AN EXPLORATION OF THE INFLUENCE OF ETHNICITY ON FOLLOWERS’ PERCEPTIONS OF EFFECTIVE LEADERSHIP

by

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PRETORIA MARCH 2013
DECLARATION

I, Craig Matthews Roach, declare that the mini-dissertation titled “An exploration of the influence of ethnicity on followers’ perceptions of effective leadership” submitted for the degree Magister Industrial Psychology at the University of Pretoria, is my own original work both in content and execution.

All the resources I used in this study are cited and referred to in the reference list by means of a comprehensive referencing system.

I, Craig Matthews Roach, declare that the language in this thesis was edited by Dr. Neil Barnes (PhD- Psychology UNISA).

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Craig Matthews Roach
12 March 2013
ABSTRACT

Despite a great deal of interest in leadership as a field of study, little research has been conducted on what followers want from their leaders. Furthermore, the relationship between follower ethnicity and their view on leadership has been largely neglected. This study therefore sought to investigate how followers perceive effective leadership and, therefore, what they expect from good leaders. The study also sought to investigate what influence, if any, a follower’s ethnicity has on their understanding of effective leadership.

The study adopted a qualitative, phenomenological methodological approach to address the research purposes. Semi-structured interviews were conducted with a sample of seven black South African undergraduate students in Gauteng. This sample was selected to avoid including individuals who may have had formal exposure to leadership theory or significant experience as leaders in organizations. The discussions were recorded and transcribed, before being captured in Atlas.ti. Thematic coding was carried out to analyse the data.

The findings of the study showed that respondents valued follower-centric leadership, with a particular emphasis on leaders listening to followers. Other good leadership behaviours highlighted by respondents included communication and values. Respondents indicated that their views on leadership were influenced by their cultures.

It was not possible to isolate the influence of a specific ethnic identity on perceptions of leadership because respondents were able to identify with more than one ethnic identity, referred to as biculturalism. Biculturalism tended to occur as a result of a respondent having parents from different ethnicities, growing up in a multi-ethnic township or exposure through multicultural institutions such as schools and churches.
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Table of Contents

Declaration ............................................................................................................................................. ii
Abstract ................................................................................................................................................ iii
Acknowledgements .......................................................................................................................... iv

Chapter 1: Introduction .................................................................................................................. 1
  1.1 Background .................................................................................................................................. 1
  1.2 Problem statement ...................................................................................................................... 1
  1.3 Purpose statement ....................................................................................................................... 1
  1.4 Research objectives ..................................................................................................................... 1
  1.5 Importance and benefits of the study .......................................................................................... 2
  1.6 Delimitations ............................................................................................................................... 3
  1.7 Assumptions ................................................................................................................................. 3
  1.8 Definition of key terms ................................................................................................................. 3
  1.9 Chapter overview ......................................................................................................................... 4
  1.10 Conclusion ...................................................................................................................................... 5

Chapter 2: Literature review ........................................................................................................... 6
  2.1. Introduction ................................................................................................................................ 6
  2.2. Implicit leadership theory ......................................................................................................... 7
  2.3. Servant leadership ...................................................................................................................... 9
  2.4. Followership ............................................................................................................................. 11
  2.5. Ethnicity .................................................................................................................................... 12
  2.6. The GLOBE studies .................................................................................................................. 14
  2.7. National culture and organisations ............................................................................................ 17
  2.8. African leadership ...................................................................................................................... 20
      2.8.1. African management development ...................................................................................... 21
      2.8.2. Leadership and management literature on national culture ............................................. 22
List of Figures and Tables

FIGURE 1: STRUCTURE OF LITERATURE REVIEW CHAPTER ................................................................. 7
FIGURE 2: FIRST LANGUAGES AMONG BLACK SOUTH AFRICANS. (STATSSA CENSUS IN BRIEF, 2012:27) ........................................................................................................................................ 14
FIGURE 3: THE STABILISING OF CULTURE PATTERNS (HOFSTEDE, 1980, P. 25) ......................... 18
FIGURE 4: STRUCTURE OF METHODOLOGY CHAPTER ........................................................................ 25
FIGURE 5: FIRST LANGUAGES AMONG BLACK SOUTH AFRICANS. (STATSSA CENSUS IN BRIEF, 2012:27) ........................................................................................................................................ 29
FIGURE 6: APPROACH TO DATA ANALYSIS .......................................................................................... 32
FIGURE 7: CONTENTS OF THEMES ONE TO THREE .............................................................................. 39
FIGURE 8: CONTENTS OF THEMES FOUR TO SIX ................................................................................... 39
FIGURE 9: FREQUENCY OF REPORTED VALUES ...................................................................................... 43
FIGURE 10: PLACES WHERE EXPOSURE TO LEADERS OCCURRED ..................................................... 45
FIGURE 11: CODES INCLUDED IN THEME: COMMUNICATION ................................................................. 49
FIGURE 12: CODES INCLUDED IN THEME: FOLLOWER ORIENTATION (1 OF 2) ................................. 50
FIGURE 13: CODES INCLUDED IN THEME: FOLLOWER ORIENTATION (2 OF 2) ................................. 51
FIGURE 14: CODES INCLUDED IN THEME: MANAGERIAL SKILLS, EDUCATION AND INTELLIGENCE (1 OF 2) ........................................................................................................................................... 52
FIGURE 15: CODES INCLUDED IN THEME: MANAGERIAL SKILLS, EDUCATION AND INTELLIGENCE (2 OF 2) ........................................................................................................................................... 53
FIGURE 16: CODES INCLUDED IN THEME: VALUES (1 OF 2)................................................................... 54
FIGURE 17: CODES INCLUDED IN THEME: VALUES (2 OF 2)................................................................... 54
FIGURE 18: CODES INCLUDED IN THEME: PERSONALITY TRAITS (1 OF 2) .................................... 55
FIGURE 19: CODES INCLUDED IN THEME: PERSONALITY TRAITS (2 OF 2) .................................... 55
FIGURE 20: APPROACH TO ADDRESSING RESEARCH PURPOSES ...................................................... 58
FIGURE 21: FACTORS COMPRISING LEADERSHIP PROTOTYPES .......................................................... 65
FIGURE 22: CORRELATION BETWEEN SERVANT LEADERSHIP AND FINDINGS ................................. 68

TABLE 1: THE GLOBE CULTURAL DIMENSIONS (HOUSE, JAVIDAN, HANGES AND DORFMAN, 2002, P. 5) ........................................................................................................................................... 15
TABLE 2: ADAPTED FROM JAVIDAN, ET AL. (2006, P. 71) ..................................................................... 17
TABLE 3: HOME LANGUAGE, PRIMARY AND SECONDARY ETHNICITIES OF RESPONDENTS .............. 41
TABLE 4: TRADITIONAL AND WESTERN PRACTICES ENGAGED IN BY RESPONDENTS .................. 47
CHAPTER 1: Introduction

1.1 Background
Leadership would be impossible without followers, and yet very little attention has been given to what followers actually want and expect from their leaders. Followers as individual agents have unique expectations and perceptions of leaders, leadership and how a good leader behaves. Followers are products of their cultural upbringing and this upbringing can be thought to have an impact on how followers understand leadership and what they expect from their leaders.

Both leadership and followership are vital for the success of any organisation (Hurwitz & Hurwitz, 2009) and yet, as mentioned above, research has been greatly skewed in favour of leadership. More specifically, leadership research has focussed on generalised leadership and on the relationship between leadership and followers (Yukl, 2010). By gaining more insight into an exclusively follower orientated or follower-centric understanding of leadership, leaders will be better able to address the specific needs of their followers and in so doing maximise their performance. A follower-centric understanding will also benefit followers themselves as their leaders will be better informed about their needs and expectations and in doing so a greater alignment between follower expectations and leader behaviour can be achieved.

1.2 Problem statement
Extensive research has been carried out on leadership from the leader’s perspective and from a leader-follower relational perspective. Despite this, a broad search of online databases indicates that very little research has been carried out on followers’ expectations of leadership and in particular how ethnicity or culture in South Africa influences followers’ understanding and expectations of leaders in South Africa.

1.3 Purpose statement
The purpose of this study was to examine how followers perceive leadership and what their expectations are of effective leadership, as well as how these are influenced by their ethnicity.

1.4 Research objectives
The research objectives of the study were:
To investigate Zulu, Xhosa and Sotho speaking individuals’ understanding and expectations of effective leadership.

To investigate how ethnicity informs followers’ understanding and expectations of effective leadership.

1.5 Importance and benefits of the study

As mentioned above, followership and leadership are two sides of the same coin and yet followership has been largely neglected as a significant field of research. Any inquiry into the nature of followership will therefore contribute towards gaining a more complete and balanced understanding of leadership, thus making this study academically relevant and beneficial.

The study went further by focussing on two main areas of followership. The first point of focus is that of the unique understanding and expectations that followers have of leaders and leadership. Gaining insight in this area will be enormously beneficial for both followers and for leaders. Followers will benefit from leaders having greater insight into what they want and expect from their leaders, which will enable leaders to better address these needs. Leaders will benefit by being better able to motivate and mobilise their followers through a deeper understanding of their needs. Findings from this study will prove academically useful by providing a practical reference point to evaluate whether the literature on leadership is congruent with follower expectations, and even as the basis for new and responsive approaches to leadership.

The second point of focus was an investigation into the link between the above mentioned follower perspectives and the culture or ethnicity of the individual followers. In other words, the study examines how one’s culture or ethnicity influences one’s understanding and expectations of leadership. This will contribute towards the creation of a culturally sensitive understanding of followership and leadership which is of great importance in a culturally diverse workplace as is the case in South Africa.

Finally, the sample was comprised of young South Africans and explored their views on leadership. Given the current debates on leadership in the country it is important to understand the views of youth in South Africa on the subject. The study is therefore beneficial as it contributes to this body of knowledge.
1.6 Delimitations
The study was limited to an investigation of three of the most prevalent ethnicities in South Africa, i.e. Zulu, Xhosa and Sotho, and consideration was not given to the remaining ethnicities. Because of the focussed ethnicity approach, the findings may not be generalisable outside South Africa, although this was not the intention of the study as it would reverse gains made in improving the specificity of the ethnicity approach. The study is also limited to an investigation of followers in an urban and semi-urban (township) setting, as opposed to a rural or traditional setting, and as such findings will relate only to the former environment.

Finally, respondents were not asked to restrict their views on leadership to a single setting, for example the workplace. For this reason the findings of the study will only be applicable to a generalised view of the concept of leadership and should not be restricted to a single setting.

1.7 Assumptions
According to Leedy and Ormrod (2010), assumptions are the basic beliefs that are necessary for the existence of a research problem, and should therefore be stated explicitly. The study operated under the following assumptions:

- Individuals have a perception of what constitutes an effective leader.
- The term ‘culture’ and ‘ethnicity’ can be used interchangeably.
- The sampled respondents will present honest responses to questions.
- Phenomenological research is an effective and appropriate tool for eliciting information about individuals’ perceptions of leadership.
- Interview conditions will be consistent enough to consider all interviews to have occurred under relatively uniform conditions.
- Respondents will be sufficiently aware of how their own ethnicity and culture is distinct from others.
- The sample of Zulu, Sotho and Xhosa speaking respondents will be suitably representative enough to be of academic use.
- The ethnicity of the researcher (white South African) will not significantly affect the validity of the responses acquired from the respondents.

1.8 Definition of key terms
Several key terms used in the study may require defining in the context in which they were used. These terms are:
Effective Leader- Someone who performs, inter alia, the following functions: assists with interpreting the meaning of events, builds mutual trust and cooperation, strengthens collective identity, organises and coordinates follower activities and promotes social justice and morality (Yukl, 2010). It should be noted that respondents were not presented with this definition and they were able to define effective leadership in their own terms.

Ethnicity- “customs and traditions learned from ancestors” (Ospina & Foldy, 2009, p. 877)

Race- “a classification based largely on visible physical traits” (Ospina & Foldy, 2009, p. 877)

Culture-a collective set of parameters that differentiate groups from each other in a meaningful way (House, Javidan, Hanges & Dorfman, 2002)

Follower- “a person who acknowledges the focal leader as the primary source of guidance [...] regardless of how much formal authority the leader actually has over the person” (Yukl, 2010, p. 27)

1.9 Chapter overview
Having introduced the study in chapter one, chapter two discusses the existing literature that is relevant to the study. This chapter includes literature on implicit leadership theory, servant leadership theory, followership, ethnicity, the GLOBE studies, national culture and organisations and African leadership.

Chapter three describes the methodology of the study and covers the research paradigm, research design, sampling, data collection, data analysis, the quality and rigour of the data and ethical considerations.

Chapter four reports on the findings of the study. Findings are reported in six categories, namely ethnicity, leadership influences, leadership prototypes, multiculturalism, religion and culture and townships.

Chapter five is a discussion of the findings of the study, and is structured into three topics: ethnicity, leadership prototypes and implicit leadership theory.

Finally, chapter six presents the conclusion of the study and summarises the key contributions of the study and what was learnt from the research.
1.10 Conclusion

This chapter introduced, inter alia, the background of the study and the research purposes. The literature review in Chapter 2 reviews the key literature underpinning the study.
CHAPTER 2: Literature review

2.1. Introduction

This literature review examines from seven main perspectives the extant literature relating to the effects that ethnicity has on followers’ understanding of what constitutes an effective leader. The first perspective seeks to ground the current study in the theoretical base of implicit leadership theory and highlights the principles of the theory as well as their link to the study. The second perspective discusses servant leadership theory as an example of an approach to leadership that emphasises the importance of the follower. The example of servant leadership is relevant to the study as the clear follower focus is consistent with the approach the study adopted.

The third and fourth perspectives discussed are followership and ethnicity respectively. These two perspectives highlight the focus of the study, namely followers and the influence that their ethnicity has on them and their views on leadership. The GLOBE studies are then discussed followed by a discussion on the relationship between culture and leadership, with a focus on the work of Hofstede. The research by GLOBE and Hofstede represent two of the most influential works on the relationship between culture, leadership and management.

Finally, African leadership literature is presented, which builds on the previous perspectives in this section. Literature on African leadership is relevant to the study not only because it highlights the dominance of the top-down leadership perspective of current leadership research, but also because the findings of the proposed study could have significant implications for current trends in African leadership. Finally, the salient points from each of the seven perspectives will be reiterated in the conclusion of the literature review. The structure of the literature review is illustrated in Figure 1 below.
2.2. Implicit leadership theory

Implicit leadership theory (ILT) refers to the personal assumptions that individuals make about what specific traits and abilities characterise an effective leader. These assumptions are cognitive structures that individuals activate in order to determine what behaviours and traits constitute a good leader and informs their expectations of effective leaders (Epitropaki & Martin, 2004). Schyns, Kiefer, Kerschreiter and Tymon (2011) describe ILT as the lay images that individuals hold regarding leadership, and state that these are socially and individually determined. ILT is therefore relevant to any investigation of follower perceptions of leadership, as this theory suggests that followers have an internal (or implicit) understanding of what constitutes an effective leader.

ILT goes on to describe prototypes, which are the specific manifestations of an individual’s cognitive structures of leadership and represent the dominant feature or representation of what an effective leader is. Den Hartog, House, Hanges and Ruiz-Quintanilla (1999, p. 226) describe prototypes as “a collection of characteristic traits or attributes”. The consideration of leadership prototypes is specifically relevant to the current study as they are formed by a person’s history, including social interactions and events as well as past exposure to and experience with leaders (Epitropaki & Martin, 2004). Based on this understanding of ILT, the proposed study could be rephrased as the influence that a person’s ethnicity has on their implicit understanding of leadership. The foundation of ILT as a theoretical basis for the study was therefore of vital importance.
Lord, Brown, Harvey and Hall (2001) discuss leadership categorisation theory which extends the concept of prototypes associated with ILT. They describe leadership perceptions as a process where an individual activates his or her leadership prototype and then compares the activated prototype with the leader that the individual has encountered, or the target. According to Lord and Engle (1997) people use implicit leadership theories as both a guide for generating their own behaviour as well as interpreting the behaviour of others. In the context of implicit leadership theory, followers therefore activate their implicit understanding of what constitutes an effective leader when evaluating leaders as well as deciding on how they will behave towards leaders. Understanding this phenomenon is therefore important as it influences both leader evaluation and follower behaviour. This point highlights the importance of the proposed study, as understanding what influences an individual’s leadership prototype is in this sense also understanding what influences their behaviour and their interpretation of the behaviour of others.

Van Gils, van Quaquebeke and van Knippenberg (2010) consider the effect that implicit leadership (and followership) theories play in the congruence between leader and follower evaluations of the leader-follower relationship in the context of leader-member exchange. They discuss the concept of followership schemas which can be correlated with the above mentioned concept of prototypal cognitive structures. Emphasising the socially constructed nature of leadership schemas, van Gils et al. point out that leadership evaluation by followers, which is based on leadership schemas, do not reflect a reality about the leader being evaluated, other than the reality created by the follower’s own interpretations. In other words, followers engage in a process of cognitive benchmarking against which they evaluate leader behaviour and performance (Lord & Engle, 1997) and any deviation between the benchmark and the actions of the leader will affect the follower’s perception of the leader. Put differently, this point illustrates the fact that a leader is not only evaluated based on objective behaviours on the part of the leader, but also by the subjective interpretation of those behaviours based on the follower’s leadership schemas.

ILT provided the theoretical basis for the study as it describes how followers form perceptions about leadership. In the next section the literature on servant leadership is discussed as an example of a theory of leadership where the focus is on the follower.
2.3. Servant leadership

Servant Leadership was first conceptualised by Robert Greenleaf in 1970, and is about empowering and supporting followers to achieve their objectives and well as personal development goals (Yukl, 2010). The focus of servant leadership is the follower, and leaders therefore need to understand their followers by listening to them in order to understand how best they can be served and what their needs and aspirations are. Servant leaders keep followers at the heart of what they do, and champion social justice and follower welfare at all times, even if it is not financially efficient (Yukl, 2010). The essence of the servant leader is captured by Greenleaf (1977, p. 13) when he describes the litmus test used to determine whether or not servant leadership is present. The test he proposes is to ask “Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?”

Liden, Wayne, Zhao and Henderson (2008) state that servant leadership differs from other approaches to leadership because it stresses the importance of leaders forming long term relationships with followers, maintaining high levels of personal integrity and serving others before themselves. This service extends to a number of stakeholders which may include employees, communities and society as a whole.

The values associated with servant leadership are about helping and supporting others while developing trusting and cooperative relationships with them (Yukl, 2010). Yukl (2010, p. 341) goes on to list seven of the key values of servant leadership and how these are enacted by servant leaders.

1. **Integrity**: servant leaders communicate in an open and honest way, keep promises and commitments, act in ways that are consistent with their espoused values, admit and accept responsibility for mistakes and do not attempt to manipulate or deceive people.

2. **Altruism**: they enjoy helping others, are willing to take risks or make sacrifices to protect or benefit others, put the needs of others ahead of their own needs, volunteer for service activities that require extra time and are not part of the formal job requirements.

3. **Humility**: they treat others with respect, avoid status symbols and special privileges, admit limitations and mistakes are modest about achievements and emphasise the contributions by others when a collective effort is successful.

4. **Empathy & healing**: they help others cope with emotional distress, encourage acceptance of diversity, act as a mediator or peacemaker and encourage forgiveness and reconciliation after a divisive conflict.
5. **Personal growth**: they encourage and facilitate the development of individual confidence and ability, even when not important for the current job, provide learning opportunities despite a risk of mistakes, provide mentoring and coaching when needed and help people to learn from their mistakes.

6. **Fairness & justice**: they encourage and support fair treatment of people, speak out against unfair and unjust practices or policies, oppose attempts to manipulate or deceive people to undermine or violate their civil rights.

7. **Empowerment**: they consult with others about decisions that will affect followers, provide an appropriate amount of autonomy and discretion to subordinates, share sensitive information with them and encourage them to express concerns or dissenting views without becoming defensive.

In their exploratory study of servant leadership across cultures Hale and Fields (2007) compared samples from Ghana and the USA on the extent to which followers had experienced three dimensions of servant leadership (service, humility and vision) and how those followers related the presence of these dimensions to effective leadership. While doing so they were also interested in the question of whether or not servant leadership was a useful concept outside of North America, since servant leadership has been discussed almost entirely in the North American context (Hale & Fields, 2007). They found that Ghanaians experienced significantly fewer servant leadership behaviours that the sample from the USA (Hale & Fields, 2007). With regard to the relationship between the above mentioned three dimensions of servant leadership and effective leadership, the samples showed no significant differences with regard to service and humility; however vision was reported by the Ghanaian sample as having a significantly stronger relationship with leadership effectiveness (Hale & Fields, 2007).

