CULTURE AND LEADERSHIP IN KENYA

by

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DEDICATION

To my husband Petra,

and children, Tyler Anaya, and Kyle and Julia Anaya,

whose love for Kenya and its people has been seen in their sacrifice throughout this study,

and whose commitment to future endeavors is an inspiration to me.

I offer this study to those who selflessly will give of themselves to causes greater than their own success,

to Kenyan communities beyond their own affiliation,

and will do so for the good of all.
ABSTRACT

This dissertation investigates managerial leadership and its cultural foundations in Kenya. It discusses the theoretical underpinnings of culturally contingent leadership theories, and examines Sub-Saharan African leadership through existing literature, cultural metaphors, and qualitative and quantitative methodologies. The study replicates the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) methodologies with 267 respondents – managers in the finance and food processing sectors, and the civic sector (education and health). The literature review focuses on leadership issues impeding socio-economic development, complexities such as ethnic heterogeneity, colonial history, customary practices, instability in governance, conflict, corruption, and poverty. The cultural domain is also examined in terms of ethno-linguistic groups and major historical and geo-political influences on these groups. Additional aspects of culture that pose persistent problems to Kenyan leadership are explored: paternalism and patronage, and the legacy of entitlement and bureaucracy — negative influences on work-related relations, and managerial and political leadership. Findings on organisational culture and societal culture indicate that Kenyan values and practices are not congruent, thereby creating a unique profile of Kenyan leader attributes and leadership styles. The study identifies Bwana Kubwa (Big Boss) managerial leadership as a norm, political leadership as “a dirty game,” and an “inspirational idealist” as the preferred leader. Lastly, survey results for Kenya are compared against GLOBE dimensions of culture and leadership for Sub-Saharan Africa, as well as against West Africa.
Key Terms: leadership, management, Sub-Saharan Africa, Kenya, GLOBE study, culture dimensions, ethnicity, leadership cultural metaphors, social development, organisational behaviour, industry sectors
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<td>African Development Bank</td>
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<td>Country Co-Investigator</td>
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<td>CCK</td>
<td>Communication Commission of Kenya</td>
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<td>CDC</td>
<td>Centers for Disease Control and Prevention</td>
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<tr>
<td>EABI</td>
<td>East African Bribery Index</td>
</tr>
<tr>
<td>EAC</td>
<td>East African Community</td>
</tr>
<tr>
<td>EFW</td>
<td>Economic Freedom of the World index</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
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<tr>
<td>FAO</td>
<td>Food and Agriculture Organisation of the United Nations</td>
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<tr>
<td>GDP</td>
<td>Gross domestic product</td>
</tr>
<tr>
<td>GIA</td>
<td>Global Integrity Alliance</td>
</tr>
<tr>
<td>GII</td>
<td>Gender Inequality Index</td>
</tr>
<tr>
<td>GLOBE</td>
<td>Global Leadership and Organisational Behavior Effectiveness</td>
</tr>
<tr>
<td>GOK</td>
<td>Government of Kenya</td>
</tr>
<tr>
<td>GNI</td>
<td>Gross National Income</td>
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<tr>
<td>HDI</td>
<td>Human Development Index</td>
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<tr>
<td>HDR</td>
<td>Human Development Report</td>
</tr>
<tr>
<td>HIV/AIDS</td>
<td>Human Immunodeficiency Virus/Acquired Immune Syndrome</td>
</tr>
<tr>
<td>IBM</td>
<td>International Business Machines (a US computer company)</td>
</tr>
<tr>
<td>ICC</td>
<td>International Criminal Court</td>
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<tr>
<td>ICT</td>
<td>Information and Communications Technology</td>
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<tr>
<td>IEBC</td>
<td>Independent Electoral and Boundaries Commission</td>
</tr>
<tr>
<td>IFAD</td>
<td>International Fund for Agricultural Development</td>
</tr>
<tr>
<td>IHDI</td>
<td>Inequality Adjusted Human Development Index</td>
</tr>
<tr>
<td>Acronym</td>
<td>Full Form</td>
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<td>---------</td>
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<tr>
<td>IMF</td>
<td>International Monetary Fund</td>
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<tr>
<td>KACC</td>
<td>Kenya Anti-Corruption Commission</td>
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<tr>
<td>KNBS</td>
<td>Kenya National Bureau of Statistics</td>
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<tr>
<td>LDC</td>
<td>Least Developed Country</td>
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<tr>
<td>LPI</td>
<td>Legatum Prosperity Index</td>
</tr>
<tr>
<td>MDGs</td>
<td>Millennium Development Goals</td>
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<tr>
<td>MP</td>
<td>Member of Parliament</td>
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<tr>
<td>MPI</td>
<td>Multidimensional Poverty Index</td>
</tr>
<tr>
<td>NEPAD</td>
<td>The New Partnership for Africa’s Development</td>
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<tr>
<td>NGO</td>
<td>Non-Governmental Organisation</td>
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<tr>
<td>OECD</td>
<td>Organisation for Economic Cooperation and Development</td>
</tr>
<tr>
<td>PPP</td>
<td>Purchasing Power Parity</td>
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<tr>
<td>RMS</td>
<td>Royal Media Service</td>
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<tr>
<td>SDG</td>
<td>Sustainable Development Goals</td>
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<tr>
<td>SME</td>
<td>Small to medium enterprises</td>
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<tr>
<td>SMS</td>
<td>Short Message Service</td>
</tr>
<tr>
<td>SPSS</td>
<td>Statistical Package for the Social Sciences</td>
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<tr>
<td>SSA</td>
<td>Sub-Saharan Africa</td>
</tr>
<tr>
<td>UK</td>
<td>United Kingdom</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>UNCAC</td>
<td>United Nations Convention Against Corruption</td>
</tr>
<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
</tr>
<tr>
<td>UNECA</td>
<td>United Nations Economic Commission for Africa</td>
</tr>
<tr>
<td>UNEP</td>
<td>United Nations Environment Programme</td>
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<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organisation</td>
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<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
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<tr>
<td>WB</td>
<td>World Bank</td>
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<tr>
<td>WEF</td>
<td>World Economic Forum</td>
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<tr>
<td>WHO</td>
<td>World Health Organisation</td>
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</tbody>
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## GLOSSARY and FOREIGN WORDS

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>baraza</td>
<td>A community meeting</td>
</tr>
<tr>
<td>Bwana Kubwa</td>
<td>Kiswahili meaning “big man;” refers to senior authority figures</td>
</tr>
<tr>
<td>clientelism</td>
<td>Political loyalty to leaders who provide patronage</td>
</tr>
<tr>
<td>familism</td>
<td>A form of social organisation whereby the family group is the reference point for all decisions</td>
</tr>
<tr>
<td>Gemeinschaft</td>
<td>German word for close in-group affiliation; fellowship.</td>
</tr>
<tr>
<td>Hakuna matata</td>
<td>Kiswahili for “no worries;” popular phrase meaning not to worry</td>
</tr>
<tr>
<td>Harambee</td>
<td>Swahili word meaning “let’s all pull together;” it became a Kenyan national theme for nation-building</td>
</tr>
<tr>
<td>Inshallah</td>
<td>Arabic term meaning “God willing”</td>
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<tr>
<td>jua kali</td>
<td>Kiswahili phrase meaning “hot sun” and refers to the informal sector of Kenya’s economy</td>
</tr>
<tr>
<td>Karibu</td>
<td>Kiswahili for “welcome”</td>
</tr>
<tr>
<td>Kiswahili</td>
<td>The language of the Swahili people, and one of the two national languages. Generally, Swahili is used for both people and language</td>
</tr>
<tr>
<td>matatu</td>
<td>Kenya mini-van that functions as public taxi</td>
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<tr>
<td>M-Pesa</td>
<td>Mobile money</td>
</tr>
<tr>
<td>Mzee</td>
<td>A Kiswahili term of respect for a male elder</td>
</tr>
<tr>
<td>nepotism</td>
<td>The practice of favouring family (or friends), particularly in giving them benefits as in giving them jobs</td>
</tr>
<tr>
<td>Nyayo</td>
<td>Kiswahili word for “footsteps;” it became a national philosophy following Kenya becoming independent of its colonial rule</td>
</tr>
<tr>
<td>parastatal</td>
<td>Companies that are either state-owned or serve the state indirectly</td>
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<tr>
<td>paternalism</td>
<td>The practice, for the benefit of leaders, to restrict subordinates’ freedom to make their own decisions</td>
</tr>
<tr>
<td>patrimonialism</td>
<td>A system of governance in which a male leader maintains authority through others being personally loyal to him</td>
</tr>
<tr>
<td>patronage</td>
<td>The power to give privileges, particularly access to political office</td>
</tr>
<tr>
<td>teranga</td>
<td>Senegalese word meaning “hospitality”</td>
</tr>
<tr>
<td>Ubuntu</td>
<td>South African worldview or philosophy of community engagement</td>
</tr>
<tr>
<td>ujamaa</td>
<td>Kiswahili for family; a Tanzanian approach to developing rural communities through villagisation</td>
</tr>
<tr>
<td>umoja</td>
<td>Kiswahili for solidarity, unity, and oneness; it refers to coming together for meetings and demonstrate commitment to a shared purpose</td>
</tr>
<tr>
<td>wako-niwako</td>
<td>Kiswahili for “your own is your own” and refers to one’s responsibility to kinfolk</td>
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</tbody>
</table>
Chapter 1
OVERVIEW OF THE RESEARCH

1.1 Background of the Study: Kenyan Society

Historically Kenya and other African nations experienced geographic and regional isolation from global economic forces. Colonial interaction with indigenous societies was limited to promoting the commercial and economic interests of colonizers. In the post-independence era, “Africa has been classified as Third World in economic terms [as] it contributes only 1% to the global economic output” (Moran, Harris, & Moran, 2011, p. 456). The low economic output of most Sub-Saharan African economies means that they fall within a low-income or lower-middle income category of national income and are regarded as “least developed countries” (LDCs).¹ Moran, Harris, and Moran (2011), as do many others, view Pan Afrika as developing and promising the realisation of full potential, if Africans are empowered to lead according to their own indigenous uniqueness.

Through giving development aid, national and foreign governments and multilateral organisations have played a major role in supporting the development goals of developing nations such as Kenya. Yet, despite decades of foreign funding and even economic growth, the most recent International Monetary Fund (IMF) Poverty Reduction Strategy Paper (2014) and the United Nations Development Programme (UNDP) (2014) report that Kenya still has high levels of poverty. It is faced with underdevelopment, and is a case in point — economic growth is not synonymous with

¹ Criteria include low per capita income; weak human resources in health, education, and literacy; and a number of economic vulnerabilities such as instability of agricultural production and exports. Country lists can be found at http://www.nationsonline.org/oneworld/least_developed_countries.htm
development, nor is poverty only measured by household income. Furthermore, development needs to be understood in broader terms — it eventually encompassed more than economic development and came to include human development, the reduction of poverty, freedoms, political rights, and civil liberties. Kenya’s strategies for national development, expressed in its current *Kenya Vision 2030* (GOK, 2007) blueprint for development, thus addresses human development targets as well as economic development objectives.

The Millennium Development Goals (MDGs) era, 2000 to 2015, revealed a concerted effort at international collaboration on reaching universal development goals and country-specific targets. Characteristic also of this period was that recipients of aid were deemed deficient in the array of resources needed for development. For African countries, the problem was that they were economically poor. Solutions and assistance in the struggle against poverty came from external groups willing to help newly independent countries develop. Unwin (2008) maintains “a conceptualisation of Africa as poor has played an important part in shaping global development rhetoric and practice” (p. 35). He counters the bias on poverty noting Africa’s richness in terms of assets that are high in intrinsic value, productive and prolific, abundant, and diverse.

The past decade has brought about a major shift in perspectives on where the answers to Africa’s problem of underdevelopment may lie. According to House, Hanges, Javidan, Dorfman, and Gupta (2004), problem-solution perspectives have changed — from earlier colonial models that focused on aid to an array of development paradigms selectively embraced by different stakeholders. Typically, aid and development approaches used in Africa were foreign to indigenous cultures as they were rooted in Western notions of progress and developmental stages. Western
perspectives on modernisation and globalisation did not accommodate African traditionalism. This contrasts with contemporary approaches to sustainable development which attempt to respect and reflect ethnic and local cultures by drawing on cultural assets such as indigenous knowledge in capacity-building programmes (Bolden & Kirk, 2009; UN, 2008, 2015c).

In Kenya, the experience of colonisation, and later of nation-building, has not removed ethnic diversity, traditional customs, or conventional patterns of leadership. These enduring cultural features are increasingly expressed through a re-engagement with indigenous knowledge and practices (Bolden & Kirk, 2009). The new Constitution of Kenya (2010) asserts progressive policies that specifically embrace these aspects of culture. The “Preamble” of the Constitution states “We, the people of Kenya” (a) are “proud of our ethnic, cultural, and religious diversity”; (b) recognise “the essential values of human rights, equality, freedom, democracy, social justice and the rule of law” and (c) are committed to nurturing the well-being of all citizens and communities in the nation (p. 12). The process of drafting the 2010 Constitution was a declaration of self-direction and self-sufficiency that was lacking in the Constitution adopted at Independence.

Advocates of development and leaders of international organisations have increasingly come to understand the importance of an “Afrocentric” approach to leadership as it reflects local and indigenous perspectives on problems and employs culturally relevant, and even traditional ethnic approaches to leadership (van den Heuvel, 2008). The Afrocentric approach to “leadership for development” makes available to a community or nation indigenous resources such as trusted practices and credible leaders. Yet, according to Moran et al. (2011), this Afrocentric approach
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presents “[t]he challenge [which] for many Africans is to build upon tribal heritage, while moving beyond narrow tribal loyalties and constraints for the greater common good of the nation and its economic development” (pp. 453-454).

The increased interconnectedness of nations resulting from growth of regional and international commodity markets, global business networks, and diaspora linkages, requires that managers become increasingly adaptive cross-culturally. House et al. (2004), of the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) research project, state that “[a]ll experts in international business agree that to succeed in global business, managers need the flexibility to respond positively and effectively to practices and values that may be drastically different from what they are accustomed to” (p. 5). They state that while global competency is the most important factor for business success, it is also the scarcest resource.² For managers and leaders this means becoming aware of specific leadership values and practices are shared and are “universal,” and leadership styles that are unique to a specific country. There is agreement, if not consensus, that business success and the effectiveness of leaders in organisations and within society are contingent on a culturally relevant approach (Chhokar, Brodbeck, & House, 2007; Dia, 1996; Muchena, 1996). This thesis examines managerial leadership in the context of Kenya’s main economic sectors and ethnically diverse society.

1.2 Motivation for a Focus on Africa

A major transformative force in Africa today is the influence of the West and Western culture. Gordon and Gordon (2007) speak of the strong allure for Western

² The comment reflects a survey of Fortune 500 companies, which also identified 85% as having an inadequate number of cross-culturally competent global leaders.
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affluence, stating “Africans across the continent, to varying degrees, are being integrated into the worldwide network of trade and productive relationships…. So far, the ‘integration’ of Africa into the global economy has largely gone badly for most countries on the continent” (p. 3). Historically, colonial approaches and Eurocentric administrative systems rooted in Western values replaced African approaches to leadership. The imposed colonial approaches were structurally and functionally irrelevant to African realities. Consequently, formal and informal leadership patterns developed that could adjust to the contemporary realities (formal) and retain traditional values (informal).

Overall, economic global exchange has been unfavourable to Africa, and Sub-Saharan African leadership has become associated with “chronic economic turmoil” (Gordon & Gordon, 2007, p. 5) and under-development, weak institutions, and corrupt autocratic leadership that abuse power for personal gain (Gupta & Van Wart, 2015; White House, 2012). The impact of these negative leader stereotypes can be seen in a detachment of some African communities from their formal leaders, and also in how Africans themselves think about leadership and desire to seek leadership, or not (Gupta & Van Wart, 2015; Wanasika et al., 2011). The challenges of Africa’s development need to be addressed by “an enlightened and competent African leadership” (Gordon & Gordon, 2007, p. 5; Ndegwa, 1985) in partnership with international organisations and leaders who understand and accommodate Afrocentric perspectives and approaches to leadership (Belshaw, Calderisi, & Sugden, 2001; Chido, 2011; Ibeh & Debrah, 2011; James, 2008).
1.2.1 Insignificance in Management Research

While there is a plethora of cross-cultural and country-specific leadership studies, there is comparatively little global management research devoted to Sub-Saharan Africa (Bond & Smith, 1998; Wanasika et al., 2011). Even the best and broadest of research publications show a glaring absence of African countries in global cross-cultural research, a neglect attributed to Africa’s low economic performance (Walumbwa, Avolio, & Aryee, 2011). The two largest cross-cultural research projects that highlight culture-dependent differences in management behaviour have minimal data on specific African countries.

Hofstede’s major work, *Culture’s Consequences* (2001), presents national profiles of countries based on quantitative data. However, there is no African country profile, only a regional East Africa profile (Ethiopia, Kenya, Tanzania, and Zambia) and a West Africa profile (Ghana, Nigeria, and Sierra Leone). Comparatively, the GLOBE’s first published findings in *Culture, Leadership, and Organizations* (House et al., 2004) present regional profiles, also based on quantitative survey data. The findings resulted in a Sub-Saharan Africa (SSA) cluster profile, representing South Africa (Black sample), Namibia, Nigeria, Zambia, and Zimbabwe. Although the GLOBE recognised this Sub-Saharan Africa cluster, no findings were reported — there is a heading for the Sub-Saharan cluster in the Table of Contents, but it is without content.³ It is in fact an empty heading.

Phase Two of GLOBE research captured the contextual complexity of culture by using qualitative research tools, in addition to survey questionnaires, to produce in-

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³ The missing section for Sub-Saharan Africa was noticed upon release of House et al. (2004), and was produced until 2011, in Wanasika, I., Howell, J.P., Littrell, R., & Dorfman, P. (2011). Managerial leadership and culture in Sub-Saharan Africa. *Journal of World Business*, 46(2) 234-241.
depth country studies. The only African country study is that of South Africa, published in *Culture and Leadership Across the World* (Chhokar et al., 2007).

House notes that more than 90% of current literature on leadership and organisational behaviour reflects US-based research and theory (GLOBE, 2004, Preface xxv). Through the use of additional ethnographic inquiry on leadership, the GLOBE Study attempted to gain an in-depth, culture-specific perspective of culture and leadership. The two major studies mentioned above identified universal cultural domains. Hofstede identified five cultural dimensions, which he used to profile the countries he studied. The GLOBE Project expanded on Hofstede’s theory by examining culture as “practices” as well as “values,” and by examining cultural dimensions at the organisational level as well as at the societal level. GLOBE researchers also studied “the relationship of culture to conceptions of leadership” (House et al., 2004, p. xv), and produced six leadership dimensions in addition to nine cultural dimensions. This study specifically seeks to identify Kenya’s cultural and leadership dimensions, thereby adding Sub-Saharan Africa country findings to the global cross-cultural leadership literature.

### 1.2.2 Innovation in Development

While this study of Kenyan management is specific to the financial services and food processing industries, and the health and education sectors, it is helpful to understand the overall economic areas in which Kenyans have become global leaders. While economic growth has been lagging and human development is still low in Kenya, recent technological inventions have been remarkably innovative and demonstrate successful leadership.
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Contemporary developments in communication technology are aiding Africans in overcoming traditional barriers to doing business in Africa (Dutta, Lavin, & Wunsch-Vincent, 2015; Olopade, 2010). *The Economist* explains “Why . . . Kenya lead[s] the world in mobile money” pointing out that rural households who adopted the M-Pesa (mobile money) saw a 5% to 30% increase in income (Economist Explains, 2013). This technological innovation has directly impacted Kenyan families and also increased Kenya’s national productivity.

The other major area of innovation is Kenya’s energy sector. Kenya struggles with providing the infrastructure, particularly electricity, necessary to support a vibrant business economy. This on-going energy crisis, affected by global climate change, has also fuelled innovation for alternative renewable energy in solar, wind, solar wind, and geothermal energy (Africa Progress Panel [APP], 2015; Mail & Guardian, 2009). Two renewable natural resources are currently being harnessed with remarkable success. In Kenya’s remote northern Turkana region, a utility-scale power generation project will make Kenya home to Africa’s largest wind farm (Mail & Guardian, 2009). This wind farm is to open in 2016. Secondly, in 2015, the world’s largest geothermal commercial operation opened in southern Kenya (APP, 2015; Bayar, 2015).

The new energy technologies are a powerful force for national economic growth. Projects such as these enable economic development to surge ahead if leadership “stays the course” and is not undermined by weakness or corruption (Mulinge & Lesetedi, 2002). Wanasika, Howell, Littrell, and Dorfman (2011) concluded that a leadership orientation focused on development “is seen as a way out of the perfect storm of corruption, poverty, tribalism and violence” (p. 236) — characteristics with which Sub-Saharan African countries have been associated. Thus a motivation for this study is to
identify the culturally preferred leadership styles and leader behaviours that inspire innovation and impact Kenya’s economic development.

1.2.3 Social Equity and Poverty Alleviation

While the internal affairs of African nations and their global economic influence has been largely inconsequential to developed countries, Africa has captured the heart of a global audience concerned about social justice, and specifically the right to development in the form of poverty reduction. Nigerian scholar, Udombana (2000, 2002), speaks of the continent’s position in global development as “the most backward” and in a state of desperation. He and other development scholars advocate for Africa’s right to development by identifying an agenda which was echoed in the Millennium Development Goals (MDGs) that brought the continent’s underdevelopment front and centre on the global stage. The MDGs, which aimed to meet the needs of the world’s poorest by the target date of 2015, have provided the blueprint for the formulation of broader development and sustainability goals — expressed as Sustainable Development Goals (SDGs). In Udombana’s (2002) article, “How Should We Then Live? Globalization and the New Partnership for Africa’s Development,” he suggests that at least part of the solution to Africa’s underdevelopment is due to the inequitable mechanisms of the international economic system.

An example of inequity in Kenya is access to basic services and opportunity, particularly for those who are rural and poor, compared to Kenyans living in urban centres with public services. This can be illustrated by the fact that only 23% of Kenyans have access to electricity (World Bank, 2015). However, it has also been

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4 See http://www.undp.org/content/undp/en/home/sdgoeverview.html
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demonstrated that ICT innovation is an effective poverty-reduction strategy, especially in areas of health, education, finance, and agriculture (Marisa, 2015).

The function of leadership is central to the process of rectifying the inequities of the economy (Bolden & Kirk, 2009). At the local level, a value system that endorses human equality and the collective good of all its members allows every Kenyan to move forward as a participant in the national economy. At the global level, high levels of human development and a strong national economy enable Kenya to be a participant, if not an equal partner, in the global economy. Wanasika et al.’s (2011) media analysis of leadership in Sub-Saharan Africa concluded that the desire for change and economic development was one of the five salient themes in African societies (see also Okonjo-Iweala, 2010). The researcher of this study was also interested in the challenges of leadership in African development and specifically in discovering behavioural practices and patterns that impede development and progress (Obasanjo & d’Orville, 1990). It was anticipated that discovering in-congruency between societal values and leader practices, could lead to important deductions about leadership for development.

1.2.4 The Need for Leadership

Humanitarian partnerships, joint ventures, and multinational enterprises in Africa bring together leaders from different cultural and country backgrounds. Increasingly international organisations interact with national cultures at the organisational and societal level. A good example of this type of interaction is the Africa Regional Dialogue, an ongoing consultation group of country leaders and international donor agencies, who lend their expertise to research and reporting on
specific issues. To the two questions, “What are the major leadership issues in Africa?” and “What can the international community do to address, support, and improve African leadership?” the collective response was: “Analyse and identify universal leadership qualities across cultures while at the same time better understanding [sic] the nature of local leadership” (Global Integrity Alliance, 2007, pp. 6-7). Conference remarks in presenting the group’s conclusions stressed the need for indigenous initiatives and collaborative action targeting African development and economies in a globalised world (GIA, 2007). These conclusions align with the discussion presented in this chapter, namely that Africa’s leadership capacity can be enhanced by partnerships that support culturally appropriate leadership styles. Such culturally endorsed leadership can deliver effective poverty reduction strategies and drive innovation and economic development.

In working for development, World Bank researchers, Leftwich and Hogg (2007) argue that the international community needs to understand how to work with its African partners, stating that the international community needs to be much more intentional in understanding the nature of culturally authentic and relevant leadership styles. Such an Afrocentric approach “remains the necessary condition for poverty reduction and social development” (Leftwich & Hogg, 2007, p. 2). In speaking of Africa, they point out that Africans have culturally different expectations of their leaders, whether traditional, official and elected, from those generally held of a “modern” leader. This underscores the need for investigating and understanding culturally endorsed, respected, and effective leadership styles in a globalised, interdependent world.

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5 The working group develops policy and drafts reports published by the United Nations Development Programme.
Lastly, the desire for economic development needs to be actualised by competent and committed African leaders who are able to effectively address poverty issues and increase their country’s economic growth and position (James, 2008; Walumbwa, Avolio, & Aryee, 2011). GLOBE researchers have demonstrated that “[s]ocietal cultural practices are related to economic competitiveness of nations,” and that “selected attributes of cultural practices will predict the economic competitiveness of nations and physical and psychological well-being of their members” (House et al., 2004, p. 19). Therefore, it is expedient to discover Kenya’s societal practices and leader attributes in order to discern the profile of an effective and outstanding leader.

1.3 Motivation for a Focus on Kenya

Misconceptions and generalisations about Africa abound. This assertion highlights the importance of not assuming uniformity of cultures while identifying commonalities between Sub-Saharan African nations. Culturally speaking, Sub-Saharan Africa has considerable complexity and pronounced variation of customs that reflect Africa’s ethno-cultural diversity. Having called Kenya “home” and also having traveled and worked in other Sub-Saharan African countries, the researcher of this study was inspired to identify Kenya’s distinctive cultural features and divergent themes of African leadership.

1.3.1 Assumed African Homogeneity and Cultural Themes

Notions of unity, uniformity, and homogeneity are associated with Africa. In comparing Sub-Saharan Africa with North Africa, House et al. (2004) address this misperception explaining that “Sub-Saharan African societies did not experience the kind of homogenisation northern African societies experienced with respect to domains
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such as religion, language, and customs” (p. 187). Current realities also manifest in
nation-to-nation differences in that African countries are at various stages of economic
development, and their cultures are at various stages of modernisation and globalisation.

The idea that Africans share some commonalities is accurate. African countries
within a region often share geographical, historical, and cultural similarities. For this
reason, Wanasika et al. (2011) treat Sub-Saharan Africa as a single region in describing
culture and managerial leadership. They identified shared “ethnic and tribal loyalties,
colonial dominance and exploitation of rich natural resources, subsequent
independence, and efforts at responsible self-governance” (p. 234). More importantly,
African societies share cultural themes around a collective identity, such as cooperation,
social responsibility, and reciprocity. Moran et al., (2011) express it as “a distinctly
[unifying] African sense of brotherhood” (p. 453). This unifying set of values express a
general desire for cooperation, and specifically the desire of African leaders to unite for
purposes of development as seen in this example: The New Partnership for Africa’s
Development (NEPAD) which aimed at providing a framework for cooperation and
empowerment, and for integrating African countries into the world economy (Nyong’o,
Ghirmazion, & Lamba, 2002).

The term Pan Africa may also have contributed to the misperception of Africa’s
peoples as being homogeneous. Pan-Africanism was a political movement that fostered
national consciousness in newly independent African countries. It advocated for
African unity in increasingly economic and political terms, but eventually the push for
greater African unity dissipated. However, pan-Africanism became a powerful symbol
to the African Diaspora of belonging to the African family.
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The prominent principle of unity is not only expressed politically, but also through cultural concepts. The distinctly South African worldview of *ubuntu* expresses individual identity and interdependence in terms of a communal relationship whereby each member of a community is “one with” others in the community and individuals “live within the good for a particular community” (Crist, 2009, p. 23), meaning that decisions are made in light of “the communal good.”

Despite the similarities characterising Sub-Saharan African countries, this author proposes that the differences between countries of the regional cluster warrant further investigation — thus, this Kenya study.

1.3.2 The Researcher in African Context

Given her interests in Afrocentric leadership and her research on leadership in Africa, the researcher of this thesis concluded that the GLOBE Project offered robust research tools and methodologies with which to pursue an in-depth study of leadership in Kenya. To identify an Afrocentric leadership model that accommodates a Kenyan reality and perspective, the researcher looked for a research program that involved respect and consideration of local viewpoints, that is, it viewed leadership through the eyes and experiences of Kenyans. The GLOBE Project offered such a research design, in that the etic and emic approaches converge toward a harmonised description of leadership (House et al., 1999). Cross-cultural psychology uses the term *emic* to mean more than only a “culture-specific” description; it also involves an “attempt to view phenomena through the eyes of [a culture’s] subjects” (Helfrich, 1999, p. 132). This cultural insider’s perspective is important as culture is integral to human behaviour, and

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6 See Helfrich et al. (2008) for a good critique of the emic and etic approach to understanding human behaviour, and thus understanding leadership behaviour. Thomas equates *emic* with indigenous, and says this approach requires “locally generated theory to explain and predict behaviour within a culture” (p. 20).
“human acts cannot be separated from their cultural context” (Helfrich, 1999, p. 133). This perspective is reflected by the GLOBE’s approach to selecting researchers.

In seeking to be culturally aware at the core level of perception (House et al., 2004), the Project GLOBE team identified potential country co-investigators (CCIs) according to their extensive familiarity with the culture from which they would be collecting data. Selection criteria required country-investigators to be natives of the culture or to have had extensive experience in the specific culture, often as university faculty or consultants (House et al., 2004). This study’s investigator was a faculty member of a university in Nairobi for seven years, a period during which she also did extensive anthropological fieldwork. Given the researcher’s background of country and culture specific expertise in Kenya, the author of this thesis was approved to embark on an in-depth quantitative and qualitative GLOBE study of Kenya.

1.3.3 Contribution to Global and African Leadership Studies

In exploring approaches to studying African leadership, two guiding factors surfaced as paramount. One was the researcher’s desire to explore and describe leadership variables from a culture-specific perspective, thereby appreciating the particularity of the Kenyan context. The second factor was to contribute, in practical ways, to an understanding of leadership in Sub-Saharan Africa through a country-specific profile of Kenyan leadership. Having identified the GLOBE Study as the “most recent and comprehensive attempt to analyse differences in leadership across countries” (Jepson, 2009, p. 62), the researcher desired to make the findings of a Kenya study globally available, giving it descriptive internal value and external comparative value. This could be achieved by using standardised methodology. Further, a group of leading scholars with interests in Africa suggest that a good “starting point” for the
study of African leadership and management “should be along the lines of the GLOBE study to uncover culturally appropriate forms of leadership and the conditions that make them effective” (Walumbwa, Avolio, & Aryee, 2011, p. 435).

One of the aims of the GLOBE Project is to construct “[a] profile . . . for each nation consisting of the societal, organizational, and global [Culturally Endorsed Implicit Leadership Theory] CLT scores” (House et al., 1999, p. 52). This study is the first Sub-Saharan country study that replicates the whole GLOBE research design, including quantitative and qualitative methodologies, and which looks at both As Is and Should Be scores on a Black country sample. Thus this GLOBE study of Kenya directly extends the scope of GLOBE’s country database.

This study will provide a description of leadership attributes and culturally endorsed values and common practices in Kenyan society. House et al. (1999) refer to a “context effect” of society-level results. They state that the results obtained, namely “the constructs measured by the GLOBE scales generalize beyond the sample from which the data were obtained. . . . The findings reflect the broader societal and organizational cultures under study” (House et al., 1999, pp. 100-101). Thus the profile of Kenyan leadership and societal dimensions may be generalised to other countries of Sub-Saharan Africa.

Specifically, this study extends our knowledge of leader behaviours as it is valued and practiced in Kenya. While GLOBE country studies do not measure leader effectiveness in terms of measurable results, GLOBE investigators associate effectiveness with criteria that define “outstanding leadership.” Therefore, this study

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7 CLT scores measure six GLOBE leadership dimensions or characteristics. Scores “represent the range of country-level mean values on a seven-point scale ranging from 1 (greatly inhibits) to 7 (contributes greatly) to outstanding leadership” (House et al., 2004, p. 137).
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uses the term *effectiveness* with this qualification. This Kenya study provides new material for understanding outstanding leadership and for making cross-country comparisons. Thus, the reported findings of Kenyan leadership variables add to the global literature on leadership.

1.4 Research Aims

The aim of this thesis is to describe Kenyan leadership practice and leadership prototypes (i.e., culturally endorsed perceptions of outstanding leadership), while simultaneously describing the societal culture within which leadership is practiced.

The first research question is, what does Kenyan societal culture look like in terms of each of the following nine bi-polar cultural dimensions: uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and humane orientation?

The second is, what are the leader attributes of managers in Kenya in terms of the following six dimensions of leadership: charismatic or value-based, team-oriented, participative, humane-oriented, autonomous or self-protective leadership?

A third aim is to compare Kenya’s cultural and leadership dimensions with those of the Sub-Saharan Africa cluster.

The study is guided by a research design using the GLOBE methodologies. In using the GLOBE framework, the findings about Kenyan leadership dimensions and societal dimensions can be compared to other countries and other global regions. Of particular interest in this study is identifying ways in which Kenyan leadership attributes are shared or are similar to those of the Sub-Saharan Africa cluster, and ways in which Kenyan leadership is unique.
1.5 Disciplinary and Theoretical Foundations

Intercultural communication theory and specific theories of culture and leadership inform the research on Kenyan leadership variables. The interdisciplinary focus is emphasised, specifically the contributions of organisational psychology and cultural anthropology.

1.5.1 Intercultural Communication Theory

From its beginnings, the field of intercultural communication was influenced by American perspectives and had a pragmatic emphasis. It developed in response to the needs of American diplomats and businessmen, who, in their postings abroad, needed competencies in cross-cultural communication. Intercultural communication theory emphasised respect for cultural differences and promoted nonjudgmental ethno-relativism, as diplomacies for countering ethnocentrism (Martin, Nakayama, & Carbaugh, 2012).

Due to a disinterest in theories, the cross-cultural communication discipline cultivated a practical focus, delivering intercultural training programs involving ethnic, gender, and racial awareness and sensitivity training, mostly in corporate and government workplace settings (Hall, 1969). Therefore, since leadership is communication and involves “monitoring the environment and building relationships, thinking and reasoning (envisioning), and influencing others” (Hackman & Johnson, 2004, p. 116), I conclude that effective leaders are competent communicators able to adapt to the cultural context in which they lead.
1.5.2 An Interdisciplinary Focus

The researcher in this study has approached her exploration of Kenyan leadership with “[a]n interdisciplinary focus [that] can help us acquire and interpret information in a more comprehensive manner” (Hackman & Johnson, 2004, p. 48).

1.5.2.1 Cultural anthropology and cultural mythology. Cultural anthropology, specifically ethnography, provides comprehensive and objective observation and description of peoples and cultures. As “ethnography means learning from people” (Spradley, 1980, p. 3), and not just “studying people,” this study derives value from the ethnographic approach to leadership research. The qualitative research methods of this study elicit and identify the principles and practices that work and produce effective leadership in Kenyan society.

A beneficial approach, with regard to anthropological literature, is the use of cultural metaphors or myths, because they have a “penetrating explanatory and normative power” that “at their essence are about communicating core principles, morals, and meanings. They serve as validations of individual and societal significance. . . . They can be seen as logical and emotional road maps to the experience of being alive” (Kessler & Wong-MingJi, 2009, p. 1).

Bjerke (1999), and Gannon and Pillai (2013) use mythology to search for themes representative of national culture. Gannon’s metaphors, for the most part, correspond to countries, whereas Bjerke’s national cultures spill out over political boundaries but identify a singular cultural identity. Kessler and Wong-MingJi (2009) present the most recent exploration of cultural mythology with a view to leadership. Since leadership is inextricably intertwined with culture, an examination of cultural narratives offers “a contextually informed understanding of cultural values and norms . . . [through] a
collection of prominent myths related to leadership” (Kessler & Wong-MingJi, 2009, p. 5). The Sub-Saharan Bush Taxi and the Nigerian Marketplace metaphors are two powerful symbols of contrasting cultures, both characteristic of Sub-Saharan African values and practices.

1.5.2.2 Psychology, management, and national culture. The study of leadership primarily falls within the discipline of social and industrial psychology and takes on a functionalist approach\(^8\) with particular application to the workplace and corporate culture (Borman, Ilgen, & Klimoski, 2003; Martin et al., 2012). A functionalist research paradigm continues to advance the framework (theory) and focus (practice) of intercultural research across disciplines, particularly of organisational studies (Burrell & Morgan, 1979).

The study of leadership is often approached through the conceptual framework of management, with the term management being the operational term in business literature and business practice, and the study of management being established in industrial and organisational psychology.

Hofstede’s research (2001, 2005, 2010) on the consequence of culture for organisations contributed to the creation of a paradigm that is widely used today, and one that is foundational to the GLOBE Study and this current thesis. Hofstede demonstrated the significance and influence of cultural values on individual and institutional behaviour. Hofstede’s concepts were refined and re-defined by the results of the GLOBE Project. What Hofstede calls “national’ culture,” the GLOBE Study calls “societal culture.” Although management and leadership are generally distinct

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\(^8\) Also commonly referred to as a postpositivist research paradigm in international relations theory (Martin et al., 2012). It rejects the idea that empiricist observations, fundamental to the natural sciences, can be applied to studying human and social behaviour.
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concepts, each with its own repertoire of associations and meaning — leadership being the broader of the two — this study draws on both terms in reviewing relevant literature.

1.5.3 The Theoretical Framework of this Study

This present study shares the same theoretical frameworks as does the GLOBE Study. It is an integration of culture and leadership theories. The guiding theory on culture, the value-belief theory, draws on the work of Hofstede and Triandis, but also on McClelland’s theory of motivation and economic development. According to the value-belief theory, the core values and beliefs held by members of a society are identified as cultural norms that define and dictate normative behaviour. Behaviours are judged as legitimate, acceptable, and effective according to the extent to which they reflect a society’s values and beliefs. For this reason, investigating both practices (As Is) along with values (Should Be) is important, and is the approach used in this study.

The two guiding leadership theories for this study are the implicit leadership theory and contingency theory. Peter Northouse (2013) summarises the former in saying, “individuals have implicit beliefs and convictions about the attributes and beliefs that distinguish leaders from non-leaders and effective leaders from ineffective leaders. … Leadership refers to what people see in others when they are exhibiting leadership behaviors” (p. 395). Effective leadership here is defined by the followers and is dependent on their perception. The contingency theory, however, defines effective leadership as an appropriate match of “style” for a given “situation.” It suggests that leadership effectiveness is culturally contingent, thus societal and organisational leadership should be relevant to Kenyan society and Kenyan organisations respectively.
Lastly, the integrated theory proposes that the societal attributes, which define and differentiate certain cultures, are predictive of organisational leader attributes and organisational practices (House et al., 2004). As these attributes and behaviours are perceived to be “preferred” they “are most frequently enacted and most effective in that culture” (House et al., 2004, p. 17). With respect to this Kenya study, identifying its cultural values “will be predictive of the leader attributes and behaviours and organizational practices that are most frequently perceived as acceptable and most frequently enacted” (House et al., 2004, p. 19) in Kenyan organisations and society.

1.6 Nature of Study

1.6.1 Principles Guiding this Research Project

The exploratory approach of social science inquiry broadens understanding of previously unexplored subjects and areas (Babbie, 2001). The current researcher’s interest focused on investigating and describing Kenyan culture and managerial leadership, and on examining in depth previously unexamined leadership and societal characteristics of Sub-Saharan Africa.

Two criteria for selecting a research design guided the researcher in that process. The first consideration had to do with the ethics of the research process itself, as well as the benefits derived from the research. It was important that the findings are authentic, and that the results directly benefit the society from which data would be gathered. The research design and methodology would be impacted by these considerations.

Concerning authenticity, the findings needed to be accurate concerning a Kenyan view of culture and leadership. It required a process that involved insiders as researchers, thereby accessing the internal perspectives on leadership. It also required a
process free of cultural imperialism in how it went about inquiry and interpretation. Smith (1999) in writing *Decolonizing Methodologies*, situates Western research in the positivistic tradition, purporting that to a large extent theories about research are supported by a cultural system of classification, representation, and evaluation. Ngugi Wa Thiong’o, an influential Kenyan novelist, speaks of the colonisation “of the mind” (in Smith, 1999, p. 59). In being responsive to these sentiments regarding that which is foreign versus indigenous, the research approach needed to be one aimed at understanding leadership of a country from within the country (James, 2008). It was the aim of this study to go about research with insiders, and thus the GLOBE’s integrated etic and emic approach was an attractive feature of its research design (House et al., 2004).

The second criteria pertained to the reliability and validity of the research method. The question of validity was addressed by using a proven research design and reliable research instruments. Reliability was ensured through a standardised research delivery process. Both validity and reliability of the empirical research would be reflected in the stringency of the research design, which required accurate contextualisation and replication of the GLOBE methodology (Babbie, 2001). The complexity and sophistication of the design process and of ultimate findings is widely recognised by researchers, academics, and practitioners. While it is not without critique, it remains as the most recent, representative, comprehensive, and exemplar of cross-cultural research into leadership (Jepson, 2009).

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9 “…with insiders” and as an insider. The researcher’s identification with a Kenyan community has been reiterated and celebrated. (TWU Daughter of our community article.)

10 Jepson argues for a more qualitative approach, but in his critique of the GLOBE he acknowledges it for its important contributions using a dominant quantitative approach.
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It is because of the GLOBE’s dual focus on “cultural universals” and “cultural specifics” (House et al., 2004, p. 53), its reliable scales and methods, and its value and accessibility to global leaders, that the researcher of this thesis used the GLOBE instruments and its mixed method approach in her study of leadership variables within Kenyan society.

1.6.2 Research Design and Methodology

Research design is intended to serve as a map to guide the researcher in the collection, analysis, and interpretation of data (Babbie, 2001; Bryman & Teevan, 2005). A mixed-method approach was used to explore and describe the research phenomenon of leadership. In this research, a quantitative methodology (survey research) was combined with qualitative methodology (focus groups and individual interviews). This empirical research was conducted by means of a multi-method triangulation methodology, making data collection more rigorous and combating method-bound results and single-method biases. The qualitative and quantitative methods are viewed as complimentary and it is assumed that multiple and independent measures do not share the same weaknesses or potential biases (Leedy & Ormrod, 2010).

The quantitative survey method primarily measured the etic nature of African leadership and yielded generalised and comparative data in the form of numeric results that identify the relative significance of variables. The quantitative approach of this study utilised GLOBE survey instruments to collect data, adding to the questionnaires demographic questions of age, gender, and ethnicity. The researcher conducted statistical analysis to generate descriptive data about the sample.

Complimentary qualitative approaches used by GLOBE, and used in this study, provide rich descriptive accounts of cultural influences on leadership and organisations.
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The qualitative data examined leader behaviour in context, and provided culture-specific interpretation of leader behaviour and leadership issues. This was done through the use of semi-structured interviews and focus groups.

In order to standardise the context for empirical research, the study was conducted in similar organisational contexts as previous GLOBE country studies. The societal context was national. This meant that data was collected from managers in Kenya’s four largest cities, each representing four predominantly different ethnic groups. In terms of organisational context, managers in two GLOBE industry sectors were surveyed (143 managers in food processing and finance). To generate additional data on the civic sector, an equal number of managers were surveyed in two social service industries (124 managers in health and education). Additional qualitative methods involved conducting ethnographic interviews and focus group sessions with approximately an equal number of respondents representing each of the four industry sectors.

1.7 Significance of the Study

The value of this study on leadership in Kenya is seen in that it will “fill a substantial knowledge gap concerning the [cross-]cultural forces relevant to effective leadership” (House et al., 2004, pp. 24-25). More recently Muchiri (2011) identified the need for “capturing the impact of contextual factors on the relationship between leadership and criterion variables studied in sub-Saharan Africa” (p. 440). Consequently, this Kenya study will advance our understanding of leadership values and practices of black Africans in organisations and society. In area studies pertaining
to cross-cultural or cross-national studies, organisational behaviour, and leadership, this will be one of very few major Sub-Saharan Africa country studies.

The cultural-specific perspective of this study will yield beneficial knowledge that can be used to improve leader effectiveness. This knowledge is expressed through the GLOBE’s construct of leadership dimensions (*dimensions* describing characteristics that contribute to outstanding leadership). Through the use of GLOBE constructs and methods for the research design, the data will generate two types of profiles: leadership dimensions and cultural dimensions.

Further, from the research findings, managerial implications can be drawn. Research findings and conclusions can be applied to professional leadership practice and may prove useful in leadership teaching, cross-cultural training, and management consulting. The study has the potential to impact international interaction in such things as trade negotiation, international business ventures, the growth of national organisations, the selection of managerial leaders, and policy and design of development strategies.

Lastly, this study is significant in that it will add empirical data to existing GLOBE data, thereby expanding the scope of this multi-country study, and making cross-cultural comparisons possible.

### 1.8 Overview of the Thesis

Chapter 2 gives an overview of Kenya’s geo-political history, noting through a historical review, the events that significantly contributed to nation-building and national identity. Greater attention, however, is given to introducing Kenya’s major ethno-linguistic groups, with mention made of minority groups that have
disproportionate influence in the nation. The chapter also looks at Kenya’s economic development and economic sectors, particularly the sectors that are part of this study. It concludes with an overview of Kenya’s societal status described in terms of human development factors.

Chapter 3 provides the theoretical framework of leadership and culture. Two theories of culture (the value-belief theory and theory of human motivation) are reviewed. Two leadership theories (implicit leadership and contingency theory) present approaches for conceptualising leadership. Further, the most prominent cultural dimensions that influence behaviour are explained. These are presented as values and practices of leadership. The chapter concludes by presenting the GLOBE’s six leadership dimensions that are pivotal in this study.

Chapter 4 explores African leadership in terms of culture-related issues in Sub-Saharan Africa, particularly ethno-cultural diversity. The influences of colonisation and geography on ethnicity are examined, as is the impact of ethnicity on nation-building and leadership. Some specific topics include the challenges of bureaucracy, unstable governance, and corruption. The chapter also explores cultural dynamics characteristic of Sub-Saharan Africa. A section is devoted to leadership observations drawn from empirical research on African management and deductions made from metaphors on African culture.

Chapter 5 provides the methodological framework and explains the empirical research process. Since this study draws on the GLOBE Project as a framework for discovery, it is important to understand how constructs of culture and leadership are operationalised. The chapter discusses numerous methodological research considerations and explains the contextualisation of the measurement tool.
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(questionnaire) for use in Kenya. It identifies the population and sample, and describes the data collection process and the analysis techniques.

Chapter 6 presents the quantitative research findings and discusses the results of the culture scales and leader attribute scales. Chapter 7 presents the qualitative findings, integrated with quantitative data, according to sections that focus on types of leadership unique to Kenya, emerging leadership themes, and key attributes of outstanding leaders. It concludes with a discussion of behaviours that undermine credible leadership in Kenya.

Chapter 8 integrates all findings with the literature research, and presents Kenyan cultural patterns, leadership styles, and preferred leader attributes. It concludes with a comparison of Kenya and Sub-Saharan Africa on culture and leadership dimensions.

The last chapter presents practical implications. It identifies the limitations of the study and concludes with recommendations for future research.

1.9 Conclusion

This chapter provides an overview of the thesis investigating leadership and culture. The pervasive ignorance surrounding the context and the practice of leadership on the African continent, offers a compelling reason to seek understanding about leader behaviours that are culturally distinct and values that characterise a given national culture. Moreover, as Kenya gains standing in global economies and gains a voice in the globalisation of justice movement through addressing development goals, the call for social empowerment and economic progress requires Kenyan leaders to be attuned to societal values and lead in ways that elicit respect and result in positive change.
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Cultural themes of cooperation, unity, and brotherhood clarified the homogeneity-diversity reality of the African continent. Although Kenya shares some cultural similarities with countries of the Sub-Sahara, its uniqueness motivates this study to contribute knowledge pertinent to Kenyan leadership, to the repertoire of global leadership studies.

Presentation of the theoretical framework illustrated the interdisciplinary focus of this study, situated in anthropology, psychology, and intercultural communication. In a similar manner, the guiding theories are drawn from multiple disciplines, making this study on culture and leadership multi- and inter-disciplinary. The research aims to generate cultural dimensions and leader prototypes that characterise outstanding leadership and promote practices proven to produce organisational success.
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Chapter 2

KENYA: AN OVERVIEW OF THE COUNTRY AND SOCIETY

2.1 Introduction

Kenya is a land of contrasts — seen in its geography, in its diversity of culture and varied historical influences on it, and in its economic and social realities. Kenya has become a popular tourist destination, a favoured destination for England’s royal family, and important to British royalty for its place in their history. It is where Queen Elizabeth II became the British monarch in 1952 while staying at a wildlife observation post in the Aberdare Range (Bousfield & Toffoli, 2002).

The lyrics of the musical, The Lion King, *Hakuna matata* ("no problem") embody the national attitude of tolerance and patient optimism, despite the burden of poverty and inequity (Barsby, 2007). In terms of progress and leadership, this positive attitude is met with “disappointment with an otherwise wonderful country [because of] its acceptance of mediocrity. Kenya could have been one of the world’s great success stories” (Shelley, 2004, p. 102).

What follows is a brief overview of variables significant to Kenya’s national culture in light of its geography, history and politics, and languages and ethnicities. The chapter also presents an overview of the country’s economic and human development and looks at leadership challenges presented by these realities of progress or lack thereof.
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2.2 Geography

Kenya straddles the equator on the east coast of Africa. The Kenyan landscape is divided into dry eastern flat plains that gently slope toward the white sand or mangrove shoreline and barrier coral reefs of the Indian Ocean. The western half rises through highland plateaus and fertile hills to the eastern edge of the Great Rift Valley, and on to the plantations and small-scale farms before reaching Lake Victoria.

The Great Rift Valley is a geological wonder of the world and is the most pronounced geological feature of the country. It divides east and west, and also cuts Kenya from north to south with the territory south of the equator being low-altitude savannah and north of the equator comprising the central highlands, and further north, an arid wasteland. A chain of volcanoes and soda lakes traces the fault line of the East African Rift.

The southern Rift Valley provides Kenya with a vast geothermal resource — a resource that Kenya has developed faster than any other country in the world, as it has become the fifth largest geothermal producer in the world (Morse & Turgeon, n.d.). Given that electricity is very expensive and unreliable, and that an estimated 84% of Kenyans do not have access to electricity, developing this resource will help Kenya make huge strides in development dependent on improved infrastructure (Spencer, 2015).

Kenya’s capital of Nairobi is centrally located in the traditionally Maasai territory. Other major cities east to west are Mombasa on the coast (second largest and oldest, dating back to a second century settlement), Nakuru in the central Rift Valley, and Kisumu on Lake Victoria. Each is distinct in geographical features and thus in economic environment, as well as distinct in its historical and cultural influences.
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From the perspective of human geography, Kenya is divided into the uninhabited or sparsely populated northern and northeastern portion, and the southern part that has a high population density in both rural and urban areas. The north and northeast comprises 80% of the country and contains only 20% of its population (Barsby, 2007). The northern desert is in stark contrast to the western and the central regions supporting agriculture, and the southern savannah supporting teeming wildlife. Since only about 9.7% of land is arable, population density is particularly high in these agricultural regions (UNDP, 2013).

