THE RELATIONSHIP BETWEEN AUTHENTIC LEADERSHIP AND ETHNIC IDENTITY IN SOUTH AFRICA: ETHNIC AND GENDER DIFFERENCES

by

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DECLARATION

I Itumeleng Mpho Dzivhani hereby state that the mini-dissertation titled "The relationship between Authentic Leadership and Ethnic Identity in South Africa: Ethnic and Gender differences" submitted for the degree Magister Industrial Psychology at the University of Pretoria, is my own original work.

I made due acknowledgement and reference according to departmental requirements by means of a comprehensive referencing system where resources were used.

I declare that the content of this dissertation has never been used for any qualification at any tertiary institution.

I Itumeleng Mpho Dzivhani, declare that the language in this thesis was edited by Joan Hettema (Honours: English and Literature).

Itumeleng Mpho Dzivhani   Date: 29 January 2016

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Signature

ABSTRACT

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by

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DEPARTMENT: Human Resource Management

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ABSTRACT

Introduction: South Africa continues to go through transformation with affirmative action affording previously disadvantaged groups the opportunity to build careers they previously could not pursue. Since 1994, there has been a slow increase in the number of women and previously disadvantaged groups joining the leadership ranks of South African organisations. Statistics reveal that the South African professional world currently has 20.9 percentage of women in leadership positions. In terms of Africans, Indians and coloureds, statistics reveal the following for the Gauteng Province: African males comprise 9.7 percent while African females are a mere 4.8 percent. The numbers are quite small for Indians and coloureds with Indian males at 5.9 percent and Indian females at 2.1 percent. Coloured males comprise 1.9 percent and coloured females are 1.0 percent. While there has been a good deal of research documenting the dearth of these groups in the workplace and the slow pace of transformation, there has been less research about how they lead and particularly whether they are able to be authentic leaders.

This question is important because leadership positions continue to be dominated by Whites, particularly White males. To the extent this group has historically dominated leadership positions, they have also shaped preferred leadership styles. Previous research has found that leaders who do not fit the dominant leader prototype of a White male can practice authentic leadership.

Research purpose

The purpose of this study is to explore gender and ethnic differences in the relationship between ethnic identity and the practice of authentic leadership among South African leaders.

Motivation for the study

Previous research suggests that leaders who identify with their ethnic groups, irrespective of whether they fit the leader prototype or not; they are able to lead authentically. Given this research and the South African context the study was

interested in understanding whether there are ethnic and gender differences in the perceived practice of authentic leadership. Authentic leaders are described as leaders who are self-aware, who lead in a way that is congruent with their identity. Proponents of authentic leadership theory argue authentic leaders are embedded in their values and moral standards and remain true to these in how they lead and relate to followers. Therefore this study was interested in determining the level of authenticity in South African leaders and to determine whether this was influenced by the level of identification with their ethnicity.

Research design, approach and method

A quantitative method was adopted to examine the research question. A questionnaire consisting of measures of ethnic identity and authentic leadership as well as demographic information was used to collect data.

A sample was comprised of one hundred and seventy seven African and White male and female leaders. They worked in organisations in the Gauteng province, particularly in Pretoria and Johannesburg and each of them participated in the study; providing information about their perceived level of authentic leadership and ethnic identity.

Main findings

The results indicated that leaders from the Gauteng region who identify strongly with their ethnic groups perceived that, irrespective of their ethnic group membership or gender; they are able to lead authentically. However, there were differences in the degree to which this relationship occurred. Four hypothesis were tested and of the four, three indicated (i) a positive correlation between ethnic identity and authentic leadership, (ii) significant gender differences in the relationship between ethnic identity and authentic leadership and (iii) significant intersectional differences in the relationships.

The implications of these findings for research and practice are discussed as well as suggestions for future research.

Key words
Authentic Leadership, Authenticity, Ethnic Identity, Ethnicity, Gender

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CHAPTER 1

BACKGROUND AND GENERAL ORIENTATION
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1.1 Introduction and context of research

There have been numerous leadership paradigms that have emerged over the last 100 years. These paradigms range from the trait theory which based leadership capability on innate traits to what scholars refer to as authentic leadership theory which was developed and has continued to be of interest since 1983 (Henderson, James, Hoy Wayne, 1982).

This theory is based on the notion that one's ability to be a good leader emerges from how true one is to himself or herself. There are quite a few definitions of authentic leadership that have been provided by different authors including Luthans and Avolio (2003:803) who described it as "*a process through which one leads that results in greater self-awareness and greater self-regulated behaviours.*" However, the definition that has been found to integrate all the core concepts of authentic leadership is one provided by Walumbwa, Avolio, Gardner, Wernsing and Peterson (2008:316) that defines authentic leadership "*as a pattern of behaviour portrayed by a leader, founded in and promoting capacities of positive psychology as well as a positive ethical climate; in order to foster four core concepts; self-awareness, balanced information processing, relational transparency and an internal moral perspective.*" According to this definition, all four components should be true of the thoughts and actions of a leader in order for leaders to be regarded as an authentic leader (Gardner, Avolio, Luthans, May, & Walumbwa, 2005).

A brief description of the four core components clarifies the elements of authentic leadership. These elements are self-awareness, relational transparency, balanced processing and internalised moral perspective.

Self-awareness refers to being knowledgeable of what one's strengths and weaknesses are. It explains how one views and makes sense of the world and the

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things around them (Kernis, 2003). In other words, it refers to how one makes sense of what happens around them and position themselves to handle it.

Self-awareness is a component of self-knowledge and self-knowledge is considered to be an essential quality an authentic leader is expected to possess (Ilies, Morgeson, & Nahrgang, 2005), for how else will a leader be able to influence and impact the lives of his or her followers when he/ she doesn't know who he / she is?

Relational transparency refers to presenting one's true authentic self to others with no disguise or camouflage (Walumbwa et. al; 2008), which is based on what is expected of them, or on the demands placed on them by society, to behave in a particular manner. This relational aspect of authentic leadership also implies that authenticity should be acknowledged by followers in order for it to produce favourable outcomes (Eagly, 2005). Authentic leaders are therefore the types of leaders who, in portraying their values, should be able to cause their followers to identify with the same values. They are able to inspire positive behaviours and outcomes in their followers. They are the kind of leaders who improve the self-esteem of their followers, who draw trust from them and are able to foster eudaemonic well-being from their followers (Ilies et.al; 2005).

Authentic leaders also objectively analyse all data that is presented to them. This is known as **balanced processing**. This gives the impression that these leaders are less likely to make subjective decisions which are based merely on emotions. In a world where women are believed to be "emotional beings"; it can be anticipated that female authentic leaders will lead from a place of balanced intentions. Authentic leaders also have an **internalised moral perspective** that allows them to make decisions and display behaviour that is aligned with their moral standards and values as opposed to those of groups (Walumbwa et al., 2008). They also interact with others in a manner that fosters commitment, satisfaction, and involvement of followers (Yalokwu, 2008). In essence, authentic leaders know who they are, they accept themselves for who they are and they are true to themselves and in this way they are able to cause others to follow them (Yalokwu, 2008).

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Most of the research that has been conducted on authentic leadership has been done at the conceptual level. However, there is a small body of empirical research. Most of this research has been focusing on how the construct can be measured (Walumbwa et.al; 2008) as well as on how the practice of authentic leadership can be linked to affective employee outcomes (Ilies et.al, 2005).

Some of the empirical studies of authentic leadership focused on the capacity of authentic leadership to predict employee creativity. One study found that psychological capital and authentic leadership should be integrated in order to inspire creativity in employees, thereby enabling the organisation to gain a competitive advantage (Rego, Sousa, Marques, & Cunha, 2012). Organisations with employees who are considered scarce talent, who have a drive to grow and to achieve great things will be a force to be reckoned within any organisation. Authentic leadership could achieve this because its outcomes are related to psychological capital.

An emerging strand of literature in authentic leadership has questioned whether or not women because of the biases and stereotypes attached to them being leaders can genuinely practice authentic leadership (Eagly, 2005). Research has also demonstrated the barriers racial and ethnic minorities encounter in being viewed as effective leaders. A prominent barrier is the White male leader prototype (Carton & Rosette, 2011; Livingston & Washington, 2012). This research calls attention to whether or not those who do not fit the dominant leader prototype of a White male can practice authentic leadership. One can also question whether they will be accepted by their subordinates as authentic leaders.

Research on authentic leadership in South Africa has been sparse despite leadership in itself being such a pressing topic in South Africa. The literature found on authentic leadership in South Africa thus far, has been prescriptive and based on the need for authentic leaders to inspire others and also on the relationship between authentic leadership and spiritual capital development. For example, Avolio, Luthans May and Walumbwa (2005) have argued that authentic leaders have the capability to influence follower behaviours and attitudes. They achieve this through creating a

relationship whereby they are trusted by their followers, and they are also able to identify with them and give them hope. When followers are able to identify with their leaders, they are likely to have their behaviour and attitudes influenced by these leaders (Gardner et. al, 2005).

There is still a lot of research that needs to be done on authentic leadership in general and in South Africa. However, what is clear is that there is limited empirical evidence on the extent to which leaders in South Africa practice authentic leadership. Also, there has been virtually no research that has looked at the relationship between ethnicity and gender and the practice of authentic leadership and that is what this study focused on.

1.2 Problem Statement

South Africa is a democratic country which survived some difficult times during the apartheid era. During that era African people were subordinated and restricted to low level jobs in organisations while women were generally perceived as home makers (Acker, 2006) whose place in the workplace was also limited. The idea of having people of colour in leadership positions was unheard of. African male workers were expected to achieve no more than blue collar occupations while African women were primarily domestic workers in the homes of Whites or in professional roles confined to their communities. White women who did work primarily worked in administrative positions or jobs perceived suitable for women such as being a teacher or nurse among other jobs. Generally, leadership and management positions in South African organisations were dominated by White men (Booysen & Nkomo, 2010).
Since 1994, previously excluded groups have made slow progression into these positions in the country.
Given this history and the changes that have occurred in the last 20 years in the South African workplace, this study explored ethnic and gender differences in the relationship between authentic leadership and ethnic identity.

The interest was in determining whether the level to which one identifies with their ethnicity is positively correlated with the perceived ability to practice authentic leadership. It was proposed that this issue would be particularly salient for women

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and African, Indian and Coloured leaders because of their continuing low presence in management positions despite the changes of the last few years. Based on previous research, the lingering effects of the apartheid era continue to influence the experiences of women and historically disadvantaged individuals in the South African workplace (Zulu & Parumasur, 2009; Senne, 2013; Steyn & Kelly, 2010). Further, despite the changes taking place in the representation of women and Africans, Indians and Coloured individuals in leadership and managerial positions, top and senior management remains largely white-male dominated in many organizations which may also influence acceptable leader behaviours (Dunne & Bosch, 2015).

The degree to which leaders practice authentic leadership is an interesting study to carry out in a country with a history like South Africa. Not only was there interest in the fruits yielded in terms of leaders' perceptions of their authenticity and capability to lead; but there was also interest in understanding whether there were gender differences and ethnic differences in how the leaders perceived their ability to be true authentic leaders. Taken all together, these factors suggested there may be differences in the degree to which authentic leadership is practiced by South African leaders and how this might vary according to ethnicity and gender.

1.3 Purpose of the study

The purpose of this study is to explore gender and ethnic differences in the relationship between ethnic identity and the practice of authentic leadership among South African leaders.

1.4 Research questions, objectives and hypotheses

1.4.1   Research questions

Limited research has been done on the subject of authentic leadership and its relationship with ethnic identity. The following research questions were developed:
(1) what is the relationship between a leader's identification with their ethnic group and the perceived ability to practise authentic leadership? And 2); are there ethnic and gender differences in this relationship?

1.4.2 Research objectives

The following research objectives guided the study:

- To understand the relationship between identification with one's ethnicity and the practice of authentic leadership;
- To determine whether there are differences in the practice of authentic leadership between male and female leaders of different ethnicities; and
- To understand if there are ethnic differences in the relationship between ethnic identity and perceived practice of authentic leadership.

1.4.3 Hypotheses

H1: There will be a positive relationship between ethnic identity and perceived practice of authentic leadership.

H2: There will be significant gender differences in the relationship between ethnic identity and the perceived practice of authentic leadership.

H3: There will be significant ethnic differences in the relationship between ethnic identity and the perceived practice of authentic leadership.

H4: There will be a significant intersectional ethnic **and** gender difference in the relationships between ethnic identity and the perceived practice of authentic leadership.

1.5 Theoretical framework

In addition to authentic leadership theory, intersectionality theory as well as the literature on ethnic identity were used as a framework to explore the research questions. Intersectionality theory argues that in examining an aspect of an individual's behaviour scholars should recognise how social difference categories intersect. It argues that processes that have become gendered are not isolated in their impact but they intersect with race and class processes; to produce a particular outcome (Acker, 2012). No one is just a male or female but a male or female of a

certain race or ethnicity. The theory views gender and ethnicity as interlocking categories or indivisible categories (Staunaes, 2003; Holvino, 2010).

