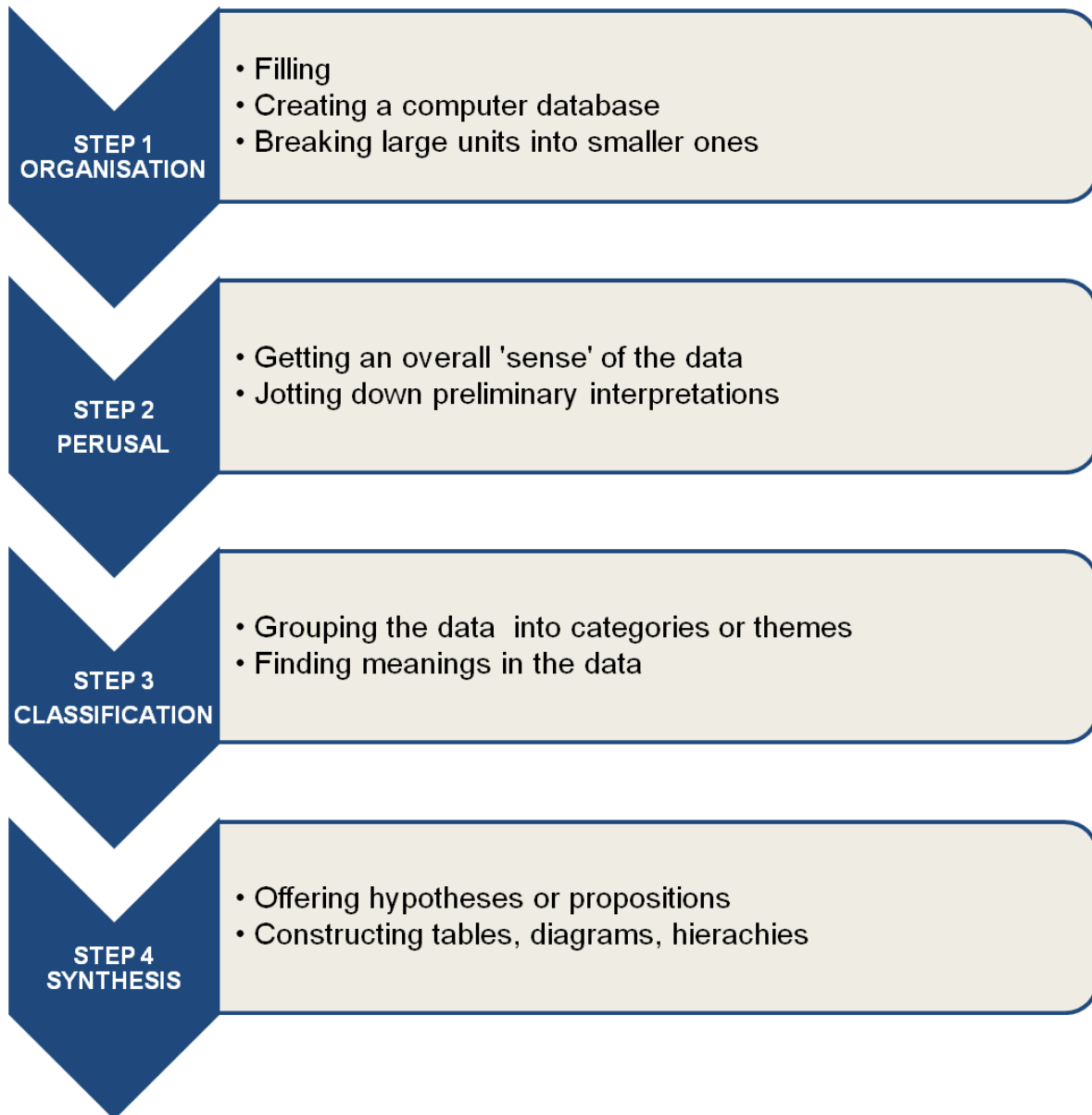


Figure 4.2: Data analysis process

Source: Adapted from Creswell (2013).

4.5.4.1 Step 1

This involved organising and preparing the data in a suitable format. Excel was used to coordinate the data accordingly. The data was then subdivided into manageable units

and tabulated using the format indicated in Appendix C. This filing system made the data more manageable. The researcher transcribed the interviews verbatim. Transcribing the data was a lengthy process. Nuance Dragon Naturally Speaking Premium speech recognition software was used to transcribe the data verbatim. The researcher transcribed the data herself to reinforce the trustworthiness of the data. This served as a starting point for the researcher to understand and get well acquainted with the data.

The researcher adopted member checking to confirm that the information that was gathered was truly a representation of the participants' perspectives (Creswell, 2014; Schwandt, 2007). This reinforced the validity of the transcriptions.

4.5.4.2 Step 2

At this step, the researcher got to understand the data by reading through it several times. The researcher reflected and made several notes to get an overall meaning of the data. Condensed meaning unit descriptions, close to the text, were formulated at this stage. The idea was to get a preliminary interpretation of the data. The researcher always had to reflect upon the possibility of inflicting her own opinion on the data. Thus she was observant of the potential bias she could have inflicted on the data. A journal was used to assist with objectivity.

4.5.4.3 Step 3

The researcher then interpreted the condensed meanings as a way to identify the underlying meaning. This step enabled the researcher to group the data into categories that related to one another. Eight categories were identified at this stage. A detailed illustration of the themes and condensed meanings can be found in Appendix C.

4.5.4.4 Step 4

At this stage, the researcher had consolidated the themes to present it in the form of a narrative. The researcher established propositions to elucidate the themes (see Appendix C). Themes were constructed into understandable meanings. Multiple perspectives were highlighted. This enabled the researcher to make valid and reliable interpretations and compare it to identified literature.

4.6 EVALUATING AND DETERMINING THE QUALITY AND RIGOUR OF THE RESEARCH DESIGN

The researcher ensured that all possible steps were taken to maintain the quality of the research, guaranteeing the researcher's confidence in the findings of the study. Lincoln and Guba (1985) suggest the use of credibility, transferability, dependability, authenticity and confirmability depicted in Figure 4.3 below when referring to the reliability and validity of qualitative research.

The researcher was aware that each decision that was made affected the research. This highlighted the importance of the researcher's role throughout the research process. The researcher is a master's student; therefore, she was an external researcher that needed to gain access to the various organisations. The researcher had a responsibility to conduct herself in a manner acceptable to the participants. Most importantly, the researcher treated employees with respect.

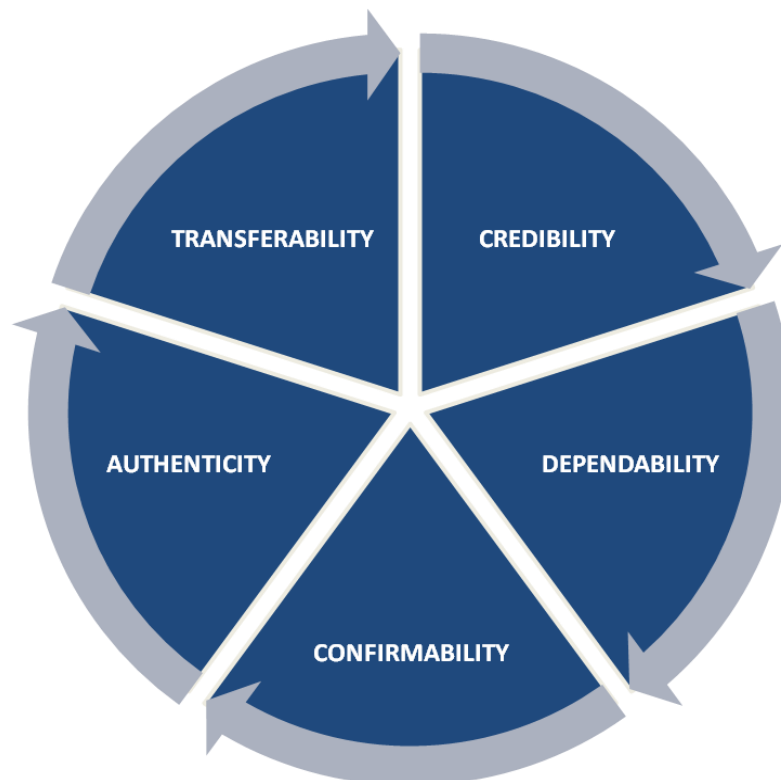


Figure 4.3: Strategies used to enhance quality in this study

4.6.1 Trustworthiness

Lincoln and Guba (1985) refer to trustworthiness as the technique used by a researcher to convince the readers that the information being portrayed is worthy of consideration due to its academic rigour.

4.6.2 Credibility

Credibility refers to the veracity of the data by distinguishing how explicitly the findings of the study depict the topic under (Polit-O'Hara & Hungler, 1999; Shenton, 2004). Tobin and Begley (2004) refer to credibility as being comparable to internal validity in quantitative research. Thus, the explanation given for the eight categories (see the findings chapter) was able to fit the description and be dependable. Charmaz (2005) confirms the importance of credibility by elucidating the need for acquaintance with the research. The data that was acquired was adequate enough to affirm the researchers claim (Charmaz, 2005).

Major and Savin-Baden (2010) note that with credibility “the focus is on the trust which can be placed on the accuracy of the data in the process by which it was acquired, the sense that it is believable and confidence can be placed in it” (p. 179). The researcher adopted member checking to reinforce the credibility of the data collected.

The data was confirmed to be a true representation of the participants' views and explanations. Credibility was augmented by the researcher explaining her experience in her capacity as a researcher. This was done by corroborating the findings of the study with the participants. In order to ensure credibility, the researcher illustrated how she engaged with the data and observed the data (Cope, 2014; Denzin & Lincoln, 2011).

4.6.3 Transferability

Tobin and Begley (2004) refer to transferability as being similar to external validity in quantitative research. Transferability deals with the degree to which results can be transferred to other situations or contexts (Klenke, 2008). highlighting whether the findings can be generalised to another setting that is relatively similar (Houghton, Casey, Shaw, & Murphy, 2013; Klenke, 2008). Cope (2014) says this criterion is met when individuals excluded from the study are able to relate to the results from their own

individual experiences. Adequate information therefore needs to be supplied, to enable the reader to analyse the findings and determine its transferability (Cope, 2014).

4.6.4 Dependability

Tobin and Begley (2004) refer to dependability as paralleling reliability in quantitative research. Dependability was achieved through an audit trail and reflexivity (Houghton et al., 2013; Tobin & Begley, 2004). The researcher used an audit trail and reflexivity by keeping a journal to analyse the whole research process critically. All forms of dialogue were reported in the research. Therefore, if another researcher were to review the trails at the various stages of the research he or she would be able to concur with the decisions that were made. In Lincoln and Guba's (1985, p. 299) view, dependability "seeks means for taking into account both factors of instability and factors of phenomena or design induced changes". Therefore, dependability highlights the extent to which data is altered over a certain period during the process of analysis.

4.6.5 Confirmability

Klenke (2008) refers to confirmability as paralleling objectivity. Lincoln and Guba (1985) understand confirmability to be the degree to which the results obtained can be authenticated by others. The researcher ensured integrity when analysing the data. This means she refrained from taking shortcuts to data analysis (Corbin & Strauss, 2015). The researcher often reflected back on the effect the research had on herself. The reasoning behind this was to refrain from making hasty conclusions without analysing all prospects (Corbin & Strauss, 2015).

The researcher was well aware of the possibility of her perspective, bias and assumptions. She therefore used a personal journal to note all forms of possible bias, perspectives and assumptions throughout the research process (Corbin & Strauss, 2015). Confirmability is illustrated through the delineation of the researcher's conclusions and interpretations and by providing clear quotes from the participants (Cope, 2014).

As the researcher used theoretical sampling, she focused on understanding and elucidating theoretical leads rather than on consistency (Corbin & Strauss, 2015). This

was as a result of new concepts being identified throughout the analysis, which is why flexibility was extremely important (Corbin & Strauss, 2015).

4.6.6 Authenticity

Authenticity in research methodology roots itself in the extent to which the researcher is able to portray the particular feelings and emotions experienced by the participants' experiences in a truthful manner (Polit & Beck, 2012). According to Schwandt (2007), authenticity is regarded as an attribute associated with the naturalistic inquiry. That said, there are pertinent aspects that need to be considered by the researcher (Tobin & Begley, 2004). Authenticity in research methodology elucidates whether a researcher could depict several realities with the affiliated elements accordingly (Tobin & Begley, 2004).

4.7 RESEARCH ETHICS

The researcher took into consideration several ethical considerations while busy with the study.

4.7.1 Ethical issues in the formulation of a research topic

The motive for choosing the research topic was based on the dearth of research regarding the current topic. The purpose of the research topic was explicit and did not deceive any of the respondents.

4.7.2 Ethical issues during design and the identification of respondents

Every single prospective participant had the right to agree to participate or not in the study. Thus participation was voluntary, and not a single participant was coerced into partaking in the study. The participants were accommodated based on their needs. The researcher adopted a non-invasive approach to contacting the participants, which was done via e-mail.

4.7.3 Ethical issues associated with data processing and storage

Saunders (2012) annotates that data should be processed in a secure and fair manner. The researcher recorded and stored the data herself as a means to secure the safety of

the data. A consistent approach was taken, to ensure that all the interviews got the same attention.

4.7.4 Ethical issues related to analysis and reporting

It was necessary to cover all possible ethical challenges that could be encountered during the research process. The first step was to gain physical access to a parastatal and this was challenging.

Through networking and negotiating, the researcher approached and obtained access to three parastatals. Even though entry had been obtained, challenges regarding access and cooperation from the participants or organisation were prepared for and mitigated. The reason for this was that the organisation and participants felt threatened by the arrangement (Saunders, 2012).

The researcher worked on gaining the trust and acceptance of the organisation and participants without any form of discomfort. Saunders (2012) refers to the aforementioned as cognitive access. The researcher ensured that the participants and the organisation were protected from harm by not exposing the participants in any manner, be it physically or psychologically (Leedy & Ormrod, 2013).

The researcher elaborated the benefits of participating in such a study to the organisation and the participants. Participants were assured that their leaders would not gain access to the detail of what they said in the focus group and interview. A debriefing session was made available for the participants to clarify any concerns or follow-up questions they may have had about the study.

The researcher acquired consent from the individuals to participate in the study. The participants were never coerced to participate in the study. They were reminded that participation was voluntary and that they could withdraw at any time. Direct consent from the management of the parastatals managers was obtained. An informed consent form was provided to the participants explaining the capacity, nature of participation, voluntariness and written permission.

No person under 18 was included in the study, and therefore the respondents were competent enough to give the required information. The purpose of the research was

communicated and the procedure was stipulated clearly. Potential risks involved in the study were mentioned so that respondents were aware of them.

The study respected the participants' right to privacy. The detail of the participants was strictly confidential and their identities remained anonymous when reporting the findings. This was achieved by giving the participants pseudonyms. The contact details of those involved in the research were made available throughout the research process. The data obtained from the study was secured safely to avoid it getting leaked out online.

The information obtained from the study is reported in an honest and professional manner without any manipulations. All those who contributed towards the study were acknowledged accordingly to refrain from plagiarism (Leedy & Ormrod, 2013).