In addition to the limitations to their research identified by Hale and Fields (2007) an additional aspect of their exploratory study may also have had limitations on their results. The expectations the researchers had about their study as well as the theoretical development of the approach to their research was strongly influenced by the GLOBE studies and the work of Hofstede. This chapter problematises this work, and including it as a basis for a research endeavour may therefore influence the outcome of such research. In their recommendations for future research Hale and Field state that “qualitative studies involving interviews with followers would provide an opportunity to explore the aspects of a leader’s behaviours and interactions with followers that these followers associate
with servant leadership” (Hale & Fields, 2007:413). This recommendation provides strong support for the methodology that the study employed.

As is evident from the above discussion, servant leadership represents a theory of leadership that is based on the best interests of followers and revolves around maximising follower wellbeing. In the next section followership is discussed in more detail.

2.4. Followership

The significant relationship between leadership approaches and subordinate responses to these approaches is discussed by Bligh, Kohles, Pearce, Justin and Stovall (2007) in their investigation into follower perspectives on aversive leadership. The results of their study indicate that aversive leadership styles are associated with greater follower resistance and lower follower job satisfaction. This example demonstrates the potentially destructive effects that a misalignment between leadership style and follower values and expectations can have on performance and the leader-follower relationship. It is thus important that a clear and specific understanding of followers’ expectations of leadership be obtained. In other words, followership needs to be understood as it plays a vital role in the process of leadership (Kellerman, 2008). This section gives a general overview of the literature on followership.

In a discussion of the trends in the field of followership research, Carsten, Uhl-Bien, West, Patera and McGregor (2010) state that the more traditional follower-centred perspectives of leadership have focussed on how followers engage in self and shared leadership, how their personal characteristics shape their perceptions of leadership and how followers construct leadership. The follower-centred approach focuses on variations of the construction of leadership as the primary unit of analysis. Carsten et al. (2010) contrast the follower-centred approach with followership perspectives, where the focus of the latter is on how individuals view followership roles, as opposed to how followers view leadership. The proposed study will focus on the follower-centred approach to leadership, as the area of investigation is the effect of ethnicity on the understanding of what constitutes an effective leader, and not how ethnicity influences how followers view themselves and their own behaviour. Despite Carsten et al. identifying a need for further research using the followership perspective, the influence of ethnicity on follower understanding of effective leaders remains unanswered and thus warrants research.
Of the current areas in the follower-centred approach that Carsten et al. (2010) discuss, they identify follower personality characteristics (such as introversion and extroversion) and their influence on perceptions of leadership as an area where research has taken place. This finding highlights the acknowledgement that research on the effects of individual follower characteristics of perceptions of leadership is warranted. However, the existing research they identify does not take into account follower characteristics such as membership to a particular ethnicity, which the study addressed.

Carsten et al. (2010) then go on to discuss the social construction of followership (in other words the way in which social influences create unique meanings for individuals of what followership means), and refer specifically to followership schemas which are knowledge structures that are developed by exposure to leadership and followership stimuli and situations. As mentioned above, the concept of followership schemas can be correlated with the concept of prototypal cognitive structures, discussed under implicit leadership theory. As in the case of prototypal cognitive structures, followership schemas are subject to socialisation, i.e. they are influenced by social norms and practices. Carsten et al. examine the socialising effect that organisational norms have on enforcing a top down approach to leadership. This study uses the terms schema and prototype interchangeably.

The implication of this is that followers internalise, in the form of followership schemas or prototypes, the pervasive view that leaders are dominant, powerful and prestigious and that followers are subordinate and ineffectual. This point highlights the importance of understanding how notions of followership are formed and how dominant views about leadership may be perpetuated through the deliberate influencing of followership schemas by organisations. However, the role that factors beyond the organisation, such as ethnicity, have of the formation of followership schemas and leadership prototypes are again largely overlooked.

Having discussed the literature on followership, the next section examines the literature on ethnicity. The study focused on ethnicity as a potential factor influencing followers’ views on leadership.

2.5. Ethnicity
The concept of ethnicity is often used interchangeably with race. However a distinction can be made by referring to race as the visible traits of individuals, whereas ethnicity refers to the learned customs and traditions of people (Ospina & Foldy, 2009). Ethnicity can therefore be more accurately linked with behaviours and perspectives vis-a-vis leadership and followership than race can be. This
is due to the fact that ethnicity is associated with learned behaviours, customs and traditions, whereas race is a physical descriptor and is not necessarily linked with behaviour or practice. Furthermore, individuals from the same race may belong to different ethnicities and will therefore have different traditions and behaviours.

After drawing this distinction, Ospina and Foldy (2009) go on to refer to the combined term race-ethnicity in their review of race and ethnicity in leadership literature, using some of the depth associated with ethnicity with the categorical ease associated with race. While this consideration of ethnicity represents a marked departure from the tendency to simply describe the influence of a person’s tradition and culture in terms of race, especially Afrocentric and Eurocentric approaches (Booysen, 2001), it fails to adequately depart from the concept of race and move exclusively to the concept of ethnicity, exclusive of physical characteristics. This limits the complex and fluid nature of the influence that ethnicity has on behaviour. By maintaining the element of race in research on followership, the tendency will remain to group findings according to categories such as African, which overlooks the high level of diversity that exists within such a classification.

The case of ethnicity in South Africa warrants particular attention as several distinct ethnicities are often grouped under a single race. Thus, studying followership and leadership in South Africa through the lens of race may limit the accuracy of findings as important ethnicity related differences are overlooked. Thomas and Bendixen (2000), in testing differences in managerial values between different ethnic groups in South Africa, divided the black race group into three ethnicities based on home language and identified the prominent ethnic groups as IsiZulu, IsiXhosa and Sesotho as the three most represented languages among Africans, and therefore the most prevalent ethnic groups. This method of using ethnicity instead of race to determine research units allows for a more focussed and rich investigation of followership behaviour than would race alone. As is demonstrated by Figure 2 below, the choice of using IsiZulu, IsiXhosa and Sesotho as three of the most spoken languages among black South Africans is justified by the current linguistic distribution in South Africa. The work of Thomas and Bendixen is also of importance to the study as they use home language as a method of identifying ethnicity among respondents. The study employed the same method for attempting to identify ethnicity.
With regard to the impact that culture has on both leaders and followers in organisations, Pekerti (2005) examined the effects that culture has on what he terms manager-worker attributions. The results of the study indicate that in high-context cultures managers and workers may be biased towards external attributions for organisational successes and failures. The implication that these findings have on the study is in emphasising the effect that culture has both leaders and followers, and therefore provides validation for the study to closely examine specific cultures of followers vis-a-vis their understanding and expectations of leadership. The approach to the Pekerti research employed the term culture in much the same way that the term ethnicity is used above. As mentioned previously, the terms ethnicity and culture were used interchangeably.

The discussion now moves to some of the key pieces of research on the relationship between culture and leadership, the GLOBE studies and the work of Geert Hofstede.

### 2.6. The GLOBE studies

The GLOBE (Global Leadership and Organisational Behaviour Effectiveness) studies are an international research endeavour focussing on culture and leadership in 61 nations across the world (House, et al., 2002). GLOBE employed quantitative and qualitative approaches to research and sought to examine culture in terms of nine dimensions, tabulated below in Table 1. The first six dimensions are grounded in the dimensions of culture identified by Hofstede (1980). Thousands of middle managers in different sectors were surveyed across the 61 countries and their scores on the
nine dimensions were used to compare groups in terms of culture and attributes of effective leadership.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty avoidance</td>
<td>Extent to which members of an organisation or society strive to avoid uncertainty by reliance on social norms, rituals and bureaucratic practices to alleviate the unpredictability of future events.</td>
</tr>
<tr>
<td>Power distance</td>
<td>Degree to which members of an organization or society expect and agree that power should be unequally shared.</td>
</tr>
<tr>
<td>Societal collectivism</td>
<td>Degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.</td>
</tr>
<tr>
<td>In-group collectivism</td>
<td>Degree to which individuals express pride, loyalty and cohesiveness in their organizations or families.</td>
</tr>
<tr>
<td>Egalitarianism</td>
<td>Extent to which an organization or society minimizes gender role differences and gender discrimination.</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>Degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.</td>
</tr>
<tr>
<td>Future orientation</td>
<td>Degree to which individuals in organizations or societies engage in future-oriented behaviours such as planning, investing in the future, and delaying gratification.</td>
</tr>
<tr>
<td>Performance orientation</td>
<td>Extent to which an organization or society encourages and rewards group members for performance improvement and excellence.</td>
</tr>
<tr>
<td>Humane orientation</td>
<td>Degree to which individuals or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.</td>
</tr>
</tbody>
</table>

Table 1: The Globe Cultural Dimensions (House, Javidan, Hanges and Dorfman, 2002, p. 5).

In terms of operational definitions, GLOBE introduces the term ‘culture’ in a similar manner to Hofstede, i.e. as a collective set of parameters that differentiate groups from each other in a meaningful way (House, et al., 2002). This broad definition was then modified to better reflect the objectives of the study, and is defined by GLOBE as “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (House, et al., 2002, p. 5). Similarities can again be seen between the above mentioned descriptions of ethnicity. Organisational leadership is defined by GLOBE as “the ability of an individual to influence, motivate, and enable others to contribute towards the effectiveness and success of the organizations of which they are members” (House, et al., 2002, p. 5).
Javidan and Dastmalchian (2009) emphasise the importance of the GLOBE studies by highlighting the importance of a global understanding of leadership in a global and culturally diverse international workplace. The meta-goal of GLOBE was to develop empirically based theories to describe, understand and predict the impact of specific cultural variables on leadership effectiveness and organisational practices (Javidan & Dastmalchian, 2009). Results towards this goal provide insight into this challenge by providing useful information through the generation of country profiles which describe a country’s leadership preferences and culture in terms of the nine dimensions, as well as providing information about the relationship between culture and leadership. These findings aid in the prediction of leadership behaviour based on culture. This highlights one of the key benefits of GLOBE as assisting managers and leaders operating in global environments to better understand cultural differences in their operating environments and how best to adjust their leadership styles.

While GLOBE has many benefits for the study of the effects of culture on leadership, two key limitations emerge from the study. The first is the initial quantitative approach to the research. Although qualitative techniques are employed for considerations such as country contexts (House, et al., 2002), the quantitative phase could potentially bias responses as respondents were required to assess leadership within a predefined set of dimensions, thereby limiting the unbiased expression of respondent perceptions of leadership. The second limitation of GLOBE is the manner in which the findings are presented. Although information is gathered from 62 countries, data is grouped into ten regions according to factors such as geographic proximity and language (House, Quigley & de Luque, 2010). The regions are Latin America, Anglo, Latin Europe, Nordic Europe, Germanic Europe, Confucian Asia, Sub-Saharan Africa, Middle East, Southern Asia and Eastern Europe (Javidan, Dorfman, de Luque & House, 2006) The process of presenting findings according to ten regions could limit the usefulness of the data due to over-generalisation. As Nkomo (2011) points out, one of the regions used by GLOBE, the Sub-Saharan Africa region is based on data from five countries namely Namibia, Nigeria, South Africa (black sample only), Zambia and Zimbabwe (House, et al., 2010). In reality the region of Sub-Saharan Africa is made up of 53 countries. Much of the richness of the information gathered may therefore be lost through excessive generalisation and the preference for generalisability over specificity.

What then were the findings of the GLOBE studies with regard to the (problematically conceived) Sub-Saharan Africa region? Javidan, Dorfman, de Luque, and House (2006) plot the ten regional clusters against the nine dimensions of culture, and rank categorise each of the regional clusters as having either high score clusters, mid score clusters or low score clusters against each cultural
dimension. Table 2 below presents the scores for Sub-Saharan Africa. As is evident from the table, the Sub-Saharan Africa regional cluster received mid-score results for all the dimensions except humane orientation, where the data showed a high score when compared with the remaining regional clusters. Humane orientation is defined as the degree to which individuals or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.

<table>
<thead>
<tr>
<th>DIMENSION</th>
<th>SCORE</th>
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<tbody>
<tr>
<td>Performance orientation</td>
<td>Mid-score</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>Mid-score</td>
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<tr>
<td>Future orientation</td>
<td>Mid-score</td>
</tr>
<tr>
<td><strong>Humane orientation</strong></td>
<td><strong>High-score</strong></td>
</tr>
<tr>
<td>Institutional collectivism</td>
<td>Mid-score</td>
</tr>
<tr>
<td>In-group collectivism</td>
<td>Mid-score</td>
</tr>
<tr>
<td>Gender egalitarianism</td>
<td>Mid-score</td>
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<tr>
<td>Power distance</td>
<td>Mid-score</td>
</tr>
<tr>
<td>Uncertainty avoidance</td>
<td>Mid-score</td>
</tr>
</tbody>
</table>

*Table 2: Adapted from Javidan, et al. (2006, p. 71)*

The GLOBE studies, while extensive in nature, are considered, in light of the study, to have lost much of their usefulness through the manner in which data was collected and the extreme loss of particularity that resulted from already broad national samples being further generalised into regional clusters.

### 2.7. National culture and organisations

In the above discussion on the GLOBE studies, reference was made to Hofstede’s work on culture. In this section Hofstede’s classic study on culture and organisational behaviour is discussed. Hofstede (1980) defines national culture as a system of collectively held values that distinguish members of one group of people from another, and alludes to the relationship between culture and ethnicity as one where a certain ethnic group may share a culture (or sub-culture). Hofstede argues that cultures are maintained by largely stable societal norms (reinforced by institutions such as education systems and legislation) and that cultures themselves are therefore fairly stable (Hofstede, 1980). The relative stability of culture is important to note as it substantiates the use of culture (and therefore
ethnicity) as a stable basis for attempting to understand organisational behaviour. The stability of culture is illustrated by the diagram below.

Cultural differences result in differences in individual behaviour, and these differences in individual behaviour become even more pronounced in institutional behaviour, such as organisational subcultures (Hofstede, 1980). These organisational sub-cultures are the result of the national culture of the organisation’s home country, the professional culture (e.g. the legal fraternity sub-culture) and the history of the organisation itself. In other words, institutional behaviour, or organisational sub-
culture, is the result of national culture of a country, the culture of the industry and the history of the organisation itself.

According to Hofstede (1980), this influence of culture on organisations affects organisations in four ways. First, culture influences the distribution of power in organisations. Organisations rely largely on the ability to control the behaviour of its members, and the unequal distribution of power necessary to achieve this degree of control is influenced by culture. Secondly, culture influences organisational characteristics and practices such as organisational goals, reward and remuneration and organisational structure. This influence is based on the way in which culture informs abstract concepts such as success and equity, both of which influence how the afore-mentioned organisational characteristics manifest in organisations. An example would be the Western view that success is the satisfaction of demands compared to the Buddhist view that success is the reduction of demands.

The third influence that culture has on organisations concerns the way in which culture influences subordinates (or ‘nonelites’) within the organisation (Hofstede, 1980). Such cultural influences may include the reasons that employees comply with organisational requirements (i.e. why people work) and the degree of regulation and control that employees require and are willing to tolerate. Subordinate characteristics such as these will to a large extent determine the way that organisations will shape their managerial structures in order to maximise employee productivity. Finally, culture influences the values of those outside of the organisation, such as competitors, the government and customers. The impact that this has on an organisation relates to what organisations may or may not do, what constitutes proper organisational conduct and what customers demand of the organisation.

The work by Hofstede represents an important foundation in the field of research into culture and its impact on organisations, and his work laid the foundation for future research in the field. Because of the interplay between culture and ethnicity, the study can be linked to the study of the culture-organisation relationship. The study on the influence of ethnicity on perceptions of leadership can be thought of as a more focussed part of the larger field of the study of the effects of culture on organisations.
2.8. African leadership

The study adopted an emic approach to the study of the influence that a follower’s ethnicity has on his or her perceptions of effective leadership. This approach was premised on the belief that large scale categorisations of individuals overlook the nuances and richness of a localised approach to understanding leadership. African leadership can be thought of as one such large scale categorisation of individuals, and this section examines the African leadership literature as well as some of the critiques against it.

The concept of African leadership is best understood within the context of the African Renaissance. The African Renaissance involves the embracing of African values and breaking from Western influences associated with colonialism (Mulemfo, 2000 cited in Bolden & Kirk, 2009). African leadership is thus leadership according to African values and traits as opposed to the more traditional Western approach to leadership. This emerged from the colonial mind-set where all things African were framed as negative and all things European were framed as positive (Nkomo, 2011). African leadership sought to reject the notion that existing leadership theories, which emerged predominantly from the United States, were universally applicable (Nkomo, 2011).

Kuada (2010) describes extant perspectives on African leadership as divergent, and calls for more research on the topic in order to provide greater clarity on areas such as African leadership and organisational performance and African leadership development strategies. Kuada goes on to state that when it comes to linking African leadership with African culture, scholars tend to be divided on either viewing culture as a key driver of the unique style of African leadership, or viewing culture as an inhibiting factor to effective leadership (Kuada, 2010). These two perspectives need not necessarily be contradictory as African culture may have both positive components (human centred approaches to management) and negative components (low organisational commitment and loyalty), and successful African leaders should therefore embrace the complexity of the contradictory effects of African culture on leadership by enhancing the beneficial aspects and mitigating the negative effects of cultural influences. Kuada proposes three dimensions of leadership that may guide such a process; they are management of organisational and employee goals, leader-employee relationship management and resource allocation and management. The first two dimensions are of relevance to the current study.
The first dimension of management of organisational and employee goals considers the influence that employees’ cultures have on their goals. These cultural influences may include the demands and expectations of family and ethnicity (Kuada, 2010). The author goes on to distinguish African employee goals from Western employee goals indicating the unique effect that African culture has on an employee’s orientation towards work goals. This finding lends credibility to the study’s investigation of the influence of ethnicity on employees’ understanding of effective leadership as well as the importance of the consideration of follower experiences on the concept of effective leadership. Similarly, the second dimension of leader-follower relationships describes the important role of followers’ feelings towards and experiences of successful leadership. While making meaningful contributions to the literature on African leadership and its intricacies, Kuada follows the trend of examining leadership from a leader, or top down perspective. Although he considers followers in his discussion, the approach to followers is from a leader’s perspective. Furthermore, the very notion of a singular African leadership is contrary to the views of the study, which emphasises the need for a focussed, emic investigation of the influences of ethnicity. The study argued that the richness of descriptions of followers’ experiences is lost when ethnicities are grouped together under terms such as ‘African’. Littrell and Nkomo (2005) have argued that proponents of ‘African’ leadership tend to homogenise the continent by ignoring the presence of many cultures across the continent and within countries.

In her analysis of the presence and representation of African leadership and management in organisation studies literature Nkomo (2011) found that representations of Africa fell into four categories; African management development, leadership and management literature on national culture, African leadership and management in management text books and African management philosophy. Each of these categories is described briefly.

2.8.1. African management development

Representations in this category were largely Western-ethnocentric in nature, searching for evidence of Western conceptions of leadership and management in Africa and using a Western lens to evaluate the findings. African leadership was therefore considered to be deficient when contrary to Western ideals of leadership, and efforts to ‘develop’ leadership in Africa were prescriptive of Western interventions. This approach upheld Western hegemony of leadership knowledge and practice, and although the role of colonialism in Africa is sometimes acknowledged, the call for more Western influence in leadership and management development can be seen as a call for further colonial-like intervention on the continent (Nkomo, 2011).
2.8.2. Leadership and management literature on national culture

Representations of African leadership in this category included the work of Hofstede and the GLOBE studies, both discussed above. While this approach acknowledges that different national cultures may affect leadership practices, representation of Africa continues to be negative, and this problem is compounded by the tendency to group vast parts of the continent into single units, thus losing the uniqueness of cultures to generalisations (Nkomo, 2011).

2.8.3. African leadership and management in management textbooks

Nkomo (2011) found that references to African leadership and management in management textbooks were seldom explicit and, barring several references to ancient Egypt, were largely invisible. In the cases where Egypt is mentioned as having evidenced aspects of management it is portrayed as pre-scientific and is contrasted with so-called more developed Western practices.