Individuals simultaneously have multiple identities and intersectionality theory seeks to explain "*the interaction of multiple identities and experiences of exclusion and subordination*" (Davis, 2008:67).

The study also incorporates the concept of ethnic identity (Roberts, Phinney, Masse, Chen, Roerts & Romero, 1999). These scholars argue that there can be variations in the extent to which individuals identify with their ethnic group membership. Thus, it was important to take into consideration that not every leader in South Africa will identify strongly with his/her ethnicity. At the same time, leadership research suggests that the manner in which a person leads has a lot to do with who one is as a person.

One's ethnic identity is an important aspect of how individuals identify and present themselves to the world (Phinney et al., 1997). Because of the emphasis in authentic leadership theory on being true to one's self, ethnic identity should be related to an individual's perceived ability to be an authentic leader. This is the reason why this research centred on exploring how identification with one's ethnicity may be positively related to authentic leadership. However, this relationship may differ for different ethnic and gender groups, particularly women and historically disadvantaged ethnicities in South Africa because of the historical and continuing domination of leadership by White males and their influence of expected leader behaviours (Anonymous, Government Opinion Pieces, 2014) ,Carrim, 2012; Booysen & Nkomo, 2010).

1.5.1 Contribution to research

The contribution of the present study is threefold. Firstly, it adds an empirical dimension to the studies conducted in South Africa on the practice of authentic leadership by leaders. This is a burning topic in South Africa and only limited studies have been conducted on authentic leadership; therefore this study adds to the body of knowledge already built about leadership in South Africa. Secondly, the study

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makes a contribution by examining the relationship between ethnic identity and the practice of authentic leadership. As far as could be determined, no empirical studies of this relationship were found in the literature. Thirdly, it examines the intersectional (i.e. gender and ethnic) differences in this relationship.

1.5.2 Methodology

The study used a quantitative approach that empirically tested the relationship between authentic leadership behaviours and ethnic identity for different ethnic and gender groups. Well-known measurement instruments used by previous researchers were used to measure authentic leadership and ethnic identity. Correlational analyses were performed to test the relationship between the two variables as well as tests for significance differences in correlation coefficients.

The target population for the study was practising leaders in South African organisations. The final sample for the study consisted of a total of 177 participants consisting of a diverse group of leaders from organisations in the Gauteng region, predominantly from Johannesburg and The City of Tshwane. The primary method of data collection was an on-line survey supplemented by hard-copy surveys completed through distribution.

Ethical clearance for the study was obtained prior to data collection (see Annexure C). In addition, participants were provided with a description of the study and completed a consent form. Participants were promised anonymity and participation was totally voluntary.

1.6 Delimitations and assumptions

One of the limiting factors for this study is that the data could only be collected from a sample in the Gauteng region thus limiting the scope of the findings. None of the organisations to which the participants belong were listed or identified, as anonymity was crucial in order to secure accurate and truthful findings.

The other delimitation that may be of concern is that the authentic leadership survey used is normally completed by the subordinates.

For the purposes of this study, however, the leaders themselves had to complete the survey and indicate what they think their level of authenticity is. This method of self-reporting is relevant for this particular study because the researcher seeks to understand how leaders perceive their ability to practice authentic leadership. An important assumption is that leaders would be able to provide a true and accurate indication of the degree to which they practised or did not practise authentic leadership.

Therefore the researcher assumed the data provided was true and accurate as there was no way of proving this during the study. In sum, the answers they provided reflects their self-perceptions of the ability to be authentic leaders.

Finally, it was assumed that leaders would be prepared to indicate the degree to which they identify with their ethnicity.

1.7 Definition of key terms

This research study comprises a number of key concepts, namely authentic leadership, ethnic identity, intersectionality theory and leader prototype. Given below are definitions of the concepts used in this study:

1.7.1 Authentic leadership

Authentic leadership is defined by (Walumbwa et.al; 2008:316) as "*a pattern of behaviour portrayed by a leader, founded in and promoting capacities of positive psychology as well as a positive ethical climate; in order to foster four core concepts; self-awareness, balanced information processing, relational transparency and an internal moral perspective.*"

1.7.2 Ethnic identity

Ethnic identity is "*A global, comprehensive term appropriate for the entire area of study, referring to an individual's sense of self as a member of an ethnic group and the attitudes and behaviours associated with that sense. As a precise term used in research, it should include the major components that have been identified: self - identification as a group member, identification with the group, ethnic attitudes and*

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behaviours, and in developmental studies, stage of ethnic identity development" (Phinney, 1989;37).

1.7.3 Intersectionality theory

Intersectionality theory deals with how a person's gender and ethnicity (and other categories of social difference) intersect to influence the manner in which he or she is perceived in organisations. It is based on the phenomenon known as Intersectionality (Fearfull & Kamenou, 2010).

1.7.4 Intersectionality

Davis (2008) defines intersectionality as "*the interaction between gender, race and other categories of difference in individual lives, social practices, institutional arrangements and, cultural ideologies and the outcomes of these interactions in terms of power*" (Davis, 2008:68).

1.7.5 White leader prototype

The White Leader Prototype is defined by (Logan, 2011) as an ideological discursive formation that has been historically used to define professional roles along racialised lines in ways that placed people of White ethnicity in a position to benefit.

1.8 Layout of the study

The remainder of this report consists of:

Chapter 2: Literature Review

Chapter 3: Research Methodology

Chapter 4: Data Analysis and Results

Chapter 5: Discussion of results

Chapter 6: Conclusion, recommendations and limitations

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

In this chapter a theoretical background for the research topic is provided. The literature review begins with Authentic Leadership Theory as the broad theme and further progresses to define what it means to be an authentic leader by describing the characteristics of such a leader. Thereafter, authentic leadership is conceptualised by defining the four factors that define it. The four factors are self-awareness, balanced processing, an internalised moral perspective as well as relational transparency. Next, empirical research on authentic leadership is reviewed. This is followed by the literature on ethnic identity, gender, and intersectionality theory and leadership. Finally, the literature on dynamics of leadership in respect to gender and ethnicity are discussed followed by their relevance in the South African context.

2.2 Conceptualisation of Authentic leadership

2.2.1 Authentic leadership defined

Before a definition of an authentic leader can be provided, the word authenticity needs to be defined.

Authenticity is an extension of transformational leadership (Bass & Steidlmeier, 1999). It is the unobstructed operation of one's true self in everyday living.

There are a number of definitions that have been provided about what authentic leadership is, a few of the definitions have been given below.

Authentic leaders have been defined by Shamir and Eilam (2005) as the kind of leaders who don't 'fake' their leadership; they do not lead for status, honour or to gain personal rewards. They are true to themselves, originals whose values are based on values and convictions.

They have been defined to be the kind of leaders who lead from their hearts (Begley, 2001), and Kerfoot as cited in (Kerfoot, 2006:116), put it well when she said "*if you*

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are not willing to engage from your heart, to passionately work to create a greater quality of work life for front-line staff every day, and to push yourself to the ultimate limit to make it happen, you might be a leader, but you will not be perceived as an authentic leader. Authentic leaders love, challenge people to do what they didn't believe was possible, and generate the energy to make the impossible possible by their passion for their people and for doing the right thing".

Authentic leaders do not wait for anyone to approve of them. They have values they have built their lives around and based on this they lead their followers. When they remain true to who they are and their values; the more they are in tune with their preferences and emotions and the more authentic they become.

With two of the definitions given above, we see that authentic leadership involves forsaking oneself and being of service to others. It requires that they be emotionally connected to the people they work with, to see beyond status and self to be able to get their subordinates to achieve the task at hand.

2.2.2 The four factors that define authentic leadership

Authentic leadership is defined according to four factors; they are self-awareness, relational transparency, balanced processing and an internalised moral perspective. Each one of them will be defined below:

2.2.2.1 Self-awareness

This factor refers to an element about the leader which reveals how they view themselves based on their perception of the world (Kermis, 2003). The researcher assumes that African and White leaders will have different perceptions about the world. Based on the history of South Africa and the experiences of African people in the past; the expectation is that African managers may find themselves in a position whereby they need to reach the benchmark that has been set for them; the prototype of a White male leader and find it challenging to be true to their ethnicity.

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2.2.2.2 Relational Transparency

Relational transparency as previously explained, refers to the manner in which one relates to those who are around them. This creates an element of trust between the leader and his or her followers (Walumbwa, et.al, 2008). Trust is necessary between leaders and their followers; because followers are also the ones who get to experience their leader's authenticity.

In addition, if leaders are expected to alter their behaviour according to what is considered "appropriate" for male and female leaders; the extent to which they are being authentic is being questioned. Relational authenticity is established through the ability of a leader to be "open" and honest with their subordinates.

2.2.2.3 Balanced Processing

Balanced processing refers to the leader's ability to exercise objective decision making (Walumbwa et.al, 2008). Their decisions are not influenced by what others think of them, or would expect of them. Authentic leaders are therefore more capable of making sound decisions due to the fact that they do not rely on others to help them make decisions although they will consider others' ideas without being defensive and will at all times exercise objectivity (Diddams & Chang, 2012).

They are not likely to be influenced by the pressures that come with aligning one's leadership style with that of the White male leader prototype (Gardner & Avolio, 2005). The concept of the White leader prototype is theorised from the United States' perspective. However, this concept is applicable to other circumstances that involve the coexistence of diverse groups. Therefore it has global significance (Logan, 2011) and is considered applicable for use in this South African research study.

 Followers can also be the determinants of their leaders' authenticity (Eagly & Carli, 2003) by observing how they approach decision making. The extent to which a leader is objective when making decisions, determines the extent to which they are able to practice authentic leadership.

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2.2.2.4 Internalised moral perspective

An internalised moral perspective refers to a person's form of self-regulation; which has been built based on their values. This entails ones behaviour is regulated by one's internal moral standards (Diddams & Chang, 2012). Having said this, we define an authentic leader as someone who will not fake being a leader. They do not behave according to the standards that have been set out prescribing how a leader should act. They are true to themselves and not copies of other people. Although they socialise with people, they will not allow the societal norms and values that they are exposed to, to determine how they behave (Shamir & Eilam, 2005).

2.2.3 Other attributes of an authentic leader

Shamir and Eilam (2005:398) have summarised the concept of an authentic leader by means of the following four attributes:

2..3.1 Their self-concept is centralised on the role of the leader. This means that they do not wait for a title in order to lead, and as a result they do not define their leadership based on a title. They take the role of a leader seriously and make sure that they portray the right behaviour at all times.

2..3.1 They have reached a satisfactory level of self-clarity. This is to say that they know what they stand for, they have internalised their morals and beliefs. As stated above; they have an internalised moral perspective.

2..3.1 They are motivated by goals that serve as a representation of their actual passions and values and act according to these (Ilies, Morgeson, & Nahrgang, 2005).

2..3.1 They portray behaviour that is self-expressive. This is to say that they rely on themselves to make the right decisions. More characteristics of the authentic leader are given below.

2.2.4 Characteristics of an authentic leader

Luthans and Avolio (2003) describe an authentic leader as a leader who is confident, hopeful, optimistic, resilient and ethical. They have a future orientation and give priority to developing associates to be leaders. This therefore raises the question; which one of these characteristics relates to gender? Would it be wrong to assume that both men and women can portray these behaviours? If not, why are women still being stereotyped as incompetent leaders when they do not display manly characteristics? These are some of the questions that women are forced to deal with regularly, especially in organisations where men predominate and masculine leadership characteristics are encouraged.

2.2.5 Previous theoretical and empirical research written about authentic leadership

Much has been written on the topic of authentic leadership in terms of defining what it is, however, not much has been written on the comparison between male and female leaders and their level of authenticity. A comparison in terms of gender and race (and ethnicity) has yet to be conducted. Most of the studies conducted regarding authentic leadership are non-empirical studies; and provide advice and prescriptions on how to become an authentic leader.

Studies on authentic leadership in South Africa are sparse. However, this theory has been examined since 1983. When Hoy and Henderson (1983) defined and operationalised authenticity they described leadership authenticity as " *the extent to which subordinates perceive their leader to demonstrate the acceptance of organisational and personal responsibility for actions, outcomes, and mistakes; to be non-manipulating of subordinates; and to exhibit salience of self over role.*" (Gardner, et.al, 2011, p.1122). This referred to the theoretical development of authentic leadership. He constructed the Leader Authenticity Scale so that it was consistent with the definition provided as well as to test the hypothesis related to authenticity at the time based on three factors; esprit, thrust and status concern.

The revised 32-item scale was used to collect data from teachers and principals in 42 elementary schools ; and the findings indicated that the scale was reliable (Henderson and Wayne,1982). The findings also indicated a correlation between authenticity and the other organisational climate questionnaires used at the time.