To understand Kenya’s geography and geology is to comprehend the symbiotic relationship of man with nature, and to make sense of the cultural variation of life-ways as different ethnic groups are directly impacted by the physical endowments and limitations of their environment.

2.3 History and Politics

2.3.1 The Pre-Colonial Period

The first inhabitants are known to have been hunter-gatherers who migrated from all over the African continent before 500 CE. Specifically, the Cushitic-speaking people from Ethiopia migrated south, followed by the Nilotic-speaking ancestors of present-day Kenyans; Bantu speakers came from the west and south (July, 1998).

Domination of the coast alternated between seafaring peoples from the east and the north. Arabs and Persians came as merchants between 500-1498 and intermarried with local peoples, giving rise to the Swahili culture. The first European contact came from the Portuguese who conquered the coastal Arab city-states and established military rule from 1498 to 1698 (Gilbert & Reynolds, 2004; July, 1998). In 1696, the Omani
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Sultans began to challenge Portuguese power and successfully captured their military headquarters of Fort Jesus. The Swahili coast once again came under Omani Muslim domination until 1837 when the Omani were defeated by the British and the Germans (Breen & Lane, 2004). European exploration began in 1844 and pushed into the interior, specifically in search for the source of the Nile, and for natural resources and territories.

2.3.2 The Colonial Period

The “Scramble for Africa” resulted in the British laying claim to Kenya in 1895, declaring it as the British East Africa Protectorate. Within 20 years Europeans had appropriated most of Kenya’s farmland. Loss of land, particularly to the Kikuyu, was followed by loss of life as many died of the “white man’s diseases” that were introduced by settlers. Resentment about the distribution of land, and the desire for independence after 68 years of being a British colony, led to the formation of the Kenya African Union in 1946, headed by Jomo Kenyatta.

The Kenya African Union eventually gave rise to a political resistance movement against the British colonial authorities and the white settler population, known as the Mau Mau Rebellion. The British East Africa government declared a state of emergency in 1952, and thousands of British soldiers were sent to Kenya. While the rebellion was suppressed in 1956, the conflict widened to become a generalized civil war that did not end until 1960. By then, colonial sentiment began to change on the continent and colonial governments began to relinquish control. On June 1, 1963, Jomo Kenyatta became Kenya’s first Prime Minister, and on December 12, 1964, Kenya became a Commonwealth Republic and Kenyatta its President. The transition of government was regarded as a model of stability and progress.
Before we look at the next period of post-colonial rule, it is important to point out the influence of colonialism on key aspects of culture and social structure. In pre-colonial Africa, hierarchical structures were present in various forms: from non-complex forms of gendered differentiation of roles in the home and in society, to complex forms of hierarchy involving tribes, clans, and families — systems overlaid with generation, gender, and marriage and property implications. Authority and subordination, duty and privilege balanced social relations. The legitimacy of these inequalities played out in reciprocal relations, which are explored in more depth in Chapter 4.

Administrative structures of the colonial era influenced the marking of group boundaries geographically, and therefore also linguistically and culturally. Berman (2010) states that ethnicity and class, especially among agrarian communities, were so intertwined so as not to exist independently of each other. It is inferred that the interaction of different ethnicities with their neighboring groups and with the regional administrative government varied across Kenya. Today the overall influence of colonialism is revealed positively through health and education systems that were established and are discussed below, and through leadership styles that were re-shaped during this period. Note that Chapter 4 (section 4.2.2) discusses the influences of geography, history, and politics on ethnicity.

2.3.3 Kenya, a Republic

After World War II, the Kikuyu, who lived in the capital region, protested their exclusion from political representation. They put increasing pressure on the British Colonial Office for more inclusion in government and eventually gave rise to an armed nationalist movement, of mostly Kikuyu, against the colonial government and European
settlers. The Mau Mau Uprising (1952 to 1956) was suppressed and African representation in government was increased. However, Kenyans did not get their independence until 1963 with Jomo Kenyatta as Kenya’s first president. He led Kenya from independence until his death in 1978, when Daniel arap Moi took power in a constitutional succession. Although the country was officially a multi-party democracy, it was a de facto one-party state from 1969 until 1982 when the ruling Kenya African National Union, headed by Moi, declared it the sole legal party in Kenya. As presidential power heightened, the political freedoms expected of a democracy, were stifled. Internal and external pressure eventually led to political liberalisation in 1991 when Moi acceded to a multi-party system. He stepped down in 2002 following the election of Mwai Kibaki, the candidate of a multi-ethnic united opposition group.

The periods of presidential and parliamentary elections in Kenya have often been marred by violence and fraud. This was the case for the elections of 1992 and 1997, and 2007. It was almost three months after the December 2007 and months of political crisis and countrywide violence that a coalition government was established and the post of Prime Minister was reinstated. The 2013 presidential election of Uhuru Kenyatta was also contested, but without violence. Although Kenyatta, the grandson of Jomo Kenyatta, won 50.07% of the votes, the legitimacy of the election has been in question.

The leadership of Kenyan presidents and politicians has not served the country or its people well. Weak and self-serving national leadership has resulted in an increase in corruption, crime, insecurity, and human rights abuses. The important event in Kenya’s history was the passing of a referendum that ushered in Kenya’s new Constitution (2010). This marked the end of nearly two decades of debate on reform,
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and “the beginning of Kenya’s second republic, and . . . a new constitutional dispensation” (World Bank, 2011). The Constitution replaced the old one that had been in place since independence. Much hope has been placed in Kenya’s leaders and the new Constitution to address long-term issues including judicial, electoral, and land reforms.

2.4 People and Culture

The national culture referred to in this thesis is a reference to the diverse indigenous ethnicities brought together by their shared history, united by language and through institutions, and collectively aspiring to values outlined in the 2010 Constitution of Kenya and to economic, social and political goals charted in Kenya’s official planning strategy document, Kenya Vision 2030 (GOK, 2007). Shelley (2004) portrays Kenyans as a harmonious people among whom “deep ethnic animosity is unusual” (p. 110) and yet the violence that has occurred around election periods is tied to different ethnicities contesting for the presidency. This overall amiable nature of Kenyans does not rule out territorial conflict over grazing lands, nor political rivalry between certain ethnicities, nor favouritism shown to clan and kinfolk. It does, however, characterise the national disposition and daily interactions of Kenya’s diverse ethnicities.

2.4.1 Population

For many years until the turn of the millennium, Kenya had one of the highest growth rates in the world, as indicated by Kenya’s population tripling in the last 30
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years (World Bank, 2011). That growth rate has slowed down dramatically and now is at an annual average of 2.7% (UN data, 2015). Kenya’s population is 44.35 million (UNDP, 2015). According to the United Nations data (2015), Kenya’s population distribution was largely rural as only 24.8% of the population was urban. Kenya had an urban population growth rate of 4.4%, that is double that of the rural population growth rate of 2.1%. The country’s population density was 72.9 per square kilometre in 2012, and in 2011 Nairobi, the capital city and province, had 3.4 million people.

The gender ratio is near even with 99.6 males for every 100 females (UN “Data bank,” 2015). The age distribution reveals that Kenya has a very young population creating a large dependency burden of 46.4% — 42.9% are 14 or under, and 3.45% are 65 or over (KNBS 2009 Census). Life expectancy at birth is 63.5 for females and 59.7 for males (UN “Data bank,” 2015c).

Economically, Kenya’s national culture is a dichotomy — a reality captured in two Swahili words: wabenzi and wananchi. The word benz, as in wabenzi, speaks of upper-class privilege associated with owning a Mercedes-Benz or similar vehicle. Wananchi refers to the majority who support the life-styles of the wabenzi as drivers, domestic servants, gardeners, farmers and others. The wananchi are the lower or middle working class, and those who are either underemployed or unemployed (Sobania, 2003).

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1 Finding consistent data has been problematic, the government citing “complexities in data analysis” (allafrica.com). A number of issues surround the collection and reporting of data. This report therefore uses various secondary reports, always using the latest available data.

2 Kenya’s population according to the 2009 census was 38.6 million; the 1999 census counted 28.7 million (KNBS, 2010).
2.4.2 Religion

The Constitution of Kenya guarantees freedom of religion. Christians are the large majority at 83.1% — Protestants are about twice as many as Catholic, and “other Christian” are about half the number of Catholics. Muslims account for 11.2% of the population and 1.7% of Kenyans adhere to indigenous beliefs. The remaining 1.6% of Kenyans are affiliated with other religions (0.1% of which are Hindu), and 2.4% with no religion (Kenya Census, 2009). Religious education is taught in all public schools, with curriculum in either Christian or Islam faith and practice.

2.4.3 Ethnicities and Languages

English and Kiswahili are Kenya’s statutory national languages. Both are taught in schools — Swahili at early primary levels, transitioning to English at upper-primary and at secondary school levels. Yet early in the colonial period, missionary efforts at Bible translation into indigenous languages, along with the Beecher Reports on African education promoted the teaching of indigenous languages at the lower primary levels of education. The state, however, did not support the use of indigenous languages in the public sphere (Orao, 2009). Recently the use of the vernacular in media has gained popularity, especially in radio and TV. Kenya’s largest media company, Royal Media Services (RMS), has some vernacular radio channels, and in 2015, RMS was to launch 24-hour vernacular TV stations in Kikuyu, Luo, Kalenjin, and Kamba (RMS, 2015 October 12). According to the research agency Ipsos, the popularity of “vernacular stations cuts across all social classes and age groups” (Synovate Kenya, 2012) as

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3 Catholics comprise 23.5%, Protestants are at 47.7%, and “other Christian” are 11.9%. Kenya has Coptic and other Orthodox groups, as well as indigenous Christian groups (Kenya Census, 2009).
vernacular languages inimitably “articulate issues close to their hearts, especially at the grassroots level” (RMS, 2015).

Most Kenyans speak at least three languages: Swahili, English, and their mother tongue or tribal language. In some rural areas, one may find that particularly children and the elderly have a limited understanding of English. Overall, however, both English and Swahili are becoming the first language (L1) of children born to parents who learned Swahili or English as a second language (L2). With this change, Swahili and English are increasingly used as the language of the home and not only of the school and workplace. Yet as some middle and upper class urban Kenyans become detached from their ancestral home and gradually speak English only (Gramley & Pätzold, 2004), the majority (81%) of Kenyans, especially in rural areas, continue to use their mother-tongue at home (Synovate, 2012).

Typically Kenyans speak some of the languages of groups bordering their tribal territory, and consequently many Kenyans are truly multi-lingual. Broadly speaking, Kikuyu, Luo, English, and Swahili are most widely spoken, with variations of grammatical accuracy — “up-country Swahili” in contrast to safi, pure Swahili, spoken almost exclusively at the coast (Barsby, 2007, p. 18). One approach to understanding macro-group categories is through Swahili terms. The following Swahili terms of reference are used even when speaking English. Mzungu (singular) or Wazungu (plural) referred to white Europeans, but the term is now used broadly to refer to all whites, whether Kenyan or foreigner non-Kenyan Caucasians. Wahindi refers to resident Asians (Indian and Pakistani), and Wageni to visitors regardless of race, language or place of origin.
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More specifically, the designations commonly used include a cluster of tribes within a macrolanguage, a tribe, sub-tribe or clan. The latest Kenya Census (2009) enumerates the population under some specific as well as under broader terms of related groups. Kenya’s multiple ethnic languages fall into three groups: the Bantu and Nilotic (together comprising the largest percentage of speakers), and Cushitic language groups. The majority of Kenya’s population is Bantu-speaking people. Whereas Bantu ethnic groups are mostly agriculturalists, the Nilotic tribes are pastoralists.

There is no consensus about how ethnic groups are categorized and counted, nor is there consistency in how their names are spelled. Some families have members of different tribes because particular tribes are not closed social units, as they are open to intermarriage. It is cultural tradition that dictates whether an individual’s lineage and place of residence follows the fathers or mother’s side (Koopman, 2014). Consequently, a precise count of either ethnic groups or of languages is difficult as languages and groups overlap, and constitute a macrolanguage or subgroups at different levels.

The most comprehensive catalogue of Kenya’s ethnic communities lists 44 ethnic groups⁴ (Ng’ang’a, 2006, xvi-xxiv). Ng’ang’a defines as a concept characterizing a specific social group as having a relatively uniform culture and shared traditions, and a collective history and common language. He underscores the positive value of cultural and social diversity as it allows for the expression and reassurance of belonging and the pursuit of tangible economic goals and social interests. It should be noted that the word ethnicity or tribe are used interchangeably, and that tribe is still

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⁴ Ng’ang’a includes Europeans and Asians in this number as they have been part of East Africa’s history for about 3000 years and therefore are “on an equal footing with citizens of African origin” (Sobania, 2003, xx). More commonly, Kenya is said to have 42 ethnic groups.
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broadly used, both officially and in casual conversation (Barsby, 2007). For example, while most African country census questionnaires inquire about ethnicity — usually with an open-ended question, — Kenya is the only country in Africa where a census question specially uses the term tribe (UN Statistics, 2003).

Although many Kenyans no longer practice all their traditional customs, the language they speak is their most significant ethnic marker and is an important part of their personal identity (Koopman, 2014). Spoken publicly, however, the use of a tribal language is frowned upon as it inferred tribal ethnocentrism or tribalism (Sobania, 2003). This was particularly the situation during and since the period following the presidential elections of December 2007 when the use of language became discriminatory. Post-election violence directly correlated to the exclusion and discrimination of individuals not living within their own ethno-linguistic boundaries. This was particularly true of urban migrants and entrepreneurs throughout Kenya, as outsiders were identified by their use of a vernacular language. This resulted in debate about the use of indigenous languages in the public domain. In 2011 Parliament entertained a motion “to ban the use of vernacular languages in public offices as it causes disharmony and discomfort to those who may not understand a particular vernacular language and might stir ethnic hatred” (Majiwa, 2011). Further, the Communication Commission of Kenya (CCK) proposed new language guidelines which aim to ban the use of vernacular languages in political text messaging in order to avoid inciting one ethnic group against another (GovTechnology, 2015).

The most recent change to the linguistic landscape came after Kenya’s 2013 general election when decentralization, as laid out in Kenya’s New Constitution (2010), came into effect. This exercise involved the re-organization of the national
administration from eight regional districts (provinces further divided into 46 districts and 262 divisions) to 47 counties or units of devolved government. Given the emphasis of local governance and the engagement of citizens, effective communication between leaders and residents is imperative. Consequently, while newspapers are in English and Swahili, new radio stations have begun to broadcast in local ethnic languages according to the ethnicity of a given county. In light of the upsurge of ethnic animosity that was instigated by the influence of new digital, phone, and internet based social media during the 2008 election (Goldstein & Rotich, 2008; Makinen & Kuira, 2008), it could be surmised that the intent to communicate clearly and directly with all its county members in an ethnic language, may also take on political significance for county leadership.

Ng’ang’a (2006) feels that educating Kenyans about the diverse groups that comprise their nation is essential, positive and beneficial to the process of national integration and becoming one national community. To promote cross-cultural understanding, Ng’ang’a explains inter-group interactions noting the “social and political organization which sustained [each ethnic group] as a homogenous and functional entity” (2006, xxiii). What follows is a brief look at Kenya’s predominant ethnic groups or tribes, and their significance in shaping a national identity or their significance to leadership in Kenya.

2.4.3.1 Bantu. The largest portion of Kenya’s population is the Bantu-speaking ethnic groups. Bantu peoples share remarkable similarities in language and culture. They live in a vast region of Sub-Saharan Africa, stretching from Cameroon on the west, to Kenyan on the east, and to South Africa on the south (Ng’ang’a, 2006). Linguistic similarity is seen in that all Bantu have the word-stem *ntu* (or close to this)
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meaning “person” and the prefix ba denoting plurality. Ba-ntu, therefore, literally means “people” (Gordon & Gordon, 2007).

It is surmised that from the western regions of the Saharan savannah, population pressures caused Bantu-speaking people groups to spread east and south to escape the encroaching desert. July (1998) explains that this great dispersion was the consequence of a major change in the environment and weather, and was concurrent with the beginnings of agriculture in Africa. Fishing, and farming of root crops and yams, and farming of domesticated animals (goats in particular) characterised these communities who had mastered the art of smelting iron more than 2,500 years ago. Migrations over hundreds of years eventually led Bantu groups to replace small, scattered groups of hunters and gatherers (Gordon & Gordon, 2007). By about 300 B.C. they had migrated to areas north and west of Lake Victoria, and to the East African plains (July, 1998).

These groups did not leave any written records. Since oral tradition is subject to interpretation and cannot be verified, what is known about the history of the Bantu peoples is attributed not to historians, but to archaeologists and particularly linguists (July, 1998). For this reason, the Ethnologue’s detailed description and path of the linguistic family tree portrays a historical record of individual groups, as well as depicts current intergroup relationships (Lewis, Simons, & Fennig, 2015).

Kenya’s Bantu-speaking ethnic groups are concentrated in three main geographical regions: western Kenya and the Lake Victoria region (for instance, the Luhya and the Kisii), east of the Rift Valley (Kikuyu, Embu, Kamba), and the coastal belt (Mijikenda). The major groups, as per population size, will be characterised as follows (see Appendix A for a map of ethno-linguistic groups in Kenya).
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2.4.3.1 Kikuyu. With a population of 6.6 million, the Bantu-speaking Kikuyu of the central and capital region are the largest single ethnic group in Kenya (KNBS, 2009; Lewis et al., 2015). The Kikuyu are proud of their culture and have a positive attitude toward their language; thus their use of Kikuyu or Gĩkũyũ (older form) is vigorous by all age groups. This is seen in their use of their language in the home, and for social gatherings and business. The literacy rate in Kikuyu is 30%–60%, and literacy rate in the second language of English and/or Swahili is 75%–100%. This is not surprising as 95% of children attend school (Lewis et al., 2015).

July (1998) refers to the Kikuyu as a nation because they had no local chiefs, and did not live in typical village communities, but rather favoured individual homesteads throughout the countryside. Unity and solidarity within the ethnic group is achieved through shared lineage and ancestry, with authority represented by the father as the head of the family unit, and by male elders of the clan or mbari, and of age groups according to gender, called mariika (July, 1998).

The Kikuyu are divided into nine clans, which are further divided into sub-clans. The mbari are a residential group of families and comprised the landholding unit in Kikuyu society. Since families were patrilineal and polygamous, each family had its own council with the father at the head. Community and regional councils were made up of the heads of several families. These councils represented the interests of their extended families to the government.

The Kikuyu also had a muthamaki council of leading citizens who were elected and whose authority was limited and temporary. Since the election of leaders is influenced by group discussion and public opinion, July (1998) states that governance

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5 Given that the Census date is six years old, a more accurate current number is 9.2 million (Joshua Project, 2015).
was egalitarian and participatory. Egalitarianism was characteristic of male-female relationships where the domestic rights and responsibilities are clearly understood. Parity was also seen in gendered age sets as rites of passage moved males and females through successive life stages with increasing responsibilities. Customs around generation sets determined which adult generation held political authority (Appiah & Gates, 2010; July, 1998).

Traditionally farmers, land was vital to Kikuyu livelihoods. Their geographical location north of Nairobi to Mount Kenya covered some of the best farmland in the country. Pre-colonial Kikuyu practiced hoe cultivation. The fertility of the land enabled the Kikuyu to flourish as agriculturalists. Small-scale farmers could grow more than grains and legumes for national consumption; they also grew cash crops of tea and coffee for the export market. After independence, Kenyatta favoured his Kikuyu kinsmen (Appiah & Gates, 2010). Some became large landowners in the central highlands and benefitted from the stable cash crop economy that had been established by the settlers — notably tea, Kenya’s largest export commodity and foreign exchange earner (KNBS, 2009). Characterised as being industrious, innovative, and entrepreneurial, today the Kikuyu play a dominant role in Kenya’s trade and commerce, including but not limited to the agricultural sector.

Colonial land policies of the late nineteenth century resulted in the displacement of many Kikuyu as land was appropriated to make way for European settlers. This led to internal migration of Kikuyu looking for work in urban areas or for land elsewhere in Kenya. It also created a class of wage labourers who worked on plantations (Appiah & Gates, 2010; Berg-Schlosser, 1994). The massive dispossession of Kikuyu inspired the
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first political protests against colonial rule in the 1920’s, and would eventually lead to the violent Mau Mau Rebellion.

The Kikuyu freedom fighters dominated the anti-colonial Mau Mau Rebellion that hastened the end of British rule and set the stage for Kenya’s independence. The Kikuyu gave Kenya its first president, Jomo Kenyatta. Kenyatta is still revered and affectionately referred to as *Mzee*, an honorific form of address for a respected elder (Barsby, 2007). Consequently, since the early days of independence, the Kikuyu have played a dominant role in Kenyan politics and commerce. Further, their geographic location close to the centrality of government had given them historical privilege to education, and thus to administrative posts in civic society (Jenkins, 2015). The study of Kenyan leadership necessitates an understanding of the role of the Kikuyu in Kenya’s history and culture in order to understand their prominence in contemporary business leadership.

2.4.3.1.2 Luhya. The Luhya⁶, Kenya’s second largest ethnic group, are unique in that they are not a culturally homogeneous group, but rather a community of 18 subgroups (Ng’ang’a, 2006), numbering 5.3 million people or 14% of Kenya’s population (Kenya Census, 2009). The *Abaluyia* name refers to a community of groups that share a common background and customs. They have no Luhya language, rather all languages of this group belong to a class of languages, a macrolanguage called Oluluyia. The Luhya subgroups speak related dialects that can be understood by members of related subgroups. Each subgroup is divided into many clans, which are patrilineal descent groups who share the same ancestor, from whom the groups take

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⁶ Luhya is variously spelled as Luyia or referred to as the communal name, Abaluyia (Amin, Willetts, & Tetley, 1982, 1989; Appiah & Gates, 2010).
their name. Luhya clans occupied a specific territory and formed the basic political unit of governance led by powerful clan leaders. The heterogeneity of these Luhya clans has therefore been a detriment to the formation of an ethnic voting block and the rise of a unifying political leader\(^7\) (Appiah & Gates, 2010).

The Luhya are a large Bantu group who settled in western Kenya and are surrounded mostly by Nilotic-speaking tribes: Luo to the south, Kalenjin to the north and east, Teso to the west. The large number of clans and sub-clans (about 750 clans) are uniquely open to intermarriage with other Luhya subgroups (Ng’ang’a, 2006). This flexibility is seen in cultural borrowing and cultural diffusion, and has led to increased diversity in the traditional way of life.

The Luhya are small-scale subsistence farmers. They have a reputation as great farmers, primarily agriculturalists, but they also keep cattle, sheep, and goats. They occupy a relatively small but highly densely populated region north of Lake Victoria. The fertile hill territory of the Luhya peoples has the highest population density in Kenya (Appiah & Gates, 2010; Firestone et al., 2008). The custom of dividing land among male heirs has led to fragmentation of land and to grazing lands being converted to plots for cultivation. Plot size has become increasingly small and plots have become scattered and families spread out over the region. Population pressure and land predicament has made them one of poorest ethnic groups in Kenya (Appiah & Gates, 2010, p. 90; World Bank “Data bank”, 2015).

The low carrying capacity of the land has also led to considerable rural-to-urban migration. Commonly employment would be found in the social services sector. The

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\(^7\) The British selected a “paramount chief” to rule over all the Luhya groups, in keeping with their approach to indirect rule. However, most subgroups refused to recognise King Mumia’s authority. Consequently upon his death in 1926, his office was abolished.
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Luhya are also known as skilled metal workers who traded tools; they produce excellent pottery and weavings, and are excellent builders. The mobility, flexibility and adaptability characteristic of the Luhya subgroups enabled customs to develop that were unique to their environment and lifestyle. Consequently, social customs are not unique to ethnic subgroups but to different classes based on the manner of their livelihood (Amin & Moll, 1983; Amin, Willetts, & Tetley, 1982, 1989).

A final distinctive feature of the Luhya is that 94% profess Christianity, that is the highest percent of any ethnic group in Kenya who adhere to Christianity (Appiah & Gates, 2010; Lewis et al., 2015).

2.4.3.1.3 Mijikenda. At the turn of the seventeenth century, the Mijikenda migrated from the southern Somali hinterland and settled in fortified, hilltop villages along the ridge of Kenya’s southern coast. Similar to the Luhya, the people groups had no collective identity. They lived in villages called kayas on the top of hills in dense forest. They farmed, fished, and hunted for bush pigs, bucks and antelopes (Gikandi & Bloor, 2010). They came to be known as Nyika, meaning “Bush” people — Nyika being a Swahili term for bush country (Firestone et al., 2008). In the late 1940’s they chose to name themselves Mijikenda, a purely descriptive term meaning “The Nine Kayas” or villages (Ng’ang’a, 2006). Each of the Mijikenda groups speaks a separate dialect of a single language closely related to other languages along the Kenyan and Tanzanian coastlines. The nine distinct groups are the Chonyi, Digo, Duruma, Giriama, Jibana, Kambe, Kauma, Rabai and Ribe. Collectively, their population is almost two million (GOK Census, 2009).

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8 Some have blended Christianity with indigenous beliefs.
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The unifying feature of the groups is not their demographic similarities or proximity, but rather a belief about cultural origin traced back to a father, his two wives and their sons. Differentiation between the subgroups is seen in groups that share specific cultural attributes and practices, which contrast those of other groups. These have to do with complex descent patterns, rules of inheritance, age-sets, and the associated rites of passage (Ng’ang’a, 2006). An example is that the Chonyi are patrilineal, while the Digo are matrilineal (Gikandi & Bloor, 2010).

Each fortified kaya was a residential group with religious complexes and a group of elders who exercised political leadership. Eventually village residents moved out of these towns and settled in the lowlands where they engaged in shift farming, and some in trading. The coastal economy grew with trade of produce, grains, household goods, rubber, lumber, and ivory.

Outside influence on the Mijikenda came with the rise and growth of a trade economy, and with that came the impact of Islam. Some Mijikenda groups embraced the religion (notably the Digo), most blended it with their own ethnic religions, and for still others it was more of a cultural than religious influence (Joshua Project, 2015; Lewis et al., 2015; Sobania, 2003). Traditional religion for the Mijikenda involves appeasing ancestors in a specific place also called a kaya (Gikandi & Bloor, 2010). Religious practitioners include medicine men, rainmakers, seers and blacksmiths who are associated with magic (Gikandi & Bloor, 2010).

With increased inter-group interaction with outside groups and young men moving away from the kaya villages, came a gradual erosion of authority held by kaya elders, and decreasing importance of the kaya clans as the social framework. By the time the British arrived, the importance of the coastal economy had shifted to the
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Swahili, who had risen in economic and political prominence. Consequently the colonial administration was minimal on the Mijikenda who continued living much as they had before the colonial period. The British bypassed the Mijikenda and also the Swahili after the completion of the East Africa railroad. The negative effect of this was pronounced underdevelopment of the Coast Province as economic stimulus focused instead on the interior capital region and the central highlands where the British had settled (Ng’ang’a, 2006).

2.4.3.2 Nilotic. The term Nilotic is derived from a place of origin — areas of the Nile River in Sudan. A number of ethnicities make up three larger groups: (a) Lake Nilotes settled in southwestern Kenya around Lake Victoria, (b) Highland Nilotes settled in the central highlands, and are comprised of a number of Kalenjin subgroups, and (c) The Plains Nilotes also include a number of subgroups, most well known of them being the Maasai.

2.4.3.2.1 Luo. The Luo of the western region of Kenya, also of Uganda and Tanzania, speak Dholuo and have approximately 12 subgroups. At four million⁹ or 12% of the country’s population, they are the fourth largest ethnic group (Koopman, 2014; Lewis et al., 2015). Originally the Luo, like other Nilotic ethnicities, were cattle herders who migrated from Sudan in the mid-500s and settled in the Lake region in the 1700s (Mwakikagile, 2014). During the 1890s they shifted to subsistence agriculture and fishing (Firestone et al., 2008), and today they are thought of as fisherman of Lake Victoria. The Luo have a high degree of homogeneity, as intertribal marriage has been discouraged.

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⁹ According to the Joshua Project (2015) that tracks the world’s people groups, the Luo population is 4.6 million.
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The Luo have been a political contender throughout the period of independence. Proud and pure, many do not speak other vernacular languages (as do most of their neighbouring tribes), but they do speak their own Dholuo, as well as English and some Swahili. The Luo approach to marriage and to language — and therefore also to education in English — has given them a distinct advantage and enabled them to play a significant leadership role in the nation.

Luo often hold positions in government, particularly in the opposition against the Kikuyu (Koopman, 2014). Most prominent in national history was Tom Mboya, of the conservative wing, who was a leader in the independence struggle. Secondly, Oginga Odinga of radical wing, was a freedom fighter and is the father of Raila Odinga, the former Prime Minister of the previous coalition government. Of recent fame also, is US President Barak Obama’s father’s family who are Luo.

2.4.3.2.2 Kalenjin. The Kalenjin are comprised of a macrolanguage group of the Rift Valley Nandi-speaking tribes. In the 1950s after World War II and with approaching independence, these tribes forged a shared identity in order to gain more political power from their numbers as a combined group of tribes. They succeeded in gaining national prominence as Daniel arap Moi, of the Tugen subgroup, became Kenya’s second president (Appiah & Gates, 2010). The Kalenjin collectively benefitted from this merger of tribes as Moi skillfully manipulated tribal politics during his long rule from 1978 to 2002 (Koopman, 2014). Today the Kalenjin are the third largest ethnic group in Kenya, numbering almost five million (GOK Census, 2009).

The Kalenjin practiced nomadic pastoralism, but today they have settled as farmers. Culturally, they are made up of patrilineal clans and age groups, with decision-making being done through a local council of elders (Pitsiladis, Onywera, Geogiades,
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O’Connell, & Boit, 2004). Religiously, they are monotheistic and most have adopted Christianity. However, ancestors also play a prominent role in life. This is seen in that traditional beliefs and practices become blended with Christian ones.

2.4.3.2.3 Maasai. Despite representing less than 2% of the population, and numbering only 842,000 according to the latest Census,\(^\text{10}\) the Maasai are the definitive symbol, and perhaps the best known of Kenya’s people groups (Firestone et al., 2008; Kenya Census, 2009). Their language is Maa. Their literacy rate is low with only 10% in Maa and 30% in the second language, Swahili (Lewis et al., 2015).

The Maasai were believed to be fierce warriors who could successfully defend their territory and enlarge their stock of cattle. However, in the nineteenth century a series of events weakened the group, making them vulnerable and ultimately too weak to resist colonial rule at the end of the nineteenth century.

After independence, the British in Kenya, and also the Germans in Tanzania, established treaties that gave the most fertile Maasailand to European settlers, redistributed some of the land to other ethnicities, and re-settled the Maasai on land reserves (Appiah & Gates, 2010). Given the relatively small size of these reserves, over-grazing and erosion became a major problem. Further, the remoteness of the manyattas meant that social and economic development lagged behind that of other ethnicities.

The Maasai have retained a traditional nomadic lifestyle and distinct features of appearance, rites and rituals, and religion. The Maasai priests, called Laibon, became appointed as chiefs who under the colonial rule, exercising administrative authority but not political power (Appiah & Gates, 2010; Kabashiki, 2014; Koopman, 2014).

\(^{10}\) One million according to the Joshua Project (2015).
Adherence to their traditional practices, has [for the most part] kept the Maasai outside of mainstream national development (Firestone et al., 2008).

### 2.4.3.3 Minority Groups.

#### 2.4.3.3.1 Cushitic. Only 3% of Kenya’s population is of Cushitic origin (Amin et al., 1989), yet that population size makes Kenya the only East African country with a large number of people of Cushitic origin (Mwakikagile, 2007). They migrated from neighbouring Ethiopia and Somali, and still maintain close ties with their kinsmen in these countries.

The Cushitic ethnic groups are small-scale pastoralists tending herds of goats, sheep, indigenous cattle and camels in the semi-desert region that has one of the lowest population densities in the world (Jones, 1977). Key concerns in this harsh and very fragile ecosystem are the stability of traditional livelihoods, conflict-free migration patterns for accessing natural resources, and sustainability of the ecosystem. Many Somali, the largest of the Cushitic ethnicities, have taken permanent residence in almost all of Kenya’s major towns, where they have become successful business entrepreneurs (Rose, 2015).

#### 2.4.3.3.2 The Swahili. The most prominent coastal people are the Swahili peoples with a population of almost seven million (Joshua Project, 2015). They are one of the most distinctively blended ethnicities in Africa (Firestone et al., 2008). The Swahili are not a tribe, but a product of centuries of intermarriage between indigenous black Kenyans and waves of conquerors: Persian, Portuguese, and Omani (Berg, 1968).

There is no consensus among anthropologists and historians about a definitive Swahili identity (Middleton, 1994). Typically members of this group prefer to be called by one of their 17 ethno-linguistic groups (Lewis et al., 2015). The Swahili derive their
identity from their place of birth or place of residence (Askew, 1999). This varied self-
identification has led to confusion in censuses taking, making reported numbers
inaccurate. Middleton (1994) explains that the complex Swahili identity involves a
common shared language, but reflects a diversity of origins yet no racial differences.

Swahili society is multiethnic with many differences in occupation, social
stratification, and religious conformity (Appiah & Gates, 2010). Historically the
Swahili are referred to as a “civilization” that goes back to first century B.C. The
Swahili were merchants who traded along the East African coast in spices, slaves, ivory,
gold, and grain (Joshua Project, 2015). They were also middlemen in commerce
between Africa, Arabia, Persia, and India. Locally, the Swahili were fishermen who
lived in city-states only along the coastline from southern Somalia to central
Mozambique (Appiah & Gates, 2010).

The Swahili were never politically unified. They were conquered and colonised
numerous times — most recently by the British in the twentieth century, by Middle
Eastern Arabs in the nineteenth century, by the Portuguese in the sixteenth century, and
earlier still by various Arab groups. As commerce and trade declined in the nineteenth
century, so did their wealth and economic power.

The Swahili are known for their cultural sophistication in literature, art and
architecture (ornate carved hardwoods), all of which reflect Islamic themes (Jones,
1977). Although the majority of coastal people are predominantly Muslim and their
daily life is regulated by calls to prayer, their adherence to Islamic practices is less strict
than one would find in the Middle East.

In terms of language, the East African mix of ethnicities and languages produced
what we now call Swahili, which literally translates as “of the coast,” and in plural form
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is WaSwahili meaning “people of the coast” (Appiah & Gates, 2010; Barsby, 2007). Swahili grammar and syntax is solidly Bantu. Its vocabulary, however, is borrowed from Arabic and other languages such as Persian and Portuguese, and more recently from Hindi and English (Every Culture, 2015; Jenkins, 2015).

From a leadership perspective, the Swahili language — adopted as the nation’s national language — has extended the range of commerce across traditionally tribal boundaries as Swahili has become the lingua franca of eastern Africa (Amin et al., 1989). As such, the role of this language has been significant in contributing to a national identity (Gramley & Pátzold, 2004). From a cultural perspective, more specifically a faith perspective, the phrase “If God wills” (or “If Allah wills it”), is added to many expressions of intent in everyday conversation. This attitude of submission is seen by some as counter-productive to a pro-active attitude toward change and thus progress (Shelley, 2004). O’Connor (2014) states that some forms of Islam may have retarded economic growth in parts of Africa resulting in economic diversity and disparity among Islamic-influenced groups, but that social change is evident as “Islam increasingly accommodates Western ideas of development” (p. 7).

2.4.3.3 Arab. Kenya has small but significant minority populations of Arabs, Asians, and Europeans. The same observation made of separation regarding the Indian population, can be made of Kenyan Arabs (particularly Omani Arabs). Beginning as early as the seventh century, Arabs arrived in waves of migration due to trade. Islam reached Kenya’s coast around the eighth to ninth century, and until the mid-fifteenth century it was the only external influence on Sub-Saharan Africa (Firestone et al., 2008). These Arab traders intermarried with local Africans, established Arab-Swahili city-states, and developed a cosmopolitan culture. They speak
Swahili and see themselves as Africans and not as belonging to the Arab world (Mwakikagile, 2007). The culture shift suggests a permeable society that borrowed and blended cultural features.

2.4.3.3.4 Indian. The importance of the South Asian community (Indian descendants) is due to their economic role in largely monopolising the country’s retail and wholesale trade. To make the East Africa Protectorate self-sufficient, the British Imperial East Africa Company was granted a royal charter in 1888 to build the Kenya-Uganda Railway, from the port of Mombasa to Lake Victoria and on to Kampala, Uganda. The British encouraged immigration of indentured labourers from India, and positioned them in the middle level of a three-tiered British colonial hierarchy — below white settlers and above Kenyan subjects (Appiah & Gates, 2010).

Completion of the railroad by 1930 opened up the Lake Victoria region. This resulted in shops opening in railway towns and in the subsequent settlement of a large Indian community in southwestern Kenya (Appiah & Gates, 2010). Originally an economic colony of India, members of this community would send earnings back to family remaining in India. After the completion of the railroad, many stayed in Kenya. During colonial times, the British treated the Indian communities poorly. These Asians were also resented by the indigenous groups, and therefore, following independence about half left Kenya (Every Culture, 2015). Others, however, made Kenya their permanent home. Today the Asian (Indian) community is well established and has extensive linkages to other Commonwealth countries including Canada. In spite of historical colonial linkages to India, post-colonial connections to a Commonwealth diaspora, and “poor race relations between Indians and black Africans” (Mwakikagile,
2014, p. 16), the vast majority of Indians in Kenya consider Kenya “home” (Jenkins, 2015).

Asians, as they are known in Kenya, are hardworking, aggressive in business and prosperous. Working as extended families, they have largely retained their economic advantage within their own community. They are also found in professional occupations, such as the medical field, especially in pharmaceuticals. Their leadership influence is limited to the business sphere as they have not intermarried nor have they become integrated into the fabric of national culture. They have stayed separate of other culture groups — impervious to African cultural influences, and only minimally receptive to British and western influences (Barsby, 2007). However, they have exerted considerable influence on Kenyan business and cuisine (Firestone et al., 2008).

2.4.3.5 European. Though small, the White community has a significant historical and contemporary influence on culture and the development of Kenya. Unlike the Arabs who intermingled with the local population, “the British came with the intention of introducing cultural change, rather than participating in cultural exchange… British dress, language, architecture, farming, manners, religion, and leisure pursuits were imposed” (Barsby, 2007, p. 25).

Kenya’s current community of Mzungu (White Kenyans or outsiders who are not Kenyan) is an eclectic mix of third-generation descendants of British settlers, and of temporary expatriates — international diplomats, businesspersons, and professionals often working in international aid or development organisations. About half of Kenya’s white population lives in up-scale suburbs of Nairobi and adheres to a different ethic than that of the early British pioneers. The contemporary attitude contrasts with
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colonial perspectives as many of the White community today are actively engaged in preserving or celebrating Kenya’s traditional cultural heritage.

The mentality of the colonial era, however, is still seen in terms of segregation in Nairobi between Europeans, Indians, and Africans. While racial segregation has disappeared, it manifests in the form of social segregation. Daily trade and work create new “temporary social mixtures,” but only until the social environment is reconfigured into specific quasi-ethnic suburbs (Charton-Bigot & Rodriguez-Torres, 2010). The social networks perpetuate social marginalisation and “carefully maintained economic inequalities” to the advantage of the middle classes — regardless of race (Charton-Bigot & Rodriguez-Torres, 2010, pp. 212, 125). This illustrates that Kenya’s history has not perpetuated discrimination based on race, but rather created socio-economic distinctions of class with Kenyan ethnicity correlations, rather than with foreign race correlations (Helfrich, Dakhin, Hölter, & Arzhenovskiy, 2008). Barsby (2007) states that racial discrimination “is largely unknown… Despite the history of British colonization, the Kenyan attitude toward the British is generally benevolent; they are viewed .. as having contributed positively to national development” (p. 39).

2.5 Kenya’s Economy

Given that the focus of this study is on leadership and that the sample was drawn from managers of selected industries, the following economic areas are examined as they pertain to spheres of employment and industry.

2.5.1 Kenya’s Economic Status and Relationships

2.5.1.1 Economic indicators. According to the World Bank and the United Nations, Kenya is a lower middle-income country with Gross Domestic Product (GDP)
growth averaging 5%–6% since 2011 (World Bank, “Kenya Databank”). Kenya’s GDP growth rate has fluctuated greatly since its independence, and sits at 5.3% for 2014 (WBG, 2015). According to the Kenya Investment Authority (2014), the country’s low economic and employment growth and an overall decline in productivity have meant that its economic performance since the 1980s has been below its potential. Compared to the world, Kenya ranks 48th in real GDP growth but 187th in GDP per capita growth (Central Intelligence Agency, 2015).

There are concerns about whether Kenya’s sluggish economic growth and productivity will keep pace with rising debt (Mokhema, 2015), whether China may be developing a monopoly on large-scale infrastructure projects (Ott, 2015), and whether partnership with China may create a power imbalance because it is providing 85% of the funding for the standard gauge railway (SGR)11 while Kenya is only providing 15% of the funding (Nduire, 2014). This means that the development budget is meager and development expenditures fall below their respective targets (African Development Bank et al., 2014; KNBS, 2015; Were, 2015a).

Kenya’s appetite for consumption has led the country down a path of debt. The country’s public debt was at 57% of GDP (December 2013), 58.9% (December 2014) and is currently at 51% (CIA, 2015; Were, 2015a). This debt is cumulative of all government borrowing to date, and is identified in the low value of Kenyan currency. Secondly, Kenya’s external foreign debt is $16.77 billion (31 December 2014) and is owed in foreign currencies, and must be paid back out of Kenya’s foreign exchange earnings in internationally accepted currencies, goods, or services (CIA, 2015). Since Kenya is an import economy, and since tourism has been seriously declining in recent

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11 According to Railway-Technology (n.d.), China’s Exim Bank would provide 90% funding, with Kenya funding the remaining 10%.
years, Kenya is struggling to repay its international debt with foreign currencies. It either borrows money at high rates or sells its own depreciating currency, making its debt increasingly more expensive. Economist Were states that “Kenya does not have the spending infrastructure [to use its development budget] to seed the economic growth required to pay back the debts government has taken on” (Were, 2015a; 2015b). Were concludes that Kenya knows how to spend but not how to invest. Its current leadership culture is strategically self-seeking and self-serving, grasping the “it’s my turn to eat” mantra (2015c) whereby leaders seize the opportunity to take as much as they can while in public office.

Recent criticism about Kenya’s state of the economy by opposition leader, Raila Odinga, led to intense debate and defense by President Uhuru Kenyatta who denied accusations of lying and stated that “Kenya is okay,” indicating that “the economy is strong and there is no cause for alarm” (Murimi, 2015). Kenyans reassured themselves with comments made by the local the International Monetary Fund (IMF) representative, noting that “Kenya’s economy [is] better than other Sub Saharan states” (Murimi, 2015). Such comparison, however, fails to address weaknesses that impede progress. The World Bank revised the forecast for 2015 and 2016 in projecting lower than originally anticipated economic growth because the Kenyan government at the national and county levels, have “a strong appetite for spending” (Kangethe, 2015a). They note that such government spending is not sustainable and presents risk to Kenya’s economic growth. The World Bank along with the IMF urged the Kenyan government to revise its expenditures in order to mitigate high bank lending rates and high exchange rates, and support growth that is not cancelled out by debt (Kangethe, 2015b).
2.5.1.2 Employment and unemployment. Kenya has a labour force of 17.7 million (2007 est, CIA, 2015). Employment is at 75.6%, but 33.6% accounts for the working poor who earn less than PPP $2.00 a day\(^\text{12}\) (UNDP, 2014, p. 202). This compares positively with Sub-Saharan Africa whose working poor are 40.1% of the population at PPP $1.25 a day (p. 43). Child labour is at 25.9% of children aged 5-14 (UNDP, 2014, p. 202). In terms of gender, female schooling and females in the workforce has increased over the past decade. The gender ratio for Kenya (2012) is 62.0% of women compared to 72.2% of men who participate in the labour force (UNDP Human Development Report, 2014, p. 174). The Report points out that when comparing regions of the developing world, women in Sub-Saharan African have higher labour force participation rates, because of their need to earn a living in the informal sector (UNDP, 2014). Of those employed, 75% work in agriculture and 25% in industry and services — of the latter, about one-third work in industry and two-thirds in services (2007 est, CIA, 2015).

Under-employment and unemployment are persistent problems to Kenya’s leaders. Unemployment averaged 22.4% from 1999 to 2011. Within that period unemployment reached a record low of 12.7% in 2006, and then reached an all-time high of 40% in 2011 (Trading Economics, 2015). The latest data (for 2013) shows it is still at 40% (CIA, 2015). Employment creation has been and continues to be one of Kenya’s major challenges.

The floriculture industry is a major employer that also serves to illustrate under-employment. The reach of the industry is broad. The Kenya Flower Council estimates

\(^{12}\) Purchasing Power Parity (PPP) is an economic theory that identifies equivalency in purchasing power by adjusting the exchange rates of countries. With regard to development, it is used to define levels of poverty (e.g., US$2.00 per day).
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that about half-million people on 127 flower farms depend on the floriculture industry, that is, these individuals benefit directly through a family member employed in this form of agribusiness (Veselinovic, 2015). Yet the industry is also an example of under-employment. While 90,000 flower farm workers are employed in this industry (Veselinovic, 2015), Awuor (2012) points out that about 65% of the workers are casual labourers, thereby excluded from a range of social benefits. Of these wage earners, 75% are single parent women (Awuor, 2012).

Another employment problem is wage disparity across the sectors. Agriculture, forestry, and mining are the lowest earning jobs (Kenya Investment Authority, 2014). Kenyan leaders need to address the issue of sustainable livelihoods whereby work provides a living wage rather than perpetuates poverty.

According to the 2014 Africa Economic Outlook (African Development Bank et al.), the anticipated drivers of GDP growth and of job creation will be in construction, commodity exports, and in services: finance and ICT.

2.5.1.3 Import and export. Kenya is integrated into a number of global value chains, most prominently in floriculture, tea, textiles, leather, manufacturing, and tourism; however, Kenya’s linkage to other sectors insufficient and unstable, therefore negatively impacting employment and GDP (African Development Bank, 2014). Kenya’s primary exports are tea, coffee, horticultural products including cut flowers and gourmet vegetables, petroleum products, fish, and cement. In general, African countries do not export many value added products. The World Bank (2015b) noted an opportunity for Kenya to market leather, a value-added product for which there is a high global demand but an inadequate supply. Kenya’s leather industry is very small. It has a competitive advantage in its ability to supply a growing international demand for
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quality leather products. However, to diversify and increase its exports, and create jobs, Kenya needs to address hindering factors, including unfavourable policies and inclusion of informal sectors (Gitau & Mas, 2013; Winston & Castellanos, 2011; Schwab, 2014).

Total exports account for only 16% of Kenya’s GDP and have seen a steady decline (World Bank, 2015a). In 2014, Kenya exported mostly to Uganda 11.8%, the United States 7.7%, Netherlands 7.5%, Tanzania 7.4%, Zambia 5.7%, UK 5.6%, Egypt 4.4%, Pakistan 4.3%, and the United Arab Emirates 4.1% (CIA, 2015).

Kenya’s major imports include motor vehicles and other transportation equipment, machinery, iron and steel, petroleum products, resins and plastics, which is almost double that of exports, and amounts to 34% of Kenya’s GDP (CIA, 2015; World Bank, 2015). The countries from which Kenya is buying goods and services are the following: China 23.4%, India 21.3%, the United States of America 7.6%, the United Arab Emirates 6%, and Japan 4.5% (CIA, 2015). Kenya’s indebtedness to China and India alone is almost three times what is earned in foreign currencies through all exports combined. This raises serious questions of economic independence and sustainability of its economy.

2.5.1.4 Transportation. Kenya is ideally located as a transportation hub and network for the distribution of goods. Mombasa provides eastern Africa with an important port, serving the export and import needs of other landlocked countries in East Africa. Kenya’s national highway and rail line to Uganda allows for movement of cargo goods to the interior of the continent, giving Kenyan manufactured goods access to neighbouring western and southern Africa markets.

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13 Kenya has the third largest hold of livestock in Africa, and the fifth largest in the world.
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Recently infrastructural investments are being made in the building of a new mega port in Lamu and a network of roads linking to South Sudan and Ethiopia,\textsuperscript{14} as well as building a network of roads through the northern corridor of the northern and eastern counties, and improving the Arusha-Namanga-Athi River route to Tanzania (African Development Bank et al., 2014).

Kenya is also investing in a standard gauge railway that will construct a new railroad linking Mombasa and Kampala, and eventually on to the capital cities of Rwanda and South Sudan, and on to Congo (All Aboard, 2015; Ott, 2014). This is expected to be the largest infrastructure project since independence and one that will define Uhuru Kenyatta’s presidency (Ott, 2014).

Nairobi, on the other hand, is an important financial and air transport hub for the region. It serves as a gateway for tourists going on a Kenyan safari or climbing Mount Kilimanjaro in Tanzania, and a transit stop for travel to South Africa. Nairobi airport also operates as the departure point for cut flowers and fresh produce bound for European Union (EU) markets. Given the perishable nature of floral and vegetable products, Nairobi airport has a terminal specifically dedicated to the transportation of this cargo (Veselinovic, 2015). Opportunities for growth of this industry are likely to be realized through Kenya Airway’s new flight routes to China, as it is predicted that China will be the “next high-volume importer of cut flowers” (Technical Centre, 2014).

2.5.1.5 Economic transformation and trading blocs. Kenya has been identified as a transitional economy (McKinsey, 2010-a) and transforming country (World Bank, 2007) in recognition that its economy is moving from being centrally planned to be a market economy. This entails structural transformation that is assessed

\textsuperscript{14} The Lamu Port–South Sudan–Ethiopia Transport network (LAPSSET).
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by indicators pertaining to privatisation of enterprises, liberalisation of prices and trade barriers, fiscal stabilisation, and governance and institutional policy reform.15

According to the African Development Bank Group, structural transformation for Africa requires a different approach from the standard agricultural-to-urban, industrialised approach. Essentially what is required is to move labour from lower to higher productive labour activities (Te Velde, 2013). This represents lower to higher-level skills, productivity, and value. For example, smallholder farming moves to commercialized farming, and agriculture to industrialization.

Kenya has increasingly become integrated into the regional and global economy. Kenya’s regional trading blocs are the member countries of the East African Community (EAC), the Common Market for East and Southern Africa (COMESA), and Intergovernmental Authority on Development. The EAC is the regional intergovernmental organization of five East African republics, whose coming together established a single investment area and market of over 145.5 million in population (EAC Secretariat, 2015).

The aims of the EAC agreement are to promote duty-free trade and the easy movement of capital and labour within the region, thereby stimulating faster economic growth and greater diversification of the member country economies. In the decade following the establishment of this trading bloc (2000–2010), exports between member countries tripled (Winston & Castellanos, 2011). Kenya’s diversified products enabled the country to become the largest single exporter to the EAC and COMESA countries.

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Kenya’s trade value in the EAC increased by 26.7% (2008 to 2010), and accounted for approximately 45% of EAC trade (Muluvi et al., 2012).