4.8 CONCLUSION

This chapter elucidated the interpretivist paradigm by substantiating the researcher's reason for using it. The research was inductive and GTM was used due to its flexibility. The researcher adopted theoretical sampling until saturation occurred at seven participants. Thematic analysis was used to analyse the data and the researcher explained how she maintained credibility, transferability, confirmability and authenticity. Lastly, the researcher expanded on the ethical aspects relating to the study.

CHAPTER 5: FINDINGS

5.1 INTRODUCTION

This chapter presents the themes that were revealed by the various interviews. The aim of the research was to:

- determine black African female employees' definition and perceptions of ALS and *botho*;
- discover how black African female employees experience ALS and *botho*; and
- investigate whether male leaders are perceived by black African female employees as having *botho* or whether they are perceived to be ALs or both.

The researcher discovered seven categories pertinent to answering the research purpose. The findings that will be analysed in this chapter are depicted in Figure 5.1 below. A detailed description of how the researcher derived the codes is available in Appendix C. In some instances, the various themes are interlinked. All quotes are provided verbatim and unedited. Direct quotes are italicised and in a smaller font size than the rest of the text.

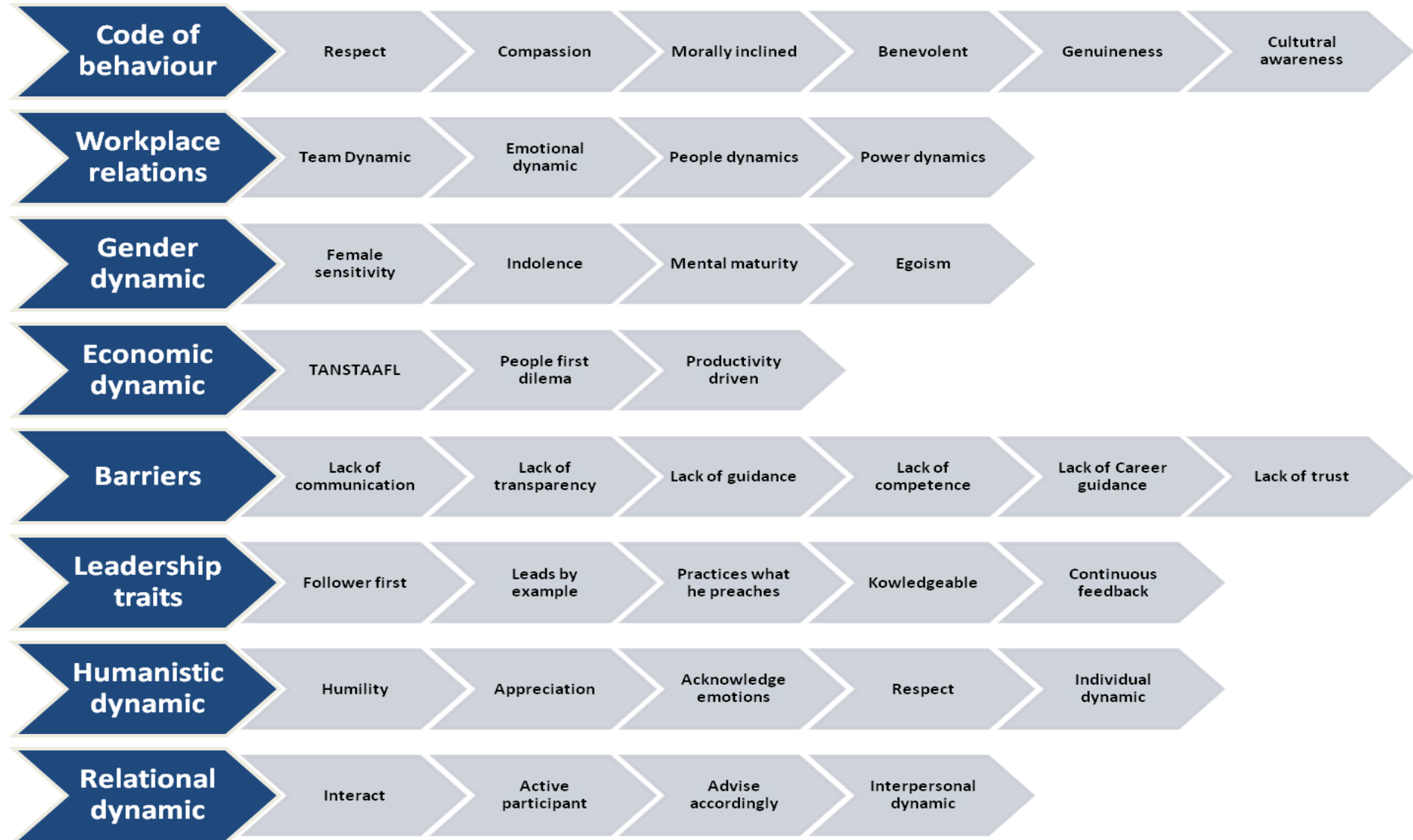


Figure 5.1: Eight themes identified

5.2 CODE OF BEHAVIOUR

The respondents highlighted several factors, which they regarded as imperative to regulate the behaviour of a leader with *botho* and who is authentic. The interviews indicated a common vantage point for which the followers were advocating. Some leaders possessed these characteristics, whilst others were identified as lacking the characteristics.



Figure 5.2: Code of behaviour

The respondents highlighted how a leader should behave in the workplace by providing several examples of such behaviour. The code of behaviour is subdivided into various characteristics, which are explained and depicted in Figure 5.2 above.

The first element that came to most of the respondents' minds was the importance of respect to be embedded in a leader. Emphasis was placed on the notion that respect is what controls a leader to behave appropriately or not. Thabo Hursh explained "*you must have respect especially when they are working with you*". Johana Mosibudi extended this concept by elucidating that individuals spend much of their time at work. Once respect is tampered with, it may have several implications. Tsholofelo Chedu additionally highlighted that respect is the facilitator of other characteristics to be discussed below.

The respondents identified respect as the starting point for a leader to be identified as having *botho*. A leader who does not have respect struggles to have *botho*. Tsholofelo Chedu stated, *“it is reinforced in our minds that we must respect elders and those around you”*.

Compassion was identified as necessary to have *botho* and to be authentic. Thabo Hursh elucidated, *“as a man, these are the things that you need to take into consideration such as paying attention to a female’s sensitivity and try to approach them in a way that would not further aggravate me”*. In order to do what Thabo is referring to, compassion is necessary. One cannot care for another’s concerns if you are not compassionate. A leader who is compassionate is able to view other facets that are integral to having *botho*. Compassion facilitates concern for others. Amantle Kushata specified *“it makes me feel appreciated as an employee when my manager says to me that how do you feel today”*, which indicated the need to take into consideration avenues other than those concerned with supply and demand. One should particularly focus on how your followers are doing. Tsholofelo Chedu corroborated this by stating, *“it is related to the word of God stating that we should do unto other as you would have them do unto you”*.

The respondents accentuated the importance of being morally inclined. The aspect that was prevalent was the significance of having good intentions for those around you as a leader. Thus the respondents advocated that leaders should refrain from ill treatment of their followers in any form. Lesedi Mantsadi substantiated this by stating, *“if you are in a hostile environment clearly you are not going to react accordingly”*. Consequently, the environment affects the way a follower works. In order to perform, the environment needs to be encouraging enough to know that a leader has a follower’s best interests at heart. A leader who is morally inclined is able to advocate ethical principles towards and among followers.

Respondents explicated the value of being benevolent in all aspects as a leader. Tsholofelo Chedu stated, *“caring for another person is extremely important and a person that has botho is able to do exactly this”*. At a later stage, she reiterated, *“a genuine leader is one that has a good heart is level-headed and looks at what is best for his team”*. This reinforces the value of benevolence in an AL.

Respondents brought the aspect of cultural awareness into the discussion, stating that as a leader, one needs to be culturally aware. Tsholofelo Chedu stated, *“it boils down to*

that saying of when in Rome do as the Romans do. Batswana take pride in being respected and treated properly so once you do not do that they will be uproar”, thereby indicating how a leader must behave in a Botswana context.

The aspect of genuineness was identified as paramount when leading people. Tsholofelo Chedu explicated this by stating –

[B]asically it's either you are who you are or not. Nobody's approach to being real can be the same as anyone else's so the aim is that one should just be real. I find that the younger bunch of people find it harder to be a real image of who they are than the elderly. I can understand why though because I was young and trying to figure out who I am and what I stand for. So, it really has to be defined clearly before you can go out into the world and not let people question your identity.

Every leader is unique; therefore, each will have his or her own approach to being genuine. One needs a sense of identity which comes with maturity to be authentic. Lesedi Mantsadi elucidated that as a leader, it is expected of one to do more in everything that you do. This is the responsibility that comes with wearing the leadership hat.

5.3 WORKPLACE RELATIONS

Respondents recommended several dimensions that they regarded as imperative to regulate workplace relationships with regard to a leader. Some leaders possessed the ability to work in a relational manner in the workplace, whilst others lacked this ability. Workplace relationships were subdivided into detailed characteristics as summarised in Figure 5.3 below.

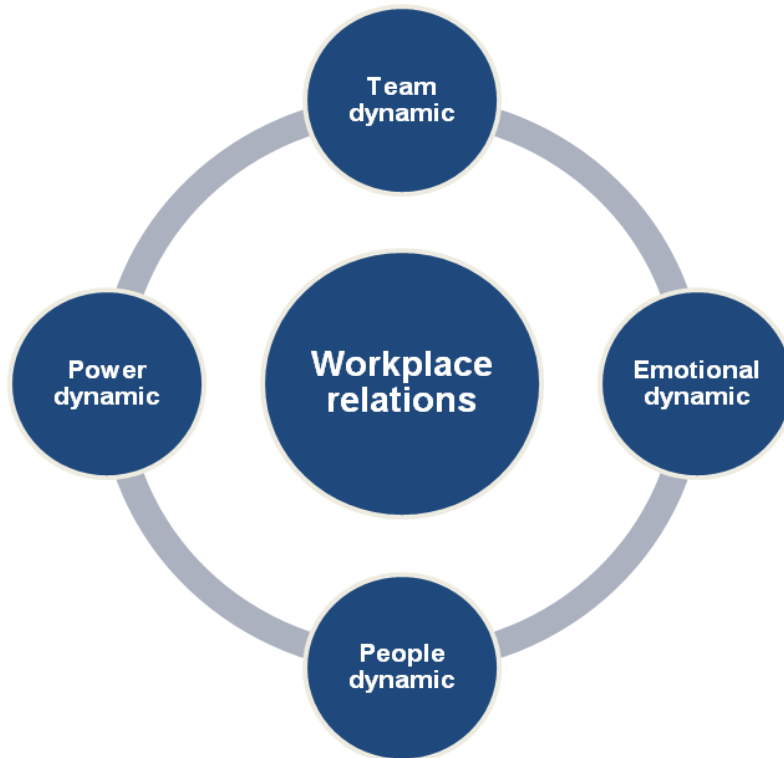


Figure 5.3: Workplace relations

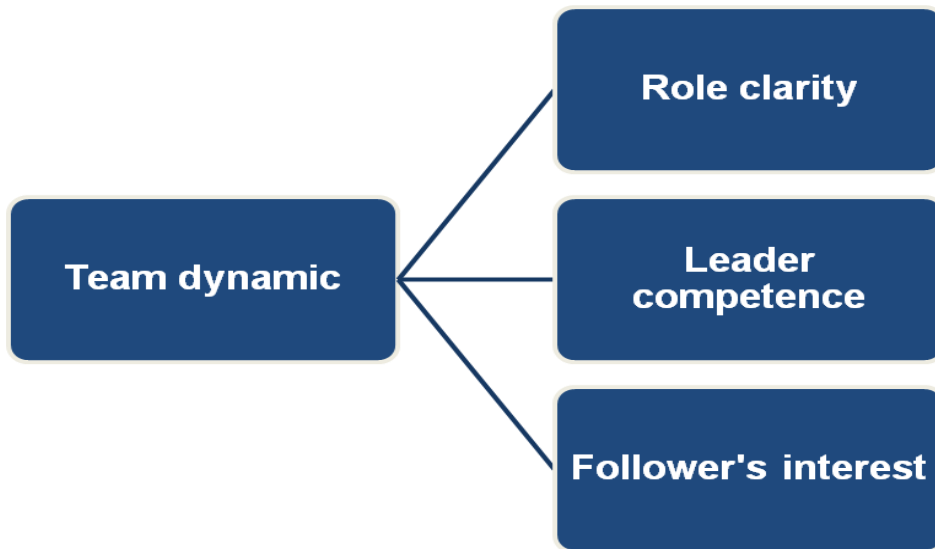


Figure 5.4: Team dynamic

Respondents clarified that a leader should know exactly what is occurring in the team, which is referred to as team dynamics, in Figure 5.4 above. Specifying which follower is responsible for a particular task as a form of role clarity was brought to attention by Amantle Kushata. She stated this clearly by saying –

[I] also expect him to be knowledgeable about what every member of the team is doing. I find that is the only way that he will be able to assist us going forward in accomplishing the task and knowing what everyone is expected to do and is doing.

Thus, a leader must be competent enough to understand all tasks that need to be completed by the followers.

Awareness of followers' interests manifests itself in many forms, particularly when a manager is leading more than one individual in a particular setting. Thabo Hursh specified –

[I]f you do not know me then there is nothing you can suggest to me to advance my development. For example, if a position is available for application, you would not know if I would be interested or if it would benefit me because you don't know me.

Furthermore, a leader who is aware of a follower's interests can discern a follower's strengths and weakness in order to provide the necessary guidance and create awareness within the follower, enabling the leader to provide the necessary support that a follower needs.

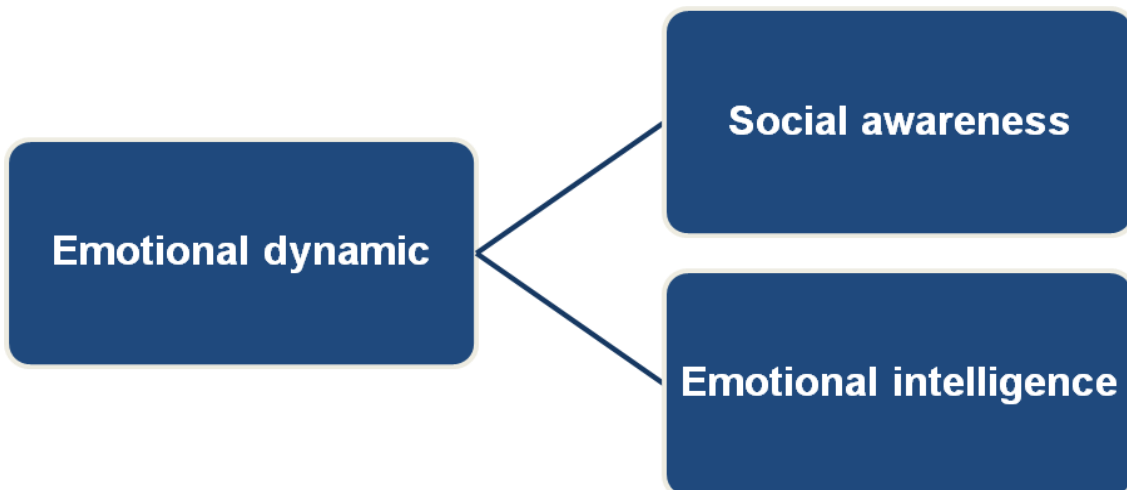


Figure 5.5: Emotional dynamic

Emotional dynamics comes from two angles: firstly, considering social awareness and secondly, emotional intelligence depicted in Figure 5.5 above. Respondents elaborated

on the emotional dynamics a leader with *botho* and who is authentic should have. Some of their leaders displayed these attributes whilst others did not. The underlying notion that was prevalent among the respondents was the need to consider how emotions played out in the follower–leader relationship.