The study created an interest in the theory for Bhindi and Duignan (1997) who further described authentic leadership as the product of the relationship between authenticity, intentionality, spiritiuality and sensibility (Duignan and Bhindi,1997) as cited in (Gardner, et.al, 2011).

In 2001 Begley (2001) looked at the practitioner's side of authentic leadership in educational administration and defined authentic leadership as a construct that could be compared to a metaphor of practices in educational administration that would be perceived as ethical, reflective and professionally effective. He saw leadership as doing more than organisational management and he believed the authentic leader; while leading from the heart would be the kind of leader to achieve this.

His findings spurred the interest of George (2003) and Avolio et.al (2004) who took on the task of defining the characteristics of an authentic leader in two theoretical articles. Their findings created a foundational and tangible understanding of what it would take for one to be classified as an authentic leader; as well as what the construct authentic leadership further meant.

Ilies (2005) went on further to describe the characteristics of authentic leaders to include reliability, self-confidence and being trustworthy as well as being able to build follower strength while creating an engaging organisational context (Ilies et.al, 2005). Shamir and Eilam (2005) put forth that the way to distinguish an authentic from an inauthentic leader would be by observing the following four characteristics:

i. Whether leadership is embedded in their self-concept;
ii. The level of clarity of the leader's self-concept and the extent to which these centre around the leader's deeply held convictions and values;
iii. The degree of self-concordance in their values; and
iv. The degree of consistency between the leader's behaviour and self-concept.

What has proven to be a common thread running through the work of most of these theorists was that they mentioned leaders identifying with their values as the pivotal requirement for authenticity.

Almost two decades later, in 2005 a large number of articles were published on authentic leadership as a deeper interest developed in research to unravel the mysteries of this construct.

George, Sims, McLean and Mayer (2007) conducted interviews with 125 people discovering what made them successful and what it took for them to become authentic leaders. The study was conducted with 125 men and women from diverse backgrounds covering a wide spectrum of leaders in terms of age group and life spans; 28 per cent were women and eight per cent from racial minorities; while 12 per cent were international citizens.

Fifty per cent of the sample comprised of CEO's of various organisations and others were in management and leadership positions of sorts (George et. al, 2007).

Their findings indicated that the authenticity of these leaders was discovered from and shaped by their life stories. And from these, the leaders had to identify how they led themselves and overcame the traumatic events in their lives. From this George et.al, (2007) made the deduction that it would be impossible for authentic leaders to lead others unless they have learnt how to lead themselves.

He defined six principal areas required of leaders to be able to "lead themselves". From the six the values that stand out as a common thread with other theories is that authentic leaders should be self-aware, stay true to their values and empower others to lead.

This indicates how authentic leadership is closely related to follower outcomes because the type of follower you produce in this case; is a reflection of the kind of leader you are.

Following this interesting work by George et.al, (2007), Walumbwa et.al, (2008) defined authentic leadership "*a pattern of leader behaviour that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalised moral perspective, balanced*

processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (Walumbwa et. al,2008; p. 112).

This is the definition adopted and used for this study. The research study was conducted exploring the level of self-awareness, internalised moral perspectives, whether they processed information in a balanced way with room for bias as every human is to some extent biased; as well as whether South African leaders relate transparently to their subordinates.

The evolution of studies conducted on authentic leadership gradually moved from being merely theoretical to also having an empirical component that tested the theory.

This study will add to the empirical perspective of the construct. Other studies of an empirical nature include the study conducted by Eigel and Kuhnert (2005) with 21 top executives in order to identify what highly effective leaders had in common. This study proved that the characteristic was Leader Development Level (LDL) and that the highest development levels were indeed associated with the construct, authentic leadership (Eigel & Kuhnert, 2005).

2.3 Authentic leadership and follower outcomes

Studies have revealed that authentic leadership can have a positive effect on organisational citizenship behaviour and work engagement (Walumbwa et. al, 2010). Therefore it can be said that an organisation which encourages authentic leadership practices will produce employees who are engaged in their work resulting in greater benefits for the organisation.

George and Sims (2007) also stated how authentic leaders inspire high performance in their followers (George, 2007).

The diagram below (Avolio, Gardner, Walumbwa, Luthans, & May, 2004:803) gives an illustration of the follower attitudes and behaviours that are produced by authentic leaders in their subordinates.

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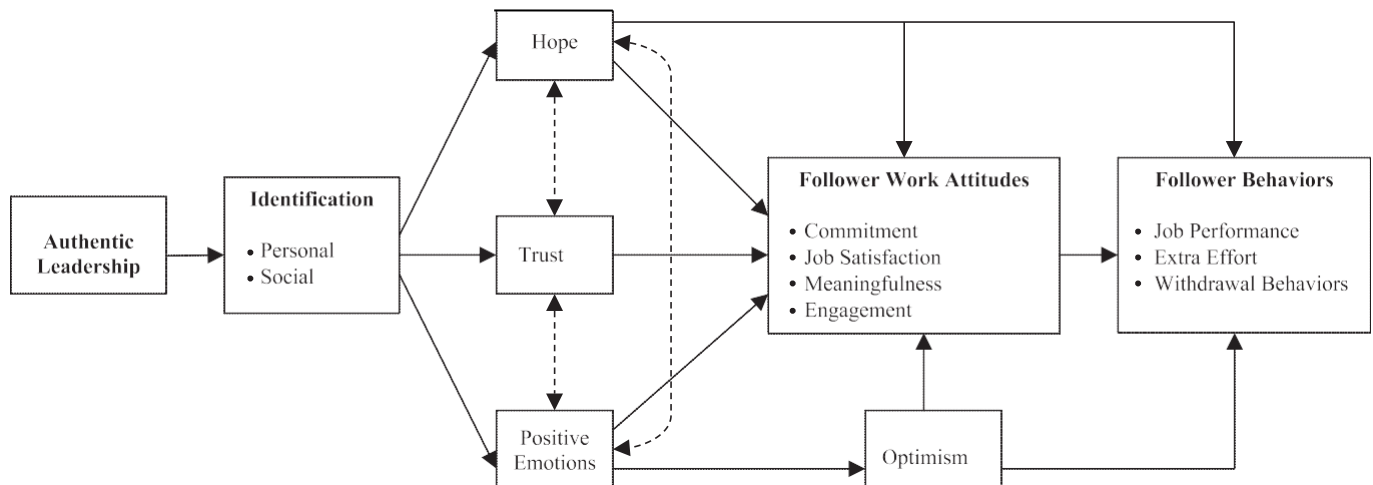
Figure 1: Proposed framework linking authentic leadership to followers' attitudes and behaviors (Avolio, Gardner, Walumbwa, Luthans, & May, 2004, p.803).

The diagram above indicates authentic leadership stirs up hope and trust in the followers as well as positive emotions such as optimism about their work. The follower attitudes developed as a result of authentic leadership behaviour practices are commitment, job satisfaction, engagement as well as a sense of meaningfulness in their jobs (Avolio et.al, 2004).

2.4 Ethnic Identity

The concept of ethnic identity has been researched over the years by scholars who define it according to a number of components. It is a multi-dimensional and complex concept which is not considered to be linear but can be defined by looking at qualitatively different ways in which one's own group relates to others. A person cannot clearly indicate what their ethnic group membership is unless they define it relative to another culture (Phinney, 1989).

Through identification with the group they belong to, an individual's self-concept can be constructed (Tajfel, 1981). Scholars (Phinney, 1989; Tajfel, 1981; Lax & Richards, 1981) studied ethnic identity by looking at the following components: Self-identification, attitudes, sense of belonging and participation in one's cultural activities (Phinney, 1989:9).

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2.4.1 Components of ethnic identity

i. **Self-identification** refers to how a person labels themselves in terms of their ethnic orientation. Self-identification has been found in some studies to be used as the ultimate demographic variable (Phinney, 1989); as done for the purposes of this research study; and in other studies it is recognised as one of the numerous factors defining ethnic identity (Phinney, 1989).

ii. **Attitudes** that people have about their ethnic group will influence whether they identify well with it or not. Research shows that people can have either positive attitudes about their ethnic groups which would mean being proud of and contented with one's ethnic group membership. There are also people who may have negative attitudes about their ethnic group membership; harbouring feelings such as discontentment (Lax & Richards, 1981) and denial of, or a sense of inferiority about their ethnic identity.

iii. **Sense of belonging** which refers to how people relate to those they find themselves in the same surroundings with, and finally;

iv. **Participation in cultural practices and activities** including the use of language; which has also been adopted for the purposes of this research study; and also refers to friendship circles of an individual and their religious and political beliefs.

From the above Phinney (1989) was able to define ethnic identity as "A global, comprehensive term appropriate for the entire area of study, referring to an individual's sense of self as a member of an ethnic group and the attitudes and behaviours associated with that sense. As a precise term used in research, it should include the major components that have been identified: self-identification as a group member, identification with the group, ethnic attitudes and behaviours, and in developmental studies, the stage of ethnic identity development" (Phinney, 1989:37).These four factors contribute to the definition and conceptualisation of the concept, ethnic identity and this research study was conducted taking the above into consideration.

2.4.2 Leadership and ethnicity

Research suggests there is a link between leadership and ethnicity. There is a large body of research that indicates the barriers and challenges ethnic minorities face in gaining access to leadership positions (Ospina & Foldy, 2009). For example, recent research has found slower promotion rates for African American managers compared to White managers (Elliot & Smith, 2004). Other research has demonstrated racial and ethnic minority leaders encounter stereotypes that reflect assumptions of inferiority and incompetence with experimental data suggesting Whites are more likely to be seen as business leaders compared to non-Whites (Rosette, Leonardelli & Phillips, 2008). Carr and Steele (2010) demonstrated the powerful effects of what he labelled 'stereotype threat' on African-American performance and achievement scores. He argued that the mere evocation of a negative stereotype decreased self-efficacy and the ability to perform.

While racial and ethnic minorities face significant barriers to being viewed as effective leaders, the literature on ethnic identification suggests positive aspects of strong identification with one's ethnicity.

Previous studies done on ethnic identity show there is a positive relationship between ethnic identity and psychological well-being. Psychological well-being refers to coping ability, mastery, self-esteem and the inclination to be optimistic (Mossakowski, 2003; Roberts, Phinney, Masse, Chen, Roberts, & Romero, 1999). Based on this it can also be argued that leaders who identify strongly with their cultures will be able to lead from a place of strength and contentment with who they are.

Such leaders have a good self-esteem (Phinney, Cantu, & Kurtz, 1997) and a good level of self-mastery which would be important for leading authentically. Leadership research suggests that the manner in which a person leads has a lot to do with who one is as a person. One's ethnic identity is an important aspect of an individual identity in respect to answering the question, "who am I?" (Mossakowski, 2003; Phinney et al.,1997). Yet, it was difficult to identify any empirical studies that explicitly tested the relationship between ethnic identity and the practice of authentic leadership.

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Despite the fact that most of the literature that has been published on leadership has been written based samples of leaders from the West (Fletcher, 2004; Nkomo, 2011), there is a small body of literature on leadership and ethnicity in Africa. The bulk of this research has focused on understanding how national culture might affect perceptions of and practice of leadership.

Literature on leadership and national cultures has reported that Africans in South Africa come from collective ethnic cultures compared to Whites in the sample (House, Hanges, Javidan, Dorfman & Gupta, 2004). The cultural identification of the White South African managers clustered with those in Anglo countries (House et al., 2004).

Researchers have identified *ubuntu* as an important value of African ethnic groups in South Africa (Mangaliso, 2001). Some have positioned it as the basis for the practice of African leadership (Mbigi & Maree, 1995; Khoza, 2006).

Other research suggests *ubuntu* may be more of an aspiration than a reality (Jackson, 1999; Littrell, Wu, Nkomo, & Wanasika, & Howell, 2012; Nkomo, 2011). What researchers seem to agree on is that there are ethnic differences in cultural values between Whites and Africans in South Africa (House et al. 2004). However, there has been very little research done specifically on the relationship between ethnic identity and authentic leadership.

2.5 Leadership and gender

In contrast to ethnicity and leadership, there is a large body of literature on gender and leadership. For purposes of this study, a brief overview is provided on the major issues. According to previous research, there is the perception that men and women lead differently. The literature suggests these perceptions are based on stereotypes about men and women. Males have been said to use a more assertive masculine way of leading, whereas women use more soft skills and transformational leadership behaviours (Vinkenburg, van Engen, Eagly, & Johannesen-Schmidt, 2011) which require of them to display more affection, be willing to provide help, be friendly and sympathetic while being more soft-spoken (Eagly & Carli, 2003).

And one can safely say these characteristics come naturally to women as women are nurturers by nature. Yet empirical research using meta-analytic techniques have

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found similar leadership styles among male and female leaders (Eagly & Carli, 2003).