2.5.2 Kenya’s Economic Sectors and GLOBE Industries

In the overview that follows, the measurement and assessment of economic conditions is done according to classifications used by the World Bank, the International Monetary Fund, and national governments: agriculture, industry, and services. The following overview of industries focuses on Kenya’s major industries and on the economic sectors from which this Kenya GLOBE Study drew its sample: agriculture (agribusiness as food processing), financial services, health, and education (see Figure 2.1).

2.5.2.1 Agriculture and agribusiness.

_Agriculture._ Thirty-one percent of Kenyans live on degraded land that is lacking soil nutrients, water, and biodiversity; this compares negatively with Sub-Saharan Africa where 22.3% of its inhabitants eke out a living in difficult environmental conditions (UNDP, 2014, p. 214). In addition to the effects of deforestation and the desertification, climate change has contributed to recurrent severe drought and rising temperatures that have negatively impacted agriculture and the ability to maintain adequate food production. Agriculture, that is the cultivation of crops, livestock production, complimented by forestry, hunting, and fishing contributes to 30.3% of Kenya’s GDP (World Bank, Metadata & World Development Indicators). Since Kenya’s record low earnings in the fourth quarter of 2009, GDP from agriculture has

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16 The International Standard Industrial Classification uses codes according to criteria set by the United Nations Statistics Division.
increased steadily and reached an all-time high in the first quarter of 2015 (Trading Economics, 2015).

Figure 2.1. Selected key industries shown as percent of GDP and growth rates for 2014. Sourced from World Bank: World Development Indicators.
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Kenya’s agricultural land\(^{17}\) comprises 48.5% of the country (FAO, 2015c). This compares with 74.8% of Kenya’s population who are designated as “rural” (i.e., includes living in agricultural environments). The land available for farming can also be compared with Kenya’s labour force that has 68.5% of employed Kenyans working in agriculture (2014). Of the Kenyan population working in agriculture, 48.5% are female and 51.5% are male (FAO data, 2015). Further, as a region, East Africa has the highest female involvement in agriculture, with 68.6% of the agricultural work force being women (FAO, 2014, p. 12). This shows the significance of the agricultural sector to Kenyan families and the national economy.

Kenya’s main agricultural products are tea, coffee, corn, wheat, sugarcane, fruit, and vegetables; and dairy products, beef, fish, pork, poultry, and eggs. Its main export consumables are, in order of most to least: tea, maize, wheat, coffee, sugar cane, and pyrethrum (KNBS, 2014). Maize is a major crop in terms of land area given to its production, and in terms of producing the highest yield of crops grown (Countrystat, 2016). The highest food import in both quantity and in value is wheat. Both maize and wheat are staples in the Kenyan diet. The heavy reliance on cereals contributes to undernourishment that is defined as being unable to acquire sufficient dietary requirements for at least a year (FAO, 2015). For 2014 to 2016, it is estimated that Kenyans have the fourth highest number of undernourished persons in African countries. In 2014, food inadequacy was 35.5% and undernourishment was 24.3% of Kenya’s population (Countrystat, 2016) — the fourth highest degree of undernourishment for all African countries (FAO, 2015b, p. 14).

\(^{17}\) The FOA definition: the sum of arable land, permanent crops, and permanent pastures.
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To increase Kenya’s food security and agricultural productivity, three measures have been undertaken for 2014 to 2017 in semi-arid regions common to pastoralists. The Food and Agriculture Organization of the United Nations is matching its expertise to Kenya’s development priorities to increase and diversify food production by: (a) developing small-scale irrigation schemes, (b) implementing climate-smart practices, and (c) introducing poultry farming and improved milking of goats (FAO, 2015-b).

Agribusiness. Income-generating activities that contribute to social and economic independence are carried out at the family, community, and district cooperative levels, as well as via commercial farming. Agribusiness expands agriculture as a business in the rural sector and aims to increase efficiency, thus advancing competitive production and value chains for domestic or international markets. Three high-value, high-impact crops18 Kenya is most well known for are tea, coffee, and cut flowers.

Coffee and tea both flourished in Kenya’s highlands, where they were introduced during the colonial period. For a long time, coffee was the country’s major export crop, and Kenyan coffee is still today recognised as one of the world’s best coffees. Despite its excellent quality rating, it has not survived the free-fall of prices on the international market, resulting in farmers earning little, if anything, from their intensive labour, and consequently uprooting coffee for other cash crops.

Tea production is 125.8 times greater in volume than that of coffee, but the price of coffee is double that for tea at the international auction auctions (KNBS, 2015-b). In 2014, tea sold for an average of $2.17/kg; coffee sold for $4.36/kg (KNBS, 2015-b).

18 High-value crops have a high-profit return, in contrast to low-value but high-volume cereals and grains. High-impact refers to narrower niche markets (Sanghvi, Simon, & Uchoa, 2011).
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Until recently, tea had proven to be a more sustainable alternative as it could be harvested year-round every fourteen days, whereas coffee only produced two crops per year.

A non-traditional and profitable export product is cut flowers. Kenya is the largest flower exporter in Africa (Odero, & Reeves, 2014, p. 73), and the third largest exporter of flowers in the world (Veselinovic, 2015). In 2009, cut flowers were Kenya’s largest foreign currency commodity (Kargbo, Mao, & Wang, 2010). Cut flowers continue to play a major role in Kenya’s economy. While Kenya’s flower industry has some diversification of types of flowers, it really developed expertise in rose production. To illustrate Kenya’s leadership in this market, 70% of its flower production was in roses in 2006, which was 70% higher than the Netherlands’ yield of roses (Kargbo et al., 2010). By 2014, Kenya had become the world’s lead exporter of roses to the EU claiming a market share of about 38% (Technical Centre, 2014) and 35% of all cut flowers (Veselinovic, 2015).

Unfortunately, the social conditions for many working in agriculture and agribusiness are characterised by high degrees of poverty. In the floriculture industry, about 65% of workers are casual labourers and 75% of these are single parent women (Awuor, 2012). Many of the chemicals used are hazardous to human health as well as the environment. Awuor’s (2012) research on Kenya’s floriculture concludes that leadership needs to address environmental impacts, while applying business efficiency techniques and regular performance evaluation. Kenya Vision 2030 (GOK, 2007) aims to prioritise profitability by increasing acreage under irrigation — thereby reducing dependence on rain fed agriculture, — subsidizing farm inputs, and mechanizing agricultural production (Kenya Investment Authority, 2014). Such profitability needs to
be sustainable and that requires protection of the environment and the labour force. Regarding the latter, *Kenya Vision 2030* also identified the need to revive farm cooperatives and farmer unions.

2.5.2.2 **Industry (manufacturing).** *Industry* is the international reference used to classify economic activities that include manufacturing (also reported as a separate subgroup), construction, electricity, water, gas, and value added in mining (World Bank, Metadata). Industry contributes 19.4% to Kenya’s GDP (World Bank, World Development Indicators, 2015), but declined from 5.6% in 2013 to 3.4% in 2014 (WBG, 2015a, 2015b).

The sector is primarily agro-based. Through various processing functions value is added to the agricultural output and linkages are created between sectors (coffee and tourism) and to emerging markets (marketing of flowers to European retail businesses).

Primary non-food commodities include small-scale consumer goods (plastic, furniture, batteries, textiles, clothing, soap, cigarettes, flour), pharmaceutical products, horticulture, oil refining, fabricated and basic metals (aluminum, steel, and lead), and commercial ship repair (CIA, 2015). The largest manufacturing processes involve the production of cement and the assembling of new vehicles (KNBS, 2015-b).

Despite its major contribution to the GDP, the manufacturing sector is underperforming. Kenyan manufacturers are not meeting domestic demand and consequently Kenya has become an import economy, with import trade exceeding export trade. The demand for consumer products presents Kenya with opportunity to grow the manufacturing sector, thereby creating local employment and expanding global exports (World Bank, 2015b, 2015c).
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Natural resources. Kenya’s natural resources are its fertile agricultural lands, its grasslands supporting wildlife, and its beautiful tropical coast (Trillo, 2002); the latter two support a strong, though fluctuating tourist industry. Both agricultural exports and tourism have been contenders for first and second place in earning Kenya the greatest share of foreign exchange (KNBS, 2015b).

Recent developments indicate potential for mineral development in non-metallic minerals such as fluorspar, soda ash, and cement (Kenya Investment Authority, 2014). The country’s most lucrative minerals have been its fossils — coral, limestone, and diatomite, making the production of cement a primary industry (KNBS, 2015b).

Other recent discoveries and active exploration are of mineral sand deposits along the coast, coal deposits in eastern Kenya, as well as oil and gas in northern Kenya. Although the sector accounts for only a very small part of Kenya’s GDP, mining of minerals has reached an all-time high in the first quarter of 2015 (Trading Economics, 2015). Kenya has the potential of becoming an oil- and gas-producing nation (Kenya Investment Authority, 2014).

Lastly, Kenya has vast amounts of geothermal steam in the southern Rift Valley. The government of Kenya has invested heavily into this energy sector, making Kenya a continental and global leader. Kenya is Africa’s first country to build a geothermal power plant. The 280 MW Olkaria geothermal power plant is the world’s largest. It began operation in February 2015 and will provide about 20% of Kenya’s need for electricity (Bayar, 2015). Currently, less than 15% of Kenyans have access to electricity (Africa Geothermal, n.d.). Electricity is very expensive, and hydroelectric power was often in short supply, resulting in regular brownouts in Nairobi.
2.5.2.3 Services. Approximately half (50.5%) of Kenya’s GDP is for services which encompasses wholesale and retail trade (including the hospitality industry), transport, government, financial, professional, and personal services such as education, health care (World Bank, Metadata). Despite strong growth in Kenya’s information and communication technologies, the net effect of all services shows a slight decline, partly due to the decline in tourism.

2.5.2.3.1 Tourism. Kenya’s unique bio-diversity of coral reefs, savannah, and rainforest has attracted tourists from around the world. Sophisticated infrastructure and strong linkages to food production, the retail trade, entertainment, and transportation support the tourism sub-sector. Tourism, the top foreign exchange contributor to the country’s GDP, is dependent on variables related to the global economy and perceptions of security in the world, and in Kenya specifically (Gettleman, 2014). As such, the hospitality industry fluctuates due to economic factors and political events occurring in either Kenya or Europe, the largest and most important source of tourists for Kenya.19

During the 1980s and 1990s tourism suffered, “the result of worsening security, banditry, poaching, ethnic clashes, reported human rights abuses, floods, drought, and terrorism” (Barsby, 2007, p. 36). The bombing of the US embassy in 1998 resulted in a 7% decline in tourism. The post-election violence of 2008 resulted in a 33.9% drop in tourist arrivals and a 19.9% fall in tourist expenditures for that year (Franckkie, 2013). On Kenya’s coast, 20,000 jobs disappeared (Kimani, 2008). Then the September 2013 Westgate mall attack in Nairobi had immediate detrimental effects for tourism — a fall of an estimated $160 million in tourism revenues for 2013 (Franckkie, 2013).

19 Around 2008, 69% of tourists came from European countries and 6% from the United States (Mwega, 2010).
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The all-time high for tourist arrivals was in July 2011. The record low for February 2008 coincides with the post-December 2007 election. Despite some gradual recovery, and reaching peak numbers in 2011, numbers once again dropped to a new record low in 2014 (KNBS, 2015a; Trading Economics, 2015).

While the hospitality industry has shown resilience,\(^\text{20}\) the Ministry of Tourism resolved to stabilize the industry against external variables by growing the domestic market and diversifying vacation destinations beyond the expensive national parks and coastal resorts (KenInvest, 2016; GOK, 2007). Potential for reinvigorating tourism lies in the sector’s ability to incorporate better sustainable practices for the protection of the environment through effective conservation management (Ecotourism, 2015). Effective leadership is needed to advance initiatives that (a) offer better local incentives to conserve wildlife and natural resources; (b) link indigenous knowledge to experiences with nature, for example birding (Ng’weno, 2010); (c) diversify destinations by improved branding, thereby not leaving a heavy footprint on the environment due to over-use of limited venues (Kihima, 2014), (d) expand eco-tourism and eco-labeled goods (UNEC, 2015-a); and (e) increase green practices in hotels and the hospitality industry (Mungai & Irungu, 2013). According to the UNDP’s Kenya National Human Development Report, the role of the tourism sector in Kenya is critical for reducing poverty as tourism has pronounced potential for creating employment and thereby target poverty (UNDP, 2013).

2.5.2.3.2 Finance and banking. Kenya is well integrated into global financial systems, money markets, and value chains (Okonjo-Iweala, 2010). Its leading

\(^{20}\) By November 2009, less than two years after the violence that defamed the December 2007 election, tourism arrivals and earnings were up 90% from 2008 figures (Mwega, 2010, p. 12).
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investors are Coca Cola and General Electric (USA), Vodafone (UK), France Telecom, Nokia (Finland), Nestlé (Switzerland), Panasonic (Japan), LG (South Africa), the Tata Group and Bharti Group (India), Dubai Holding (UAE), and Russian-based Renaissance Capital investing in Tatu City (Comesa, 2016).

Five large banks dominate the banking sector. This has resulted in high fees and high costs of credit due to minimal competition, and low penetration of the domestic market. The need for financial services for the unbanked, has instead been addressed by a range of quasi-banking institutions such as development finance institutions, microfinance institutions, savings and credit cooperative societies, and informal financial services.

Despite low market saturation, there has been good growth in the finance sector. Most impressive is a 26.8% increase in deposit accounts and an increase of 80.9% in loans and advances accounts (Odero & Reeves, 2014, p. 9). Among low-income consumers, micro-finance institutions and mobile money banking have grown rapidly. It is herein that Kenya has distinguished itself and become a global leader.

In 2007, UK-based Vodafone developed a partnership with Safaricom to develop an innovative microcredit product called M-Pesa\(^\text{21}\) or mobile money (Cull, 2010). For a small fee, M-Pesa allows customers to make deposits, withdrawals, or transfers using mobile phone technology. M-Pesa is a branchless banking system that uses agents in retail outlets and other customer service industries.

M-Pesa has become highly successful. In 2015, Safaricom had 20 million M-Pesa accounts — an increase from the 9.5 million customers it had in 2010, which at the

\(^{21}\) “M” stands for mobile. Pesa is Swahili for “money,” kesho is the word for “tomorrow” (or future), and shwari for “calm” or cool” (Cook & McKay, 2015).
time represented “over 40% of Kenya’s adult population” (Cull, 2010). Today seven out of ten adult Kenyans are active mobile money users (Cook & McKay, 2015).

In 2010, Safaricom launched a second financial product that operates off the M-Pesa transactional platform. *M-Kesho* pays interest on account balances and is tied to credit and insurance facilities provided by banks (Cull, 2010). However, M-Kesho failed to live up to expectations (Maritz, 2012; Gitau & Mas, 2013). Then in 2012, *M-Shwari* was established to offer interest bearing savings accounts, short-term credit, and small loans protected by deposit insurance (Cook & McKay, 2015; Gitau & Mas, 2013). A unique opportunity was provided “to the poor to save and borrow as little as USD 1.20 at any point in time” (Odero & Reeves, 2014, p. 9). The easy access, efficiency, and high satisfaction levels of M-Shwari led to unexpected popularity. Two years after the launch, there are over 10 million accounts, almost half of which are regularly used. Success is also evident in that the partnering bank22 “disbursed 20.6 million loans totalling $277 million to 2.8 million unique borrowers with an average loan of $15” (Cook & McKay, 2015, #6).

### 2.5.2.3.3 Information and communication technologies

The acclaim for M-Pesa reflects Kenya’s leading role in financial systems and information and communication technologies (ICT), in Africa and in the world. For over a decade ICT has been a main driver of economic growth. More specifically, it was responsible for roughly one-quarter of GDP growth during the 2000s (Dutta et al., 2015). As of 2012, half of Kenya’s GDP moved through mobile money, with $20 million being transacted per day (Shapshak, 2012).

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Two key indicators measuring the modernisation of Kenya’s information society are the number of people owning mobile phones and subscribing to Internet services. For the former, 78.3% of inhabitants have a mobile phone — and many urbanites have two phones, one for each of the country’s main telecommunication carriers. For the latter, 38.2% subscribe to wireless Internet (KNBS 2014). The lack of electricity is a major problem and expense. Consequently, most Africans will use the Internet for the first time on their mobile, and charge their phones outside their own home as more people have mobiles than have access to electricity (Shapshak, 2012).

Ndemo (2015) points out that Kenya has a long history of research and development. However, inputs are primarily from the private sector, with foreign firms leading in research and development, and emphasizing collaboration and partnership between firms and universities, particularly in the agricultural and health sectors (Ndemo, 2015, p. xxiv). While the Kenyan government allocates little to research and development, it supports innovation through friendly policies.

Privately funded and owned submarine fibre optic cables were laid along Africa’s east coast from South Africa to Djibouti (and north to Europe), the United Arab Emirates, and India. Mombasa became one of three “landing” points for delivering a ten-fold increase of international bandwidth to Mombasa and on to Nairobi (Seacom, 2015). Beyond that, inland regions still remain under-served. This subsea cable system supports other innovations that created a demand for digital information networks. For example, useful mobile phone applications include M-Pesa, M-Kesho, M-Shwari,

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_Ushadhidi_,24 and various mobile government services that provide accurate and quick information via Short Message Service (SMS) texts (Dutta et al., 2015; Shapshak, 2012).25 Dutta et al. (2015) point out that emerging economics particularly have a high need for health-related information and farm-related intervention, and note that ICT access has a profound societal impact.

A final example of Kenya’s ICT ambitions is the Kenya Vision 2030 (GOK, 2007) flagship mega-project of a grand satellite city,26 60 kilometres from Nairobi. Konza (Techno City) is a multi-billion dollar ICT city park designed to become Africa’s Silicon Savannah — “a hub for the development of innovative technologies empowering entrepreneurial start-ups launching innovative business in a range of sectors, from agriculture to mobile banking and ICT services” (Atkinson & Ezell, 2015, p. 90). These examples demonstrate that Kenya is creating an environment in which innovation for development can flourish. Relative to its development category, the Global Innovation Index calls Kenya an outperformer in innovation inputs and outputs.27 Kenya stands out for having made important progress in innovation in Sub-Saharan Africa, and on one innovation (mobile money), it leads the world (Dutta et al., 2015, p. xviii; Economist, 2013).

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24 _Ushadhidi_, Swahili for testimony or witness, is a platform that allows real-time crowdsourcing of crisis information sent via mobile phones.

25 Examples of such services are M-Farm (http://www.mfarm.co.ke/) and iCow (http://icow.co.ke/).

26 Kenya’s two newest cities (Falk, 2012): 1) Konza City (http://www.konzacity.co.ke/), and 2) Tatu City – a holistically planned mixed-use real estate development project (http://www.tatucity.com/).

27 The Global Innovation Index 2015 ranks Kenya 92 out of 142 with an achieved value of 30.19 out of 100 (highest on the GI Index is Switzerland at 68.3; lowest is Sudan at 14.95) (p. 17).
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2.5.3 Key Human Development Factors and Millennium Development Goals

In Kenya, the social benefits from economic growth have not been sufficiently realized by society as a whole (African Development Bank, 2014; Awuor, 2012). Even as leaders, politicians and bureaucrats need competence with managing monetary assets and making financial assessments, leaders need to understand the societal context within which development happens and within which they lead. The components, progress, facilitating factors, and constraints of human development need to be understood by Kenyan leaders. For the purposes of this study, a few topics will be addressed and selected indices\(^{28}\) will be used. A particularly useful picture of Kenya’s overall well-being emerges from a study of the Human Development Index (HDI) which offers a composite score of several indicator categories that measure three basic dimensions of human development: enjoying a long and healthy life; being knowledgeable and attaining a literate-level of schooling; and having a decent standard of living. The HDI is “the geometric mean of normalized indices for each of the three dimensions” as shown in Figure 2.2 (UNDP Technical, 2015, p. 2). The individual indicators are expressed values that represent “aspirational goals” (value of 1.0 being the highest possible value). Lower scores indicate lower levels of well-being.

According to the most recent data available Kenya had an overall value of 0.535 (UNDP, 2014). Kenya’s average annual HDI growth has been small (1.25% average), indicating overall minimal progress. A different perspective appears when (a) Kenya’s national HDI score is compared to that of other countries, (b) when within-country

\(^{28}\) The United Nations Development Programme produces a number of indices: Human Development Index (HDI), Human Poverty Index (HPI), Multidimensional Poverty Index (MPI) Human Gender Development Index (GDI), Gender Inequality Index (GII). The HDI itself does not measure gender inequalities, human poverty, human security, and empowerment, etc. which some of these other indices measure (http://hdr.undp.org/en/countries).
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county scores are compared, or (c) when dimensions that comprise the value are further analyzed and compared. For instance, Kenya’s HDI value places Kenya above the regional Sub-Saharan average of 0.502 (2013), but below the world average of 0.702. Kenya’s rank of 147 out of 187 countries identifies it as a low human development country, that is, in the lowest of the four global HDI categories (UNDP, 2014).

Figure 2.2. Overview of components of the Human Development Index and the Inequality-adjusted Human Development Index.

2.5.3.1 Poverty and Millennium Development Goals. Following the Millennium Summit of the United Nations in September 2000, all 189 member states and the world’s leading development and multilateral institutions, such as the World Bank and the World Health Organization, adopted a blueprint for international development. The development agenda, expressed as the Millennium Development Goals (MDGs), became quantified targets to be achieved by 2015 (UN Millennium, 2015). Eight MDGs became the framework that guided national and international efforts to bring significant improvements to the world’s poorest communities. Progress was monitored according to 48 indicators.29

The first MDG was to eradicate extreme hunger and poverty. The following data contributes to an understanding of the extent of hunger and poverty in Kenya.30 The percentages represent a portion of the Kenyan population impacted by sub-indicators.

- Food inadequacy and undernourishment 35.5% and 24.3% respectively
- Prevalence of underweight for children under five years of age 16.0%
- Percentage of the population living on degraded land 31.0%
- Poverty gap indicated as those earning less than US$2.00/day 33.6%
- Unemployment to population ratio 40.0%
- Vulnerable employment (agriculture) 68.6%
- Old age pension recipient 7.9%

These key indicators show that Kenyans are confronted with poverty from their earliest years (e.g., food insufficiency and being underweight), to their senior years, as

29 See http://mdgs.un.org for MDG goals, targets, indicators, and raw data.
only a very small percent of Kenyans receive state benefits (e.g. old age pension). Kenyans struggle in their day-to-day lives as many of them are unemployed, or earn too little to meet their family’s basic needs, or they have vulnerable employment which may be seasonal and climate dependent, or they struggle to survive off land that is seriously degraded and unable to adequately sustain livelihoods and families.

According to the UNDP’s Poverty Index, 48.19% of Kenya’s population lives in multidimensional poverty, of which 15.71% are in severe poverty, and added to which are another 29.05% who are near this poverty line. This reveals that 77% of Kenyans contend with a number of deprivations and risks relating to health, education, and income.

Another way of capturing Kenya’s level of poverty is to note that 43.37% of the population live with an income of less than US$1.25 a day, compared to 19.72% in 2010 (UNICEF, 2010). An additional 33.6% comprise the working poor who live with an income of US$2.00 a day — revealing again that three-quarters of Kenya’s population live in some measure of poverty, despite national economic growth (UNDP data, 2015).

The 2015 Africa progress report of the Millennium Development Goals (MDGs) revealed that poverty decreased in all but five of the 30 African countries covered in the report. However, in Kenya, poverty increased, and increased dramatically by 28.4% reduction can be explained in part to multiple shocks (e.g., flooding or drought, or civil

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31 The Multidimensional Poverty Index (MPI) complements money metric measures of poverty by considering simultaneous and overlapping deprivations across the same three dimensions as the HDI. It is a practical tool for policy makers as it the data can be deconstructed in various ways (UNDP, 2013, p. 15).
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(UN Economic Commission for Africa, 2015-b). This reversal of progress in poverty unrest) that compound existent structural constraints (e.g., poor infrastructure, or incompetent or corrupt leadership).

2.5.3.1.1 Inequality of poverty. While the HDI identifies areas of underdevelopment, its use of averages, like all averages, conceals disparities. For this reason, the Income-adjusted Human Development Index (IHDI) reveals a more accurate picture of a nation’s levels of human development and deprivation. It is a “distribution-sensitive average level of HD,” usually lower than the HDI. When the IHDI falls below the HDI, then inequality exists. The difference between the HDI and the IHDI is the cost of inequality reported as a percent of loss in human development due to inequality (UNDP Technical, 2015).

For Kenya, the IHDI value is 0.350 compared to the HDI value of 0.535 indicating high levels of inequality (1.0 being the highest level possible and 100% being perfect equality for all Kenyans). When broken down into indicators, the IHDI is as follows: 31.5% inequality in life expectancy, 30.7% inequality in education, and 36.0% inequality in income. Factors contributing to inequality are geography (rural versus urban), environment (arid versus arable land), population density, ethnicity, and the socio-political climate among other factors. To illustrate, in Kenya poverty is greatest in the rural, high population density regions of western and central Kenya surrounding Lake Victoria and in the Mount Kenya region where — because of its high potential for agriculture in the past — the population is more than six times the country’s average of

32 Zambia had an increase in poverty of almost 20%; and for Nigeria, Mauritania, and the Central African Republic poverty increased by less than 5% in the eighth year period for which data was collected.

33 Detailed IHDI information can be found at http://hdr.undp.org/en/content/inequality-adjusted-human-development-index-ihdi
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55 persons per km² (Rural Poverty Portal). Further, the World Bank (2011) reported high income inequality in Kenya due to the adverse affects of the post-election socio-political climate of 2008 that resulted in increased (a) inequality of income distribution within urban areas, between rural and urban areas, (b) unemployment created by damaged physical and social assets, and (c) displacement of about 300,000 people or 1% of the population.

2.5.3.1.2 Regional inequality and Millennium Development Goal #7. For leaders who address particular problems or deficits, devise policy, and set development targets, it is helpful to pinpoint the areas of greatest deprivation in a particular country. Of Kenya’s 47 counties, 20 (43%) have an HDI above the national average, and 27 (57%) below the national average, indicating disproportionate development. The rural and more remote regions have a proportionately higher incidence of poverty, with the very poorest living in the sparsely populated arid zones of northern Kenya, including Turkana (IFAD, 2012; UNDP, 2013). Figure 2.3 shows the contrast between HDI and IHDI for the four counties of the cities that were part of this study, plus the highest and lowest national development values in Kenya (Nairobi and Turkana).

The regional inequality experienced by Turkana for instance, as well as other indigenous groups in fragile environments points to the need to ensure environmental sustainability, MDG 7. Kenya’s particular environmental challenges pertain to protection of its biodiversity: forest areas, freshwater lakes, marine territorial waters, and soil conservation which is at risk of degradation due to excessive farming practices and desertification.
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Figure 2.3. A comparison of Kenya county values on degrees of human development and equality using the HDI and IHDI. Values are out of 1.00 with higher values being greater human development. 
Note: Compiled from tables in the UNDP Kenya human development report, (2013, pp. 139-142).

Kenya consists mostly of arid and semi-arid land that is characterised by low erratic rainfall and periodic droughts. Arid and semi-arid land comprises 82% of the land area and runs north-south with the Rift Valley and across the entire northern region from Somali to Sudan and Uganda. Only 9.7% of land is arable (UNDP, 2013). From a spatial perspective, 31.0% of Kenyans live on degraded land pointing to the vulnerability of people whose livelihoods depend on animal grazing or on rain-fed agriculture (FAO, 2011; UNDP, 2014). This vulnerability is increased by climate change (UNECA, 2015a; UNDP, 2013).

2.5.3.1.3 Gender inequality. Gender is a crosscutting theme in human development that is expressed by the third MDG 3: to promote gender equality and
empower women. Kenya’s HDI gender equality index is 0.548 indicating inequality (0.508 for females, 0.560 for males). The following are some key gender indicators:\(^{34}\)

- Share of seats held in parliament: 19% (in 2014 vs 10% in 2010)
- Primary school enrollment: equal; 1 on gender parity index
- Population aged 15 years or older with some secondary education:
  - females 25.4%; males 31.5%
- HIV prevalence, of population ages 15 to 24:
  - females 3.6%; males 1.8%
- Share of women working in agriculture: 48.5%
- Share of women in wage employment: 35.7%

Finally, the effects of climate change make women more vulnerable than men, “primarily because they … are more dependent on natural resources that are threatened by climate change for their livelihood. Furthermore, they face social, economic, and political barriers which limit their coping capacity” (UNDP, 2013, p. vi).

2.5.3.2 Education in Kenya. In 2004, it was said that “Kenya’s education rates are among the best on the continent” (Shelley, 2004, p. 101) with 74% of population over 15 able to read and write, a statistic that is even higher (80%) for youth aged 15 to 24 years (UNICEF, 2010). A decade later, the adult literacy rate for ages 15 and older is 72.2% and for youth ages 15 to 24 is 82.4% (UNDP, 2014). Clearly the potential of Kenya’s children and youth has not been realized despite the high value placed on education for the discipline it instills, the performance it demands, and the potential it promises.

2.5.3.2.1 History of Kenya’s education system. Historically, Kenyans were discouraged from acquiring an education and from learning English, as the British

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feared Kenyans would, if educated, pose a challenge to White rule (Trillo, 2002). Even though the Colonial Office was officially committed to the development of all its inhabitants, “white farmers were on the whole adamant that raising educational standards could only lead to trouble” (Trillo, n.d., p. 640). For that reason, the first educational opportunities available to Africans — primarily focused on learning to read and write (in English) — came almost entirely through mission schools and through independent schools from as early as the 1930s (Trillo, 2002). To this day, most schools throughout the country, whether public or private, have a history of religious affiliation. This association continues until the present day in that church leaders are patrons or sponsors, and have a voice in decision-making, and a responsibility in resourcing their sponsored schools. This is true for Islamic and Hindu schools as well as for secular, internationally associated schools.

In 1965, the government’s commission on education, the Ominde Commission, endorsed education as a nation-building tool. To foster unity and shape a new identity after Kenya’s independence, education was to respect cultural traditions and simultaneously bridge any divide of tribe, race, or religion (Samper, 1997). To accomplish these objectives, oral literature that re-told and re-affirmed cultural mythology was re-instated in the secondary school curriculum. Tom Mboya, a prominent leader and statesman at the time, promoted tradition — the best and most positive traditional African values, along with change — a willingness to learn from the rest of the world and adopt all good things it has to offer (Samper, 1997). Mboya did not view a return to “living in a mud and wattle hut or walking barefoot” as the essence of tradition (Samper, 1997, p. 34). He called that poverty. Up to the present, Mboya’s
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worldview influenced generations to pursue progress and seek knowledge — whatever its source.

Kenya has a large private school sector at all levels throughout the country, which cater to the middle and upper classes. Private schools vary in cost, often being on par in cost and reputation with international schools around the world.

2.5.3.2.2 Key education statistics and Millennium Development Goal #2. Of the relevant age groups, 51% of children of pre-school age attend pre-primary school, 112%\(^{35}\) of children of primary school age, 60% of children of secondary school age, and 4% of the population of tertiary school age (UNDP data, 2015). The expected years of schooling are 11 years: 10.7 years for females and 11.3 years for males.

It could be said that the MDG 2, to achieve universal primary education, has generally been achieved in Kenya. The government made primary school mandatory for boys and girls, and mean years of schooling is an average of 6.3 years: 5.4 years for females and 7.1 years for males. Teacher training is excellent with 97% of primary school teachers having been trained to teach. The teacher-pupil ratio, however, remains too high with 47 pupils per teacher (UNDP, 2014).

2.5.3.2.3 Costs, constraints, and corruption. Kenya consistently has made a high investment in education, with 6.7% of its GDP being allocated to education for 2005 to 2012 (UNDP, 2014). In terms of recurrent government expenditures (administration and wages), nearly 73% goes toward education and only 19% toward

\(^{35}\) The Human Development Report (HDR) on Kenya does not explain this number. One possible explanation is that youth, not of primary-school age, are still in primary school. This is likely if children started schooling late or if they did not advance through the grade levels as promotion to the next grade is exam-dependent.
health (Sweeney et al., 2013). This leaves little funding for innovation in education or for upgrading school infrastructure.

In 2003, when primary education became free and mandatory, first time enrolment rose to 1.5 million (UNDP, 2013). This educational mandate resulted in both favourable as well as unfortunate outcomes. Despite the huge increase in enrolment, quality was compromised as class sizes became very large, and schools lacked teaching staff and vital teaching and learning materials. Further, with the 2015 completion of the Millennium Development Goals, recent monitoring revealed great educational inequalities in northern Kenya (e.g., Turkana). To this the Kenyan government responded by establishing a feeding program, mobile schools, and boarding primary schools (UN, 2015-a).

The UNDP Kenya Human Development Report (2013) identified obstacles to improving the lives of Kenyans, and noted the high degree of extreme poverty and also “governance challenges in the form of corruption” (UNDP, 2013, p. 11). Transparency International’s Global Corruption Report on education points out that the Millennium Development Goals pact among nations coincided with Mwai Kibaki’s presidential election promise to provide free primary education to all children and to eradicate widespread corruption (Sweeney et al., 2013). Upon taking office in January 2003, President Kibaki kept his word about compulsory education. Ironically, education funds would become a major source of corruption. International donors gave close to $150 million to support Kenyan education; most of it, however, never reached schools or children

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(Kenya Stockholm, 2011). Another incidence is the misappropriation of about $48 million, from 2005 to 2009 (Kenya Stockholm, 2011). The problem of corruption and a weak justice system has affected every aspect of life and every Kenyan. In light of this, Avocats argues that access to justice is an important approach to reducing poverty (2013).

At the citizen level, 9.8% of all bribes offered by Kenyans,\(^{37}\) were offered in educational contexts. Reasons given for parents of students paying bribes are “to ensure enrolment or good grades, the release of examination results…, the provision of private tuition…, the use of school property for private commercial purposes and instances of schools inflating student numbers so as to receive higher allocations” (Sweeney et al., 2013, p. 45).

Given the enormous resources amassed in Kenya’s budget from revenues and from international donor investments, and given the critical need to educate Kenya’s youth, politicians and administrators need to collaborate in tackling all levels of corruption, all unethical practices, and all reasons for bribery (Transparency, 2013a, 2013b).

2.5.3.3 Health in Kenya. Kenya’s health expenditure is extremely low, with only 4.49% of GDP allocated to health care (UNDP–HDR, 2015), resulting in an under-financed sector that is under-staffed, under-equipped, and characterised by a lack of medicine. Added to this is weak health infrastructure, the inefficient use of resources, and an increasing burden of disease and poverty (Allianz, n.d.; UNDP, 2013).

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\(^{37}\) The breakdown of bribes paid out for services is in this order: the police – one-third of all bribes, the judiciary, medical services (7.7%) and educational institutions (4.6%) (Transparency, 2013a).
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2.5.3.3.1 The healthcare system. Kenya’s medical system has three levels of patient access and practitioner expertise. Basic primary care is provided at dispensaries and clinics under the leadership of registered nurses and a health officer. These facilities are found throughout the country and are free at government clinics. Despite free access, the majority of Kenyans still struggle with the cost of getting to a clinic and the cost of medication picked up from a chemist.

2.5.3.3.2 Key health statistics and Millennium Development Goals #4, 5, 6. The life expectancy for Kenyans — 3.5 for females compared to 59.7 for males (UN data, 2015) — increased about nine years over the period 2000 to 2012 (World Bank, 2011). However, a “healthy life” expectancy is eight years lower (53 years) due the last eight years of life being lived with disease and disability. The fertility rate per woman is 4.4 (children). For both sexes, the main adult risk factors are high blood pressure (35% of the adult population), raised blood glucose (8% of the population), and for men, tobacco use (26% of men) (WHO, 2015).

Three MDGs target health-related issues. MDG 4 is to reduce child mortality. About one in every 20 babies born in Kenya dies before their first birthday, and about one in every 14 children dies before their fifth birthday (WHO, 2015). The number of deaths for children under the age of five has remained high and has only decreased by 2.8% over two decades (UNDP, 2014).

MDG 5 is to improve maternal health. The World Health Organization reports that for Kenyan women between the ages of 15 and 49, there is a 22% probability of dying from maternal causes. Overall, there has been some success at reducing maternal mortality. However, Turkana has double the national maternal mortality rate. For the Turkana, accessing a medical facility requires travel of distances over 50 kilometres.
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This lack of reasonable access as well as their inability to pay even for low-cost treatments is a main cause for infant, child, and maternal deaths (UNICEF, 2014).

MDG 6 is to combat HIV/AIDS, malaria, and other diseases. While progress has been made on reducing the number of deaths from HIV/AIDS and malaria, both remain a major cause of death (WHO, 2014, 2015). According to the Centre for Disease Control (CDC), there were an estimated 58,000 deaths and an estimated 1.1 million orphans due to AIDS in 2013 (CDC, 2015).

Kenya has launched some noteworthy initiatives in this regard. One of Kenya’s success stories is its anti-retroviral therapy program that has reduced deaths, particularly maternal deaths linked to HIV/AIDS, and resulted in an overall decline of 60% in AIDS-related deaths (UNEC, 2015b). Another innovative approach is a mobile phone application of Call Detail Records (CDRs) analysis that has proven to be instrumental in malaria prevention (UN, 2015b).

2.5.3.4 Human and Economic Development Strategies. Empirical studies on life satisfaction have identified monetary and non-monetary variables that determine individual well-being (WHO, 2015). The realization of higher levels of well-being and happiness requires, at the individual level, improvements in areas of human development, and at the individual and societal level, progress in economic development. The first can be measured by the Human Development Index and is discussed above. The latter can be measured by the Economic Freedom of the World (EFW) index.

In terms of economic assets, economic freedom presumes individual rights to one’s own time, talents, and all forms of capital. It is the role of government to protect these individual rights and assets by providing “a limited set of ‘public goods’ such as … secure protection of privately owned property, even-handed enforcement of contracts, and a stable monetary environment” (Gwartney et al., 2015, p.2). High values on the index also require lower-levels of taxation, minimal trade barriers, and greater reliance on markets than on government regulation of goods and services.

Kenya’s score on the 2013 Economic Freedom of the World index is 7.16 (out of 10) with a rank of 66 out of 157 countries (Gwartney et al., 2015). This compares with a lower value of 4.85 in 1980 and a higher value of 7.20 in 2005 (Gwartney et al., 2015, p.103). Categorical indicators for which Kenya has a higher score than its overall average is, in increasing order: (a) sound money, (b) size of government, and (c) regulation. The following are categories lower than Kenya’s overall average, in decreasing order: (a) freedom to trade internationally and (b) legal system and property rights. Out of the 42 individual criteria, the following are particularly restrictive and impinge on Kenya’s economic freedom and economic progress: bureaucracy costs (5.13), reliability of police (4.78), impartial courts (4.50), administrative requirements (4.40), legal enforcement of contracts (4.09), capital controls (3.85), extra payments / bribes / favouritism (3.68), integrity of the legal system (3.33), business costs of crime (3.28), and freedom of foreigners to visit (2.85) (Gwartney et al., 2015, p. 103).

This list of factors is similar to the Global Competitiveness Report (World Economic Forum, 2014 which lists “the most problematic factors for doing business” in Kenya (p. 21). At the top of the list is corruption — rated exceedingly high (and
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highest) with a value of 19.70.\footnote{The value represents factors most frequently identified as problematic. Out of the total of 114 individual factors, 5 of the 6 lowest scored items (worst problems) had to do with some form of institutional corruption or instability (WEF, 2015).} This is followed by access to financing (12.9) and tax rates (11.2) (World Economic Forum, 2015). All other “problem factors” are rated below 10 points with two-thirds of them below 4, indicating serious problems with the lack of the integrity among leaders and the reliability of systems. Values-based leaders are needed to address the high-level of governmental controls and various corrupt practices that hinder economic freedom and limit the “welfare benefit derived from living in an economically free society” (Pitlik, Redin, & Rode, 2015, p. 185).

An essential strategy for economic development is an environment of economic freedom. The degree of economic freedom is reflected in individual life circumstances such as in employment, personal income, health status, and educational choices. At the societal level, the level of freedom is experienced as social trust — trust in government and feelings of safety. Individual determinants and “macro-economic and political determinants at the country level” are the driving factors of life-satisfaction (Pitlik, Redin, & Rode, 2015, p. 185). Furthermore, trust can only be maintained in the presence of integrity, fairness, transparency, and accountability.

In moving forward, and in formally concluding the Millennium Development Goals, the aims of human and economic development and of specific unmet anti-poverty MDG targets are now incorporated in the broader projections of the Sustainable Development Goals (SDGs) that are meant to expand on the objectives of the MDGs in eradicating poverty in all its forms and dimensions (UN, 2015c). The SDGs address development across three dimensions: social, economic, and environmental (UN, 2015c, 2015d). Notable is the new development agenda’s stronger focus on the environment.
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and climate change, and a more comprehensive sustainability agenda that addresses the root causes of poverty, inequality, and injustice. The aim is to characterise development as inclusive, resilient, and sustainable; to include people and the planet; and to advocate for prosperity and peace. These ambitions are laid out as 17 goals and 169 targets (UN Sustainable, 2015).

Kenya Vision 2030 (GOK, 2007) builds on the successes of the MDG goals, and re-affirms its commitment to the SDGs, moving them forward another 15 years with the aim of transforming Kenya into a middle-income, industrializing nation whose citizens enjoy a high quality of life in a safe and clean environment. The Kenya Vision 2030 has three pillars: economic, social, and political. The economic pillar aims to generate 10% annual economic growth. The social pillar is focused on equitable social development in a healthy and secure environment. The political pillar aims to reform governance into a democratic system that is people-centered, issue-based, result-orientated, and accountable. Kenya Vision 2030 is Kenya’s version of its own national Sustainable Development Goals aimed to accelerate sustainable growth, manage resource scarcity, govern equitably, reduce inequality, and protect the rights and freedoms of all Kenyans.

2.6 Leadership Challenges Presented by Kenyan Culture and Society

The comment made by the World Bank Kenya Country Director is full of promise: “Kenya has the potential to become one of the best performing economies in Sub-Saharan Africa and also among middle income countries” (World Bank Group, 2015a, p. 2). In light of recent gains and overall solid and stable economic performance, Kenya’s leaders need to manage aspirations, opportunities, risks, challenges, strategies, and systems. To exceed the current performance in development
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requires public participation at the local level and a process that is inclusive and participatory. The challenge is to get maximum participation through individual citizen and collective community ownership of all the development goals as laid out in the SDGs of Kenya Vision 2030 (GOK, 2007).

In the light of the challenges discussed in the previous sections, the conclusions can be drawn that Kenya needs leaders to devise structures and set up systems to facilitate public participation. The challenge to leadership is how to draw in the enthusiastic, long-term engagement of citizens. To succeed, Kenyan leaders need to model trustworthy leadership, effective communication, and creative approaches to opportunities and problems. Leadership challenges revolve around personal integrity and are about making unbiased, transparent decisions that put the people’s well being at the fore. Procedural challenges revolve around irrelevant policies, poor regulatory enforcement, and weak institutions. Practical challenges revolve around inadequate infrastructure and external shocks. Kenya’s new Constitution and the resultant legal framework for devolution have placed responsibilities for good governance into a different set of hands (GOK, 2010). The Constitution has made constitutional and legal provision for the devolution process to be more transparent, consultative, accountable, and engaging of all citizens. The leadership challenge to the central and county governments is to effectively reform and restructure policies and systems. A healthy process of devolution, and of development, requires that leaders make information accessible to citizens, consult citizens in planning and budgeting, involve them in implementation and monitoring, and together benefit from the social and economic gains made through the process.
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The challenges of leadership need to be identified and addressed with relevant responses that demonstrate an understanding of the role of culture in leadership. Challenges specific to Kenyan and African leadership will be discussed in Chapter 4, while the Chapter 3 looks at the theoretical constructs of culture and of leadership.
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Chapter 3

LEADERSHIP AND CULTURE

3.1 Introduction

Kenyan culture has been impacted by a complex set of variables including diverse geography and ethnicities, varied historical and political influences, as well as current forces of globalization and modernisation. Kenya’s social and economic development has seen periods of growth and promise, but overall, insufficient human and economic progress. According to Harrison and Huntington (2000), the lack of effective leadership and of progress can be attributed to the skepticism of economists and anthropologists who fail to see the link between cultural values and human progress.

This chapter reviews concepts related to leadership and culture, and the relationship between the two. It is not a comprehensive examination of the domain of “culture” or of cross-cultural leadership or international management. The major theories, upon which House et al. (2004) built the culturally endorsed implicit leadership theory, are discussed and also critiqued.

An overview of the development of culture dimensions and leadership dimensions are presented as aspects of societal culture that influence leadership, and as culturally preferred leadership styles. Cultural constructs are introduced as values (motivation) and as practices, as specific and universal, and as culturally layered experiences.

Leadership is differentiated from management, and is discussed in terms of three general approaches: the trait, style, and functional or skills approach. These correspond
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to a focus on attributes, values, and competencies. Each style is investigated with specific reference to cross-cultural research, global practice, and where possible specific reference to leadership in Sub-Saharan Africa.

The chapter provides terminology and a conceptual framework for the research undertaken in the study of Kenyan leadership, and it points out the issues pertinent to the interface of these two realities.

3.2 Background and Overview of Leadership Studies

A timeline of the evolution of leadership as a field of study reveals society’s continual interest in leadership, but notes a shift in focus over time. Leadership studies can be traced back to the time of Aristotle. The earliest writings surfaced much later and include philosophies of leadership and biographies of great leaders. The shift to understanding leadership as management came around the turn of the twentieth century (Gupta & Van Wart, 2016). The era of industrialisation saw rapid organisational growth and “management was created as a way to reduce chaos in organizations” (Northouse, 2013, p. 12).

Hofstede (2001), Schwartz (1999), Trompenaars and Hampden-Turner (1998), and Simons, Vázquez and Harris (1993) developed models that illustrate the significance of culture to management and leadership. Understanding diversity and empowering a diverse workforce are essential components of transcultural leadership in global business. International corporate research characteristically constitutes a series of single-country studies focused on the discovery of commonalities and normative practice. Table 3.1 presents an overview of some prominent theorists who included countries from Sub-Saharan Africa in their research and global cultural analysis.
## Table 3.1

### Overview of Cross-Cultural Management Research on Sub-Saharan African Countries

<table>
<thead>
<tr>
<th>Theorists</th>
<th>Research details</th>
</tr>
</thead>
</table>
Dutch  
Noted for 6 **cultural dimensions** that describe and differentiate national (organisational) culture.  
Specific business application to advertising and marketing.  
1967-1973, ongoing  
Over 117,000 questionnaires  
IBM managers and employees  
40 then 53 nations, later expanded to 74 countries, then 93 countries  
Small samples from East & West Africa: Ethiopia, Kenya, Tanzania, and Ghana, Nigeria, Sierra Leone, Zambia |
| **Schwartz** *(1992)* | Social psychologist  
Israeli  
Yielded culture-level dimensions through testing 57 **cultural values**.  
Identified 10 value types that motivate behaviour.  
Explored individual differences within and across cultures, the antecedents and consequences of value priorities, as well as value compatibility or conflict across cultures.  
1988-1993, ongoing  
122 samples from 49 nations; 8933 respondents (approx. 200 people per sample category)  
Teachers and university undergraduate students  
49 nations; later expanded to over 70 countries  
Includes Ghana, Namibia, Nigeria, South Africa, Uganda & Zimbabwe |
| **Trompenaars & Hampden-Turner** *(1998)* | Management consultants  
Dutch & British  
Identified 7 national **cultural differences** that affect management and business, which if understood contribute to creating an effective transnational organisation.  
15+ years of data collection  
30 companies, 30,000 respondents  
75% managers, 25% administrative  
100+ countries  
Includes Burkina Faso, Ethiopia, |
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1998  
(approx. 100 people per sample category)  
staff, all from international and multinational corporations  
Kenya, Nigeria

<table>
<thead>
<tr>
<th>The GLOBE Project</th>
<th>American</th>
<th>Measured societal variables, organisational practices, and leadership practices and values, and identified 6 culturally preferred leadership dimensions (21 attributes and behaviours).</th>
</tr>
</thead>
<tbody>
<tr>
<td>House et al. (2004)</td>
<td>1994-1997, multi-phase and on-going</td>
<td>17,000 respondents, 951 large national companies (approx. 100 people per sample category)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Middle-managers from 3 economic sectors: finance, telecommunications, food processing</td>
</tr>
</tbody>
</table>

| Inglehart (1997) (with Basanez & Moreno, 1998) | World Values Survey about politics, economics, ecology, religion, gender and family. | Yielded results on the impact of modernisation and tradition on changing values correlating a shift from traditional values to secular-rational values with the shift from an agrarian to industrial economy |  
| 1997, 1998, 2005, 2010-2014, on-going | Over 250,000 responses | 43 and later 81 societies | Includes Nigeria, Tanzania, Uganda, Zimbabwe, South Africa |

Chapter 3: **LEADERSHIP AND CULTURE**

For their many positive contributions to the field of management, “[m]anagement gurus like Taylor, Fayol, Drucker, Hammer, Champy and Peters have one thing in common: ... that there was one best way to manage and to organize” (Trompenaars & Hampden-Turner, 1998, p. 14). For years American best business practices had been put forward as being the best business education money could buy. However, Dutch and British researchers and cross-cultural trainers, Trompenaars and Hampden-Turner respectively, wondered about the relevance of American management techniques to their own countries, and to the rest of the world.

Trompenaars and Hampden-Turner (1998) assembled a database that is one of the largest and richest sources of management and social constructs, drawn from a sample size that was nearly three times that of comparable previous research. From this data, Trompenaars and Hampden-Turner identified a subset of data (managers from international and multinational corporations) that could be compared to other global studies. Rather than look for commonalities to describe corporate culture, Trompenaars and Hampden-Turner (1998) theorised “how the major structures of the organization vary in accordance with major variables in the environment” and looked for common properties and “consistent ways in which cultures structure the perceptions of what they experience” (pp. 13-14). Trompenaars and Hampden-Turner’s (1998) multi-cultural, multi-year study of culture driven ethical conflicts resulted in findings that traced intercultural business conflicts to a limited amount cultural differences, but they also found that sufficient cultural similarities exist between cultures to provide grounds for conflict resolution.
3.3 Cultural Considerations and Definitions Pertinent to Leadership

Individuals identified as leaders vary in their personalities, communication styles, behaviours, performance, and in how they are regarded by those who call them “leaders,” irrespective of whether they have a leadership position or not. Scholars in the relatively young field of leadership studies, conceptualise leadership through various approaches and note that studying leadership across cultural boundaries, presents additional challenges. Given the GLOBE framework for this study, the following issues are discussed to provide consistent terminology and instruments to the concepts of leadership and culture.

3.3.1 Defining Leadership

Leadership is a multi-faceted reality that scholars and practitioners have attempted to define and describe, but without universal consensus. Northouse (2013) gives an overview of the evolution of definitions beginning in 1900 to the present time. Early definitions focused on influence and control, and on the centralization of power as seen in idealised historical leaders.

The conceptualisation of leadership has been equally diverse and broad, with “as many as 65 different classification systems … [used] to define the dimensions of leadership” (Northouse, 2016, p. 5). The exploration of leadership in this chapter takes a descriptive approach to identifying components of leadership: traits (attributes), style (emphasising values), and skills (competencies and behaviours). Each approach involves specific components, processes, relationships, and theories.