Agnes Mmapula pointed out explicitly, “*one that knows that a person has feelings and one needs to take them into consideration*”. Thus, a degree of social awareness when a leader is dealing with followers was identified as cardinal. The second emotional dynamic that was brought up was the need for a leader to have emotional intelligence. This emotional intelligence is referred to by Tsholofelo Chedu as being “*level-headed*”. Tsholofelo probed into this aspect by stating, “*ya, I mean such a leader should be able to serve the interests of others whilst keeping their sanity in check*”.

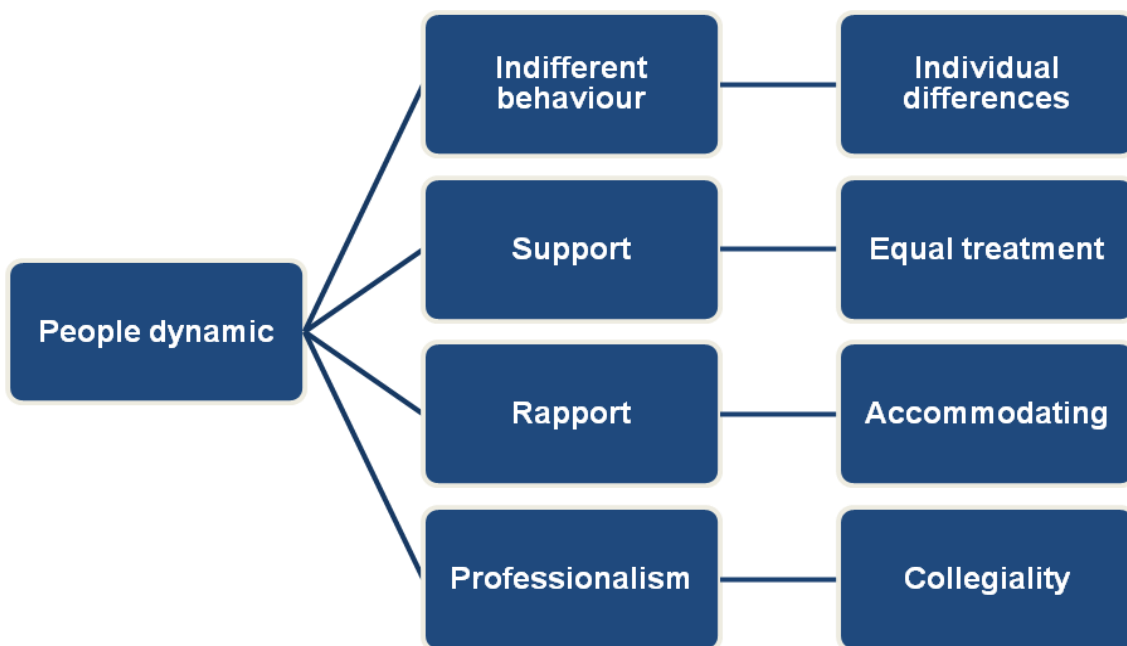


Figure 5.6: People dynamic

Respondents highlighted that ultimately, leaders are also human, and one must leave room for the differences that may manifest in this regard. These manifestations are elaborated under people dynamics depicted in Figure 5.6 above. Firstly, Amantle Kushata placed this comprehensively by stating, “*I always leave the room knowing that I am working with people. I do not expect anyone to be 100% with botho all the time*”. As a result, other reactions are bound to occur due to indifferent behaviour that is common amongst individuals. Individual differences will always be apparent, according to Lesedi Mantsadi

who stated “*we are all different at work and our lifestyle and upbringing how we do things is very different*”. Thus, room needs to be allocated for this. Amantle Kushata further corroborates this by stating, “*as an individual, I feel like what I am getting is okay because I have created a room for when a manager shows other reactions.*”

The aspect of support was comprehensively accentuated by the respondents. Amantle Kushata was very vocal with regard to this by stating –

I was saying something to him that is important to my self-development but I could see that he is against what I am saying he is just taking it as a joke, like he feels like I am not doing something that will grow my education or knowledge. I could see that he felt like what I was talking about was small and it is the lack of support I am talking about.

This is one of the aspects for which Johana Mosibudi commended her leader by stating, “*yeah, he does, he relates well to people and tries his best to help me when I am in need of assistance.*” This support, according to Tsholofelo Chedu, enables equal treatment in terms of fairness, which was corroborated by Lesedi Mantsadi. Furthermore, the aspect of building rapport with followers was highlighted. Rapport empowers *botho* and authenticity, which enables followers to work better in a team, according to Lesedi Mantsadi. Amantle Kushata expressed with concern the importance of getting to know an individual on a personal level. This transparency enables a relationship. Amantle Kushata stated, “*if there is no relationship for example when the manager isolates himself. We are just people that meet when we come through the door. That is it.*” Tsholofelo Chedu stated that one needs to “*interact accordingly with people*”. This rapport facilitated the concern for people and a leader’s ability to be accommodating. Johana Mosibudi and Tsholofelo Chedu stated “*one must do unto others as one would have them do unto you*”. This emphasises the consideration that a leader must have for a follower.

The respondents highlighted the aspect of professionalism in the workplace in order to achieve *botho*. This facilitates a collegial relationship between a follower and a leader. Lesedi Mantsadi indicated the importance of taking a follower’s wellness into consideration.

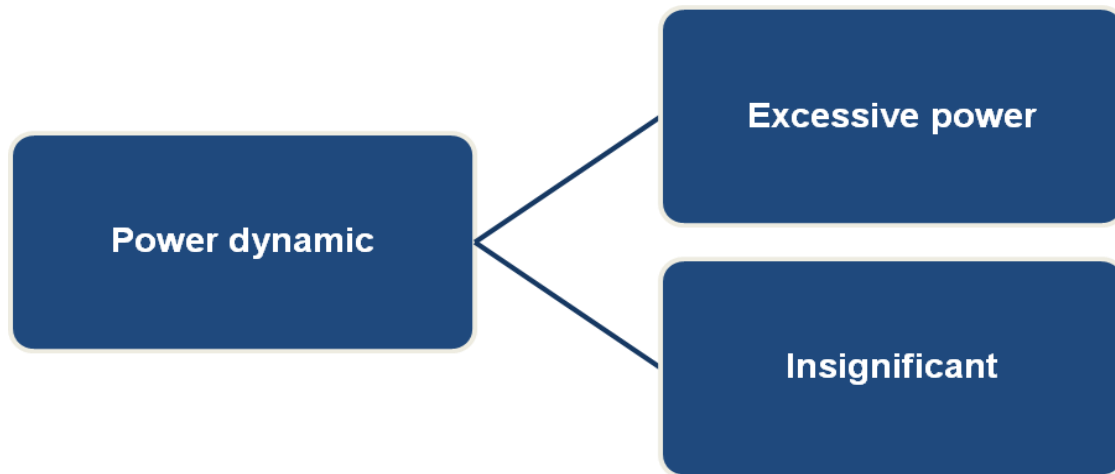


Figure 5.7: Power dynamic

Respondents identified components of power dynamics of which a leader should be aware. Power dynamics is depicted in Figure 5.7 above. Agnes Mmapula provided a clear starting point on this notion stating, “*a person that will use the authority or position should do it accordingly.*” Thus, a leader must refrain from employing excessive power, which is overbearing. Johana Mosibudi declared that, as a follower, one needs to make sure that a leader’s power play does not get to you. Johana stated, “*despite the fact that someone will want to show that they are the boss. You need to understand where they are coming from. So sometimes just let it go.*” Hence, at times, a follower must be aware of this dynamic and understand that, in the end, a leader is a leader and some might be propelled to exert power. Tsholofelo Chedu further reiterated that leaders have a tendency to make you feel insignificant. She elucidated this by stating, leaders “*make you feel small if need be*”.

5.4 GENDER DYNAMIC

The respondents specified several characteristics that manifested under the domain of gender dynamics depicted in Figure 5.8 below.

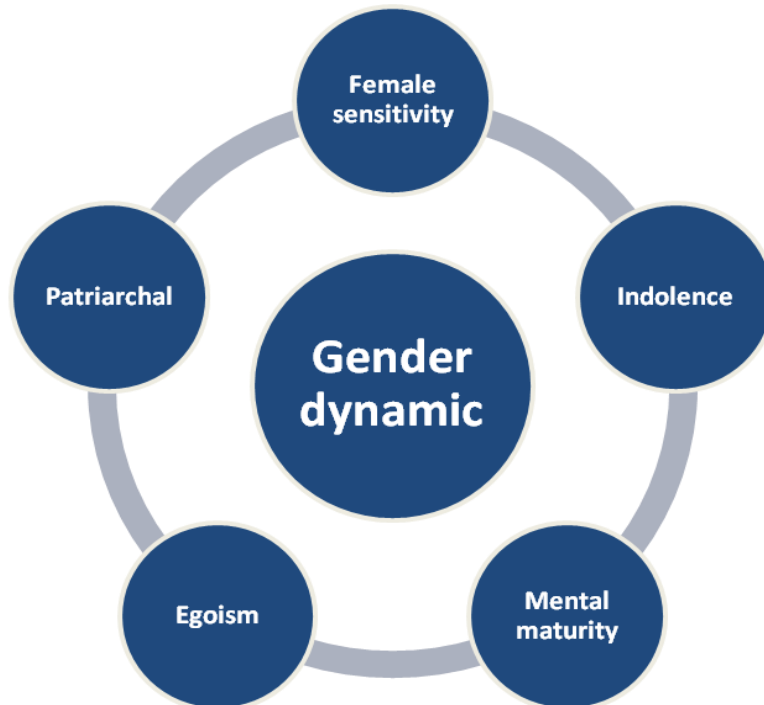


Figure 5.8: Gender dynamic

The majority of respondents acknowledged that females are sensitive and emotional, and leaders must take this into consideration and avoid aggravating them. Thabo Hursh further said she did not deny that they had deadlines, but emphasised that at the end of the day, females are humans too. The aspect of men being indolent was brought up by Agnes Mmapula and Amantle Kushata. Agnes and Amantle expressed that in comparison to females, men are lazy.

Agnes Mmapula brought a vital aspect to the discussion by stating that management skills begin at home. This is why she believed that woman are better managers because they grow up taking care of the family. She stated that men are only managers here and there in the household. The only way that a man becomes a manager at home is when he is mentally mature and has a family. If these aspects are missing, men find it difficult to be a good leader at work. Agnes Mmapula stated, *“I could say that men that have management skills like females are about 30% of men, you will find that the remaining 70% still need to be groomed.”*

Amantle Kushata concluded –

That's why they are lazy. What can I say really? I think a lot of work gets dumped on females with the mind-set knowing that this female will get it done. She will deliver. Maybe it's that notion of she is a female and if I tell her to do something she will and that she does not have to question why is this work being dumped on me. Maybe something like that. They have that element of knowing they are men and that women will do what they ask.

Lesedi Mantsadi elucidated, “men have egos and they tend to underestimate the capabilities of females”. Tsholofelo Chedu highlighted the tendency for men to differ in the approach to *botho*, be patriarchal towards women and are authority-driven in the workplace, assuming that women will submit to the demands of leaders because they are male.

5.5 ECONOMIC DYNAMIC

Economic dynamics is depicted in Figure 5.9 below, which shows how effective a leader could be.

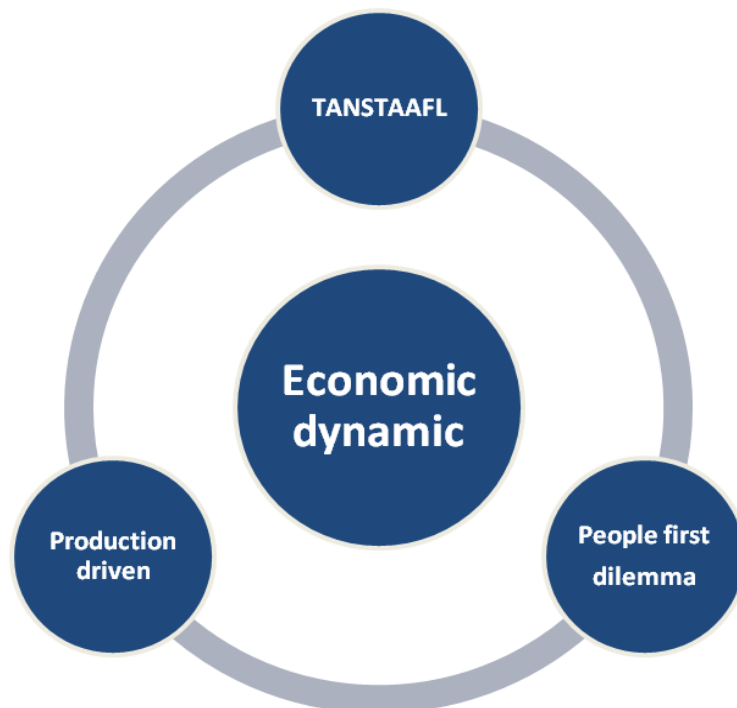


Figure 5.9: Economic dynamic

Several challenges were brought to the researcher's attention by the respondents. The respondents highlighted the transition that organisations were moving in at the time of this study. The old adage 'there is no such thing as free lunch' (TANSTAAFL) was highlighted as a dominant aspect in today's society. Leslie Modise stated, "*you are on your own*". The respondents highlighted the fact that ultimately, we are all on our own. Only Johana Mosibudi stated that she was fully supported by her leader in this regard, that she did not feel like she was alone because her leader supported her. As a result of TANSTAAFL, individualism was becoming inherent. Tsholofelo Chedu stipulated, "*people are beginning however to be more self-reliant and have no concern for others. But I guess that's what the chase for money does. It builds the 'I don't care how I get there' motto in people.*"

Putting people first depends to a large extent on the situation, placing leaders in a dilemma. Johana Mosibudi also stated, "*in certain departments yes and in some no. All and all it depends on the kind of department you are in and what you do on a daily basis and how it impacts the organisation in your absence or your presence.*" In the defence of the leaders, Johana Mosibudi highlighted, "*because we have come here for work at the end of the day. Despite the fact that someone will want to show that they are the boss. You need to understand where they are coming from. So sometimes just let it go.*" This was corroborated by Tsholofelo Chedu who highlighted that all things in an organisation are about production.

5.6 BARRIERS

Respondents highlighted several barriers that they experienced when dealing with their leaders. These barriers are depicted in Figure 5.10 below.