2.8.4. African management philosophy

African management philosophy is a relatively recent body of literature that arose in response to the above mentioned relegation of Africa from dominant leadership and management discourse. This approach argues that if indigenous African practices were revived (following their removal through colonialism) and reapplied to leadership on the continent, the result would be an improvement on the leadership and management gaps experienced in addressing the continent’s many challenges (Nkomo, 2011). The role of Ubuntu is particularly emphasised as a typically African philosophical approach to being with significant opportunities for application in organisations. Sulamoyo (2010, p. 41) defines ubuntu as ‘philosophical thought system that defines Africa’s humanist way of defining life through others’. A more expansive definition is provided by Mangaliso (2001, p. 24): ‘Ubuntu can be defined as humaneness- a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness- that individuals and groups display for one another. Ubuntu is the foundation for the basic values that manifest themselves in the ways African people think and behave toward each other and everyone else they encounter’. The danger of the African management philosophy approach lies in its portrayal of African culture as a homogeneous concept and the binary opposite to Western culture that is emphasised (Nkomo, 2011). This binary places the concept of African in a position where it needs the notion of Western to define itself. The study rejected this approach and opted instead for a specific and localised understanding of perceptions of leadership. The study also sought to view follower perceptions in a way that did not depend on existing theory or constructs for their expression and interpretation.
The following example illustrated the way in which African leadership concepts have been applied in South Africa. According to Cox, Amos and Baxter (2008), effective leaders need to match their leadership style with the values of their subordinates. Their exploratory study focussed on investigating the specific leadership preferences among the South African graduate workforce, and considered differences across gender and culture i.e. African, Coloured, Indian, White and other. The results of the study indicated that all groups in the study valued similar leadership qualities and that these qualities represented a combination of African and Western leadership values. While this study highlights the importance of gaining a clear understanding of what subordinates or followers value in their leaders in order for leaders to effectively align their leadership style with follower needs, the study parameters and methodology leave room for improvement. The distinction between cultures such as African, White, Coloured, Indian or other fails to capture the diversity and complexity within each group. Furthermore the use of a structured questionnaire pre-supposes the respondents input by forcing them to fit or reconstruct their perceptions of leadership to fit with the options offered by the questionnaire. The current study adopted phenomenological semi structured interviews as a means to overcome this challenge and allow respondents to convey their perceptions as they understand them.

2.9. Conclusion

From the above literature review the following trends emerge regarding the seven perspectives used to investigate the extant literature, i.e. ILT, servant leadership, followership, ethnicity, the GLOBE studies, national culture and organisations and African leadership.

ILT formed the theoretical foundation of the study and refers to the individual and internal understanding that people have regarding leadership, referred to as leadership prototypes or leadership schemas. Leadership prototypes are of importance to organisational behaviour, as they determine both a follower’s evaluation of a leader as well as the follower’s resultant behaviour. Leadership prototypes are influenced by a variety of factors including upbringing and culture. An investigation into what influences the formation of these prototypes is therefore warranted.

Servant leadership was presented as an example of a follower-centric approach to leadership theory. It describes the role of the leader as being a servant to followers by developing and supporting them. The follower-centric approach was elaborated on through a discussion of followership. The discussion of followership highlighted different approaches to followership as well as the dominance
of the leader-focussed approach. The concept of follower schemas was likened to the prototypes discussed under ILT. Related to the discussion on followers was the section on ethnicity. Ethnicity forms a key part of the study’s approach, and the review of literature on the subject defined the term as the learned customs and traditions of people (Ospina & Foldy, 2009). It was stated that the study used the term ethnicity to include references to the term culture. The use of home language as a proxy for ethnicity was discussed and data on the first languages spoken by South African blacks was presented.

The discussion on the GLOBE studies and the work of Hofstede represented two of the dominant discourses on the influence that culture has on organisational behaviour. In both cases the categorisation of cultures was problematised, as these studies group large geographical areas consisting of many cultures into single units of analysis. This approach to categorisation loses the richness associated with emic approaches to research, and the study on the influence of ethnicity on followers’ perceptions of effective leadership sought to move away from the trends of Hofstede and the GLOBE studies by focussing on individual ethnicities.

The review of the literature on African leadership revealed two key points of relevance to the proposed study. The first is the tendency of the extant literature to generalise findings to a large degree under the banner of African leadership, often at the expense of the richness of the findings. The second key point is that leadership research tends to be dominated by leader respondents, with little input from followers. The study endeavoured to investigate the often ignored perspectives of followers.

Now that the relevant literature pertaining to the study has been discussed, the specifics relating to the research design and the methods that were used to implement this design will be discussed. This will be followed by a brief demonstration of the academic quality and rigour that was exercised in the study.
CHAPTER 3: Methodology

3.1. Introduction

Having reviewed the literature relevant to the study, this chapter now turns to the methodology that was employed to conduct the study. The structure of the chapter is illustrated by the graphic below.

![Figure 4: Structure of methodology chapter]

3.2. Research paradigm / philosophy

According to Saunders, Lewis and Thornhill (2009) a paradigm refers to the way in which social phenomena are examined which informs the way in which these social phenomena are understood and explained. As the study employed a phenomenological research approach the research paradigm can be located in the postmodern paradigm. Although postmodernism can be difficult to define and constitutes a loose alliance of intellectual perspectives, it can be described as a movement that rejects the scientific methods of modernism and instead embraces socially constructed realities, diversity and tolerance for ambiguity (Maree, 2010). This paradigm can be further described in terms of its ontology, epistemology and axiology.

- Ontology refers to the view of what the nature of reality or being is, in other words beliefs about the world and what is real (Saunders, et al., 2009). The postmodern ontology holds that there is no fixed and universal foundation to reality and believes that reality is not the
same for everyone because of influences such as culture, and therefore argues against generalisations in favour of multiple realities (Maree, 2010).

- Epistemology refers to beliefs regarding knowledge (Saunders, et al., 2009) and postmodernism is clear on its rejection of the idea of objective knowledge (Maree, 2010). Postmodernism regards knowledge as the result of the interaction between linguistic and other meaning-making devices in particular contexts, and knowledge of a single event may therefore be different for different people. In postmodern terms, knowledge is a story that portrays the perspective of a particular group of people who created meaning out of a situation.

- Finally, axiology refers to the role of values in research (Saunders, et al., 2009) and the postmodern paradigm believes that research is value driven and value bound, as the social constructivism stance states that the research process itself creates reality as it progresses. Values are therefore inextricably linked to the research process.

3.3. Description of inquiry strategy and broad research design

A phenomenological research design was used for the study. Although phenomenology can be regarded as both an approach to research and a research design, when considered from the design perspective (in other words as a strategy of inquiry) phenomenological research can be described as research where the researcher attempts to identify the human experience of a phenomenon by putting aside his or her own perspectives in favour of understanding the phenomenon from the respondent’s point of view (Creswell, 2009).

Leedy and Ormrod (2010) state that the process of conducting phenomenological research relies almost entirely on in-depth interviews with a specifically chosen sample, during which the participant describes his or her experiences relating to the phenomenon being studied. The researcher’s role is to facilitate the informal interview or discussion and pay careful attention to not only what the participant is saying but also to non-verbal cues and other telling occurrences that the participant may engage in. As mentioned above, the researcher must also put aside his or her own pre-conceived ideas and experiences in order to avoid ‘tainting’ the participant’s description with the researcher’s own ideas.

Having briefly described phenomenological research it is clear that it was an effective and appropriate method for investigating individual’s perceptions of leadership. The need for an in-depth or ‘thick’ description of people’s perceptions and experiences as well as their backgrounds
required a method that gives the participants space to relate their experiences in an unrestrained manner. Furthermore, one of the purposes of the study was to describe how each cultural group perceives and experiences leadership. Phenomenological research effectively addressed both of these requirements, firstly by allowing participants to freely express themselves through open-ended interviews and secondly by combining these individual perceptions to form an overall description of the phenomenon (perceptions of effective leadership).

The phenomenological research design is a form of qualitative research. Qualitative research aims to develop a complex and holistic analysis of a phenomenon primarily through words, and is conducted in a natural setting (Maree, 2010). Leedy and Ormrod (2010) identify several scenarios where qualitative research is an appropriate approach to research, these include situations where research questions are exploratory or interpretative and where the research focus involves in depth study. Both examples are well suited to the study.

As mentioned above, a phenomenological study generally makes use of in-depth interviews to illicit information about the phenomenon under consideration from the participants. The study employed open-ended interviews to gather data. Klenke (2008) argues that there is still not a consensual definition of interviewing and interviews can best be described in terms of several characteristics, of which some of the most salient are that interviews are a form of a special conversation and that a transaction and joint meaning creation process occurs between the interviewer and interviewee. One of the key strengths of qualitative interviews is the opportunity for narrative accounts of the social world to emerge. The process of interviewing is therefore a collaborative effort between the interviewer and the interviewee.

For interviews to be carried out successfully (i.e. for shared meaning making to occur) interviewer competence in trust building and the ability to move the interview forward, as well as interviewee willingness to actively participate in the interviews and to self-disclose are vital elements of successful interviews (Klenke, 2008). The rapport that is developed between the interviewer and the interviewee should facilitate the joint meaning making process. The study required these skills to be developed in the researcher through further investigation into interviewing best practices, and was facilitated by the researcher’s experience in the field of anthropological research.

According to Klenke (2008) unstructured and semi structured interviews represent the essence of in-depth qualitative interviewing, and that semi structured approaches share more similarities to
unstructured approaches than they do to structured approaches. The strength of semi- and unstructured interviews lies in their ability to elicit authentic accounts of subjective experiences and the meaning that the interviewee’s assign to these experiences. Semi structured, open ended interviews were therefore an appropriate data collection method for this study as the individual experiences of culture/ethnicity and leadership were the topics of the study. Despite the advantages of using open ended interviews, Klenke identifies several disadvantages of using this approach including the fact that they can be time consuming, that very little factual information is provided and that it may be difficult to focus attention on a specific issue.

There seems to be a contradiction in terms when considering the philosophical approach to the research and the data collection method regarding the role of the researcher. The post modernism approach to research states that the researcher is a part of the process and can never truly remove himself from the research. The data collection method on the other hand states that semi structured interviews allow respondents to give unbiased and ‘true’ accounts of a phenomenon without being influenced by the researcher. The study reconciled these points of view by acknowledging that the researcher is part of a joint meaning making process in an interview scenario, but also taking measures to mitigate the influence that this role has.

Although the issue of data quality in terms of reliability, validity and bias has been associated with in depth interviews (Saunders, et al., 2009), specific measures can be put in place to address this. In the case of reliability and bias, extensive preparation in terms of background knowledge, interviewing skills and logistical preparation are essential. Generalisability is defensible by arguing that survey methods often only use a single reference group and that the ability to relate one’s findings to a theoretical base can demonstrate generalisability. The issue of data quality and rigour will be discussed in more depth later in this chapter.

In addition to the above discussion on the research design, the study’s approach can be further defined in terms of the following descriptors:

- **Empirical research**- The research was empirical because the researcher collected raw data from a field setting.

- **Pure research**- Pure research focuses on a theoretical investigation into a topic, focussing on processes and producing an output intended for the academic community (Saunders et al., 2009). This approach is contrasted with applied research which is restricted to a specific setting and has immediate practical application.
- **Exploratory research**- This type of research can be used to assess phenomena from a new perspective (Saunders, et al., 2009) and was suited to this study as the phenomenon of followership was looked at from the perspective of ethnicity.

- **Cross-sectional research**- Respondents were approached and compared on a once-off basis, and were not tracked over an extended period of time (Leedy & Ormrod, 2010).

- **Non-experimental research**- Participants were interviewed in their natural settings and under normal conditions.

- **Primary research**- primary research involves getting primary data directly from the population of study (Leedy & Ormrod, 2010), and in this study respondents were approached directly and asked about their ethnicities and experiences.

To summarise, the study adopted a qualitative, phenomenological approach to addressing the research purposes. Data was gathered by means of semi-structured interviews and content analysis and thematic coding was used to analyse the data. These elements are expanded upon below.

### 3.4. Sampling

The target population of the study was followers, as previously defined. Specifically, the followers that constituted the target population of the study were individuals below the age of 21 of Zulu, Xhosa and Sotho ethnicities. These three ethnic groups were chosen as they make up three of the most widely represented ethnic groups in South Africa, based on home language (Statistics South Africa, 2012). Figure 5 graphically presents the data on home languages in South Africa.

![Figure 5: first languages among black South Africans. (StatsSA Census in brief, 2012:27).](image-url)
Targeting individuals below the age of 21 served to further improve the specificity of the study by narrowing the age demographic. By limiting the age of the respondents to a relatively young sample it was also less likely that they would have had any formal training in the field of leadership that may have shaped their views on the topic, in other words respondents should not have had any a-priori academic knowledge of leadership or extensive work experience as a leader. This was important because the goal of the research was to explore how one’s culture might influence leadership perceptions and this required mitigation of other of other influences on perceptions of leadership, such as leadership training. The units of analysis of the current study were therefore defined as Zulu, Xhosa and Sotho individuals below the age of 21.

Respondents were selected on a voluntary basis as the phenomenological approach to the research required that respondents were willing to participate fully and divulge personal information about themselves. For the sake of convenience the sample was based in Gauteng, and it was hoped that the diverse nature of the Gauteng population would increase the chances of finding sufficient representation for each ethnicity. Initial contact was made with respondents through a training college and a University, both located in Pretoria. In the case of the training college, a snowballing sampling method was used to locate respondents. Snowball sampling involves accessing the networks of one or two respondents with whom contact has already been made and requesting that appropriate people in their networks be referred to the researcher (Maree, 2010). In the case of the University, students were accessed through an existing data base of students held by one of the departments. Students from this list were contacted and asked if they would be willing to take part in an interview.

Interviews were scheduled with those willing to participate in the research. It was initially thought that five respondents from each of the three ethnicities would be interviewed, although saturation would determine the required number of respondents. However it soon became apparent that discreet ethnic identities were not emerging from the interviews, and that respondents were able to identify with more than one ethnicity. This phenomenon is elaborated on in the findings chapter. The study was adapted in response to this development by changing the respondent criteria to young black South African students, instead of students from one of the three selected ethnicities. The interviews continued and data saturation was reached after interviews with seven young respondents were conducted.
3.5. Data collection

The data collection instrument used was a qualitative semi-structured interview, consisting of open-ended questions (see Appendix B: Interview Sheet). A standard interview protocol was developed (see process below) that was applied to all interviews to improve reliability, and the interviews were scheduled for an hour each. Respondents, however, tended to be brief in their responses, with interviews not lasting longer than 30 minutes. Primary data was collected through the interviews by the researcher by using a voice recorder and were later transcribed. The researcher also made field notes following each interview to capture information that might not have come through in the transcriptions. The training of additional researchers was not necessary as the sample only consisted of seven respondents.

The process involved in arranging, conducting and concluding the interviews is outlined below:

1. Respondents were contacted telephonically and the researcher explained how he got their contact details, why he was calling and what the research was about.
2. Interested respondents were sent a follow up text message outlining what was required of them and asking them to suggest a meeting time within certain time constraints. In the case of both research sites the interviews were conducted on campus.
3. Once the date was received the researcher booked venues and confirmed the time and place with the respondents via text message.
4. During the interviews the researcher commenced by explaining the purpose of the research again, how the interview would be conducted and recorded and emphasised that the respondent did not have to answer anything he or she was uncomfortable with.
5. The respondent was asked to complete a consent form (see Appendix C: Informed Consent Letter).
6. The interview commenced and was recorded.
7. At the end of the interview the respondents were thanked for their participation and given the researcher’s contact details and were told to feel free to contact him should they have any queries or wish to add anything further.
8. The researcher made field notes on the interview as well as his reflections.
9. The interview was transcribed and data analysis began.

3.6. Data analysis

The process of deciding on the appropriate approach to data analysis is illustrated by the following diagram:
According to Leedy and Ormrod (2010), there are four steps in analysing qualitative data obtained through a phenomenological research design. These are:

1) Identifying statements that relate to the topic by separating relevant and irrelevant information and then breaking the relevant information into phrases that reflect a specific thought.
2) Grouping the phrases into meaning units that reflect various aspects of the phenomenon being studied.
3) Seeking divergent perspectives about how people experience the phenomenon.
4) Constructing a composite by using the previous steps to generate an overall description of how people experience the phenomenon.

Within the context of these four steps for phenomenological qualitative data analysis, the current study employed content analysis as the primary approach to data analysis. Content analysis is an umbrella term for the family of procedures for studying the contents, concepts and themes of written or transcribed texts (Klenke, 2008). In a similar approach to data analysis described in the four steps above, content analysis involves coding and breaking down the texts into categories based on words, sentences, phrases or themes. More specifically content analysis involves reading all the text and then generating outline codes based on key words that reflect key themes. The information-bearing text is then coded into an appropriate format using numbers or categories so that themes and trends in the text become visible (Klenke, 2008).
A number of coding options are available when using content analysis and the decision of which option to use should be based on the nature of the data being analysed and the desired outcomes of the data or the type of knowledge the research hopes to gain from the content analysis. The current study made use of thematic coding. Thematic coding is a process of encoding qualitative information and involves identifying and coding themes that can range from a simple description of general observations to aspects of the phenomenon under investigation. Themes that describe directly observable observations are referred to as manifest codes while themes that allude to underlying aspects of a phenomenon are known as latent codes (Klenke, 2008).

To assist with the data analysis for the current study, Atlas.ti was used to code and systematise the qualitative data collected during the interviews. Atlas.ti is a software package for qualitative data analysis, management and model building and can be used to analyse large bodies of textual, graphical, audio and visual data. Atlas.ti facilitates the systematic coding of data and this coding system can be customised according to the requirements of the specific research project (Atlas.ti-the knowledge workbench, 2009). Conducting qualitative open-ended interviews resulted in large volumes of textual data and Atlas.ti was therefore useful in effectively managing and systematising the data as well as improving the accuracy thereof.

Based on the above information the final procedure for analysing the data was as follows:

1. Transcribed text was double checked for accuracy and was imported into Atlas.ti.
2. All transcripts were read through several times to achieve immersion in the data, and initial impressions of emergent codes and themes were noted down. The researcher’s field notes were also reviewed and compared to initial themes.
3. Based on these noted codes as well as broad categories from the structure of the interview questions, coding began on Atlas.ti.
4. Descriptions were attached to all new codes created on the system.
5. Once coding was complete, Atlas.ti output was used to list all codes and their frequencies.
6. These codes were grouped into themes, or families, on Atlas.ti and output on themes was used to draw conclusions on the data.

### 3.7. Assessing and demonstrating the quality and rigour of the research

While quantitative research studies focus on validity and reliability when evaluating the quality and rigour of research, the nature of qualitative research necessitates a different approach to ensuring
quality and rigour. According to Trochim (2001), qualitative researchers often reject the notion of validity as it is premised upon the existence of an objective reality, an assumption rejected by the philosophical base of the study. Because of these and similar conflicts between the two approaches to research, Trochim (2001) discusses four alternative criteria for judging the quality of qualitative research, they are credibility, transferability, dependability and confirmability.

Credibility refers to the degree to which the results of the research are credible or believable from the respondents’ respective (Trochim, 2001). As discussed above, the methodology employed by the study sought to understand the phenomenon from the perspective of the respondents, in this case followers, and it is therefore important to verify that respondents agree that the researcher has captured their perspectives accurately. In order to achieve this in the study, the researcher transcribed the recordings himself and checked them for accuracy. Following that, the transcripts were sent to the respondents and they were asked to confirm that the transcripts were a true reflection of the discussions. All the respondents replied to say they were satisfied with the transcripts, the only comments being minor corrections to the spelling of certain locations mentioned during the discussions. The researcher was therefore confident that the transcripts were credible.

Transferability, also called generalisability, refers to the extent to which the research findings can be transferred to other contexts and settings (Trochim, 2001). It should be noted however that generalisability is not an aim of the study, and a specific focus on the ethnicities included in the study was deliberately maintained in line with the emic approach to the research. Despite this it is still important to accurately describe the context in which the research occurred and the assumptions that were made.

Dependability can be seen as the qualitative counterpart to reliability and is enhanced by the researcher thoroughly describing the context or contexts within which the research took place and what effects these changing contexts might have on the research (Trochim, 2001). The study provided a detailed interview protocol which brought uniformity to the interview process and sought to ensure that all interviews followed similar procedures, while still allowing for respondents to express themselves. The interview protocol governed aspects such as the opening remarks, introductions and instructions, setting and location, methods employed by the interviewer to establish rapport and other interviewer behaviour and reactions.
Finally, confirmability refers to whether or not the research findings and conclusions could be confirmed by others. This data quality measure helps eliminate researcher bias and other personal characteristics that may have inadvertently influenced interpretation of the data (Trochim, 2001). The study enlisted the assistance of a second researcher in the same field who was asked to code samples of text and confirm whether or not she agreed with the original researcher’s interpretation or not. The second researcher generally agreed with the original codes from the sampled texts, only adding a code on the degree to which respondents lived in different locations while growing up. This code was added to the existing codes.

3.8. Research ethics

Ethical considerations should be mainstreamed in any research endeavour; however particular emphasis is placed on research that involves human research units. It was therefore of vital importance that the study paid careful attention to the various ethical issues involved in the research process. Kumar (2005) analyses research ethics from a stakeholder perspective and identifies three key stakeholders involved in any research activity, i.e. the participants or subjects, the researcher and the funding body. Because the current study had no direct funding body involvement, attention will be given to the first two stakeholders.

3.8.1. Ethical issues concerning research participants:

- **Collecting information**: The very act of collecting data from respondents can become an ethical issue if the research is irrelevant and will waste the participants’ time. It is therefore important to be confident that the research endeavour is useful and relevant and will contribute meaningfully towards the field of study (Kumar, 2005). The results of the current study shed light on a variety of issues relating to the intersection of views on leadership and ethnicity, and were therefore relevant.