Gupta and Van Wart (2015) explain that the elements included in a particular definition of leadership reflect the concrete reality of a leadership situation, and the preferred and intentional emphasis. For example, the emphasis can be seen in the
adjective modifying the term: “adaptive leadership is the practice of mobilizing people to tackle tough challenges and thrive” (quoted in Northouse, 2016, p. 258). This definition is concerned with leader behaviours, yet it has other elements common to leadership definitions. Typically, definitions about leadership will reflect one or all of these four elements: process, influence, groups, and goals. Northouse (2016) thus gives this succinct definition: “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (p. 6).

GLOBE scholars adopted a broad definition of leadership in order to accommodate different cognitive proto-types of leadership according to various cultures (Dickson, Castaño, Magomaeva, & den Hartog, 2012). House et al. (2004) define leadership as “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organisations of which they are members” (p. 15). This definition regards leadership as an ability as well as a process. As an ability, 21 traits and skills were identified as leader attributes enacted as behaviours. As a process, the GLOBE identified six universal leadership styles. A general discussion of theories pertaining to leader traits, styles, and skills is presented in section 3.5.

3.3.1.1 Culture specific versus culture universal leadership. Within any specific cultural setting, behaviours and styles will be practiced in ways that reflect the culture. This is a normative approach to leadership — a view that different societies or societal groups like organisations have distinct expectations and preferences about leader behaviour (Gupta & Van Wart, 2015). This implies that culture-specific leader behaviours will vary in their form and expression across cultures. Numerous studies have confirmed the hypothesis that (a) members of a specific societal culture have
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shared qualities that differentiate them from other groups, (b) certain leadership constructs are unique to a given culture, and (c) cultural differences in values, beliefs, and leader traits and behaviours are consistent with different management practices globally (Drath, McCauley, Palus, van Velsor, O'Connor, & McGuire, 2008). Cultural influences therefore become the frame of reference from which leaders and subordinates describe and evaluate leader behaviours (Ayman & Korabik, 2010; Munley, 2011). These shared qualities identify same-group members, and can be referred to as culture-specific values and behaviours.

The culture-specific approach to studying workplace or leadership behaviour elicits an insider’s perspective and allows subjects to self-define their terms and constructs. Furthermore, a culture-specific approach to leadership recognises the influence of cultural knowledge and accommodates cultural relativism. In comparative studies, the cross-cultural emic approach means that subjects describe and evaluate behaviour — theirs and that of their leaders — in a way unique to their own frame of reference (Ayman, 1993). When applied to the study of leadership, this approach generates a rich body of culture-specific descriptive data.

While the performance of leadership is influenced by the culture in which it is practiced, the construct of leadership is universal and leadership traits and functions are relatively constant and are found in all societies (Gupta & Van Wart, 2015). These “cultural universals” reflect an external perspective that attempts to be culturally neutral and which makes the study of any cultural domain comparative across cultures (Dickson, 2012). Cross-cultural researchers use the comparative approach to empirically test culture and leadership values and practices, and discern whether there are universally preferred and effective leadership patterns.
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As members of a society, it can be presumed that leaders share the values of their group. Thus, Schwartz’ (1992, 2006) comparative study of motivational values is relevant to the study of leadership. Schwartz (2006) argued for the universality of values — distinct from attitudes and norms — on the basis that there are a limited number of universal requirements for human existence. His value survey findings contribute a unique perspective focused on similarities as well as differences. The findings identified a hierarchy of values across nations and a near-universal structure of 10 motivationally distinct value orientations which established a pan-cultural normative baseline against which a single country’s values can be compared and ranked (Schwartz & Bardi, 2001).

Both Schwartz (2001, 2006) and GLOBE researchers (House et al., 2004) identified cultural universals, using an integrated approach to culture, values, and leadership: a normative, a contingency, and a universal approach. Combined, these three approaches are characteristic of global leadership (Gupta & Van Wart, 2015).

3.3.1.2 Cross-cultural versus global leadership. Most cross-cultural research historically focused on examining cultural differences in order to compare and contrast cultures. Anthropological and ethnographic approaches were descriptive, while empirical approaches quantified differences. The measurable phenomenon is referred to as a “cultural dimension” and is expressed in numerical terms, showing relative distance to other cultures. Thus, an objective of cross-cultural leadership studies is to identify the distinguishing features of particular cultures (Dickson et al., 2012), and according to Hall (1969) offer practical guidelines involving ethnic, gender, and racial awareness and sensitivity training.
To gain a global perspective, scholars categorised similar societal cultures into culture clusters based on similarities of values or behaviours across a group of nations (Hofstede, 2011; House et al., 2004). The resultant number of clusters varies according to the researchers. It is inclusive only of the countries actually studied, but presumes generalised resemblance to other countries with a similar historical, geo-political background. Each global “cluster” — a term used by both Hofstede and the GLOBE — is characterised by a fair degree of homogeneity “with respect to the domains such as religion, language, and customs” (House et al., 2004, p. 187). The implication is that (a) countries excluded from the studies could emerge as having new and distinct characteristics not shared with an identified cluster, (b) cultural change could alter a country’s “cultural fit” in a cluster, suggesting re-designation to a different cluster, and (c) it is conceivable that some cultures could be independent altogether of other cultures due to their singular characteristics (Dickson et al., 2012). While clusters share salient cultural features, it is faulty to presume homogeneity of either the cluster or of the countries themselves.

“Cross-cultural leadership” refers to how perceptions of leadership vary across cultures. These perceptions of “leader” and “leadership” are informed by historical and political events, and carry diverse cultural connotations and expectations (Dickson et al., 2012) — expectations unique to a given societal culture within which a leader of a different culture operates. “Global leadership” on the other hand is more holistic and involves multiple cultures. A global leader is not defined by location of origin or of operations, but rather by a mindset that is able to think, act, and relate appropriately according to the multiple cultural relationships at any given moment. Therefore this could include, but not preclude senior-level expatriates and local employees doing
business with clients from various nations of the world. Further, due to globalisation and the standardisation of some industries, it is likely that global leaders are more likely found in some industries than others, such as financial services (Dickson et al., 2012).

Jokinen (2004) presents a comprehensive review of scholars, from the 1990s forward, who propose a wide range of categories that typify global leaders — these range from personal and mental attributes, learning potential, to end state behavioural competencies, and number between three and nearly 70 “dimensions of success.” While there is no consensus yet about a definition of global leadership and associated set of competencies, two definitions are helpful. Dickson, Castaño, Magomaeva, and den Hartog (2012) describe global leaders as those who are able “to influence those who are different than you” (p. 489). Gupta and Van Wart (2015) define “globally focused leadership” as an attitude and an ability: that is, sensitivity to differences within and across cultural boundaries and an ability to transcend one’s own beliefs and expectations about effective and ineffective leadership. It could be said, “a global leader is a master of global integration” (Gupta & Van Wart, 2015, p. 23).

Another perspective arises out of GLOBE’s objectives to identify dimensions that are culture-specific (unique) and culture- and leadership-general (universal). Potentially, an effective global leader is more skillful than a cross-cultural leader who navigates two cultures, as a global leader is able to successfully traverse multiple cultural, situational, and interpersonal settings and circumstances (Gupta & Van Wart, 2015; House et al., 2004). The following competencies, suggested by other scholars as being universally important to leadership, resemble qualities identified by GLOBE scholars:
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- Charisma, communicating vision, and a desire to bring about social change (Fiol, Harris, & House, 1999).

- Ethical behaviour: practiced as accountability and fair treatment of subordinates, and seen as an interest in others over self, and honesty (Dickson et al., 2012).

- Vision, empowerment, diplomacy, and multicultural awareness (Campbell, 2005).

- Qualities associated with transformational leadership, namely vision, inspiration, commitment (Bass, 1997).

3.3.1.3 Management versus leadership.

The primary functions of management were first identified by Fayol (1916) and used by Kotter (1990) to show that management functions differed substantially from leadership. For Fayol, managerial activity meant “forecasting and planning; organization; coordination; command; and control” (Parker & Ritson, 2005, p. 176). Today management still entails the concrete activities of planning, organising, staffing and controlling for measurable results (Gardner, 1988; Northouse, 2013).

Kotter (1990) discussed the three areas of focus, and illustrated the different yet complimentary processes related to management and leadership. Both management and leadership produce important yet different organisational results (see Table 3.2), and further, each approaches organisational success from a different perspective and with a different approach (Northouse, 2013). Management controls complexity and change through ensuring the stable interaction of all variables, in order to deliver predictable results. Leadership, on the other hand, is characterised by freedom, passion, and excellence. The relevance of a goal is regularly re-assessed, and strategy re-designed to work variables to their maximum value, thus often generating novel results.
### Table 3.2

**A Comparison Between Leadership and Management**

<table>
<thead>
<tr>
<th>Focus</th>
<th>Leadership</th>
<th>Management</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Creating an agenda</strong></td>
<td>Establish direction</td>
<td>Plan and budget</td>
</tr>
<tr>
<td></td>
<td>Respond to change in all its forms</td>
<td>Analyze potential risk</td>
</tr>
<tr>
<td></td>
<td>Share a meaningful, compelling vision</td>
<td>Establish a timeline</td>
</tr>
<tr>
<td></td>
<td>Keep sight of the big picture</td>
<td>Allocate resources</td>
</tr>
<tr>
<td></td>
<td>Focus on goals and people</td>
<td>Focus on systems and structures</td>
</tr>
<tr>
<td><strong>Developing a human network for achieving the agenda</strong></td>
<td>Align people</td>
<td>Organise and staff</td>
</tr>
<tr>
<td></td>
<td>Foster teamwork and commitment</td>
<td>Establish structure</td>
</tr>
<tr>
<td></td>
<td>Draw on individual strengths</td>
<td>Delegate responsibility and authority</td>
</tr>
<tr>
<td></td>
<td>Develop personnel through ongoing training</td>
<td>Provide policies and procedures</td>
</tr>
<tr>
<td></td>
<td>Devise strategies for synergy and collaboration</td>
<td>Create systems to monitor implementation</td>
</tr>
<tr>
<td><strong>Executing the agenda</strong></td>
<td>Motivate and inspire</td>
<td>Control and solve problems</td>
</tr>
<tr>
<td></td>
<td>Encourage creativity and innovation</td>
<td>Ensure the right people are in the right place</td>
</tr>
<tr>
<td></td>
<td>Instill ownership</td>
<td>Monitor results and performance</td>
</tr>
<tr>
<td></td>
<td>Train and empower</td>
<td>Identify deviations</td>
</tr>
<tr>
<td></td>
<td>Provide incentives and reward</td>
<td>Negotiate compromises</td>
</tr>
<tr>
<td></td>
<td>Evaluate and re-evaluate with an eye to improvement</td>
<td>Ask how and when</td>
</tr>
<tr>
<td></td>
<td>Ask what and why</td>
<td></td>
</tr>
<tr>
<td><strong>Ensuring outcomes of the agenda</strong></td>
<td>Produce change, such as new products, services, approaches</td>
<td>Produce predictable results such as ensuring quality, meeting deadlines, being on budget</td>
</tr>
<tr>
<td></td>
<td>Maintain a long term view with an eye on the horizon</td>
<td>Retain a short term view, with an eye on the bottom line</td>
</tr>
</tbody>
</table>

Management seeks to establish and maintain order, control, and stability, while leadership pursues creative, adaptive and constructive change (Hackman & Johnson, 2013). Kouzes and Posner (2007) similarly associate management with harmony and organisational stability, and associate leadership with crisis, change and innovation. Managers are said to maintain the status quo, while leaders lead change.

When applied to organisational culture, management would seek quantitative growth as in company size or profits by increasing organisational efficiencies. A strategy for greater efficiency, for example, is Drucker’s (2004) Management by Objective principle. Leadership, on the other hand, would seek qualitative change through increasing leader effectiveness and transforming people and society, institutions and organisations. An approach that focuses on enhanced effectiveness is the transformational leadership model put forth by Burns (1978) and later Bass (1990) and his associates (see section 3.4.3).

Another contradiction between management and leadership is the fix-it or find-it perspective. According to Bennis and Nanus (1985), managers are prompt in solving problems, through bringing to the situation an array of physical resources, while leaders are pro-active in identifying problems and then drawing on spiritual and emotional resources to bring about a state of wellness (Northouse, 2013).

Kotter (1990) contrasts management and leadership and points out their essential but contrasting functions: management aims to control complexity whereas leadership creates change. Management is more about maintaining a well-organised and smooth-running system, thus operating it at the highest levels of efficiency, while leadership is about designing a system uniquely suited to the requirements of a changing situation.
Thus, whereas management maintains the status quo, leadership may challenge it (Hackman & Johnson, 2013; Littrell & Ramburuth, 2007).

There is consensus among theorists that a manager may not always be an effective leader, nor a leader an effective manager (Hackman & Johnson, 2013). Although goals differ, both managers and leaders share some functions and roles. Darling (in Booysen, 1999) states that managers accomplish goals and generate results through efficient coordination of variables such as subordinates, resources and time; leaders on the other hand influence, inspire and motivate others to extend vision and generate intangible qualities like creativity, excellence and effectiveness (Cherrington, 1994).

It is implicit that in a changing environment, especially one of rapid technological, political and social change, organisations need to combine strong leadership and strong management. Organisations need to have effective leaders in management positions. This perspective elevates high performance managers to even higher levels of respected effective leadership. Management and leadership go hand-in-hand and may be evident in one person who could be called a managerial leader (Booysen, 1999). Gardner (1988) attests to the same observation, “Every time I encounter an utterly first-class manager he turns out to have quite a lot of the leader in him” (p. 143).

This study reflects the close linkage between the terms management and leadership in that managers were sampled as respondents in the collection of data, yet in the analysis of the data the researcher looked for themes of leadership. Although many of the characteristics and functions of leadership and management are the same, there are distinct differences.
3.3.2 Defining Culture

There is no universally agreed-upon definition of “culture” among social scientists; in fact, Kroeber and Kluckhohn (1952) identified over 160 different definitions of culture (in Ferraro & Andreatta, 2009). Williams (1983) wrote that culture “is one of the two or three most complicated words in the English language” (quoted in Martin & Nakayama, 2013, p. 88).

British anthropologist, Tylor, first utilized the term in 1871 as a comprehensive reference to a group’s system of knowledge, behaviour, and material products. According to Tylor, culture, “taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (quoted in McCurdy et al., 2005, p. 5). Ralph Linton in 1945 echoed similar ideas when he referred to culture as “the total way of life of any society… It follows that for the social scientist there are no uncultured societies or even individuals. Every society has a culture . . . and every human being is cultured . . .” (quoted in Ember & Ember, 2011, p. 16). What is held in common among cultural anthropologists is an understanding that members of a collective group share the same cultural descriptors — everything they have, think, feel and do, distinguishes them as members of a particular group within society.

Lyman and O’Brien (2003) outline the historical development of culture traits and point out the theoretical difficulties of operationalizing culture traits as units of study. To increase theoretical utility of the construct of culture, a shift from culture traits to cultural configurations came about in a similar manner to the shift from leader traits to constellations of traits comprising leadership styles — with the larger units of study characterised by a set of properties.
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An examination of the many definitions of culture and the evolving discipline reveals general agreement about three components and four attributes about culture. All cultures comprise material objects; ideas, values, and attitudes; and patterned ways of behaviour; and all culture is learned, shared, generates behaviour and serves to interpret experience (Ember & Ember, 2011; Ferraro & Andreatta, 2009; McCurdy, Spradley, & Shandy, 2005). Ethnographers McCurdy, Spradley, and Shandy (2005) emphasise the function of culture as “knowledge that is learned and shared and that people use to generate behavior and interpret experience” (p. 5). Thus, culture is a collective experience of people who have lived and who live within the same social environment. This results in a limited variance of behaviour across generations and in a significant degree of homogeneity across a demographic population.

Hofstede, a social psychologist, suggests that the basis of cultural knowledge or “mental software” is “the collective programming of the mind” that happens in social environments and provides a framework for guiding behaviour (Hofstede & Hofstede, 2005, pp. 2-4). Culture thus is “the collective programming of the mind that distinguishes the members of one group or category of people from others” (Hofstede & Hofstede, 2005, p. 4), that “mental map which guides us in our relations to our surroundings and to other people” (Ferraro & Andreatta, 2009, p. 28). This cultural knowledge generates behaviour, and shared cultural knowledge generates collective behaviour. Both leadership behaviour and followership behaviour are thus products of culture. Further, culture identifies a range of acceptable behaviours, as well as specifically preferred behaviours common to members of the group (Ember & Ember, 2011). Preferred or cultural endorsed behaviours are not predictable but are probable
because of the social programming of an individual or social group with which the individual identifies.¹

3.3.2.1 National culture versus subculture. At the broadest, most complex level, the term culture is used to refer to country or nationally shared commonalities (Ferarro & Andreatta, 2009; House et al., 1997; McCurdy et al., 2005). Although these shared commonalities may also include race and ethnicity, a national identity is not to be confused with either; rather, nationality “refers to one’s legal status in relation to a nation” (Martin & Nakayama, 2013, p. 202). Thomas and Peterson (2014) interprets what national culture means to management and international business: “For managers, the activities of firms are governed by national sovereignty. Therefore, from an international business perspective, national culture is probably the most logical level of analysis from which to begin to understand the cultural environment” (p. 35).

Nor should the term nation be equated with “society,” which is a form of social organisation that develops organically over time and represents an organic whole, though not necessarily a homogeneous whole. Strictly speaking, nations are not cultures, yet many nations do form historically developed cultures.² Hofstede (2005) argues that using nationality as a criterion for cross-cultural research is a matter of expediency, as survey data is usually collected through national networks. Further discussion and distinction of societal culture follows this section.

¹ Hofstede identified three levels of mental programming, beginning with human nature — the universal basis for thought and behaviour, to culture which is group based, to personality which is unique to each individual as it is subject to the influences of inherited and learned mental programming (2005, pp. 4-5).
² Ethnic or racial homogeneity is observed in only 10% of 191 nations (Moran, Abramson, & Moran, 2014, p. 27).
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It is inferred that by being members of the same group, there is a greater emphasis on commonalities than on difference, due to a greater degree of socialisation (House et al, 2004). The more homogeneity present in a nation, the more similar the behaviour of its citizens will be; conversely, the more heterogeneity, the more cultural variance across society (Bass, 1997; Martin & Nakayama, 2013). Since the degree of internal homogeneity varies across nations, researchers and scholars have contested the concept of “nation” as a term of analysis. Consequently, Minkov and Hofstede (2012) tested the meaningfulness of “nation” and found that “299 in-country regions from 28 countries in East and Southeast Asia, Sub-Saharan Africa, Latin America, and the Anglo world overwhelmingly cluster along national lines on basic cultural values, [with] cross-border intermixtures being relatively rare” (abstract). Despite the debate about the term, “national culture” has been used, particularly for research into corporate culture. GLOBE researchers also used national boundaries in identifying their cultural unit of study, and produced 25 country profiles and 10 regional cluster profiles from the 62 countries surveyed.

The commonalities of citizenship or nationhood identify only one type of group membership. Each individual also belongs to additional select groups within the larger complex society, and therefore each human being is also different than same-group members (Martin & Nakayama, 2013). This layered identity and subgroup membership is referred to as a “subculture” — a subset of individuals for whom their specific group membership uniquely impacts their whole way of life and sets them apart from the mainstream culture with whom they share a number of cultural features (Ferraro & Andreatta, 2009; McCurdy et al., 2005). These different levels of culture and subculture each provide an internalised frame of reference.
Subcultures may form around commonality of ethnicity, language, or religion, or around socio-economic class or locality and geography. In culture analyses, a useful category for descriptive or comparative study is the ethnic group. Martin and Nakayama (2013) describe ethnicity not only as a social construction — which culture is, but ethnicity is also and primarily an individual’s perception about their own sense of belonging to a particular group. Thus, the criteria that typify ethnicity include: (a) self-identification, (b) knowledge about traditions, values and behavioural norms, (c) a shared sense of origin and history, (d) awareness, familiarity or fluency of language, and (e) feelings about belonging to the group (Ember & Ember, 2011; Martin & Nakayama, 2013). Fearon (2002, 2003), in proposing a grounding theory and operationalising the construct of ethnicity in a cross-national setting, acknowledges the difficulties surrounding this construct. In devising the empirical measurements of cultural distance, he uses measurable linguistic difference, as well as the local social ascription of descent groups that are regarded as socially or politically distinct (Fearon, 2002). (See also Chapter 4, section 4.2.2 on cultural diversity.)

Other sub-categories of cultural affiliation are gender and generation, and professional and interest groups. McCurdy et al. (2005) refer to these groups as “microcultures” — to be distinguished in one major way from subcultures in that “they do not define a whole way of life” (pp. 14-15). They go on to say that “microcultures can be found inside microcultures” (McCurdy et al., 2005, pp. 14-15), even as within the category of medical practitioner, there are further subgroups of doctors, nurses, lab technicians and so on. Booysen (1999) discusses this multiplicity and layering of identities as a “constellation of cultural identities” (p. 54), each providing socially
learned mental programming that informs individuals of collective expectations of appropriate thought and behaviour (Martin & Nakayama, 2013; Hofstede & Hofstede, 2005).

The heterogeneity of these various groups within the larger arena of society can lead to the latter being a contested zone. In much the same way, the minds of individual members are the zone over which competing subcultures claim adherence and allegiance — each exerting expectations that may conflict with expectations of other identities making up an individual’s layered identity. An effective leader will be cognizant of this human landscape characterised by heterogeneity and layered identities, and will seek to be competent in managing the conflict that can come with diversity (Shi & Liu, 2012).

One additional variable of identity, at the individual level, is personality — a unique set of traits that are not necessarily shared with any other human being but are partly inherited and partly learned. Personality interacts with the various layers of mental programming and is modified by the influence of collective programming (culture) and personal experiences (Hofstede & Hofstede, 2005). This dynamic interaction results in unique self-expression, varying societal compliance, and creative adaptation.

Personality is expressed through communication. A similar communicative style can be observed among individuals of the same group, whether because of shared environment or shared experience, or both. A particular expressive form or personality style, however, is not a cultural trait. The remarkable stability of a consistent communicative form within a group, and thus of difference among groups, is indicative once again of a preferred approach to communication — the preference arising out of
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group-based values. This underscores the stability of group values, but acknowledges variance at the individual level of practice.\(^3\) For example, a group that values harmony is likely to practice face-saving behaviours, but to varying degrees is likely to tolerate members violating the group norm. See section 3.8.1 for further discussion of the trait approach.

Applied to this study, “national culture”\(^4\) refers to the collective socialisation of Kenyans growing up in the country of Kenya. Through self-identification with the national Kenyan culture, participants attest to membership in subcultures germane to country regions, ethnicity, gender, and professional classification. As national or subcultural group membership is specific to existence and experience, it has clear boundaries of belonging, and is therefore generally uncontested. This is unlike societal and organisational culture, which is the product of significant cultural descriptors melded to create a unique composite — a collective identity. Thus, this study uses societal culture rather than national culture in discussing the relationship between leadership expectations and leadership behaviors.

3.3.2.2 Societal culture versus organisational culture. GLOBE researchers apply the concept of collective identity to two collective levels — societal and organisational culture. Their definition of “culture” refers to the “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations” (House et al., 2004, pp. 15, 57). These psychological and sociological

\(^3\) It is to be noted that stability does not infer predictability, but rather a positive correlation between variables.

\(^4\) The term national character is no longer used as it stresses individual aspects to the neglect of the entire social system (Hofstede & Hofstede, 2005, p. 402).
attributes are subsequently used to analyse leadership behaviours within societal culture and organisational culture.

To arrive at a societal or organisational cultural profile, Hofstede and GLOBE researchers measure different aspects of behaviour. Michele Gelfand, Lisa Leslie and Ryan Fehr (2008) point out that House et al. (2004) of the GLOBE study use the comparatively rare descriptive norm model of culture, which uses culture, rather than the individual, as a referent when quantifying values. In doing so, researchers arrive at the shared perceptions of what is normative and valued in a given society or unit-level of society. In the GLOBE study this reveals both socio-cultural and organisational country norms.

A number of cultural dimensions combine to create a composite image of a specific collective group — Hofstede’s (2010, 2011) nation, or the GLOBE’s (House et al., 2004) societal culture and organisational culture. Since the quantifiable data is subject to the interpretation of analysts, the culture profiles, or ascribed identities generated through research data, are more contested than are the multiple subcultural identities with which group members self-identify (e.g., region, language, etc.). Further, because leadership behaviours are culturally informed and culturally expressed, these cultural dimensions can be compared across societies as well as across organisations (Gelfand, Erez, & Aycan, 2007; House et al., 2004).

“Societal culture” as used by the GLOBE Project is similar to Hofstede’s national culture in that the collective is bounded by “commonly experienced language, ideological belief systems (including religion and political belief systems), ethnic heritage, and history” (House et al, 2004, p. 15). For countries in the GLOBE Study that were multicultural, researchers sampled the country’s subculture that had the
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greatest amount of commercial activity — given that their units of analysis were national industries and a national profile was the objective (House et al., 2004).

Organisations are microcultures that operate within the larger national or societal macroculture. Björn Bjerke’s (1999) says “organizations can be seen as miniature societies with a distinctive social structure, of among other things, a set of more or less implicit basic norms, values and assumptions, reflected in various patterns of action” (p. 69). In writing on corporate or “organisational culture,” business and communication scholars draw on anthropological culture concepts and language. Fundamentally, the organisational tribe functions at three levels: (a) assumptions that shape a unique corporate perspective, (b) values that motivate both leader and employee behaviour and become the yardstick for judging what ought to be done, and (c) symbolic creations (Hackman & Johnson, 2013). This microculture — tribe or organisation — each manifest commonly agreed-upon characteristics of culture: being holistic, historically determined, and socially constructed (Hackman & Johnson, 2013; Hofstede & Hofstede, 2005; Moran et. al., 2014). Thus, organisational and societal culture share similar nomenclature, processes, and functions. Further, because organisations are comprised of members who are also members of societal cultures, it is observed that organisational culture reflects the larger societal culture in which it and its members are immersed (House et al., 2004).

Bass and Riggio (2006) speak of organisational culture as the glue that holds corporate structure together, giving an organisation its identity. This identity, particularly its distinctive focus, expertise, and performance can be described, measured, and evaluated. It is likely that an ethnographer studying companies would look upon culture as implicit in the workplace and would describe corporate jargon, tell
institutional stories, speak of heroes, and study the institutional use of language. In contrast to this descriptive approach, leadership and business analysts are more likely to regard culture as an explicit product of a collective group and would observe visible patterns and relationships such as organisational rites,\(^5\) as well as measure and evaluate goals, and measure output and progress through performance appraisals (Hackman & Johnson, 2013; Shi & Liu, 2012).

Deal and Kennedy (2000), in their classic treatise entitled *Corporate Culture*, brand strong corporate culture as entities that proactively shape identity through creating rites and rituals of corporate behaviour in terms of “the way we do things around here” (p. 60). Organisational culture therefore is that identity that connects a particular group of individuals to a particular place, and suggests preferred behaviours and solutions as ideal approaches to problem solving. The literature about typical behaviours of “how we do things here,” in this particular company, mirrors the larger cultures within which companies are situated. Further, one can infer that a multi-national corporation will share similarities with other companies located in the same country or region, even as it has similarities with its various branch offices wherever they may be in the world.

The difference between societal and organisational culture can be seen in the origins of their worldview and their degree of impact on life and work. Societal culture is more fundamental, more enduring and therefore more impactful (House et al., 2004). It is more pervasive and may be more persuasive as its formation begins in the early formative years of life, and is shaped continually throughout life by various societal groups. Organisational culture is more superficial — likely more temporary and limited

\(^5\) Hackman and Johnson present an excellent overview of organisational rituals, rites and routines (2013, pp. 238-239).
in scope. It consists mainly of organisational practices expressed and enforced by policies and procedures in the workplace (Hofstede & Hofstede, 2005).

In the triad of relationships — societal culture, organisational culture, and leadership — each exerts influence on the other. The GLOBE Study examined the primary effect of societal culture on leadership (House et al., 2004). Marcus Dickson, Christian Resick, and Paul Hanges (2006) later used the same GLOBE data to examine the perceptions of effective leadership based on the organizational subcultural data. Both analyses found significant correlations between cultural dimensions and leader attributes. Leaders both influence and are influenced by societal and organisational culture. Since most human beings default to a preference of structure that is in line with their own particular enculturation, leaders will reflect their corporate cultures as well as mirror the national cultures within which their organisations exist.

Understanding culture is important as it exerts a powerful influence on employee morale and productivity, and thus informs organisational leaders on how to use culture to improve performance and productivity (Moran et. al., 2014). This author’s research provides a framework for potentially enhancing leader performance through an understanding of cultural and leadership dimensions.

3.4 Conceptualising Leadership: Theoretical Underpinnings

This Kenya investigation into leadership is centered on the same theories that guide other country studies of the GLOBE Project, namely an integration of the value-belief theory of culture (Hofstede, 1980; Triandis, 1980), and the implicit leadership (Lord & Maher, 1991) and implicit motivation theory (McClelland, Koestner, &
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Weinberger, 1989)⁶ (House et al., 2002, 2004). The two implicit theories apply to leadership, while the contingency theory pertains to the situational setting thereof. This next section introduces these theories, and concludes with transformational and charismatic leadership — two dominant theories in current leadership studies and fundamental to this Kenya GLOBE study.

3.4.1 Implicit Leadership and Implicit Motivation Theory

According to implicit leadership theories, individuals are distinguished from others according to an internalised frame of reference that informs their understanding of leadership. Leadership therefore is a perception; it is in “the eye of the beholder” (House et al., 2004, p. 670). Primary differentiation has to do with what distinguishes leaders from followers, and the qualities that define them as effective or ineffective, moral or corrupt, respected and admired or neither.

Two assertions identify the main aspects of this theory. Leadership qualities, and therefore attributed leadership role and status are ascribed to leaders who enact leadership behaviours that are congruent and confirm the implicit expectations followers have of their leaders. The implicit assumptions and expectations are embedded in the more explicit values and norms, and in the beliefs and convictions that followers have about leadership.

Secondly, implicit leadership theories “constrain, moderate, and guide the exercise of leadership, the acceptance of leaders, the perception of leaders as influential, acceptable, and effective and the degree to which leaders are granted status and

⁶ A fourth theory that shaped the GLOBE conceptual model is the structural contingency theory of organisational form and effectiveness; however, it is not reported on the main GLOBE analysis by House et al. (2004 publication) and therefore is not discussed here.
privileges” (House et al., 2004, p. 17). What a given culture defines as ideal becomes the guide or standard for assessing leadership.

Implicit motivation theory identifies two sets of motivations: (a) three implicit motives — achievement, affiliation, and power, and (b) three related explicit motives. These can be differentiated in terms of long and short-term motivation, complex or non-complex behaviours, and the application of predictability. While conscious values and behavioural intentions are predictive of task behaviours for short time periods and under steady monitoring of situational variables, implicit motives are predictive of deeper, less controlled and long-term behaviour patterns. The specificity of distinct task behaviours that align with explicit motivation and situational variables contrasts with the implicit motivation of individuals that is characteristic of global configurations of such aspects as leadership styles. House et al. (2004) revise McClelland’s individual theory of human motivation (conscious and unconscious) to one that is more encompassing, namely to organisational and national cultural levels. Dorfman, Javidan, Hanges, Dastmalchian, and House (2012) explain the empirical evidence for this extension of theory and point out that cultural values (not practices) are related to idealized leader traits and are predictive of leadership attributes.

3.4.2 Cultural Contingency Theory

The main premise of the cultural contingency theory is that culture provokes motivation and elicits behaviour (Ayman & Korabik, 2010; Bass, 1997; Hofstede, 1980; Schwartz, 2006). The GLOBE research program was designed to reveal this relationship of culture applied to leadership expectations and performance. Findings confirm the hypothesis that each society has a distinctive profile with reference to the culturally endorsed implicit theory of leadership. The GLOBE Study supports the
contingency theory as applied to culture. GLOBE findings reveal that there is high and significant within-society agreement between specific leader attributes and leader behaviours, and between behaviours and corresponding degrees of effectiveness (House et al., 2004). For example, leader characteristics that have been identified from the GLOBE findings as being culturally contingent are being ambitious, enthusiastic, self-sacrificial, and risk-taking (Den Hartog et al., 1999).

One of the earliest and frequently cited models of situational leadership is Fiedler’s contingency model of leadership (1972, 2008). At the time, the contingency theory presented a dramatic new approach to understanding leadership effectiveness, by focusing on the interaction of leader attributes (e.g., leader control and influence) with situational parameters (e.g., the nature of a task). In Fiedler’s (1972) study, he measured leader effectiveness based on a dimension of situational favourableness or situational control over group processes (Chemers, 2000; Fiedler, 1972). Fiedler used least-preferred coworkers (LPC) scores to provide valuable information about specific leadership behaviours and situations that were most conducive to effectively leading others. According to Fiedler, scores correspond to a preference for leaders committed to tasks (a low LPC score) or for leaders demonstrating concern for interpersonal relationships (a high LPC score). Leader effectiveness is seen as degrees of influence a leader has over followers, influence tempered by three primary factors: leader-member relations, leader position power, and task structure (Fiedler, 1964, 1972).

Although theorists acknowledge the interplay of leader attributes and behaviours with situations and contexts, the efficacy of Fiedler’s model has been criticised because, it was argued, leaders could not be both task and relationship oriented, even if the situation demanded a dual focus (Chemers, 2000). A second objection to the theory is
because at times “situations must be adapted to fit leaders, as opposed to leaders modifying behaviour to fit situations” (Hackman & Johnson, 2013, p. 80). Thus, leader behavior is not only responsive to (dependent on) a situation but leaders can manipulate the situation to suit the prevailing leadership.

Behavioural contingency models range from being conceptually broad, as are cultural models, to being narrow. For example, Vroom and Jago’s (2007) model of subordinate involvement in decision-making is more focused and “allows a great degree of specificity in the predictions that are made” about the involvement of subordinates in the decision-making process (p. 20).

Klitgarrd (1992) applied this premise to the study of culture and development. Harrison and Huntington (2000) further build on the cultural contingency theory, showing how different cultures affect economic and political development. They expand on practical guidelines that support cultural conditions that promote human progress.

3.4.3 Transformational Leadership Theory

The next shift in leadership research came as a result of Burns’ (1978) book on great leaders in which he differentiated transactional leaders from transformational leaders, terms that Avolio (2007) described in fuller detail House had analyzed great global leaders and published a theoretical analysis of charismatic leadership (Chemers, 2000), in which he identified three aspects of leadership: specific personal characteristics, particular behaviours, and these combined with situational influences. About the same time Bass and his associates (2006) advanced the understanding of transformational leadership.
Charismatic and transformational leadership share much in common. Research has also shown cultural differences associated with the transformational or charismatic styles of leadership (Dickson et al., 2012). Transformational theory supports the predictability of organisational outcomes such as organisational commitment, or to demonstrate leader impact on motivation and performance according to specific leader attributes. Leaders described as charismatic and transformational communicate effectively, they exert a powerful effect on followers and organisations, they inspire, and thereby achieve extraordinary results.

A theoretical critique of charismatic and transformational leadership portrays an approach that is leader-centric and one that is positively biased and overlooks “the bad or dark side of leadership” (Hackman & Johnson, 2013, p. 129). Scholar disagreement about the interchangeability of these charismatic and transformational leadership (Conger & Kanungo, 1994; Northouse, 2013), leads this author to regard them as separate frameworks but with distinct features, yet meaningful and overlapping commonalities.

The essence of Bass’ (1997) transformational leadership characteristics can be expressed as follows:

- Leaders are creative, interactive, visionary, empowering and passionate.\(^7\)
- Leaders provide “a sense of mission, inspiration, emotional support, and intellectual stimulation” (Hackman & Johnson, 2013, pp. 102-103).

\(^7\) Hackman and Johnson (2013) provide excellent commentary on the approach to and characteristics of transformational leadership, and on its universality and on perspectives comparing it to charismatic leadership (chapter 4, pp. 100-133).
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- Factors associated with high levels of group morale and with organisational success are individualised influence (charisma), inspirational motivation, intellectual stimulation, and individualised consideration (Chemers, 2000). Chemers (2000) offers an evaluative précis of the transformational leadership and contingency theories:

  Both the theoretical explication and performance outcomes associated with transformational leadership make the construct quite compelling…

Transformational theories are stated in terms of “universally” effective leadership behavior… [This contradicts] equally compelling evidence supporting various contingency theories that show that effective leadership is the result of the appropriateness of fit between particular behaviors and particular situations. (p. 35)

3.4.4 Culturally Endorsed Implicit Leadership Theory

A number of theories constitute the GLOBE culturally endorsed leadership theory (CLT): implicit leadership theory, implicit motivation theory, and cultural contingency theories. Further, the model resembles aspects of transformational and charismatic leadership in one or more of its six global leader behaviours (leadership dimensions). In this, and in all GLOBE country studies, the relationship between nine core cultural dimensions and dependent leadership dimensions presents the major questions of GLOBE Project research (House et al., 2014):

(a) To what extent are specific leader behaviours universally recognised as contributing to effective leadership?

(b) To what extent are these qualities and behaviours linked to cultural characteristics?
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In answer to these questions, House and his team of researchers (2004) identified 29 universally recognised leader behaviours: 21 primary leader attributes or behaviours that contribute to outstanding leadership universally, and another eight that are universally perceived to detract from leader effectiveness. An additional 35 leader characteristics or behaviours were found to either contribute or impede leader effectiveness, depending on the culture (see chart in House et al., 2004, p. 679).

3.5 Key Approaches to the Study of Global Leadership

Although research results pertaining to culture-specific and country-specific leadership can be readily found in business reports, leadership research, and culture studies, global leadership research is a new and emerging field (Tucker, Bonial, Vanhove & Kedharnath, 2014). Heames and Harvey (2006) chronicle the development of leadership studies from the twentieth century managerial executive to the twenty-first century global leader, beginning with Barnard’s concepts of the “executive of the future.” Ending with Morgan and Hollenbeck’s research on the global executive (Hollenbeck & McCall, 2001), Heames and Harvey review five eras of change in management philosophy against the backdrop of changing and contrasting social and economic conditions of the twentieth and twenty-first centuries.

Early leadership approaches focused on personal attributes or skills, or on the processes of cross-cultural communication or leadership style (Cohen, 2007; House et al., 2004; Moran et al., 2014; Northouse, 2013). Recent studies on intercultural competencies of effective leaders have been more comprehensive and well defined in

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8 This is in contrast to understanding diversity in domestic leadership, and is different from expatriate leadership, as an expatriate still remains a one-country/culture expert (den Dekker, Jansen, & Vinkenburg, 2005, p. 5).
their approach (Jokinen, 2005; Mendenhall, Reiche, Bird, & Osland, 2012). Bird, Mendenhall, Stevens and Oddou (2010) set out to “[d]efin[e] the content domain of intercultural competence in global leadership” (title), and Tucker et al.’s (2014) empirical investigation identified about 50 intercultural competencies among global leaders. While there has been a focus on intercultural competences for leaders working cross-culturally and globally, still no single “integrative framework” of global leadership currently exists.

Tucker and his colleagues (2014) propose a comprehensive Transcultural Leadership Model using Zaccaro’s (2007) trait-based model drawn from 1,867 leaders of 13 nationalities. Tucker et al. identify six potential intercultural skills which “are influenced by leader traits, and both leader traits and competencies are theorized to affect leader processes. In addition, the global business environment within which the leader is operating is believed to directly influence intercultural competencies and leaders’ processes, as well as . . . relationships” (2014, p. 18).

Other researchers’ methodologies and findings vary in nature and some items reflect only semantic differences of similar elements (Mendenhall et al., 2012). Many of the existing frameworks combine different personal traits, knowledge, skills, and behavioural styles, indicating that competencies are configurations of attitudes and motivation, values and worldview, knowledge and behavioural skills fittingly applied to various situations and contexts.

A selection of noteworthy findings are the following: Russell’s (1978) nearly 70 dimensions of overseas success; Srinias’ (1995) eight components of a global mindset; Rhinesmith’s (1996) six characteristics of a global mindset; Brake’s (1997) model of

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9 The measurable competencies were compared across nations, but were not regarded as universal.
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the Global Leadership Triad; Spreitzer, McCall and Mahoney’s (1997) 14 success
dimensions of international executives; Kuhlmann and Stahl’s (1998) predictive
competencies of expatriates; Gregersen, Morrison and Black’s (1998, 1999) core sets of
global leadership characteristics; Goldsmith and Walt’s (1999) six competencies of the
leader of the future; Conner’s (2000) leader skills and capabilities; Mumford, Zaccaro,
Harding and Jacobs’ 10 skills and knowledge elements for a changing world; Caligiuri
and Di Santo’s (2001) eight corporate dimensions for developing global leadership; and
Hollenbeck and McCall’s (2001) seven global competencies; and Jokinen’s (2005) 13
global leadership characteristics deduced from the named previous studies. The latest
and current model is Tucker et al.’s (2014) Transcultural Leadership Model that
differentiates three success criteria and 10 intercultural competencies, categorically
clustered under worldview, social style, and the situational approach.

Prominent approaches and theories that are integrated in the framework of this
Kenya leadership study are discussed in the following sections. The review is organised
according to themes and approaches that may admittedly overlap, particularly as
contemporary analyses offer a more integrated or blended approach than earlier
leadership models. It needs to be pointed out that competencies are best thought of as
continuums rather than dichotomies, and infer development.

3.5.1 Global Leader Attributes, the Trait Approach

The concept of leader attributes predates the scientific study of leadership.
Emerging leadership research in the early 1900s focused on certain traits that were

10 Separating the domains and terminology used in leadership research and literature is
problematic. For example: Tucker et al. (2014) use intercultural competencies interchangeably
as “proximal attributes,” and leader success factors as “leader effectiveness.” As the latter
category involves networking, driving performance, and team building, the author of this study
regards these as spheres of performance that infer specific skills.
believed to predispose an individual to emerge as a leader (Hackman & Johnson, 2004; Northouse, 2013). One of the first robust meta-analyses of leadership traits is what eventually came to be known as the Big Five (Goldberg, 1990).\textsuperscript{11} The initial approach to studying leadership was to describe and compare individuals. The result was that few stable differences were found (Zaccaro, Kemp, & Bader, 2004). Consequently, and following Stogdill’s (1948) published findings that leaders could be not identified by a predefined set of traits, there was a decline of interest in leadership trait studies. Stogdill, however, continued to study traits of leaders, and found that traits (and personality) and situational variables contribute to effective leadership (Bass, 1990).

Trait studies slowly regained prominence, particularly after the monumental GLOBE Project by House and others (2004) who proposed conceptual models and hypothesised associations between particular leader attributes and leadership concepts. House et al.’s findings revealed that some leader attributes on key leadership criteria are generic across cultures, while the influences of other leader attributes exhibit culture-specific effects.

3.5.1.1 The Big Five. The persistent interest in personality can be seen since five factors were first identified by Fiske (1949), referred to as the Big Five (Goldberg, 1990), and further clarified by Tupes and Christal (1992). Broadly categorised, the five traits are neuroticism (emotional stability), extroversion (sociability), openness to experience, agreeableness, and conscientiousness. The model has not been without criticism (Borman, Ilgen, & Klimoski, 2003; Hackman & Johnson, 2013), yet many studies demonstrate that it is robust (Hough & Furnham, 2003; Zaccaro et al., 2004). A meta-analysis of 78 leadership and personality studies found that most, \textsuperscript{11} The five-factor model is unusually comprehensive and is derived from three studies — 2,249 trait terms (Goldberg, 1990).
if not all, of the Big Five personality traits, were linked to the antecedents of leadership emergence and predict leader effectiveness (Ang, van Dyne, & Koh, 2006; Hackman & Johnson, 2013; Hough & Furnham, 2003). The trait taxonomy of the Big Five is of interest to this study as the model’s reliability has been demonstrated across different cultures and languages (Hough & Furnham, 2003) and “[r]esults suggested the Big Five personality traits . . . were generally related to hypothesized dimensions of culture preferences” (Schmitt, Cortina, Ingerick, & Wiechmann, 2003, p. 68). Evidence of these qualities was found in the current study but was expressed through different terms of inquiry. For example: agreeableness, defined as a tendency to be compassionate and cooperative (Goldberg, 1990), is similar to the GLOBE’s humane and participative orientations.

3.5.1.2 Stogdill’s review. The trait approach was challenged in the late 1940s. The shift away from personality research is largely attributed to literature reviews by Stogdill (1948) and Mann (1959). Stogdill’s first review (1948) was an analysis of more than 124 trait studies and the second (Stogdill, 1974) an analysis of another 163 studies, whereby he concluded that personal factors mattered, but need to be considered relative to the requirements of a situation; thus no set of traits was consistently ideal for every situation. Stogdill’s first major review of leadership research put leadership studies onto a divergent path away from the trait approach and resulted in “a near abandonment of research on traits” (Avolio, Sosik, Jung, & Berson, 2003, p. 282). Stogdill’s analysis set the stage for leadership research focused on leadership behaviours and leadership style predicated on situational contingencies.

A decade after Stogdill’s (1974) second analysis, Kenny and Zaccaro (1983) validated the significance of leader attributes in their findings that “48% to 82% of the
variance in leadership emergence was accounted for by the leader’s attributes” (Avolio et al., 2003, p. 282). Numerous researchers have since used advanced statistical techniques to reanalyze earlier reviews of leader attributes, and the contemporary approach primarily utilizes five categories: cognitive abilities, personality, motivation, social intelligence, and problem solving skills requiring tacit knowledge and expertise (Hackman & Johnson, 2013; Zaccaro et al., 2004).

The value of a century of research on the universality of leadership traits gives the trait approach “a measure of credibility that other approaches lack” (Northouse, 2013, p. 30). Further, the trait approach also has widespread appeal as it offers information about the significance of traits in shaping performance and shaping the perceptions of leadership effectiveness — thus, inferring ways of improving leadership performance. For example, data analysis of 420 global leaders indicated that certain personality characteristics, when combined with cross-cultural experiences, were predictive of three cross-cultural competencies: tolerance for ambiguity, reduced ethnocentrism, and cultural flexibility (Caligiuri & Tarique, 2012). Finally, the current emphasis given to visionary and charismatic leadership (Bass, 1990; Bennis & Nanus, 1985) has lead to a strong, renewed interest in trait leadership.

3.5.1.3 The GLOBE’s universal leader attributes. Two useful overviews present the general convergence of research regarding specific leadership traits: (a) Zaccaro et al. (2004) list 23 key leader attributes, and (b) Northouse (2013) provides a summary of key researchers and their findings on leadership characteristics but exclusive of the GLOBE’s 22 leader attributes. Among the findings of the GLOBE Project was the identification of two attributes that are universally endorsed: charismatic leadership and team-oriented leadership. Also notable is the singling out of negative
leadership attributes—a unique contribution of the work of House and his colleagues (2004) (see Table 3.3). Twenty-two leadership attributes are regarded as contributing to effective leadership, while an additional eight are perceived as being contrary to outstanding leadership. The positive attributes focus on a leader’s integrity, the ability to inspire, and to motivate and manage a team. According to House et al. (2004), a leader of stellar character, who is altruistic, and can bring about group cohesion, promises to be an effective leader. Further, research reveals that good leaders should not have ill intent, nor be self-focused, self-protective, nor assert their own will. Once again selflessness, integrity, and good will toward others are key global themes of effective leadership according to House et al. (2004).

Table 3.3

**Universal Leader Attributes**

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<thead>
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<th>Positive leader attributes</th>
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<td>Just</td>
<td>Foresight</td>
<td>Effective bargainer</td>
</tr>
<tr>
<td>Honest</td>
<td>Plans ahead</td>
<td>Win-win problem solver</td>
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<td>Trustworthy</td>
<td>Encouraging</td>
<td>Communicative</td>
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<tr>
<td>Dependable</td>
<td>Positive</td>
<td>Informed</td>
</tr>
<tr>
<td>Decisive</td>
<td>Dynamic</td>
<td>Coordinator</td>
</tr>
<tr>
<td>Intelligent</td>
<td>Motive arouser</td>
<td>Team builder</td>
</tr>
<tr>
<td></td>
<td>Confidence builder</td>
<td>Administrative skilled</td>
</tr>
<tr>
<td></td>
<td>Motivational</td>
<td>Excellence oriented</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Negative leader attributes</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Loner</td>
<td>Non-cooperative</td>
<td>Egocentric</td>
</tr>
<tr>
<td>Asocial</td>
<td>Irritable</td>
<td>Dictatorial</td>
</tr>
<tr>
<td>Non-explicit</td>
<td>Ruthless</td>
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3.5.2 Global Leader Values, a Style Approach

Since the beginning of the Industrial Revolution, around 1800 and into the twentieth century, company values of productivity have been the focus of most managerial systems. Prominent and representative of this time, Taylor (1911) devised a system for industrial management that focused on the quality improvement process through improved efficiencies generated by employee behaviours aligned with company values, resulting in dramatic improvements in productivity.

A shift of focus from company productivity to leader effectiveness, and from leader attributes to leadership functions and behaviours broadened the focus of the study of leadership. Barnard’s (1938) classic work isolated communication as a central function of organisational leadership, and lead to further research on the communicative behaviours of leaders and their functional role performance in groups. Drath et al. (2008) articulates a definition of leadership, one where leadership function is marked by the presence of direction, alignment, and commitment. To offer direction and secure the commitment of subordinates and thereby successfully perform the function of leadership is the substance of an effective communication style with which a leader appropriately responds to tasks, relationships, group values, and situations.

3.5.2.1 Task versus relationship. Researchers of the style approach have identified primarily two major types of behaviours: task and relationship, and note that there is no universal style or set of behaviours that would result in effective leadership (Hackman & Johnson, 2013). Leaders act on two dimensions concurrently; they employ a relative amount of task and relational maintenance functions and behaviours (Benne & Sheats, 1948; Ancona & Caldwell, 1988). According to Hersey and Blanchard (1969), a leader’s effectiveness is based on follower’s level of maturity.
Therefore an effective leadership style matches an appropriate amount of task and
behaviour with the level of follower readiness (also Schermerhorn, 1997). Theorists
Benne and Sheats identified six task-related roles, four group-building and maintenance
roles, and added a third category — individual roles. The latter consists of five possible
disruptive individual social postures, some of which are similar to those identified by
House et al. (2004) as attributes or as factors contributing to either of two negatively
perceived leadership styles (see Table 3.4).

Table 3.4

Negative Leader Characteristics

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Aggressor</td>
<td>Asocial</td>
<td>Autonomous</td>
</tr>
<tr>
<td>Blocker</td>
<td>Dictatorial</td>
<td>Conflict inducer</td>
</tr>
<tr>
<td>Dominator</td>
<td>Egocentric</td>
<td>Face-saver</td>
</tr>
<tr>
<td>Player</td>
<td>Irritable</td>
<td>Self-centered</td>
</tr>
<tr>
<td>Recognition-seeker</td>
<td>Loner</td>
<td>Status conscious</td>
</tr>
<tr>
<td></td>
<td>Non-cooperative</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Non-explicit</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ruthless</td>
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</tbody>
</table>

Note. Adapted from Leadership: A Communication Perspective (6th ed.), by M. Z. Hackman
and C. E. Johnson, 2013, p. 89; Culture, Leadership, and Organizations, by House et al., 2004.