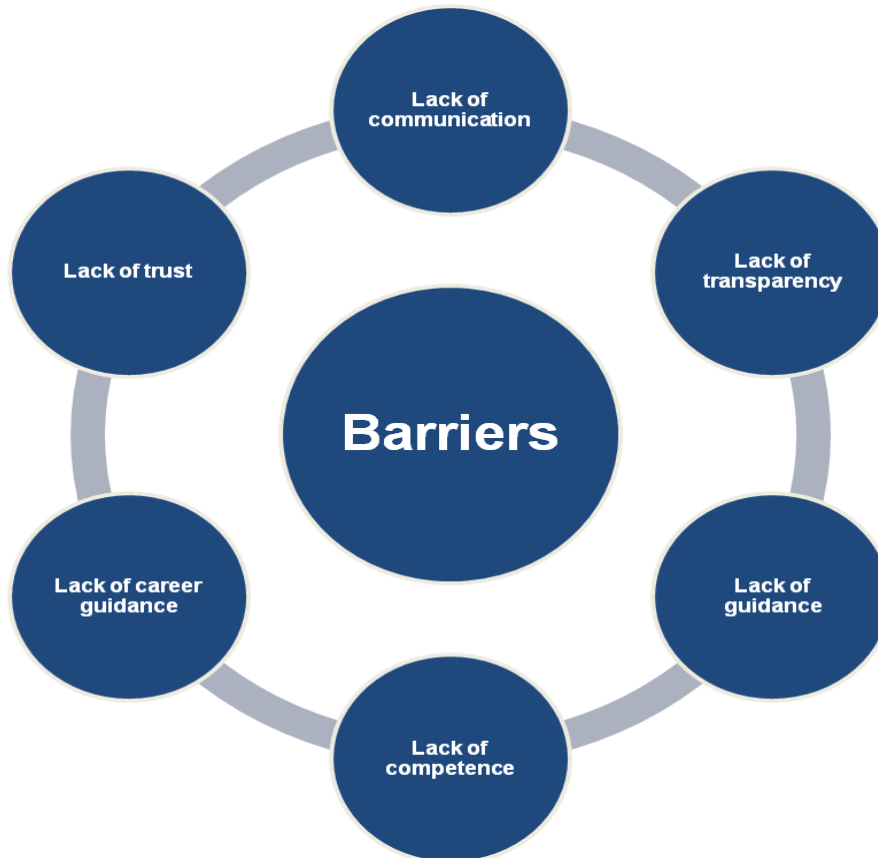


Figure 5.10: Barriers

Lesedi Mantsadi elaborated on the lack of communication. Additionally, lack of transparency and guidance were predominant concerns, which respondents brought up. Leaders need to be objective when dealing with followers in order to be accessible. Thabo Hursh said, *“it is not really that open because sometimes you may find that a manager will only talk to you after the results of the task. Saying that you should have done it like this and you have not done it accordingly.”* This could create a hostile environment for a follower and a leader, according to Lesedi Mantsadi.

Amantle Kushata explained how the lack of competence and mentorship becomes a challenge that is hard to overcome, particularly when a task needs to be completed. She said, *“at times you find that the leaders are not able to say that they do not have knowledge of*

what you are talking about then he just gives you a task not even knowing himself what is to be done.”

Several of the respondents advocated that managers despise constructive criticism or any form of feedback. Lesedi Mantsadi expressed that this thwarts the ability to work together to execute a particular task. Lesedi expressed that her leader always expects her to hit the ground running without allowing her to adapt to a situation through his guidance. The aspect of being able to listen attentively came across strongly from the respondents. The lack of a manager’s ability to listen to the followers’ concerns and to communicate effectively affects several processes.

Lesedi Mantsadi expressed that a leader must be wary of the common stubborn behaviour that manifests in their leadership role. A lack of mentoring in relation to career guidance and support was identified by Lesedi Mantsadi and Amantle Kushata as an obstacle.

Tsholofelo Chedu emphasised that being yourself as a leader is not easy because external pressures can challenge you to act contrary. She further expressed that leaders tend to see only the importance of teamwork when the stakes are high. The respondents expressed that the leaders hardly apologised when they are wrong.

The lack of trust between the follower and the leader was deemed a hindrance by the respondents. Amantle Kushata elaborated on this by stating, *“how would you trust him, you don’t know him, you don’t know each other totally”*.

5.7 LEADERSHIP TRAITS

Respondents highlighted several leadership traits experienced and expected of a leader. These leadership traits are depicted in Figure 5.11 below.



Figure 5.11: Leadership traits

The respondents insisted that leaders should put the needs of the followers first. From the interviews, it was evident that leaders struggled to embrace this. Amantle Kushata expressed clearly –

[A] leader leads by example. I don't want a leader that does not lead by example. A leader is a person that should also execute and do what he is asking others to do. I also expect him to be knowledgeable about what every member of the team is doing.

Thus a leader must lead by example and practice what he preaches. According to Amantle Kushata, this leader must be knowledgeable about what is expected of the follower in order for the leader to guide the follower, thus to be accountable. Lesedi

Mantsadi emphasised the need for leaders to have continuous feedback from their followers.

5.8 HUMANISTIC DYNAMICS

The respondents emphasised several aspects on the humanistic dynamic which is depicted in Figure 5.12 below.

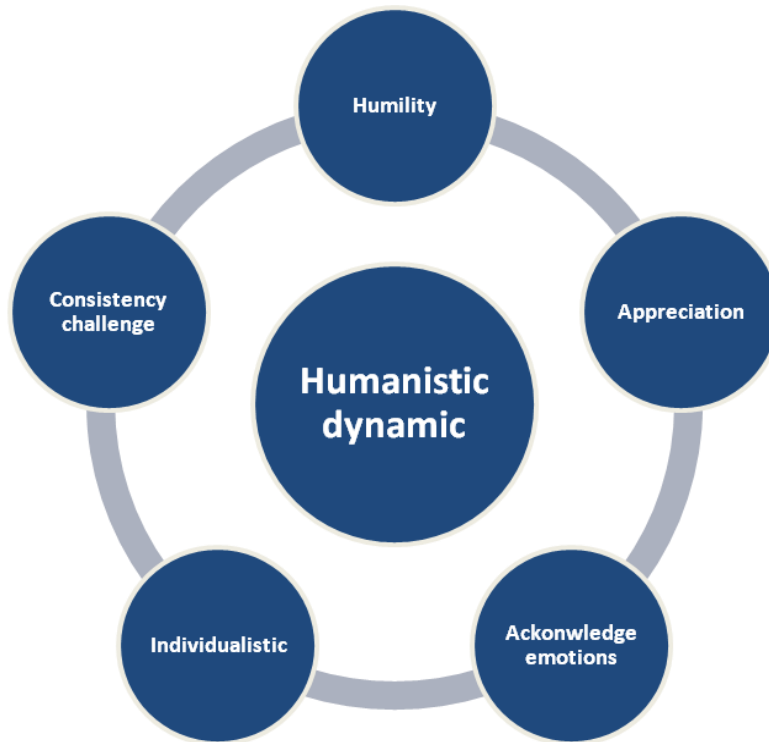


Figure 5.12: Humanistic dynamic

A certain degree of humility is necessary. A leader should not treat followers as if they are robots. At times, one may find that a follower is not performing at his or her best due to circumstances. Thabo Hursh specified that a leader must “*take into consideration the fact that I am not at my level best currently*”. The leader must thus show appreciation for efforts exerted by a follower. This acts as encouragement to complete a particular task. Thabo Hursh pointed out, “*this encouragement and care will help you to perform better*”.

Respondents placed prominence on the fact that a leader must acknowledge emotions in the workplace. A leader must treat people in a humane manner. The majority of respondents stated that a high sense of individualism was present among leaders. Amantle Kushata stated,

[W]ith us, I think he focuses on himself only and not others. For example, if he is doing something it is fine, he doesn't consider how it affects the rest. They put themselves first no matter what, and they do not have time for the rest.

There is an ultimate consistency challenge when dealing with authenticity and *botho*. Tsholofelo Chedu stated, “*I do understand that it is difficult to have botho and be genuine all the time.*”

5.9 RELATIONAL DYNAMIC

The respondents emphasised several aspects on the relational dynamic which is depicted in Figure 5.13 below.

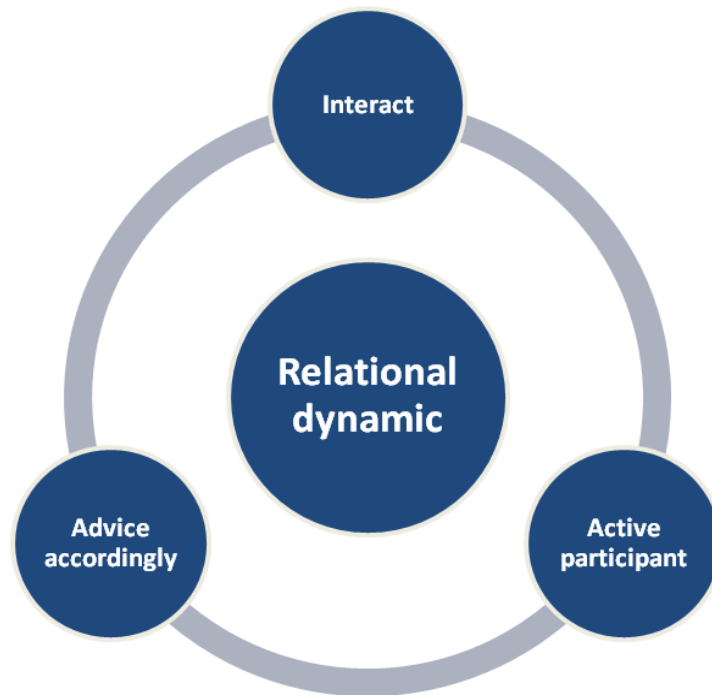


Figure 5.13: Relational dynamic

Agnes Mmapula and Leslie Modise noted that such a leader must be able to interact with followers. A leader, according to Leslie Modise and Amantle Kushata, should acknowledge the presence of his or her followers. For example “*when you find someone in the passage you must greet them.*” This allows a leader to build a relationship with his or her followers. Such a leader, according to Amantle Kushata, should be an active participant when dealing with a task. Amantle stated, “*a leader is a person that should also*

execute and do what he is asking others to do.” This enables the leader to be aware of each follower’s role and responsibility.

A leader must be able to support his or her followers in every effort. Amantle Kushata explicated

[W]e are referring to support; we are not saying pamper us. But it makes me feel appreciated as an employee when my manager says to me that how do you feel today. Because he knows that I was on sick leave yesterday. So that’s something that would show you that here I am working with people and that they are able to show sympathy when I am down.

The respondents from the focus group emphasised that at times it is difficult for leaders to advise them accordingly because they have the same experience and education level.

5.10 CONCLUSION

In this chapter, the researcher collated the findings and presented them. Eight categories were found to be relevant to present the findings. Code of behaviour elucidates how a leader should behave. Workplace relationships and interpersonal relationships have to do with how the leader behaves towards others. Humanistic dynamics brought the humanity aspect into the study. Leadership traits refer to the characteristics a leader should poses in order to be regarded a leader who is authentic or who has *botho*. The barriers to achieving authenticity and maintaining *botho* were discussed. Gender dynamics that play an influential role in this leadership spectrum was elucidated. Economic dynamics influencing authentic and *botho* was also illuminated.

CHAPTER 6: DISCUSSION

6.1 INTRODUCTION

The above-mentioned discoveries present various contributions to the current theory on *botho* and AL. This discussion chapter will present the discourse on the research questions by identifying various links with the respondents' answers and current literature.

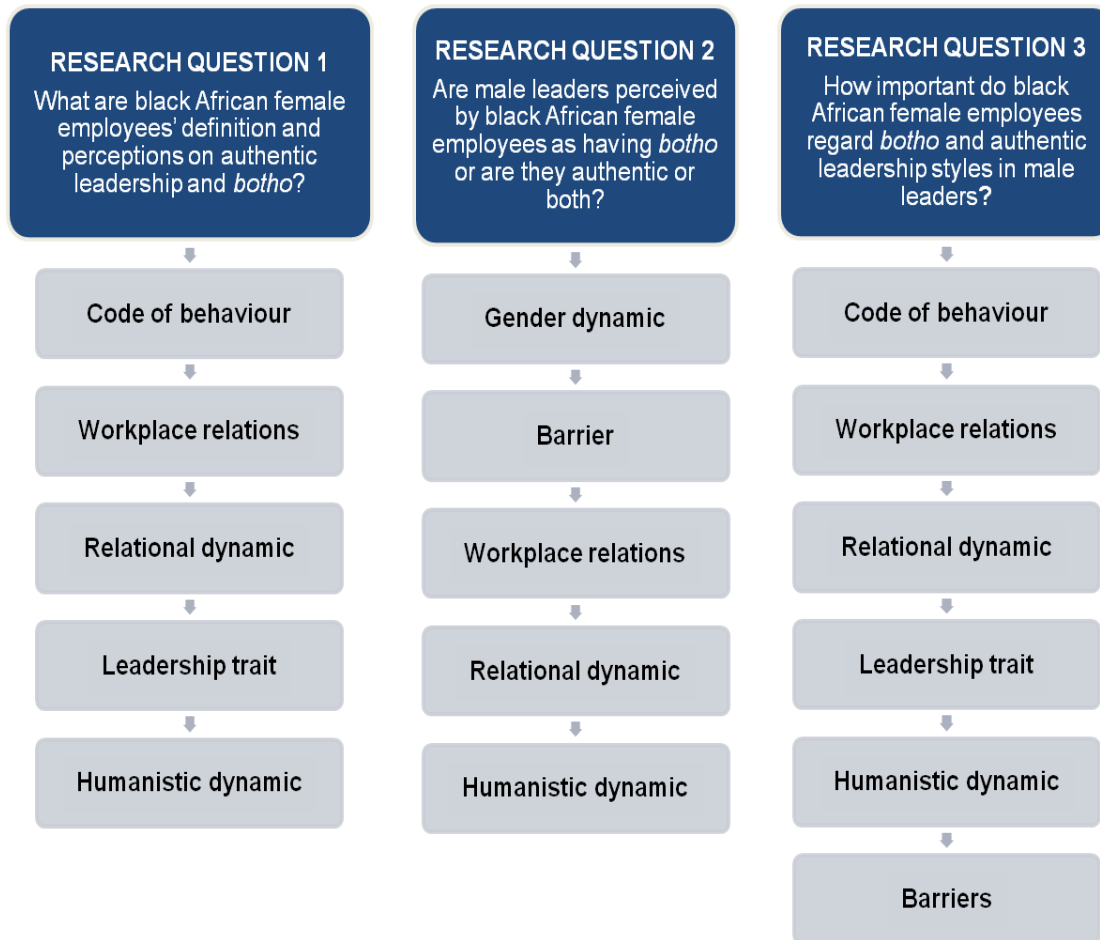


Figure 6.1: Outline of the research questions and the pertinent themes

6.2 RESEARCH QUESTION 1

The researcher attempted to answer the research question according to the findings.

6.2.1 *Botho*

The investigation on what black African female employees perceive and define as ALS and *botho* led to several discoveries. The females defined various components that need to be present in order for a leader to be regarded as having *botho*; thus, *botho* is an amalgamation of these characteristics. It was clear from the conversations that *botho* is used in various contexts. The paramount aspect is that this value system is based on certain core characteristics, which are discussed below.

Botho is practiced when a leader uses his or her authority appropriately, and treats others as he or she likes to be treated. It is the opposite of the current pandemic, of the dog eats dog world. As a leader with *botho*, one is required to respect your followers. Poovan (2005) stipulates that respect alludes to an unprejudiced concern for another person's rights, values and beliefs. This is evidently an important aspect in African cultures. This value is taught to an individual at a very young age. One is thus expected to carry this value throughout your life. It is a value system that is entrenched in the Setswana culture; thus, even though one may be a leader one will be expected to treat followers with respect.