Eagly concluded that men and women are equally effective in leadership roles (Eagly & Carli, 2003); although it seems that women's transformational leadership-inclined styles may be more effective than that of men (Eagly & Carli, 2003). The real challenge is that leadership roles have been gendered, this is to say that depending on one's gender; a leader will be given work in the organisation based on their gender; as this is used to determine whether they can perform the job or not. Women are often placed in specialist or gendered positions, positions considered to be less demanding or challenging such as human resources positions. This is known as the 'velvet ghetto (Gatrell & Elaine, 2008).

The consequences of such positions include *"having less power and resources, being faced with shorter career ladders, having less status, less values and fewer benefits*. (Gatrell & Elaine, 2008:12).

The leadership style mostly attributed to women involves collaboration, interaction and empowerment of employees (Eagly & Carli, 2003) as well as connection (Druskat, 1994). Men on the other hand, have been said to exercise command and control, whereby assertiveness and the accumulation of power is encouraged (Eagly & Carli, 2003). This suggests that leaders have to some extent been put under pressure to "do gender", by aligning their behaviour to fit these stereotypes (Fletcher, 2004). The question that would then need to be asked is: are leaders being authentic if they deviate from this prescription? The fact that leadership roles have been gendered until this point tells us that there are restrictions as to what one can do in their leadership positions based on what gender they are (Benschop & Doorewaard, 2012). Research has also documented the phenomenon of the 'double-bind' that women in leadership roles encounter. This phenomenon refers to the observation that the stereotype of men as agentic and assertive matches well with the prescription or prototype of the ideal leader that is assertive, agentic, and decisive (Abele, 2003). Because women are often stereotyped as passive and non-assertive, it is often difficult for women leaders to escape the double bind. If they are assertive and display agentic behaviours they are penalised as not being feminine enough

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(Livingston & Washington, 2012) and they are perceived as those who lack empathy (Carli & Eagly, 2012). On the other hand, if they are collaborative and relationship building in how they lead, they are perceived as not fitting the ideal leader prototype. Eagly and colleagues argue that women leaders then face a double-bind which is hard to navigate (Eagly & Carli, 2007). Therefore if this is the case, then a legitimate question is: Are there gender differences in how leaders perceive their ability to practice authentic leadership?

Women are stereotyped as "emotional" beings, in a sense that although men have emotions too; women are perceived as more likely to express these emotions. When they express emotions in the workplace; they tend to be perceived as weak and incompetent (Johnson, Murphy, Selamawit, & Reichard, 2008).

As a result, they are seen as not being strong enough to handle certain challenges, especially leadership roles. If this is the case; will women, whether African or White gain any ground in being authentic leaders if in order to be considered good leaders, they have to deny their emotions? Does this in turn mean that "tough" women in organisations are not authentic (Eagly, 2005)?

2.6 Intersectionality theory, Ethnicity, Gender and Authentic Leadership

For the most part the body of leadership on ethnicity and leadership and gender and leadership have developed separately. However, there is a growing body of research that argues for an intersectional approach to understanding leadership with ethnicity and gender.

Intersectionality refers to *"an interaction between gender, race and other categories of difference in individual lives, social practices, institutional arrangements, and cultural ideologies and the outcomes of these interactions in terms of power"* (Davis, 2008:68). One would not for example ask the question, "How does the fact that I am a woman **or** African affect people's perceptions of my ability to lead a large corporation?" Instead the question should be according to intersectionality theory: "How am I, as an **African woman** perceived as a leader?" This question can be answered using intersectionality theory. Intersectionality theory, which was developed to supplement the feminist theory (Davis, 2008) explains the manner in which one's gender and ethnicity intersect and how they affect the way one is

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perceived and treated in society and organizations (Fearfull & Kamenou, 2010; Jordan-Zachery, 2007).

This theory also explains how a combination of these factors is able to influence one's social location and experiences and ultimately how one is perceived as a leader (Davis, 2008; Booysen & Nkomo, 2010). Intersectionality theory posits that individuals have multiple identities that intersect and that much is lost in studying only a single dimension of an individual's identity.

This theory allows different scholars to look into how gender and ethnicity and other differences in people's identities influence the experiences of ethnic minorities. Research using an intersectionality lens indicates that African male and female leaders have to deal with stereotypes when they enter the professional field (Atewologun & Singh, 2010). Therefore their identities and orientations of themselves have been challenged because of their race and gender.

Research using an intersectional theoretical lens has also surfaced differences in the experiences and perceptions of White and African women leaders (Bell & Nkomo, 2001; Booysen & Nkomo, 2010; Carton & Rosette, 2011). For example, Bell & Nkomo (2001) found qualitative differences in the leadership journeys of African American and White women leaders.

They concluded that in order to understand the challenges women face in leadership positions they had to simultaneously consider race and gender. Because racial and ethnic minority women face challenges due to both their race and gender, it has led some researchers to adopt the metaphor of a 'concrete wall' instead of the proverbial 'glass ceiling' metaphor (Sekso & Biernat, 2010).

White women have to deal with the challenge of the White male leader prototype but not the negative stereotypes associated with their race (Bell & Nkomo, 2001; Sesko & Biernat, 2010). Those who have to deal with the burden of having more than one subordinate identity are African women and other women of colour (Carrim, 2012; Rosette & Livingston, 2012; Senne, 2013).

The phenomenon of intersections has been predominantly used in the United States of America in the hope to advocate for the experiences of women of colour. Their

struggle which combined inequalities in race and gender and class were recognised as early as 1974 (Holvino, 2010).

These same struggles continue to be portion to South African women as well. It is indeed a shock and disappointment and cause for concern that more than three decades later women of colour worldwide continue to struggle with issues of marginalisation due to their race, gender or class; factors they did not choose to form part of their identity from the beginning of time.

As a result, research shows that it is easy for someone to lose their authenticity. (Gardner, Avolio, Luthans, May & Walumbwa, 2005). So despite the general belief that there should be a positive relationship between ethnic identity and perceived practice of authentic leadership, pressures to conform to a White male leader prototype may affect the ability of those who are underrepresented on the basis of their ethnicity and gender to practice authenticity in how they lead.

2.7 Leadership dynamics, ethnicity and gender in South Africa

In a country like South Africa with such rich cultural diversity (many ethnicities), some groups may feel the need to diminish their ethnic identify to fit into the white-male dominated organisational cultures that remain prevalent. Despite the end of apartheid, data from the Employment Equity Commission indicates that top and senior management positions remain white-male dominated.

The report indicates that Whites dominate 70 percent of the leadership positions leaving only 13.6 per cent top management representation for Africans (Arcangeli, 2015). The statistics have not changed much from what they were three years ago in 2012, when Whitetop management representation sat at 72.6 per cent and African leader representation at 12.3 per cent; meanwhile Whites only constituted 10.3 per cent of the working population in South Africa and Africans, 76.2 per cent (Arcangeli, 2015). Statistics reflecting this inequality are also reflected in a study done in the banking sector by Marthur-Helm (2006) which also reflected women only occupied 1.6 percent of the board directorship positions and 4 percent of all executive positions in South Africa's bank (Marthur-Helm, 2006:312).

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As a result it can be assumed that the pressures and stereotypes faced by leaders daily in their working environment, as well as the pressures to succumb to the dominant leader prototype impede their ability to practice authenticity in how they lead.

Historically, patriarchy was practiced alongside apartheid and women were viewed as 'minors' and were expected to be submissive and subordinate to men. While all women were subordinate to men, there were differences in how this manifested for African women compared to White women (Booysen & Nkomo, 2010). Recent research suggests there are still lingering effects of patriarchy in how women in South Africa are positioned and perceived in leadership, management roles, and professional roles in institutions (April, Dreyer & Blass, 2007; Mathur-Helm, 2006; Senne, 2013).

Senne (2013) in a study of barriers to gender equity in higher education institutions found respondents cited patriarchal practices as still being very relevant to the realities of female academics. Women also experience backlash (Eagly & Carli, 2003) from subordinates when adopting assertive leadership traits, as they have been stereotyped as being submissive and relational.

Although there have been numerous women appointed in leadership positions in government (Anonymous, 2014) showing that there is hope for women being appointed in leadership positions in South Africa; the process in doing this needs to be more vigorous. This is likely to influence how government organisations and hopefully private sector organisations view women in leadership.

In summation, the literature suggests that part of being authentic is how individuals relate to their ethnicity. Because of the emphasis in authentic leadership theory on being true to one's self, ethnic identity should be related to an individual's perceived ability to be an authentic leader. Scholars also advocate that research on leadership should use an intersectionality framework to recognise that no one has a single identity. Instead, individuals have multiple identities based on gender, race, ethnicity, and other categories of difference.

Intersectionality theory suggests gender and ethnicity can have an impact on the manner in which one leads as the meaning we attach to what leadership entails in our ethnic groups is through systems of representation. In this study, the focus was on the intersection between ethnicity and gender.

2.8 Conclusion and Hypotheses generated

Based on the aforementioned review of the literature, the researcher assumed that the results of the study will reveal intersectional differences in the practice of authentic leadership and ethnic identity. Therefore, the following set of hypotheses were developed and tested in the study:

H1:   There will be a positive relationship between ethnic identity and perceived practice of authentic leadership.

H2: There will be significant gender differences in the relationship between ethnic identity and the perceived practice of authentic leadership.

H3:   There will be significant ethnic differences in the relationship between ethnic identity and the perceived practice of authentic leadership.

H4: There will be a significant intersectional ethnic **and** gender difference in the relationships.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

The research philosophy used during the study was pragmatism. A quantitative research method was used and an online survey was distributed to the participants. Data were analysed using factor analysis, correlational analysis, and z (prime) transformation scores to test for differences in correlation coefficients.

3.2 Purpose of this study

The purpose of the study was to explore gender and ethnic differences in the practice of authentic leadership. This was done by exploring the relationship between ethnic identity and the perceptions of the practice of authentic leadership behaviours. From this it could be inferred whether there are ethnic and gender differences in authentic leadership in South African organisations that continue to have leadership positions dominated by White males.

3.3 Research Design

In order to effectively report on the hypotheses developed for this study a quantitative research design was chosen. A non-experimental cross-sectional design was adopted in order to provide more information regarding the relationship between authentic leadership and ethnic identity. This was done in the form of distributing an on-line survey (Maree, 2007) to the sample selected for the study.

The reason for adopting a quantitative methodology was that well-validated scales were available to measure both authentic leadership and ethnic identity. In addition, the Authentic Leadership Scale developed by Walumbwa (2008) has not yet been used in a South African context and this study presented an opportunity to do so.

3.4 Data Collection Method

Data were collected quantitatively through the use of an on-line survey via the Qualtrics platform. On-line Surveys are advantageous in that they save travel and postage expenses. They also allow for anonymity which encourages respondents to respond as honestly as possible which may have not been the case had they been in face-to-face interviews "(Leedy & Omrod, 2013).

The on-line survey was a combination of two different scales along with a set of biographical questions. The Authentic Leadership Scale developed by Walumbwa (2008) was used for the purposes of this study. It was used to measure the level of authentic leadership by assessing the intensity in the presence of four attributes, which are "self-awareness", "balanced processing", "relational transparency" as well as "internalised moral perspective".

The scale has been validated and used in previous research to measure authentic leadership. Reported Cronbach Alphas in previous research ranged between .76 and .92 (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Walumbwa granted the researcher permission to use this questionnaire for data collection. The online survey also contained twelve (12) statements taken from the Multigroup Ethnic Identity Scale developed by Phinney (1992). Previous research using the scale reported Cronbach Alphas of .81 and .90 (Phinney, 1992). Permission to use this measure was not necessary.

Therefore, the on-line survey consisted of sixteen statements that assessed the level of authenticity as well as twelve other statements that collected information regarding ethnic identity. Additional questions were used to collect biographical and demographic information, particularly the ethnicity of each respondent. Respondents were asked to identify the ethnic group to which they belonged as well as to provide information about work and leadership experience.

For purposes of the study, South Africa's major ethnic groups were used. Ethnic group was identified by means of first language of the respondents. The eleven (11) South African languages were used as a proxy indication (Zuckerman, 2009) as

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language is considered a dominant component of ethnic identity (Phinney, 1989). A copy of the questionnaire is provided in Annexure A.

Qualtrics was used to administer the on-line surveys. Qualtrics is a research tool used to develop and administer on-line surveys. It allows researchers to create surveys tailored according to their preferences with regard to the appearance and style of the online-survey.

The surveys developed from Qualtrix are easy for respondents to use and the data collected is also easy to analyse. The data can be migrated from Qualtrix onto Microsoft Excel, making data analysis easy to conduct. Qualtrix was used to load each one of the statements in the survey with the response options. It was then used to send test e-mails to the supervisor and researcher to determine whether the online method would be 'hassle-free' and indeed it turned out to be user friendly.