3.5.2.2 Situational models. The contingency theory of leadership and
the path-goal theory of organisational motivation also employ the task-relational matrix
Trompenaars, & Hampden-Turner, 1998). Fiedler’s (1964) contingency model of
leadership effectiveness is one of the earliest situational models. It identifies co-worker
affinity with organisational leadership on the basis of a leader’s emphasis on either task or relationship. The path-goal theory of leadership (House & Mitchell, 1975) focuses on the reasonable expectation of success in followers achieving a valuable goal, and so contrasts with the focus on followers being able to align (or adjust) themselves to their preferred leadership style. In these models, leaders play an important role in influencing follower perceptions of task paths and goal desirability, and in identifying and shaping situations in which leaders can most effectively motivate and lead others. Leader style adjusts to the nature and needs of followers, and differences in leadership style may be attributed to task and relational structure, to superior–subordinate interactions, to the motivation and readiness of followers, or any one of a number of situational factors (den Dekker, Jansen, & Vinkenburg, 2005; Kerr & Jemier, 1978; Schermerhorn, 1997).

A critique of most style approaches is that they do not consider the underlying invisible cultural layers that inform the practice of leadership, something Clawson (2012) does in his broader consideration of invisible culture (Best, 2011). Clawson proposed a concept of “level three leadership,” by which he refers to the cognitive processes that shape perception and influence leadership performance. Clawson identified this mental model as being comprised of values, assumptions, beliefs, and expectations (VABE). Thus Clawson and GLOBE researchers (House et al., 2004) share a value-based framework that views leadership and followership as culturally contingent.

A benefit of leadership style models is that they provide a valuable framework for assessing leader actions and for determining how to adjust leadership behaviour in order to achieve certain relational or end goals. What still needs to be investigated, and
for which there is increasing evidence, is that “situational factors at multiple levels can exacerbate, reduce, and/or radically change the nature of cultural baseline tendencies” (Gelfand, Erez, & Ayean, 2007, p. 499).

3.5.2.3 Worldview and values. Unlike most writers and leadership trainers, Clawson (2012) attempts to identify global leader attributes found to be effective within organisational work groups, within a larger cultural framework, by recognising differences in worldview. In doing so, he integrates various approaches (attributes and behavioural style) and culture, as both the core and context for identifying leader preference and effectiveness. Clawson maintains that corporate leadership studies and training focus on external managerial behaviours and fail to give much consideration to conscious thought or to values. Clawson applies the ideal of What Should Be to the global leader in the country of employment. Thus, in considering both the cultural framework, and the ideal versus the real or practiced values, Clawson’s approach to studying leadership is similar to that of the GLOBE Project (House et al., 2004).

While values and worldview shape cultural phenomena such as organisational practice and leader performance, they do not sufficiently inform fundamental research design and research questions that explore these domains. Gelfand et al. (2008) argue that organisational psychology, and all “global” sciences, need to be grounded in understanding the core of culture and its emanating influences, because currently “we have little understanding of how national culture and cultural factors jointly influence behavior in organizations” (p. 493).
3.5.2.4 **GLOBE leadership styles.** The following is a brief description of the six global leadership dimensions according to GLOBE researchers (House et al., 2004).

3.5.2.4.1 **Charismatic/value-based leadership.** This dimension has strong affinity with the transformational leadership model as it reflects a leader’s ability to inspire and motivate his or her group members toward high performance standards and outcomes. Six specific subscales were used to test this dimension. The first two qualities — being visionary and inspirational — have the most compelling and universal endorsement. All leader attribute items for integrity, decisiveness and performance orientation are also positively endorsed, with integrity predominantly validated. It is notable that of this culturally endorsed leadership theory (CLT) style, the self-sacrificial dimension is not universally endorsed (House et al., 2004, pp. 675-679).

3.5.2.4.2 **Team oriented leadership.** This dimension emphasises team building and coordinating members, their skills, time and energy toward a common purpose and shared goals (House et al., 2004). Primary universal leadership dimensions include being diplomatic, dependable and intelligent, and administratively competent, specifically being communicative and informed. A collaborative team orientation may be preferred, but is culturally contingent.

3.5.2.4.3 **Participative leadership.** This dimension pertains to involving others in making decisions and in implementing decisions and strategies. House et al. (2004) have identified being autocratic and dictatorial, non-cooperative and irritable as universally negative leader attributes.
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3.5.2.4.4  **Humane-oriented leadership.** Actions perceived as humane are those that are supportive and considerate, even compassionate and generous. It is interesting to note that the two corresponding primary dimensions of modesty and a humane orientation are not universal positive leader attributes (House et al., 2004).

3.5.2.4.5  **Self-protective leadership.** This measure reflects actions that provide for the safety and security of individual members, the group and the leader through social interactions that save face and enhance leader status. This CLT includes behaviours that induce conflict, are procedural, self-centered, status conscious and self-protective. Self-protective leaders are loners, their behaviour is asocial, and their communication non-explicit and therefore “safe” (House et al., 2004, pp. 676-678).

3.5.2.4.6  **Autonomous leadership.** This dimension refers to unique leader attributes as well as individualistic and independent approaches to leadership. Although the dimension is universal, its value is culturally contingent (House et al., 2004, p. 679).

Summarised, “[t]he portrait of a leader who is universally viewed as effective is clear: The person should possess the highest levels of integrity and engage in Charismatic/Value-Based behaviors while building effective teams” (House et al., 2004, p. 678).

3.5.3  **Global Leadership Competencies, a Skills Approach**

The skills approach is problematic while also useful. It is problematic in that the model is over-simplistic and presumes that a single set of skills (best practices) results in behaviours that will be effective. The approach is helpful in that it provides “an integrative model of leadership that is relevant across many positions and leadership situations” (Hollenbeck, McCall, & Silzer, 2006). Further, if the competencies are to have efficacy, they need to also be relevant at the cultural and cross-cultural levels.
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A major, non-western study carried out by Cohen (2007)\textsuperscript{12} and associates found that “global leadership competencies” were regarded as most the important proficiencies required in a globalized workplace. Respondents broke down the global competencies into five critical areas summarised and ranked in the following order: (a) business acumen, (b) people leadership, (c) personal leadership characteristics that encompass cognitive and affective behaviours, (d) business leadership, and (e) a comprehensive core understanding of various contexts. Beyond these critical competency areas, successful global leaders also need to display integrity and excellence, and go beyond awareness and experience to adaptability and expertise. A review of leadership literature on global leader competencies identified the general categories of business acumen, interpersonal skills, and personal qualities (Cohen, 2007).

3.5.3.1 Global Business Acumen and Business Leadership. Brake (1997), Jokinen (2005) and Cohen (2007) argue for the primacy of global business acumen and business leadership — concepts which they differentiate and which cover a wide array of professional management skills (acumen) and an adaptive personal and social leadership style. In spite of the importance of business acumen, Jokinen (2005) points out that much less attention is given, than should be given, to technical expertise than is given to “soft skills” such as self-mastery and social skills.

Research on developing successful global executives reveals that the underlying process for developing global leaders is the same as for domestic leaders — what is different are the necessary experiences, the lessons to be learned through those experiences, and the applications made to leadership behaviour (Hollenbeck & McCall, \textsuperscript{12} From the Satyam School of Leadership in India and together with the American Society for Training and Development, Cohen gathered quantitative and qualitative data from over 1,500 senior business executives in more than 60 countries.)
2001). The nature of what is to be learned is different, both being essential: intellectual learning and emotional intelligence. For the global executive “. . . crossing borders of business is fundamentally different from crossing borders of culture. Crossing business borders is largely an intellectual endeavor . . . . But crossing borders of culture is . . . an emotional endeavor” (Hollenbeck & McCall, 2001, p. 52). Thus for the businessperson, the content to be grasped is different at home or abroad. Global business leadership requires understanding the dynamics of the global business environment, including international business issues, business systems and corporate structures, international marketing and finance, global standards and market trends, assessments and analysis, and being current in communication and business technologies.

Research shows that given that the environs and circumstances vary from country to country, the perceptive leader is able to link insightful externalities to corporate vision and capacity through the design of appropriate strategies uniquely created for the context. Leaders of this stature are distinguished from other successful domestic entrepreneurs as they understand the interconnectedness of entities, and the need for integrating global and local realities — referred to as the global integration / local responsiveness framework of organisational strategy (den Dekker et al., 2005). The global leader-manager is able to customise organisational strategies and structures to both national culture and international realities (Cohen, 2007; den Dekker et al., 2005; Hofstede, 1993; Tucker et al., 2014).

Research also indicates the need for leaders to be able to accommodate inconsistent realities (Jokinen, 2005), for instance, being tech-savvy but also cognizant that not all leaders in the global marketplace have either the tools nor the skills needed
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to benefit from contemporary information and communication technologies (Cohen, 2007; Heames & Harvey, 2006).

3.5.3.2 Global People Leadership. People leadership involving the full spectrum of interpersonal skills, motivation, problem solving and conflict resolution, and training and development, is a theme common to twentieth and twenty-first century leadership research (Heames & Harvey, 2006). Social appraisal skills have been explored in great depth as social and emotional intelligence, and have been noted for their cultural relevance (Zaccaro et al., 2004). Cross-cultural literature supports findings that a culturally different and diverse workforce requires exceptional interpersonal and intercultural sensitivities such as tentativeness and tolerance, appropriate measures of self-disclosure and discovery of otherness (Cohen, 2007). The global leader must translate and transfer knowledge from one setting to another, making appropriate applications of cultural knowledge to additional elements of time and space, and to the material environment and the social milieu (Tucker, et al., 2014; Hollenbeck & McCall, 2001).

3.5.3.3 Global Leadership Behaviour. The findings of the Global Leadership Survey (Cohen, 2007) for “leadership that is global” can be categorised as having business aptitude, being adept in social relations, and being adroit in the leadership process. Table 3.5 itemises the key traits and values. Nine key traits portray “WHO a leader is,” and function together with fourteen core values that guide thought and action, and give an external expression to “HOW a leader acts” (see Table 3.5). Corresponding notions of “who a leader is” includes the idea of self-awareness, authenticity and altruism; “how a leader acts” includes expressions of energy, enthusiasm, and empathy.
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Table 3.5

Key Traits and Core Values of Global Leadership Behaviours

<table>
<thead>
<tr>
<th>Key traits</th>
<th>“Who you are”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open-minded</td>
<td>Seeks out new experiences</td>
</tr>
<tr>
<td>Inquisitive</td>
<td>Is curious about the world</td>
</tr>
<tr>
<td>Wholehearted</td>
<td>Is optimistic, enthusiastic and energetic</td>
</tr>
<tr>
<td>Teachable</td>
<td>Is willing to listen and learn</td>
</tr>
<tr>
<td>Adaptable</td>
<td>Is able to respond and adapt rapidly to change</td>
</tr>
<tr>
<td>Insightful</td>
<td>Is able and willing to ask the right questions</td>
</tr>
<tr>
<td>Creative</td>
<td>Is innovative, imaginative and resourceful</td>
</tr>
<tr>
<td>Confident</td>
<td>Is self-aware and self-assured without being arrogant</td>
</tr>
<tr>
<td>Motivated</td>
<td>Is persistent and results-oriented</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Core values</th>
<th>“How you are”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conviction</td>
<td>Humility</td>
</tr>
<tr>
<td>Diversity</td>
<td>Integrity</td>
</tr>
<tr>
<td>Entrepreneurship</td>
<td>Passion</td>
</tr>
<tr>
<td>Excellence</td>
<td>Perseverance</td>
</tr>
<tr>
<td>Fairness</td>
<td>Positive attitude</td>
</tr>
<tr>
<td></td>
<td>Respect, Service-oriented</td>
</tr>
<tr>
<td></td>
<td>Teamwork</td>
</tr>
<tr>
<td></td>
<td>Work-life balance</td>
</tr>
</tbody>
</table>


Cohen (2007) demonstrates the importance of developing thorough awareness and understanding of countries and cultures — the physical environment to the political, economic and social realities and trends. From their analysis of traditional and contemporary global leadership, Heames and Harvey (2006) conclude that global skills and understanding come through actual field experience. They state that “first-hand experience in the lead role as CEO is still the most helpful step in the development of an
executive” (Heames & Harvey, 2006, p. 39). Research literature suggests that because the contemporary global leader operates in a fast-paced, more complex and culturally diverse milieu, fine-tuning one’s cultural lens is critical to understanding, communicating, and relating effectively with others; be that as it may, a leader’s self and other awareness ultimately needs to transcend knowledge and geographical boundaries to actual adaptability within other cultures (Metsäpelto, 2009).

An ever-present theme in a globalised world is change. Leaders are agents of change, and leaders in change. Global leaders need to understand the dynamics and processes of change. In the face of crisis and conflict, they should be able to recognise opportunities and identify solutions, and are able to organise resources to meet challenges head-on. They are not intimidated by unpredictability, being able instead to assess risk, manage variables, and innovate. Chaudhry (2013) describes the leader who is able to communicate such vision and information in a context of change, and can attain follower commitment to change, as a transformational leader. Concerning change and creativity, Connelly, Gilbert, Zaccaro, Threlfall, Marks and Mumford (2000) summarise their research asserting that “... leader knowledge and skills appear to contribute uniquely to leader achievement beyond what general cognitive ability and motivation contribute, perhaps because they enable leaders to construct viable, realistic solutions to continually changing problems or situations they encounter” (p. 77).

Regarding innovation and leadership, Stehlik (2014) makes a specific country assessment by applying Bogoviyeva and Mahmood’s optimal mix of cultural dimensions that support innovation, namely, a cultural environment that is high in individualism and masculinity, and low in power distance and uncertainty avoidance. (p. 16). According to their conclusions, Sub-Saharan Africa is not particularly
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conducive to innovation. Clearly, the intersecting themes of leadership attributes, values and competencies reviewed above denote a need for an integrative theory; one such theory is transformational leadership, or in the business-management arena, entrepreneurship (Cohen, 2007).

3.6 Aspects of Societal Culture that Influence Leader Behaviour

Two studies explore the question, What problems are common to all societies? — Kluckhohn’s value theory (Kluckhohn & Strodtbeck, 1961) and Inkeles and Levinson’s (1969) literature survey of national culture. A third study, Schwartz’ (2006) value priorities, aimed to explain the motivational basis of behaviour. These theorists’ viewpoints are relevant to this study of Kenyan values as their theories inform the inquiry process of other theorists’ whose research instruments and findings provide the framework for the research on Kenyan leadership.

(a) Kluckhohn’s value theory (Hills, 2002): In the 1940s, Clyde and Florence Kluckhohn began to explore categories of universal problems faced in communal living. Later, Kluckhohn and Strodtbeck operationalised their theory and published their findings in 1961. They identified five common problems or concerns, also called “orientations” which they expressed as questions. Kluckhohn and Strodbeck (1961) devised the Value Orientations Method (VOM) for measuring preferred solutions — a taxonomy of three possible responses for each of the five questions (Gallagher, 2001a, 2001b). Theirs was an initial exploratory attempt at identifying cultural patterns that would provide insight into cultural differences. The Schwartz Value Survey (SVS), on the other hand, would measure value priorities, describe a circular structure of value
relations, offer insight into cultural similarities, and explain the pan-cultural value hierarchy (2006).

In this study, “values” are more specifically defined as they are applied to societal and organisational culture. See section 3.7 for amplification on motivational values.

(b) Inkeles and Levinson’s study on national culture (Hofstede & Hofstede, 2005): In 1954, the sociologist Inkeles and psychologist Levinson published their observations of national culture, based on an extensive survey and analysis of national culture concepts found in English-language psychological, anthropological, and sociological literature. They identified four “standard analytic issues” or basic dilemmas of every society: a conception of self in relationship to others in society, self in relationship to authority, notions of masculinity and femininity, and the issue of how to deal with conflict (Sasaki, 1998).

Over a decade later, Hofstede, a prominent organisational psychologist, studied survey data of IBM employees first collected from 40 countries and expanded to over 70 countries by 1973. He discovered that his identification of differences in national values corresponded with areas identified by Inkeles and Levinson (1969). The IBM empirical results supported the theoretical importance of the Inkeles and Levinson study, and came to be expressed by Hofstede (1980) as four cultural dimensions of difference between national cultures. Hofstede’s work is significant in that it is the only large-scale cross-cultural study in which all respondents worked for a single multinational corporation, and worked under uniform workplace policies. Hofstede’s investigation of culture has not been without criticism. Terlutter, Diehl, and Mueller (2006) identified the following limitations, each of which have been refuted. The
argument that data collection was only gathered from one company fails to acknowledge that other groups were sampled after the original study. Secondly, the criticism regarding the age of the data and the exclusion of many countries from the selection process, overlooks the ongoing research whereby Hofstede continually broadened the sample with additional countries and verified the findings from the countries that were originally included in the sample. Lastly, the case for four cultural dimensions appears to be too limited for describing all of culture. This point also overlooks that Minkov (2011) collaborated with Hofstede and identified additional societal dimensions after the original study. Some of these additional cultural dimensions have been officially added to Hofstede’s model while others have not been added because of the perceived overlap with an existing dimension (Littrell, 2012; Minkov & Hofstede, 2012). Hofstede’s findings offer a valuable framework for the study of cultural values, as well as country results that can be used in comparative studies.

It is important to note that only the comparison of country scores reveals cultural variance and identifies cultural dimensions; scores in themselves are meaningless as they are relative and only reveal significance when one dimension of a country score is compared to that of another country. Furthermore, Hofstede (1993, 2001) stresses that the dimensions of culture are constructs, even as culture is a construct, and values are a construct. Broad cultural preferences distinguished countries, effectively grouping countries into four clusters. These became the original four bipolar dimensions of national culture: power distance, individualism versus collectivism, masculinity versus femininity and uncertainty avoidance.
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A fifth dimension, researched by Bond, (Bond & Smith, 1996) was added in 1991. This dimension, Long-term versus Short-term Orientation, was developed after detecting a Western bias problem that lead to further revisions and research in Asia by the Chinese Culture Connection (1987) using the Chinese Value Survey (CVS). This investigative instrument was based on Confucian work dynamism and had a distinctly Chinese culture bias (Hofstede & Hofstede, 2005, 2013). With subsequent elimination of the Chinese bias, the long-term orientation dimension was applied to student populations in 23 countries. In 2010, Minkov applied the World Values Survey to national populations, generating data on the long-term orientation dimension to 93 countries (Hofstede, Hofstede, Minkov, & Vinken, 2008). The current reference to the fifth dimension is Pragmatic versus Normative. Minkov’s data also added a sixth dimension referred to as Indulgence versus Restraint. This explains the reason certain country data either have four, five or six dimension scores displayed on The Hofstede Centre website.

The following cultural dimensions are attributed to a number of researchers: first to Hofstede (1993) together with Bond (1996) and later Minkov (2011, 2012), to Schwartz (1993), Trompenaars and Hampden-Turner (1998), and to House and his colleagues (2004). The stability and validity of core values is seen in that cultural dimension scores remain relatively the same “in the year 2000 as they were around 1970” (Hofstede & Hofstede, 2005, p. 31). Secondly, similar empirical data from a number of studies suggest that these cultural dimensions describe relatively enduring features of national and societal culture.¹³

¹³ Hofstede’s publications and website, and GLOBE Project authors and publications are the primary source for the definition and description of cultural dimensions.
3.6.1 Power Distance Versus Egalitarianism

The concept Power Distance refers to a culture’s view of human hierarchy, and the degree to which a society accepts equality or inequality as legitimate (Hofstede, 2001). It can be observed in a society’s endorsement of the absence or presence of social hierarchy, power distinctions and status privileges. Cultures with a high power distance regard social stratification and hierarchies as appropriate. They accept the exercise of power, as in decisions made by those in power, as an effective way of maintaining societal harmony. A country’s power distance value will reflect how its people relate and communicate.

3.6.2 Gender Egalitarianism

The extent to which cultures differentiate or minimise gender roles is one of the most fundamental ways of differentiating cultures (Ayman & Korabik, 2010); some value an egalitarian approach, others value prescriptive roles for women and men (House et al., 2004). The Gender Egalitarianism dimension is a relative measurement of whether biological sex should determine roles prescribed by society. Project GLOBE explored gender egalitarianism in the context of two components: the attitudinal domain and behavioural manifestation (House et al., 2004). Attitude here corresponds to societal values and beliefs such as gender stereotypes and gender role ideology, while behaviour manifestations are actions that can be observed through gender discrimination thereby showing a disregard for gender equality.

3.6.3 Uncertainty Avoidance Versus Risk Tolerance

Uncertainty Avoidance refers to how a culture chooses to adapt to change and cope with uncertainty and ambiguity (Hofstede, 2001). A high uncertainty avoidance culture finds change threatening. It manages change by increasing the predictability of
human behaviour through enforcing implicitly understood traditions and codes of conduct. GLOBE authors describe it as “the extent to which members of collectives seek orderliness, consistency, structure, formalised procedures, and laws to cover situations in their daily lives” in order to lessen the unpredictability of future events (House et al., 2004, p. 603).

3.6.4 Individualism / Collectivism Continuum

The Individualism–Collectivism continuum\(^{14}\) refers to the value of identifying oneself individually or within a group, and to deferring to either self or to the group for decision-making, assumed rights, social obligations, and mobility (Hofstede, 2011). Individualistic cultures are characterised as a loosely woven social framework wherein individuals have weak social bonds, particularly outside of the family. The individualist values independence, rights, and freedoms. Life and the world are viewed from the perspective of how does it affect me? What is in a person’s own best interests? What are their rights and what privileges can they command?

The communitarian\(^{15}\) or collectivist approach is to regard others over self, and ask “How does what I do affect others?” (Trompenaars & Hampden-Turner, 1998). They prioritise the well-being of the collective unit over that of self. Collective cultures tend to distinguish between in- and out-group members; they tend to be loyal to the in-group, take care of in-group members, and interact with in-group members in such a way as to maintain group harmony. Members of the in-group belong to family,

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\(^{14}\) “Continuum” is used here in order to emphasise that the dimension is not bi-polar, but that country scores identify relative placement, meaning that within the dimension of individualism some countries are more, others are less, individualistic.

\(^{15}\) Trompenaars and Hampden-Turner’s terminology for a collective orientation is “communitarian” (1998, pp. 9, 51-66).
company, clan, village or country. Whether a society thinks in terms of I or we is the defining position on the dimension.

Theory and research on the construct of individualism and collectivism is extensive. Literature on this cultural dimension has generally been at the societal level (House et al., 2004). Project GLOBE’s review of past studies identified omissions and focused on two additional aspects of this construct. First, it took a multi-level approach of studying human interaction at the societal level, organisational level, as well as at the individual level. Secondly, it examined “practices” in addition to “values” at the societal level. GLOBE researchers developed the construct and expressed collectivism as degrees of institutional or in-group collectivism.

3.6.4.1 Institutional Collectivism. This construct assesses the degree to which institutional practices encourage and reward the collective distribution of resources and collective action. It considers group loyalty, group harmony and cohesion, the importance of group acceptance, and the degree to which a society’s economic system emphasises collective interests (House et al., 2004).

3.6.4.2 In-Group Collectivism. The same four considerations were given to in-group collectivism as were given to institutional collectivism. In-group collectivism informs identity, and presumes interdependence, a degree of loyalty and the locus of pride. GLOBE researchers expanded the study of collectivism by not only measuring the elements commonly studied, but also by surveying some unique aspects

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16 Most scholars focused on individualism and collectivism only as a value dimension, and not also as a practice.

17 The GLOBE Project refers to these as Collectivism I (institutional collectivism) and Collectivism II (in-group collectivism).
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such as the practices scale which exclusively examines family relationships, while the values scale tests the level of pride society members have in their nation (House et al., 2004).

3.6.5 Masculinity Versus Femininity

This dimension represents a society’s emotional gender roles\(^{18}\) — Hofstede’s term for the display of gender-associated qualities that differentiate society’s expectations. Masculinity identifies cultures in which gender roles are clearly distinct — men are to be tough and women tender. Femininity represents “a society in which emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life” (Hofstede & Hofstede, 2005, pp. 401-402). The difference in cultural norms is greater in tough or masculine cultures than it is in tender or feminine cultures (Hofstede, 1993).

A masculinity placement on the dimension would represent a culture’s preference for achievement and assertiveness, in contrast to a femininity position that would value nurturance and support of others, modesty and harmony (Hofstede, 2001). In the workplace, cultures would differ in their task or people orientation, in their direct or indirect approach to communication, in their preference for competition or cooperation, and in their need for recognition and reward or have a disposition toward modesty and humility. The latter descriptor of each dyad is characteristic of the femininity perspective.

\(^{18}\) The term emotional gender roles appear in Hofstede’s more recent writings (2005), and the labeling of “tough” and “tender” in earlier writings (1993).
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The next three cultural dimensions (as well as gender egalitarianism) represent further development and refinement of Hofstede’s masculinity and femininity construct based on research undertaken by House and Project GLOBE researchers (2004).19

3.6.5.1 Performance Orientation. Performance Orientation is a social view toward work that encourages and rewards competition, innovation, high standards, and improvement in performance. GLOBE authors argue that there is “a universal factor of achievement consisting of such concepts as knowledge, progress, masculinity, success, work, freedom, and courage” (House et al., 2004, p. 241). Research of this work ethic is new to the field of cross-cultural study, as Hofstede did not measure this as an independent variable of culture.

3.6.5.2 Assertiveness. The assertiveness cultural dimension reflects beliefs as to the degree to which a society prefers to be assertive and aggressive, or non-assertive and agreeable (Gupta & Van Wart, 2015; House et al., 2004). In relationships, a high value on assertiveness could be seen in behaviours that are confrontational, overly confident, and tough rather than tender. This dimension also has received rather little attention in cross-cultural research (Terlutter et al., 2006). The dimension arises out of GLOBE findings and is considered to be a distinct construct as there is only minimal correlation between Hofstede’s masculinity dimension and the GLOBE’s assertiveness dimension (House et al., 2004).

GLOBE research has identified that behaviours of this cultural dimension are “linked to effectiveness and success” (House et al., 2004, p. 400) and are “significantly

19 De Mooij (2013) points out that the use of the same labels for different concepts is confusing and misleading. For example, Japan scores high on Hofstede’s masculinity dimension — on role differentiation and degree of assertiveness, but scores low on the GLOBE assertiveness dimension (p. 260). The contradiction illustrates different conceptual content of cultural dimensions and the paradoxical aspects of human values (p. 253).
related to . . . a wide variety of social and economic indicators as well as indicators of psychological well-being and physical health of the members of cultures” (House et al., 2004, p. 395).

3.6.5.3 **Humane Orientation.** The terminology related to this dimension is unique to the GLOBE Study; the concept, however, has existed since ancient times. In recent times, Schwartz (1992) explored it as polarities of self-transcendence and self-enhancement; Triandis (1995) identified the motivational factors of kindness, generosity and altruism; Hofstede (2001, 2010) captured the notion of masculinity versus femininity; and others used the concept of paternalism — a form of benevolence — where leaders act as patrons (House et al., 2004, p. 566). The GLOBE Study operationalised the humane orientation “as the degree of concern, sensitivity, friendship, tolerance, and support that is extended to others” at all three levels: societal, organisational and leadership levels (House et al., 2004, p. 595).

3.6.6 **Long-Term and Future Orientation**

Cross-cultural researchers have consistently identified orientation to time as a basic cultural value. Kluckhohn and Strodtbeck (1961) notably identified a culture’s preference for the past, present or future. An orientation to the past commonly infers a preference for tradition and preservation of the status quo, in contrast to a future orientation in which a society values progress, and engages in future-oriented behaviours such as planning, forecasting, strategising, and so forth.

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20 Self-transcendence involves universalism and benevolence; the former signifies an attitude of tolerance, understanding and protection of all people, whereas benevolence offers support to those with whom one is in close relationship. In contrast, self-enhancement promotes self-interest and self-gratification (House et al., 2004, pp. 565-566).

21 Femininity captures the approach to life that offers a positive emotional presence, in contrast to masculinity that is materialistic and intent on achieving success.
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Future Orientation is a measure employed by Project GLOBE and reflects the degree to which individuals invest in the future and therefore delay gratification (House et al., 2004). This corresponds with Hofstede’s Long-term Orientation but he arrives at the construct through a different lens by focusing on truth versus virtue (Hofstede, 2011). According to Hofstede, a society with a long-term orientation submits the interests of self to the collective pursuits, the collective good, and the collective goal. It is inclined toward planning and perseverance, hard work, thrift and investment. The long-term orientation is more adaptive to change, as it must be sensitive and responsive to the variables of a situation, to context and time — thereby demonstrating virtue. This contrasts with the short-term orientation that holds to values concerned with the past and present, and to values such as respecting tradition and elders, maintaining social contracts by fulfilling social obligations, and protecting one’s face. A short-term orientation would also regard truth as absolute. In life and work, this perspective could be seen as there being an ideal or best way of how to do things. A society with a short-term orientation shows great respect for traditions, which for some may be as sacred as religion; they inform practice and may even be regarded as absolute truth. This short-term orientation to truth is substantiated by religion or tradition and can be observed in authoritarian societies.

Applying this long-term and future orientation to organisational culture, Hofstede (2011) re-interpreted the construct and revised the label to pragmatic versus normative. It still reflects degrees of flexibility or rigidity, as well as the need to know (absolute) truth and have an explanation for everything. Pragmatic corresponds with the

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22 This is not to be confused with the eight dimensions of the Organizational Cultural model on The Hofstede Centre’s website, which are a derivative of Hofstede’s research findings, but were further developed by Bob Waisfisz.
long-term orientation, which is flexible, adaptive to circumstances, able to accept contradictions, and be perseverant in achieving results. A “normative” orientation parallels the short-term orientation. People in such societies focus on achieving quick results, they observe social conventions and traditions, and seek personal stability through ascertaining the absolute Truth.

3.6.7 Indulgence Versus Restraint

The background to the Indulgence versus Restraint paradigm can be found in “happiness research.” This dimension is attributed to Minkov’s (2011) findings from the World Values Survey. It was presented by Hofstede (2010) as his sixth dimension in the third edition of *Cultures and Organizations*, and the following year was reversed and renamed by Minkov (2011) as Industry versus Indulgence in his extended and updated version of *Cultural Differences in a Globalizing World*. The cultural dimension contrasts a society’s view of expressing or suppressing human drives related to enjoying life, the freedom of expression, and the immediacy of gratification.

3.6.8 Universalist Versus Particularist

Trompenaars and Hampden-Turner (1998) identified an additional construct that has varying cultural implications for life and work. The universalist approach applies the same standard to all people and all circumstances. Its rules are infallible and irrevocable. The particularist approach, however, gives consideration to the exceptional circumstances individuals may find themselves in. The effect of this orientation is very significant as it correlates with whether corporate culture is viewed as a system or as a group. As a system, it is upheld by rules, policies and procedure manuals; as a group, corporate culture is recognised as having relationships as unique as there are circumstances. The focal point of this orientation is loyalty — to what or to whom?
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“The way we do it around here” is expressed as rules with consequences for the universalist, or for the particularist inclined leader, expressed as principles that leave leeway in terms of the interpretation, as the meaning only becomes clear in the context of a given group and relationship (Drath et al., 2008).

The cultural dimensions used in this study include all but two dimensions: the universalist versus particularist and indulgence versus restraint dimensions.

3.7 Motivational Values as Criteria for Preferred Leadership

The value-belief theory of culture “predicts that individuals are strongly socialized” by societal level values (Gupta & Van Wart, 2016). The theory suggests that the degree to which societal members perceive values as legitimate and acceptable, infers the extent to which values will be enacted and therefore will be effective in producing individual behaviour (Hofstede, 2001; Triandis, 1995). For example, in societies with a strong humane orientation, “values of altruism, benevolence, kindness, love, and generosity are salient as motivating factors guiding people’s behaviors” (House et al., 2004, p. 565). McClelland (1961) advanced the understanding of values, in that he explored values in the form of motivational values in the context of economic development. His implicit motivation theory suggests that long-term motivation and complex behaviour can be understood in terms of three implicit (nonconscious) motives, which are predictive of long-term individual global behaviour patterns, such as leadership styles (House et al., 2004). The implicit motives identified by McClelland

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23 This introduction to the implicit motivation theory (McClelland, 1961) is not complete. For example, the theory also identifies conscious motives that are predictive, but of short-term, noncomplex behaviours. Thus, only aspects directly relevant to this thesis are indicated.
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— achievement, affiliation, and power (social influence) — align with the discoveries of other theorists’ cultural dimensions (section 3.6) including those of Schwartz (section 3.7).

In addition to well-known surveys carried out on the characteristics of culture (Kluckhohn and Strodtbeck’s Value Orientation Method (Kluckhohn & Strodtbeck, 1961),24 Hofstede and Minkov’s Values Surveys (Hofstede, Hofstede, Minkov, & Vinken, 2008),25 Inglehart’s World Value Survey (Inglehart, Basanez, & Moreno, 1998),26 Schwartz’ (1992) investigation of motivational values needs to be noted as he set out to explore the importance and prioritisation of values, studying “the extent to which systematic associations among values, social experience, and behavioral orientations hold across cultures” (p. 2). Culture-specific associations are recognised as important culture-linked moderators that enhance our understanding of how value priorities function as indicators of desirable ways of acting and desirable end-states.

The link between values and behaviours is shared in all of the social sciences studying human behaviour, for example: psychologists (Rokeach, 1973), sociologists (Williams, 1968) and anthropologists (Kluckhohn, 1951). Schwartz (1992), along with these theorists, does not regard values as inherent qualities, but rather as “the criteria people use to select and justify actions and to evaluate people (including the self) and events” (p.1).

24 Kluckhohn’s VOM, assessment tool of 23 questions, is no longer available.


26 Originally a European Values Study; contextualised for Asia as the Chinese Values Survey; currently finishing its sixth global survey (2010-2014). Retrieved from http://www.worldvaluessurvey.org
In the period 1988-1993, Schwartz tested 57 values across 49 nations (1992). The Schwartz Value Survey contains 57 items and represents 10 value types on an individual level, and seven value orientations on the cultural level (see Table 3.6). Schwartz identifies key values held at the personal level to be universalism, that is being broad-minded and having an appreciation and understanding of all people and nature, and related to that, benevolence — the good will toward the welfare of all people with whom one interacts. Other motivational values at the individual level include self-direction, stimulation or excitement in life, and hedonism or pleasure and self-gratification. Schwartz (1992) also notes that affirmation is sought and gained through two values: achievement and the mastery of skills as well as through power, prestige and social status. Two final ideals foster personal equilibrium; these can be found through adherence to values such as traditional culture, conformity to contemporary social expectations, and relational harmony (Connerley & Pedersen, 2005).

De Mooij (2013) uses Schwartz’ study of motivational values to demonstrate that the ten motivationally distinct value types at the individual level, cannot be used to predict the behaviour of particular individuals, because when the scores of selected characteristics of individuals are aggregated, they only showed support of seven cultural value constructs at the societal level; and thus, the national dimensions can only be regarded as country-level variables.
Table 3.6

**Schwartz’ Individual and Cultural Value Types Compared to Those of the GLOBE**

<table>
<thead>
<tr>
<th>Motivational values on the individual level (10)</th>
<th>Value types on the cultural level (7)</th>
<th>Value types used by GLOBE (9)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Universalism</td>
<td>Egalitarianism</td>
<td>Gender Egalitarianism</td>
</tr>
<tr>
<td>Benevolence</td>
<td>Humane Orientation</td>
<td></td>
</tr>
<tr>
<td>Self-direction</td>
<td>Intellectual Autonomy</td>
<td>Assertiveness</td>
</tr>
<tr>
<td>Stimulation</td>
<td>Affective Autonomy</td>
<td></td>
</tr>
<tr>
<td>Hedonism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Achievement</td>
<td>Mastery</td>
<td>Performance Orientation</td>
</tr>
<tr>
<td>Power</td>
<td>Hierarchy</td>
<td>Power Distance</td>
</tr>
<tr>
<td>Tradition</td>
<td>Conservatism</td>
<td>Future Orientation</td>
</tr>
<tr>
<td>Conformity</td>
<td>Harmony</td>
<td>Institutional Collectivism</td>
</tr>
<tr>
<td>Security</td>
<td></td>
<td>Uncertainty Avoidance, In-group Collectivism</td>
</tr>
</tbody>
</table>


A comparison of GLOBE cultural values with those identified by Schwartz (Table 3.6), indicates that different approaches to global cultural research produce similar results, thus validating the existence of a limited number of predominant cultural values (House et al., 2004; Schwartz, 1999). In this study on Kenya, data was derived through GLOBE survey methodology that identified values expressed as *What Should Be*, thus measuring preferred behaviour against real behaviour (practices). These values may be regarded as “contextualised” values as they are situated within a specific context, and are not abstract values such as justice or freedom (House et al., 2004).
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It is to be noted that Schwartz (1992) not only itemised cultural values effective for comparing cultures, he also identified unique relationships between them as illustrated in Figure 3.1. Each of the values is postulated to form bipolar dimensions and present dynamic relations of contradiction and compatibility. Schwartz postulated that these “paired value types” emanate from a centre point and go in opposing directions from the centre, leading to an integrated structure of cultural value systems. The compatibility of value types is seen as values located in proximity to each other around the circle. For example, egalitarianism values relate positively with autonomy, as do mastery values with autonomy values; however, mastery is in conflict with egalitarianism and harmony.

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Schwartz’ configuration of relationships is not examined in this thesis; however, this study looks at the clustering of cultural values and how given combinations of the nine cultural values become drivers of six different types of leadership. These are charismatic/value-based leadership, team-oriented leadership, participative leadership, humane oriented leadership, autonomous leadership and self-protective leadership (House et al., 2004). House et al. refer to these as CLT “leadership dimensions,” that is, culturally endorsed leadership theory (CLT) dimensions (see section 3.3.4).

3.8 Values Versus Practices of Leadership: A GLOBE Distinction

This section discusses the theoretical considerations when operationalising leadership constructs. It offers important considerations for generalizing and applying the findings of a GLOBE study.

3.8.1 An Operationalised Definition of Culture

For GLOBE research purposes, indicators reflecting two distinct kinds of cultural manifestation operationally define culture. First, group members at the societal and organisational level agree on the psychological attributes that constitute culture. (See 5.3.6 for the operationalised definitions of culture.) A second manifestation of culture is observed in the common practices of families, civic and work groups, economic and legal systems, and political and religious institutions (House et al., 2004).

Cultural attributes can be quantified and measured in terms of modal practices, which can again be measured by responses to questions on behaviour. The GLOBE questionnaire posed isomorphic questions about What Is or What Are common behaviours, institutional practices, proscriptions, and prescriptions. In the same manner, it approached the examination of values in terms of What Should Be (House et al.,
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2004). Culture was thus operationalised at two collective levels (society and organisations) and two cultural manifestations (values and practices).

Hofstede (2006) points out that the GLOBE’s definition of values and practices is significantly different than his own. Whereas House et al. (2004) apply values and practices to both levels of culture, Hofstede (2006) applies values only to national or societal culture, and practices only to organisational culture. This difference of application of values and practices is important in making comparisons. If comparisons between Hofstede’s and GLOBE results are to be made about what is actually being practiced in a given nation, such descriptive statements should be made using practices data applied at the organisational level. If the intent is to draw inference about leadership attributes, then a comparison of values should be made with data drawn from the societal level of culture because it is “cultural values and not practices that are predictive of leadership attributes” (Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012, p. 506).

3.8.2 Approach to Generalisation of Findings

Applied to culture, generalisation is possible if all cultures can be assessed by the same metric. In this study, this task was undertaken by replicating the GLOBE Study with the use of questionnaires given to middle managers in four industries. One of the strengths of the GLOBE Project is its scope and a well-developed quantitative research design that used standardised instruments. The data used to create the country and cluster profiles was based on the average of scores of all aggregated survey scores of the respondents from a given society. To ensure generalisation beyond the middle-manager population, the GLOBE cultural practices and values are strongly and significantly validated against a series of unobtrusive measures that reflect a broader
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generalised national society (House et al., 2004). GLOBE data is also significantly correlated to the independently collected World Values Survey data (House et al., 2004), inferring that the cultural dimensions depict the broader culture in which the middle managers were immersed. Despite demonstrating reliability and generalisability due to the “unprecedented steps in terms of design,” House et al. (2004) express caution in generalising the findings at the national societal level because of the specific nature of the sample being drawn from managers of organisations (pp. 235-236). Further, House et al. (2004) point out that they “address the phenomena of organizational leadership and not leadership in general” (p. 55).

Lastly, because people from different cultures may exhibit different response patterns, statistical standardisation correction of original uncorrected questionnaire responses was applied, noting that it had extended “the traditional response bias correction procedure” (House et al., 2004, p. 236). Nonetheless, GLOBE researchers acknowledge potential inconsistency with future cross-cultural comparisons.

3.8.3 Caveats on the Use of Dimensions to Describe Culture

Application of the GLOBE theoretical model and instrument is conceivably limited because national boundaries do not always demarcate cultural boundaries as cultures spill over boundaries and nations are seldom homogeneous. This is true of Kenya. The difficulty of containing, and therefore defining, an ethnic group by a national boundary is seen in the example of the Maasai who span the southern Kenya and northern Tanzania border. Secondly, the challenge of using national culture as a unit of analysis is also illustrated by Kenya’s cultural diversity, which has various
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ethnicities and many languages. Further, the sampling of respondents is from middle management, which, as an organisational subgroup, does not equally represent all subcultures in Kenya. Although GLOBE researchers established the generalisability of organisational culture to national culture in their global study of nations, that reliability needs to be established for a highly diverse nation such as Kenya. Respondents represent those subcultures that have practicing middle managers in certain industries that by their very nature are situated in certain geographic locations of the country. The nomadic Maasai, who are cattle-herders in terms of their subsistence, will have some middle-managers in telecommunications, finance or the food processing sectors; however, as an ethnic group, they are not equally or proportionally represented in the organisational and societal culture dimensions or in the leadership dimensions. It is highly probable that cultural and leadership dimensions of the Maasai, and other subcultures minimally represented among the respondents, will differ from those identified through the findings of this Kenyan study and the results of the GLOBE Sub-Saharan Africa cluster.

Although GLOBE findings have revealed the various attributes of leadership, they have not identified the behavioural expressions of these characteristics, and, therefore do not present behavioural profiles (House et al., 2004). In the design of the survey, leadership items that generated leadership profiles did not test leadership attributes equally, that is with the same number of questions for each of the attributes being tested. Therefore, it is possible that some of the drivers of common practices are over- or under-emphasised, or missed all together (House et al., 2004). For example, the influences of ethical values on the charismatic/value-based leadership dimension,

27 The majority of culture and history sources identify 42 tribes; however, this number varies. The latest Kenya census (2009) lists 68 tribes, under Ethnic Affiliation.
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and more generally, on the link between ethical values and religion, have not been made clear.\textsuperscript{28} GLOBE authors concluded that although “the various explanations and speculations for universal attributes of leadership are all plausible, none are empirically verified,” (House et al., 2004, p. 728). Therefore the drivers of universality in leadership need to be tested, as well as the relationship between universal needs and universal leadership attributes, which rest on the supposition that universal needs drive universal leadership attributes.

Regarding cultural dimensions, it is recognised that they are not independent dimensions. They are more complex in their inter-relatedness, more dynamic, and double-directional in the influence values and practices have on each other (House et al., 2004). Therefore it is unclear whether and which cultural values predict organisational practices, and which if any, national displays of organisational practices, necessarily imply cross-cultural differences.

Further, organisational practices, according to Hofstede’s findings, may be associated with demographic variables such as age, gender, and the organisational level of respondents, while cultural differences may partly be explained by the same factors in addition to dissimilarities of region, ethnicity, and religion (Hofstede & Hofstede, 2005; Schwartz, 2006).

Not only is it possible that different cultural drivers lead to the same cultural dimension, but the same level (score) of a given cultural dimension in two nations may also exhibit different behaviours on the same dimension (Minkov, 2011). House et al. (2004) acknowledge the challenge of interpreting culture-specific behaviours from

\textsuperscript{28} House et al. (2004) noted that family and religion play a particularly large role in leadership in Arab countries (p. 728). In this study, field experiences corroborate consistent media reporting and reveal the prevalent integration of religion into the fabric of Kenyan society.
outside the culture, as observations are dependent on the observer’s own experiences and understanding of cultural domain. For this reason, national researchers were to be of the national culture; nevertheless, the design of the research instrument and questionnaire items bears resemblance to its etic creators.

Finally, Northouse (2013) observes that the GLOBE study does not provide a single theory about the way culture relates to or influences the leadership process. House et al. (2004) illustrate the complexity, challenge, incoherence, and inconclusiveness of this dynamic:

What exacerbates the situation is that our findings show that attributes of societal successes are strongly related to cultural practices, but attributes of outstanding leadership are strongly related to cultural values. Unless we can better understand the relationship between cultural practices and values, we are unable to explain this complex situation and have little to offer to leaders who are trying to improve their societies’ well being. (p. 730)

For this reason, the GLOBE instrument and findings are limited in their viability and applicability to leadership problems and societal issues.

3.8.4 A Critique of the Cultural Values Theory

The focus on cultural values — predominantly the work of Schwartz (1992a, 1992b, 1999), Hofstede (1993, 2001), and Trompenaars (19980 — has become foundational to cross-cultural management. Whereas there has been an extension and application of values research to an increasing number of countries, little theoretical development has taken place in the field of cross-cultural studies. Bond and Smith (1996) bemoan the excessive reliance on values as the focus of culture studies. Iguisi’s (2009) Nigerian study of business management uses Hofstede’s original four cultural
dimensions but shows that Hofstede’s West African results should not be regarded as accurately representing a national culture of a specific country, and specifically showed that Nigeria had an even higher power distance score than was noted by Hofstede.

Three decades later, Hofstede is still the most cited theorist on cultural values dimensions (Jackson, 2011a). Jackson argues that Hofstede’s paradigm “has strait-jacketed this [cross-cultural management] field” (2011a, p. 1). To illustrate this, Jackson compares the GLOBE cultural dimensions with the findings of Schwartz (1992b) and Hofstede (2006), and notes positive and negative correlations, or no correlation as in the case of the humane orientation (Jackson, 2011a).

A few points need consideration. First, the research linked to culture dimensions was conducted some time ago and has not experienced any significant paradigm shift. Secondly, cultural values theory arose out of a Western mindset. While scholars have addressed the question of transferability of management theory and practice across cultures, Jackson (2011b) raises the question of “appropriateness” of such transferability: Is management appropriate in particular cultural contexts? One example is Katulwa’s (2014, 2015) analysis of leadership values and ethics in Kenyan MBA programs. While the case study is African, the values and ethics studied are those found in Western programs. It is assumed that managerial success and leadership development need to align with a global model of effectiveness. This is manifested through global leadership competencies and is grounded on values and ethics presumed to be universal. Dickson et al. (2012) and Gupta and Van Wart (2015) note that global leadership is a phenomenon distinct from cross-cultural leadership. It is more than a set of competencies. Rather, it is characterised by attitudes and a mindset that prompts appropriate thought processes, action, and interaction. Thus the question about the
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appropriateness and transferability of presumed global values and ethics to a Kenyan management environment needs to be asked. Moreover, cultural sensitivity needs to be understood as a global competence as well as a culture-specific skill.

Additionally, Gupta and Van Wart (2015) point out a weakness of the cultural values theory with regard to what is best, and what is implied as being a “best way” for leaders to act. The criticism is about the relative rigidity of values, the implied tendency toward ethnocentrism, and the importance of flexibility in global contexts and pluralistic societies. This is illustrated by Schwartz’ (1999) value study which ranked basic human values. His findings reveal a distinct African value profile that was not congruent with the pan-cultural value hierarchy. Except for black African countries, the research indicated a high degree of consensus regarding the importance of value diffusion and the importance of different value types (Schwartz & Bardi, 2001). What is unusual about Africa is that of the 10 value types, conformity was ranked highest and self-direction valued lowest. Thus the question: Is consensus sufficient substantiation to indicate what is, or is not, ideal? And, does a higher placement of rank order of a given value signify par excellence? The values theory does not explain the non-conformist African profile which Schwartz and Bardi (2001) attempt to explain in terms of relationships and group relations.

Leadership effectiveness also needs to take into consideration interpersonal dynamics and inter-organisational interaction, which Jackson (2011b) notes is neglected by the values paradigm operationalised at the macro-cultural level.

Few scholars have evaluated culture or leadership theories in regard to the study of African cultures and cross-cultural management in Africa. Jackson (2011b) objects to current theory and research approaches, noting these main points:
“the universal etic of cultural values theory is an implicit disparaging of indigenous knowledge and logic” (2011b, p. 7) as indigenous representation is largely absent in data gathered at the management level of larger organisations within a country. Smaller organisations and informal sectors of the economy are not included in studies of national culture. In this regard, this study drew its sample population from qualifying companies having a smaller range of organisational levels than is characteristic of multi-national companies, and only used indigenous black Kenyans as respondents in the data collection process.

Current approaches ignore the global geopolitical power dynamics brought about through history and globalization.

The current prototype does not accommodate inter-ethnic relations.

Earlier cultural criticism and alternative approaches to research in and about Africans are suggested by Tomaselli (2001) and Mazrui (2003). Tomaselli (2001) questions the dominant theories, research methodologies, and overall academy-bound scholarship characteristic of global culture studies. He argues that the application of theories which originate in non-African contexts, and the primacy of textual analysis and empirical significance, lack the “[d]etail, immediacy, and self-reflexivity [that] are as important as is textualised theory” in African research (Tomaselli, 2005, p. 131). Tomaselli proposes a methodology of “reverse cultural studies” involving an auto-ethnographic reflexive approach whereby researchers enter the life-world of research participants and tell a multi-layered narrative of human relationships. Thus the researcher’s experience is as important as theory, and African research subjects are validated as producers of knowledge (Tomaselli, 2001, 2005).
Mazrui (2003), a preeminent Kenyan scholar, similarly advocates Africanizing intellectualism and scholarship. According to Mazrui (2003), African intellectualism was at its peak for a short period around the time of independence, but then was quelled by rising government authoritarianism, dwindling academic freedom, and the silencing of intellectual socio-political opposition. Consequently, intellectualism in East African scholarship “was killed” and for the most part is “still condemned to paradigmatic dependency” (Mazrui, 2003, p. 143). Thus, according to Mazrui, researchers and academics are “intellectual imitators and disciples of the West” (2003, p. 142) and this can be illustrated by the Kenyan MBA example cited above (Katulwa, 2015). Authentic models of African scholarship and theories of culture or leadership can only emerge if there is cultural proximity to the African society and if African societies are able to fundamentally imprint onto the academic landscape (Bolden & Kirk, 2005; Seny Kan et al., 2015; Zoogah et al., 2015). Mazrui (2003) proposes the paradoxical blending of increased Africanisation and internationalization — that is, researchers need cultural proximity to African society as well as intellectual proximity to global scholarship. Similarly, Iguisi (2009) concluded from his study of Nigerian management that the preferred leadership style is a blended Western and traditional approach.