Compassion corresponds with the aspect of communitarianism (West, 2014). This compassion originates from caring for one another in the workplace. Individuals interact on a daily basis in the workplace; thus a sense of rapport is necessary to facilitate good relationships. Lewis' (2010) essay conceptualises the development of one's identity through relationships. This indicates the essence of relating to one another in order to have *botho*; thus *botho* builds the identity of those affected by the relationship, in this case, between the leader and the follower. A leader who possesses *botho* must be show to exert acts of benevolence. De Waal and Pienaar (2015) corroborate this by referring to *botho* as an act of kindness. This is necessary to consider a follower's situation or circumstance. Consequently, a leader must afford this care and integrate these attributes to declare his or her *botho*. A leader with *botho* must have good

intentions for his or her followers; thus, be morally inclined. These intentions will show through his actions.

Leaders have a social responsibility, which is to captivate individuals to bring their input to the table in order to achieve a common goal (Nyaumwe & Mkabela, 2007). This ensures collegiality, as an attempt to form a community of working together to achieve this goal. Communality in the form of supporting one another is a key component of *botho* (Xulu, 2010). A leader who supports a follower indicates the ability to assist another to achieve a goal. This comprises selfless behaviour, and such acts of benevolence ensure the leader puts a follower's interests first.

A degree of emotional intelligence is required to enable a leader to control his or her personal emotions. A leader's level of maturity in this regard will seemingly steer him or her to exert *botho* comfortably. Mabovula (2011) refers to this as being socially mature, which facilitates control in one's behaviour to display appropriate behaviour.

Continuous feedback links to the ability of a leader to communicate effectively with the follower as a means to facilitate development. A leader who has *botho* should seemingly criticise constructively without harming the follower. As a result, communication is crucial in order for *botho* to be triumphant (Boessenkool, 2006). This allows followers and leaders to understand each other, which can make it simpler to make decisions (Msila, 2015).

Msila (2015) advises that followers perform better when they are trusted. This is built through transparency, honesty and ethical living. The establishment of trust facilitates collective decision-making, as the follower is in a better position to collaborate (Msila, 2015).

A component of *botho* requires one to value followers by indicating appreciation for their efforts. This motivates followers to participate accordingly in engagements, enhancing one's loyalty in order to advance organisational outcomes.

The collaborative nature of *botho* requires a leader to participate actively when executing a task. This participation could manifest in various forms just as a means to indicate the inclusivity and interaction between a leader and a follower.

6.2.1 Authentic leadership

Knowing oneself is the first step to being authentic, specifically having a thorough understanding one's identity. The impression of 'who am I' is what authenticity entails. This knowledge of oneself enables a leader to develop followers accordingly without altering a leader's identity. It is clear that ALS characteristics differ from one person to another because everyone is unique, and all humans have different personalities, beliefs and values. Genuine leaders rarely withhold their true identity behind power and status. Such leaders, lead by example and guide followers in how to optimise themselves in the organisation (Walumbwa, Christensen et al., 2011).

The respondents elucidated that, in order for leaders to be authentic, they must be able to respect those around them. Avolio et al. (2004) advocate that ALs behave in fulfilment of a follower's values as an attempt to intensify integrity and obtain the respect and trust of the follower. Painter (2014) says leaders who are authentic constantly respect others. This respect manifests in giving credit where it is due and providing others with an opportunity to speak whilst listening to them. ALs put their followers and the organisation first, and they are prone to collaboration whilst exercising a high moral authority (Walumbwa et al., 2011).

As specified by Neider and Schriesheim (2011), Villarreal (2014), Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2007), an internalised moral perspective activates a leader's ability to be morally inclined. Leaders are thus able to commit to an ethical philosophy promoting morality (Berkovich, 2014). A leader who is authentic must have a certain degree of morality. This leader's action will be morally inclined, thus promoting goodness and doing what is right. One must take into consideration that, on account of different truths and values, what is right to a leader may not be what is right to a follower. The question remains to identify the median between the two individuals whilst keeping one's moral values intact. The balance can be facilitated through transparency and communication.

It is clear that followers do not expect a leader to be 100% aligned with having authenticity and practicing *botho* all the time. Situations stretch leaders to react differently to different experiences. However, ALs adapt to an environment without

altering who they are because they own their inner thoughts, values, beliefs and emotions. In most situations, such leaders are a true representation of themselves.

An AL practices what he or she preaches. This leader does not say one thing and do another. Such a leader is aware of his or her level of competence and is not afraid to admit a lack of understanding in some regard in order to get a follower to acquaint the leader with that knowledge.

6.3 RESEARCH QUESTION 2

The researcher identified that the respondents were subjective and only one was completely satisfied with her leader's approach to *botho* and authenticity. The rest were of the opinion that their male leaders were not genuine and did not have *botho*. The respondents referred to the male dominance connotation, which is associated with rule following, result-driven, and the authoritative nature of men.

According to the conversations, black female employees tend to experience less *botho* and authenticity than expected. Respondents communicated that they were aware of the difficulty in finding a balance between being a leader who has *botho* and who is authentic and the constant dilemmas of the world. However, leaders need to recognise that there is a level of expectation which requires them to bring more authenticity and *botho* to the table. Most of the time, all eyes are on the leader. This means that everything a leader does will be accentuated. Leaders need to take cognisance of this because a leader will always be responsible for a follower's output and behaviour. Leaders therefore need to be aware of how they behave around followers, as this can affect how a follower behaves.

This does not mean that leaders do not exert characteristics associated with *botho* and AL at all, as some do. It is clear that the display of such behaviour is situational. According to the findings it seems there is a tendency for leaders to display and practice characteristic of authenticity and *botho* minimally. A shift has occurred from considering others to considering oneself. This is contrary to what is expected in an African context. Female employees long for more *botho* and authenticity than what is given. A degree of self-centeredness and egotism is present among male leaders. The findings suggested that male leaders are deemed to have a high sense of a noisy ego. According to Kernis

and Heppner (2008), a noisy ego is defensive as a means for an individual to protect a fragile sense of self. It is believed that people with a quiet ego have a strong sense of self (Kernis & Heppner, 2008). Arguably, this can be an impediment to a leader behaving authentically.

Leaders of the 21st century are becoming distinctly coercive in their approach to power. The study by Reiley and Jacobs (2016) illuminates that the use of expert, referent and reward power is associated with a follower's inclination to go the extra mile. Coercive power, on the other hand, evidently provides the opposite result.

One must realise that the adoption of *botho* shifts the centre of control from the leader to the followers. This can promote collaboration, however inhibit productive decision-making. In this regard, the communality is reaching consensus and gaining the opinion of followers to make a decision. Thus *botho* can be time-consuming and conflicts with the very nature of capitalism, known to be power-driven (Rosa, 2005). Botswana is in a fast-paced environment where decisions need to be made rapidly. That said, it is important to find a balance between exerting *botho* and keeping abreast with these challenges.

It is evident from this that being authentic is a challenge, as a multitude of expectations are placed upon a leader. As a result, a leader must remember that introspection is important to evaluate how authentic one is or whether one practices *botho*. Reflecting on oneself as a leader enables one to evaluate several components of the self.

Leaders in Botswana are faced with a challenge of striking a balance and it is not a simple task. It is imperative to take into account that stepping into a leadership role is a relatively effortless task but assuming and actualising that role takes practice and requires perfection.

Authenticity is activated when a leader has a high sense of self-awareness (Gardner et al., 2005). The followers did not comment on this facet much as they admitted to not knowing the leader. The boundary that leaders build around themselves is thus detrimental to followers' views of their leader. Leaders who isolate themselves make it challenging for their followers to understand them. Furthermore, male leaders more often than not take a superior role and make followers feel less important than them.

The findings indicate that leaders seem to be aware of their technical strengths and weaknesses yet not able to evaluate their own soft skills. Balanced processing solicits a leader to acknowledge the input of followers in order to gain ideas even if some of the opinions may be contrary to those of the leader (Diddams & Chang, 2012). The findings provide evidence that male leaders assume they are always right no matter what. This is contrary to the characteristics of an AL. Balanced processing allows for positive and negative input in order to identify relevant information without threatening the ego (Gardner et al., 2005). Clearly, this is not evident as leaders do not welcome feedback from followers. Of the seven respondents, six mentioned that their leaders did not want to hear constructive criticism and feedback. Leaders need to realise that balanced processing is regarded the key growth aspect of ALS (Diddams & Chang, 2012). It results in the development of new beliefs and values which, over time, will move an individual to a new sense of self (Diddams & Chang, 2012). The above-mentioned indicates that balanced processing is not employed as it should be.

Followers constantly observe and evaluate a leader's consistency in behaviour, in order to determine whether a leader practices what he or she preaches (Agote et al., 2016). This indicates if a leader is inclined to act in fulfilment of their internal moral principles. The findings did not provide evidence on how black African female employees perceive a male leader's internalised moral perspective. However, leaders that have a clear internal moral perspective are perceived to be honest and trustworthy. Thus it is plausible to argue that the lack of trust and transparency (associated with an internal moral perspective) inhibited the followers to perceive their leader's internal moral perspective (Agote et al., 2016).

The lack of communication and transparency experienced by the respondents indicated a challenge in relational transparency. Relational transparency involves openly sharing information (Avolio, Walumbwa, & Weber, 2009). Leaders do not seem to be inclined to present their true self, which is required of relational transparency (Walumbwa et al., 2007). Hsiung (2012) suggests that leaders who are aware of their own strengths and weaknesses are capable of recognising their own restrictions. This will enable leaders to be open to their followers' opinions (Gardner et al., 2005; Walumbwa et al., 2007). Shapira-Lishchinsky and Levy-Gazenfrantz (2015) remark that leaders who are not authentic, are unable to provide constructive learning for their followers. A lack of

guidance creates a barrier for followers, which is what the respondents were experiencing at the time of this study.

6.4 RESEARCH QUESTION 3

The significance of authenticity and *botho* not only in leaders but also in the workplace was extensively emphasised by the black African female employees. This significance is based on the fact that *botho* and AL facilitate movement in other domains, such as advancing the willingness of a follower to be productive and go the extra mile. It is clear that the common thread throughout the findings chapter is that the followers' interests must be put first. A leader's mandate is to serve followers in an attempt to bring out the best in them.

Brescoll's (2016) study indicates that men and women experience the same emotions, but females tend to express emotion more observable than men. It is evident that male leaders are known to be authoritative and they express less emotion than females. The components of *botho* and AL are significantly linked to the emotional side of a human being. As a result, male leaders must reflect upon this aspect regularly make sure how far on the continuum he or she is being authentic or exerting *botho*. Followers who feel their emotions are taken into consideration may be more inclined to assist with the goal at hand.

Black African female employees long for the components of *botho* and AL in the workplace because they are humans and not robots. As a result, followers would like to be treated fairly and humanely. Black African female employees are people first before they are employees. One respondent clarified that it is not that black African female employees desire to be overly pampered and treated like children. The desire stems from the acknowledgement of a male leader that it must be taken into consideration that females tend to express more emotion. An individual who spends most of his or her time at work obviously does not want to feel emotionally exhausted when he or she leaves the workplace. As a result, leaders must make an attempt to facilitate emotional well-being at work. Gooty, Connelly, Griffith, and Gupta (2010) say that leadership and emotions dovetail, thus affecting the leadership process. Avolio et al. (2004)

substantiate this by illustrating emotions as a paramount aspect in apprehending how ALS affects followers.

One of the respondents referred to the adage 'when in Rome do as Romans do'. This indicates that, despite the fact that one is at work, Batswana take pride in the application of *botho*. *Botho* is so important that it is encapsulated in the country's 50 years of independence celebration slogan 'United and Proud' (see Appendix D). Most organisations aligned themselves with this slogan and implemented this culture in their organisational celebrations. *Botho*, as mentioned before (see chapter 3) is not taken lightly in Botswana and leaders must take that into account.

Authenticity plays a prominent role as an individual who is true to him- or herself will find it easier to place him- or herself in the *botho* value system. One will be clear as to what is acceptable and not acceptable. This must not be mistaken to think that if one is authentic you will also possess *botho*.

Botho and ALS are features that enable a leader to create meaningful relationships with a follower. An individual spends most of his or her day at work interacting with various people. Being treated in a professional manner confers a degree of respect towards another person. A good relationship indicates that a leader supports you and accepts you for who you are by putting individual differences aside.

It is evident that to have *botho* and to be an authentic guide, a leader must behave accordingly. A leader who is genuine will be consistent when dealing with followers. This facilitates rapport between a follower and a leader. This rapport is important to facilitate interconnectedness and interdependency. Neither an organisation nor an individual can achieve anything in isolation. A great leader is thus one that is able to build good relationships.

A leader who is not authentic struggles to develop his or her followers. Reciprocally fails in the form of supporting the follower. Followers generally aspire to be better than what they are currently. Thus it is imperative for leaders to give followers the opportunity to feel supported in their developmental goals.

Being authentic and having *botho* is very important. If it is not present it means organisations are asking people to walk into organisations and be someone else. Once an individual steps out of the organisational domain a different individual is expected. This is why it is important to promote individuals to bring their unique identity to the organisation. This means an individual does not have to wear a mask when he or she is at work, and can comfortably exert themselves. One cannot practice *botho* at home and be expected to forget what it is at work.

6.5 CONCLUSION

The researcher answered the research questions by identifying the relevant context from the findings and linking it to literature. *Botho* as a value system clearly has several imperative facets. ALS is clearly contextual and dependent on an individual. Several characteristics come to light and this chapter delved into them

CHAPTER 7:RECOMMENDATIONS AND CONCLUSION

7.1 INTRODUCTION

ALS and *botho* are complex topics that are clearly contextual. The researcher investigated them through the lens of black African female employees who highlighted several crucial points. AL and *botho* were perceived by the participants as aspects that influence leadership positively if applied correctly. A leader needs to be aware that more is expected of him or her with regard to ALS and *botho* as a means to being an effective leader; thus leaders need to find a way to actualise these concepts in different situations.

This chapter presents the fundamental findings of the research questions. The researcher then goes on to elucidate the practical implications of this study, the limitations and future research possibilities.

7.2 RESEARCH QUESTIONS AND FUNDAMENTAL FINDINGS

Research question 1: What are black African female employees' definition and perception of ALS and botho.

- Particular characteristics are necessary to be defined as a leader that is authentic and who has *botho*.
- Respondents highlighted the importance of respect in various forms.
- Compassion was elucidated as it facilitates rapport.
- Acts of benevolence allow a leader to consider a follower in various aspects.
- Good intentions support a leader's ability to be morally inclined.
- Collegiality enables leaders to work together as a form of community.
- Leaders need to place followers' interests first as an act of selflessness.
- Emotional intelligence is imperative to regulate a leader's behaviour when encountering various situations.
- Continuous feedback allows a leader to communicate effectively with a follower.
- Establishing trusting relationships ensures transparency.
- ALS and *botho* can improve a follower's loyalty towards the leader.