The Qualtrix survey developer also provided an option for forced response whereby respondents would not have been able to move to the next question on the survey without completing the previous one. However, this option was not used during the study as it was important that respondents did not feel coerced to complete the survey in any way whatsoever.

This in turn resulted in 32 incomplete questionnaires being submitted from a total of 169. One of the disadvantages that come with using on-line surveys is the low return rate (Leedy & Ormrod, 2013) as has proven to be the case during this study. Out of the 400 emails sent to people who had indicated consent to participate in the study, only 169 were returned and of these 137 had been thoroughly completed and could be used in the study.

From the 137 there were only three (3) Indian and three (3) coloured respondents. Their surveys were not usable because answers were incomplete. In an effort to increase the sample size additional surveys were distributed and collected at a three-day "Women in Leadership" Conference held at the Emperor's Palace. A comparison of the responses received through both methods did not indicate any significant difference in the nature of the responses. 80 hard-copy surveys were distributed and 40 were returned that had been fully completed.

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The statements on the two measurement scales were not susceptible to ambiguity; therefore it was assumed that the respondents would be able to respond to the survey with ease. However, a pilot study was done to verify this assumption.

3.5 Pilot study

A pilot study was done with 30 leaders to ensure the survey could be used appropriately and that items would be understood easily. The following concerns were raised and adjustments were made.

A suggestion was made for the response options for the statement "what demographic group do you belong to? (Indicate with an X)", to be arranged alphabetically to avoid certain respondents asking why their demographic group was placed last in the list of options.

The four possible responses were initially arranged as follows:

African	White	Coloured	Indian

These were in turn re-arranged in the following order:

African	Coloured	Indian	White

Asking questions as blunt as "how old are you" was considered offensive by the pilot respondents. Thus it was not possible to use an interval scale for age and thus age group ranges were created, allowing the respondents to select the age range applicable to them without explicitly stating their actual age.

Below is a summary of the results of the pilot study:

1. **Time frame for completing the questionnaire**

Most respondents took between six and twelve minutes to complete the survey.

2. **The clarity of the instructions**

None of the respondents stated that the statements were unclear.

3. Any unclear questions

None were indicated

4. Major topic omission

None

5. Layout

Respondents mentioned the layout was clear and the survey was concise. The average completion time of the questionnaire was 12 minutes.

6. Other comments

Some respondents of 'Coloured" ethnicity were offended by statements 13 and 14 which did not state "coloured" as one of the options to choose from, for the parents' ethnic groups.

They felt this should have been included as an option. The statements read as follows:

What is your father's ethnicity? (Mark with an "X").

Afrikaans	English	Ndebele	Xhosa	Zulu	Pedi	Tswana	Venda	Tsonga	Sotho
Swati	Other								

What is your mother's ethnicity? (Mark with an "X").

Afrikaans	English	Ndebele	Xhosa	Zulu	Pedi	Tswana	Venda	Tsonga	Sotho
Swati	Other								

As explained above the eleven (11) official languages were used as a proxy for identifying ethnic groups (Zuckerman, 2009). As a result "Coloured" is not considered an official language in South Africa although Coloured people are recognised as a separate ethnic group.

This is why the statement asking about ethnic group membership provided four options to choose from which were, African, Coloured, Indian and White.

By using the eleven (11) South African official languages as a proxy for ethnicity in this question, the sample could be easily identifiable and divided into the respective ethnic groups for purposes of analysis.

It was assumed that for the purposes of this study Coloured people would either choose English or Afrikaans as their parents' ethnicity depending on what their first language was growing up.

The ethnic group could also be confirmed by checking what the Coloured respondents chose as an option for the following statement:

"What do you consider to be your first language? (Indicate with an X)". The response options were given according to the 11 South African official languages, and an option for "other" was also provided.

Therefore based on the reasons given above, the survey was not changed. However, this dilemma should be considered by future researchers who may be interested in examining ethnicity in South Africa.

3.6 Sample

3.6.1 The target population

The sampling method used was purposive sampling (Maree, 2007). The selection of the sample was purposive in that a specific group of people were considered to form part of the sample.

The target population comprised of self-identified African, Indian, Coloured and White male and female leaders occupying leadership positions in organisations during the years 2013 and 2014.

The researcher approached the Black Management Forum and another large anonymous organisation to gain access to leaders. The Black Management Forum is a non-racial thought leadership organisation founded in 1976 with the main purpose to influence socio-economic transformation. It stands for the empowerment of managerial leadership primarily among people of colour (Forum, n/a).

The e-mail addresses of 400 leaders were provided to the researcher. An e-mail was sent to this group that explained the research and sought their voluntary participation in the study. The leaders came from organisations in the Gauteng region, more particularly in the City of Tshwane and the City of Johannesburg.

These leaders were selected as the target population in order for a comparison to be made from the findings. Limited research has been done on the practice of authentic leadership by different ethnic and gender groups in South Africa. This has therefore created a need for further exploration of this phenomenon within these ethnic groups, specifically looking at how it is affected by the level of identification of leaders with their ethnic groups' values and beliefs. Due to the inability to statistically calculate the percentage of leaders in management positions save the number of those who were able to participate in the study; the target population could not be reliably determined.

The e-mail addresses of the 400 leaders were requested from Mr Mpho Tlala, the leader of the Black management Forum, Sandton at the time; as well as from another leader of the research department of the anonymous organisation.
A formal letter of request was e-mailed to the leaders requesting their organisation's participation in the research.
Formal written permission was granted for the research to be conducted and the e-mail addresses of possible participants also provided. Thereafter a letter inviting the potential respondents to participate in the study was sent. Respondents who indicated their interest to form part of the study indicated their interest in the form of an email. This was then reciprocated by an email with the consent form the respondents had to complete.

The researcher would have liked to gather data from a sample of at least 400 leaders in the hope of having diversity in ethnicity and gender. This was not the case as only 177 surveys were finally returned and used in the study; and these excluded the three completed by Indians and three by Coloureds. These were regrettably excluded from the study along with the incomplete surveys. As a result the study was carried out with a sample group consisting only of Africans and Whites.

3.7 Data analysis

Data analysis began with a factor analysis of the two measurement scales. A factor analysis was performed on the Authentic Leadership Scale because it was the first time the scale was used with a South African sample. The Authentic Leadership Scale has been used in previous research with populations from China, the United States of America, and Kenya (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). This analysis was done to determine the factor structure for a South African sample.

The 16 items of the Authentic Leadership scale were subjected to Factor Analysis using SPSS Version 22. Prior to performing the Factor Analysis, the suitability of data for Factor Analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Myer-Olkin value was .91 exceeding the recommended value of .6 and Bartlett's Test of Sphericity (Pallant, 2011) reached statistical significance (p=<000), supporting the factorability of the correlation matrix.

A Factor analysis was also done for the ethnic identity scale to test its suitability for the South African population. This scale measures the level of identification with one's ethnic group. Prior to performing the Factor Analysis, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .95, exceeding the recommended value of .6, while Bartlett's Test of Sphericity reached statistical significance supporting the factorability of the correlation matrix (Pallant, 2011).

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Once these were done Pearson's Product Moment Correlations were calculated to determine the relationship between ethnic identity and authentic leadership. Pearson Product Moment Correlation coefficient is used to determine the direction of a relationship between variables and is derived by standardising the covariance that measures the relationship between variables. This correlation coefficient range is between -1 which indicates a negative relationship; 0 indicating no relationship at all and 1 which indicates a positive relationship (Field, 2009).

Next, correlations were calculated for the different gender and ethnic groups. Finally, the z (prime) transformation test was used to calculate the significance of the differences in the correlation coefficients. The general rule for the test is that if -1.96 < z < 1.96, then there is no statistically significant difference between the correlation coefficients (Urdan, 2010).

3.8 Limitations of research design

The limitation associated with this study was the participants needed to respond to the survey based on themselves and the types of behaviours they portray in their leadership roles. Therefore self-report may be susceptible to social desirability bias (Maree, 2007) as the participants may be tempted to present themselves in a favourable light compared to subordinates. In this study however, the interest was related to how the leaders themselves perceived whether they practised authentic leadership behaviours.

3.9 Ethical considerations

Ethical clearance was received from the University of Pretoria prior to the data collection. The researcher received permission from the Black Management Forum as well as another anonymous organisation to collect information from leaders in their organisations.

An e-mail was sent to the leader of the Forum at the time, Mr Mpho Tlala, who gave consent for the research to be carried out in the forum and also agreed to provide a database of e-mails of members of the Black Management Forum. The researcher was provided with the e-mail addresses and a link was sent to the prospective respondents requesting permission to send them a link inviting them to voluntarily

participate in the survey. The remainder of the sample was acquired in the same manner from the research department of the anonymous organisation. The actual survey contained a consent statement that is shown in Figure 2.

"The purpose of the study is to determine whether there is a difference in the manner in which male and female leaders of different ethnicities practice Authentic Leadership. The study is conducted from a South African perspective; by looking at the differences between African and White leaders of different genders.

Please note the following:

- *This study involves an **anonymous** survey. Your name will not appear on the questionnaire and the answers you give will be treated as strictly **confidential**. You cannot be identified in person based on the answers you give. [Kindly note that consent cannot be withdrawn once the questionnaire is submitted as there is no way to trace the particular questionnaire that has been filled in.]*

- *All the information collected will be used for **statistical purposes** only*

- *Your participation in this study is **very important** to me. You may, however, choose not to participate and you may also stop participating at any time without any negative consequences.*

- *Please answer the questions in the attached questionnaire as completely and honestly as possible. There are **no right or wrong answers**. This will not take more than 15 minutes of your time.*

- *The results of the study will be used for academic purposes only and may be published in an academic journal. I am also willing to provide you with an executive summary of the study upon request. I will also provide you with a summary of the findings upon request once the study has been completed*

- *Please contact my study leader, Professor Stella Nkomo, (012) 420 4664 /5439, stella.nkomo@up.ac.za if you have any questions or comments regarding the study.*

Please sign the form to indicate that:

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

Figure 2: Letter of consent for participation in the study.

The participants were assured of confidentiality and anonymity

3.10 Conclusion

Chapter Three provided a description of how the research was conducted. The choice of methodology, data collection and data analysis techniques were discussed for the quantitative method of analysis. Chapter Four presents the results obtained from the application of the above methods. These findings will provide answers to the hypotheses stated in Chapter One.

CHAPTER 4

DATA ANALYSIS AND RESULTS
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4.1 Introduction

This chapter contains the results of the analyses performed. As indicated in Chapter Three, the research tested the following hypotheses.

H1: There will be a positive correlation between ethnic identity and the perceived practice of authentic leadership.

H2: There will be significant gender differences in the relationship between ethnic identity and the perceived practice of authentic leadership.

H3: There will be significant ethnic differences in the relationship between ethnic identity and the perceived practice of authentic leadership.

H4: There will be a significant intersectional ethnic and gender difference in the relationships between ethnic identity and the perceived practice of authentic leadership.

The descriptive statistics and tests of the hypotheses are discussed in the remainder of this chapter.

4.2 Descriptive statistics

4.2.1 Biographical data

Biographical data were collected in order to provide a description of the sample. A total of 169 on-line surveys were returned. Not all of the returned surveys could be used because of the missing data. Additionally, there were only three Indians and three Coloured participants who completed the questionnaire. As a result these two ethnic groups were excluded from the study. Therefore, from the 169 surveys received only 137 could be used in the study. In order to increase the sample, 80 hard-copy surveys were distributed at a "Women in Leadership" Conference. Of the

80 distributed, only 40 were returned and were fully usable. Therefore the final sample was made up of 177 completed surveys. However, the final sample size did not allow for adequate groupings into ethnic groups (i.e. Afrikaans speaking Whites, English speaking Whites and Tswana female, Tswana male, etc.). Only broad categories could be used in the analyses (e.g. White male, White female, African male, African female, etc.).

Table 1 contains a biographical profile of the final sample in terms of gender, age, ethnicity, industry sector and number of years of experience as well as number of years of experience as a manager.

Table 1: Demographic Profile of Respondents

Demographic profile of respondents (N = 177)	
Variable	Frequency (%)
Gender	
Male	37.9
Female	61.5
Age	
Under 25 years	1.5
Between 25-30 years	11.3
Between 31-35 years	12.8
Between 36-40 years	16.4
Between 41-45 years	16.9
Between 46-50 years	12.8
Between 51-55 years	11.8
Between 56-60 years	9.2
Over 60 years	7.2
Ethnic Group	
African	58.5
White	42.6
Industry or Sector	
Government / Education Sector Enterprise	42.3
State Owned Enterprise	17.5
Privately-Owned Enterprise	37.6
Self-Employed	2.6
Number of years of experience	
1 – 5 years	17
6 - 10 years	1
11 – 15 years	27
16 – 20 years	17
21 – 25 years	16

Number of years of experience (continued)	Frequency (%)
26 – 30 years	14
31 – 35 years	14
36 – 40 years	10
41 – 45 years	4
46 – 50 years	1
Missing	27
Number of years of experience as a manager	
None	9
1 - 5 years	41
6 – 10 years	48
11 – 15 years	20
16 – 20 years	13
21 – 25 years	4
26 – 30 years	6
31 – 35 years	3
Missing	33

The sample comprised 103 (58.5 per cent) Africans and 74 (42.6 per cent) Whites. Males were 37.9 per cent of the sample compared to 61.5 per cent females. The dominant sector in which participants worked was government/education at 42.3 per cent followed by 37.6 per cent who worked in privately-owned enterprises and 17.5 per cent in state-owned enterprises.