A new way forward is necessary if bringing about change is what is desired through leadership studies. Jackson (2011b) argues that it is not good enough to describe cultures and acknowledge their differences. Moreover, attempts to interpret the implications of differences can be flawed without input from indigenous and local peoples. Cross-cultural management studies need to address the real issues that impact people (in Africa) — for example, social (including high ratio of male leaders, low credibility of leaders), economic (severe poverty, resource constraints), and political
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power relations (Jackson, 2011b; James, 2008). Further, if constructive theoretical models are to emerge, the academic community needs to listen to the passionate voices of research subjects themselves, perhaps in their own vernacular, articulating their dilemmas, solutions, and points of view (Tomaselli, 2001). To do so will require local understanding and a need to move from value scales and culture dimensions as the dominant context for what matters most. Dickson et al. (2012) agree: “taking a more emic approach … will yield results that are more practical for organizations” and societies (p. 489).

3.9 Conclusion

This chapter presented a conceptual overview and theoretical framework for the constructs of culture and leadership, and for how these interface. Theoretical literature and research on cross-cultural leadership and global management served to introduce the most pertinent issues and identified key considerations for this study of leadership in Kenya.

Dimensions of culture were defined, and leadership was described in terms of a trait, style, and competency approach. The chapter cognitively mapped out the contexts for leading and identified the individual and societal resources for effectual leadership. The next chapter examines leadership in Sub-Saharan Africa, and where possible, in the Kenyan geo-political, historical and contemporary culture-scapes.
Introduction

The Report of the Commission for Africa (2005),\(^1\) drafted by key world leaders, became notably instrumental in informing governance policies for Africa, this past decade. The Commission argues that issues of governance and capacity building lie at the core of Africa’s problems. Consequently, to offer effective leadership, African issues need to be understood “[t]hrough African eyes” (Commission for Africa, 2005, p. 26). The admonition to “[t]he international community . . . [is to] make greater efforts to understand the values, norms and allegiances of the cultures of Africa and . . . display a greater flexibility, open-mindedness and humility” (Commission for Africa, 2005, p. 29). For this reason, this section investigates leadership practices and challenges unique to the Sub-Saharan African context, drawing on empirical research of cultural dimensions as well as leadership metaphors.

The cultural dynamics that foster a uniquely African approach to leadership are sustained by a humanistic philosophy of ubuntu or its East African variants of ujamaa and umoja, and are revealed through practices that safeguard hierarchical relationships within society. Some of these traditional societal structures are acknowledged, such as the colonial chief model, the Big Man syndrome, and the patron-client relationship.

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\(^1\) A group of 17 individuals brought together by British Prime Minister, Tony Blair. These individuals combined their expertise from politics, and the public and private sector (not as representatives of any government or institution) to make recommendations to decision makers in Africa, to the G8 nations, the United Nations, the World Trade Organization, and the people of Africa.
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This literature review examines the predominant impact of geography and colonial history on cultural diversity, and discusses how ethnicity is experienced as ethnic affinity and affiliation or as collective cultural fractionalisation. The phenomenon of ethnicity is also explored with a focus on the challenges it presents to leadership, nation-building and national development, and how these are harmed by variable, weak and incompetent leadership; by corruption in its various forms; and by political instability and conflict.

Practices and patterns that arise out of pre-colonial traditions or the colonial period are considered in light of their impact on leadership and society: paternalism, neopatrimonialism, patronage, clientelism, nepotism, Nyayoism, and bureaucracy. An attempt is made to situate Kenya in the broader Sub-Saharan African context, and to position leadership within business managerial and political environments.

4.2 Culture-Related Leadership Issues in Sub-Saharan Africa

4.2.1 The Context of Ethno-Cultural Diversity in Africa

The Report of the Commission for Africa\(^2\) (2005) emphasises the importance of considering the sheer diversity of the continent’s geographical, historical, economic, and social–political contexts when appraising leadership, institutions, and nation-states. In Kenya, diverse physical environments host a highly heterogeneous population that present leadership challenges at all levels: at the micro level because diverse cultural differences in preferred norms and values pose obstacles to cooperation in the workplace, and at the meso and macro level as ethnic diversity complicates the

\(^2\) Chaired by Tony Blair, British Prime Minister at the time, The Commission for Africa was a tasked group of individuals, a majority of them from Africa, who set out to define the challenges of Africa and to come up with recommendations to support change.
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consensus-building process of nation-building, and at times degenerates into outright conflict.

Africa’s post-colonial state-controlled approach to nation-building focused on creating unity through assimilationist strategies such as homogenising diverse people groups through the nationalisation of language — often that of the majority or dominant ethnic group, and by shaping culture through the educational process (Dersso, 2008, 2010). The goal of nation-building focused on re-shaping pre-colonial identities into a national culture, and ranged in approach from accommodation to coercion and marginalisation (Dersso, 2010). Dersso (2010) attributes present-day “socio-economic, political and cultural inequalities” of many minority ethnic groups to “roots in the post-colonial African state’s illegitimate origin and structure” (p. 268).

A corresponding focus has been to put national development, expressed as human development and human rights, at the heart of the development agenda. African nations have approached their political and socio-economic goals with varying degrees of commitment, effective process, and desirable results (African Development Bank, 2014; Commission for Africa, 2005; UNDP, 2013). For Kenya, the Kenya Vision 2030 (GOK, 2007) is the blueprint for transforming the social, economic and political sphere of life for all regions of Kenya, by the year 2030. Unlike the post-independence period when the focus of progress was on nationalisation through centralisation, the approach in Kenya is now on decentralisation, devolution of power, redistribution of national resources, and on including remote, isolated, marginalised, alienated groups, particularly ethnicities. Kenya Vision 2030 expresses a different vision than that of Moi’s philosophy of Nyayo, meaning “footsteps” in Swahili. Nyayoism endeavoured to create a national consciousness around “peace, love, and unity” with an emphasis on
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unity. Samper (1997) explains the commitment to followership, that is, following in the footsteps of the founding father as the path to nation-building. Kenyans were to follow Moi in "the spirit of the forefathers" (Moi in Samper, 1997, p. 33) in the same way that Moi carried on in Mzee³ Kenyatta’s footsteps: building a nation through establishing state power and developing Kenya’s infrastructure. This Nyayo motto was intended to create a homogeneous national culture out of the diversity of tribes.⁴ On the other hand, Kenya Vision 2030 acknowledges the diversity of peoples and the importance of building an inclusive and cohesive society that protects the rights of every Kenyan, including the right of political freedom and the right to a sustainable livelihood.

Kenya Vision 2030 was intended to take Kenya beyond the Millennium Development Goals (MDGs).⁵ To succeed in meeting targets to reduce poverty and inequality, development economists point out that issues of ethnic diversity and fractionalisation need to be addressed. Effective leaders, therefore, can embrace both the uniqueness and diversity of ethnicities that comprise the nation.

Woolcock (2014) of the World Bank underscores the importance of understanding the relationship between culture, development, and politics, with culture playing a central role in shaping the processes of politics and development. He points out that the new ways of interpreting and understanding social processes involving ethnicity have led to careful and improved policy deliberations. At a grassroots level, Woolcock (2014) proposes indigenous responses to social, legal, and cultural issues, as

³ Swahili term of respect for a male elder.
⁴ Samper (1997) explains how the study of oral literature in secondary schools was a means of facilitating national unity. The Ominde Commission (1965) utilised education to de-emphasise tribe, race, and religion (p. 35).
⁵ The MDGs are a set of eight measurable targets aimed at reducing poverty and inequality in developing countries. Strategies to reach the goals are supported by the United Nations Development Programme (UNDP).
these will increase the efficacy of policy interventions (Woolcock, 2014). Research has shown that indigenous approaches that recognise and respond to societal issues with cultural relevance and legitimacy prove to be more effective than best practice solutions as determined by external experts.

The tendency to dismiss and diminish diversity has made the topic of African ethnicity a highly contentious and elusive subject. In Sub-Saharan Africa, ethnicity is an important identity marker that is a salient, but sometimes, silent presence. David Lamb (1982), Bureau Chief for the Los Angeles Times, speaks of ethnicity (in his words, *tribalism*) as one of the most essential concepts to understand about Africa.

Research and literature on Kenyan or African ethnicity have focused on the post-independence political process, on economic growth generally and business specifically, and on societal competition for resources. In each of these areas, some scholars have presented ethnicity as the variable that has occasioned ethical compromise, corruption, and conflict. National heterogeneity has commonly factored into an explanation of why institutions are ineffective and why systems are plagued by corruption, political instability, and poor economic performance. While institutional and leadership failure are prevalent and need to be understood in terms of their cultural underpinnings, Berman counters the prevailing view that postulates that ethnicity is at the core of Africa’s problems, stating, “ethnicity in Africa involves the analysis of complex causality in which no single set of factors is determinant or can be analysed in isolation from others” (Berman, 2010, p. 2).

In terms of this study’s Kenya focus, only a small number of illustrative case studies were found to focus on the interface of leadership and the layered contexts of

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6 Berman (2010) discusses various elements that need consideration, including the nature of the colonisation experience and the degree of heterogeneity.
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ethnicity and professional sectors. As ethnicity is a powerful basis of legitimacy and effectiveness, it is imperative to understand Kenya’s ethnicities, including the prominence of the Kikuyu, in order to understand the nature of leadership in Kenya and provide effective leadership.

4.2.2 Terminologies and Variables on Cultural Diversity

Africa’s cultural heterogeneity can be expressed in terms of indigeneity or ethnicity. This thesis focuses on Black Africans (in contrast to relatively new settled immigrant groups). The focus is not on race but rather on a social group identity that is captured by various terms such as indigenous, tribal, and ethnic. The discussion that follows will utilise terminology as it is used in the reviewed literature, but first a review of definitions. What follows the defining of important concepts is a brief look at the impact of colonial history, geography, and language on Kenyan societal identity. It is to be noted that these dimensions are overlapping, although they are discussed systematically.

4.2.2.1 Ethnicity, tribalism, indigeneity. Ethnicity is the broadest of terms describing a sense of belonging and self-identification with a group with whom one shares important qualities, which together set the group apart from other groups. Its scope covers notions of tribe, indigenous peoples, first nations, nationalities, races, and castes (Horowitz, 1985). Specific aspects of ethnicity include a common origin, history, and heroes; shared values and practices; a prevailing worldview, philosophy, and religion; claim to a principal territory; and association with a predominant language (Ng’ang’a, 2006). These components, however, are not an inventory of attributes, but rather grounds for distinctiveness and differentiation. The notion of differentiation is
not one of absolute contrast, but rather a continuum of similarities and differences relative to other groups.

Ethnicity involves multi-dimensional, “open-ended and dynamic processes of social and political creation” (Berman, 2010, p. 3). It focuses on inclusiveness: Who and what cultural features can be included, and which cannot be regarded as criteria defining a particular ethnic group? The question is: What is the attribute of difference? Horowitz (1985) points out that ethnicity can embrace individuals and groups differentiated by color, language, and religion. The presence of any one of these attributes is not a defining characteristic of ethnicity; rather, the question is whether or not any specific difference marks one group as distinct from another.

A stable element of ethnicity is descent. It is established at birth and legitimised through ancestral myths that explain origin (blood relations), and usually identify traits believed to be inherent. Thus, ethnic affiliations include intergenerational “greatly extended kinship,” the impact of which is immense and pertinent to every sphere of life (Horowitz, 1985, p. 57). In Kenya, ethnicity and kinship directly influence political leadership as seen in the distribution of political appointments and leadership succession — despite the public veneer of democracy. Further on in this chapter, I will discuss Kenya’s presidential leadership in light of family, kinship, and ethnicity.

As ethnicity denotes ancestral origin, *indigeneity* denotes territorial origin. It carries the notion of being native to a particular place or originating from a particular place. As such, it defines a core component of ethnicity — that of a core territory, also

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*Leadership in non-political sectors, such as public institutions and business, has slowly shifted away from tight lineal relationships of kinship.*
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referred to as ancestral land or homeland (Ng’ang’a, 2006). For present-day communities and peoples, it denotes a historical continuity with pre-colonial social institutions and conventions, and infers a strong attachment to ancestral land (Dersso, 2010). A related but distinct characteristic is that of common origin — a belief that is often expressed through oral tradition and a claim by members of a group to a common ancestry. Such common ancestry, tied to an alleged founder, is traced through clans and extended families who occupied given territories, but which over time also migrated outside their place of origin. The concept of indigeneity thus enfolds a strong sense of relative homogeneity closely tied to a place of origin. The historical link to ancestral territory and the affective bond to land is particularly well illustrated by the Kikuyu, who inquire about place of origin or place of residence when in conversation with other Kikuyu (Horowitz, 1985).

The origin of territory may be traced in two ways: (a) through the linguistic family tree, and (b) through the oral histories of migration and settlement of current homogenous groups. The association of settled ethno-linguistic groups to specific territories, during different periods of history, is outlined as Language Distribution and mapped in the Ethnologue: Languages of the World (Lewis, Simons, & Fennig, 2015), the most reliable standardised comprehensive inventory of identified languages. The mapping of ethno-linguistic groups loosely corresponds to geo-political designations that in Kenya were re-drawn in 2013 as 47 counties. Although these geographical units

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8 In Kenya, the colloquial expression is to go up-country. It refers to returning to one’s ancestral home. In most cases it is used when leaving a city and returning “home.” It involves going north or west — regions at a higher altitude than the country’s three major cities.

9 The Ethnologue (Lewis et al., 2015) is a database that offers precise linguistic information, including statistics on population and location of speakers, literacy rates, language status and development. The first edition was published in 1951. It is currently in its 18th edition and is constantly updated.
are solely administrative units, created to serve specific government functions, specific predominant ethnic groups that populate them can be characterised as counties.

Generally speaking, indigeneity does not embrace intermingling or assimilation to another ethnic group nor a national community. As such, an indigenous group retains its traditional distinctiveness. There are, however, exceptions as Dersso (2010) points out, of European colonisers brutally subjugating indigenous peoples as well as minority groups. The tenacity to adhere to their own pre-modern ways of living is the characteristic that distinguishes indigenous peoples as being distinct from minority groups (Dersso, 2010). This description of indigeneity aligns with the United Nations definition: marginalised groups who, because of their isolation, have retained their ancestral customs, which are alien to those of the national culture.\(^\text{10}\) It can be said, therefore, that most indigenous groups in Kenya are generally those living on marginal land, who have retained a subsistence lifestyle, and who linguistically are monolingual or whose languages are dying.\(^\text{11}\) Such groups also tend to be situated in the northern or eastern region with vast areas of arid land. Makoloo (2005) explains that groups such as the Turkana “are a good illustration of the correlation between exclusion and marginalized communities in Kenya” (p. 16). They and other semi-nomadic pastoralists of Turkana and what was the Northern Frontier District (NFD)\(^\text{12}\) are under-developed in terms of structural and economic systems and under-represented in national affairs (Makoloo, 2005).

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\(^{11}\) A dying language is one in which first language speakers (L1) are older adults or where the mother-tongue is only used in the home or social gatherings without the presence of outsiders and the younger generation. It is not sustainable without intentional intervention.

\(^{12}\) Kenya’s new (2010) constitution created six new counties of the NFD: Marsabit, Samburu, Isiolo, Garissa, Wajir, and Mandera.
Concerning diversity in Africa, there is a tendency to view ethnicity as tribalism, which, because of its colonial association, is considered pejorative. The term *tribe*, *tribu* in French, was brought to Africa by Europeans. It refers to a social division in a traditional society consisting of families or communities linked by social, economic, religious, or blood ties, with a common culture and dialect, typically having a recognised leader.\(^{13}\) However, for some “[t]he word ‘tribe’ conjures up a range of images: primitive savages and ancient rites, exotic tribal dress, smoke, drums and mystery” (Boon, 2007, p. 63). The overall aversion to using the term is not so for many Africans (Richmond & Gestrin, 1998, p. 12). Journalists and historians commonly use it. Kenyans still use it, perhaps because everyone belongs to a tribe and loyalty to one’s kinship and culture is viewed positively, as long as it does not evoke negative out-group behaviour.

In Kenya, tribe and ethnicity are used interchangeably. It is a social identity that Horowitz (1998) says resembles *Gemeinschaft* affiliation, and which he argues is comparable to ethnicity. Posner (2007) explains ethnicity as mutable with broader or narrower interpretation based on the relative position from which a Kenyan is interacting. Seen at a country level, an individual might see himself or herself as Mijikenda, but at the subtribe level the same individual may think of himself or herself as Digo or Duruma (Lewis et al., 2015).

The notion of tribe tends to be more prescriptive than ethnicity, as tribe signifies a normative and preferred way of life for members, and provides a support group, especially when an individual or community is under threat (Boon, 2007; Ng’ang’a, 2006). In contrast, *tribalism* connotes attitudes and behaviours that stem from such

\(^{13}\) [http://www.oxforddictionaries.com](http://www.oxforddictionaries.com)
strong loyalty to one’s social group implying behaviour that is potentially preferential and discriminatory. Njoroge, Kimani and Kikech (2014) note that “[i]n Kenya, ethnicity has taken the form of the ‘ethnification of political and economic processes’ … [whereby people] treat ethnicity as increasingly relevant to their personal and collective choices” (p. 7). For this reason, tribalism presents challenges to national and corporate leadership, particularly in workplace hiring practices and during periods of political campaigning. Since leadership in Kenyan society is exercised in the context of diverse ethnicities, it is important to understand this pervasive cultural force that prompts (or impedes) change of systems and processes.

The abuse associated with tribalism is articulated by two of Africa’s presidents. President Samora Machel of Mozambique once described tribalism as the “commander-in-chief of anti-African forces,” and in his book, What Is Africa’s Problem? (1992), President Yoweri K. Museveni of Uganda said tribalism was “[o]ne of the biggest weakening factors in Africa” (Adeyemo in Belshaw, Calderisi, & Sugden, 2001, p. 34).

4.2.2.2 The influence of colonisation on ethnicity. In Africa, globalising influences introduced another layer of cultural heterogeneity through the settlement of a colonising and then a settler population, particularly in South Africa and Zimbabwe, and to a lesser degree in Kenya (Jackson, 2004). This added a cultural-racial dimension to the existing heterogeneity of national cultures. Pre-dating the European influences was also the influx of traders from the Arabian Peninsula to East Africa. In the early phase of the colonial period, Indian immigrants from the Punjab and Gujarat were brought to East and Southern Africa to help build the railways and “to overcome the perceived problem of a shortage of reliable African labour” (Jackson, 2004, p. 235). Many of these South Asians stayed on in East Africa, particularly in Kenya where they
acquired positions of influence in the trading and service sectors, usually within small- and medium-sized businesses. Consequently, Arab traders, Indian coolies, and European colonialists each exerted their cultural influences on certain business sectors and the management culture of Kenyans. In Kenya, the most recent census (2009) acknowledges the permanence of these established, most often urban, immigrant communities: Kenyan Arabs, Kenyan Asians, Kenyan Europeans, and Kenyan Americans. Ng’ang’a (2006) also recognises these groups, adding to the list the Waswahili and Abajuni. He points out that conceivably members of these groups have nothing in common except their urban geography and their country of origin as a kinship group.

Colonialism did not create ethnicity, rather, colonial authorities re-labeled and re-assigned relative social value — honour, status, and privilege — to indigenous groups\(^\text{14}\) under their jurisdiction. Colonialism rearranged the hierarchical relations of authority and subordination, but without the legitimacy for such inequalities to exist based on an understanding of subordinate group rights (Berman, 2010).

4.2.2.3 The influence of geography on ethnicity and national development. The location and size of an ethnic group’s territory were factors that impacted on the group’s economic development, and in the bigger picture, the group’s contribution to national development. The characterisation of Kenya’s ethnic groups as either “advanced or backward” arose during the colonial period and out of the differential distribution of opportunities offered or withheld from the various groups. The relationship of geography to development is significant in that location pre-determined soil and weather patterns. Subsistence lifestyles and the ability to support a

\(^{14}\) See Horowitz (1985) on ranked and unranked groups.
given group in terms of population density created a push-pull factor for internal migration (Horowitz, 1985).

Geography was overlaid with ethnicity as peoples resided in territories that they claimed as theirs over generations. This overlay of ethnicity and tribal lands determined what natural resources were available to a group. The carrying capacity of regions set the limits of support and sustenance; if this was low, it provided motivation for migration. The Kikuyu provide an example of a region that was too poor to support its population. Its high population density led to unusually high rates of migration to areas outside their traditional territory. By the time of independence in 1962, about two out of every five Kikuyu lived outside their home region (Horowitz, 1985). Today the Kikuyu can be found in every part of the country where they have taken up a variety of economic opportunities. Migrations and inter-group marriage have thus changed, shifted or extended the ethnic boundaries.

The mutability of ethnic boundaries and re-demarcated territories over decades lead to increased assimilation or group differentiation, eventually resulting in “the reorientation of collective beliefs and practices, religious, linguistic, and historical [sic]” (Horowitz, 1985, p. 71). In colonial Africa, territorial units became larger as subgroups were amalgamated — over time creating new groups. In other instances, groups were divided. Colonial administrative expediency was the instrumental variable. For ethnic subgroups, they had a political advantage through creating “larger ethnic agglomerations more suited to political competition” (Horowitz, 1998, p.26). Horowitz (1998) calls this tendency toward coherent ethnic identities “higher-level affiliations,” supertribalism or “artificial ethnicity” (p. 26). However, “political pragmatism alone …

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15 Horowitz uses the term categorically, as a characteristic of groups that are less differentiated and therefore more encompassing.
is not enough to anchor and sustain ethnic identity”¹⁶ (Ettah, 2013). A prime example of the creation of such an “artificial Kenyan ethnicity” is the Kikuyu. The Kikuyu bloc is a merger of clans who collectively identify themselves according to their local districts, which are linked to their ancestral place of origin (Horowitz, 1985; Posner, 2007; Sobania, 2003). Recognised as Kenya’s largest and most dominant ethnic group, territorially occupying Central Kenya, the Kikuyu play a key role in the country’s economic development in that they have taken farming to a commercial level and occupy top corporate positions in urban industries.

The location of an ethnic group’s home territory provided the head start or the handicap, in terms of accessibility to opportunities for socio-economic development (Muhula, 2009). Whether it was proximity to the capital region or to an administrative post, or a willingness to migrate to well-resourced areas, specific ethnicities benefitted from colonial privileges in the form of having access to schools, and “convert[ing] educational advantages into clerical jobs under colonial rule and bureaucratic preeminence” (Horowitz, 1985, p. 154). Ultimately it resulted in economic disparity of regions and peoples — manifested as horizontal inequality particularly in socio-economic and ethno-political differentiation (Muhula, 2009). This dichotomous characterisation of ethnic groups and tribes is a consequence of what is called *differential modernization* (Horowitz, 1985).

The Kikuyu provide an example of fortuitous proximity to the centres of colonial activity — the capital administrative region and the White Highlands where white settlers farmed. Their farming Kenya’s most fertile fields in Central Kenya

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¹⁶ Ettah (2013) gives a parallel Nigerian example of the Yoruba who are a unified political community made up of smaller collective groups but who, within the Yoruba group, compete for resources and influence (p. 43).
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contrasts with the Turkana whose goats forage for every blade of grass along the parched riverbeds of Kenya’s northern Rift Valley. This illustration of Kikuyu farming can be more explicitly illustrated by the land settlement schemes of the White Highlands of Central Kenya. After Independence, the presidential office borrowed money from the British government to buy land previously owned by white settlers. Jomo Kenyatta gave loans to preferred political elites to buy 100-acre farms that were “allocated to the ‘big men’—those with political influence, or in the higher echelons of the bureaucracy” (Montoya, 2012, p. 37). He favoured the Kikuyu and the wealthy who could afford to buy land or were given loans to buy land (Muhula, 2009). Montoya says that “corruption is part of an unofficial code of conduct within the state bureaucracy: it follows its own institutional rules, relations of hierarchy and redistribution of the collected spoils” (Montoya, 2012, p. 16). Although the privilege of ethnic affiliation has been curtailed, access to and redistribution of resources and opportunities continues to be biased and inequitable, even under the current leadership of Uhuru Kenyatta, grandson of Jomo Kenyatta.

It is imperative in the study of leadership, therefore, to understand the effect of ethnicity in general and the specific significance of Kikuyu ethnicity.

4.2.2.4 Language and ethnicity. According to many scholars, language is the most salient cultural feature that bestows ethnic distinction on Kenyans.\(^{17}\) To assess the degree to which identity is attached to a language, one can look at an ethnic group’s use of their mother-tongue.\(^{18}\)

\(^{17}\) See http://softkenya.com/tribe/

\(^{18}\) L1 denotes a first-language speaker, speaking the mother-tongue. L1 literacy is literacy in one’s first language; L2 literacy applies to a second language, usually a national language (Lewis, et al., 2015).
An examination of the language status of ethno-linguistic groups also provides insight into the diversity of a nation. Of Kenya’s 67 living languages, only six are in trouble or dying, meaning that the process of intergenerational transmission of a mother-tongue is at risk. The remaining languages have three levels of vitality: 12 languages are categorised as “institutional” meaning that the language is sustainable due to its vigorous use in primary schools and usage of ethno-linguistic literature. Thirty-four languages are considered to be “developing” as there is increased use of standardised literature in the ethnic languages, and 15 languages are vigorous meaning there is face-to-face communication by all generations in each of these languages (Lewis et al., 2015). In the current Ethnologue: Languages of the World, Lewis et al.’s data reveals that most Kenyans are still first-language speakers of an ethnic language. Moreover, Kenyans are fundamentally multilingual with a salient ethnic identity.

English and Swahili are the lingua franca of Kenya. Both are taught in school and used in daily life, with English used mostly in schools and in most official transactions while Swahili is used in church, in school, at work, and sometimes in the home. In as much as English dominates in the domain of education, particularly higher education and professions, one might presume it carries more social status. Such a conclusion, however, is debatable as in-group attitudes toward indigenous languages, and increasingly toward indigenous knowledge, is positive (Lewis et al., 2015). In terms of leadership, national languages have an enhanced ability to deliver credible messages across the divide of ethnicities. In political contexts, the use of ethnic

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19 The Constitution of Kenya designates Swahili as the national language, and Swahili and English as the official languages. (Article 7.1 and 7.2)

20 Depending on specific regions of Kenya, early education may start off in the mother-tongue but quickly shifts to Swahili while also introducing English. By the fourth grade, all teaching is carried out in English.
languages can be seen to be partisan, and thereby, a contributing factor to ethnic conflict, and averse to nation-building.

While the use of Kenya’s principal languages is favourable and widespread across age groups and ethnicities, the attitude toward one’s ethnic language likewise remains positive. Lewis et al. (2015) report that language acquisition and usage is increasing in terms of the size of first-language speakers. This could reflect the intentional affirmation expressed in the Kenyan Constitution that obligates the Republic to promote and protect the diversity of languages and encourage the use of indigenous languages (Article 7.3a and 7.3b). The solidarity felt with one’s own ethnic group highlights the primacy and potency of that identity for Kenyans (Horowitz, 1998; Posner, 2007). These observations point out that Kenyans have primary ethnic affinity and secondary national affiliation (Ettah, 2013; Horowitz, 1998; Njoroge et al., 2014). Klopp (2002) presents the tension between the two identities as “ethnic citizenship competing with a broader inclusive, national citizenship” (p. 271). It is conceivable that citizenship-as-identity rather than ethnicity-as-identity is still a generation removed (Iguisi, 2009; Klopp, 2002; Richmond & Gestrin, 1998).

Language is a key dimension of ethnicity, which in the Kenyan context conveys more than mastery of multiple languages. Leaders need to understand language in terms of its integrative function at the group level, and fathom its symbolic value and association with group traditions, histories, and prospects. Concerning the study of Kenyan leadership, it is therefore important to recognise that language not only has an expressive and communicative function, but that the choice of language has a psychological dimension — it can contribute to societal cohesion or conflict by making individuals and ethnicities engage with, or resist, development and nation-building.
4.2.3 Ethno-Cultural Diversity in Kenya

Ng’ang’a (2006) presents the first comprehensive compilation of Kenya’s peoples. He notes the multiplicity of communities, each an indigenous group that collectively comprises a nation with territorial parameters, internally characterised by heterogeneity. These groups are altered over time by migrations and marriage. Further, the intermingling and mutual interdependence of diverse ethnic communities alters personal and communal identities (Ng’ang’a, 2006).

Ethno-linguistic groups can be individually identified or can be clustered into similar related groups. Very broadly speaking, there are three language families: the Bantu (Niger-Congo), Nilotic (Nilo-Saharan), and Cushitic (Afro-Asiatic) families of tribes (see Appendix A). These family clusters can be further broken down into specific language subgroups: Luhya (17 languages), Kalenjin (19), Mijikenda (13), Swahili (19), Somali (17), and 19 additional main groups referred to as “tribes” in Kenya’s last census; examples include the Kikuyu, Luo, Masai, Turkana (2009 Census Manual).

Ng’ang’a’s (2006) ethno-linguistic approach to studying Kenya’s peoples roughly corresponds with the Ethnologue’s approach—both regard language as a core component of ethnicity that expresses a common identity. While Ng’ang’a (2006) identifies 44 ethnic communities, the Ethnologue database lists 68 languages for Kenya. It is not clear how ethnic and linguistic groups can be distinguished, but, generally speaking, language data corresponds to speaker communities. The 2009 Kenya Population and Housing Census Manual enumerates 104 tribes (pp. 86-87). These range from the smallest number of language speakers

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21 It offers statistical summaries and numerical tabulations of all living languages within a country.

22 Popular sources mention 40+ languages/ethnicities in Kenya; however, the Ethnologue, (Lewis et al., 2015), a linguistic scholarly source puts the number at 67 living languages.
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(2,840 indigenous El Molo) to the Kikuyu numbering 6,623,000 in the 2009 census (Lewis et al., 2015, p. 32).

The maintenance of heritage and language can be seen in how countries use language in the educational process. In Kenya, certain ethnic languages have standardised forms and literature, and are institutionally supported in primary schools.\(^{23}\) The vigorous use of these ethnic languages is region specific, depending on the ethnicity of a location. In Kenya, a child’s mother-tongue is used at the entry level of schooling. Language usage then shifts to Kenya’s two statutory national languages, English and Swahili. The national languages facilitate inter-ethnic communication and understanding.

Language is also a salient variable of conflict. A prime example of outrage ignited by the language-ethnicity question was observed after the last census data was revealed. Ethno-linguistic data potentially reveals ethnic information about “tribe and religion” (Kikechi & Jamah, 2010). Further, census data that identifies ethnic population clusters according to their size and growth rate has political value in that it may strengthen “Kenya’s traditional ethnic rivalries and culture of ethnic-based political alliance building” (Kikechi & Jamah, 2010). Kenya’s attempt at integrating ethnicities and taming the negative effects of ethnicity (tribalism) eventually lead to the state eliminating questions of tribe on the 1999 census in order to “tak[e] Kenyans away from tribal thinking,” and specifically, to reduce tribalism in the civil service (Kikechi & Jamah, 2010). Surprisingly the next 2009 census, questions of tribal affiliation were asked, but results were not released until a year later. At that time, the release of the numerical strength of tribal clusters was viewed as a political strategy and an attempt to

\(^{23}\) The online version of the Ethnologue can be accessed at http://www.ethnologue.com
use population statistics to build alliances ahead of the then upcoming 2012 election.

We can conclude from this last census, that according to census statistics, Kenya still is a country of great cultural diversity, and according to public outrage at the question about ethnic affiliation, Kenyans reject tribalism. The remarkable distinction between “tribe” and “tribalism” is that the nuance of these terms is derived from a contemporary collective mindset which validates one’s membership in a group or tribe, but which deplores tribalism — acting in a preferential in-group manner when one is in a public (out-group) situation or setting.

**Ethnic diversity in organisations.** The number of empirical studies on African organisations is few. The two case studies discussed here look at ethnic diversity and cooperation in a Kenyan company, and at ethnocentrism and cultural compatibility in a cross-national study of South Africa and the Congo.

First, Jackson’s (2004) findings of a Kenyan water distribution company\(^\text{24}\) showed a lack of cultural heterogeneity. The company employee profile did not reflect Kenya’s ethnic diversity but it did reflect Kenya’s exceedingly high degree of ethnic fractionalisation, seen in the dominance of Asian or Kikuyu managers (Jackson, 2004, p. 9). Jackson observed two scenarios: (1) that a single company or organisation was homogeneous because it favoured a particular ethnic group in the recruitment process — in this case, the Kikuyu, and (2) that heterogeneity existed at the lower levels but not at the managerial level (Jackson, 2004, p. 63).

Jackson (2004) developed a hypothesis about cross-cultural synergies, positing that common cross-cultural synergies may be developed when a new hybrid culture develops. Optimum conditions for positive cross-cultural interactions are when

\(^{24}\) Davis and Shirtliff, owned by a family of English descent.
organisational members reflect greater levels of ethnic diversity and higher levels of ethno-linguistic fractionalisation — signifying that a cultural group has a high number of ethnicities within it, and these ethnicities have substantial cultural distance between them. Note that fractionalisation does not infer negative fragmentation, but mere difference. (See the next Section 4.2.4 for an exploration of fractionalisation.)

Jackson explains that the individuals who prefer to associate with their own group, are few, and are individuals who have minimal personal ethnic diversity, and therefore are least likely to develop common cross-cultural synergies (Jackson, 2004). With reference to Kenya’s cultural heterogeneity, it can be inferred that if human resource departments of companies favoured a given ethnicity or two, then minimal diversity and cooperation are likely to characterise such a company.

Yet another study, conducted by Gomes, Cohen, and Mellahi (2011), illustrates the impact of ethnocentrism and how cultural incompatibility can be expected to generate high levels of conflict that is experienced as serious injustice in the workplace. Gomes et al. compared managerial values and practices of a South African multinational organisation with those of a local company in the Democratic Republic of Congo. The research suggests that conflict that is unexpected and underestimated is significant when it arises out of a cross-national situation involving two developing economies. Gomes et al. set forth conflict as an assessment of a perceived relative position whereby managers evaluate the standing of a country in which a company operates, on the basis of the strength of the country’s economy. Managers tend to hold management values and practices from leading economies in high regard … and those from weak economies as being dysfunctional and to be avoided. Therefore, a multinational enterprise from South Africa entering another less developed African country may try to impose its systems and procedures resulting in procedural injustice. (Gomes, Cohen, & Mellahi, 2011, p. 7)
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Among their observations and conclusions, Gomes et al. (2011) point out that the challenge of managing people across national cultures of emerging African economies is underestimated when compared to the expectation of financial and technical difficulties. Another perceptual barrier has to do with the accuracy of assessing interactional and procedural injustice. Procedural justice refers to structures and processes by which an organisation makes unbiased decisions and governs fairly, consequently generating employee loyalty and team spirit. Interactional injustice is when cultural norms and values betray favouritism and result in dissension and resentment. Gomes et al. (2011) found that the practice of superiority by one organisation resulted in greater interactional injustice and lesser procedural injustice. Although the study of Gomes et al. (2011) is only based on two companies and countries, the hypothesis may accordingly be applied to Kenyan management. When dealing with in-group cultural diversity, organisational culture can be propitious when Kenyan managers adhere to fair procedures and policies within governance structures devoid of cultural superiority and ethnic competitiveness.

4.2.4 Heterogeneity and the Problem of Ethnic Fractionalisation

Sub-Saharan Africa is highly diverse. The internal heterogeneity of Sub-Saharan countries is such that “the average population share of the largest ethnic group in these countries is 42 percent, less than a majority, in sharp contrast to all other regions [of the world]” (Fearon, 2003, p. 205) where not having an ethnic majority is fairly rare. However, in Sub-Saharan African countries, less than a third have an ethnic majority pointing to the exceptional diversity of Sub-Saharan Africa.

4.2.4.1 Measuring heterogeneity. Fearon’s (2002, 2003) research on regional and national ethnic structures, offers insight on ethnic diversity and cultural
cleavages. He refers to the measure of ethnic diversity as *ethnic fractionalisation* — a quantification defined as “the probability that two individuals selected at random from a country will be from different ethnic groups” (Fearon, 2003, p. 208). Ethnic fractionalisation is a fairly robust empirical construct compared to the imprecision of the “ethnic group” that is an aggregate measurement and indicator of a country’s ethnic diversity (Fearon, 2003).

Sub-Saharan African countries are the most diverse in the world (Gören, 2014, p. 284), accounting for about 25% of all countries in the world, but constituting 43% of the world’s ethnic groups (Fearon, 2002, 2003). Kenya’s diversity exceeds the African country average of eight ethnicities per country. Most sources say it is over 40 tribes. The latest 2009 Kenya Census Manual enumerates 104 tribes as either main or subgroups. The concept of ethnicity is “inherently slippery” as there are multiple ways of demarcating indigenous groups from a research position, but also because “Africans often manifest multiple ascriptive affiliations in highly complex, situation-dependent ways” (Fearon, 2003, p. 7).

4.2.4.2 **Cultural fractionalisation.** The concept of *cultural fractionalisation* measures the structural distance between languages as a means to explain the cultural distance between groups in a country. It serves as a common measure of a country’s cultural diversity and can be used as a tool to test the hypothesis that cultural fractionalisation can be a measure of ethnic, linguistic, and religious fractionalisation. These distances (differences) present challenges in the workplace and challenges to leadership. Fractionalisation has relevance, for example, for questions pertaining to

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25A good list of ethnicities is given by one of Kenya’s political parties: https://chamachamwananchi.wordpress.com/40-tribes/ The Kenya Advisor explains why they number between 40-70 tribes. (See http://www.kenya-advisor.com/tribes-in-kenya.html)
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potential conflict — from contested leadership in organisations to political party systems and the stability of democracy (Fearon, 2002; Horowitz, 1985). However, ethnic conflict cannot be attributed to cultural distance or multiplicity of ethnicities (Berman, 2010; Bornman, 2013). Ethnic division poses challenges to cohesion, but multi-ethnic diversity need not be divisive.

Easterly and Levine (1997) list Kenya among Africa’s 10 most fractionalised countries. Posner (2004) rates Kenya’s fractionalisation at 0.83,26 Uganda at 0.90, followed by Tanzania at 0.93 — Tanzania being the most fractionalised country in Sub-Saharan Africa (p. 857). These scores identify East Africa as the most highly fractionalised region of Sub-Saharan Africa; further, Sub-Saharan Africa has almost double the fractionalisation mean of all other non-African regions on the continent (Posner, 2004, p. 857). Understanding Kenya’s ethno-linguistic diversity (even specific ethnicities) and its cultural fractionalisation, may lead to insight about some of the cultural realities observed in daily life and the history of the nation. It may answer in part why national electoral coalitions are structured by divisions among the Kikuyu, Luo, Kalenjin, Kamba, and others (Fearon, 2002), or why some parastatal corporations and private sector businesses have ethnically homogeneous management personnel or staff.

4.2.5 The Leadership Challenge of Nation-Building

Although the colonial period was brief, it was huge in its impact. It outlined national boundaries, laid the foundations for national governance, and set up a civil service to meet the security and civic needs of diverse people groups. Scholars point

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26 Fearon (2003) puts Kenya’s ethnic fractionalisation at 0.852, and Ngobo and Fouda (2012) put it at 0.868. Despite the slightly differing scores, it is evident that Kenya and its neighbours in the East African community are highly heterogenous.
out that independence came swiftly to African nations, and without adequate preparation for good governance. Consequently, in the early years, governments were modeled after colonial powers whose structures and systems did not conform to African traditions. That being the case, the post-independence period was characterised by inexperienced leadership at a national level, and situated in a context of ethnic divisions, economic problems, inflated aspirations, and remnants of African armies left behind by colonial powers. The latter has proven to contribute to the instability of numerous nations, as these armies have not hesitated to intervene in the political process.

4.2.5.1 **Ethnicity versus citizenship.** Ethnicity is powerful, pervasive, and a source of pride in Kenya. It elicits both harm and noble outcomes according to a group’s ethnic identity and affinity with other ethnicities. Ng’ang’a (2006) speaks of two types of identity and belonging: ethnicity and citizenship. The two concepts converge in the process of nation-building and the coming together of diverse communities into one national community — as such, citizenship infers belonging to a national community while ethnicity means belonging to an ethnic community. Bornman (2013) characterises citizenship as a modern entity, tied to territory and state. Ng’ang’a points out that there is no internal ranking of ethnicity or citizenship — both are legitimate by virtue of membership and participation. These are overlapping but not synonymous identities. While ethnicity is a source of pride for Kenyans, ethnic and racial partiality — expressed in unfair or harmful discriminatory practices — must be consciously suppressed as all have “the same citizenship, destiny, rights and obligations to each other and the country” (Ng’ang’a, 2006, p. 62; Ettah, 2013). Dersso (2010) argues that for minority groups, their inclusion requires not only affirmation of their rights and status as citizens, but an integration of “their linguistic and cultural attributes
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in the structures and processes of the state” (p. 51). As is illustrated by other multi-cultural countries in the world such as Canada, pride in citizenship, political engagement, and commitment to national progress, does not necessarily equate to less esteem for and duty toward one’s own ethnic group.

Contrary to the cultural exclusiveness of the concept “tribe,” the concept of “citizenship” is inclusive of all tribal and ethnic identities within national borders. Since Independence in 1962, political leaders endeavoured to create a new identity based on belonging and shared destiny, rights and obligations (Ng’ang’a, 2006). Citizenship as a status identifies a social contract with a territorial nation-state while ethnicity represents one’s inherent quasi-territorial belonging to an ethno-cultural group. Both concepts are multi-dimensional constructs. Both are compelling in their expectation of responsible participation but also recompense active engagement with privileges and benefits. As laudable as the promise of citizenship may appear, non-dominant groups resisted independence and rejected the homogenising value of national unity because they felt excluded. This quest for group recognition and participation in the socio-economic and political framework is especially the case of Kenya’s pastoral groups (Dersso, 2010). Horowitz (1985) points out that these groups felt that independence from the British would accentuate their economic and political predicament and increase their marginalisation. They feared the dominance of other ethnic groups in Kenya. In time, many ethnic groups would fear the dominance of the Kikuyu who had solidified their hold on power and became increasingly authoritarian (Etta, 2013; Klopp, 2002). The rise of ethnic parties was a response to political exclusion, and would eventually lead to the state converting to a one-party state — a powerful declaration of exclusion. As a result, while Kenyans carried government-
issued identity cards, they did not perceive themselves as citizens building a nation, but rather as subjects of a regime.

Citizenship-as-identity, a new psychological phenomenon in post-colonial republics is only now emerging from collective experiences of inclusion. Dersso (2010) and Ettah (2013) point out the inadequacy of a nation-building and common citizenship model in African nation-state. That process has been less than laudable and unable to ensure equality and justice for all. Minority groups who did not assimilate to the dominant culture around which institutions were built were relegated to secondary citizenship, a status that failed to capture the affinity and allegiance associated with citizenship-as-identity.

This consciousness of citizenship is created through the process of nation-building, which Bornman (2013) points out can be measured by the degree of assimilation to the contemporary national culture, including the shift from ethnic languages to a national language. National languages remove ethnic barriers and facilitate cross-cultural interaction; they provide the services of national institutions (e.g., the media); they provide the basis for international commerce and regional marketplace exchange; and they instill the national ideology.

In the case of Kenya, both English and Swahili are national languages. A review of the status of Kenya’s languages shows that both national languages are widely spoken, and while the use of English and Swahili is pervasive in Kenya’s multi-ethnic population, the official languages have not yet replaced ethnic languages (Lewis et al., 2015). Kenyans remain multilingual. In fact, three languages (Gikuyu, Dholuo, Kamba) have more first-language (L1) speakers than there are first-language speakers of English or Swahili. Both English and Swahili therefore function primarily as a
second language facilitating the daily events of life. It can be concluded from the *Ethnologue*’s linguistic statistics that Kenyans are still in the process of nation-building and of re-shaping an ethno-linguistic identity to a national Kenyan identity of citizenship (Lewis et al., 2015).

Bornman (2013) also speaks of identity and solidarity as wedded to citizenship. A similar application can be made to ethnicity. Ethnicity-as-identity in Kenya is also ethnicity-as-solidarity. Understanding the psychological impact and significance of affective attachment and affiliation is fundamental to understanding the Kenyan historical and contemporary political narrative (Bornman, 2013; Richmond & Gestrin, 1998).

Remarkable in-group solidarity is seen within Kenya’s major ethnic groups. The Kikuyu provide a cogent example of solidarity. Kikuyu ethnicity continues to be a conspicuous feature of Kenyan political leadership. Kikuyus have repeatedly succeeded in bringing their candidate to power. The shift to a multi-party democracy in 1992 was meant to move Kenya away from the politics of ethnicity. However, political candidates still succeed in drawing on the loyalties of their ethnic demographic.

Looking back, Kikuyu solidarity suggests a colonial advantage in education with 95% of children attending school, and consequently, literacy being the highest in the

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27 Of the four presidents, three were Kikuyu: Jomo Kenyatta, the founding president, served three terms in unopposed elections; Mwai Kibaki, the third president, served two terms in a coalition government; and Uhuru Kenyatta, the fourth, and current president.

28 Only two non-Kikuyu leaders have been either president or prime minister. Upon Jomo Kenyatta’s death, Vice-President Daniel arap Moi — a Kalenjin, succeeded Kenyatta and ran unopposed for the three elections, and for another two elections after Kenya became a multi-party state. Raila Odinga — a Luo, was prime minister, the opposition leader to Mwai Kibaki.
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nation at 30%–60% for L1 speakers of Gikuyu, and 75%–100% for L2 speakers\(^{29}\) (Lewis et al., 2015, p. 15). Multilingual, educated, and groomed for public office, Kikuyus have become prominent, holding positions of political and economic power (Klopp, 2002). By equipping the Kikuyu through education and literacy, they have successfully developed all forms of ethnic media — Gikuyu newspapers, magazines, radio and TV, films and videos, and new media. The combined impact of language and education has strengthened Kikuyu solidarity, and made them the largest voting bloc in Kenya and made Kikuyu domination to be feared (Horowitz, 1985; Posner, 2007).

### 4.2.5.2 The relationship of ethnicity to leadership and politics.

Commonly woven into the design of national governments was the centralisation of power in capital cities. These capitals were often geographically and politically linked to a particular ethnic group unwilling to share power with other groups. The British “divide and rule” approach often favoured one ethnic group, which Richmond and Gestrin (1998) point out was usually a minority group. In Kenya, that ethnic group was the majority group — the Kikuyu, whose territory hosts the capital city of Nairobi and who reserve the most seats of power in parliament and corporate boardrooms.

This concentration of power precipitates the continuous and concurrent struggle of ethnic groups vying for votes, for favourable policy and legislation, and for state resources. Horowitz (1985) points out that, in ethnically divided societies, disputes over census results are common because each ethnic population holds a certain number of votes. Horowitz illustrates the point with the 1981 Kenya census results that indicated “the Kikuyu population had increased by 50% in a decade, twice the Luo rate of

\(^{29}\) Kikuyu is used when referring to ethnicity; Gikuyu is used when speaking of the language (Lewis et al., 2015). The range of percentage of speakers reflects variance in different geographical territories.
growth” (Horowitz, 1985, p. 195). These results were disputed as have been the number of votes of subsequent presidential elections.

Historically, the Kikuyu were advantageously positioned for access to education and employment, and eventually were better trained, more prosperous, and groomed for management and leadership (Ettah, 1993; Makoloo, 2005). Consequently, a disproportionate number of Kikuyu have filled key positions in political, business, and civic leadership. Using the definition of tribalism given earlier in this chapter, Kikuyu have been accused of nepotism and tribalism. Their advantage, however, has come at great cost, especially during periods of an election. Political ethnic rivalry led to broader regional ethnic conflicts. Today Kenyans, and especially Kikuyu, are sensitised to the detriment of ethnic bias and tribal politics, and frown upon behaviours that use the ethnicity trump card (Howden, 2010; Pflanz, 2014).

4.2.5.2.1 The colonial chief model. The concept of chief is deeply rooted in African culture and, according to Boon, thrives especially in Anglophone countries where “the British preserved local institutions and governed through them” (Boon, 1998, p. 13). However, in pre-colonial Kenya, with the exception of one or two subgroups along the current Western border with Uganda, all ethnic groups were led by councils of elders. These functioned at various levels according to clans and larger tribal groups, and were without one specific designated leader. Rather, the role of “chief” leader would rotate depending on the issue being addressed. It was only when the British came, with experience in West Africa, that the term chief came into use in Kenya (Personal interviews).

This borrowed chieftaincy model was intended to facilitate trust (Ayittey, 2006; Metsäpelto, 2009). When working within a kinship system, trust between group
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members was as natural as was the mutual sense of responsibility toward one’s kinfolk. The power structure of the colonial chief was consequently embraced by Kenyan politicians after independence and today by contemporary administrators who “adhere to ‘an only slightly softened version’ of the colonial chief's role” (Mulinge & Lesetedi, 2002, p. 57).

To illustrate this in Kenya, one can look at the privatisation of Kenya Airways in 1992. The process of positioning leadership in the company mirrored the Kenyan civil service and the country’s socio-political structure. Management posts were awarded on the basis of ethnic and political affiliation to such a degree that one could speak of the “Kenyan Airways tribe” (Richmond & Gestrin, 1998). This same chieftaincy structure and pattern of leadership have been replicated in many parastatal companies and national organisations.

In Kenyan politics, ethnicity, kinship, and family are interwoven realities. Horowitz (1985) uses Kenya’s founding father and presidential family as a prime example. He explains that regimes rely on family ties to fulfill the most crucial functions in government. Horowitz (1985) writes

Perhaps the apogee of this reliance was achieved in Kenya at the death of Jomo Kenyatta in 1978. Two factions vied for the succession. Both were dominated by Kikuyu … the factions were divided by Kikuyu subgroup, based on region of origin. One of the factions … was composed largely of close relatives of Kenyatta, including his son, nephew, brother-in-law, and son-in-law. This faction was popularly called “The Family.” Here was a straight line from ethnic group to subethnic group to kinship group. (p. 61)

This dependence on strong family ties intensifies the power of ethnic affiliations as well as the intensity of ethnic conflict within the group and across ethnicities.

Kenya’s history of tribal politics made “use of tribal chiefs as surrogate colonial rulers” (Wanasika et al., 2011, p.235). The loyalty inherent in the chief-kinship system
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legitimised ethnic rivalry, and the trust placed in the presidential-chief created conditions for corruption to flourish. Power became centralised in the hands of a single office, institution, or individual, and authoritarian powers are not questioned (Hartmann, 2012). At the time of Kenya’s Independence, the Constitution gave Kenya’s president sweeping powers. This level of extreme power allowed presidents to extend their rule over long periods of time through unconstitutional measures and through surrounding themselves with indispensable power brokers, who also exempted themselves from any accountability to the law (Mulinge & Lesetedi, 2002). The chronic corruption eventually associated with the authoritarianism of the office of the chief or president reveals “a near total lack of respect for the law and due process … [and the use] of power to amass illegal wealth just as the colonial chief did” (Mulinge & Lesetedi, 2002, p. 57). In the workplace, this tribal framework provides a toxic environment of intolerance, nepotism, and paternalism.