- **Seeking consent**: Informed consent implies that ‘subjects are made adequately aware of the type of information [the researcher wants] from them, why the information is being sought, what purpose it will be put to, how they are expected to participate in the study, and how it will directly or indirectly affect them’ (Kumar, 2005, p. 212). When respondents were interviewed in this study they were fully briefed about the nature and purpose of the research, what their role would be and that they did not have to answer any questions that they were not comfortable answering. They were also asked to complete informed consent forms to indicate that they understood the above.
• **Seeking sensitive information**- Several types of personal information may be considered by participants to be too personal to share, and they may consider the researcher’s questions to be an invasion of their privacy (Kumar, 2005). The types of information that are considered to be private may vary between cultures, making this aspect of ethical research particularly relevant to the study. The current study dealt with ethnicity and elements of socio-economic upbringing, both of which can be particularly sensitive. To address this the researcher was upfront with respondents at the beginning of the interviews about what kind of information would be sought, and emphasised that if respondents felt uncomfortable answering a particular question, they could decline to respond without fear of sanction. It was evident from the interviews that this fact was emphasised to the respondents, as one respondent did elect not to answer a particular question.

• **Maintaining confidentiality**- Respondents shared a great deal of personal information and it is vitally important that the researcher upholds the commitment to maintaining strict confidentiality when handling the data. In the study, the researcher explained to the respondents that their names would not be used when presenting data findings. During the transcriptions of the interviews, names were removed and replaced with references such as ‘Respondent 1’. Transcripts and audio recordings were kept secure and were not accessible to anyone except the researcher.

3.8.2. **Ethical Issues relating to the researcher:**

• **Avoiding bias**- While it is acknowledged that subjectivity is an inherent part of the research process, bias which can be seen as an attempt to disproportionally highlight certain aspects of the research based on personal perspectives and beliefs should be removed from the research process wherever possible (Kumar, 2005). In the study the researcher sought to remove bias by explicitly stating any assumptions that were made regarding the research in the introduction to the study. Interview skills were used to create a non-judgemental interview environment, and data quality measures such as asking a respondent to verify his or her transcription and having a second researcher review samples of thematic codes also served to eliminate researcher bias.

• **Appropriate research methodology**- The researcher has an ethical obligation to use an appropriate research methodology (Kumar, 2005). As discussed above, the phenomenological research design was selected because it is the most appropriate approach to address the research questions of the study by facilitating uninhibited input from respondents to gain a follower perspective on the issue of perceptions of leadership.
• **Appropriate use of information**-Respondents need to be aware upfront about the intended use of the information that will be collected from them, and the end result of the research should contribute positively to the field of study (Kumar, 2005). In the study respondents were informed of the purpose of the study and how their information would be used through a consent form. Ethical clearance was also sought from the supervising institution before data collection began.

### 3.9. Conclusion

This chapter has presented the methodology employed to carry out the study. The next chapter presents the findings of the study that resulted from executing the above mentioned methodology.
CHAPTER 4: Findings

4.1. Introduction

The research objectives of this study were as follows:

- To investigate Zulu, Xhosa and Sotho speaking individuals’ understanding and expectations of effective leadership.
- To investigate how ethnicity informs their understanding and expectations of effective leadership.

This chapter presents the findings obtained during the data collection interviews which were conducted to address the above research purposes. The findings are presented in six categories, namely:

1. Ethnicity
2. Leadership Influences
3. Leadership Prototypes
4. Multiculturalism
5. Religion and Culture
6. Townships

These six categories represent clusters of themes that serve to address the above mentioned research purposes. The first three categories were drawn from the structure of the questions that were asked during the interviews. The interview structure sought to establish the ethnicity of the respondents, investigate the potential influences that may have informed their leadership prototypes and then to illicit their leadership prototypes. The themes that make up these three categories are shown in Figure 7.
The final three categories emerged as trends throughout the interviews with the respondents. The themes that make up these categories are shown in Figure 8.

Figure 7: Contents of themes one to three

Figure 8: Contents of themes four to six
The findings on each of these six categories are presented below. Where appropriate, exemplary quotes, figures and tables have been included in the presentation of the findings. Quotes from respondents are followed by two numbers, the first indicates the respondent’s number and the second indicates when the quotation was created. A quote followed by (4:7) would therefore indicate that the quotation comes from respondent 4 and it was the seventh quotation to be created for that respondent. This identification system is used by Atlas.ti and quotes can therefore be easily located in their original transcripts in the system. The full list of themes, codes and accompanying quotes are available in Appendix A: Categories, Themes and Codes. In certain cases quotes have been included in more than one code where the nature of the quote was deemed to be relevant to several codes. Similarly the same code may appear in more than one theme.

4.2. Ethnicity
The study initially set out to focus on three ethnic identities and then to explore how the traditions, values and practices of each ethnicity might influence conceptions and views of leadership. This objective is reflected in the above mentioned research purposes of the study.

The interviews therefore commenced with questions pertaining to the respondents’ ethnicities and home languages in an attempt to establish whether or not the respondent’s identity fell into one of the three ethnicities being sampled, and if so to which one they belonged. In order to gain information about respondents’ ethnicities they were first asked to state their home language, as this is believed to be a good indicator of ethnicity. Home language has been used as a proxy for ethnic identification in previous studies (see Thomas and Bendixen, 2000). Only after that question was answered did the researcher ask what ethnicity the respondent identified with. The repeated question served to verify the connection between home language and ethnicity and to establish an unambiguous ethnicity for each respondent. It was expected that respondents would be able to discern themselves as belonging to one ethnicity only.

However, as data collection began, two challenges immediately presented themselves. The first challenge was that home language did not prove to be an accurate predictor of discreet ethnicity as had been suggested in the literature review of the study. Home language was only able to indicate one of the ethnicities respondents were able to identify with, usually the dominant ethnicity. Home language was therefore unable to capture the complexity of the influences of multiple ethnicities that was beginning to emerge from the data.
Linked to the first challenge, the second challenge was that the ethnicities of the respondents were almost never discreet, in other words respondents were often able to identify with more than one ethnicity. Out of the study’s sample only one respondent did not mention a secondary ethnicity or secondary cultural influence (Respondent 6). This characteristic emerged in the form of what can be termed primary and secondary ethnicities. Primary ethnicities are those that were given by respondents, when pressed for a one word answer to the question, “what is your ethnicity?”. As mentioned above, these primary ethnicities were fairly accurately associated with home language. These clean cut responses were however soon blurred by the emergence of secondary ethnicities which were ethnicities that the respondents had significant exposure to, often in the form of a parent belonging to a different ethnicity or as a result of growing up in a multi ethnic township. The table below summarises the home language, primary and secondary ethnic influences per respondent.

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Home language</th>
<th>Primary ethnicity</th>
<th>Secondary ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SiSwati</td>
<td>Swati</td>
<td>Zulu</td>
</tr>
<tr>
<td>2</td>
<td>Northern Sotho</td>
<td>Pedi</td>
<td>Sotho, Shangani, Nguni, Venda*</td>
</tr>
<tr>
<td>3</td>
<td>Setswana</td>
<td>Tswana</td>
<td>Ndebele</td>
</tr>
<tr>
<td>4</td>
<td>IsiNdebele</td>
<td>Tswana</td>
<td>‘Complicated’**</td>
</tr>
<tr>
<td>5</td>
<td>Sepedi</td>
<td>Pedi</td>
<td>Western***</td>
</tr>
<tr>
<td>6</td>
<td>Tshivenda</td>
<td>Venda</td>
<td>n/a</td>
</tr>
<tr>
<td>7</td>
<td>IsiNdebele</td>
<td>Ndebele</td>
<td>Swati</td>
</tr>
</tbody>
</table>

* Respondent 2 grew up in a township called Soshanguve, which was made up of four major ethnic groups.
** Respondent stated that her culture was the sum of her experiences, not a particular ethnicity.
*** Respondent attended boarding school which resulted in significant exposure to Western culture.

Table 3: Home language, primary and secondary ethnicities of respondents

The following quotes illustrate the phenomenon of primary and secondary ethnicities shown in the table:

“...it’s nice because I’m influenced from both Ndebele and Swazi, because my dad is Ndebele and my mom is Swazi speaking” (7:4)

“I’m, like, between Zulu and Swati, so yes I can classify myself as a Swati” (1:28)

“I don’t really fit under any certain culture” (4:4)
4.3. Leadership influences
In the literature review of this study it was stated that leadership prototypes are the specific manifestations of an individual’s cognitive structures of leadership and represent the dominant feature or representation of what an effective leader is. It was further stated that these prototypes are influenced by an individual’s history including social interactions, events and leadership exposure (Epitropaki & Martin, 2004). Once ethnicity had been discussed during the interviews, the next set of questions investigated the factors that might have contributed to the formation of leadership prototypes. The questions asked during this part of the interview were:

- Tell me about the culture you grew up in (GENERAL)
- Did you have any specific traditions that you and your family adhered to when you were growing up? (BEHAVIOURS)
- What were the main values that you were taught while you were growing up? (VALUES)
- Do you think other people in your culture share these values? (VALUES)
- Tell me about the leaders you were exposed to while growing up. (EXPOSURE TO LEADERS)

The responses from these questions were coded and grouped into themes which are discussed below. The themes are taught values, leader exposure, family traditions and culture and views on leadership.

4.3.1. Taught values
Respondents were asked what values they were taught while growing up and whether or not they thought that those values were shared by those around them. The most prevalent value to emerge from this line of questioning was respect. A number of values were reported by the respondents and Figure 9 illustrates values. Light colour cells indicate values where only one respondent reported being exposed to the value, and the progressively darker colours indicate that the value was reported by more respondents. As is evident from Figure 9 the frequency of values related to respect was significantly higher than the remaining values. The value of respect is therefore discussed below, followed by a discussion on shared values.
4.3.1.1. Respect

By far the most prevalent values to emerge related to respect and obedience. Respondents emphasised that respect was an important value that they were taught while growing up. Types of respect that were emphasised included respect in general, respect for elders, obedience to elders and mutual respect. References to elders made frequent mention of parents. Respect therefore appeared to be an overarching value that emerged across the participants regardless of their ethnicity. The following quotes indicate some of the facets of respect as understood by the respondents:

Respect in general:

*When asked about the main values that stood out while growing up:* “I would say respecting the other person, I still carry this out in whatever I do” (5:17)

“We [Pedi’s] are all about respect” (2:4)

Respect for elders:

“I was taught to respect my elders and I never talked back to my parents, even if they said things I don’t agree with I kept quiet” (6:12). *This quote was also included on the ‘obedience to elders’ code.*

“At home I understand the whole Sepedi culture and how to treat your parents in a certain way which is sometimes very different to how you normally do it in your western way” (5:5)

Obedience to elders:

“your parents can never be wrong” (5:19)

Mutual respect:
“the mutual respect, I think that is the main thing that stands out” (5:20)
“They show respect towards other people so we can respect them as well” (3:29)

4.3.1.2. Shared values
Respondents were asked whether or not they thought that the values they had reported were shared by those that they grew up with. The purpose of investigating whether or not values were shared was to establish if the reported values could be generalised to the social context in which the respondents were raised. If this was the case then these values could potentially be attributed to a specific ethnicity or culture.
The majority of respondents reported that their values were shared by those around them while they were growing up. Only one respondent stated that her values were not shared by those around her, and she attributed this to multiculturalism.

Values shared:
“The whole respect thing is very common, although sometimes you think it’s fading out.” (5:22)

Values not shared:
“No, I think every family in Hamanskraal[township in Gauteng] when I was growing up and even to this day had their own values, traditions and cultures, and because it was such a multi-cultural setting it was easier for everyone to be themselves without being judged” (4:18).

The remaining six participants reported that their values were shared by others in their social contexts. Another interesting trend that emerged from this line of questioning was an awareness amongst respondents of how values are transferred. The majority of respondents suggested that values are passed down from one generation to the next through contact with elders, which is demonstrated by the following quotes:

“I’m still very young so I don’t really stay with our extended family, so we don’t get the chance of them teaching us anything traditional” (1:9)
“They [parents and grandparents] teach you how to grow up, they teach you the facts of life and they tell you what to do” (3:5)
“Yes we choose the Christian route because the time when I was born it was like that since from my grandparents” (7:22)
4.3.2. Leader exposure

Having established the values that respondents were exposed to while growing up, the questioning then moved on to investigate the kind of leaders that respondents were exposed to at that time. As stated above, Implicit Leadership Theory holds that past leadership exposure influences leadership prototypes and it is therefore important to look into the types of leaders that respondents were exposed to. The data revealed that respondents were exposed to leaders in four main locales namely church, school, family and politics. Figure 10 illustrates the locales of leadership exposure.

When describing leadership exposure through the church respondents identified pastors and youth pastors as well as their own family members’ involvement in the Christian church. Leadership exposure through the church therefore presented an overlap between leaders associated exclusively with religion and leaders active in other spheres of influence, such as the family setting. The second space that respondents were exposed to leaders in was also an institution, this time the school system. The examples of leaders that respondents were exposed to in this locale included school principals and teachers.
“In my church my mother is actually involved in the community, so she’s more of a leader.” (1:12)

“I had a sort of mentor ... and she worked in the youth department of our church” (6:19)

“my school principal in high school’ (7:11)

The third area of exposure to leaders occurred in the family setting. Again, leaders identified from the family setting tended to overlap with other areas of leadership, as respondents would identify a family member as a leader and then mention the person’s involvement in the church or school as an example of leadership.

“My dad was head of a lot of stuff, like he was a leader, counsel wise and he’s actually a school principal, so I grew up as him being a leader, and the church as well”(5:24)

The final area of leadership exposure was through politics. This included exposure through traditional chiefs, Nelson Mandela and the general political situation during the struggle against apartheid. The following three quotes evoke these components respectively:

“Where I come from is a small village [where] you would have a chief and I think our chief was Nkosi Matiebe and the place was called Matiebestad, so it was mostly traditional leadership, to this day he still exists” (4:20)

“An example is Nelson Mandela. He was and still is a very good leader.” (1:33)

“I grew up hearing about Mandela and the apartheid times and they told me about how my brother wouldn’t sleep at home because they were scared, there was a place they would hide in, because there was always chanting, and as a parent you would never sleep because you were worried about your kid. And they wanted boys from each house, and if you’re a boy you’re always hiding because they want you, ja and tear gas. My sister went to school and every time she came home they were tear gassed or had to run away.” (2:23)

4.3.3. Family traditions
As a final component of the investigation into potential sources of influence on followers’ leadership prototypes, respondents were asked about whether or not they and their families engaged in ‘traditional practices’. The aim of this line of questioning was to draw a further distinction between
western influences and traditional influences, as in terms of the study the presence or absence of traditional influence is significant as it is one of the vehicles through which ethnicity is transferred.

The majority of respondents reported exposure to traditional practices. These included traditional weddings, funerals and other ancestor-based practices. However, several mitigating influences also emerged from this line of questioning. In addition to the high number of incidences of exposure to traditional practice, several respondents also mentioned family practices that are more Western in nature, or specifically stated that although they had been exposed to and were aware of traditional practices their family did not engage extensively with them, preferring to follow a more western or Christian way of life. Respondent six encapsulated this view by stating:

“I do acknowledge everything that happens in my culture, but times have changed now, we don’t necessarily practice everything” (6:10).

The following table shows the traditional and Western practices mentioned by the respondents.

<table>
<thead>
<tr>
<th>Traditional practice</th>
<th>Western practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional weddings, including lobola</td>
<td>Attending church on Sundays</td>
</tr>
<tr>
<td>Traditional funerals</td>
<td>Sunday family lunches</td>
</tr>
<tr>
<td>Traditional forms of greeting</td>
<td>Christmas and New Year’s celebrations</td>
</tr>
<tr>
<td>Ancestor worship</td>
<td>Graduation parties</td>
</tr>
</tbody>
</table>

Table 4: Traditional and Western practices engaged in by respondents

4.3.4. Culture and views on leadership
Upon conclusion of the interviews respondents were asked if they thought that their views on leadership were influenced by their culture while growing up, and this question was reinforced by asking whether the respondents thought that someone who grew up in a very different cultural setting to their own would have different views on leadership to them. All respondents agreed that their views on leadership were influenced by their pasts, some attributing this to culture while others specified that it was not due to culture, but rather to the way they were brought up.

“certainly, I believe it’s where you’ve been, makes you, not only from home but also from school and the people I’ve grown up around, so yes definitely the way I view leadership now is basically because of where I come from.” (5:37)
4.4. Leadership prototypes
Having examined some of the possible influences on respondents’ perceptions of leadership, respondents were asked what they thought made someone a good leader. The leadership characteristics that they listed were classified as either examples of positive characteristics (good leader behaviours) or negative characteristics (bad leader behaviours). Bad leader behaviours were rephrased into positive characteristics to facilitate grouping these codes into themes, for example the bad leader behaviour of ‘abusing power’ was rephrased into the good leader behaviour of ‘not abusing power’. Good leader behaviours were then grouped into themes, each of which is discussed below. Up to this point the discussion has focussed on potential influences of respondents’ leadership prototypes. In contrast, this section examines the actual leadership prototypes by enquiring directly about what respondents felt makes someone a good leader. The themes are accompanied by illustrations showing the codes that comprise them and the number of quotes in each code is also indicated.

The discussion on good leader behaviours followed from the above mentioned questions on early leadership exposure. Respondents were then asked whether they thought that the leaders they had just identified were good leaders of bad leaders. Six of the seven respondents evaluated their leaders positively, while the seventh gave a mixed evaluation, stating that the leaders had succeeded in some areas but failed in others. This quote is presented below. The generally positive evaluation of leadership was then expanded to an enquiry on what made those leaders good, and the results of that discussion are summarised below.

“It depends, but I think most people would say that it was the people who solved conflict succeeded as people yearn for that leadership that they had back in the day, they long for people like that who would resolve your conflict. They long for the people that they can go to and ask for help and they don’t have to call any legal people or anything like that, so in that sense they were good leaders. However, in terms of community development I feel that women should have been given a role to play and they should have been given a chance to say things and how they viewed things even in conflict resolution I think they should have been given a chance.” (4:48)

4.4.1. Communication
Respondents emphasised the need for leaders and followers to communicate effectively with each other. This was stated explicitly in some instances but also included examples of tacit forms of
communication such as approachability. Of the facets of communication that the respondents described, ‘listening to followers’ emerged as a particularly pertinent point for the respondents, and a sense of frustration emerged when discussing it, suggesting that the need for leaders to actively listen to followers is a crucial aspect of effective leadership from a followership perspective. The following quotes exemplify the above mentioned points on communication:

‘If you work with your leaders, so leaders work with their people and people work with their leaders, then you have that sort of communication and I don’t think that you will have protests like we do now in South Africa’ (4:33).
‘they [leaders] need to allow other peoples’ opinions, because you’re there because of those people and I’m guessing that’s more important than anything’ (7:21).
‘[Good leaders need to] still be a part of the people you’re leading, so you’re not only above them but also part of them, part of both worlds because you need to understand where the people you’re leading are and how to help them best or how to lead them best’ (5:40).

![Figure 11: Codes included in theme: communication](image)

**4.4.2. Follower orientation**

Perhaps the most significant theme to emerge from the discussion on good leader behaviours was the emphasis that respondents placed on the importance of leaders adopting a follower orientation.
in their approach to leadership. Respondents emphasised that a follower orientated form of communication was particularly important when discussing communication above, but this theme was expanded to a much wider variety of leadership behaviours. A number of codes were included in this theme, including respecting followers, listening to followers and good interactions with followers. Significantly, all respondents were represented at some point in this theme.

The study sought to understand leadership from a follower perspective, and findings such as the importance of leaders adopting a follower-centred approach to leadership validates this approach. The strength of this theme illustrates the importance of understanding leadership through a follower lens, as it is only through this method that insights such as this one emerge. The following quotes encapsulate this theme:

“being a good leader is being able to listen to the people’s needs” (6:30)
“but you know still be part of the people you’re leading so you’re not only above them but also part of them, part of both worlds because you need to understand where the people you’re leading are and how to help them best or how to lead them best” (5:40)
4.4.3. **Education, management and intelligence**

This theme included references to a leader’s managerial skills (such as business acumen, conflict resolution, time management and general management) as well as references to intelligence and education/training. Many of the managerial skills mentioned by respondents were greatly varied, as is demonstrated by Figures 14 and 15 which show the good leader behaviours falling under the theme of managerial skills and the number of respondents who mentioned it. References were also made to education and training, as well as other associated characteristics such as objectivity and intelligence. The following three quotes refer to managerial skills and the fourth quote to education/training.