The least represented sector was self-employment at 2.6 per cent. The age group variable was divided into nine categories and the sample was more or less equally distributed between the age groups ranging between 25 and 55 years; while the categories for leaders younger than 25 years, between 56-60 years and those over 60 years were the least represented with percentages of 11.3 per cent, 9.2 per cent and 7.2 per cent respectively.

The "number of years of experience as a manager" variable was also divided into 9 categories with the highest representation being of leaders who have been managers between 1-5 years and 6 – 10 years with percentages of 41 and 48 per cent respectively. The least represented in the sample were those with 21 – 25 years and 31-35 years of experience as managers with totals of 4 and 3 percent respectively.

4.3 Inferential statistics

4.3.1 Factor Analysis

A factor analysis was performed on the Authentic Leadership Scale because it was the first time the scale had been used with a South African sample. The Authentic Leadership Scale has been used in previous research with populations from China, the United States of America, and Kenya (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). This analysis was done to determine the factor structure for a South African sample.

4.3.1.1 Authentic Leadership (AL) Scale

The 16 items of the Authentic Leadership Scale were subjected to Factor Analysis using SPSS Version 22. Prior to performing the Factor Analysis, the suitability of data for Factor Analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Myer-Olkin value was .91 exceeding the recommended value of .6 and Bartlett's Test of Sphericity (Pallant, 2011) reached statistical significance (p=<000), supporting the factorability of the correlation matrix. (See Table 2)

Table 2: Kaiser-Meyer-Olkin and Bartlett Test Sphericity

Test	Result
Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.912
Bartlett's Test of Sphericity	2451.635 $\chi2$ *df* 120 Sig. <000

Factor analysis revealed the presence of two components with Eigenvalues exceeding 1, explaining 62.4 per cent and 6.9 per cent of the variance respectively. The two-component solution explained a total of 69.4 per cent of the variance, with Component 1 contributing 62.4 cent and Component 2 contributing 6.9 percent. To aid with the interpretation of these two components, a Promax Rotation was performed (See Table 3).

Table 3: Pattern Matrix[a]

Item		Factor	
		1	2
AL1	I say exactly what I mean	**.699**	.176
AL2	I admit mistakes when they are made	**.788**	.056
AL3	I encourage everyone to speak their mind	**.718**	.093
AL4	I tell the hard truth	.406	**.414**
AL5	I display feelings exactly in line with my feelings	.093	**.656**
AL6	I demonstrate beliefs that are consistent with my actions	.088	**.756**
AL7	I make decisions based on my core beliefs	-.084	**.913**
AL8	I ask my subordinates to take positions that support their beliefs	-.031	**.882**
AL9	I make difficult decisions based on high standards of ethical conduct	**.513**	.322
AL10	I solicit views that challenge my deeply held positions	-.008	**.834**
AL11	I analyse relevant data before coming to a decision	**.978**	-.144
AL12	I listen carefully to different points of view before coming to conclusions	**.890**	-.058
AL13	I seek feedback to improve interactions with others	.264	**.565**
AL14	I accurately describe how others view my capabilities	.309	**.553**
AL15	I know when it is time to re-evaluate my position on important issues	**.461**	.287
AL16	I show that I understand how specific actions impact on others	**.584**	.215

Extraction Method: Maximum Likelihood.

Rotation Method: Promax with Kaiser Normalization.

[a]Rotation converged in 3 iterations.

The rotated solution (Pallant, 2011) revealed the presence of a simple structure with both components showing a number of strong loadings and variable loadings on both components. The interpretation of the two components was partly consistent with previous research on the Authentic Leadership Scale; with four of the five relational transparency items (items 1,2,3 and 4) loading strongly on component 1 and three of four moral perspective items (items 6,7 and 8) loading strongly on component 2. There was a strong positive correlation between the two factors (r = .77) as shown in Table 4.

Table 4: Factor Correlation Matrix

Factor	1	2
1	1.000	.770
2	.770	1.000

Extraction Method: Maximum Likelihood.

Rotation Method: Promax with Kaizer Normalization

The remainder of the items were mixed and loaded on component 1 and 2 as well. The results confirm what was suggested by scale authors that the authentic leadership construct is multi-dimensional; and the factors do not exist independently of one another (Walumbwa et.al, 2008).

Further analysis was conducted whereby all 16 items of the AL scale were then forced onto a single factor solution as the four factors of authentic leadership were not separately distinguished in the pattern matrix. Therefore, the one factor solution was found to be tenable. From this one-factor solution a correlational analysis could be run using authentic leadership as a single factor.

Table 5 below shows the pattern matrix for the one-factor solution of the AL Scale.

Table 5: Factor Matrix: Authentic Leadership Scale

Item		Factor
		1
AL1	I say exactly what I mean	.818
AL2	I admit mistakes when they are made	.789
AL3	I encourage everyone to speak their mind	.764
AL4	I tell the hard truth	.775
AL5	I display feelings exactly in line with my feelings	.703
AL6	I demonstrate beliefs that are consistent with my actions	.788
AL7	I make decisions based on my core beliefs	.762
AL8	I ask my subordinates to take positions that support their beliefs	.791
AL9	I make difficult decisions based on high standards of ethical conduct	.784
AL10	I solicit views that challenge my deeply held position	.770
AL11	I analyse relevant data before coming to a decision	.774
AL12	I listen carefully to different points of view before coming to conclusions	.781
AL13	I seek feedback to improve interactions with others	.784
AL14	I accurately describe how others view my capabilities	.817
AL15	I know when it is time to re-evaluate my position on important issues	.716
AL16	I show that I understand how specific actions impact on others	.760

Extraction Method: Maximum Likelihood.

a.1 factors extracted. 5 iterations required.

Table 5 shows how a one-factor solution was a tenable solution in that all factors had strong loadings greater than .3. Therefore the AL Scale was viewed as a single factor for the purposes of this research.

4.3.1.2 Multigroup Ethnic Identity Scale

The Multigroup Ethnic Identity Scale has been used in quite a number of studies and has shown reliability (Phinney, 1992). The Factor Analysis done on some of the recent work revealed two factors. The two factors were ethnic identity which was

considered to be a cognitive and developmental concept; and affirmation, belonging and commitment; an affective component (Roberts, Chen & Roberts, 1999).

Phinney (1992) indicates that the two factors can be accounted for in the following manner by the items. Ethnic identity search is linked to items 1, 2, 4 and 11; while affirmation, belonging and commitment comprised of items 3,5,6,7,9,11 and 12.

A factor analysis was also done for the Multi-group Ethnic Identity Scale to test its suitability for the South African population. This scale measures the level of identification with one's ethnic group. Prior to performing the Factor Analysis, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .3 and above. The Kaiser-Meyer-Olkin value was .95, exceeding the recommended value of .6, while Bartlett's Test of Sphericity reached statistical significance supporting the factorability of the correlation matrix (Pallant, 2011). The results of these tests are shown in Table 6.

Table 6: Kaiser-Meyer-Olkin and Bartlett Test of Sphericity Results

Test	Result
Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.946
Bartlett's Test of Sphericity	2481.534 $\chi 2$ *df* 66 Sig. < .000

 Factor Analysis revealed the presence of one component with an Eigenvalue exceeding 1, explaining 77.5 per cent of the variance. The single-component solution explained a total of 77.5 per cent of the variance contributed by component 1. A Promax rotation was not necessary since only one factor was extracted. (See table 7 below.)

Table 7: Factor Matrix[a]: Multigroup Ethnic Identity Scale

Item		Factor
		1
EI1	I have spent time trying to find out more about my ethnic group such as its history, traditions and customs	.800
EI2	I am active in organisations or social groups that include mostly members of my ethnic group	.770
EI3	I have a clear sense of my ethnic background and what it means for me	.856
EI4	I think a lot about how my life will be affected by my ethnic group membership	.809
EI5	I am happy that I am a member of the group I belong to	.878
EI6	I have a strong sense of belonging to my own ethnic group	.914
EI7	I understand pretty well what my ethnic group membership means to me	.908
EI8	In order to learn more about my ethnic background, I have often talked to other people about my ethnic group	.844
EI9	I have a lot of pride in my ethnic group	.933
EI10	I participate in cultural practices of my own group, such as special food, music or customs	.853
EI11	I feel a strong attachment towards my own ethnic group	.917
EI12	I feel good about my cultural or ethnic background	.919

Extraction Method: Maximum Likelihood.

[a.] 1 factors extracted. 5 iterations required.

The results indicated that the scale could be used for a South African sample.

4.3.2 Cronbach Alpha Calculations

In order to determine the internal consistency (reliability) of the Authentic Leadership Scale and the Multigroup Ethnic Identity Scale to measure the variables under study, Cronbach Alphas were calculated. A Cronbach Alpha of .70 and higher is considered an acceptable indicator of the internal consistency of a scale (Pallant, 2011).

4.3.2.1 Reliability of the Authentic Leadership Scale

The Cronbach Alpha for the Authentic Leadership Scale was .959 (See Table 8). This result is higher than the estimated alphas reported in previous research which ranged between .76 and .92 (Walumbwa, Avolio, Gardner, Wernsing, & Peterson,

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2008). Thus, the authentic leadership scale for this study demonstrated high internal consistency and is therefore reliable for research purposes.

Table 8: Reliability Statistics for the Authentic Leadership Scale

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
.957	.959	16

4.3.2.2 Reliability of the Ethnic Identity Scale

The Cronbach Alpha for the Multigroup Ethnic Identity Scale is reported in Table 9.

Table 9: Reliability Statistics for the Multigroup Ethnic Identity Scale

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
.972	.973	12

Table 9 contains the Cronbach Alpha results for the Multigroup Ethnic Identity Scale. The Cronbach Alpha was .972 which is higher than those reported for previous research which were .81 and .90 (Phinney, 1992). Thus, the Multigroup Ethnic Identity Scale in the present study demonstrated internal consistency and is reliable for purposes of this research.

4.3.3 Mean, Standard deviation and variance for variables

This section contains the mean, standard deviation and variance of the two scales. The results are shown in Table 10 and Table 11.

Table 10: Scale Statistics for the Authentic Leadership Scale

Construct	Mean	Variance	Std. Deviation	No of Items
Authentic Leadership Questionnaire	52.07	87.376	9.348	16

4.3.3.1 Authentic Leadership Scale

The Authentic Leadership Scale measures the extent to which leaders are able to be authentic in the workplace. The 16 statements combine to assess the level of self-awareness, relational transparency, and balanced information processing and internal moral perspective of each participant resulting in an indication of the level of authentic leadership practice.

The overall mean for the 16 item scale is 52.07 with a standard deviation of 9.348. The total possible maximum score for the scale is 64. This suggests an above average level of authentic leadership practice was perceived on the part of participants.

4.3.3.2 Multigroup Ethnic Identity Scale

The Multigroup Ethnic Identity Scale measures the extent to which an individual identifies with his/her ethnic group. It is based on the elements defining ethnic identity which are common to all ethnic groups. Consequently, it is an instrument fit to be used for all ethnic groups. (Phinney, 1992). The mean of the items indicates the degree to which an individual identifies with his/her ethnic group and culture.

Table 11: Scale Statistics for the Multigroup Ethnic Identity Measure

Construct	Mean	Variance	Std. Deviation	No of Items
Ethnic Identity Measure	35.80	65.509	8.094	12

Table11 indicates the overall mean for the 12 item scale is 35.80 with a standard deviation of 8.094. The maximum score for the measure is 60. Therefore, an

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average level of ethnic identity within the sample was found to be the maximum score.

4.4 Hypotheses Test Results

In order to avoid unnecessarily limiting the sample all the analyses were run using the "exclude cases pairwise" option for the correlations. This was to ensure the respondents were only excluded from certain analyses if they had not provided the data required for the specific analysis required at that point (Pallant , 2011).

The first hypothesis predicted a positive correlation between ethnic identity and authentic leadership. The relationship between authentic leadership and ethnic identity was analysed using the Pearson product-moment correlation coefficient. Preliminary analyses were done to ensure no violation of the assumptions for normality, linearity and homoscedasticity.