- Collaboration affords a leader the opportunity to participate actively with a follower.
- Leaders must remember the importance of being genuine as opposed to a fake self.
- Leaders must lead by example.
- Leaders must respect the differences of other individuals and maintain moral authority.
- Followers must understand that leaders cannot be 100% authentic and have *botho*; however, more is expected of them in this regard.
- Leaders must always exert a true representation of themselves.

Research question 2: Are male leaders perceived by black African female employees as having botho or are they authentic or both?

- Respondents were subjective and one out of the seven was completely satisfied with the leader's approach to ALS and *botho*.
- Followers illuminated that they were aware of the challenge facing leaders in finding a balance between being authentic and having *botho*.
- Followers were of the opinion that the display of such behaviour was situational.
- Male leaders had a high sense of noisy ego and were more coercive.
- Leaders need to introspect further and strike a balance between being production driven.
- Leaders tend to isolate themselves and seem to struggle with acknowledging the input of followers.
- The lack of transparency and career guidance is acting as a barrier between leaders and followers.

Research question 3: How important do Black African female employees regard botho and ALS styles in male leaders.

- The characteristics of *botho* and ALS are important because they facilitate accomplishment in other domains.
- Human are not robots and the emotional side needs to be taken into consideration.

- *Botho* and ALS facilitate emotional well-being at work and enable one to build meaningful relationships at work by respecting individual differences.
- A genuine leader is able to be authentic and build rapport.
- Due to the nature of work, leaders cannot isolate themselves.
- A leader who is not authentic struggles to develop followers.

7.3 PRACTICAL IMPLICATIONS

Botswana parastatals need to be aware of the direction where leadership is heading and what followers are looking for in order to mitigate the challenges facing the current workforce; thus creating awareness and providing the relevant training. Organisations do not exist without followers assisting a leader to attain a common goal. A leader who understands the characteristics that a follower regards as crucial in an AL who has *botho* places that leader in a better position to lead his followers. The study highlighted several aspects on which a leader must focus on as a means to analyse how one is achieving or working against that particular characteristic necessary to be regarded as an AL that has *botho*. The characteristics are work in progress and a leader cannot put them aside and say that he or she will deal with it later. These are aspects that are relevant because the culture of Botswana pushes leadership into this spectrum. One cannot deny what is perceived as culturally appropriate when dealing with *botho* and authenticity but can only embrace it.

Leaders need to find ways to actualise these components and work towards enhancing them. Practice makes perfect, and Western individualism is not applicable. Leaders seek a personal touch and for the soft side to be considered.

Organisations that promote and adopt the principles of *botho* are in a better position to be aligned to the national goal of being “a moral and tolerant nation” (Gaolathe, 1997). This goal governs every institute of existence and cannot be isolated from it. The implementation of *botho* results in a positive outcome.

For a leader, it is easier and comes naturally to be oneself and exercise *botho*. AS removes a leader from his or her own conflicting self and makes leadership a natural occurrence. Organisations in Botswana are at the point where working together is what

will provide the competitive edge that the country needs to step into another domain. This movement can only be led by leaders who are authentic and who have *botho*.

Organisations in Botswana need to take notes from why the country is doing so well and duplicate that into the independent organisations. Real leaders who have *botho* have kept the country together; thus, organisations must take stock before they find themselves in a rut out of which they will come with great difficulty. If not careful, organisations will find themselves in this conflicting position and will have to try to revert back to the original stance. The researcher's argument is that organisations must curtail this divergence before it becomes difficult to return.

7.4 LIMITATIONS AND FUTURE RESEARCH

This subsection addresses the limitations encountered by the researcher, and provides reader with aspects to consider when conducting future research.

7.4.1 Limitations

The nature of research does not allow a researcher to do it all (Hofstee, 2011).

- Due to the geographical nature of the study the researcher was not able to spend more time in Botswana investigating her study.
- Monetary constraints made it impossible for the researcher to collect evidence from Francistown.
- The study was highly subjective and based on the perspectives of seven participants. The researcher might have benefited from getting access to independent individuals from various parastatals.
- The researcher encountered a challenge when accessing the organisation whereby some parastatals wanted the researcher to be physically present to request permission instead of via e-mail.

7.4.2 Future research

Due to the nature of this study it cannot be generalised. Future research should identify ways of isolating the sexist nature of the study in order to tackle the topic independently. Researchers should focus on developing a scale to measure authenticity and *botho*

contextually. A mixed method approach may be beneficial in order to corroborate the qualitative findings with the quantitative findings. The development of tools that can be used to assess AL styles and *botho* may be beneficial. Future studies should incorporate a wider geographical dispersion of Botswana and separate the concept of *botho* and AL, in order to deal with one construct at a time.

7.5 CONCLUSION

This chapter summarised the study, which aimed to apprehend female employees' perceptions of male leaders' *botho* and ALS styles in Botswana parastatals.

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APPENDIX A
- Informed Consent Form -



Informed consent for participation in an academic research study

Dept. of Human Resource Management

FEMALE EMPLOYEES' PERCEPTIONS OF MALE LEADERS' AUTHENTIC AND BOTHO LEADERSHIP STYLES IN BOTSWANA PARASTATALS

Research conducted by:

(Ms. T.M.L. Peba (29572356)

Cell: 076 901 9322

Dear Respondent

You are invited to participate in an academic research study conducted by Tjedza Peba, a Masters student from the Department Human Resource Management at the University of Pretoria.

The purpose of the study is to ascertain low-level female employees' perception of male leader's leadership style in Botswana parastatals and the extent to which male managers are authentic and have botho.

Please note the following:

- This study involves an anonymous focus group interview. Your name will not appear on the answers you give and the content will be treated as strictly confidential. You cannot be identified in person based on the answers you give.
- The focus group will be made up of a small group of people (approximately 7) that will come together to provide answers as well as opinions to some questions guided by the group leader. You will be asked questions and opinions on your perception of male leader's botho and authenticity. The focus group will be audio-taped and/or video-taped, and transcribed. The focus group will approximately last 1 ½ - 2 hours.
- Your participation in this study is very important to us. You may, however, choose not to participate and you may also stop participating at any time without any negative consequences.
- The results of the study will be used for academic purposes only and may be published in an academic journal. We will provide you with a summary of our findings on request.
- Please contact my supervisor, Dr. N. Carrim (Nasima.carrim@up.ac.za) if you have any questions or comments regarding the study.

Please sign the form to indicate that:

- You have read and understand the information provided above.
- You give your consent to participate in the study on a voluntary basis.

Respondent's signature

Date



Informed consent for participation in an academic research study

Dept. of Human Resource Management

FEMALE EMPLOYEES' PERCEPTIONS OF MALE LEADERS' AUTHENTIC AND BOTHO LEADERSHIP STYLES IN BOTSWANA PARASTATALS

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The purpose of the study is to ascertain low-level female employees' perception of male leader's leadership style in Botswana parastatals and the extent to which male managers are authentic and have botho.

Please note the following:

- This study involves an anonymous in-depth individual interview. Your name will not appear on the questionnaire and the answers you give will be treated as strictly confidential. You cannot be identified in person based on the answers you give.
- Please answer all the questions in the interview as completely and honestly as possible. This should not take more than 45 minutes of your time. The interview will be audio-taped and/or video-taped, and transcribed
- Your participation in this study is very important to us. You may, however, choose not to participate and you may also stop participating at any time without any negative consequences.
- The results of the study will be used for academic purposes only and may be published in an academic journal. We will provide you with a summary of our findings on request.
- Please contact my supervisor, Dr. N. Carrim (Nasima.carrim@up.ac.za) if you have any questions or comments regarding the study.

Please sign the form to indicate that:

- You have read and understand the information provided above.
- You give your consent to participate in the study on a voluntary basis.

Respondent's signature

Date



APPENDIX B

- Semi-structured Interview Guide -

SEMI-STRUCTURED INTERVIEW GUIDE

1. To you when someone has botho what does it mean in the workplace?
2. To you when someone is genuine what does that mean in the workplace?
3. How does your manager portray this one or does your manager poses this characteristic Please elaborate?
4. Do you think being genuine is an important factor if so why?
5. Do you think having botho is an important factor if so why?
6. How does your male manager approach botho? Please elaborate?
7. How does your male manager approach being genuine? Please elaborate?
8. How do you think male managers approach being authentic/real? What kind of approach do you think he has?
9. How do you experience genuineness the workplace?
10. How do you experience botho in the workplace?
11. How is the spirit of sharing portrayed between you and your manager?
12. How does your manager treat you in the workplace?
13. Do you feel like you are part of the team with your manager if so how?
14. : Can you communicate openly with your manager?
15. Do you think your organisation puts people first, if so how?
16. How is the distribution of power portrayed by your manager?
17. How is the aspect of accountability between you and your manager displayed?
18. How is the professional relationship between you and your manager experienced?
19. If you were to build your own genuine leader what kind of characteristics would you like that leader to poses?
20. If you were to build your own leader with botho what kind of characteristics would you like that leader to poses?

Table 7.1: Probing words

If so why do you say so?	Please tell me more?
What does this mean to you?	What?
How?	Who?
When?	Why?



APPENDIX C
-Data Presentation -

Table 7.2: Code of behaviour

Code of behaviour						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity
2	I agree with them however to add on you must have respect (tlotlo) especially when they are working with you. He must know additionally that as females we are sensitive, so as a man these are the things that you need to take into consideration such as paying attention to a female's sensitivity and try to approach them in a way that would not further aggravate	2a. Must have respect	Respect for people	Respect		Botho
		2b. Acknowledge females sensitivity	Compassionate	Compassion		Botho

	(kgopisa) 03.31					
15	If you do not know me then there is nothing you can suggest to me to advance my development. For example if a position is available for application, you would not know if I would be interested or if it would benefit me because you don't know me.	15a. Good intentions	Morally inclined	Morally Inclined	Internalised Moral Perspective	Authenticity
43	I think of professionalism that a person is kind of professional and that they respect you.	43b. Respect	Respect for people	Respect		Botho

46	Yeah according to my experience male managers are more respectful to females than females are to females.	46a. Males more respectful than females	Males more respectful	Respect		Botho
54	I believe its all about being able to take into consideration those around you through respect humility and good intentions	54e. Good Intentions	Morally inclined	Morally Inclined		
	Caring for another person is extremely important and a person that has botho is able to do exactly this	54g. Caring for another person's interests	Benevolent/Kind-heartedness	Benevolence		
55	A genuine leader is one that has a good heart	55a. Good heart	Benevolent	Benevolence		

58	It boils down to that saying of when in Rome do as the Romans do. Batswana take pride in being respected and treated properly so once you do not do that they will be uproar.	58b. Do what is culturally accepted by Batswana		Code of behaviour	
60	It is either you are real or not. Basically its either you are who you are or not. Nobodies approach to being real can be the same as anyone else's so the aim is that one should just be real.	60a. You are either genuine or not	Either that you possess authentic traits or you do not.	Humanistic: Individual Dynamic-	Authenticity
		60b. Everyone is unique	Individuals are however unique	Humanistic: Individual Dynamic- Uniqueness	Authenticity

61	<p>With various people I do but with some I don't. I mean I think age and maturity play a critical role in this regard. I find that the younger bunch of people find it harder to be a real image of who they are than the elderly. I can understand why though because I was young and trying to figure out who I am and what I stand for. So it really has to be defined clearly before you can go out into the world and not let people question your identity</p>	61b. Need a sense of identity to have botho or be authentic.	Humanistic: Individual Dynamic- Identity work	Identity		Botho/ Authentic
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Table 7.3: Workplace relations

Workplace relations						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity
1	What I can also add is that this person the way he works with people must be acceptable or enabling (letlesegang)[03/03 2 min 57 seconds].	1a. The way he works with people must be acceptable or enabling	Collegiality	Workplace relations		Botho
2	one that knows that a person has feelings and one needs to take them into consideration	2e. Aware of feelings therefore needs to consider them	Aware of peoples feelings	Workplace Relations: Emotional Intelligence-Emtoional Dynamics		Botho
2	is a person that will use the authority or position accordingly	2d. Authority or position is used accordingly	Respect the position they were granted	Workplace Relations: Power Dynamics		Botho

5	<p>Botho is there but I always leave room knowing that I am working with people. I do not expect anyone to be 100 percent with botho all the time. There is a certain percentage for example 20% whereby a person will stop in their tracks of having botho (ke tla go gata monwana) [06:39]. So as an individual I feel like what I am getting is okay because I have created a room for when a manager shows other reactions.</p>	5a. I always leave room knowing that I am working with people	Allows room for people's differences and change in behaviour	Workplace Relations: People Dynamics		Botho
		5c. I do not expect anyone to be 100 percent with botho all the time.	Can't always show botho. Botho inconsistency is acceptable as all are human	Workplace Relations: People Dynamics		Botho

6	Unfortunately I would say no. It is not consistent	I would say no. It is not consistent	Botho not consistent			Botho
7	Sometimes		Sometimes have botho. Occasionally have botho	Workplace Relations: People Dynamics		Botho
9	Sometimes. I think they lack support for example I experienced that this morning. I was saying something to him that is important to my self-development but I could see that he is against what I am saying he is just taking it as a joke, like he feels like I am not doing something that will grow my education or knowledge. I could see that he felt like what I was talking about was small and it is the lack of support I	9a. Sometimes they lack support	Lack of support	Workplace Relations: People Dynamics		Botho

	am talking about.					
		9b. Explaining something important to my self-development however he showed no regard for my concern	No concern for self-development. Concern for people important to encourage self-development	Workplace Relations: People Dynamics		Botho
14	He must be open minded because every person is unique.	14c. People are unique	Concern for people important to encourage self-development	Workplace Relations: People Dynamics		Authenticity
13	I find that that is the only way that he will be able to assist us going forward in accomplishing task and knowing what everyone is expected to do and is doing. Not someone who is going to sit back and not be involved but just saying do this do that. If he does that you will	13d. I find that that is the only way that he will be able to assist us going forward in accomplishing task and knowing what everyone is expected to do and is doing	Knowing what everyone is expected to do. Awareness of peoples roles and responsibilities	Team Dynamics: Role Clarity	Relational transparency. Role clarity	Authenticity

	<p>find that when you have a challenge with a particular process he does not know what you are talking about because they were not involved. Because now they don't know your work however they are trying to lead you in the line of work that they don't know. that you are doing. I would like a leader that does things with us. One that knows what is going on through learning and he should share information and teach you how to do things better.</p>					
		<p>13e. Not someone who is going to sit back and not be involved but just saying do this do that</p>	<p>Must be involved</p>	<p>Team Dynamics: Involvement</p>	<p>Relational transparency</p>	<p>Authenticity</p>

		13f. If he does that you will find that when you have a challenge with a particular process he does not know what you are talking about because they were not involved	Lack of his involvement results in him being unfamiliar with what process is happening	Team Dynamics: Involvement	Relational transparency	Authenticity
15	If you do not know me then there is nothing you can suggest to me to advance my development. For example if a position is available for application, you would not know if I would be interested or if it would benefit me because you don't know me	15b. Get to know a person	Understand the person you work with	Team Dynamics: Understand the team/person		Authenticity
		15c. Know your teams weaknesses and strengths	Awareness of teams strengths and weaknesses	Team Dynamics: Awareness of followers interests		Authenticity