“my sister [is also a leader] in the sense of she branched out of this, as both my mother and father are teachers and she was the first one to get a degree and decide to go into the business world and everywhere she’s been you hear of how much a good leader she is” (5:29)

“he [father] would speak of a lot of instances where he felt he was taking a lot of responsibility but other people would be like ‘yes we want you here because we think you would be a good leader’” (5:27)

“and even time management, they must know how to manage their time, I think that is very important of you are a leader” (7:15)
“So I feel that what you need is education, not necessarily a university degree, but you should be educated in whatever field you’re in, so if they are a political leader then it would be politics, in people in finances, for example if I tell people I will provided electricity is this a place, do we have to finances and the infrastructure and all those type of things, so I feel that our leader could do with education especially even traditional leaders as they know what they were taught growing up from their fathers and grandfathers which could be to the detriment of others, so education is also important and not necessary a formal degree but educating yourself, for examples if you are leading 100 people what are the needs of those 100 people and how will we meet the need of those 100 people and what skills can I acquire to make sure whatever role I play in their lives can make a difference.” (4:20)
4.4.4. Values and personality Traits
The final category of good leadership behaviours reported by respondents had to do with characteristics of leaders related to values and personality traits. These included a number of diverse values and traits such as respect for followers, integrity, monogamy, respect for women and fighting for one’s beliefs.

As is evident from the Figures 16 and 17 the values mentioned by respondents were greatly varied, in other words while all the respondents mentioned values of some sort as characteristics of good leadership behaviour, consensus among particular values was low, indicating that even the emic approach to gathering information about values failed to capture the factors that influence the formation thereof. It also indicates that this aspect of leadership prototypes is highly subjective, possibly being the product of unique intra-family social influences.
Figure 16: Codes included in theme: Values (1 of 2)

- Not abusing power (1)
- Being beyond reproach (1)
- Community involvement (1)
- Integrity (1)
- Monogamy (1)
- Moral behaviour (1)

Figure 17: Codes included in theme: Values (2 of 2)

- Providing spiritual guidance (1)
- Respect for women (4)
- Respect for followers (3)
- Serving people (1)
- Teaching right from wrong (1)
- Treating people equally (1)
- Having good values (1)

Values (1)

Values (2)
4.5. Multiculturalism
Thus far findings have been presented within the three primary categories which were guided by the interview questions. During the interviews several additional themes emerged that did not directly
result from the questioning but were none the less recurrent themes in several interviews. These categories included multiculturalism, religion and culture and townships.

As discussed previously the study initially set out to identify discreet ethnicities, and it was soon discovered that in the majority of cases this would not be possible because of the presence of secondary ethnicities. This phenomenon was evidenced across a variety of topics in the interviews and is presented here through the lens of multiculturalism. Respondents reported exposure to various cultures and ethnicities in schools, families and in particular in townships. The following quotes illustrate the various aspects of multiculturalism:

“it’s a very multicultural school in the sense that you get people from everywhere, even foreigners” (5:11)
“we mix in the township” (2:20)
“it’s nice because I’m influenced from both Ndebele and Swazi, because my dad is Ndebele and my mom is Swazi speaking” (7:4)
“I think every family in Hamanskraal when I was growing up and even to this day had their own values, traditions and culture and because it was such a multicultural setting it was easier for everyone to be themselves without being judged” (4:18)

4.6. Religion and culture
Several respondents made reference to the differences between traditions or culture and religion (Christianity). In most cases the two were posited in polemic terms, where one is required to choose to follow one or the other.

“...my parents are Christians, they follow the Christian doctrine to the point, and that has been how we have grown up at home as Christians, and the reason I say they don’t follow Ndebele culture is because in most instances you find that people view them as separate, as some people think you can integrate the two but my parents decided that they are two separate things, so you either follow the Ndebele culture or you are a Christian, so I suppose they went for the Christian route” (4:41)
“We are more religious people, we don’t follow tradition that much” (1:30)
4.7. Townships
The majority of respondents grew up in townships or urban environments such as boarding schools, and drew a distinction between themselves and those living in rural areas. When asked whether they thought that someone who had grown up in a different environment (the example of a rural village was given) would have different views on leadership, all but one respondent answered that they thought they would.

“...in the rural areas you don’t have such a broad mind, you know, like here in the cities because you meet different people, and they [people from rural areas] are the ones who are more stubborn” (2:33)
“...schools in rural and schools in urban places have different resources so they might have different conclusions I think.” (7:19)

4.8. Conclusion
This chapter presented the findings obtained during the data collection interviews of the study. In the next chapter the key findings are discussed and interpreted. Relevant literature is enfolded to interpret their significance.
CHAPTER 5: Discussion

5.1. Introduction
In the previous chapter the research findings were presented in six broad categories:

1. Ethnicity
2. Leadership influences
3. Leadership prototypes
4. Multiculturalism
5. Religion and culture
6. Townships

In this chapter, the key findings from the previous chapter are discussed and expanded upon, with a view to addressing the research purposes of the study. The key discussion points are presented in three categories: ethnicity, implicit leadership theory and leadership prototypes. The following illustration indicates which of the research purposes is addressed by the three categories.

![Diagram showing relationships between research purposes, ethnicity, and leadership prototypes]

Figure 20: Approach to addressing research purposes

5.2. Ethnicity
In trying to investigate the influence that ethnicity has on followers perceptions of effective leadership, the study initially surmised that followers may have been exposed to distinct and exclusive ethnicities while growing up which would inform their leadership prototypes, thus shaping their perceptions of leadership. However, one of the key findings that emerged from the study was...
that respondents had been exposed to more than one ethnicity. This exposure was significant enough to enable the respondents to identify to some degree with multiple ethnicities. These ethnicities were separated into primary and secondary ethnicities, where primary ethnicities were those that respondents identified most strongly with, and secondary ethnicities were those that respondents had significant exposure to.

This finding had significant implications for the study, as the desired establishment of a relationship between a singular or discreet ethnicity and a particular view of leadership was not possible. To phrase this implication in terms of the theoretical basis of the study, the establishment of a relationship between a singular or discreet ethnicity and followers’ leadership prototypes based on Implicit Leadership Theory was not possible. Without a thorough understanding of the interplay between primary and secondary ethnicities (which was beyond the scope of the study) it is not possible to link specific ethnic identities to leadership prototypes. This does not mean that a singular ethnicity does not play a significant role in the establishment of leadership prototypes but rather that there are more factors relating to ethnicity that need to be investigated.

Home language was used in the study to garner information about ethnicity, and previous studies have made use of home language as an indicator of ethnicity (Thomas & Bendixen, 2000). The results from the study however revealed that home language was only an effective indicator of primary ethnicity and was not able to capture the presence of secondary ethnicities or the complexity of multiple ethnicities.

It is therefore clear that the presence of primary and secondary ethnicities had a significant impact on the study. This phenomenon is discussed in the literature as biculturalism, and what follows is a description of biculturalism and a discussion of its relationship to the study. Lau-Gesk (2003, cited in Luna, Ringberg & Peracchio, 2008) defines bicultural individuals as those who have internalised two cultures. Luna et al. go on to state that these bicultural individuals are exposed to two cultural value systems while growing up and ‘are likely to have identity constructs related to both cultures’ (2008, p. 280). As a result bicultural individuals are able to access different cognitive structures depending on the context they find themselves in. In terms of the study, this would suggest that the respondents are able to access cognitive structures from both the ethnicities they are able to identify with. The cognitive structures discussed in bicultural literature can be likened to the concept of leadership prototypes referred to in the study. Cognitive structures are mental frames influenced by factors such as culture, in much the same way that leadership prototypes are mental frames.
(focussed on leadership) that are influenced by factors such as culture and upbringing. It can therefore be inferred that bicultural individuals are able to access different leadership prototypes, each relating to either their primary or secondary ethnicities and that the choice of prototype is likely to be influenced by the context they find themselves in, as is the case with cognitive frames (Benet-Martinez, Lee & Leu, 2006).

Based on this discussion it is clear that ethnicity as an isolated, discreet identity is not a useful term when searching for a definitive factor that influences leadership prototypes. This is because of the presence of multiple ethnic identities, discussed above as biculturalism, and because the study was not designed to determine which leadership prototype was in play when the interviews were conducted. In other words, respondents may have, for example, been drawing on a secondary ethnicity mental frame or prototype during data collection. What this section does however suggest is that the literature on biculturalism supports the notion that culture or ethnicity does influence the cognitive structures of individuals. This would seem to support the view that ethnicity does influence leadership prototypes, but it was not clear how and this point therefore warrants further research.

The nature of the sample could also have been a contributing factor to the presence of biculturalism. A sample from a rural area may have been more likely to represent individuals with a single ethnic identity. This suggestion was supported by respondents as most of they felt that someone who had grown up in a rural area would have a different view on leadership to them.

It was therefore clear that respondent ethnicity was not discreet and that home language did not usefully identify the multiple ethnicities that respondents were able to identify with. This phenomenon is discussed in the literature as biculturalism. The respondents discussed several elements that are likely to contribute to the prevalence of biculturalism such as township life and multiculturalism in general. Specifically, respondents tended to be exposed to a secondary ethnicity through a parent (where parents had different ethnicities) and growing up in multi-ethnic townships where families were exposed to other cultures through community life. Schools and churches were also locations where exposure to other ethnicities may have taken place, as neither institution is segregated by ethnicity. Again, the view that these aspects affected leadership prototypes was reinforced by the fact that the participants in the study responded positively to the questions of whether they thought that someone that came from a ‘deep’ rural village would have different perceptions of leadership to them.
5.3. Implicit leadership theory

Implicit Leadership Theory (ILT) formed the theoretical foundation of the study. As discussed in the literature review chapter, ILT deals with how various factors inform the personal assumptions that individuals make about what specific traits and abilities characterise an effective leader. These assumptions are cognitive structures that individuals activate in order to determine what behaviours and traits constitute a good leader, and informs their expectations of effective leaders (Epitropaki & Martin, 2004). The cognitive structures, or prototypes, are formed by a person’s history including social interactions and events as well as past exposure to and experience with leaders. Followers activate their leadership prototypes to evaluate the leaders they are exposed to (Lord, Brown, Harvey & Hall, 2001).

Leadership prototypes are the product of an individual’s totality of experience. These experiences can include education, traditions, religion and, pertinent to the current study, culture and ethnicity. Because of the presence of biculturalism discussed above, it was not possible to link a specific ethnicity to the formation of specific leadership prototypes. In order to understand what influences the formation of leadership prototypes it was therefore necessary to examine other influences identified by ILT that respondents may have been exposed to while growing up. The findings on leadership influences that emerged as a result of this investigation were reported in three categories: taught values, leader exposure and family traditions. A fourth category called culture and views on leadership sought to validate the assumptions made in the study as a result of ILT, i.e. that leadership prototypes are influenced by, inter alia, culture and ethnicity. Each of the four categories is discussed below.

5.3.1. Taught values

When examining the values that respondents were taught while growing up, respect emerged as a dominant value. This did not seem to be associated with a particular ethnicity and instead was reported by the majority of respondents regardless of their ethnic identities. The emergence of respect as a dominant taught value is in keeping with the African philosophy of Ubuntu, discussed in the literature review. This is also congruent with the GLOBE studies’ finding that the Sub-Saharan Africa region has a high score on the humane orientation cultural dimension.

Linked to the discussion on values was the point that respondents generally thought that the values they held were shared by those around them. The initial intention of this question was to determine if the values of a respondent could be generalised to the wider ethnic group to which the respondent belonged. However, in light of the above discussion on biculturalism the values of a
particular respondent cannot be definitively linked to a single ethnicity. Despite this, the fact that respondents felt that their values were shared by those around them, i.e. that their values could be generalised to those around them, indicates that the population to which the values can be generalised needs to be adjusted. Based on the demographics of the sample, it can be said that the values reported by respondents can be generalised to black, South African undergraduate students from urban or semi urban areas, from a variety of ethnic backgrounds. Respect as a key value can therefore be attributed to this group, and thus contributed towards their leadership prototypes.

5.3.2. Leader exposure

Respondents were exposed to a variety of leaders. A common theme that can be extracted is the juxtaposition between traditional and Western leadership values and styles that these leaders would have demonstrated based on the spheres in which they practiced leadership. The ethnicity of respondents did not influence the extent to which they were exposed to these leaders. Examples of leadership exposure fell into the categories of church, school, family and politics. Exposure to leaders therefore occurred across a broad spectrum of locales, and represented a mix of Western and traditional influences. It also adds to the complexity of influences that contribute towards the formation of leadership prototypes.

The majority of respondents were exposed to a leader though their churches and schools, predominantly school principals and pastors. This finding is significant to the study as Christianity and the school system present two examples of Western influence, and leaders from these spheres can be expected to embody typically Western leadership values and practices. On the contrary, the mention of traditional leaders such as chiefs and family leaders creates an opportunity for ethnicity to influence views on leadership, as they are likely to embody the traditional values and practices of the ethnicity they identify with. Leader exposure through the Christian church is linked to a theme that emerged from the data collection, namely the dichotomy between religion and tradition. Most of the respondents described the two as incompatible, and said their families had made deliberate choices to follow one or the other (usually Christianity). Considering the fact that respondents described religion and tradition as opposite yet comparably influential paradigms, it can be assumed that the role of religion in followers’ upbringing had as significant an effect as their culture.

The role of the struggle against Apartheid in shaping the views of leadership amongst respondents was possibly that during that time many emerging leaders were thrust into the psyche of black South Africans. These leaders began to embody the struggle itself and awareness of these leaders and
leadership in general amongst followers was high. The age of the respondents might however be a mitigating factor of the extent to which chiefs and the struggle leaders may have influenced their leadership prototypes. Respondents would have been between zero and three years old at the fall of apartheid in 1994, indicating that exposure to political leaders occurred in the decade following the introduction of democracy in South Africa. Likewise, while respondents may have been exposed to traditional chiefs while growing up, their experiences of those leaders would have been situated in a broader context of democratic governance in South Africa. It is likely therefore that leadership values demonstrated by traditional leaders would be evaluated against those demonstrated by more senior political figures.

All the respondents said that their views on leadership (i.e. leadership prototypes) were influenced by their past, some attributing it directly to culture while other said it was due to upbringing. This finding validates the view of ILT that leadership prototypes are formed by an individual’s past. The fact that respondents had no a priori knowledge of leadership theory and yet captured the essence of the formation of leadership prototypes seems to validate the accuracy of ILT.

5.3.3. Family traditions

Respondents demonstrated awareness that they had learnt their values from their previous generation, i.e. that values are passed down from generation to generation. This indicates that upbringing is a key vehicle for not only the transfer of values, but also the formation of leadership prototypes. This would also of course be the main vehicle for the transfer of ethnic identities. The traditions that respondents’ families practiced would therefore have shaped their own cognitive structures as the values and inherent belief systems operating through family behaviours (traditions) would have been passed down to the respondents.

Exposure to leaders in the family setting presented, again, an interesting juxtaposition of traditional and Western influences. On the one hand, respondents would mention, for example, a parent as a leader, but then mention a role in the church as an example of a leadership activity engaged in by the parent. The presence of traditional practices in families would suggest that a parent as a leader would act as a means through which traditional values could be transferred, and yet the level of engagement that parent leaders have in religion would suggest that they also transfer religious values, which are often quite different to traditional values (as mentioned above). This act of situating leadership activity in a greater context of religion lends further credibility to the position that religion plays a significant role in the formation of leadership prototypes. It can therefore be
said that respondents tended to engage in both traditional and Western practices which would have provided exposure to both traditional and Western values, and shaped their leadership prototypes accordingly.

5.3.4. Culture and views on leadership
As a final component of the investigation into the factors that influence the formation of leadership prototypes, respondents were asked whether or not they believed that their views on leadership were influenced by their culture. This question was reinforced by a second question which asked respondents if they thought that someone who had grown up in a very different environment (a rural village, for example) would have different views on leadership to them.

Most respondents stated that their views on leadership were influenced by their culture, while others specified that their views on leadership were influenced by upbringing, but not necessarily culture. It was however unanimous that respondents believed that their views on leadership were influenced by their past. However, upbringing itself is likely to be influenced by culture and it can therefore be stated that all respondents felt that their views on leadership were influenced by their culture, whether directly or indirectly. This view is further supported by the fact that respondents indicated that their values were passed down from generation to generation, thus emphasising the connection between, family, values and culture. Family was also identified as a key locale where leader exposure took place.

The findings of the study therefore supported the basis of ILT, that an individual’s understanding of leadership is influenced by their past experiences. This finding is of value to ILT as the support for the theory was elicited directly from respondents who had no known previous experience with leadership theory or training. The methodology employed to elicit these findings (semi-structured interviews in the context of phenomenology) also provided unbiased support for ILT, as respondents were allowed to express themselves freely without a motive from the researcher of proving a particular theory. The findings of the study therefore offer ‘bottom-up’ support or, in the spirit of the study, follower-centric support for ILT.

The discussion of leadership influences reinforces the afore-mentioned complexity of the factors that influence leadership prototypes. In this section the four leadership influences (taught values, leader exposure, family traditions and culture and views on leadership) were discussed as diverse
spheres of influence that act on followers while they are growing up. This complexity of influences is compounded by the presence of biculturalism.

5.4. Leadership prototypes
The final key finding of the study was the list of behaviours and characteristics that respondents felt made someone a good leader. In other words this finding was an exposition of the respondents' leadership prototypes. The various characteristics are discussed below under the headings of communication, values and follower orientation. Thereafter these behaviours or characteristics are situated within an existing theory of servant leadership theory.

![Figure 21: Factors comprising leadership prototypes](image)

5.4.1. Communication
Respondents felt that leaders’ ability to listen to followers was a particularly important form of communication. Although communication is an extensively advocated tool for effective leadership the importance that followers place on communication, and in particular the fact that certain elements of communication are emphasised over others, indicates that follower centric communication is a particularly important aspect of effective leadership behaviour. Listening to followers was of particular importance when discussing good leadership behaviours.
5.4.2. Values

This finding is interesting when the values that respondents were exposed to while growing up are considered. There was significant homogeneity in the emphasis respondents placed on respect as a taught value, but respect, although mentioned as good leader behaviour, did not emerge as strongly in the discussion on good leader behaviours. Similarly, considering the shared influences while growing up, such as Christianity, it could be expected that these values might have carried through more strongly to the good leader behaviours, but this was not the case. It is significant to note all the respondents mentioned a value as a characteristic of a good leader, but consensus was low amongst the values.

5.4.3. Follower orientation

Perhaps the most significant aspect of leadership prototypes to be discussed by the respondents was follower orientation. Respondents expressed a clear sentiment that effective leadership is grounded in a follower orientation, meaning that respondents evaluated leader behaviours positively when those behaviours were based on the best interests of the follower. In particular, a leader’s ability to effectively listen to respondents was emphasised, which overlapped with the first good leader behaviour category, communication.

The finding that respondents valued a follower orientation in their leaders validates the approach of the current study which sought to gain a follower centric understanding of leadership in two important ways. Firstly, it demonstrated that valuable information about what followers expect from their leaders can be elicited from the research approach adopted by the study. Secondly, it is clear that the follower centric approach adopted by the study is the preferred way in which followers view leadership in general and is in line with what they expect from their leaders.

The characteristics of effective leadership described above correlate well with the concept of servant leadership. Servant leadership, initially proposed by Greenleaf in 1970, refers to an ethics based leadership style where the leader focuses on nurturing, empowering and defending followers while maintaining high moral and ethical standards and championing social justice (Yukl, 2010).

5.4.4. Servant leadership

As discussed in the literature review, servant leadership was first conceptualised by Robert Greenleaf in 1970, and is about empowering and supporting followers to achieve their objectives and well as personal development goals (Yukl, 2010). The focus of servant leadership is therefore the
follower, and leaders need to understand their followers by listening to them to understand how best they can be served and what their needs and aspirations are. Servant leaders keep followers at the heart of what they do, and champion social justice and follower welfare at all times, even if it is not financially efficient (Yulk, 2010).

In Figure 22 the behaviours associated with servant leadership are correlated with the findings that emerged from the study. It is clear from the diagram that there is a significant overlap between the leadership prototypes that emerged from the study and the theory on servant leadership. It can therefore be said that the leadership prototypes that emerged from the study can be situated in servant leadership theory.

This finding is consistent with what other researchers have found on the link between servant leadership and samples from South Africa. Covey (2006) describes Nelson Mandela as a servant leader because he placed the struggle for the freedom of his fellow South Africans ahead of his own needs, and led with high moral authority. Kriek, Beaty and Nkomo (2009) suggest that Ubuntu is consistent with the values and behaviours associated with servant leadership. As mentioned in the literature review of this study, Sulamoyo (2010, p. 41) defines Ubuntu as a “philosophical thought system that defines Africa’s humanist way of defining life through others”. A more expansive definition is provided by Mangaliso (2001, p. 24):

Ubuntu can be defined as humaneness- a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness- that individuals and groups display for one another. Ubuntu is the foundation for the basic values that manifest themselves in the ways African people think and behave toward each other and everyone else they encounter.