The correlation coefficient of 0.785 indicated that there was a strong positive correlation between the two variables r = .79, n = 177, p<001, with high levels of ethnic identity associated with higher levels of authentic leader behaviours. This indicates that leaders who identified strongly with their ethnicity perceived they lead authentically in the workplace.

Therefore, Hypothesis 1 was accepted.

Hypothesis 2 predicted gender differences in the relationship between perceived practice of authentic leadership and ethnic identity. The analysis was performed for males and females in the sample. The correlation coefficient for the relationship between ethnic identity and authentic leadership was r = .98 for males which was higher than that of females (r = .618). This suggests there is a stronger correlation between the practice of authentic leader behaviours and ethnic identity for males compared to females. (See Table 12).

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Table 12: Correlations between Authentic Leadership and Ethnic Identity By Gender

Gender			AL	EI
Male	AL	Pearson Correlation	1	.980**
		Sig. (2-tailed)		.000
		N	61	61
	EI	Pearson Correlation	.980**	1
		Sig. (2-tailed)	.000	
		N	61	61
Female	AL	Pearson Correlation	1	.618**
		Sig. (2-tailed)		.000
		N	103	103
	EI	Pearson Correlation	.618**	1
		Sig. (2-tailed)	.000	
		N	103	103

**Correlation is significant at the 0.01 level (2-tailed)

Next it was important to examine whether there is actually a significant difference in the two correlation coefficients. The z- score was calculated to determine whether there is a significant difference between the correlation coefficients of male and female leaders. The following equation was used:

$$zobs = \frac{z1 - z2}{\sqrt{1/_{N1-3} + 1/_{N2-3}}}$$

The general rule for the test is that if -1.96 < z < 1.96, then there is no statistically significant difference between the correlation coefficients (Urdan, 2010).

The z- score was 9.53 which is greater than 1.96. This result was significant at the p<.01 level. Thus, there are significant gender differences in the relationship between ethnic identity and authentic leadership. Specifically, the relationship was stronger for males than for females in the sample.

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Next, the third hypothesis that there would be significant ethnic group differences in the relationship between ethnic identity and authentic leadership was tested.

As noted earlier, the small sample size did not allow for the creation of finer ethnic group categories (e.g isiZulu, Afrikaans-speaking Whites; English-speaking Whites, isiXhosa, Tswana people, Indians, and Coloureds, and so forth). Therefore, it was only possible to compare Africans and Whites.

Table 13: Correlations between Authentic Leadership and Ethnic Identity: Africans and Whites

Ethnic Group			AL	EI
African	AL	Pearson Correlation	1	.730**
		Sig. (2-tailed)		.000
		N	102	101
	EI	Pearson Correlation	.730**	1
		Sig. (2-tailed)	.000	
		N	101	101
White	AL	Pearson Correlation	1	.662**
		Sig. (2-tailed)		.000
		N	75	74
	EI	Pearson Correlation	.662**	1
		Sig. (2-tailed)	.000	
		N	74	74

**Correlation is significant at the 0.01 level (2-tailed)

The correlation coefficient of .73 for Africans was higher than that of .662 for White leaders ($r = 0.662$). This suggests the relationship between ethnic identity and authentic leadership behaviours is stronger for Africans than it is for Whites. The z-score was also calculated to determine whether the difference between the two correlation coefficients was statistically significant. The z-score was .873 which is less than 1.96.

Therefore the correlation coefficients are not statistically different. Thus, the third hypothesis was rejected. There are no significant ethnic differences in the relationship between ethnic identity and authentic leadership for Africans and Whites in the sample. Finally, the fourth hypothesis testing for significant intersectional ethnic and gender difference in the relationship between ethnic identity and authentic leadership was tested (See Table 14).

Table 14: Correlations between Ethnic and Gender groups to test Intersectional Difference

Ethnic Group	Gender				AL	EI
African	Male	AL		Pearson Correlation	1	.979**
				Sig. (2-tailed)		.000
				N	29	29
		EI		Pearson Correlation	.979**	1
				Sig. (2-tailed)	.000	
				N	29	29
	Female	AL		Pearson Correlation	1	.547**
				Sig. (2-tailed)		.000
				N	69	68
		EI		Pearson Correlation	.547**	1
				Sig. (2-tailed)	.000	
				N	68	68
White	Male	AL		Pearson Correlation	1	.941**
				Sig. (2-tailed)		.000
				N	32	32
		EI		Pearson Correlation	.941**	1
				Sig. (2-tailed)	.000	
				N	32	32
	Female	AL		Pearson Correlation	1	.774**
				Sig. (2-tailed)		.000
				N	36	35
		EI		Pearson Correlation	.774**	1
				Sig. (2-tailed)	.000	
				N	35	35

*Correlation is significant at the 0.01 level (2-tailed).

The correlation coefficient of .979 for African male leaders was higher than that of .941 for White male leaders, while that of African female leaders had the lowest

correlation coefficient (.547) of the four gender and ethnic groups. The correlation coefficient of White females was third highest at .774.

The z- score was also calculated to determine whether there was a statistically significant difference between the four groups of correlation coefficients. Each of the four groups were compared to one another to get an indication of the intersectional relationships. The z- score for the comparison of the correlation of ethnic identity and authentic leadership between African and White males was 2.072 which is greater than 1.96, while the z-score for the comparison of the correlation of ethnic identity and authentic leadership between the African and White female groups was -2.18 which is less than -1.96. Also, the z-score between African females and White males was further calculated and was found to be statistically significant with a z-score of -2.71, while the z-score between African women and African men also found to be significant at -7.255. Finally the statistical significance of the intersectional difference indicated between White women and White men was proven with a z-score of -2.980; while the z-score between White women and African men was also significant at -4.824.

These results were significant at the p<.01 level. Thus, hypothesis four was accepted indicating significant intersectional ethnic **and** gender differences in the relationship between ethnic identity and authentic leadership for African and White leaders.

In summation, hypotheses one, two and four were supported while hypothesis three was not. The next section of this report discusses the implications of these findings.

CHAPTER 5

DISCUSSION
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5.1 Introduction

In this chapter the results are discussed and compared with relevant literature. The first objective of the study was to determine the relationship between the ethnic identity of leaders and the perceived practice of authentic leadership. Secondly, it investigated the intersectional ethnic and gender differences in this relationship.

5.2 Findings

The analysis found a moderate level of authentic leadership among the sample as well as an average level of ethnic identity. As predicted, the research found a positive relationship between ethnic identity and authentic leadership. The results suggest that leaders who identify with their ethnicity will irrespective of their gender or ethnicity perceive they are able to practice authentic leadership behaviours. The second objective was to determine whether there are gender differences between ethnic identity and the perceived practice of authentic leadership.

Significant gender differences were reflected in this relationship. That is, there were significant gender differences in the correlation between ethnic identity and authentic leadership with the relationship being significantly stronger for males.

South African women may still be experiencing difficulty to be 'themselves' that is; they could still be battling the challenge of being fully authentic. The effect of a leader prototype that endorses assertiveness and agency may be part of the explanation for the gender differences found in that the women feel they must subscribe to the latter behaviours (Parker, 1996; Eagly & Carli, 2012). Women may still be aware of the workplace stereotypes formed against female leaders and may still be dealing with what is often referred to as the double jeopardy which refers to being subjected to gender stereotyping (Sesko & Biernat, 2010).

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This finding may also reflect the lingering "think leader, think male" phenomenon in South Africa reported by Booysen & Nkomo (2010) and Sesko & Biernat (2010).

Furthermore, significant ethnic differences in the relationship between ethnic identity and the perceived practice of authentic leadership were predicted and therefore tested. The sample size did not allow for analysis of this relationship using finer ethnic group classifications (e.g. isiZulu, isiXhosa).

However, when a statistical analysis was performed for Africans and Whites in the relationship between ethnic identity and the perceived practice of authentic leadership, the z-scores indicated insignificant differences.

The third hypothesis was therefore rejected; leading us to believe that there are no noticeable ethnic group differences between ethnic identity and the perceived practice of authentic leadership for Africans and Whites or at least for the sample group used.

This finding could also be a reflection of how the South African workplace no longer operates primarily on the basis of the paramilitary model which condoned competition and introduced the leader prototype of a White male (Parker, 1996). This could also be due to the Democratic South Africa which has caused organisations to commit to making decisions for leadership positions by applying Affirmative Action principles. Maybe African leaders no longer feel obliged to lead according to the leader prototype because they know the law favours their being in leadership positions; sometimes at no cost or effort by the leaders apart from their race and gender, in some cases. This is likely to have created precedence for leaders to believe they have no standards to measure up to; and in fact being African is an advantage in South Africa, career-wise. As a result, South African leaders are proud of their ethnicities and they lead from that perspective.

Perhaps it also suggests progress towards becoming a multicultural society is further along than one believes or that leaders feel comfortable in expressing their identities rather than conforming to a particular leader prototype. The results also suggest that

perhaps the South African workplace is not dominated by a particular leader prototype or there is no conflict between ethnic values and the leadership practised in South African organisations. While it was not explicitly tested in the present study, the results may reflect South Africa's multicultural workplace and that the country's intent of becoming a Rainbow Nation is further along than perceived.

Perhaps (at least for this sample), the South African workplace is more multicultural than believed and leaders feel they can be authentic to who they are, including their ethnicity and culture (Bornman, 2010). That is, the results suggest different ethnic groups feel they can be "themselves."

The finding that the correlation was higher for African leaders might also be due to the demographic profile of the sample. Most of the data were collected from members of the Black Management Forum and this group might have a stronger identity with their ethnicity than the general population. Additionally, the public sector and public enterprises were heavily represented compared to the private sector and this may have also affected the results as the public sector promotes the appointment of Africans into leadership positions; to correct the injustices of the past. Therefore it would be understandable why the African group had a higher correlation. It is made up of respondents who believe being African is an advantage that has opened doors for them to rise to leadership positions. Therefore they will continue to embrace being African in the workplace.

The results may also point to a gradual change in the leadership dynamics of South African leaders that can perhaps be attributed to the pursuit of the Rainbow Nation articulated in the 1994 transition to democracy. Many organisations celebrate diversity where employees can dress in their traditional clothing or share cultural practices. At the societal level, there are well publicised commemorations of Heritage Day, a Public Holiday celebrated in South Africa to endorse South Africa's multicultural heritage. On this day citizens are encouraged to celebrate their individual cultures and introduce these to other South Africans of different cultures and ethnic groups. These practices and sentiments may spill over to the workplace where leaders and employees feel they "belong" and can thus stay true to their ethnic identity and still be successful as leaders. Consistent with the work of Phinney

(1995), participants may experience their ethnic identity as a source for psychological well-being and self-esteem which relates to a key element of authenticity, self-mastery.

The fourth hypothesis predicted a significant intersectional gender and ethnic difference in the relationships. The results of the intersectional analysis found the correlation between ethnic identity and perceived practice of authentic leadership was highest for African males followed by White males. In one sense, this suggests gender trumps ethnicity—overall African and White men scored the highest correlations followed by White women with African women having the lowest correlations between ethnic identity and authentic leadership. This suggests ethnicity and gender do intersect to influence the relationship. The lower relative correlation for African women is reflective of their disadvantaged position because of their ethnicity and gender (Rosette & Livingston, 2012). Here the prevalence of double jeopardy is reflected. These findings support previous research which stated that African women are at a disadvantage in leadership positions and have been "invisible" (Holvino, 2010). They are considered to be at a greater disadvantage than White women due to their subjection to both sexism and racism (Settles, 2006; Sesko & Biernat, 2010). They are affected by the double-barrelled stereotypes of ethnicity and gender that are difficult to overcome (Senne, 2013). As a result it can be said that although they lead authentically, the intensity at which they do this could also be hindered by the pressure upon them to succumb to the leader prototype of a White male.

The finding that breeds interest and curiosity is that of African males having the highest score between ethnic identity and authentic leadership. This indicates that African men (at least for this sample) strongly perceive themselves as authentic leaders and do not seem threatened by the leader prototype perceived to exist in the South African organisational culture.

A platform has been created for Africans and other previously disadvantaged groups to be in leadership positions and maybe African male leaders gain from the gendered nature of leadership that favours male leaders. However, this does not eliminate the battle with perceptions on the part of society that African women have

been placed in leadership positions due to affirmative action initiatives and not because they have earned the position by acquiring the necessary knowledge, skills experience and qualifications (Cummings, 2015). And this may be the reason why African women in this sample, although they were of the greatest number (N = 69) appear to still be faced with the struggle of not being vigorously authentic as leaders. Further employment equity and affirmative action has perhaps benefited African males more than African females. Statistics confirm the progress in gaining access to leadership positions is greater for African males than African females.

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CHAPTER 6

CONCLUSION, RECOMMENDATIONS AND LIMITATIONS
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6.1 Conclusion, recommendations and limitations

The overall findings of this research suggest identification with one's ethnic group is positively correlated with the practice of authentic leadership. While further research is needed given that this was the first study to examine this relationship using a South African sample, it does provide some insight into how African and White male and female leaders perceive they practice authentic leadership. Prior to 1994, South Africa was a country that excluded certain groups from the workplace and there were deep societal divisions.