4.2.5.2.2 The legacy of entitlement. Leaders and politicians within many African societies are expected to be affluent. The political position particularly, carries with it the expectation of kinfolk or community members to be hosted lavishly and in time of need, to be provided with monetary assistance. Further, leaders, especially politicians, are granted the privilege of conspicuous social consumption (Richmond & Gestrin, 1998). Financial inequality and inequity are not questioned. Having extreme wealth and indulging in flamboyant and ostentatious lifestyles is regarded as a leader’s right. Consequently, the attitude of entitlement sets the stage for corruption in the acquisition of immense wealth.

State involvement in the economy has also created opportunities for the illegal accumulation of personal wealth through opportunities such as embezzlement and
conspiracy to create monopolies. These realities need to be understood in terms of the centralisation of immense political power, combined with the absence of democratic participation calling for transparency and accountability, which has enabled “many African leaders and government officials [to accumulate and] control wealth assets that are very disproportionate to their official earnings” (Mulinge & Lesetedi, 2002, p. 62).

The relationship of wealth to leadership can be seen in yet another way. Opposed to the value of communal sharing, mutual assistance, and redistribution of public goods, is the counter-culture desire to protect one’s assets. To do so, well-resourced individuals will buy land or build houses to avoid the financial leakage that occurs when one is wealthy. In this way, leaders can preserve personal assets and indulge in extravagant lifestyles.

Access to state resources depends on a web of relationships: citizens to local and regional leaders, these to Members of Parliament, and Members of Parliament to the President. Montoya (2012) exposes how numerous actors (bureaucrats, male elders, and political elites) and multiple institutional practices are mechanisms of inclusion or exclusion that place ethnic groups on a path toward economic development or stagnation. Given Kenya’s ethnic heterogeneity, a group’s success in accessing state resources is therefore based on the ability of its members to develop political coalitions. This situation is paralleled at the local level where local leaders with power and privilege compete for the same limited resources and gain access to them by colluding with select political elites. Since leadership positions offer direct access to economic resources, anything that strengthens or weakens a leader’s political position becomes a contested zone, giving way too many opportunities for corruption, including the practice of patronage and clientelism in civic and political sectors (discussed later in this
4.2.5.2.3 The legacy of bureaucracy. Characteristic of government in Africa, especially in Anglophone Africa, is a propensity for bureaucracy. Inasmuch as work positions were very narrowly defined, job training was task specific, and getting things done required a host of civil servants. This combined with the expectation of accommodating kinfolk lead to excessive bureaucracy. The bureaucratic financial weight on the nation of Kenya became doubly heavy following the 2007 election and the peace agreement that ended in a coalition government with Mwai Kibaki as president and Raila Odinga filling the newly created position of prime minister. The contested election results unmistakably reflected the ethnic polarisation of the nation, and the ensuing coalition arrangement that accommodated the ethno-regional constituencies of Kibaki (Kikuyu) and Odinga (Luo). To deliver the peace plan, the agreement “saw the creation of a 40 member cabinet, at a cost of $646 million . . . [with] legislators’ perks rank[ing] among the top five countries in the world” (Chemmutut, 2011).

Kenya’s management systems are widely regarded as heavily bureaucratic, to the degree that Amadi (2009) refers to it as bureaucratic authoritarianism. Rooted in the legacy of British colonial rule (Kipkebut, 2010), the bureaucratic management systems enabled the state to retain considerable control in the administration of the country’s various sectors, from the national to the local level. The distinguishing administrative features are an explicit hierarchy of authority; rigid and narrow specialisation of tasks; clear and inflexible procedures and policies, rules, and regulations; and impersonal
relationships. In the case of Kenya’s approach to administration, the fourth point does not hold true. Kamoche (2001) points out that in Africa “particularism (where decisions are based on ethnicity and personal relations) predominate[s] over universalism (where the emphasis is rather on personal achievements such as qualifications attained, expertise and competence)” (p. 199).

Particularism within bureaucratic systems, also referred to as nepotism, favours certain individuals or groups to be hired and promoted. Despite of the stringency of bureaucracy, there is much latitude for individual variance based on one’s relationship to supervisors and management. In writing about change in post-independence Kenya, Amadi (2009) states that bureaucracies allow for a “relative lack of accountability on the part of public servants in the developing world … given the prevalence in these societies of ‘formalism,’ i.e., wide latitude on the part of public servants while interpreting the law of the land” and interpreting policy in favour of their private interests (pp. 6-7). Further, when rules are not flexible, a situation becomes susceptible to corruption as individuals seek ways to circumvent strict rules. Bureaucracy thus paves the way for negligence because a non-performing employee may be protected through favouritism (Mulinge, 2002).

At every turn, leaders and citizens are confronted by the presence of bureaucratic systems. Administrative structures are inefficient and wasteful, consuming enormous amounts of time and resources, burdened with cumbersome procedures and rigid, inflexible rules, slow and unresponsive to change, and prone to corruption. The complexity and expansionist tendencies of a bureaucracy reveal a propensity to propagate the state machinery, rather than to develop leaders and serve clients. Heavily-handed control is the fundamental experience of every citizen who interacts with a bureaucrat or a bureaucratic entity. It is encountered in gate-keeping, processing forms,
and paying rents and fees. For the business executive, bureaucracy may be more onerously encountered in the form of government interference in day-to-day organisational operations, necessitating managers to navigate the maze of appointed senior executives (Kamoche, 2011) and be rightly subjugated to the autocrats (Haruna, 2009).

4.2.6 Ethnicity, Conflict, and Challenges to Leadership

A prevalent perspective on ethnicity is that it presumes ethnocentrism and conversely hostility toward outsiders, and often, passionate conflict (Horowitz, 1998). There is, however, little agreement on causes of ethnic conflict, or that ethnicity causes conflict. Horowitz (1985) explains the conflict of competing ethnicities as being inherently characteristic of a system that created sharp group comparisons. He argues that it is the degree of ethnic affinity — feelings that one belongs — that accounts for the potency of an ethnocentric bias (Horowitz, 1998). He maintains that it is not any particular set of cultural attributes that differentiate one ethnicity from a neighbouring one, but it is the feelings of affinity or disparagement toward particular “others” that place the “self” into a particular cultural category (also Jenkins, 2012). Such ascriptive affinity thus leads to affiliation, as well as to out-group differentiation, and potentially to prejudice (pre-judgment) and ethnic conflict. Jenkins (2012) explains that in Kenya, “the entrenched territorialization of ethnicity, its association with economic prosperity and affective feelings of self-worth, … means that ethnic violence remains a strong possibility” (p. 596). This outlook can be better understood when Kenya’s ethnicities are viewed through a guest-immigrant metaphor which portrays the process of ethnic groups vying for territorial assets and a prosperous future.
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Ethnic identity is both personal and collective, and may have political salience that may vary over time and differ country to country (Posner, 2004; Woolcock, 2014). At one end of the continuum, are states like “Rwanda, Burundi, Nigeria, Ethiopia, Kenya, and Sudan that are prone to intense ethnic conflict, and at the other pole are states like Mali, Ghana, Botswana, Mauritius, Tanzania, and Zambia where relative harmony prevails among groups” (Hiroyuki, Lonsdale, Ranis, & Stewart, 2012, p. 314).

Kenya presents a conundrum in that it is known for relative peace and stability but also for perpetual ethnic conflict, and it declares all-embracing values but is partisan in its practices. An example is seen in Kenya’s leaders who champion the values of equality, justice, and universal rights, but who favour a particular ethnic group. Montoya (2012) states

The Kenyan state legitimizes its rule through a combination of forces ranging from the state monopoly of coercive powers and the vested interests of ethnic groups, to the use of ‘traditional’ authorities at the grassroots and a certain level of charisma in the person of the president. All these forces produce different legitimacies. They imply constant tensions and a conception of power that embraces both community duties and citizenship rights, with boundaries shifting according to the occasion. (p. 184)

This manipulation of ethnicity is one reason posited why establishing nationally heterogeneous institutions and building national consensus has been so difficult for Kenyan leaders, and why ethnic violence is often the consequence of societal and leadership bias. A deterrent to conflict is to include all a country’s ethnicities in the policymaking process to the degree that they compete over policy. Posner (2004) identifies the Kikuyu and Luo as competing for favourable policy.

Gören (2014), Fearon (2003), and Horowitz (1985) report that the propensity for conflict is lessened in highly homogeneous and highly heterogeneous societies, and that there is a greater likelihood of ethnic conflict in countries with an ethnic majority and a
large ethnic minority. Gören (2014) further points out that heightened conflict and the incidence of civil war is most likely in societies where the ruling ethnic group dominates a considerable minority and ethnic diversity essentially have become ethnic fractionalisation and polarisation — such conditions conceal the latent danger of ethnic violence. These statements have particular bearing on the political and civil climate in Kenya, and present one of Kenya’s greatest leadership challenges.

No area of life in Kenya escapes the impact of ethnicity. Its most negative consequences are associated with the competition for power and scarce resources — particularly the presidency and prime land (International Crisis Group, 2012a, 2012b). Ethnicity is clearly a recognised feature of many rural land conflicts, and corruption is associated with many land transactions. Although it may be concealed, the impact of ethnicity and corruption in election campaigning and land grabbing are familiar experiences to the Kenyan populace and, over the past decades, have precipitated conflict and violence.

Scholars repeatedly note Kenya’s propensity for conflict and caution leaders to understand the dynamics of diversity, the power of ethnicity, and the harm of polarisation. Further, Woolcock (2014) is not alone in the suggestion that ethnic polarisation increases once violence begins, even in situations where there had previously been a high degree of cooperation and intermarriage. He notes that identities like race, ethnicity, religion, and nationality become increasingly important as polarisation triggers a perpetual cycle of revenge (Woolcock, 2014). The Report of the Commission for Africa (2005) also warns of the potential for leaders to manipulate identities to destructive effect and calls for urgent action to confront the hostilities of heterogeneity.
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An alternative perspective and approach to highly heterogeneous and polarised societies such as Kenya, is conceivable. Bornman expounds the theory that nation-building in multi-ethnic, “deeply heterogeneous societies … should be associated with an ideological commitment to pluralism, [and] cultural tolerance” (Bornman, 2013, p. 435). This pluralistic approach is the ideological foundation of Canada’s cultural diversity, and its recognition “that ethnic diversity and conflict remain central features of modern industrial societies and that ethnicity continues to be an essential aspect of individual identity and of group behavior” (Angelini, 2011, p. 107). Angelini defines multi-culturalism as “a doctrine that provides a political framework for the official promotion of cultural differences and social inequality as an integral component of social order” (Angelini, 2011, p. 107). The approach recognises, respects, and celebrates diversity, and guards against bigotry and tyranny.

4.2.6.1 The challenge of stability in governance. The fluidity of the African statehood and the capriciousness of some of its leaders, at times mixed with brutality, do not build confidence or respect for political leaders and institutions. Undermining public pronouncements of policy, however good the promises may be, is distrust that political goodwill is biased and strategic. The conundrum and ambivalence about governance is that leaders are expected\(^{31}\) to exert their influence and authority to create an ethnic and economic base of power (Montoya, 2012). Economic inequality impedes democracy because political power polarises around economic power. Kisobo (2013) argues that economic inequality sets the tone for politics to be repressive and coercive as leaders seek to curb the demands of the have-nots for the redistribution of resources.

In Kenya, land appropriation, distribution and redistribution have been a primary

\(^{31}\) Increased probability and frequency of an occurrence over time normalises a loathed behaviour that eventually becomes tolerated.
cause of inequity and consequent instability. A recognised feature of rural land conflict is the association with inheritance, identity, and therefore with ethnicity. Urban land issues involving conflict or violence, however, have to do with corruption according to Obala and Mattingly’s (2013) research findings. They concluded that corruption itself does not contribute to violence, or the threat of violence, unless ethnicity is part of the situation.

It can be deduced that while conflict and corruption are inter-related, both contributing to instability, they can be differentiated as follows. The struggle for ethnic territorial land is about an ethnic group retaining their right to occupy and use land even without land title deeds, as ownership is legitimised by oral history. Appropriation of such lands may result in conflict. On the other hand, the appropriation and re-distribution of land by politicians is based on a belief in entitlement, and the application of whatsoever powers are necessary. Appropriation, in this case, involves the practice of corruption. Durrani (2008) illustrates the injustice of power and privilege centered on land rights, noting that “the largest landowners in Kenya today are the families of the only three presidents the country has had since independence” (Durrani, 2008, p. 20). This use of corruption has not been without conflict.

Another abuse of power has to do with the punitive effects leaders have on voting subordinates. Where there is “the potential of the state to be arbitrary, predatory, and unpredictable, with laws being adjusted or bypassed to suit those who are in power” (Mueller, 2011, p. 105), the fear that things could go bad for ethnic members, if they do not vote for their own, is sufficient motivation to cast their ballot for their own ethnic leader. Such inequities will continue to lead to further instability unless democratic rights and social justice for all prevails.
4.2.6.1.1 Factors curbing political unrest. In 2004, Shelley commented about Kenya saying that “[p]olitical machinations aside, deep ethnic animosity is unusual — though differences are well entrenched” (p. 101). Then in 2008, in the post-election period, Kenyans were shocked at the divisiveness and subsequent violence of fellow Kenyans. In facing the next election in 2013, Kenyans hoped for peace and stability but braced themselves for unrest. It was a peaceful election and relative stability slowly settled over the country, yet the electoral process itself had failed Kenyans (Ngobo & Fouda, 2012; Otele & Etyang, 2014). Deficiencies identified by Elklit (2011) would once again lead to the Electoral Commission of Kenya’s failure to ensure the integrity of the 2013 electoral process, even though the election was considered a fair and free election by local and international observers.

The dramatic political alignment of former rivals (Kikuyu and Kalenjin) in the Jubilee Alliance reduced the likelihood of violence between their respective communities. The new constitution also reduced ethnic grievances as the voters who “lost” in the national presidential election could “win” at any one of six other levels of government for which regional and local representatives were elected (Cheeseman et al., 2014). These measures had a dramatic effect in reestablishing trust in political institutions. Although characterised as democratic, Otele and Etyang (2014) posit that the 2013 election did not embrace diversity and inclusivity and, therefore, was deficient institutionally in as much as political parties “failed to articulate coherent ideologies devoid of ethnic considerations, … [mobilise an] effective national following and practice internal party democracy” (Etele & Etyang, 2014, p. 135).

32 Particularly lack of experience, unexplainable discrepancies, conscious violations in nominations and appointments, and illegal changes to electoral law. See Elklit (2011) for a thorough explanation of the electoral cycle.
4.2.6.1.2 Factors contributing to political violence. Although ethnicity is admittedly a factor in Kenya’s successive election crises, it is too simplistic to call it the primary cause; rather “the unscrupulous instrumentalisation of ethnicity by some politicians should be blamed for the violence in 2007-08 as well as at previous occasions” (Elklit, 2011, p. 404; also Mueller, 2011). In terms of the political framework, the party system is not based on ideology and policy vision; rather, political parties are driven by ethnic clientelism and have a highly personalised and centralised approach to the presidency. Both leaders and followers regard politics as a “do or die zero sum game” (Mueller, 2011, p. 102). The pervasive notion, “the winner-takes-all,” means that the elected president gets the prize of the national economic cake. It is this conviction that motivates various ethnic groups to win at all costs; take all you can, and do so while you can. Consequently, groups consistently argue that it is their turn to eat33 (Andrews, 2009; Kisobo, 2013; Mueller, 2011).

The consequence is a disregard for the rule of law when it does not serve the interests of powerfully positioned leaders and groups. Laws exist but are not effectively enforced. Platteau (2009) explains this as legal dualism, a situation where formal regulations are incompatible with informal cultural norms, time-honoured traditions, and respected local authorities. The latter evoke greater respect than do laws by leaders and institutions that lack legitimacy.

What exacerbates weak governance — leadership without integrity and institutions without legitimacy — is a culture of impunity (Andrews, 2009; Kirimi & Njuguna, 2014; Kisobo, 2013). Strong elements of neopatrimonialism and the Big Man

33 The phrase “our turn to eat” is commonly understood in Kenya as a reference to the illegal acquisition of public funds. Michela Wrong’s book, It’s our turn to eat: The story of a Kenyan whistleblower is an exposé of the corruption endemic in African society, specifically in Kenya. It is part biographical and part political history, and was banned in Kenya.
syndrome, common to many African countries, contribute to the failure of leaders to deal with impunity, thereby increasing the likelihood of possibly more and greater violence (Damdinjav, Garcia, Lawson, Margolis & Nemeth, 2013; Mueller, 2011).

4.2.6.1.3 Leadership in contexts of unstable governance. Kenya’s democratisation process has been difficult. For the half-century of independence, the country’s politicians have been characterised as unprincipled, self-seeking, and self-protective. The electoral process has installed politicians but, according to the quality indicators of democracies, the governance system has failed to produce national leaders, offer freedoms, and secure stability for the well-being of citizens (Campbell, 2008).

It can be inferred that the quality of political leadership corresponds to the quality of democracy. The question then is whether non-political leadership is any better. With most situations politicised, it is no surprise that researchers decry the absence of effective leadership. Kenya has a leadership crisis with leaders failing to meet expectations (Rotberg, 2013a, 2013b): to meet development goals, to be consistently guided by the rule of law, to protect freedoms and rights, and to take no more than their fair share of the economic pie. The unpredictability of role performance is felt as prevailing instability.

As non-political leadership is influenced by the same national history and culture, it is likely to reflect similar predominant features — ethnic preferences and a bureaucratic style. Leadership postings are likely to be given to those with the desired ascribed attributes of shared ethnicity. Favourable partnerships are likely to be extended on the basis of ethnic clientelism. Consequently, the ethnic composition of a national company is likely to reflect the ethnicity of the ruling party leader and the ruling party over time — the Kikuyu. Others ethnicities may be accommodated in
organisations and businesses but at lower professional levels. Horowitz (1985) supports this conjecture of Kikuyu domination and cites two examples of its threatening ascendency. The major political rival of the Kikuyu was and is the Luo. As rivalry grew more intense in the 1980s, “there was a virtual end to Kikuyu-Luo cohabitation and intermarriage” (Horowitz, 1985, pp. 61-62), and secondly, the outcome of whether a Kikuyu or a Luo would become head of the University of Nairobi captivated the nation because it “seemed to foreshadow the general future of non-Kikuyu” (Horowitz, 1985, p. 216).

The particularist characteristic of ethnic managers may be expressed as a disregard for professionalism and may lead to an acceptance of low levels of human capacity and a low-performance standard (Trompenaars & Hampden-Turner, 1998). Decision-making is likely according to what is most expedient for the ethnic group. Higher-level leadership is likely to be autocratic with business leaders exercising their managerial prerogative, leaving much room for unprincipled and unpredictable decisions (Littrell & Ramburuth, 2007).

Kenya’s inherited bureaucratic tendencies counteract values of integrity, efficiency, and effectiveness. The rigidity of excessive bureaucracy means that people attempt to circumvent the law or bypass policy, thereby discarding a values foundation of integrity and accountability, leaving instability and insecurity in its place. In spite of the enduring nature of a bureaucratic leadership approach, Kenyan leadership has a short-term orientation that is in sync with the timeframe of the current political cycle (Bond, 1991). This characteristic deters leaders from long-term planning and from implementing change. Politically speaking, change happens with every electoral cycle, making the period of stability brief. Seeing that their anticipated time in office is short,
incumbent leaders exercise their presidential and parliamentary prerogative to indulge while they can and in so doing reinforce the status quo (Minkov, 2011).

4.2.6.2 The problem of corruption. In 2008 the Kenya Anti-Corruption Commission (KACC) reported that 87% of survey respondents believed corruption\footnote{Corruption is the abuse or misuse of entrusted power or position for private gain. It harms all who depend on the integrity of individuals in a position of authority (Mulinge & Lesetedi, 2002; Transparency International).} to be a major national problem, and identified corruption as the third most serious problem in the country\footnote{The KACC identified poverty, and famine and unemployment, as the country’s first and second most serious problems, and poor leadership and inadequate health care as fourth and fifth most significant.} (World Bank, 2008, p. 39). The 2014 Legatum Prosperity Index corroborated the magnitude of the problem, reporting that 82.9% of Kenyans believed that corruption was widespread in the government and in business.

Seen another way, corruption rates for Kenya surpass the average for both the world and Sub-Saharan Africa (World Bank, 2013a, 2013b). In measurable monetary terms, an equivalent of 25% - 30% of the 2010/2011 national budget was lost due to corruption and mismanagement, according to Kenya’s Permanent Secretary of the Ministry of Finance (Disdanjav et al., 2013). In terms of wages, bribery alone cost Kenya over 104 million KES which is equal to over 253,000 well paid wage jobs, and is close to the number of unemployed youth in Kenya (World Bank, 2013b).

Kenya’s long-standing, pervasive, and persistent problem with corruption is essentially a problem of ineffectual leadership. Notably, the KACC identified poor leadership as Kenya’s fourth most serious problem; in fact, it is leadership that the other issues hinge on. Corruption is fuelled by passion — a passion for profiting from it rather than a plea and pledge to eradicate it. Jaindi Kisero, a Kenyan journalist for the \textit{Daily Nation}, wrote that “corruption is not incidental to politics, it is often the very
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reason for engaging in politics…. the intention [being] to divide the spoils of state among the ethnic communities [that support the winning politician or party]” (Montoya, 2012, p. 675). Kisero, also criticises those who stand in the queue as recipients for the spoils amassed by corrupt politicians, commenting that “[i]nstead of getting annoyed about cases of corruption, we Kenyans get more enraged when fruits of corruption are not shared out according to settled expectations” (Montoya, 2012, p. 675).

Kenya has had some form of anti-corruption legislation since 1956. The current body that implements legislation is the Ethics and Anti-Corruption Commission (EACC), it became operational in 2003 through the Anti-Corruption and Economic Crimes Act. The EACC at Nairobi’s Integrity Centre, is mandated to fight corruption through enforcement of the law, through investigation of reported crimes, giving advice, recommending restitution, and through educating the public about prevention and reporting crime.

Corruption is seen in the common practice of bribery, misappropriation of resources, fraud, embezzlement, illicit financial flows, illegal acquisition of property, land grabbing, and participation in illegal activities (World Bank, 2008). In Kenya, bribery is the most cited form of corruption. The most recent data from Transparency International (2013) puts Kenya’s Corruption Perceptions Index (CPI) score at 27 out of 100, with the lowest score being “the most corrupt.” Kenya ranks 136 out of 177 countries. Comparing Kenya’s CPI over the past decade against South Africa, Kenya has not seen the improvement seen by South Africa (Petrou & Thanos, 2014), and

36 Previously known as, and reported on in the literature, as the Kenya Anti-Corruption Commission (KACC).

37 South Africa improved from 4.8 in 2002 to 42 in 2013, while Kenya only went from 19 to 27 in the same period (Petrou & Thanos, 2014, p. 448).
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according to the East African Bribery Index (EABI) Kenya lost ground in 2012 when it moved into third place from fourth place as being the most corrupt of the five East African countries.\(^{38}\)

Major ways in which government corruption is observed is through employment practices pertaining to hiring and promotion, to business practices in terms of who gets government tenders and contracts, and who is granted a business license, as well as who is allocated land (Commission, 2005). Respondents to the KACC survey cited the most corrupt public institutions to be the police, local authorities, and provincial administration, in the order given; the most corrupt professionals, from most to least corrupt, were police, lawyers, and revenue collectors, civic leaders, Members of Parliament, and judicial officers (World Bank, 2008).

Police and land services consistently rated as the most corrupt administrative areas, but education has also been singled out for its high level of corruption, especially the practice of bribery. According to the Global Corruption Barometer (Sweeney, Despota, & Lindner, 2013), almost one-third of all Africans accessing education in 2012 had to pay a bribe for some aspect of an educational service. The *Global Corruption Report: Education* (2013) illustrates the nature of unethical educational practices as involving “the embezzlement of national education funds in Kenya, the selling of fake diplomas in Niger, teacher absenteeism in Cameroon, or sexual harassment by male lecturers in Nigeria” (Transparency International Secretariat, 2013). The impact on developing nations, particularly in Africa, is devastating — hindering progress towards the Millennium Development Goals and jeopardising social and economic

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\(^{38}\) Listed in order of being most corrupt (2012): Uganda (40.7), Tanzania (39.1%), Kenya (29.5%), Burundi (18.8%), Rwanda (2.5%). Source: [http://www.transparency.org/news/pressrelease/the_east_african_bribery_index_2012_bribery_levels_remain_high_in_kenya](http://www.transparency.org/news/pressrelease/the_east_african_bribery_index_2012_bribery_levels_remain_high_in_kenya)

In leadership terms, Lipman-Blumen refers to those who partake in “a multitude of leadership sins” as toxic leaders as they give in to “corruption, hypocrisy, sabotage, and manipulation, as well as other assorted unethical, illegal and even criminal acts” (Lipman-Blumen, 2006, p. 18). It is not surprising that toxic leaders are often charismatic in style, and almost always elevate and enrich themselves at the expense of others. The egocentrism typical of corrupt leaders is opposite to value-based leadership (House et al., 2004). Egocentrism ranks high among the traits mentioned by Lipman-Blumen (2006): enormous egos, arrogance, insatiable ambition, greed, amorality, and hypocrisy. These personal characteristics have been attributed to some of Kenya’s highest ranking leaders whose motivation, a majority of Kenyans feel, is greed and selfishness39 (World Bank, 2008).

4.2.6.2.1 Leadership in corrupt environments. Leadership that is respected requires that leaders have the courage to counter corruption and live principled professional and personal lives that are not self-serving or self-protective. In addressing policy-makers, the Commission on Africa (2005) urges leaders to take culture into account and to work with principles rather than policies to make mutual accountability and responsibility work in a modern state. Policies need to be adjusted to cultures, and to times and locations; failure to do so infers that policies themselves may be irrelevant. In an environment of corruption, adhering to a principled approach concerning

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39 KACC survey findings indicate these causes of corruption: 67% say greed and selfishness, 65% believe it to be poverty, and 54% name poor remuneration (World Bank, 2008, p. 39).
interactions and decision-making will in time restore the lack of trust in national governments. The essential features of effective Kenyan leadership would begin with integrity and the absolute rejection of compromise, nepotism, bribery, and all other forms of corruption. The effectiveness of individual leaders would be greatest when leaders possess values-based charismatic attributes, exemplify administrative and interpersonal competencies, and manifest substantial performance results. The presence of these aspects will do much to restore faith in Kenyan governance, foster progress, and inspire national pride.

4.2.7 Leadership in Contexts of Ethnic Diversity

Ethnicity has and leaves its imprint on national history, institutions, organisations and leaders. In the workplace, it presents challenges for leaders who are required to manage increased complexity and uncertainty — a contemporary reality that Jackson (2004) feels is not being consciously managed in Kenya. At a personal level, tribalism should not preclude social interaction. At a group level, ethnicity should not dictate narrow preferences and the willingness to cooperate. At the national level, cultural fractionalisation should not undermine trust and feed the fear of exclusion, of loss of group distinctiveness, and fear of repression by majority or dominant groups.

The core problem is one of a lack of trust. Without being simplistic, the leadership response needs to be in exercising integrity, being fair and just, having the courage to counter all forms of injustice and resist paths that pave the way for personal profit. The challenge to leadership is the test of inclusiveness and fair representation of the population, of granting equal opportunity to all, and of dealing with culturally-informed expectations. The political leader should be attuned to perceived rights to
land. The business and institutional leader should likewise understand the expectations employees have of entitlements but is without compromise.

A comparative study of cross-cultural communication of Kenyans and British citizens on multicultural construction teams identified both groups as valuing respect, honesty, team cohesiveness, clear lines of responsibility, and clear and achievable goals (Ochieng & Price, 2010). What differed was that Kenyans regarded cultural empathy as more important than these other goals. Behaviourally this was seen as Kenyans being more conforming, traditional, and more cooperative with their project team. This correlates with a strong humane orientation, which the GLOBE Study (2004) identified as Sub-Saharan Africa’s most prominent and distinctive feature.

A finding from another study emphasised the importance of establishing trust, but it also pointed out how difficult it is for Kenyans to achieve trust, due to ethnic differentiation (Ochieng & Price, 2010). Ethnic diversity, therefore, is clearly a constraint at an organisational and national level. It can be overcome with good interpersonal communication and effective cross-cultural communication between leaders and their team members. Such multicultural teams have the potential benefit of generating fresh ideas and new approaches to problem-solving — making diversity the catalyst of healthy change.

Applied to a national highly heterogeneous population such as Kenya, Bornman’s (2013) reflective analysis suggests a model of accommodation of diversity or of deep diversity that tolerates differences, including diverse notions of what it means to belong to a nation. As a Canadian familiar with the Kenyan cultural context, this author’s personal experiences provide supportive evidence of the efficacy of attitudinal inclusion, attentive consideration, competent and mindful communication, and
employment of behaviours that empower because relational and procedural justice is observed. An effective leader can embody these qualities without regard to color, race, ethnicity, nationality, professional title, social roles, and status.

### 4.3 Cultural Dynamics and Leadership in Sub-Saharan Africa

Africa’s strength lies in social networks of (inter-)dependency which, at the core, emphasise humanity and relationships over material wealth (Shonhiwa, 2006). According to Shonhiwa (2006), the following presents a concise overview of fundamental African cultural values that shape the norms for how leaders ought to lead and norms that devotees should embrace:

- collectivism and “fellowship” expressed in the spirit of *ubuntu* and *umoja*;
- honest communication and consultation about group concerns;
- cooperation and consensus in problem-solving;
- a humane dimension expressed through compassion, humility and helpfulness, and demonstrated through the practice of *harambee*;
- an inclusive system of hierarchy that respects seniority and elders, and fosters the acceptance of authority;
- trust in the goodwill of leaders, that they act fairly;
- moral standards based on ancestral and historical precedents;
- “spiritual collectivism” and often participation in religious networks;
- moderation, tolerance of diversity, and perpetual optimism; and
- leadership as a sacred trust. Therefore, it requires of leaders a heightened demonstration of ethical and just behaviour, matched by their subjects’ loyalty.
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4.3.1 The Over-Arching African Humanist Philosophy of Ubuntu

Ubuntu is explained as a South-African Bantu-speaking group worldview about the quality of humanness — it signifies a shared identity with humanity. Commonly referred to as African humanism, it is a pervasive philosophy that is not limited to southern or South Africa or to Bantu-speaking groups. It is a characteristic that can be linked to traditional collectivism, and as Gaylord (in Hailey, 2008) points out, it is also linked to post-independence African socialism: Kuanda’s African humanism (Zambia), Nyerere’s ujamaa (Tanzania), and Nkrumah’s conscientism (Ghana). At the communal apolitical level, the spirit of ubuntu is also similar to Senegal’s concept of teranga, which refers to the collective responsibility of caring for another and practicing hospitality (Ramose in Hailey, 2008). Hailey’s (2008) literature review of ubuntu further recognises a connection between democratic principles and economic development, between social ideals and community practices, and between spiritual values and personal behaviours. In post-apartheid South Africa, ubuntu shaped the concepts of citizenship, and from pre-colonial times and across Sub-Saharan Africa, the spirit of ubuntu shaped the understanding of morality, facilitating group solidarity. Thus ubuntu is a dynamic indigenous process of community engagement.

A definition of ubuntu needs more than one approach in order to capture the culturally nuanced construct. It is a principle, a characteristic, and behaviour. It is culturally expressed through proverbs and language, as well as formally defined by the South African government’s 1996 White Paper on Welfare as “a principle of caring for

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40 Ubuntu remains specifically applicable to Sub-Saharan Africa, and has not been associated with North Africa. Some scholars have, however, suggested a resemblance to Confucius’ positive regard and deference toward others (Xing, Liu, Tarba, & Cooper, 2014).

41 Hailey (2008) illustrates the linguistic construction of the term in a few languages of Sub-Saharan Africa.
each other’s well-being …. and a spirit of mutual support” (Hailey, 2008). A well-known rendition of meaning is Archbishop Desmond Tutu’s (1999) explanation of *ubuntu* as “my humanity is caught up, is inextricably bound up, in what is yours” (Hailey, 2008, p. 2). This suggests a fundamental connection to identity and does not limit the concept to positive overtures of kindness. Other expressions of this human connection are “I am human because I belong” and “I participate, therefore I am” (Tutu in Hailey, 2008). African maxims express the construct as “a person is a person through other persons” or as Mbiti famously wrote: “I am, because we are; and since we are, therefore I am” (quoted in Mnyaka, & Motlhabi, 2005). It embraces the individual and the community, but with individuality subsumed in community. As a living ethos, it is something that is nurtured; it cannot be taught or imposed. It is or is not present and is recognised by its absence as much as by its presence. In its presence, it infers a particular character and quality of relationship — one of good will and well-being (Winston & Ryan, 2008).

*Ubuntu* aligns with Hofstede’s collectivism (2001), but is a distinctly unique expression thereof. Individuals who embody *ubuntu* find their identity and, therefore, their purposefulness and worth in their relationship to others. They are intrinsically tied to the core of a community through *ubuntu*, and manifest attitudes and values such as respect, responsibility, compassion, and personal warmth. There is recognition of individual dignity while affirming collective unity. Group members would display specific behaviours such as giving personal presence through listening, sharing, generosity, hospitality, and collaborative group work.

For many Africans this multidimensional concept arises out of a spiritual foundation, or it has at least a spiritual dimension (Louw in Hailey, 2008, p. 3; Preece,
2003). *Ubuntu* aligns well with Christian values. Archbishop Tutu’s preaching tied ethical responsibility to a shared identity — the idea of a shared humanity and consequently implied responsibility, with the rhetorical question: “Am I my brother’s keeper” (Genesis 4:9-16) and “Treat others as you want them to treat you” (Luke 6:31).

Tutu’s work and that of Mbithi and others on relational spirituality gave rise to “Ubuntu theology,” an outlook that inspired his political contribution to nation building (Hailey, 2008).

The ethos of *ubuntu* has a transformational power that has a redemptive and restorative quality in that it elevates certain virtues already identified as individual and collective traits and behaviours. It functions as social capital. A practical outworking of *ubuntu* can be seen in an in-group preference for cooperation over competitiveness. In terms of resources, it values generosity over greed. In terms of time, Metsäpelto explains *ubuntu* as the bond “which connects different generations and which symbolises human interdependence and shared heritage” (Metsäpelto, 2009, p. 87).

Preece (2003) further elucidates this collective concept of responsibility as “an obligation to the living and the dead and those yet to be born” (p. 255).

Inasmuch as the descriptors of *ubuntu* apply to a defined in-group, there is also the potential for negative group solidarity and negative out-group behaviour. It could be stated that in-group cohesion is based on implicit collective trust and thus cooperation while out-group interactions are competitive and potentially adversarial. Owing to the fact that membership is shared with the group, individuals may support and sympathise, in active or passive ways, with those who promote harm and violence. Hailey gives numerous examples of the “dark side of African civil society…. [where] strong cohesive communities may result in individual values being subsumed by
community prejudice or hate” (Hailey, 2008, p. 9). *Ubuntu* therefore can be regarded as a capacity to express positive or negative behaviours. Having studied 30 ethnicities in East Africa, Brewer (1999) points out that discriminatory behaviour toward the out-group can be motivated purely by in-group preference and loyalty, “in the absence of any negative … intent toward outgroups” (p.3).

Chasi (2014) counters the common perception of *ubuntu* creating only constructive relationships, by adding to the dialogue the notion that within African collectives, the moral philosophy of *ubuntu* does not rule out the existence of violence. That which is good and bad exists within society, and as such, violence co-exists with trust, reciprocity, and harmony. An individual’s decision to participate and contribute to the collective good, or to rebel and even engage in violence, reflects the complexity of African moral thought. *Ubuntu* expresses a worldview that embraces or, according to Chasi (2014), rebuffs social groupings and stipulates for them prescriptive patterns of communication and participation (van den Heuvel, 2008). *Ubuntu*, which views harm and misfortune as the antithesis of humanity, also justifies the fight for a humane social order. Violence as retribution for harm done serves as a deterrent to interfering with society’s capability to express all that it can be, collectively and individually. Violence may also involve re-establishing equitable relations and interactions. Since *ubuntu* values just and equitable social relationships and arrangements, people can pursue virtuous justice in a manner that uses violence toward achieving morally desirable goals of what is beautiful and noble. To this end, Africans participate in society, communicating with one another in ways that humanise or dehumanise their world and create social cohesion.
In terms of the relationship between ubuntu and South African management styles, Jackson’s (2008) study of South African management literature showed that the communalistic approach to staff management in large commercial and public sector organisations had varying degrees of positive impact.42 Shrivastava, Selvarajah, Meyer, and Dorasamy’s (2014) study of 550 South African managers found that inclusiveness and impartiality, two specific community values, correlated positively with perceptions of excellence. Ubuntu style decision-making, weighted toward consensus, is also more likely to be successful than a democratic majority vote, especially at the implementation stage, as a consensus approach has a wider base of support (Metsäpelto, 2009). This has led some authors to refer to participatory African management as the ubuntu style or ubuntu system of management (van den Heuvel, 2008). Van den Heuvel (2008) discusses the perceptions of ubuntu leadership as a soft approach that places “over-emphasis on notions of humaneness and democratisation” (p. 47). He goes on to explain that discourse on African management, specifically South African business, has “produced new meanings of ‘Africanness’, putting emphasis on ‘hard-nosed decision making’ and performance” (van den Heuvel, 2008, p. 41). On the contrary, Littrell, Wu, Nkomo, Wanasika, Howell and Dorfman (2013) conclude that responses from businesspeople in their Sub-Saharan Africa sample show “little evidence of support for behaviours specified by ubuntu in the practice of business managerial leadership” (p. 14).

42 Jackson (2008) found little evidence of this indigenous communal concept in Kenyan management literature.
Two leadership approaches that embrace the *ubuntu* worldview are servant leadership (Winston & Ryan, 2008) and ethical leadership\(^\text{43}\) (Eisenbeiss, 2012). Both have a fundamental humane orientation and prioritise relationships over tasks (Dia, 1996; Seriki, Hoegl, & Parboteeah, 2010). A limited amount of studies can be found using a specific aspect of the *ubuntu* construct. One such study is Reitmaier, Bidwell, and Marsden’s (2011) analysis of collaboration in digital storytelling in South Africa and Kenya. In this study digital storytellers depict behaviours characteristic of *ubuntu* values. The study shows that information is coordinated and communicated with protocols that support community cohesion; this is in distinct contrast to western values of personal ownership and communication efficiencies (Reitmaier, et al., 2011).

**A Kenyan collectivist variant of *ubuntu***. Amaesi et al. (2008) point out that the humanistic values articulated in South African *ubuntu* management literature are not currently found in Kenyan literature. However, Tanzania and Kenya have a loosely associated cultural concept related to the philosophy of *ubuntu*, particularly as it relates to collectivism and economic and social development following independence. For instance, in 1967 Tanzania adopted a program known as *ujamaa*, Swahili for family, which promoted the development of rural communities through villagisation (Widner, 1992). In Kenya, it was *harambee* — a concept of collective mutual — assistance directed toward economic development and social change. *Harambee*, in Swahili, means “pull together.”

*Harambee* was founded on indigenous social institutions and was particularly used in rural communities distant from the economic and political centre of the country. As a movement lasting over a decade, it can be studied from a social-psychological

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\(^\text{43}\) Ethical leadership’s four orientations include a humane, justice, responsibility and sustainability, and moderation position.
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perspective because of its focus on the solidarity of groups, or from a socio-political perspective which Mbithi and Rasmusson (1977) regard as a centre-periphery relationship between the central government and outlying areas.

Before Kenya’s independence, *harambee* was a grassroots method of mutual social responsibility and mutual assistance. After independence, it was used to denote a bottom-up development movement of collective effort and community self-reliance, with little or no financial government support (Mbithi & Rasmusson, 1977). In 1963, Kenyatta formalised it as a strategy for development whereby local Kenyans could design projects according to their own perceptions of need, mobilise local leadership including women, and draw on local capital and resources to meet a community’s needs. One area in which the approach was widely used was in education. Newly independent governments used education to promote national awareness and unity, economic development, and democratic ideals. In Kenya these national goals were pursued through grassroots community *harambee* schools. These schools reflected African values of engagement and participation; however, Taylor (1995) points out that there is little evidence that other basic African values like cooperation — as in cooperative learning — transformed what was basically a Western educational system.

The traditional values of social responsibility and mutual assistance were seen in activities such as clearing land, harvesting, constructing homes, and fundraising for community projects. This indigenous form of fundraising eventually came to operate at a conspicuous level — conspicuous because major needs for public goods, such as schools, were met through the public collection of contributions at self-help development fundraisers, often with great fan-fare. The public contributions and gifts
made by a local Member of Parliament would incentivise community members to give, though with smaller donations. *Harambee* thus was a re-distribution of resources.

While *harambee* events were an innovate approach to development, they also became political capital for political support in that they provided the currency to buy votes, build coalitions, and compensate groups — usually ethnic groups — for losses in political representation or because they received a lesser share of resources (Widner, 1992). In a chapter entitled, *From “Harambee!” to “Nyayo!”* Widner (1992) explains the rise and fall of *harambee* — initially a local-level development strategy for the benefit of a community, but which became a political tool managing compromise and competition, and eventually led to the rise of a party-state and a one-party rule. Widner (1992) elucidates this shift as,

Beginning in 1978, the locus of political power and the locus of economic power began to diverge, and at precisely the same time economic conditions made perceived losses higher and "adequate" compensation more difficult… Whereas under Kenyatta the distributional issues confronting spokesmen for ethnic groups had primarily been about distribution of material benefits, such as roads or water facilities, under Moi they increasingly concerned the distribution of opportunity: access to education first, and then to land and employment. It is far more difficult to compensate for losses that affect long-term competitiveness, or social mobility, than it is to buy support for reducing funding of roads. (pp. 34-35)

Thus *harambee* came to embody a strategy of bargained exchange whereby Kenyans could “pull together” by compromise — by sacrificing rewards or labour knowing that their contribution would be reciprocated in due time. This contrasts with the early Swahili concept of pulling together by sacrificing time, resources, and self for the sake of others and for the collective good, which Winston and Ryan (2008) see as a more altruistic cultural expression of the humane orientation and of the servant leadership model.
While the formal practice of staging *harambee* events has ended, the informal approach to meeting the needs of community members still exists. At the local level, community members still come together to cooperate voluntarily and offer financial assistance, materials, or labour for small-scale local development projects or to assist families in times of crisis or bereavement. What also remains is the public expectation that constituencies’ parliamentary representatives, as well as other higher profile leaders, make financial contributions to community projects. This cultural practice points to leadership values and behaviours that align with a charismatic value-based and participative leadership style, in addition to a high team and humane orientation.

Two related collective concepts for Kenyans are those of *umoja* and *baraza*. *Umoja* means solidarity, unity, and oneness in Swahili, and usually refers to coming together for meetings or activities that demonstrate a commitment to a shared purpose (Kinyanjui, 2007). The *baraza* is a customary form of community assembly in East Africa (Naanyu, Sidle, Frankel, Ayuku, Nyandiko, & Inui, 2010). Government and community leaders frequently call for a *baraza*, and informally, group leaders will call a public meeting to disseminate information or discuss community concerns. Practically speaking, Kenyan leaders promoted *umoja* through the direct communication of a *baraza*, and through their participation at *harambee* events.

### 4.3.2 The Practice of Paternalism, Patronage, and Neopatrimonialism

A distinctive feature of African leadership can be seen in the nature of power relationships between a leader and his people, as these relationships embrace the clan, corporate and political structures of a nation. While leadership structures have changed over time, the collective values of group preference and group loyalty have endured.

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44 See Kuada (2008, 2010) on familism, Section 4.5.2.1.
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This can be observed even in contemporary times through the promotion of paternalistic norms and patronage relationships (Seriki et al, 2010). Not only is African management patronage-prone, it is also distinct in the degree to which it is politicised (Leonard, 1987). In Kenya, the practice of patronage has blurred the lines between political and non-political leadership as parastatals, by definition, are state-owned enterprises. It is only in recent years that some of the monopolies have become privatised (e.g., telecommunications and broadcasting). It can be expected therefore that managerial positions are essentially political appointments and that corporations have a significant amount of political influence exerted on them. Further, the practice of patronage is also seen in civic and political sectors. The power relationship that is central to paternalism and patronage is also seen in neopatrimonialism. Each of these practices reflects a power differential, one in which the leader has a high degree of personal power as well as a duty to care for his subordinates. Understanding the nature of a leader’s position of power and privilege is important to understanding leadership practice in Kenya and in Sub-Saharan Africa.

4.3.2.1 Paternalism. House et al. (2004) of the GLOBE Study, identify the practice of paternalism as particularly characteristic of the high humane dimension of the Sub-Saharan Africa cluster. They also note the association of religion with the humane dimension and its relevance to paternalism. While the association of religion and a high humane factor is not defendable globally, it has nonetheless been noted that religion is a means for understanding motivation and behaviour. Not only does religion permeate every dimension of African life, monotheistic religions — where God is associated with ultimate goodness — command specific duties associated with community: brotherliness, neighbourliness, and humanitarian acts of kindness and
charity (House et al., 2004; Ngunjiri, 2010). These characteristics describe the humane dimension and delineate paternalistic leader behaviours.

Paternalism is a form of benevolence, a practice whereby those in authority — parents, organisations, or the state — protect subordinates and give them what they need, but also restrict their freedoms. In its negative form, it is associated with interference and authoritarianism.\(^{45}\) In its more positive form, it is associated with benevolence (Amaeshi, Jackson, & Yavuz, 2008; Aycan, 2002). Aycan (2002) emphasises that although the relationship is hierarchical, a subordinate’s submission is voluntary rather than imposed. According to African values of respect for elders in one’s community, and high regard for their wisdom and authority, deference is naturally forthcoming and a leader’s power is not contested nor is their wisdom questioned.

African management literature points out the confusion surrounding the term *paternalism*, and suggests that varying definitions arise out of differing worldviews and correspond to different periods of history. Jackson (2004) argues that “African management” in management literature represents a post-colonial approach that is seen as authoritarian and bureaucratic. As such, it is distinctly different than an indigenous,\(^ {46}\) pre-colonial approach to leadership where the chief ruled by consensus in many African societies (Amaeshi, Jackson, & Yavuz, 2008). The notion of hierarchy was absent in pre-colonial African societies, and therefore, for Africans, paternalism had a positive overtone.

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\(^{45}\) According to the Stanford Encyclopedia of Philosophy, “Paternalism is the interference of a state or an individual with another person, against their will, and defended or motivated by a claim that the person interfered with will be better off or protected from harm” (http://plato.stanford.edu/entries/paternalism/)

\(^{46}\) Amaeshi, Jackson, and Yavuz’s (2008) discuss the problems surrounding the meaning of *indigenous* in Sub-Saharan African societies, including the concept of tribe, the question of race and color, and the process of culture change on these definitions.
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Not only is a paternalistic relationship defined by differing degrees of power, it is also characterised by a parental duty to provide for and protect family members. This expectation of providing for the well-being of employees goes further than what is commonly seen in Western companies that provide benefit packages to their employees for benefits such as healthcare, retirement savings plans, and other needs.

Paternalistic management practices may not be formalised policies—beyond the “work for pay” expectation, there is the affective dimension seen in dedication, cooperation, and doing favours (dos Santos & Miura, 2012). Paternalistic managers are also considerably more embracing of family and not solely centered on the individual (Aycan, 2002; Tung & Aycan, 2008). In paternalistic societies such as Kenya, institutions and companies are expected to take care of subordinates’ and employees’ families. This may be seen in practices associated with hiring, bereavement leave, or providing assistance during times of crises. It may also be observed as employees seek advice or as leaders give unsolicited advice about professional, personal, or family matters. Aycan (2002) points out that high respect is matched by high affection.

Over time, the traditional values that are reflected in paternalism — collective values such as inter-dependence, respect for elder authority, and communal responsibility — have changed. A curriculum embedded with western values has led to a generation raised on values of empowerment over benevolence, independence over interdependence, and competition and personal success over cooperation and communal care. This change has prompted criticism of companies and organisations that still hold to paternalistic management, because now paternalism assumes a high power distance between managers and employees, viewing a leader as authoritarian, and demanding unquestioning loyalty (Metsäpelto, 2009; Nyambega, Sparrow, & Daniels, 2000).
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Research on Kenyan management styles is sparse. One Kenyan study of six small to medium enterprises (SME) investigated the relationship between indigenous approaches and inter-continental cultural influences on management styles and organisational success (Amaeshi, Jackson, & Yavuz, 2008). The study compared African Kenyan, and British and Asian Kenyan management approaches. Amaeshi, Jackson, and Yavuz (2008) found that management styles were hybrid forms of management and could not be categorised according to one singular theoretical model of control: coercive, remunerative, or normative.\textsuperscript{47} It was observed, however, that all companies used the coercive approach and combined that with other forms. It is also to be noted that paternalism was one, but not the only form of coercion. A key finding of this study, according to Tung and Aycan’s reading of the data (2008), is that paternalism is an underlying success factor of Kenyan SMEs. This deduction aligns with Aycan’s (2006) supposition that collectivistic and high power distance societies are conducive to paternalistic management.

Amaeshi et al. (2008) explain their findings on paternalism by differentiating between two forms: in-group and out-group paternalism. In-group paternalism bestows benevolence on company members who belong to the in-group, such as family or ethnic group members, while out-group paternalism is exploitative in the sense that out-group members are not favoured, but they are “taken care of” (Amaeshi et al., 2008). From an employee perspective, in-group paternalism functions according to mutually beneficial rewards: employee compliance in return for some form of favour. In out-group paternalism, however, employee loyalty cannot be expected.

\textsuperscript{47} Amaeshi et al. (2008) use Etzioni’s conceptualisations of control, briefly summarised as (a) coercive power, indicative of an ability to compel or punish employees, (b) remunerative power based on the ability to reward employees, and (c) normative power referring to the use of moral obligation and motivation.
4.3.2.2 Patronage. Another custom related to the nature of power in societal relationships is that of patronage, a custom whereby the welfare of individuals and institutions is dependent on the goodwill of patrons or sponsors. The World Bank (2008) reports that citizens in Kenya’s five largest cities rate patronage influences as high among members of Parliament and political party leaders. In fact, “Kenya has developed into a patrimonial state where the structures of a modern nation state exist mostly in the formal sense, but actual power operates through a web of informal, clientelist networks” that permeate public institutions and all levels of the political hierarchy (World Bank, 2008, p. 8). Seriki et al. (2010) explain the background and political inclination of this perpetual tradition, asserting that “traditionally, the concepts of power distance and humane orientation were integrated … This integration was lost during the colonial period and has not been restored in the inherited institutions afterwards. Power is still the domineering element in sub-Saharan African politics” (p. 298) but without the requisite fusion and expectation of benevolence to all subjects.

Patronage networks operate at various levels and can be based on shared religious or ethno-linguistic identity, or on economic groups or around ethno-regional factions or cliques (Muhula, 2009; Platteau, 2009). In Kenya, these patronage networks are based on shared ethnicity, kinship, and gender, and are often the only or the best means of gaining access to resources that are limited in supply, such as education and employment (World Bank, 2008; Gordon & Gordon, 2013; Posner, 2007). Under President Kenyatta, the Kikuyu in Central Province benefitted the most from ethno-regional political patronage, whereas it was the Kalenjin of the Rift Valley who gained the most under Moi.
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At the apex of patronage is the convention of the Big Man syndrome (James, 2008). The Big Man culture is based on strong personal ties to powerful individuals and the expectation that supporters be rewarded, even if it means subverting formal rules. In fact, formal rules play a minimal role in constraining leader behaviour. Bratton (2007) refers to Big Man presidentialism as an informal institution, illustrating the degree to which it is enshrined in Africa’s social matrix. Leaders’ decisions, especially presidential declarations, take precedence over the laws that their decisions may contradict (Posner & Young, 2007). The disregard for the law by the political elite has no personal consequence for leaders who act independently, with impunity, and ultimately evade public accountability.