In his research about how “South Africans of African descent” define Ubuntu, Gade (2012, p. 484) found that the concept was viewed either as a moral quality that a person can possess, or as a phenomenon or worldview based on human interconnectedness. In both cases the definition of Ubuntu is person centred. The concept of Ubuntu therefore appears to be consistent with both the study’s findings and the literature on servant leadership, as both focus on the follower as being of primary importance.

In the next chapter the study is concluded by summarising the key findings of the study and directly addressing the research objectives based on the points discussed above. The contributions of the study are emphasised and areas for future research are noted.
Figure 22: Correlation between servant leadership and findings
5.5. Summary

The findings that emerged from the study were presented in six categories. These were ethnicity, leadership influences, leadership prototypes, multiculturalism, religion and culture, and townships. The key findings of each of these categories, discussed in full in chapter four can be summarised as follows:

1. Ethnicity:
   - Respondents were generally able to identify with more than one ethnic identity.
   - Home language was only able to identify respondents’ primary ethnicity.
   - This phenomenon was linked with literature on biculturalism.

2. Influences on views of leadership
   - Respect was a clear dominant value that respondents were taught while growing up.
   - Respondents felt that their values were shared by those around them while growing up.
   - Respondents demonstrated an awareness that their values were passed down from generation to generation.
   - Exposure to leaders occurred in four locales, i.e. church, school, family and politics.
   - Respondents engaged in a mixture of Western and traditional practices.
   - All respondents felt that their views on leadership were influenced by their pasts, some attributing it to culture, others to general upbringing and past experiences.

3. Leadership prototypes:
   - The dominant good leadership behaviour that emerged was a follower orientation.
   - Respondents evaluated leaders positively when they focussed on follower needs and put the best interests of followers at the centre of their activities.
   - Listening to followers emerged as a particularly important aspect of the above mentioned follower orientation.

4. Multiculturalism:
   - Multiculturalism emerged as a theme throughout the discussions with respondents.
   - Incidences of multiculturalism occurred in townships, schools and in families with parents from different ethnicities.

5. Religion and culture:
   - A dichotomy between religious and traditional/cultural practices emerged.
   - Respondents tended to identify with religion (in this case Christianity) instead of cultural beliefs.

6. Townships:
- Respondents were mostly raised in townships or urban settings.
- A dichotomy was drawn between the respondents and those living in rural areas.
CHAPTER 6: Conclusion

This chapter discusses the major findings in terms of the study’s research objectives. The contributions of the study are highlighted and future areas of research are suggested.

6.1 Research objectives and major findings

Research objective 1: To investigate Zulu, Sotho and Xhosa speaking individuals’ understanding and expectations of effective leadership.

- Home language only indicated primary ethnicity and due to the presence of biculturalism respondents could not be reliably differentiated based on ethnicity. The distinction of Zulu, Sotho and Xhosa speakers was therefore abandoned.
- Respondents’ understanding and expectations of effective leaders indicated that they valued leaders that have a strong follower orientation. Further correlation with leadership theory revealed that the respondents valued servant leaders.

Research purpose 2: To investigate how ethnicity informs followers’ understanding and expectations of effective leadership.

- Respondents reported that their views on leadership were influenced by their past, thereby validating implicit leadership theory’s position that individuals’ view on leadership (leadership prototypes) are influenced by past experiences.
- Some of the respondents stated that their views on leadership were influenced by their cultures; others stated that their views on leadership were not influenced by their culture but rather by their upbringing in general. Because upbringing is likely to be strongly influenced by culture, it can be stated that all respondents’ views on leadership were influenced by culture, either directly or indirectly.
- Specific leadership influences therefore included culture/ethnicity, taught values, leader exposure and family traditions.
- It can therefore be stated that ethnicity does influence followers’ understanding and expectations of effective leadership, but it is only one of many influences and is difficult to investigate due to the complexity of biculturalism.

6.1 Contributions of the study

In the literature review of the study it was shown that the study of leadership in Africa is characterised by sweeping categorisations and generalisations. Examples of these categorisations include the use of a sub Saharan Africa category, used by the GLOBE study and Hofstede. This study argued against the use of these categories and instead argued in favour of an emic, thick description of leadership and followership phenomena. One of the benefits of the study is therefore the fact
that the conclusions of the study are based on a very different approach to those adopted by previous studies. The complexity of the influences on followers’ perceptions of effective leadership, which the study brought to the fore, demonstrates the value of this approach.

The second contribution (related to research purpose one) of the study is an in depth investigation of what followers consider to be good leadership behaviours, in other words the study shed light on what followers want from their leaders. The methodological approach employed by the study enabled respondents to freely express themselves about what they personally believed makes someone a good leader. Of the numerous qualities and behaviours listed, the theme of follower orientation emerged as a dominant trend. The discussion on follower orientation approach to leadership and the other good leadership behaviours listed by the respondents makes an important contribution to the field of leadership and followership, as leaders involved with the population represented by the sample can be better informed about what their followers expect from them.

The third contribution (related to research purpose two) is an addition to the existing body of knowledge on what contributes to the formation of the expectations and understanding that followers have of their leaders, with particular focus on the role of ethnicity. The study showed that, while respondents felt that their cultures did influence their views on leadership, ethnicity could not be directly related to these views because of the high incidence of biculturalism in the sample. The significance of this finding is that the conceptualisation and influence of ethnicity vis-à-vis views on leadership is relevant but unclear, and therefore warrants significantly more research.

Related to the third contribution, the fourth contribution is the support that the study provided for implicit leadership theory. As discussed in the literature review, ILT posits that views on leadership and subsequent behaviour towards and evaluation of leaders are based on the collective experiences of the follower. The study found unanimous support for this view.

In South African national discourse, played out in the media and public spaces, the discussion of leadership continues to rage, with a particular call for the development of effective leaders to guide the country through its challenges. In light of this call the study contributes towards the larger body of research needed to understand the particular expectations and needs that South Africans have of their leaders and how best leaders can address these needs. It also provides some insight to what young people view as effective leadership which can be interpreted as their expectations for leaders in South Africa.
6.2 Future research

Given the exploratory nature of this study, it does suffer from some limitations. The generalisability of the study was limited to young black South African students at tertiary institutions in Gauteng. During the data collection discussion the respondents often differentiated themselves from those living in rural areas. They also made frequent mention of the role of multiculturalism. For these reasons it would be academically useful for similar studies to be conducted across different samples in South Africa, investigating variables such as:

- Gender
- Geographic location
- Nature of settlement (village, township, urban area)
- Education

The study raised the issue of how ethnicity influences views in leadership as well as how ethnicity itself is conceptualised in light of phenomena such as biculturalism and multiculturalism. It is therefore recommended that further research be conducted in this field. During the discussion on biculturalism it was stated that the researcher could not be sure which cognitive structure the respondents were accessing when participating in the interview. Research on how bicultural individuals access various cognitive structures in different settings in the South African context would be of value.

In addition to incorporating these factors into future research, it is important that additional studies using larger samples be conducted. A limitation of the study was its confinement to only three of the eleven official language groups in South Africa. Future research should perhaps include all of the major groups. Finally, despite efforts made to mitigate the differences in the ethnicity of the researcher and the participants, it is possible that this had an effect on the interviews. Future research should consider matching interviewer and interviewee ethnicity.

Despite these limitations, this exploratory study does provide some insight into follower perceptions of good leadership and how their ethnicity may shape these perceptions. It also makes researchers aware that examining ethnicity in a multicultural society like South Africa is complex and that individuals may not have a singular ethnic identity.
List of references


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## APPENDICES

1. APPENDIX A: CATEGORIES, THEMES AND CODES

### CATEGORY: ETHNICITY

#### Theme: Ethnicities Sampled

<table>
<thead>
<tr>
<th>Code: Culture/ Ethnicity: Mixed (4)</th>
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<tbody>
<tr>
<td>‘Tswana and my father’s side is Ndebele. I can only speak Tswana and English, I can’t speak Ndebele.’ (3:3)</td>
</tr>
<tr>
<td>‘I’m not basically a Swati and everything I’m like between Zulu and Swati. So yes I can classify myself as a Swati.’ (1:28)</td>
</tr>
<tr>
<td>‘Oh it’s nice because I’m influence from both Ndebele and Swazi, because my dad is Ndebele and my mom is Swazi speaking.’ (7:4)</td>
</tr>
<tr>
<td>‘Like my mother is Swati too and they very strict, they are their own culture Swati’s they very respectful.’ (2:43)</td>
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</table>

<table>
<thead>
<tr>
<th>Code: Culture/ Ethnicity: Ndebele (1)</th>
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<td>‘Ndebele’ (7:2)</td>
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<td>‘Venda’ (6:2)</td>
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<tr>
<td>‘Pedi culture I guess.’ (5:2)</td>
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<tr>
<td>‘Pedi’ (2:2)</td>
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<table>
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<tr>
<th>Code: Culture/Ethnicity: siSwati (1)</th>
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<td>‘identify as being siSwati as your culture’ (1:2)</td>
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<table>
<thead>
<tr>
<th>Code: Culture/Ethnicity: Tswana (1)</th>
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</thead>
<tbody>
<tr>
<td>‘Tswana was dominant.’ (3:4)</td>
</tr>
</tbody>
</table>

#### Theme: Ethnicities- Qualified Answers
### Code: Culture/ Ethnicity: Complicated (2)

*‘Complicated’ (4:3)*

*‘I don’t really fit under any certain culture’ (4:4)*

### Code: Culture/ Ethnicity: Defined by background/ experience (2)

*‘My culture is defined by all my experiences, which I think maybe aren’t unique but they are mine and I just feel my culture is defined by my experiences and how I lived my life over the years and not necessarily like an Ndebele girl from Hamanskraal or a black girl, just from my own experiences and what is true from the various aspects.’ (4:6)*

*‘I think my culture is, I don’t know, perhaps defined by how I grew up’ (4:5)*

### Theme: Ethnicities- Home Languages Sampled

#### Code: Home Language: isiNdebele (2)

*‘Its isiNdebele’ (7:1)*

*‘My home language is isiNdebele.’ (4:1)*

#### Code: Home Language: Sepedi (Sesotho sa Leboa) (1)

*‘Sepedi’ (5:1)*

#### Code: Home Language: Northern Sotho (1)

*‘home language is Northern Sotho’ (2:1)*

#### Code: Home Language: Setswana (1)

*‘Setswana’ (3:1)*

#### Code: Home Language: siSwati (1)

*‘My home language is siSwati.’ (1:1)*

#### Code: Home Language: Tshivenda (1)

*‘Tshivenda’ (6:1)*

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**CATEGORY: LEADERSHIP INFLUENCES- TAUGHT VALUES**

**Theme: Values: Respect and Obedience**
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<thead>
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</tr>
<tr>
<td>‘like mutual respect’ (5:6)</td>
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<td>‘just the mutual respect, I think that the main thing that stands out’ (5:20)</td>
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<td>‘They show respect towards other people so we can respect them as well.’ (3:29)</td>
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<tr>
<td>Code: Taught Values: Obedience to elders (5)</td>
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<td>‘I was taught to respect my elders and I never talked back to my parents even if they said things I don’t agree with I keep quiet, and stuff like that.’ (6:12)</td>
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<td>‘listen to parents’ (3:11)</td>
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<td>‘They tell you everything you need to know to become a better person in life, you know to control ourselves, and so in order to grow up, you need to listen to the parents, grandparents and everything so when you do grow up you can be a better person in the future.’ (3:43)</td>
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<td>‘and at a point you parents can never be wrong, yeah like if your parents say do this no matter how you feel or tired you have to comply in a certain way, and that only now when I’m older I can say you know this is not right I don’t want to do it, but when you growing up its to that point where you really have to submit and respect your parents’ (5:19)</td>
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<td>‘because he is the superior one, and you obey the superior people.’ (2:36)</td>
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<td>Code: Taught Values: Respect for elders (4)</td>
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<td>‘how to treat your parents in a certain way which is sometimes very different to how you normally do it in your western way’ (5:5)</td>
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<td>‘an older person is always a parent to you, and the way you respect your parent is the way you must respect another person, because they say if one parent, if you see that parent is a parent to everyone’ (2:41)</td>
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<td>‘and respecting your parents’ (5:7)</td>
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<td>‘I was taught to respect my elders and I never talked back to my parents even if they said things I don’t agree with I keep quiet, and stuff like that.’ (6:12)</td>
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<td>Code: Taught Values: Respect in general (10)</td>
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<tr>
<td>‘Respect’ (3:10)</td>
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<td>‘we are all about respect’ (2:4)</td>
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<td>‘respect’ (3:12)</td>
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<td>‘they also respect people’ (3:28)</td>
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<td>‘respect the other person, I still carry this one out in whatever I do, like respect in a lot of things even in the sense of being punctual, so that if you said to someone this is what you will do, you will...’ (3:4)</td>
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do and just treating the other person right’ (5:17)
‘you have to respect others and you mustn’t look down on other people.’ (2:14)
‘Respect, basically I had to know how to talk to people.’ (7:7)
‘we are a very respecting culture’ (2:7)
‘they very respectful’ (2:17)
‘respect other people’ (2:11)

**Code: Taught Values: Self control (1)**

‘They tell you everything you need to know to become a better person in life, you know to control ourselves’ (3:42)

**Theme: Values: Discipline**

**Code: Taught Values: Discipline (4)**

‘parents and grandmother are strict, they have too much discipline’ (3:41)
‘all of them are very disciplined’ (3:7)
‘he is also disciplined’ (3:17)
‘I come from a very strict family’ (5:41)

**Code: Taught Values: Hard work (1)**

‘and just work hard cause I don’t come from a very rich or well off family and my dad always tells me about how he grew up in a very poor family and just how you have to always see yourself better than the situation you are in, so it doesn’t matter where you come from you just have to work and see yourself forwards. Whatever happens no matter the circumstances you have to look forward and do to the best of your ability to be somebody better.’ (5:21)

**Theme: Values: Christian Values**

**Code: Taught Values: Christian based (2)**

‘I was mainly exposed to Christian values, because like I said my parents were both Christian’ (4:15)
‘I don’t take myself for granted and that I can do anything because God said everything is possible. So yes, through him I can do anything.’ (7:8)

**Code: Taught Values: Love (1)**

‘Love’ (3:13)

**Theme: Values passed down through generations**

**Code: Taught Values: Passed down through generations {7-0}**

‘I think it’s a group thing and every generation they instil that in everyone as they grow up’ (2:42)
‘My father used to say that, like my father used to beat my mother and I’m going to beat you too, it’s like that because they don’t have that’ (2:34)

‘with communication you’re taught to talk to your elders properly, you need to respect them, and that’s another way.’ (6:40)

‘Yes we choose the Christian route because the time when I was born it was like that since from my grandparents.’ (7:22)

‘they teach you how to grow up, they teach you facts of life and they tell you what to do’ (3:5)

‘like young people who grew up in that kind of house also want to grow up and do that too’ (2:31)

‘I’m still very young so I don’t really stay with our extended family so we don’t get the chance of them teaching us anything traditional.’ (1:9)

**Theme: Shared Values: Yes**  
**Code: Common Values: Yes (6)**

‘Do you think other people in your culture shared those values? So the values you have just mentioned were they kind of general values for the environment you grew up in.  
Respondent: I think so yes.’ (6:15)

‘I think they were shared among them’ (1:11)

‘The whole respect thing is very common although sometimes you think it’s fading out’ (5:22)

‘Yes they do, as I said my cousins they share the same things, they are respectful also towards their parents when they talk to us, when they’re outside they are free and everything but when they come in the house they behave and are very disciplined.’ (3:14)

‘Okay, and do you think these values where shared by other people in your culture? So you emphasise respect a lot, so was that shared by everyone else?  
Respondent: Yes it was.’ (7:9)

‘And do you think these values were shared by other people in your culture at the time?  
Respondent: Yes’ (2:15)

**Theme: Shared Values: No**  
**Code: Common Values: No (1)**

‘No, I think every family in Hamanskraal when I was growing up and even to this day had their own values, traditions, and culture, and because it was such a multi-cultural setting it was easier for everyone to be themselves without being judged.’ (4:18)

**CATEGORY: LEADERSHIP INFLUENCES - LEADER EXPOSURE**

**Theme: Exposure: Church**  
**Code: Leader Exposure: Through church (7)**

‘I had a sort of mentor as well and she worked in the youth department of my church’ (6:19)

‘In church my mother is actually involved in the community, so she’s more of a leader.’ (1:12)
‘youth pastor’ (6:20)

‘the church I went to the women were allowed to preach but you couldn’t be a priest only a priests wife, and you wouldn’t be ordained as a reverend. Males are elite but my church has been flexible but women would never reach a high position in the church.’ (4:47)

‘At our church there is a pastor’ (3:16)

‘My dad was head of a lot of stuff like he was a leader, counsel wise and he’s actually a school principal, so I grew up as him being a leader and the church as well,’ (5:24)

‘Okay, besides the pastors and so on’ (7:10)

**Theme: Exposure: School**

**Code: Leader Exposure: School principal (2)**

‘my school principal in high school’ (7:11)

‘My dad was head of a lot of stuff like he was a leader, counsel wise and he’s actually a school principal, so I grew up as him being a leader and the church as well,’ (5:24)

**Code: Leader Exposure: Teacher (1)**

‘my teachers,’ (6:18)

**Theme: Leader Exposure: Family**

**Code: Leader Exposure: Parents (3)**

‘My dad was head of a lot of stuff like he was a leader, counsel wise and he’s actually a school principal, so I grew up as him being a leader and the church as well,’ (5:24)

‘My parents’ (6:16)

‘In church my mother is actually involved in the community, so she’s more of a leader.’ (1:12)

**Code: Leader Exposure: Other relatives (2)**

‘other relatives like my uncles as well.’ (6:21)

‘and my sister she is now a manager and she has been a manager for a while, so in a sense a lot of leadership but not political, so more family.’ (5:25)

**Theme: Leader Exposure: Political**

**Code: Leader Exposure: Chief (3)**

‘where I grew up in Mpumalanga there was a chief’ (3:46)

‘Where I come from is a small village you would have a chief and I think our chief was Nkosi Matiebe and the place is called Matiebestad, so it was mostly traditional leadership, to this day he still exists.’(4:20)

‘maybe in the rural areas there were kings or whatever, but now we go to court and deal with the matters differently and there there’s a king and you have to gather around and he will do that’
Code: Leader Exposure: Nelson Mandela (2)

‘Mandela’ (2:22)

‘An example is Nelson Mandela. He was and still is a very good leader.’ (1:33)

Code: Leader Exposure: Through political situation (3)

‘there is a huge political influence. When I was growing up politics was there yes, but they were not as prominent as they are now’ (4:46)

‘that’s [the struggle] what they always talked about when I was growing up, that’s what they remember.’ (2:24)

‘Yes, I grew up hearing about Mandela and the apartheid times and they told me about how my brother wouldn’t sleep at home because they were scared, there was a place they would hide in, because there was always chanting, and as a parent you would never sleep because you were worried about your kid. And they wanted boys from each house, and if you a boy you always hiding because they want you, ja and tear gas. My sister went to school and every time she came how they were tear gassed or had to run away.’ (2:23)

CATEGORY: LEADERSHIP INFLUENCES- FAMILY TRADITIONS

Theme: Family Traditions: Western vs Traditional

Code: Family Traditions: Dabbles in both (2)

‘So yes I tried it this year, I’m not sure if it works but its quiet cool.’ (4:43)

‘Yes it is but not too much, not that religious because I grew up in a township so its not deeply [traditional], we live the city life, the way we dress, we dress in fancy clothes and everything, so I can’t say there was too much tradition. I’d say its half traditional.’ (3:15)

Code: Family Traditions: Traditional practice (9)

‘weddings are typical you know like lobolla and everything, they swop the cows on Friday then Saturday at the brides home it’s a wedding, then Sunday at the grooms home, so its typical black exhibitions.’ (3:45)

‘Weddings and funerals still are very different, it’s a huge affair’ (5:13)

‘I think those are the main kind of differences and also how you greet other people’ (5:15)

‘When there’s a wedding there a whole lot of things you have to do, like you have to go and ask for the price, and you send a letter first asking the parents to come and see them, they can organize the uncles and everyone and they go there and they negotiate and they give the price. If you agree, and you tell them you will come back and if you have half the amount you pay them and they give you a list of what they want, like jackets and brandies and the one that we drink beer with, you know the round pot, you know there are a lot of things, like sticks, you have to bring sticks.’ (2:40)

‘My mom had to go recently and it was her first time, because my cousin is getting married.’ (6:9)

‘Yeah like funerals, once somebody dies, after seven days they have this ritual, they make home
beer, “Umkombothi”, they take the beer and they go to the cemetry and they take the dead person and they pour the thing and then after a month or so they buy a tomb stone and they put it there’ (3:44)

‘New Years day they have what they call ‘Umpasho’, and what would happen is that you brew traditional beer and then you talk to your ancestors like they would go clean up my grandparents graves and talk to them and come back home, at my grandmothers place there is this like place made for communicating with ancestors, so I think out of my dad’s nine siblings about four of the practise that. So what you would do, I tried it this year, you would brew the traditional beer whoever is organizing this whole thing at the place that is just set up for it and you take a sip of the beer, ‘Umkombothi’ they you ask for blessings from your ancestors and you pour the rest onto that place, so whatever you give to the ancestors you also have to take, so you take a sip of the beer and then what happens afterwards is obviously they don’t brew a small pot of beer, so it will all be thrown into that place, but after that you celebrate and what not and every one want sot talk to the ancestors and I also learnt that you have to call them by name, for example if I was calling my grandfather, his name is Babile Mahlango, I would have to say, Babile Mahlango, I am Siphiwe Mahlango, the daughter of... So you see you have to create that link and so that the person you are talking to knows who you are.’ (4:13)

‘in my culture when you greet your elders you go down on your knees and stuff like that. I don’t do it much, but when we have visitors at home I go down on my knees and stuff like that.’ (6:5)

‘people use different things for example some people have to slaughter before they talk to their ancestors, I found out that because that was also my perception that you had to slaughter something before but they said its not necessary only when you asking for something big then you have to. And you have to slaughter if they are asking something of you and you are unable to then you must slaughter to ask, can I not do this type of thing.’ (4:57)

**Code: Family Traditions: Western practice (10)**

‘It’s basically from where I grew up, for example, Sundays are always a special day, that is when you gather as a family, unlike most families I just grew up with my parents and my sister and my younger brother, so it was just the five of us. Every Sunday would be a family day were we cook and have what we call ‘Sunday kos’, and some people call it colour filler, because there is so much colour and everything, and that would be the only day where you have a big feast, all types of food, so Sundays would be special, and we used to dress up on Sundays, now days we don’t do it as often and Sunday would be the only day we would have desert.’ (4:9)

‘Well right now we don’t really follow cultural stuff as much; I grew up in an urban area as well.’ (6:41)

‘example how when my sisters graduated and stuff like that, they wanted to throw this big affair, a graduation party’ (5:14)

‘Okay, so things like weddings, funerals do you have traditional ways of doing that? Respondent: No.’ (7:6)

‘With my family and funerals we don’t do the whole ancestral worship’ (6:6)

‘Yes we would go to church, in the mornings then come back and eat. In church we used to wear uniforms so we used to take off our uniform and wear our Sunday clothes’ (4:10)

‘So there is no traditional culture that they follow’ (4:11)
The same thing was done on Christmas day, we used to dress up, the day of reconciliation on December 16 and on New Years, and there is also a big feast on those days bigger than your normal Sunday feast. My extended family from my maternal side we meet every Christmas, and my grandmother has three children, my uncle, aunt and my mother. So it would rotate, it would go to my grandmother’s place, my uncle then my aunt then my mother, so every year someone else has a chance. From my dad’s side its mostly spontaneous, all the celebrations and gatherings.