Furthermore, leadership positions were dominated by White men which resulted in deeply embedded notions of effective leadership styles and what could be viewed as effective leader behaviours. This study introduced a different angle to what previously applied regarding leadership research in South Africa. Previous research reflected how difficult it was for people of colour to be recognised in leadership positions let alone being promoted (April, Dreyer, & Blass, 2007). South Africa used to be a country where being African or a woman was more of a disadvantage than an advantage (Mathur-Helm, 2006).

From a theoretical perspective, this is one of the first studies to examine the relationship between ethnic identity and the perceived practice of authentic leadership behaviours. No other studies could be located that specifically tested this relationship. This remains an important area of research because one of the dimensions of authentic leadership measures how leaders relate to and portray themselves to their followers; this is known as relational transparency. Relational transparency refers to "_presenting one's true authentic self to others as opposed to presenting a distorted self_" (Walumbwa et al., 2008:95). Consistent with social identity theory, part of the answer to 'who am I?' comes from the social groups one belongs to and identifies with (Alvesson, Ashcraft & Thomas, 2008).

Thus an individual who identifies strongly with his/her ethnic group may be reluctant to suppress this aspect of their identity in how they lead if there is a dominant leader prototype in the organisation. From a practical perspective, the findings suggest that organisations would benefit from continuing to encourage the valuing of diverse cultures in the South African workplace. To the extent that proponents of authentic leadership argue for its contributions to affective outcomes like employee satisfaction, commitment and creativity (Gardner et.al; 2005) as well as job satisfaction and job performance (Walumbwa et.al, 2008) then it is important that leaders do not feel the need to suppress important aspects of their identities. In respect to gender, the behaviours and values in organisations which feed its culture should promote individuality and authenticity as opposed to prescribed acceptable and unacceptable behaviours for men and women in leadership positions (Acker, 2012).

Cautiously, the findings from this study seem to suggest a gradual transformation of the South African workplace may be occurring where there is no difference in the ability of African and White leaders to be authentic in their leadership behaviours—suggesting diversity in acceptable leadership behaviours. However, there still appear to be challenges for women. The word cautiously is deliberately used because as with all studies, this one has limitations that must be acknowledged. First, while the intent was to collect adequate data from finer ethnic groupings based on a sample target of 400 respondents (i.e. the different African ethnic groups as well as Afrikaans and English speaking Whites), this did not materialise. As a result the findings are limited to a broad grouping of Africans compared to Whites and males versus females.   Future research should strive to collect data from a larger sample of the major ethnic group categories in the country and also expand the sectors represented.

Secondly, the study used self-report data to measure the practice of authentic leadership behaviours. Previous scholars have pointed to the weaknesses of self-ratings of leadership style in that there may be a tendency for leaders to inflate their style usage to self-serving bias (Northouse, 2012). Future, research should strive to include objective measures of leadership style and/or incorporate subordinate

ratings. This would also mitigate the challenge of the dependent and independent variable coming from a single source or what is referred to as common method variance (Podsakoff, MacKenzie, & Lee, 2003).

Thirdly, the questionnaire was written in English which could have been a limiting factor for some respondents. Words such as ethnicity proved to be unfamiliar to some of the respondents as some of them asked for clarity while completing the questionnaires. Future research should allow participants to complete questionnaires in their first language.

Finally, although using the quantitative data collection method enabled us to get a quantitative indication of the current state of the South African organisation; some findings could have been better clarified had a mixed-methods approach been adopted. Through the mixed-methods approach, the respondents would have been given a platform to express themselves better and thoroughly to share their experiences as leaders in the new South Africa.

Essentially, it can be said that despite the obstacles of ethnic and gender stereotypes that we still need to address and gradually overcome in South Africa, the findings for the group of leaders in this sample indicate leaders who perceive themselves to be generally self-confident, morally attuned and principled leaders who are true to themselves and their ethnic identity. Due to the balanced processing characteristic they possess, they are unable to lead without acknowledging their internal experiences (Ilies, Morgeson, & Nahrgang, 2005) that have shaped them; these inform their daily leadership roles. This is essentially the definition of an authentic leader, and the findings for this exploratory study are encouraging but require further study and validation.

Authenticity is said to have its roots from the ancient Greek philosophy which states "to thine own self be true" (Gardner, Avolio, Luthans, May, & Walumbwa, 2005). From a practical point of view, human resource managers and top management should strive to create organisations that fully value the diversity of South Africa. Given research that has demonstrated the positive effects of authentic leadership on employee satisfaction, commitment, and organisation performance, fostering

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authentic leadership would be important to building effective organisations where people irrespective of their culture, race, ethnicity or gender feel accepted.

This will ultimately make a contribution to nation building and strengthening the country. These findings show that with time the South African organisation will have leaders who are true to themselves; thus creating a healthy working environment and corporate culture; where people irrespective of their ethnicity, and gender will feel accepted.

6.2 Final word

Much has been achieved in the new South Africa in terms of this being a country whereby people generally feel empowered to be true to themselves and to relate to others on that level. This spirit, however, still needs to be translated into organisations to a point where African and White women alike will feel accepted and their nurturing transformational way of leading appreciated. This along with more career growth opportunities for African women will be beneficial to the leadership capacity in South Africa. In the words of Viola Davis who was honoured with an Emmy award for best leading actress in 2015..."The only thing that separates black women from others in terms of success…is opportunity". African women are just as capable of achieving what their White female leaders and African and White male counterparts are capable of achieving; they just need to be presented with the opportunity to do so and this can be achieved once they are made to feel they can be true to themselves and would still be 'fit' enough to be respected within their leadership roles. South Africa is rich in terms of diversity and if this wealth is tapped into and appreciated in the workplace, our country stands a chance to raise powerful authentic morally sound leaders. When people believe they are enough and they perceive that others believe the same about them; they do better.

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ANNEXURE A

QUANTITATIVE SURVEY

_____

Authentic Leadership and Ethnic Identity

Dear Madam/Sir

I would like to invite you to participate in an academic research study.

The purpose of the study is to determine whether there is a difference in the manner in which male and female leaders of different ethnicities practise Authentic Leadership. The study is conducted from a South African perspective; by looking at the differences between African and Whiteleaders of different genders.

Please note the following:

- This study involves an **anonymous** survey. Your name will not appear on the questionnaire and the answers you give will be treated as strictly **confidential**. You cannot be identified in person based on the answers you give. [Kindly note that consent cannot be withdrawn once the questionnaire is submitted as there is no way to trace the particular questionnaire that has been filled in.]

- All the information collected will be used for **statistical purposes** only

- Your participation in this study is **very important** to me. You may, however, choose not to participate and you may also stop participating at any time without any negative consequences.

- Please answer the questions in the attached questionnaire as completely and honestly as possible. There are **no right or wrong answers**. This will not take more than 15 minutes of your time.

- The results of the study will be used for academic purposes only and may be published in an academic journal. I am also willing to provide you with an executive summary of the study upon request. I will also provide you with a summary of the findings upon request, once the study has been completed.

Please sign the form to indicate that:

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

Authentic Leadership Questionnaire*

Part I Your Leadership Style

Instructions: The following survey items refer to your leadership style, as you perceive it.

Indicate to what extent you practice each statement using the following scale:

Not at all 0	Once in a while 1	Sometimes 2	Fairly Often 3	Frequently, if not always 4

Statement	Not at all	Once in a While	Sometimes	Fairly Often	Frequently, if not always
1. I say exactly what I mean					
2. I admit mistakes when they are made					
3. I encourage everyone to speak their mind					
4. I tell the hard truth					
5. I display feelings exactly in line with my feelings					
6. I demonstrate beliefs that are consistent with actions					
7. I make decisions based on my core beliefs					
8. I ask my subordinates to take positions that support their beliefs					
9. I make difficult decisions based on high standards of ethical conduct					
10. I solicit views that challenge my deeply held positions					
11. I analyse relevant data before coming to a decision					
12. I listen carefully to different points of view before coming to conclusions					
13. I seek feedback to improve interactions with others					

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Statement	Not at all	Once in a While	Sometimes	Fairly Often	Frequently, if not always
14. I accurately describe how others view my capabilities					
15. I know when it is time to re-evaluate my position on important issues					
16. I show that I understand how specific actions impact on others					

Part II: Your Cultural Identity

What do you consider to be your first language (Indicate with an 'X'):

Afrikaans	English	IsiNdebele	IsiXhosa	IsiZulu	Sepedi
Sesotho	Setswana	SiSwati	Tshivenda	Xitsonga	Other (Write in) _____

What demographic group do you belong to? (Indicate with an 'X')

African	Coloured	Indian	White

Use the scale below to indicate how much you agree or disagree with each statement.

1) Strongly disagree   (2) Disagree   (3) Agree   (4) Strongly Agree

Statement	Strongly Disagree	Disagree	Agree	Strongly Agree

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1.I have spent time trying to find out more about my ethnic group, such as history, traditions, and customs.				
2.I am active in organisations or social groups that include mostly members of my own ethnic group.				
3.I have a clear sense of my ethnic background and what it means for me.				
4.I think a lot about how my life will be affected by my ethnic group membership.				
5.I am happy that I am a member of the group I belong to.				
6.I have a strong sense of belonging to my own ethnic group.				
7.I understand pretty well what my ethnic group membership means to me.				
8.In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.				
9.I have pride in my ethnic group.				
10.I participate in cultural practices of my own group, such as special food music or customs.				
11.I feel a strong attachment towards my own ethnic group.				
12.I feel good about my cultural or ethnic background.				

13. My father's ethnicity is (Indicate with an "X")

Afrikaans	English	Ndebele	Xhosa	Zulu	Pedi
Sotho	Tswana	Swati	Venda	Tsonga	Other

If other please specify: _____

14. My mother's ethnicity is (Indicate with an"X")

Afrikaans	English	Ndebele	Xhosa	Zulu	Pedi
Sotho	Tswana	Swati	Venda	Tsonga	Other

If other please specify : _____

Part III: Your Biographical Information

I am (Indicate with an 'X'):

MALE	FEMALE

My age is (Indicate with an "X")

Under 25 years	Between 25-30 years	Between 31-35 years	Between 36-40 years	Between 41-45 years	Between 46-50 years	Between 51-55 years	Between 56-60 years	Over 60 years

Where are you currently employed? (Indicate with an "X")

Government/ Education Sector Enterprise	State Owned Enterprise	Privately-Owned Enterprise	Self-Employed

Current Job Title: _____

Indicate the number of people directly reporting to you: _____

Indicate your total years of work experience: _____

Indicate your total number of years of experience as a manager? _____

ANNEXURE B

INFORMED CONSENT FORM

Faculty of Economic and Management Sciences

Combined Letter of Introduction and Informed Consent for participation in academic research

Dept. of Human Resource Management

Gender and Ethnic Differences in the Practice of Authentic Leadership: A South African Perspective

<u>Research conducted by</u>:

Mrs. I.M. Dzivhani (04281276)
Tel: (012) 420 2655

Dear Madam/Sir

My name is Itumeleng Mpho Dzivhani. I am a Masters student at the University of Pretoria in the Department of Human Resource Management and I would like to invite you to participate in an academic research study.

The purpose of the study is to determine whether there is a difference in the manner in which male and female leaders of different ethnicities practice Authentic Leadership. The study is conducted from a South African perspective; by looking at the differences between African and Whiteleaders of different genders.

Please note the following:

- This study involves an **<u>anonymous</u>** survey. Your name will not appear on the questionnaire and the answers you give will be treated as strictly **<u>confidential</u>**. You cannot be identified in person based on the answers you give. [Kindly note that consent cannot be withdrawn once the questionnaire is submitted as there is no way to trace the particular questionnaire that has been filled in.]

- All the information collected will be used for **<u>statistical purposes</u>** only

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- Your participation in this study is **<u>very important</u>** to me. You may, however, choose not to participate and you may also stop participating at any time without any negative consequences.

- Please answer the questions in the attached questionnaire as completely and honestly as possible. There are **<u>no right or wrong answers</u>**. This will not take more than 15 minutes of your time.

- The results of the study will be used for academic purposes only and may be published in an academic journal. I am also willing to provide you with an executive summary of the study upon request. I will also provide you with a summary of the findings once the study has been completed upon request.

- Please contact my study leader, Professor Stella Nkomo, (012) 420 4664 /5439, stella.nkomo@up.ac.za if you have any questions or comments regarding the study.

Please sign the form to indicate that:
- You have read and understand the information provided above.
- You give your consent to participate in the study on a voluntary basis.

_____   _____

Respondent's signature   **Date**

ANNEXURE C

ETHICAL CLEARANCE LETTER