		15d. A leader must know our weaknesses and our strengths	Aware of teams people's capabilities	Team Dynamics: Awareness		Authenticity
		15e. Because this will enable a leader to know that if a task is to come will I be able to do it and if not what support do I need to get it done	Aware of support needed by individuals	Awareness		Authenticity
20	So if there is no relationship for example when the manager isolates himself. How would you trust him, you don't know him, you don't know each other totally. We are just people that meet when we come through the door. That is it.	20c. Getting to know each other on a personal level	Understanding the intricate detail of each person. Opening up Transparent relationship	Workplace Relations: People Dynamics		Authenticity/Botho

29	If you conduct yourself professionally	29b. Professionalism	Professionalism	Workplace relations		Botho/Authenticity
30	Yes it is very important because you establish a relationship with your colleague or your manager to enable work to progress accordingly	30a. Botho enables aa relationship	Botho facilitates a relationship	Relational: Interpersonal Dynamic-Builds Relationships		Botho
		30b. Enables people to work together	Botho facilitates team work	Relational: Interpersonal Dynamic-Promotes team work		Botho
32	So that's what I did. It took time for him to also compromise and acknowledge what I was talking about and what I was requesting because at the end of the day we are all different at work and our lifestyle and upbringing how we do things is very different.	32c. We are all different at work	People differ. Individual Differences	Workplace Relations: People Dynamics		Authenticity

	So it took him time but at the end of the day he ended up being better.					
		32d. Lifestyle and upbringing of people differs	The way we are brought up has an impact on how one behaves. Lifestyle & Upbringing influence a leader	Workplace Relations: People Dynamics		Authenticity
34	Managers exercise their power.	34a. Exercise their power	Exert their power. Authoritative leadership	Workplace Relations: Power Dynamics		Botho
42	It's there maybe 40% yeah it's very important for it to be implemented because we spend 90% of our time at work and 10% you are at home and you only get me time on weekends you see it should be there. There was this thing at work where we were once educated on wellness at work	42a. Employees spend most of their weekdays at work. Wellness programs need to be implemented and maintained in order for the required result to be obtained.	Leaders need to take into consideration that followers spend a lot of time at work thus they must ensure that their followers wellness is accommodated. Follower Wellness	Workplace Relations: People Dynamics		Botho

	however I have never seen the implementation going through. A lot of ideas come up as to how to better the workplace but when it comes to implementing there is a break down and the result is not what it' s supposed to be.					
43	I think of professionalism that a person is kind of professional and that they respect you	43a. Professionalism	Professionalism	Workplace relations		Botho/Authenticity
44	Yeah he does he relates well to people and tries his best to help me when I am in need of assistance.	44b. Assist where necessary	Support	Workplace Relations: People Dynamics		Botho
45	Yes very I mean after all we are all human beings and we need to take into consideration that feelings a real and you need to treat someone the way that you would like to be	45b. Do unto others as you would have them do unto you	Treat individuals accordingly. Concern for people	Workplace Relations: People Dynamics	Internalised moral perspective	Authenticity

	treated.					
48	Yeah he is very helpful	Helpful	Supportive	Workplace Relations: People Dynamics		Botho/Authenticity
50	About everything yeah. I mean, even when I have a lot of work and I am under pressure and I can't finish on time based on certain things he will understand or offer to assist.	Accommodating	Accommodating	Workplace Relations: People Dynamics		Botho/Authenticity
52	but sometimes as individuals we have to not let it get to you because we have come here for work at the end of the day.	52a. Followers must be emotionally impervious towards your manager	Followers must be emotionally intelligent	Workplace Relations: Emotional Intelligence- Emotional Dynamics		Botho/Authenticity

54	Botho is all about being able to see how you impact another individual. I believe its all about being able to take into consideration	54a.	Impact on followers. Influence on people	Workplace Relations: People Dynamics		
		54b.	Consideration for others	Workplace Relations: People Dynamics		
55	A genuine leader is one that has a good heart is level headed and looks at what is best for his team. There is a certain behaviour that is acceptable an unacceptable as a Motswana. This leader need to be aware of such and they need to be kind, great listeners and interact accordingly with people. Ya I mean such a leader should be able to serve the interests of others	55c. Awareness of acceptable behaviour as a Motswana	Socially aware	Workplace Relations: Emotional Intelligence- Emtoional Dynamics		

	whilst keeping their sanity in check.					
		55b. Level headed	Emotionally intelligent	Workplace Relations: Emotional Intelligence- Emotional Dynamics		
		55g. whilst keeping their sanity in check.	Emotional intelligence	Workplace Relations: Emotional Intelligence- Emotional Dynamics		Authenticity
55	A genuine leader is one that has a good heart is level headed and looks at what is best for his team. There is a certain behaviour that is acceptable an unacceptable as a Motswana. This leader need to be aware of such and they need to be kind, great listeners	55c. Awareness of acceptable behaviour as a Motswana	Accommodating	Workplace Relations: People Dynamics		Botho

	and interact accordingly with people. Ya I mean such a leader should be able to serve the interests of others whilst keeping their sanity in check.					
		55e. Interact accordingly with people				
		55f. Serve the interests of others	Serve the interests of the followers. Assist	Workplace Relations: People Dynamics		Botho
56	Yeah he does he relates	56a. Relates well to people	Rapport	Workplace Relations: People Dynamics		Botho
57	Yes very I mean with being real then you will be consistent with your actions. People will be treated the same and you will not	57a. Equal and fair treatment across the board	Fairness/ Fair treatment	Workplace Relations: People Dynamics		Authenticity/Botho

	favour the one over the other					
		57b. Consistent treatment	Fairness/ Fair treatment	Workplace Relations: People Dynamics		Authenticity/Botho
67	He is the boss and he makes sure you know it. He wants his presence to be felt and people listen to him. All men are power hunger subconsciously so ya that's what he does. No power distribution there he is the power and that's it. You are merely a subordinate.	67a. He is the boss and ensure everyone knows it	No equality he is the boss	Workplace Relations: Power Dynamics		Authenticity
		67b. Wants people to listen to him	Wants his leadership presence to be acknowledged	Workplace Relations: Power Dynamics		Authenticity

		67c. Men are power hungry individuals subconsciously	Alfa in a man is evident	Workplace Relations: Power Dynamics		Authenticity
68	He has an overpowering personality and will make you feel small if need be	68b. Leaders can be overpowering	Overpowering	Workplace Relations: Power Dynamics		Authenticity/Botho
		68c. Make you feel small	Belittle you	Workplace Relations: Power Dynamics		

Table 7.4: Gender dynamic

Gender dynamic						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity
2	He must know additionally that as females we are sensitive, so as a man these are the things that you need to take into consideration such as paying attention to a female's sensitivity and try to approach them in a way that would not further aggravate (kgopisa) 03.31	2c. Approach them in a way that would not further aggravate them.	Females tend to be a lot more sensitive than males so consideration must be made in this regard by attempting not to aggravate them.	Female Sensitivity		Botho

16	I don't deny that they are deadlines however we are also human	16b. we are also human and as women we are known to be a little more sensitive and emotional than men	Women are more sensitive and emotional than men	Female Sensitivity		Botho
26	Men are extremely lazy	Lazy		Indolence		Authenticity
	I have also noticed that men are lazy	Lazy		Indolence		Authenticity
27	If I am to use my experience looking at them holistically I would say that when it comes to their management positions it needs someone who is really mature mentally. Maybe even someone who has a home with children and a wife. With females management starts	27a. Management needs someone who is mature mentally		Mental maturity		Authenticity
		27b. Male's are only managers at home here and there its mostly females managing the household	Females are more of managers than men in a home setting.	Mental maturity		Authenticity
		27c. A family man	Family men=better manager	Mental maturity		Authenticity
		27d. A female's management skills start at home	Females manage at home already	Mental maturity		Authenticity

	at home. You start by taking care of your siblings at home. A woman grows up managing a lot of things at home not like a male. A male is a manager at home there and there. I could say that men that have management skills like females is about 30% of men, you will find that the remaining 70% still need to be groomed.	27e. Most men's management skills need to be groomed as it is not innate.	Men's management skills need to be groomed	Mental maturity		Authenticity
28	That's why they are lazy. What can I say really? I think a lot of work gets dumped on females with the mind-set knowing that this	28b. The mentality of "because she is a female she will do it" is prominent	Female must submit to a man is predominant in the workplace	Patriarchal		Authenticity
		28c. Know that they are men therefore a woman will obey	Woman must obey a man's orders	Patriarchal		Authenticity

	female will get it done. She will deliver. Maybe its that notion of she is a female and if I tell her to do something she will and that she does not have to question why is this work being dumped on me. Maybe something like that. The have that element of knowing they are men and that women will do what they ask. Meaning that you should as a female listen and not ask why.	28d. Thus females are forced to listen without questioning why	Woman must not question (submissive)	Patriarchal		Authenticity
33	Aaah its so difficult to answer but a few men respect females the only thing is that men have egos and they tend to underestimate the capabilities of females, but heish	33a. Few men respect woman	Lack respect for woman	Lack of Respect for Women		Authenticity
		33b. Men have ego's and tend to underestimate female's capabilities	Men are egotistical	Ego		Authenticity

	this one is difficult to answer but I don't know how to rate it					
35	I think it depends on him or let me say it depends on the issue at hand. Maybe if you are having an issue whereby he is willing to assist it's all dependent on how he responds. Like in most cases uhmm.. they are of the opinion that we are cry babies eh. So it's always hard for us	35c. They mostly think woman are cry babies	Women are seen as emotional or rather soft	Female Sensitivity		Authenticity
46	Females are more emotional so many of their decisions I feel are emotional than being professional and straightforward.	46b. Females are emotional	Females are emotional	Female Sensitivity		Authenticity

59	Yeah, sometimes. I mean I think because woman's opinions in our society are not regarded as important. Uhm I mean unless you bring some amazing qualifications to the	59a. Womens voice is not usually taken into consideration	Sexisim	Patriarchal		
		59b. Men are authority driven	Patriarchal norms	Authoritative		

	<p>table then only are you treated differently. So it depends sometime a man's approach to botho has hidden agendas because as a Black man they want to feel a sense of authority and supress you as a woman. I mean I commend the men that do approach it in an equal manner but realistically it differs depending on gender. This is me talking from experience</p>	<p>59c. Approach to botho differs depending on gender.</p>	<p>Botho approach</p>	<p>Gender differences</p>		
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Table 7.5: Barriers

Barriers						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity
3	It is not really that open	3a. Not really open		Lack of transparency		Authenticity
	you may find that a manager will only talk to you after the results of the task. Saying that you should have done it like this and you have not done it accordingly.	3b. Talk to you after the results of the task	Little too late Lack of ability to give guidance before it's too late to correct a task.	Lack of guidance		Authenticity
4	At times you find that the leaders are not able to say that they do not have knowledge of what you are talking about then he just gives you a task not even knowing himself what is to be done.	4a. Lack of managers ability to state that they do not have the necessary knowledge	Lack of competence and ability to admit incompetence	Lack of competence		Authenticity
		4b. Have to figure out how to handle that task on your own	Lack of mentorship or guidance with a task	Lack of Career Guidance		Authenticity

	Then you will find that you are the one that will have to figure out how to handle that task. At times or most of the time you will find that it is like that.					
10	sometimes you find that our level of education is equal and work experience even though they are your boss. So because of that it is difficult for them to coach you.	10a. Educational level is the same and work experience.	Equal work and educational experience. Unable to guide better because individuals are at the same level in their careers. It just so happens that one is above the other according to ranking in the organisation	Lack of Career Guidance		Authenticity
18	We don't trust them	18a.	Lack of trust	Lack of Trust	Relational (Relational Transparency)	Botho/Authenticity
20	How would you trust him, you don't know him, you don't know each other totally. We are just people that meet when we	20d. Only greet each other at work	Acknowledging someone's presence	(Relational skills)		Botho

	come through the door. That is it.					
20	So if there is no relationship for example when the manager isolates himself. How would you trust him, you don't know him, you don't know each other totally.	20a. Manager should not isolate themselves	Accessibilitiy	Humanistic: Individual Dynamic-		Botho/Authenticity
		20b. Open minded	Objective	Humanistic: Individual Dynamic-	Balanced processing	Authenticity
31	The one does not conduct themselves professionally and I had to find ways on how to show him that look what you are doing is not right	31a. Lack of professionalism	Lacks professionalism	Barriers		Botho
34	Managers are like that. They do not like to be given feedback, because you will find sometimes that your feedback is positive criticism	34b. Despise constructive criticism or any form of feedback	Despise constructive criticism or any feedback	Lack of Communication	Balanced Processing	Authenticity
		34c. Don't like being given criticism	Despise constructive criticism or any feedback	Lack of Communication	Balanced Processing	Authenticity

	So in most cases they love exercising their power every time. It's very rare for a manager to get advice from a subordinate	34d. Rare for a manager to receive advice from a subordinate	Leaders do not take advice from followers well	Be able to take advice from followers	Relational Transparency	Authenticity
36	With my male supervisor it was not really easy he lacks transparency which hinders the ability for us to work as a team together in order to do what we are supposed to do	36a. Lacks transparency	Lack transparency	Lack of Transparency	Barrier (Leadership deficiency/Relational transparency)	Authenticity
		36b. Hinders ability to work together to achieve targets	Lack of transparency results in the inability to achieve targets together.	Lack of Transparency	Barrier (Leadership deficiency/Relational transparency)	Authenticity
37	My manager does guide me accordingly however my supervisor is not a good mentor. He just wants you to hit the ground running without any form of guidance. Then he expects you to figure it out	37a. Wants you to hit the ground running without guidance as the follower	No room to adapt to new circumstances	Adaptability		Authenticity
		37b. Figure it out on your own	Left to discover things on your own	Lack of guidance		Authenticity

	on your own.					
38	its like you need to sabotage him to recognise. It's one of those yeah you did this to me so I am also going to do so and so to you. Only after that does he realise that this thing is serious and I need to change my behaviour.	38d. Need to sabotage him for him to recognise you	In order for my leader to recognise me I need to obstruct him so that he pays attention to what I am referring to. Listening skills are important	Lack of Communication Skills		Authenticity/Authenticity
39	My supervisor is like that that's just the way he is. If at home he is the last born he wants to behave like the last born even at work.	39a. Behaves like a last born	Be wary of the occasional stubborn behaviour as a leader	Stubborn		Authenticity
41	what I mean he will never build you career wise and encourage you accordingly at work like saying go do your	41b. Never encourages you to study further	Lack of encouragement towards follower in terms of how the follower can further develop her skills. Career guidance	Lack of Career Guidance	Internalised moral perspective	Authenticity Botho

	masters so that you can go further in your career.		(People dynamics)			
	He also does not give examples at work for example he will not guide you on the approach you were meant to use instead of doing this he just takes no interest in sharing such information	41c. Does not give guidance	Lack of guidance	Lack of guidance		Authenticity
60	Nobodies approach to being real can be the same as anyone else's so the aim is that one should just be real. However I am sure this is a challenge because even I struggle to maintain being myself at all times.	60d. Being yourself is not easy	Maintaining genuineness is not easy because one will always find themselves in a predicament that contradicts ones beliefs	External pressures		Authenticity
		60e. External pressures		External pressures		Authenticity