‘Being in a black Christian church you have to follow strict things, like for example ladies will always have to cover up their hair and wear something like skirts or dresses and not pants and things like that. So what was interesting, even though my mother grew up like that, you know wears skirts doesn’t wear earrings and covers her hair 90% of the time, when I grew up those rules were a bit more relaxed so we were sort of allowed not to conform, hence now I’m wearing pants and not covering my hair.’

‘I do acknowledge everything that happens in my culture but because times have changed now we don’t necessarily practice everything.’

### Code: Flexible family vs traditional community (2)

‘Ya, uh, not really, like in the African culture men were not allowed to do certain things, like being in the kitchen and all of that, but my dad is very flexible, like I still respect him as my dad, but he doesn’t mind going to the kitchen once in a while. So I don’t feel I was made to feel little by being a woman.’

‘it’s more like in the community, like I say, family wise its very flexible, cause my younger brother is also now in boarding school, my sister yes grew up at home but also studied here, so its still a very flexible family and you need to remember that we still in a very traditional community, so there you still have to balance things out.’

### Code: Western vs African (4)

‘how to treat your parents in a certain way which is sometimes very different to how you normally do it in your western way’

‘so there are certain things you have to understand like I went to boarding school at like the age of six, so you have to confirm each time, am I doing the right thing and is this the way to do it’

‘I know immediately as you get home you have to act in a certain way, ah there is just a lot of things that you do very differently when I’m at home than when I’m at school, and still is even now when I’m in Pretoria and I have to go home.’

‘The way we view respect might be very or a little different to your western kind of respect and I think it’s the way we look at the word that is changing not the value, but it’s mostly the cultural thing.’

### CATEGORY: LEADERSHIP PROTOTYPES- GENERAL

Theme: Evaluation of Leaders

Code: Leader Evaluation: Mixed (2)

‘It depends, but I think most people would say that it was as the people who solved to conflict succeeded as people yearn for that leadership that they had back in the day, they long for people like that who would resolve your conflict. They long for the people that they can go to and ask for help and they don’t have to call any legal people or anything like that, so in that sense they were
good leaders. However, in terms of community development I feel that women should have been given a role to play and they should have been given a chance to say things and how they viewed things even in conflict resolution I think they should have been given a chance.’ (4:48)

‘I don’t look up to chief’s that much, but I think he had the most influence on other kids of the village that we grew up in, for me he had none.’ (3:50)

**Code: Leader Evaluation: Positive (5)**

‘Okay, my principal in high school, to me he was a good leader’ (7:23)

‘Yes, I would say that they are good leaders.’ (6:37)

‘Did you think she was a good leader?’
Respondent:  Yes I think she is still a good leader!’ (1:14)

‘from my side they were good people, good leaders.’ (3:25)

‘Yes, I would say so because they fought for what they wanted and they believed in what they wanted’ (2:26)

**CATEGORY: LEADERSHIP PROTOTYPES- COMMUNICATION**

**Theme: Good leader behaviour: communication**

**Code: Good Leader Behaviour: Approachable (2)**

‘he’s approachable’ (3:20)

‘they are approachable’ (3:27)

**Code: Good Leader Behaviour: Can open up to the leader (2)**

‘you can talk to him about anything’ (3:21)

‘you can open up to her’ (1:17)

**Code: Good Leader Behaviour: Communication Skills (9)**

‘and if you in constant communication’ (4:32)

‘communication.’ (7:25)

‘good communication skills, they know how to communicate’ (7:13)

‘good communication with people’ (1:22)

‘communicates well with people’ (1:20)

‘you must also be able to communicate properly’ (6:31)

‘communicate with their followers or people’ (4:37)

‘If you work with your leaders, so leaders work with their people and people work with their leaders, then you have that sort of communication and I don’t think you will have protest like we
do now in South Africa, because I feel that it feels like you are taking away from the leader because of that gap as well as away from yourself.’ (4:33)

‘Communicating’ (1:19)

**Code: Good Leader Behaviour: Good interaction with followers (2)**

‘The way she interacted with other people was very good’ (1:15)
‘good communication with people and interaction’ (1:24)

**Code: Good Leader Behaviour: Listening to followers (7)**

‘he listens to everybody’ (3:19)
‘being a good leader is being able to listen to the people’s needs’ (6:30)
‘Someone who doesn’t listen to people at all who makes selfish decisions based on what they think is right and they don’t get the opinion of other people.’ (6:36)
‘A good listener, you have to listen to what people want’ (2:38)
‘they need to allow other peoples’ opinions, because you there because of those people I’m guessing and basically that’s more important than anything.’ (7:21)
‘they listen’ (6:26)
‘but you know still be part of the people you leading, so you not only above them but also part of them, part of both worlds because you need to understand where the people you leading are and how to help them best or how to lead them best, is the better word.’ (5:40)

**CATEGORY: LEADERSHIP PROTOTYPES - FOLLOWER ORIENTATION**

**Theme: Good leader behaviour: Follower orientation**

**Code: Good Leader Behaviour: Acting in the interests of everyone (1)**

‘A leader who’s autocratic, like they don’t allow people’s opinions or things and also those leaders who don’t act on the best interest of everyone, you a leader but then you don’t have to isolate yourself from other people.’ (7:16)

**Code: Good Leader Behaviour: Responding to followers’ needs (1)**

‘they are not responding to people’s needs’ (4:29)

**Code: Good Leader Behaviour: Being part of the people they lead (2)**

‘but you know still be part of the people you leading, so you not only above them but also part of them, part of both worlds because you need to understand where the people you leading are and how to help them best or how to lead them best, is the better word.’ (5:40)
‘you need to be humble and down to earth and you don’t have to think that you better than other people just because you leading them.’ (6:33)

**Code: Good Leader Behaviour: Community Involvement (1)**
‘involved in the community’ (1:13)

**Code: Good Leader Behaviour: Creating opportunities for followers (1)**

‘someone that gives chances and opportunities you know, like if you are in a company like a CEO and somebody comes with a CV and comes for a job interview, if you give that person a chance like one month to work in my company to see what he’s got, because today many people, to get a job you have to have connections and you have to know somebody there in the company, so I think if somebody like a young person who has a brain. But I think if you give that person a chance that idea is going to make something huge in the future and I think if a leader can give a chance, one chance to prove his idea, I’m telling you I think it’s going to become something huge! So yes, if you give young people, because if someone lacks experience, or in order to get experience you need to give them a chance, so I think if he gives someone a chance the experience is going to be there. So if someone has that experience then what’s the meaning because you have to hire them to get experience? So I think if a leader gives someone new a chance unlike some guy who’s got three year experience, so if you give them the chance put them on the top before taking those with higher experience, so if you give someone a chance or idea, even if its’ small it’s going to become something huge! So when its grows, I think the leaders must give them a chance.’ (3:40)

**Code: Good Leader Behaviour: Evident through effective followers (1)**

‘my principal in high school, to me he was a good leader because you could see every educator in my school was up-to-date with their work and they had that respect for him, like he calls a meeting at their own time, like he doesn’t have to go after them, so you can see his actions influence educators to do good.’ (7:12)

**Code: Good Leader Behaviour: Focusing on interests of followers (1)**

‘cause it’s not about you it’s about others also, cause you have to not do things to feel like they will benefit you or I’m saying this and I’m going to stick to this even though you know you wrong, cause you Malema and you won’t apologize, and he knows he is wrong but he is still going to’ (2:39)

**Code: Good Leader Behaviour: Good interaction with followers (2)**

‘The way she interacted with other people was very good’ (1:15)

‘good communication with people and interaction’ (1:24)

**Code: Good Leader Behaviour: Inspiring self confidence in followers (1)**

‘my mentor well she helped me a lot to believe in myself like just to go out there and do what I want to do.’ (6:24)

**Code: Good Leader Behaviour: Kind to followers (1)**

‘they’re kind,’ (6:27)

**Code: Good Leader Behaviour: Listening to followers (7)**

‘he listens to everybody’ (3:19)

‘being a good leader is being able to listen to the people’s needs’ (6:30)
‘Someone who doesn’t listen to people at all who makes selfish decisions based on what they think is right and they don’t get the opinion of other people.’ (6:36)

‘A good listener, you have to listen to what people want’ (2:38)

‘they need to allow other peoples’ opinions, because you there because of those people I’m guessing and basically that’s more important than anything.’ (7:21)

‘they listen’ (6:26)

‘but you know still be part of the people you leading, so you not only above them but also part of them, part of both worlds because you need to understand where the people you leading are and how to help them best or how to lead them best, is the better word.’ (5:40)

**Code: Good Leader Behaviour: Respecting followers (3)**

‘respect’ (3:47)

‘they talk properly to me and they don’t shout or anything like that.’ (6:28)

‘and then like my pastor is really humble; to be a leader you have to be humble and respect they also respectful.’ (7:14)

**Code: Good Leader Behaviour: Serving people (1)**

‘they are there to serve people’ (4:53)

**Code: Good Leader Behaviour: Treating people equally (1)**

‘you have to treat people the same no matter what they did to you in the past, and you have to forgive and try to build up to a future where everyone will work together.’ (2:28)

**Code: Good Leader Behaviour: Working with followers (1)**

‘If you work with your leaders, so leaders work with their people and people work with their leaders, then you have that sort of communication and I don’t think you will have protest like we do now in South Africa, because I feel that it feels like you are taking away from the leader because of that gap as well as away from yourself.’ (4:33)

**Theme: Good Follower behaviour**

**Code: GFB: Holding leaders to account (3)**

‘What I think today is that we have bad leaders because, we are responsible for those bad leaders we never hold our leaders accountable at all and we are complacent with what we have and we sort of let things be, basically its a case of ‘better the devil I know than the one I don’t”. Not everyone is a good leader but I think you can make a good leader if you hold them accountable and if you in constant communication with and if you as people show that we are not walk overs, so like I said we now have more political influence, and because of this, what happens is that it’s almost like they have too much power and that us as people feel that we don’t have enough power to talk to them.’ (4:30)

‘people just remain in the position that we are in, we don’t challenge them we don’t do anything
because we feel that this is how things are’ (4:50)

‘So I feel that leaders should be challenged, their views their steps their actions especially is they are there to serve people, and I feel that the view that I have were influenced by everything that I saw and everything that I questioned when I grew up like why should things happen in a certain way, I feel that they greatly influenced my views.’ (4:35)

**Code: GFB: Working with leaders (1)**

‘If you work with your leaders, so leaders work with their people and people work with their leaders, then you have that sort of communication and I don’t think you will have protest like we do now in South Africa, because I feel that it feels like you are taking away from the leader because of that gap as well as away from yourself’ (4:51)

**CATEGORY: LEADERSHIP PROTOTYPES- EDUCATION, MANAGEMENT AND INTELLIGENCE**

**Theme: Good leader behaviour: Managerial skills**

**Code: Good Leader Behaviour: Not being autocratic (2)***

‘A leader who’s autocratic, like they don’t allow people’s opinions or things and also those leaders who don’t act on the best interest of everyone, you a leader but then you don’t have to isolate yourself from other people.’ (7:16)

‘They mustn’t be autocratic;’ (7:20)

**Code: Good Leader Behaviour: Acted as a role model (1)**

‘people see her as a role model’ (1:18)

**Code: Good Leader Behaviour: Business acumen (1)**

‘he was a good business man he sold everything from bread to everything that everyone needed in the village. He was a good business man, he knew how to run a business’ (3:30)

**Code: Good Leader Behaviour: Conflict resolution (1)**

‘most people would say that it was as the people who solved to conflict succeeded as people yearn for that leadership that they had back in the day, they long for people like that who would resolve your conflict’ (4:24)

**Code: Good Leader Behaviour: Creating opportunities for followers (1)**

‘someone that gives chances and opportunities you know, like if you are in a company like a CEO and somebody comes with a CV and comes for a job interview, if you give that person a chance like one month to work in my company to see what he’s got , because today many people, to get a job you have to have connections and you have to know somebody there in the company, so I think if somebody like a young person who has a brain. But I think if you give that person a chance that idea is going to make something huge in the future and I think if a leader can give a chance, one chance to prove his idea, I’m telling you I think it’s going to become something huge! So yes, if you give young people, because if someone lacks experience, or in order to get experience you need to give them a chance, so I think if he gives someone a chance the experience is going to be there. So if someone has that experience then what’s the meaning because you have to hire them to get experience? So I think if a leader gives someone new a chance unlike some guy who’s got three
year experience, so if you give them the chance put them on the top before taking those with higher experience, so if you give someone a chance or idea, even if it’s small it’s going to become something huge! So when it grows, I think the leaders must give them a chance.’ (3:40)

**Code: Good Leader Behaviour: Managerial skills (4)**

‘and my sister she is now a manager and she has been a manager for a while’ (5:26)

‘and I speak to him mostly when it comes to how he runs his school, cause its actually very surprising and you see how schools in rural areas are mainly politically run than education based, and it’s just a battle and you find that he’s sharing all those experiences he finds of looking for a good teacher or he’s finding that a current teacher isn’t doing their job well and it’s very frustrating, but in a sense I think that he is a brilliant leader cause I look to him when it comes to leadership things and I ask for his advice’ (5:28)

‘my sister also in the sense of she branched out from this, as both my mother and father are teachers and she was the first one to get a degree and decide to go into the business world and everywhere she’s been you hear of how much a good leader she is and she was actually an assistant manager for Edcon and just one of the stores like jet and she had a lot of trouble but you find once she was implemented as manager its started going better, so ya I think they very strong people and very objective.’ (5:29)

‘my principal in high school, to me he was a good leader because you could see every educator in my school was up-to-date with their work and they had that respect for him, like he calls a meeting at their own time, like he doesn’t have to go after them, so you can see his actions influence educators to do good.’ (7:12)

**Code: Good Leader Behaviour: Sticking to basic leadership principles (1)**

‘there is a lot of things that could make you go sideways but I think just sticking to the basic principles of a good leaders is what makes a good leader to me.’ (5:35)

**Code: Good Leader Behaviour: Taking action (2)**

‘number three is action, leaders who take action and don’t just promise, because I feel that most people say things or make promises and what not and they don’t follow up on those promises, and I know they don’t make promise not intending on keeping them but because they haven’t done enough research on the thing that they are promising and if they are feasible and viable and if they can really deliver it, and it causes problems’ (4:39)

‘like the main thing that stands out is they very strong and when a lot of things can go wrong you need to have that head that will say you know what I understand and this is what is happening but this is what I need to do and just being able to stand your ground and say this is wrong and this is right and I can’t be doing that, but no matter what happens I will do the right thing.’ (5:33)

**Code: Good Leader Behaviour: Taking on responsibilities (3)**

‘To be a good leader, I mean, you lead a lot of people, so you have to be above people, not ego-wise but you have to be ‘better’ and you take on a lot of responsibilities and in a sense you have to be “holier than thou”, as you say above reproach’ (5:39)

‘but you know people who throw around their responsibilities, yes they take on a lot but that’s what you have to do as a leader and it’s not delegating but people who divert from their responsibilities and people are not as integral as they supposed to be and I think for me that just makes a bad leader.’ (5:36)
‘he would speak of a lot of instances where he felt he was taking a lot of responsibility but other people would be like yes we want you here because we think you would be a good leader’ (5:27)

**Code: Good Leader Behaviour: Time management (2)**

‘and even time management they must know how to manage their time, I think that that is very important if you are a leader.’ (7:15)

‘Time management’ (7:24)

**Theme: Good leader behaviour: Education/ Intelligence**

**Code: Good Leader Behaviour: Being educated/ informed (3)**

‘So I feel that what you need is education, not necessarily a university degree, but you should be educated in whatever field you’re in, so if they are a political leader then it would be politics, in people in finances, for example if I tell people I will provided electricity is this a place, do we have to finances and the infrastructure and all those type of things, so I feel that our leader could do with education especially even traditional leaders as they know what they were taught growing up from their fathers and grandfathers which could be to the detriment of others, so education is also important and not necessary a formal degree but educating yourself, for examples if you are leading 100 people what are the needs of those 100 people and how will we meet the need of those 100 people and what skills can I acquire to make sure whatever role I play in their lives can make a difference.’ (4:40)

‘my sister also in the sense of she branched out from this, as both my mother and father are teachers and she was the first one to get a degree and decide to go into the business world and everywhere she’s been you hear of how much a good leader she is and she was actually an assistant manager for Edcon and just one of the stores like jet and she had a lot of trouble but you find once she was implemented as manager its started going better, so ya I think they very strong people and very objective.’ (5:29)

‘he’s schooled and everything’ (3:49)

**Code: Good Leader Behaviour: Intelligence (1)**

‘she’s very smart’ (1:16)

**Code: Good Leader Behaviour: Logical (1)**

‘Ya they very objective and just logical’ (5:31)

**Code: Good Leader Behaviour: Objectivity (2)**

‘Ya they very objective’ (5:30)

‘my sister also in the sense of she branched out from this, as both my mother and father are teachers and she was the first one to get a degree and decide to go into the business world and everywhere she’s been you hear of how much a good leader she is and she was actually an assistant manager for Edcon and just one of the stores like jet and she had a lot of trouble but you find once she was implemented as manager its started going better, so ya I think they very strong people and very objective.’ (5:29)
### CATEGORY: LEADERSHIP PROTOTYPES- VALUES AND PERSONALITY TRAITS

**Theme: Good leader behaviour: Values**

**Code: Good Leader Behaviour: Abusing power (1)**

‘people who are rich and powerful or have influence sometimes get the better deal because they are who they are and I think that what made them bad leaders’ (4:26)

**Code: Good Leader Behaviour: Being beyond reproach (1)**

‘To be a good leader, I mean, you lead a lot of people, so you have to be above people, not ego-wise but you have to be ‘better’ and you take on a lot of responsibilities and in a sense you have to be “holier than thou”, as you say above reproach’ (5:39)