	I mean the world we live in today makes it very hard for you to just be you. Too many pressures, so ya no it's a difficult one					
63	Between me and my manager it depends on the task we are handling. I mean if I am a possible threat in terms of competition obviously he does not want to let me shine. So it is all according to the situation. It's one of those share what is necessary however he does not go the extra mile	Destructive competition Individual seen as a threat		Destructive Competition		Authenticity
64	When the teamwork is important to the task that we are doing he does. If	64a. Teamwork is only enforced when there is a task in jeopardy				

	not he doesn't					
65	I will relay the message and maybe he may not respond openly because of who knows what but ya I try to. So I am not sure if he is always open with me because sometimes when he speaks I can see that he thinks I am a threat so I am not able to measure as to how open he is because I cannot say this is my manager be open with me to the fullest. I do not have a benchmark to measure his openness up with	65b. Not always open	Lacks transparency at times	Lacks transparency		Authenticity
68	Although I have realised he will never be sorry for	68e. Leader is never apologetic	Does not acknowledge wrong doings	Non-Apologetic		

a mistake he has made so I am not sure if that relates to accountability					
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Table 7.6: Relational dynamic

Relational dynamic						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity/Category
1	For example when you find someone in the passage you must greet them.	1b. Greet in the corridor	Acknowledge someones presence	Relational: Interpersonal Dynamics - Communication	Interpersonal relations.(Relational transparency)	Botho (Authenticity)
2	need to be able to interact with people	2f. Be able to interact with people	Interact with people accordingly	Relational: Interpersonal Dynamic-Interact Accordingly	Botho	

2	you need to be able to interact with people and even know externally how a person lives.	2f. Be able to interact with people	Interact with people accordingly	Relational Dynamics	Interpersonal skills/Relational skills	Botho
		2g. Know externally how someone lives. Get to know an individual beyond the confines of the workplace	Building relationships	Relational Dynamics	Relational skills	Botho
13	I find that that is the only way that he will be able to assist us going forward in accomplishing task and knowing what everyone is expected to do and is doing.	13e. Not someone who is going to sit back and not be involved but just saying do this do that	Must be involved	Relational Dynamics	Relational transparency	Authenticity

		13d. I find that that is the only way that he will be able to assist us going forward in accomplishing task and knowing what everyone is expected to do and is doing	Knowing what everyone is expected to do. Awareness of peoples roles and responsibilities	Relational Dynamics	Relational skills. Relational Transparency	Authenticity
14	A leader should be able to get along with others	14a. Get along with others	Interact with people accordingly	Relational Dynamics	Internalised Moral Perspective	Authenticity/Botho

17	<p>We are referring to support; we are not saying pamper us. But it makes me feel appreciated as an employee when my manager says to me that how do you feel to day. Because he knows that I was on sick leave yesterday. So that's something that would show you that here I am working with people and that they are able to show sympathy when I am down</p>	17a. Support is important	Support followers	Relational Dynamics	Relational transparency	Authenticity/Botho
		17b. Show that you care about your followers concerns	Concern for followers		Internalised Moral Perspective	Authenticity/Botho

		17c. Make people feel appreciated	Acknowledge efforts no matter the size	Motivation	Relational Skills	Botho
21	They can't give any pointers as we are all on the same level of education	Not able to give advice as we are equally educated	Must be better knowledgeable so one can give better advice.	Must give advice accordingly	Relational skills	Botho
29	If you conduct yourself professionally or in a sensitive manner	29c. Sensitive manner	Sensitivity	Relational: Interpersonal Dynamic-Sensitive Manner		Botho
	You display the same attitude to the next person.	29d. Consistent attitude to people	Treat people equality	Relational: Interpersonal Dynamic - Equality		Botho

31	I had to find ways on how to show him that look what you are doing is not right. To me. Because you are demoralising me	31b. Communication is key	Communication is important	Relational: Interpersonal Dynamics - Communication	(Relational transparency)	Botho/Authenticity
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<p>and its affecting my attitude. Because if you are in a hostile environment clearly you are not going to react accordingly. So its difficult to work effectively.. Even responding to your work becomes a very difficult. So when you are dealing with such a character you need to find various ways on how to give feedback. Because at the</p>	<p>31c. Hostile environment makes it hard to work effectively</p>	<p>Welcoming environment important</p>	<p>Relational: Interpersonal Dynamic-Environment must be open</p>	<p>(Relational transparency)</p>	<p>Botho/Authenticity</p>
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	end of the day if you are demoralised at work clearly you can't do anything.	31d. As a follower if you are demoralised it becomes hard to work	Refrain from demoralising followers	Relational: Interpersonal Dynamics- Motivate followers	Relational transparency	Botho (Authenticity)
38	heish I don't know. Maybe continuous feedback or better communication	38b. Better communication	Communication is imperative	Relational: Interpersonal Dynamics - Communication	(Relational transparency)	Botho
	38c. Better relationship	38c. Better relationship	Relationships enhance leadership	Relational: Interpersonal Dynamic-Builds Relationships	(Relational transparency)	Botho

40	<p>He is not good with client relations. Contact with clients is our core, we meet clients all the time. We even meet our existing clients on a regular. So he is really does not like meeting clients because he is not good at it. He can at times be extremely insensitive and harsh on clients. Clients come with proposals to do business and he just turns them down. A little nurturing would help because a proposal may not be viable however with</p>	40a. Cliental relations not good	<p>Leader is unable to relate to clients accordingly. Leaders must be able to not only relate to their followers however relate accordingly with clients. Thus leader must not be insensitive</p>	<p>Relational: Interpersonal Dynamic-Builds Relationships</p>	(Relational transparency)	Botho (Authenticity)
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	brushing up it can beneficial to that person. He can rather be like funding for this concept at this stage it wont work. So maybe you should go and do it on a small scale and when you are ready for expansion come to us and we can talk again. So just not to demoralise a proposal. So he fails to nurture and relate with clients.	40c. Destructive criticism	Gives destructive criticism to clients	Relational: Interpersonal Dynamics - Communication	(Relational transparency)	Botho
44	Yeah he does he relates well to people	44a. Good people relations		Relational: Interpersonal Dynamics - People Relations		Botho

44	Yeah he does he relates well to people	44a. Good people relations		Interpersonal relations	Interpersonal skills/Relational skills	Botho
48	He is extremely open and does not hold back on information	Transparency	Communication clear	Relational: Interpersonal Dynamics - Communication	(Relational transparency)	Botho (Authenticity)
49	Definitely I mean we talk about things thoroughly and I am always in the loop with what is going on.	Transparency	Communication clear	Relational: Interpersonal Dynamics - Communication	(Relational transparency)	Botho (Authenticity)
55	This leader need to be aware of such and they need to be kind, great listeners and interact accordingly	55d. Great listener	Listener	Communication	Relational dynamics	Botho/Authenticity

Table 7.7: Leadership traits

Leadership traits						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity
12	No ways they come first no matter what	Manager first always	They should put their followers first			Authenticity & Botho
13	A leader leads by example. I don't want a leader that does not lead by example. A Leader is a person that should also execute and do what he is asking others to do. I also expect him to be knowledgeable	13a. Leads by example	Lead by example			Internalised moral perspective/Authenticity
		13b. Also execute and do what he is asking others to do	Practice what he preaches			Internalised moral Perspective /Authenticity

	about what every member of the team is doing	13c. I also expect him to be knowledgeable about what every member of the team is doing	Be knowledgeable about the groups task	Group dynamics		Authenticity
38	Maybe continuous feedback	38a. Continuous feedback	Continuous feedback		Balanced Processing	

39	My supervisor is like that that's just the way he is. If at home he is the last born he wants to behave like the last born even at work. Sho my supervisor tjo wee he is like that Jesus he is like that. I could pick that even with his friends he is like that He talks about the same thing and complain all the time saying. This on makes me tired this friendship annoys so he is very consistent he is just like that	39b. Consistent behaviour	Behaving consistently is important.		Balanced processing	Authenticity
56	However you must know that as a manager it is expected of you more because all eyes are on you and you must lead by example	56d. As a manager you have to do more	More botho is expected of you as a leader			

		56e. Lead by example				
60	Basically its either you are who you are or not. Nobodies approach to being real can be the same as anyone else's so the aim is that one should just be real	60a. You are either genuine or not	Either that you possess authentic traits or you do not.		Individual dynamics	Authenticity
		60b. Everyone is unique	Individuals are however unique	Uniqueness	Individual dynamics	Authenticity

61	<p>With various people I do but with some I don't. I mean I think age and maturity play a critical role in this regard. I find that the younger bunch of people find it harder to be a real image of who they are than the elderly. I can understand why though because I was young and trying to figure out who I am and what I stand for. So it really has to be defined clearly before you can go out into the world and not let people question your identity.</p>	61b. Need a sense of identity to have botho or be authentic.		Identity work	Individual dynamics	Botho/ Authentic
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64	But when we do work together its amazing the connection is great which baffles me as to why he does not do it all the time because our styles of working complement each other.	64b. Once we do work together as a team its really amazing because their styles of work complement each other.				
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Table 7.8: Humanistic dynamic

Humanistic dynamic						
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes	Botho/Authenticity
8	You look out for yourself	Serving own self interest	Individualism	Individualism: Humanistic: Individual Dynamic-Self-interest overrides Botho		Botho
16	I don't deny that they are deadlines however we are also human	16a.	We are human after all	Humility		Botho
	I am not saying I will not do the work all I a saying is take into consideration the fact that I am not at my level best currently.	16d.	Consider that I am not at my best today	Individual is not a robot they are human		Botho/Authenticity

	Plus it's important to appreciate that even though I am sick I am trying my best to comply with the deadline ahead.	16e.	Appreciation and encouragement that despite the fact that I am sick I am here trying my best	Appreciate efforts Human factor		Botho/Authenticity
	This encouragement and care will help you to perform better.	16f.	Encourage individual when they are down	Humanistic factor/Human factor		Botho/Authenticity
22	Their leadership skills still need brushing (di santse di lomagagne)	Leadership skills need brushing up. Still very rigid	Constantly enhance leadership skills.	Humanistic: Individual Dynamic-Update leadership skills	Self awareness	Authenticity
24	They know their strengths and weaknesses I just find that they have a lot of pride	24a. Aware of their own strengths and weaknesses	Strengths and weaknesses	Humanistic: Individual Dynamic-Acknowledge	Self awareness	Authenticity

		24b. Poses a lot of pride (FRAGILE EGO/ego-defensive behaviors)	Poses pride	Humanistic: Individual Dynamic-Modesty necessary	Self awareness/Internalised Moral Perspective	Authenticity
25	I feel like with my manager its experiences that everybody feels. With us I think he focuses on himself only and not others. For example if he is doing something it is fine, he doesn't consider how it affects the rest. They put themselves first no matter what, and they do not have time for the rest. For example a report, the manager wont be there for some time and he was supposed to assist you with something related	25a. Focuses on himself only. Concerned about his own interests	Individualistic	Individualism: Humanistic: Individual Dynamic-Self-concern	Self Awareness	Authenticity

	to that report. When he arrives his main focus is on the deadline forgetting that he was not there to enable progress and as a result has slowed down the progress of the report.	25b. Does not consider his impact on a process or task	Disregard for impact on a process	Leader must be aware of their impact on a process or task	Self Awareness	Authenticity
29	It starts with eeh oneself it starts with an individual	29a. Starts with you as a person	Introspection	Humanistic: Individual Dynamic- Individual analysis		Botho
32	So that's what I did. It took time for him to also compromise and acknowledge what I was talking about	32b. It took time for the manager to adjust and acknowledge my concerns	Manager did not easily acknowledge followers concerns	Acknowledge follower concerns Human Factor		Botho
38	Maybe continuous feedback	38a. Continuous feedback	Continuous feedback	Humanistic: Individual Dynamic-	Balanced Processing	Authenticity

41	Usually what he shares is his frustrations	41a. Only speaks of his frustrations	Leader only vents about his own problems	Humanistic: Individual Dynamic- Introspection as a leader is important so that one does not create an image of frustrations solely.	Self-Awareness	Authenticity
42	It's there maybe 40% yeah it's very important for it to be implemented	42b. Botho is extremely important	Botho is crucial	Humanistic: Individual Dynamic- Individual analysis		Botho
45	Yes very I mean after all we are all human beings and we need to take into consideration that feelings a real and	45a. Need to take feelings into consideration	Acknowledge emotion in the workplace	Emotion Human factor		Botho/Authenticity

	you need to treat someone the way that you would like to be treated. Treating people accordingly assists one in not taking work home. So its very important to respect each other on a daily basis.	45b. Do unto others as you would have them do unto you	Treat individuals accordingly	Concern for people		Authenticity
48	Yeah he is very helpful. He is extremely open and does not hold back on information. I really enjoy working with him	Helpful		Supportive		Botho/Authenticity
54	It the opposite from the dog eat dog world. Its is related to the word of God stating that we should do unto other as you would have them do unto you.	54h. Opposite of dog eat dog world		Humanistic: Individual Dynamic- Selfless	Self-Awareness	Authenticity
		54i. Do unto other as you would have them do unto you	Treat individuals accordingly	Humanistic: Individual Dynamic- Concern for people	Internalised moral perspective	Authenticity

54	I believe its all about being able to take into consideration those around you through respect humility and good intentions	54c.	Respect	Respect		
		54d.	Humility	Humility		
56	But I do understand that it is difficult to have botho all the time	56c. Difficult to have botho all the time	Leaders cannot be expected to have botho all the time	Humanistic: Individual Dynamic-	Leadership trait	Botho
58	This obviously must carry over to the workplace because this is the society you live in . It boils down to that saying of when in Rome do as the Romans do. Batswana take pride in being respected and treated properly so once you do not do that they will be uproar.	58a. Respect others		Respect		

66	<p>They try to but they fail. I mean everything that we do is about processes and production. At this they are truly remarkable but the human factor I am not so sure. I mean people complain about stress and burnout the whole time and they talk about how there is no benefit in doing all of this</p>		Human factor skills lack sufficiently			Botho
68	<p>I mean you stand for your actions so obviously if you do something you better be ready to stand by it.</p>	68a. Must be accountable for your actions	Accountability	Humanistic: Individual Dynamic- Individual analysis		

Table 7.9: Economic dynamic

Economic dynamic							
	Verbatim	Condensed meaning unit Description close to the text	Condensed meaning unit interpretation of the underlying meaning	Sub-theme	Notes		Botho/Authenticity
18	You are on your own	18b. Fend for yourself	Every man for himself (TANSTAFL)	Selfishness (Need to be Selfless)			Botho/Authenticity
51	In certain departments yes and in some no. All and all it depends on the kind of department you are in and what you do on a daily basis and how it impacts the organisation in your absence or your presence.	Putting people first depends on the context	Situational	People first Dilema			Botho

52	because we have come here for work at the end of the day. Despite the fact that someone will want to show that they are the boss. You need to understand where they are coming from. So sometimes just let it go.	52b. Followers need to remember that they have come here for work	Followers must be able to remove themselves or rather their emotion from the situation and think of how it will impact the organisation				Authenticity
62	Sometimes its there sometimes its not. People are beginning however to be more self reliant and have no concern for others. But I guess thats what the chase for money does. It builds the I don't care how I get there motto in people. When I do experience it, it is in the form of respect. People respect each other at work. Ya	Situational					Botho
People are becoming a lot more individualistic			People first Dilema			Authenticity/Botho	

66	They try to but they fail. I mean everything that we do is about processes and production	Process and production driven	Result driven	Production Driven			Botho
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APPENDIX D

- Botswana United and Proud-