**Code: Good Leader Behaviour: Community Involvement (1)**

‘involved in the community’ (1:13)

**Code: Good Leader Behaviour: Doing what’s right (1)**

‘I honestly think that is exactly what makes a good leader in terms of integrity, in terms of doing the right thing’ (5:34)

**Code: Good Leader Behaviour: Fighting for one’s beliefs (4)**

‘Ya they very objective and just logical and centred in what they believe’ (5:32)

‘like the main thing that stands out is they very strong and when a lot of things can go wrong you need to have that head that will say you know what I understand and this is what is happening but this is what I need to do and just being able to stand your ground and say this is wrong and this is right and I can’t be doing that, but no matter what happens I will do the right thing.’ (5:33)

‘I honestly think that is exactly what makes a good leader in terms of integrity, in terms of doing the right thing’ (5:34)

‘Yes, I would say so because they fought for what they wanted and they believed in what they wanted’ (2:26)

**Code: Good Leader Behaviour: Integrity (1)**

‘I honestly think that is exactly what makes a good leader in terms of integrity, in terms of doing the right thing’ (5:34)

**Code: Good Leader Behaviour: Monogamy (1)**

‘Well I can say the pastor, he has one wife’ (3:48)

**Code: Good Leader Behaviour: Moral behaviour (1)**

‘I can see he is a person with good morals’ (3:22)

**Code: Good Leader Behaviour: Providing spiritual guidance (1)**
‘My pastor is my spirituality’ (6:39)

**Code: Good Leader Behaviour: Respect for women (4)**

‘respect towards women, so yes if someone’s got respect towards women this country is going to be a perfect country in the future and we going to have a bright future if you respect women, because if you respect women you are going to give them much more chance and opportunity in the future so they can also have a chance of running this country’ (3:33)

‘ja, because if I respect women and I see with their eyes, their perspectives on how they want to run this country, company or shops, so I think yes if we give women chances because in the past they never had these chances because today you see so many women are doing great things, so yes if I do the same thing towards women I would become a good leader giving someone a chance who never had a chance in the past, because they have great values and ideas unlike other men, so I think they are going to be some force to be reckoned with in the future yes. If I give them chances and work with them they will bring something new in this country.’ (3:37)

‘he also only had one wife, unlike other chiefs who had many wives and I think he was someone who had respect towards his wife. (3:31)

‘If you see the Zulus or Xhosa in the deep villages, I saw on this 3rd Degree on SABC 2 or ETV, women are taken so low, they never see them as nothing, they see them as objects, to do cooking, house wives, do dishes and they never get the chance to work so I think Zulu’s and Xhosa’s they never see women. Deep villages in KZN cause I think if they give them a chance they will see something their perspectives and mindsets are still in the past’ (3:38)

**Code: Good Leader Behaviour: Respecting followers (3)**

‘respect’ (3:47)

‘they talk properly to me and they don’t shout or anything like that.’ (6:28)

‘and then like my pastor is really humble; to be a leader you have to be humble and respect they also respectful.’ (7:14)

**Code: Good Leader Behaviour: Serving people (1)**

‘they are there to serve people’ (4:53)

**Code: Good LeaderBehaviour: Teaching right from wrong (1)**

‘My parents have taught me from what’s right and what’s wrong in society, and just by the way they have been living their lives, I think that they have been a good example to me and that’s why I’m the way I am because I’m not a troublesome kid so I think they did a good job leading me.’ (6:38)

**Code: Good Leader Behaviour: Treating people equally (1)**

‘you have to treat people the same no matter what they did to you in the past, and you have to forgive and try to build up to a future where everyone will work together.’ (2:28)

**Code: Good Leader Behaviour: Values (1)**
‘Somebody with good values’ (3:39)

**Theme: Good leader behaviour: Personality Traits**

**Code: Good Leader Behaviour: Empathy (2)**

‘I think they lacked that empathy to sort of empathize with people in general’ (4:27)

‘I think till this day most leaders lack empathy’ (4:28)

**Code: Good Leader Behaviour: Approachable (2)**

‘he’s approachable’ (3:20)

‘they are approachable’ (3:27)

**Code: Good Leader Behaviour: Dignified (1)**

‘they are dignified’ (3:26)

**Code: Good Leader Behaviour: Empathy (1)**

‘number two would be empathy’ (4:38)

**Code: Good Leader Behaviour: Forgiveness (1)**

‘you have to treat people the same no matter what they did to you in the past, and you have to forgive and try to build up to a future where everyone will work together.’ (2:28)

**Code: Good Leader Behaviour: Humility (1)**

‘and then like my pastor is really humble; to be a leader you have to be humble and respect they also respectful.’ (7:14)

**Code: Good Leader Behaviour: Integrity (1)**

‘I honestly think that is exactly what makes a good leader in terms of integrity, in terms of doing the right thing’ (5:34)

**Code: Good Leader Behaviour: Kind to followers (1)**

‘they’re kind’ (6:27)

**Code: Good Leader Behaviour: Logical (1)**

‘Ya they very objective and just logical’ (5:31)

**Code: Good Leader Behaviour: Moral behaviour (1)**

‘I can see he is a person with good morals’ (3:22)

**Code: Good Leader Behaviour: Objectivity (2)**

‘Ya they very objective’ (5:30)
‘my sister also in the sense of she branched out from this, as both my mother and father are teachers and she was the first one to get a degree and decide to go into the business world and everywhere she’s been you hear of how much a good leader she is and she was actually an assistant manager for Edcon and just one of the stores like jet and she had a lot of trouble but you find once she was implemented as manager its started going better, so ya I think they very strong people and very objective.’ (5:29)

**Code: Good Leader Behaviour: Personal strength (2)**

‘like the main thing that stands out is they very strong and when a lot of things can go wrong you need to have that head that will say you know what I understand and this is what is happening but this is what I need to do and just being able to stand your ground and say this is wrong and this is right and I can’t be doing that, but no matter what happens I will do the right thing.’ (5:33)

‘my sister also in the sense of she branched out from this, as both my mother and father are teachers and she was the first one to get a degree and decide to go into the business world and everywhere she’s been you hear of how much a good leader she is and she was actually an assistant manager for Edcon and just one of the stores like jet and she had a lot of trouble but you find once she was implemented as manager its started going better, so ya I think they very strong people and very objective. (5:29)

**Code: Good Leader Behaviour: Understanding (2)**

‘you must be understanding’ (6:32)

‘They were understanding’ (6:25)

**Code: Good Leader Behaviour: Values (1)**

‘Somebody with good values’ (3:39)

**CATEGORY: MULTICULTURALISM**

**Theme: Multiculturalism**

**Code: Multiculturalism (11)**

‘Yes they do, because if I’m a Pedi and I come from the township and the other one comes from Limpopo, we’re very different. Because she is going to wake up early and I’m going to wake up at ten and she’s already cleaned up the house and done everything and everyone has already eaten. Even the brides in Limpopo are different to the ones in the township, because when you are a bride you have to cook for everyone make sure everything is okay, and you cook maybe six times a day and I’m not used to that.’ (2:44)

‘In the township we call it Soshanguve, Sotho, Shangani, Nguni and Venda. So it is all those in one.’ (2:9)

‘so somewhere between very western and Pedi is where I stand.’ (5:4)

‘Yes, but if you get some people who are shocked at some of the things who do, asking why we do it, but in the passing time people understand that this is what you do, so I think that there is a lot of tolerance because people there were diverse and had diverse cultures and most people brought a bit of their own with them and were allowed to explore and be themselves in that kind of a sense.’
‘it’s a very multi cultural school in the sense that you get people from everywhere even foreigners’
(5:11)

‘we mix in the township’ (2:20)

‘No, I think every family in Hamanskraal when I was growing up and even to this day had their own values, traditions, and culture, and because it was such a multi-cultural setting it was easier for everyone to be themselves without being judged.’ (4:18)

‘Tswana and my father’s side is Ndebele. I can only speak Tswana and English, I can’t speak Ndebele.’ (3:3)

‘Hamanskraal is more of a mixture of people, you don’t have only Ndebele people, but most people especially the Tsonga and Tswana people around Hamanskraal do it’ (4:44)

‘We were more like a whole lot in one.’ (2:8)

‘Oh it’s nice because I’m influence from both Ndebele and Swazi, because my dad is Ndebele and my mom is Swazi speaking.’ (7:4)

**CATEGORY: RELIGION AND CULTURE**

**Theme: Culture vs Religion**

**Code: Culture vs Religion (2)**

‘Yes it is but not too much, not that religious because I grew up in a township so its not deeply [traditional], we live the city life, the way we dress, we dress in fancy clothes and everything, so I can’t say there was too much tradition. I’d say its half traditional.’ (3:15)

‘In my family, but some people feel that you can integrate the two. And I also think that you can.’ (4:8)

**Code: Culture vs Religion: Religious dominance (6)**

‘So all the holidays where based on religion and not traditions?
Respondent:   Yes, not traditions.’ (1:32)

‘we are more religious people, so we don’t follow tradition that much.’ (1:30)

‘I’m not a very cultural person, so we don’t follow culture that much, because if its culture and religion and everything its quiet different and difficult to follow it.’ (1:29)

‘Not that I know of because I was too young and we haven’t really spoken about all our grandparents and everything, but I think the older people practised the traditional things, but in my smaller family we don’t practise those traditions we just stick to religion.’ (1:34)

‘No, my parents are Christians, they follow the Christian doctrine to the point, and that has been how we have grown up at home as Christians, and the reason I say they don’t follow Ndebele culture is because in most instances you find that people view them as separate, as some people think you can integrate the two but my parents decided that they are two separate things, so you either follow the Ndebele culture or you are a Christian, so I suppose they went for the Christian route.’ (4:41)
‘No, because I would say we basically influenced, like we Christian, so we don’t follow culture or practises or whatever.’ (7:5)

**CATEGORY: TOWNSHIP VS RURAL**

**Theme: Township vs Rural**

**Code: Township (3)**

‘Hamanskraal is more of a mixture of people, you don’t have only Ndebele people, but most people especially the Tsonga and Tswana people around Hamanskraal do it, but people use different things for example some people have to slaughter before they talk to their ancestors, I found out that because that was also my perception that you had to slaughter something before but they said its not necessary only when you asking for something big then you have to. And you have to slaughter if they are asking something of you and you are unable to then you must slaughter to ask, can I not do this type of thing.’ (4:14)

‘No, I think every family in Hamanskraal when I was growing up and even to this day had their own values, traditions, and culture, and because it was such a multi-cultural setting it was easier for everyone to be themselves without being judged.’ (4:18)

‘Yes, but if you get some people who are shocked at some of the things who do, asking why we do it, but in the passing time people understand that this is what you do, so I think that there is a lot of tolerance because people there were diverse and had diverse cultures and most people brought a bit of their own with them and were allowed to explore and be themselves in that kind of a sense.’ (4:19)

**Code: Township vs Rural (9)**

‘No we mix in the township, its just that everyone will tell you about their culture and this is who I am and stuff, but there [in the rural areas] they don’t mix’ (2:21)

‘maybe in the rural areas there were kings or whatever, but now we go to court and deal with the matters differently and there there’s a king and you have to gather around and he will do that, so we different.’ (2:25)

‘Because in the rural areas you don’t have such a broad mind you know, like here in the cities because you meet different people, and they [people from rural areas] are the ones who are more stubborn’ (2:33)

‘I think the difference is if you grow up in the rural areas and you change cause you came to university or something like that, that’s when we see cause, cause if someone in the politics is stubborn, one comes from rural they think that’s ok, when they say go and bang that person, they’re going to go and hit that person, because he is the superior one, and you obey the superior people.’ (2:35)

‘So you think people from urban areas might be more resistant to that? Respondent: Yes like we more outspoken.’ (2:37)

‘Yes they do, because if I’m a Pedi and I come from the township and the other one comes from Limpopo, we’re very different. Because she is going to wake up early and I’m going to wake up at ten and she’s already cleaned up the house and done everything and everyone has already eaten. Even the brides in Limpopo are different to the ones in the township, because when you are a bride you have to cook for everyone make sure everything is okay, and you cook maybe six times a day
and I’m not used to that.’ (2:44)

‘Yes it is but not too much, not that religious because I grew up in a township so its not deeply [traditional], we live the city life, the way we dress, we dress in fancy clothes and everything, so I can’t say there was too much tradition. I’d say its half traditional.’ (3:15)

‘If you see the Zulus or Xhosa in the deep villages, I saw on this 3rd Degree on SABC 2 or ETV, women are taken so low, they never see them as nothing, they see them as objects, to do cooking, house wives, do dishes and they never get the chance to work so I think Zulu’s and Xhosa’s they never see women. Deep villages in KZN cause I think if they give them a chance they will see something their perspectives and mindsets are still in the past’ (3:38)

‘For example, schools in rurals and schools in urban places have different resources so they might have different conclusions I think.’ (7:19)

Theme: Raised- Rural Area
Code: Raised: Rural area (1)

‘My home is a little village in Limpopo province, an hour or so outside Polokwane’ (5:9)

Theme: Raised- Township
Code: Raised: Boarding School (2)

‘but I also grew up in boarding school’ (5:3)

‘I went to boarding school in Polokwane.’ (5:10)

Code: Raised: Township (4)

‘No, its not rural and its not classy urban, but I would say its under township.’ (7:3)

‘but I grew up in the township’ (2:3)

‘I grew up in Hamanskraal’ (4:2)

‘It’s a township’ (3:2)

Code: Raised: Urban area (1)

‘I grew up in an urban area as well.’ (6:3)

**CATEGORY: CULTURE AND VIEWS ON LEADERSHIP**

Theme: Views on leadership influenced by culture
Code: Views on leadership influenced by culture: Yes (12)

‘If you see the Zulus or Xhosa in the deep villages, I saw on this 3rd Degree on SABC 2 or ETV, women are taken so low, they never see them as nothing, they see them as objects, to do cooking, house wives, do dishes and they never get the chance to work so I think Zulu’s and Xhosa’s they never see women. Deep villages in KZN cause I think if they give them a chance they will see something their perspectives and mindsets are still in the past’ (3:38)

‘Sometimes, like some people are not allowed to speak directly to certain people in this African culture and maybe they believe that everything that the leader says is right. So maybe they do have
‘Okay, good point. Do you think that your ideas about leadership now were influenced by your culture that you grew up in?
Respondent: I think this point of women, ja’ (3:35)

‘I think partially, ya.’ (6:34)

‘Yeah it can be. I think so yes.’ (7:17)

‘Do you think other people from those cultures, just from what you know about those cultures, do you think they might have different views on leadership to you?
Respondent: I guess so yes, because we all have different cultures and different rules and everything in our cultures, so ja, I guess.
Craig: So you think that kind of thing has an influence on how people see leadership today?
Respondent: Yes.’ (1:27)

‘For example for someone who grew up in a deep rural village in KZN would probably have some quiet different views on leadership to you?
Respondent: Exactly, I think that it would also be if we had this chief doing this, it would be fine because he is the chief but my views are different to that, but the chief must also be challenged even if he is the chief.’ (4:36)

‘Certainly, I believe that its where you’ve been, makes you, not only from home but also from school and the people I’ve grown up around, so yes definitely the way I view leadership now is basically because of where I come from.’ (5:37)

‘Yes, some of those things’ (2:29)

‘So would you say that someone who grew up in a very different environment to you, do you think they might have different views on leadership?
Respondent: Yes!’ (7:18)

‘Oh ya, I think so because you can imagine if somebody who grew up with a leader that was always oppressing them and doing things in a not so much of a leader should be doing it or the way I’ve experienced it, so I view leadership in a whole different manner.’ (5:38)

‘Yes, I think so’ (2:32)

Code: Views on leadership influenced by upbringing: Yes (5)

‘Yes like I said I’ve drawn on a couple of cultures as I was growing up and my personal view on leadership is not complacency but is the view of the people I grew up around’ (4:54)

‘I feel that the view that I have were influenced by everything that I saw and everything that I questioned when I grew up like why should things happen in a certain way, I feel that they greatly influenced my views.’ (4:55)

‘Perhaps not even culture just the values you were brought up by.
Respondent: Yes the way I was brought up, yes, but not culture.’ (1:26)

‘Certainly, I believe that its where you’ve been, makes you, not only from home but also from school and the people I’ve grown up around, so yes definitely the way I view leadership now is basically because of where I come from.’ (5:37)
‘Oh ya, I think so because you can imagine if somebody who grew up with a leader that was always oppressing them and doing things in a not so much of a leader should be doing it or the way I’ve experienced it, so I view leadership in a whole different manner.’ (5:38)

**Theme: Views on leadership not influenced by culture**

**Code: Views on leadership influenced by culture: No (1)**

‘Do you think there is a link between your ideas about good leadership and your culture when you were growing up? So the way you think about leadership today, is that because of your culture growing up?

Respondent: I don’t think so.’ (1:25)

**CATEGORY: GENDER ROLES**

**Theme: Gender Roles**

**Code: Gender roles awareness (1)**

‘Ya, uh, not really, like in the African culture men were not allowed to do certain things, like being in the kitchen and all of that, but my dad is very flexible, like I still respect him as my dad, but he doesn’t mind going to the kitchen once in a while. So I don’t feel I was made to feel little by being a woman.’ (6:14)

**Code: Gender roles: female subservience/ male dominance(4)**

‘However, in terms of community development I feel that women should have been given a role to play and they should have been given a chance to say things and how they viewed things even in conflict resolution I think they should have been given a chance.’ (4:25)

‘ladies will always have to cover up their hair and wear something like skirts or dresses and not pants and things like that’ (4:45)

‘even in church, the church I went to the women were allowed to preach but you couldn’t be a priest only a priest’s wife, and you wouldn’t be ordained as a reverend. Males are elite but my church has been flexible but women would never reach a high position in the church’ (4:23)

woman is the neck so she’s there to support the man’ (2:6)

‘A man is the father of the house and we have to listen to him’ (2:5)

‘you had other leaders, I don’t know what they were called but they were all men, so generally in most case it was seen as the men were born to lead (4:21)

‘I’m the man and I’m supposed to do everything that I want and you not supposed to, I mean we do everything the same so why not do everything like you do, so it’s not fair. I hate it when somebody says that, like I’m the man and you, must obey me, I hate it, so I think that I’m the man and I’m going to do whatever I want and no one will tell me. Because I think black people are very stubborn, especially men and the Zulus.’ (2:30)

* Codes rephrased into positive behaviours.
2. APPENDIX B: INTERVIEW SHEET

- Welcoming, brief explanation of the study and the interview procedures and signing of the informed consent form.
- Guidance on answering questions: only answer questions that you feel comfortable answering, feel free to go into detail to explain your answers and give examples where possible, explain that the interview will be recorded and that it should take no more than an hour.
- Questions:

1. What is your home language? So do you identify your ethnicity as being ...?

2. So tell me about the culture you grew up in (GENERAL)

3. Did you have any specific traditions that you and your family adhered to when you were growing up? (BEHAVIOURS)

4. What were the main values that you were taught while you were growing up? (VALUES)

5. Do you think other people in your culture share these values? (VALUES)

6. Tell me about the leaders you were exposed to while growing up. (EXPOSURE TO LEADERS)

7. Did you and others around you think that these people were good leaders? (GOOD LEADERS)

8. What made them good leaders at that time?(GOOD LEADERS THEN)

9. What makes someone a good leader today? (GOOD LEADERS NOW)

10. Do you think that your ideas about good leadership were influenced by your culture while growing up? (LINK TO CULTURE)

11. Is there anything else you would like to add about your views on what makes a good leader?

- Thanks and closing.
3. APPENDIX C: INFORMED CONSENT LETTER

INFORMED CONSENT LETTER

Researcher: Craig Matthews Roach
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TITLE OF THE STUDY
The influence of ethnicity on followers’ perceptions of effective leadership.

PURPOSE OF THE STUDY
The purpose of the assignment is to investigate whether or not a follower’s ethnicity has an influence on the way in which they perceive effective leaders.

PROCEDURES
An open-ended, unstructured interview will be conducted requiring approximately 1 hour. The interview will be recorded electronically. The researcher will then proceed with a qualitative analysis of the responses.
BENEFITS
This study will contribute to knowledge regarding leaders and leadership and how a specific focus on ethnicity can enhance our understanding of the perceptions that people, more specifically followers, have about leaders.

PARTICIPANTS' RIGHTS
Participation is voluntary; a participant may withdraw from participation in the study at any time and without adverse consequences.

CONFIDENTIALITY
Please be assured that all information is treated as confidential, that anonymity is assured and that the data would be destroyed should the participant withdraw.

ACCESS TO THE RESEARCHER
Access to the researcher can be established through the contact numbers above.

DECLARATION
I, ____________________________ have read and I understand this letter of informed consent. I herewith acknowledge that I take part in this research as a volunteer and that data gathered during this study can be used for the purposes of the research described in this letter.

__________________________  _______________________
Signature                    Date