African elites are unusual among the world’s elites in that their cultural background connects them to large networks of social obligation. Their heritage has bestowed on them patronage obligations toward their poorer relatives and communities of origin, and moral pressure bears down on them to fulfill these obligations rooted in the values of a social exchange system that responds to the needs present within the extended network (Leonard, 1987). At a grassroots level, patrons are individuals who have at their disposal resources of power, privilege, and wealth. They often have a monopoly over resources and have the prerogative of dispensing those resources to whomever they wish. At a communal level, the patron-client partnership is commonly seen in Kenya as formalised roles of support whereby private institutions — schools, clinics, and hospitals — have patron groups such as churches or charitable societies and foundations. At higher levels of political leadership, patronage is also known as clientelism, that is, political loyalty offered to leaders who provide patronage (Bratton, 2007). In Kenyan colloquial terms, those who succeed to get to the top owe their
success — their position and their power — to their supporters. They are very cognizant that their supporters “eat properly.” In return for loyalty, the ruling elite offer prestigious positions to their best supporters, assisting them in their ascent toward the top of the political pyramid by giving them political appointments. These job postings have less to do with qualifications than with relationships.

The detrimental effects of patronage in Africa can be seen on democratisation and on economic development (von Soest, 2010). The World Bank states that this key feature of patronage politics in Kenya results in an increasing gap between the wealthy elite and “the poor [who] remain at the bottom end of patron-client networks” (World Bank, 2008, pp. 8-9). Platteau (2009) points out that the patronage system also undermines the development of class-consciousness and citizenship-awareness — criteria that delineate a more equitable basis for accessing state resources for personal and communal well-being.

Patronage and political appointments are the norm in Kenya. They are viewed as justifiable in “patronage logic … as long as the clients too can benefit from the patronage relationship” (Platteau, 2009, p. 675). This logic illustrates that patron-client relations should not be dismissed as temptations to nepotism and corruption as they reveal something about the African understanding of community (Commission for Africa, 2005; Posner, 2007). While the practice of patronage in civic and political sectors can be understood as legitimate in its cultural context, it has nevertheless been tainted by corruption and thereby sullied the character of politicians and degraded the political office (Fearon, 2003; Montoya, 2012). Bratton (2007) and Amadi (2009)

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48 See Bratton’s (2007) study of democracy barometers in 18 African countries.

associate clientelism and Big Man presidentialism with corruption and identify all three as dimensions of neopatrimonial rule.

4.3.2.3 Neopatrimonialism. While the focus of leadership in this thesis is not on political leadership, it needs to be understood that institutional leadership in Kenya is highly politicised as well as highly personalised (Amadi, 2009; Bach & Gazibo, 2012). Political leadership in many African countries is patrimonial, a form of governance where power flows directly from the leader, and where public and private sectors are blended. In Africa, new post-colonial hybrid forms of governance modify the patrimonial system and embed it into state institutions to such an extent that “informal practices of presidential dominance, official corruption, and patron-client ties” become so deeply ingrained that failing to deliver on patron or clientele expectations would have serious personal consequences (Bratton, 2007). This neopatrimonial system is a core feature of African politics “[d]ue to the long-serving founding father presidents” (von Soest, 2010, p. 15; compare Bratton, 2007).

As part of a global post-colonial study of six countries, von Soest (2010) analyzed three dimensions\(^\text{50}\) of neopatrimonial rule in Kenya. He names Daniel arap Moi as a prime example of neopatrimonialism, noting Moi’s Big Man prominence and power in Sub-Saharan Africa, his consolidation of political elite, his granting of favours including distributing public sector jobs and public resources, and his particularistic use of government resources (von Soest, 2010). As a deeply entrenched system, neopatrimonialism has served the personal interests of “Big Men” and Presidents Jomo Kenyatta, Moi, and Kibaki, and now Uhuru Kenyatta (Amadi, 2009). These examples illustrate that “the system in Kenya works surprisingly well ‘for the elite who control it

\(^{50}\) Power in the hands of a few patrons, structured clientelism, and particularistic use of state resources (von Soest, 2010).
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— the politicians, civil servants, parastatal bosses, and their associates?’ ” (Gifford in Okesson, 2012, p. 17).

Gifford (in Okesson, 2012) sees neopatrimonialism as being at the heart of Africa’s leadership dilemma as power rests in the hands of a few privileged persons. Sometimes viewed as “gatekeepers,” these leaders restrict access to power in order to keep a population “in a posture of subservience” and dependent on singular patrons who distribute state resources to further their own ends, such as strengthening ethnic loyalties in pre-election periods (Gifford in Okesson, 2012). The association of ethnicity with politics is exceptionally strong in Kenya and “has become the single most intractable problem in Kenya” (Oyugi, 2000, p. 3). From his study of Sub-Saharan Africa, South America and southeast Asia, von Soest (2010) suggests that multi-ethnic states offer more rewards for neopatrimonial behaviour than homogeneous societies, but he makes it clear that no specific culture is conducive to neopatrimonial behaviour. Further, he states that ethnicity is not a dominating factor in ethnically diverse neopatrimonial nations, with the exception of Kenya where the antagonism is deep between the Kikuyu, Luo, and Kalenjin groups (von Soest, 2010). Amadi (2009) comes to the same conclusion, stating “the pursuit of power in post-independence Kenya is still linked, to a very large extent, to ethnicity” (p. 36). As is seen throughout Kenya’s post-colonial history, neopatrimonial leadership behaviours have proven to be enduring, thus making it difficult to tackle forms of corruption associated with it: “bribes, threats, tribalism and/or disorder” (Okesson, 2012, p. 17) and “embezzlement, fraud, extortion and favouritism” (Amadi, 2009, p. 19). The daily news in Kenya regularly reports leadership behaviours, at all levels and in all sectors that reflect the dynamics of paternalism, patronage, and neopatrimonialism. Amadi (2009) concludes his in-depth
analysis of Kenyan neopatrimonialism with, “So long as this [government structure] remains unchanged, it is unlikely that neo-patrimonialism will reduce in Kenya in the foreseeable future” (p. 37).

4.4 Leadership Observations from Empirical Research on Sub-Saharan Africa

The fields of cross-cultural management and leadership studies have been dominated by Hofstede’s paradigm, so much so that Jackson says that it “has straight-jacketed this field” (Jackson, 2011b, p. 1). Despite criticism, Hofstede’s work has become central to global research, including the GLOBE Study that extends Hofstede’s paradigm by offering more recent data, including more countries, and by having the findings more rigorously substantiated (Jackson, 2011b). In Jackson’s opinion, the distinction between a cultural and institutional (societal and organisational) approach is superficial, and comparing cultures on a set of pre-determined limited values is problematic. He points out the absence of major influences on culture and management, such as interpersonal, inter-organisational, and multicultural influences, in addition to power dynamics brought on by national history, geopolitical factors, and globalisation (Jackson, 2011a, 2011b).

In terms of African leadership studies, Jackson (2004) identified cross-cultural comparisons of leadership at three levels: (a) intercontinental focused on North-South or West and non-Western interaction, (b) international which Jackson used for across African boundaries, and (c) interethnic which focused on comparing ethno-linguistic groups of a given country. Despite the GLOBE Project’s attempt to include African countries, cross-cultural management literature on Sub-Saharan Africa is still lacking (Jackson, 2012). This scarcity of empirical investigations on the style and functions of
leadership in Africa imposes limitations on the ability to generalise the findings of the few studies that have been carried out on African organisations (Bolden & Kirk, 2009; Jackson, 2012; Kuada, 2010). Jackson (2012) suggests that the complexity of culture and North-South power relations are complicating factors in the study of leadership in developing countries and specifically in Sub-Saharan Africa. Jackson (2012) notes that country-level inter-ethnic interactions do not lend themselves well to comparative studies, when using existing research tools for such studies.\footnote{Jackson (2004) explains the problem of using Hofstede’s method for South Africa’s ethnic groups.}

In spite of the limitations of a Sub-Saharan Africa overview, this author will present a synthesis of observations and conclusions drawn from the available literature. First, to illustrate the significant difference between regions within Sub-Saharan Africa, leadership practices between East and West Africa are contrasted. An inter-ethnic study is not undertaken either in this thesis nor is such material found within management literature. Inter-ethnic identity is fluid, making comparisons difficult. Education has proven to have a moderating effect — western training in particular (Kuada, 2010), as well as inter-ethnic marriages, urbanisation, and the historical circumstances of colonisation and decolonisation (Jackson, 2011b, 2012).

Further, according to Kuada (2010), the limited research on African leadership often presents a negative view, namely that African culture inhibits effective leadership behaviours and practices. Scholars who take this view include Jones (1986), Montgomery (1987), Kuada (1994, 2008), and Nwankwo and Richards (2004). A similar perspective can be noted from western studies of economic development in Africa. Klitgaard (1994) suggests that African leadership is incompatible with western leadership or that western leadership is ineffective when working toward economic
growth in Africa and possibly explains the failure of many development projects in
Africa. The divergence between western institutions and African societies has been
widely recognised. It is seen in leadership training that is not rooted in indigenous soil,
but is transplanted as leadership training curriculum, likely translated but only
occasionally contextualised (Kuanda, 2010). In spite of three decades of donor-funded
training, an effective model of African leadership has not emerged (Jackson, 2004).

What follows is an overview and synthesis of salient cultural aspects as they are
relevant to Sub-Saharan African and specifically Kenyan leadership. These are drawn
from leadership studies of continental, regional, national, and ethnic contexts, namely:
(a) Sub-Saharan Africa using the World Bank study of African Management for the
1990s (AM90s) of 14 Pan African nations and the 2004 GLOBE Study of the Sub-
Saharan Africa cluster, (b) Hofstede’s comparison of East and West Africa, (c) Sub-
Saharan Africa country studies and numerous studies specific to Kenyan management,
and (d) Binet’s 1970 study of 56 Sub-Saharan African ethnic groups on African
economic psychology (Dia, 1996) — this representing an attempt at studying ethnic
groups rather than national cultures. Appendix B presents a concise overview of
relevant research carried out on Sub-Saharan African management.

4.4.1 An Overview of Sub-Saharan Africa as Context for Leadership

Country studies of leadership using a comparative approach are few. Resources are
exceedingly limited and there are huge gaps of missing data. Three studies surface as
prominent in this field of inquiry: the World Bank research program on African
Management in the 1990s, and two studies published in 2004: (a) the GLOBE findings
from surveys of corporate businesses eliciting regional cluster profiles on leadership and
cultural dimensions, and (b) Jackson’s smaller study on management and change across
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sectors using organisational surveys, and his larger study on management for African multi-cultural contexts using multi-method, multi-level manager surveys. All of these studies, with the exception of the GLOBE Study, included Kenya.

UNESCO’s World Decade for Cultural Development led the way in pointing out the need for cultural awareness and cultural appropriateness in building African institutions and facilitating economic development. Faced with an institutional crisis impacting economic development in the 1990s, the World Bank launched and funded a two-year research program of 15 research initiatives centered on African\textsuperscript{52} management research (Dia, 1996). It analyzed the origin and impact on social, political, and economic development and found that post-independence African institutions lacked the ability to develop formal institutional capacity due to “a hybrid and disconnected institutional system in which formal, modern institutions transplanted from outside … had been superimposed upon indigenous, informal institutions” (Dia, 1996, p. 3). The African Management in the 1990s (AM90s) program focused on the structural misalignment and on “reconciling and encouraging convergence between adapted formal institutions and renovated informal, indigenous institutions,” the latter anchored in cultural values of legitimacy and accountability (Dia, 1996, p. 33). Convinced that solutions needed to be found within the continent, the AM90s program set out to discover Africa’s “capacity endowments” — how to reconcile indigenous and transplanted institutions, and how to be both rooted and relevant in the local culture while responsive and relevant to outside influences (Dia, 1996).

As part of the AM90s program, the Kenya Assistance Management Program (K-

\textsuperscript{52} The study does not state a limitation to Sub-Saharan Africa (SSA); however, a review of the countries that are studied, reveals that it is a SSA sample. Therefore, Dia’s findings are generalisable to the SSA region and comparable to GLOBE findings.
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MAP) created positive organisational linkages,\(^{53}\) thereby reconciling corporate and societal cultures. Four key findings emerged as relevant to most Sub-Saharan African countries that are similar to Kenya in their collectivism, power distance, uncertainty avoidance and humane orientation (Dia, 1996). According to K-MAP findings, effective managers focus on relational management over organisational management, and on the imperative of congruency with traditional primary culture. AM90s research endorses practices of benevolent paternalism — being nurturing and understanding, safeguarding an employee’s self-esteem and being careful about offering criticism. In terms of the group, effective leaders foster unity and a spirit of cooperation and teamwork through a climate of trust and effective communication. They lead employees toward consensus using a democratic style, and they utilise culturally appropriate incentives to motivate individuals (Dia, 1996).

While successful indigenous management puts the emphasis on individuals, relationships, and social capital, the AM90s program also noted the imperative that a business leader needs to be good at business and understand economic efficiency and capital accumulation (Dia, 1996).

A second major study on Sub-Saharan African leadership is the GLOBE Project’s multi-country overview of Sub-Saharan Africa (House et al., 2004). Both the AM90s program and the GLOBE Project use the construct of corporate and societal culture. The AM90s sets out to discover managerial qualities and employee characteristics that enable capacity building, specifically through the reconciliation of

\(^{53}\) The Kenya case study involved twinning large formal government enterprises and informal private microenterprises in order to increase organisational capacity through leadership training and coaching.
formal and informal institutions; thus there is a focus on the process and procedures for institutional development.

In the GLOBE Study, House (2004) and his team of researchers set out to discover preferred, and therefore presumably effective leadership behaviours within national corporate organisations. The focus is on leadership behaviour and the degree of congruency between what is practiced and what is perceived to be ideal, and congruency between corporate culture and societal culture. These are expressed as leadership dimensions and cultural dimensions. While both the AM90s and GLOBE research initiatives are guided by slightly different research questions, use different research instruments and research groups, and sample different countries, the convergence of their findings is noteworthy. Both conclude that leader behaviours, business culture, and formal institutions need to be congruent with a society’s traditional values and expectations as these support and strengthen leader legitimacy, enforceability, accountability, and sustainability (Dia, 1996).

The GLOBE’s cultural framework is not country-based, but rather based on regional similarities that are expressed as cluster profiles. Worldwide, the GLOBE Study identified ten clusters, one of which is the Sub-Saharan Africa cluster. Cluster profiles refer to cultural dimensions of countries that display similar importance and desirability of particular leadership behaviours, based on the GLOBE’s 112 attributes. These results indicate scores correlated with one another within cluster responses, but as unrelated to the scores of respondents in different clusters. It is noted therefore that Sub-Saharan Africa cluster characteristics are unique and represent reliable differences

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54 Dia (1996) uses traditional to infer that which is enduring and has a primacy effect of conveying legitimacy, driving social commitment, and informing expectations and behaviours (p. 14).
from the other nine GLOBE cluster profiles of generalised country data, including North Africa that shares cultural similarities with the Middle East cluster.

The Sub-Saharan African cluster shows a preference for leaders who are modest, compassionate, and sensitive, and leadership that is highly charismatic/value-based, team-orientated, participative, and self-protective (House et al., 2004). When comparing the AM90s and GLOBE findings, it becomes apparent that the AM90s focused more on management system processes like skillful communication, sensitive motivation, and balancing paternalistic benevolence with firm control. In contrast, the GLOBE findings are expressed as leadership qualities (e.g., having integrity and being inspirational, which House et al. refer to as charismatic/value-based leadership). These are summed up as leadership orientations; for example, the humane orientation expresses a leader’s relationship with his subjects as being caring and thoughtful.

Global leadership scholars invariably situate their research in the truism that leadership needs to be appropriately grounded in cultural values. The GLOBE Study identified these as nine core cultural dimensions. Their relative importance for Sub-Saharan Africa is illustrated in as values and practices scores. The values scores are indicative of ideals, and where there is a discrepancy, one would need to discern variables that inhibit the achievement of a particular goal and value. For instance, since a future and performance orientation is important, what aspects of an organisation or society limit the full realisation of that value?

Figure 4.1 reveals that the highest mean for values in the Sub-Saharan Africa cluster is for performance orientation. Not only is good performance important to Sub-Saharan African organisations, but it is “an important cultural driver of all global leadership expectations” according to Dorfman, Javidan, Hanges, Dastmalchian, and
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House (2012, p. 506). While managers from the Sub-Saharan Africa cluster expressed this expectation with regard to performance, the practices score indicates a different reality. Performance expectations are not being met, and in fact fall considerably below the standards of best practices for outstanding leadership.

Figure 4.1. Value and practices means for the cultural dimensions of the Sub-Saharan Africa cluster. The mean scores for power distance practices are missing from the table (p. 548). Compiled from tables in Culture, Leadership, and Organizations, by House et al., 2004, pp. 548, 376, 637, 478, 480, 263, 424, 574, 582, 323.

Shelley (2004) addresses this deficiency in Kenyan terms, stating that his greatest disappointment is Kenya’s “acceptance of mediocrity” (p. 102). He attributes
the failure of Kenya to reach its highest potential and become one of the world’s best success stories to poor governance, apathetic and self-absorbed leadership, and to the people’s misplaced faith in their government to solve national problems. Jackson (2004) suggests a possible explanation for Kenya’s lack of quality performance by noting that being averse to risk-taking leads to a lower performance outcome than is expected and desired.

Three other high mean scores, ranked in this order, are future orientation,\textsuperscript{55} ingroup collectivism, and humane orientation. A high future orientation may come as a surprise as typically African culture is characterised as traditional which infers a past orientation. Mazrui, a Kenyan political scientist (in Klitgaard, 1994) elaborates on the theme of tradition and suggests that it connotes conservatism and resistance to change, a prioritisation of relationships over tasks, and valuing prestige more than achievements. Regarding a time orientation, Mazrui speaks of “cultures of nostalgia rather than of anticipation” with the result that “productivity and effectiveness are less than optimal” (as cited in Klitgaard, 1994, p. 80). As a Kenyan, Mazrui’s observations are contrary to what the GLOBE identifies for the Sub-Saharan Africa cluster. The question is how to reconcile conflicting observations. Further investigation is required to reconcile the GLOBE’s Sub-Saharan African score on future orientation.

Another evident cultural dimension of Sub-Saharan Africa is its humane orientation (House et al., 2004). This is the distinguishing dimension of Sub-Saharan African culture attesting to a preference for leaders who are friendly, tolerant, sensitive, compassionate, benevolent, and generous (House et al., 2004).

\textsuperscript{55} In terms of future orientation, Shelley (2004) assessed Kenya’s climate as being outward looking and optimistic.
According to the GLOBE Study (Figure 4.1), it is noteworthy that societal power distance is the lowest of dimensions, suggesting that the pre-colonial societal structures were not marked by great differentiation of power, lending support to a view of consensus decision-making rather than authoritarian rule (Amaeshi, Jackson, & Yavuz, 2008). On the other hand, Binet identifies deference to rank as a key cultural trait in intergroup relations and between employer and employee (in Dia, 1996). This is noted as well by GLOBE data that shows a significantly higher institutional power distance than societal power distance. This can be explained by the nature of groups. In-group relations tend to be egalitarian with deference to rank given to elder members; however, inter-group relations are hierarchical. In inter-group relations such as across ethnic groups, or between management and staff, respect and authority are earned over the course of life experiences, through attaining superior skills and demonstrating human virtues. Trompenaars and Hampden-Turner’s (1998) findings also support the notion that authority must be earned (see Appendix C). In other words, being placed in a position of leadership is dependent on performance indicators and not on family background, thus ruling out nepotism. Note, however, that other cultural features support the practice of nepotism — features such as paternalism. Further, the exercise of authority is limited and specific to a position; authority in the workplace is not transferable to social life. Authority is granted by virtue of position and not person, and position is granted by virtue of performance and not personal connections.

The significance of Trompenaars’ and Hampden-Turner’s (1998) research is their contribution to an African definition and description of “company” as either “a system designed to perform functions and tasks in an efficient way” or as “a group of people working together” to accomplish shared goals (p. 17). By defining “what kind
of company is normal,” they observed that Kenyan respondents (64%) viewed a company first and foremost as a system designed for performance effectiveness outcomes (Trompenaars & Hampden-Turner, 1998, p. 18). This emphasis on performance as a value is corroborated by the GLOBE Study.

Further, performance may be enhanced by procedural efficiencies. An AM90s case study confirmed the benefit of detailed operating procedures, as it provided predictability and certainty regarding employee behaviour, as well as expectations about work processes and cultural practices that need to be accommodated, such as bereavement leave (Dia, 1996). At the outset such “procedural specificity” facilitated company success. However, these procedures may lose their relevance over time. Furthermore, some established procedures might now be detrimental to an organisation, yet they are maintained because they are integral to the bureaucratic system.

According to Western management ideologies, early in the establishment of firms in Africa, it was thought that collectivism was a cultural feature detrimental to the development of organisational success. 56 Collectivism, understood from a western perspective, was perceived to lack essential qualities thought to contribute to high-level performance and profitability — characteristics like initiative, innovation, competition, a strong work ethic and an independent spirit, and a sense of individual responsibility. This thinking has been challenged by management studies from East Asia, which suggest that successful competitive management practices can yield desirable outcomes through collectivistic approaches to work (Amaeshi, Jackson, & Yavuz, 2008).

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56 For a discussion of the construct firm, see Amaeshi, Jackson, and Yavuz (2008), and Jackson (2011). Dia (1996) argues that institutions, including the firm, were imposed on African societies by colonial powers and remain ill-suited to African values and contexts.
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Trompenaars and Hampden-Turner’s (1998) findings on individual responsibility in the context of collective societal cultures, also validate this perspective (see Appendix C).

4.4.2 A Look at the Regional Profile of East and West Africa

Some cross-cultural comparisons can be made using Hofstede’s culture dimensions. However, given the exception of the most recently added sixth dimension on indulgence versus restraint (Hofstede, 2010), most African countries cannot be individually selected for their cultural dimension scores. For the other dimensions, profile data is combined as regional data for East Africa and West Africa. Countries that contributed data to the East Africa profile are Ethiopia, Kenya, Tanzania, and Zimbabwe; for the West Africa profile it is Ghana, Nigeria, and Sierra Leone. See Figure 4.2 and Figure 4.3 for a regional Sub-Saharan Africa comparison of East and West Africa.57

The profile of East and West Africa is notably different on these three dimensions: indulgence, long-term orientation, and power distance. With a score of 78 for West Africa and 40 for East Africa, the indulgence-restraint dimension is what most sets the two regions apart. West Africa’s indulgence “allows relatively free gratification of basic and natural human drives related to enjoying life and having fun,” whereas East Africa’s restraint value regulates gratification more so by means of strict social norms (http://geert-hofstede.com/dimensions.html). This societal dimension can be seen in a group's degree of expressiveness and extravagance, and in choices pertaining to consumerism, leisure, and entertainment.

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Figure 4.2. A comparison of cultural dimensions for East and West Africa. The East and West Africa (regional) data on the geert.hofstede (website) is no longer available. Values are between 0 and 100.

Figure 4.3. A comparison of dimensions for regional cultures: East and West Africa. Adapted from country scores published on the geert-hofstede (website).
Regarding long-term orientation, East Africa is more long-term oriented (score 25) than is West Africa (score 16). When compared globally, East Africa is at the midpoint of the continuum, inferring that it is balancing tradition with innovation and change. It is closer to Western societies, which typically have a short-term orientation. West Africa has a strong short-term orientation. This can be seen in individuals’ needs to impress and “to be right,” and in societies’ impatience with process and reliance on easy, established, traditional patterns. Eckert and Rweyongoza’s (2010) study of regional differences among African leaders (not including East Africa), similarly infers a shorter-term orientation, noting that the strength of West African leaders is in their willingness to “do whatever it takes” to produce speedy results. This contrasts with an East African perspective and long-term orientation whereby leaders are expected to comply with rules and regulations, and where patience is a virtue — compare Kenya’s bureaucratic approach to management. This observation has significant implications for how change is accepted and managed.

Both East and West Africa score high on power distance, but East Africa scores significantly lower (64) than West Africa (77). Iguisi’s (2009) research revealed an even higher than average (within the cluster) score for Nigeria (100). One could, therefore, infer that East Africa is more egalitarian than West Africa, and status markers are less prominent. Interestingly, Kenya is at 70, higher than the East Africa region’s score (64) but substantially lower than Nigeria’s score (100). This high power distance means that society accepts a hierarchical order in which the decisions of leaders are respected and subordinates execute their directives. A high power distance society has a strong focus on rules, procedures and policy, and thereby supports bureaucratic

58 Kenya scores are taken from http://geert-hofstede.com/kenya.html
structures fostering role stability. It appears that the earlier comment about West Africa’s “do whatever it takes to succeed” approach is in conflict with the implied, possible disregard for rules. This inconsistency could perhaps be explained by a discrepancy between West African values and leader behaviours, as is the case for Kenya. An important question remains to be asked about Kenya’s high power distance. What is the nature of this hierarchical order? Is it rooted in traditional culture, in more recent educational and professional achievement, or other influences?

Kenya’s high power distance could infer that certain individuals, families, clans or tribes are attributed more privilege and status — something that is observable in leadership terms, economically and politically. For example, while the middle-class is growing, Kenya’s political elite are exceedingly wealthy beyond terms seen elsewhere in the world, earning 76% more than Kenya’s GDP per capita, making Kenya’s members of Parliament the second highest paid in the world (Herbling, 2013). In Kenya, wealth often corresponds with politics, meaning that Kenya’s politicians hold the lion’s share of the country’s wealth, thus contributing to a higher national rating on power distance. To illustrate this, the annual salary of Kenya’s 416 legislators was $120,000 tax-free, plus benefits and allowances that almost equal salary (BuzzKenya; DW.com). In June 2013, Kenya’s legislators bowed to public pressure and reduced their salary to $75,000 — still 44% higher than the average Kenyan salary (Chalabi, 2013). In organisations and institutions, the workforce accepts the hierarchical order

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59 The five highest paid members of Parliament in the world are, in this order: Nigeria, Kenya, Ghana, Indonesia, and South Africa. Compare this to developed countries whose public legislative officials earn three times the GDP per capita average: Germany 3.35, the UK 3.14, Canada 3.09, and Switzerland 2.03 (Chalabi, 2013).
and “subordinates expect to be told what to do, and the ideal boss is a benevolent autocrat.”

Areas of greatest similarity between East and West Africa are uncertainty avoidance, masculinity, and collectivism. Both regions are collectivistic. On a scale for individualism, East Africa (at 27, with Kenya at 25) is more inclined toward individualism than is West Africa (20), which is relatively more collectivistic. As collective societies, there is a high degree of interdependence among groups, whether family or “corporate family.” Loyalty is paramount and outweighs most other societal rules. For leaders, collectivism will be conveyed through the supervision of group members, and managing group interests and concerns. In hiring practices and in promotions, an individual’s in-group membership and personal affiliations often overrule other criteria such as credentials and skills qualifications. See Section 4.5.3 on vertical and horizontal collectivism for further development of this cultural dimension.

In the workplace, relationships and a positive work environment are strong motivating factors for both East and West Africans. Enjoying work and enjoying life (femininity dimension) are valued as are other tangible job benefits (masculinity dimension). Regionally both East and West Africa lean toward masculinity (East at 41 and West at 46); however, Kenya clearly measures much higher on masculinity with a score of 60. In school and at work, individuals strive to be the best they can be, also meaning that they are competitive and proud of their achievements. Hofstede notes that the goal is to win, and “the winner takes all” (http://geert-hofstede.com/kenya.html). One can infer therefore that compromise or “sharing the pie” is less likely, and this too may contribute to an increasing power distance between individuals and groups.

Another supposition may be that shared leadership is not probable at the highest business or political levels, but that hierarchical tiers may be added to accommodate outstanding professionals or politicians.

Lastly, East and West Africa are most similar on the uncertainty avoidance dimension (52 and 54 respectively, with Kenya at 50). Neither has a clear preference for resistance to or acceptance of change. Both regions maintain codes of beliefs and behaviours established by successive generations over an extensive history and region. Even though Kenya is rooted in enduring values and customs, it is responsive to change and the necessity to modernise. Thus factors other than the uncertainty avoidance dimension influence leaders and followers to embrace, tolerate, or reject change.

This section concludes with a brief regional look at Uganda and Kenya. See Figure 4.4 and Figure 4.5 for a comparison of cultural dimensions for East Africa. The East and West Africa regional profiles were later additions (2013) to Hofstede’s data first gathered in the late 1970s. Scores for Uganda were recently published by Rarick, Nickerson, Falk, Barczyk, and Asea (2013), and show that Kenya and Uganda are similar to the East Africa regional profile on two dimensions: uncertainty avoidance and individualism.

Both, however, differed from the region’s masculinity dimension, as both Kenya and Uganda were considerably more masculine than the regional profile indicates. According to Hofstede’s interpretation of Kenya’s score, it conveys that Kenyans (score of 60), and Ugandans (score of 57) want to be the best they can be. They want to excel in school and at work as only the best get admitted to desirable programs, and only the best get hired, promoted, and ultimately make it to the top. The most distinguishing feature about Uganda is that it is unlike Kenya and unlike the region in its power
distance. Uganda has an unusually low power distance score (38) compared to Kenya and Tanzania (both at 70).\textsuperscript{61} This is an interesting observation that begs further investigation. Overall, together — Kenya, Tanzania, and Uganda — form a distinct cluster (Smith, Peterson, & Schwartz, 2002).


\textsuperscript{61}Uganda was a British Protectorate, and it shares a similar Power Distance with the United Kingdom (score of 35; Uganda score of 38).

4.4.3 A Kenyan Managerial Profile

In view of Africa’s great diversity, finding a distinctive African management style is elusive. Further, while commonalities will be acknowledged, the author of this thesis will present a profile on the basis of literary research, including case studies, specific to Kenya. It needs to be noted that what has been studied are managers and companies that have risen to some measure of prominence through a transitional period of history, and therefore reflect in-group categories representative of a specific period and location. That is to say that this profile does not represent a cross-section of Kenyan managers. Furthermore, it is difficult to distinguish what is currently the case

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62 Leadership research, especially in the case studies from Kenya, exists within the broader field of management and organisational behaviour, therefore the use of the term *management* rather than *leadership*.
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or what is desirable, on the basis of the available literature; thus this is presented as a synthesis of observations from which may stem implications of action or practice. These are presented as characteristics pertinent to personhood, relationships, and performance.

While skills and achievements boost status and honour, a manager’s credibility is based on personal qualities. In GLOBE terminology this is referred to as value-based (House et al., 2004). A leader’s integrity is revealed through moral relationships and ethical behaviour that confirms one is trustworthy — responsible with what has been entrusted to them in people, finances, and other resources (Kuada, 2010). A responsible leader is knowledgeable, skillful, and competent. These qualities correspond to rank and Kenyans are known to defer to rank (Metsäpelto, 2009). Managers are to be worthy of the respect given to them, and therefore are expected to be just and fair — attitudes that are understood to support particularistic behaviours and are based on situational factors (Metsäpelto, 2009).

Regarding relationships, a manager’s role is specific to a particular rank in the hierarchy — be that according to corporate structure, ethnicity, age or gender. Aycan (2002) points out that for leaders in developing countries (a category that includes Kenya63), there is the expectation of individuals in a leadership role to demonstrate benevolence and paternalism. Kenyans have a high regard for role and authority — it is a sacred trust. They value authoritative, not authoritarian leadership (Metsäpelto, 2009). This accurately reflects a cluster of cultural leadership values: trustworthiness, wisdom, discernment, modesty, and humility (Aycan, 2002). Kenyan leaders think things through before speaking and acting (Nyambegera, Sparrow, & Daniels, 2000).

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63 The most common approach to defining developing is based on the United Nations Human Development Index (HDI). The World Bank designates it as developing only.
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A hierarchical approach to management infers that Kenyans expect to be told what to do and how to do it. They expect to be given guidance that is detailed and highly procedural, yet flexibility and tolerance are also expected, and herein lays cultural tension. Managers need to accommodate weakness and imperfection because individual and group welfare takes priority over task performance (Amaeshi, Jackson, & Yavuz, 2008; Kamoche, 2001; Metsäpelto, 2009). On the other hand, Kenya’s high masculinity score means that managers and staff alike place a high value on performance. Dia (1996) and others present Kenyan management as valuing relationships over tasks (Seriki et al., 2010), while others assert the opposite — that Kenyans at all levels value outstanding performance and take pride in their achievements, and celebrate their successes.

There is consensus among researchers that effective Kenyan management fosters informal workplace relationships, familial collegiality, and unity. Kenyan managers are diplomatic with out-group individuals. They know how to bring outsiders onside for the benefit of the in-group. Managers are also discerning about the motivations individuals may have. Khayesi and George (2011) express the need for handling trust cautiously and being alert to members who fail to fulfill expectations of reciprocity and who may be opportunistic.

A fourth and final aspect pertains to the leadership process: How do they manage? Even a task focus is seen through the lens of relationship. Kenyan managers manage people before such tangible things like projects and activities. They are skilled at fostering participatory learning and shared problem-solving. On the horizontal plane, they inspire cooperation; concerning vertical relationships, Kenyan managers employ consultative strategies (Metsäpelto, 2009; Nyambegera, Sparrow, & Daniels, 2000).
They promote openness and objectivity, and cooperation and consultation as these qualities align with a consensus-seeking trajectory that gives employees a voice in the decision-making process. This kind of participative leadership is distinctly Kenyan, and is not to be confused with shared or team leadership.\(^6^4\)

It would appear that Kenyan managers are adept at balancing opposing expectations: controlling yet empowering, generally friendly and inclusive of all persons but preferential to in-group members along ethnic and kinship lines (Nyambegera et al., 2000). It is unclear from the literature, precisely where on the continuum of change, Kenyan managers fall at present or how older and younger generational managers differ in their style of leadership. Empirical data suggests that in the overall picture, Kenyans neither resist nor embrace change. The question is whether some groups or managers are more inclined one way or another. A few issues where this query is relevant are these: (a) To what extent has loyalty shifted from the family and clan to the workplace, and from relational maintenance to performance objectives? (b) To what extent has universalistic (principle-based) thinking replaced particularistic (person and situation based) thinking? (c) To what extent are companies favouring increased diversity? (d) What kind of leaders encourage feedback, input, and dialogue? (e) Within the transactional approach, is there a move away from coercive, punitive measures and toward greater incentive-based motivation?

### 4.5 Leadership Observations Drawn from Metaphors on African Culture

Metaphors are being used more often as they are powerful cognitive tools for thinking about complex, ambiguous phenomena. Alvesson and Spicer (2011) maintain

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\(^{64}\) This does not rule out committee work or advisory councils, but it always remains evident who is the real boss — the *Bwana Kubwa* ("the big man" in Swahili).
that metaphors allow us to develop new insights as they guide analysis in novel ways. In the social sciences, metaphors are mainly useful for exploration and developing new theories. Metaphors involve imagination and association and, therefore, their use “lends them generative power but limits their appropriateness for empirical investigation” (Alvesson & Spicer, 2011, p. 36).

Alvesson and Spicer (2011) point out that many of the ambiguities around leadership can be explored using metaphors because metaphors facilitate a degree of openness and tolerance for alternative understandings of a phenomenon. Further, the use of value-laden proverbial language, rhetorical strategies, and exemplary oratory skills engages a speaker with their audiences at the home and heart level on real issues (Muaka, 2015; Salawu, 2012). Dei (2013) metaphorically expresses the flexibility of indigenous knowledge application, specifically proverbs, as “the palm oil with which words are eaten” (353; Njwe, 2015). Further, he reports that custodians of cultural knowledge (elders) place responsibility on listeners to apply the embedded meanings of cultural sayings to everyday life and human interaction. The expression of cultural values in the various forms of oral tradition and customary speech provide a society with a culturally grounded perspective, an instrument for the socialization of the young, and moral parameters for culturally acceptable attitudes and conduct.

In terms of leadership discourse, a number of authors elucidate the effective use of metaphors, positively and negatively. Grisham (2006) speaks of its benefit to understanding cross-cultural leadership, especially in business. Muaka (2015) shows how Kenyan politicians used the persuasive power of ethnic metaphors, typically spoken in the vernacular, to solicit involvement in their 2007 and 2013 political
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campaigns. Wachanga (2011) illustrates how broadcasting by indigenous radio stations, further picked up by social media, constructed narratives of political and ethnic hatred through using embellished metaphors and “ethnicized stereotypical humour” (p. 109). Thus metaphors draw on a culturally constructed frame of reference but their meanings and potency are subject to other variables such changing contexts, speakers, and audiences.

This review explores two types of metaphors that provide a context for understanding management in Africa, and specifically in Kenya. To gain deeper insight into indigenous worldviews and cultures, it is beneficial to also consider proverbs as they express core values that guide relationships and inform the practice of leadership within ethnic African communities. Dei (2014) argues that proverbs, and I would include other forms of cultural knowledge passed on through oral tradition, “challenge dominant Eurocentric ways of knowledge production” (49). This approach to deciphering African leadership is complimentary to empirical research, and is especially relevant as it aligns with a conventional approach characteristic of Sub-Saharan Africa. In this process of deriving meaning, it is important to bear in mind that cultural knowledge is specific to both physical and social contexts. The vocabulary offered by the vernacular, as well as aspects of the physical environment, have a direct bearing on the imaginative and cognitive process. Thus the interpretive process of working with indigenous word-based forms requires socio-linguistic cultural knowledge, which Dei (2013, 2014) states is revealed through the wit and wisdom of elders.

The metaphors that follow explore (a) different types of corporate culture based

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65 Muaka (2015) analyzes Odinga’s political parables, showing how Odinga was able to “maintain a hegemonic power base” (p. 160), while also building geo-political alliances across ethnic communities through the effective use of language, riddles, and tales.
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on societal power differentiation, and (b) symbolic representations of Sub-Saharan African cultures. The latter are a set of cultural metaphors that typify a phenomenon with which members of a given society identify. The metaphors are an emic expression of a cultural experience. They are not stereotypes, etic in nature. “The Bush Taxi” and “The Nigerian Marketplace” help to explain the different cultural dimensions that characterise East and West Africa — contexts to which leadership needs to be relevant. Refer to the discussion of East and West Africa’s cultural dimensions in Section 4.4.2.

4.5.1 Four Types of Corporate Culture

Trompenaars and Hampden-Turner (1998) identified four “pure types” of corporate culture through survey research carried out with 13,000 respondents from 42 countries.

4.5.1.1 The Family. This metaphor is personal and personable, with face-to-face interactions that set up obligations toward others. One’s position is ascribed, and in terms of power, it is hierarchical as the father or elder brother make decisions for the group, but with everyone’s best interests in mind. Members of the group in turn respond with loyalty to the group and its leader. The head figure’s position is ascribed and often uncontested. This leader is the public voice of this familial unit, and the authority invested in the position applies to all places, times, and persons. See Table 4.1 for a summary.
Table 4.1

**Characteristics of Corporate Cultures**

<table>
<thead>
<tr>
<th>Employee relationships</th>
<th>Family</th>
<th>Eiffel Tower</th>
<th>Guided Missile</th>
<th>Incubator</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Interconnected to the organic whole</td>
<td>Specific to role; interacts only as required</td>
<td>Specific to task; interacts as necessary to achieve goals; takes</td>
<td>Diffuse, spontaneous; responsive to shared creative process</td>
</tr>
<tr>
<td>Attitude to position</td>
<td>Ascribed status; parental figures are close and powerful</td>
<td>Ascribed status; superiors are distant and powerful</td>
<td>Achieved status; individual effort contributes to group goals</td>
<td>Achieved status; individuals make a unique contribution</td>
</tr>
<tr>
<td>Approach to relationships and loyalties</td>
<td>As family members; obliged to the group</td>
<td>As human resources; protects role boundaries</td>
<td>As specialists and experts; self-promote own expertise</td>
<td>As co-creators; committed to group members</td>
</tr>
<tr>
<td>Approach to task</td>
<td>Obliged to do as told; affects all</td>
<td>Specific to role; assigned, defined, limited</td>
<td>Specific to goal; assigned, based on expertise</td>
<td>Identified while in process; fluid and varied</td>
</tr>
<tr>
<td>Cognitive approach</td>
<td>Intuitive, holistic, lateral</td>
<td>Logical, analytical, vertical</td>
<td>Professional, practical, problem-centered</td>
<td>Creative, spontaneous, process-oriented</td>
</tr>
<tr>
<td>Approach to change</td>
<td>‘Father’ directs change</td>
<td>Requires change of rules and procedures</td>
<td>Requires constant re-adjustment</td>
<td>Anyone can improvise</td>
</tr>
</tbody>
</table>


This description is consistent with what Kuada (2010) calls *familism* — a form of social organisation whereby the family group is the reference point for all decisions. Individual concerns are considered, but in light of the greater good of the larger group.
Kuada describes young Ghanaians as being unflinching in their obeisance. The same submission can be observed among Ugandan women and children, who to this day still show due reverence to men generally but particularly to their own father in the form of bowing down and prostrating themselves to their fathers (personal interview). In Zambia, this strong family regard is expressed in the institutionalised employment practice of hiring members of the same ethnic group. This is known as the wako-niwako employment norm that in Swahili translates as “your own is your own,” inferring the priority to take care of your own (Kamoche, 2011; Muuka & Mwenda, 2004). In Kenya, Jomo Kenyatta — the first and longest-serving president of 24 years — surrounded himself with “The Family” and thereby safeguarded an enduring political role in the nation. In 2013, Kenya’s biggest elections brought Jomo Kenyatta’s grandson, Uhuru Kenyatta, into office as Head of State.

4.5.1.2 The Eiffel Tower. The Eiffel Tower metaphor is about structure and roles. The structure is specific, set and stable. The structure defines relationships through assigning roles that are clearly delineated according to parameters of complexity, skills required, the scope of responsibility and delegated authority, and even its salary. The top individuals in the hierarchy coordinate these roles within an organisation. The positions, regardless of placement, exist because they are essential to the structure, rather than essential to the function or goals of the organisation. People are subordinate to the structure and are there to support the structure by offering the best skill set they could offer. Duty is what sustains this structure; it is “an obligation people feel within themselves” (Trompenaars & Hampden-Turner, 1998, p. 175).

4.5.1.3 The Guided Missile. This metaphor brings together all available resources, that is, individuals with specialised skills and the right match of person to a
specific role. Success would be defined by exceptional project outcomes. To achieve the maximum results, this approach involves skilled teams that are highly efficient, pragmatic, and quick to respond to change having to do with approach and process. The target or goal is unlikely to change, but how to achieve the goal, is a matter for constant re-evaluation and refinement.

4.5.1.4 The Incubator. The image of the incubator contrasts with the other metaphors, see Table 4.1. The metaphor symbolises freedom, self-expression and self-fulfillment in the broader contexts of life. Success is not determined by outstanding performances, or by executing one’s role well. A personal and egalitarian approach to success means that the value of an organisation’s structure and culture is to provide a richly supportive environment within which an individual can create and innovate.

Trompenaars and Hampden-Turner’s (1998) research shows a correlation between national culture and corporate culture. The Family and Incubator corporate cultures align more with smaller companies, present often in smaller economies such as national African companies; and the Eiffel Tower and Guided Missile are more common to large companies needing structure to manage its complexities. Examples of the Eiffel Tower and Guided Missile models would be seen in multi-national corporations of which there are numerous ones in Kenya. Successful leaders and businesses recognise and respect the existing corporate and national cultures, yet “borrow from all types and ceaselessly struggle to reconcile them” (Trompenaars & Hampden-Turner, 1998, p. 184).

4.5.1.5 Corporate Culture of Sub-Saharan Africa and Kenya. On the supposition that most human beings default to a preference of structure that is in line with their enculturation, Trompenaars and Hampden-Turner (1998) formulated a social
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construct of corporate culture that mirrors the national cultures\(^\text{66}\) within which these organisations exist. To arrive at a picture of corporate culture, consideration was given to three key determinants that interact with two cultural dimensions: (a) the web of relationships of how people interact with one another and the organisation, (b) the kind of stratification and authority structures that exist, and (c) the overall purpose and goals of the collective group, the corporate entity. These factors, expressed within the context of two cultural dimensions — the equality-hierarchy dimension and the person-task dimension, — produce four quadrants that reflect four different realities and entities, which in practice, overlap but still present one predominant culture, see Figure 4.6.

Figure 4.6 depicts Kenyan businesses as typified by three of the four metaphors. Family businesses are prevalent throughout Kenyan society, but they were not part of this Kenyan study due the controls for organisational size required of a GLOBE study. It can be argued that Kenyan corporate culture has some resemblance with the Guided Missile metaphor, particularly for organisations working in the civic sectors; the commercial sectors lean toward the Eiffel Tower metaphor.

\(^{66}\) The four Sub-Saharan African countries that were used to generate the national culture metaphors are Nigeria, Burkina Faso, Ethiopia, and Kenya.
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4.5.2 Two Sub-Saharan Africa Country Metaphors

In Hofstede’s (1991) landmark analysis of nations, he did not include a single black African nation (Gannon & Pillai, 2013). Intentional nation building and modernisation of both Nigeria and Kenya, however, have resulted in the emergence of some common national characteristics. Hofstede profiles Nigerian national culture with dimension scores, while Gannon and Pillai (2013) describe it by means of a metaphor: The Nigerian Marketplace. Hofstede profiles a regional cluster of nations (East Africa and West Africa) while Gannon expresses the similarities of the Sub-Saharan African continent as a metaphor: The Bush Taxi.

Figure 4.6. Metaphors of Kenyan business culture. Adapted from Riding the Waves of Culture (2nd ed.), by F. Trompenaars and C. Hampden-Turner, 1998, p. 163. © Ruth Anaya 2016
Gannon refined the work of Hofstede’s dimensions, and Triandis and Fiske’s work on the linkage between culture and economics to create four generic types of culture. He overlaid power distance onto the collectivism dimension, thereby identifying two generic types of collectivism: horizontal and vertical collectivism. This distinction is very useful when applied to African cultures. Gannon calls horizontal collectivism, community sharing, which implies that group members freely share resources and work cooperatively with other in-group members. This relational approach effectively reduces power distance, creating a group in which harmony, collective decision-making, and social obligation bind the group together. This metaphor is illustrative of small distinct socio-cultural societies, also referred to as indigenous cultures. In the context of business, horizontal collectivism also provides a healthy environment for cross-cultural project teams. The findings of Ochieng (2010) confirm the effectiveness of horizontal collectivism in Kenya, demonstrated as commitment to the team. This team orientation has a cluster of related components: respect, trust, honesty, altruism, and good interpersonal communication.

Vertical collectivism or authority ranking is found in large parts of Africa, Asia, and Latin America (Fiske, 1992; Gannon & Pillai, 2013). It involves deferring to the group and what is in the group’s best interests, with the leader (or leaders) making the decisions. Subordinates have obligations toward one another and to their leader who, in Africa, is most often a paternalistic leader (Gannon & Pillai, 2013; Iguisi, 2009). Once again, Ochieng’s (2010) Kenya findings highlight the expediency of vertical

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67 Fiske’s (1992) relational models theory postulates four fundamental schemata for how people orient themselves relationally: communal sharing, authority ranking, equality matching, and market pricing.

68 Triandis (1994) noted two types of individualism (not discussed here). On a continuum of more individualistic, he used the term idiocentric, whereas less individualistic was labelled as allocentric (House et al., 2004, pp. 62; 443-444, 448).
collectivism, which is exhibited as a commitment to the organisation and to its representative leader. Vertical collectivism requires having clear lines of responsibility, frequent appraisal of group needs, and again, effective communication whereby expectations can be managed.

The vertical collectivist leadership structure reflects patriarchal authority structures, according to which many African communities are organised. Management and governance structures in the early post-independence era also tended to be parochial, reflecting church or pastoral leadership style (Shonhiwa, 2006).

The combination of communal sharing and authority ranking culture is seen in African societies that blend both types of collectivism and that produced cultures with patronage obligations — the separation and respect for leaders who have risen from humble to honourable statuses but which retain the moral obligation to protect and provide (Fiske, 1992). Leonard (1987) points out that this is a vestige of pre-colonial African society that was egalitarian, but which in the late colonial and pre-independence period enabled individuals to rise to positions of influence and affluence based on merit and character. Today’s reality is one of extended family linkages that have a broad range of economic means — from poor village folk to elite urban cousins — but retain communal sharing as a core moral norm in traditional Africa (Fiske, 1992). In spite of cultural change, patronage, paternalism, and neopatrimonialism are still found in some African societies.

Figure 4.7 depicts the corresponding cultural background to two metaphors developed by Gannon and Pillai (2013). They note that according to Hofstede’s original analysis of nations, Hofstede placed no nation “in the community-sharing quadrant, probably because this form of collectivism is not appropriate for such large
entities as nations” (Gannon & Pillai, 2013, p. 20). On the other hand, the community-sharing approach to life and work can be applied broadly to the Sub-Saharan African continent which is made up of unique smaller communities that recognise “certain indigenous trends of thought, cultural influence, and value orientation … commonly shared by the majority of people in Africa” (Gannon & Pillai, 2013, p. 597; Fiske, 1992). For this reason, the bush taxi provides a useful metaphor of Sub-Saharan Africa.


4.5.2.1 The Bush Taxi, a Community Sharing Culture. Through the imagery of the bush taxi, Gannon and Pillai (2013) captured the deep enduring features
Chapter 4: AFRICAN LEADERSHIP AND THE KENYAN CONTEXT

of African culture; however, some of the contemporary realities of a rapidly modernising Africa elude this metaphor.

In Kenya, the matatu, a public service mini-van, provides relatively inexpensive transportation to working class Kenyans as it conveys people throughout the nation’s network of congested roadways to urban estates or ancestral homes in remote villages. Having travelled in various forms of the bush taxi, this author attests the metaphor’s depiction of the bush taxi as true to the experience of a trip to a rural village. The following characteristics of Kenyan culture are illustrated through this metaphor, and through metaphorical vernacular terms.

a. Inclusiveness. The stable foundational features of Sub-Saharan Africa include respect for elders, community values of sharing, and hospitality. The bush taxi portrays African culture as inclusive, unhurried, and amiable.

b. Relational hierarchy. While no one is overlooked, leaders are given special honour (Swigert, 2011). Furthermore, leaders are expected to hold their position and their social roles in high regard and to respect rituals of interaction. For example, the greeting *Karibu, Bwana* 69 acknowledges male seniority and status which are usually ascribed. Mutunga (2009) presents metaphors of authority, giving the specific terms used by different ethnic groups and noting the nuances. Several Bantu groups use *Munene*, meaning “one in authority,” figuratively the *Big One* (p. 182). Implied is the notion of ultimate authority and the responsibility to make wise decisions. More specifically within the larger ethnic cluster of related groups is the term *Kyongo* for the Akamba and *Kiogo* for the Meru. These translate as “the head” and denote ultimate

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69 The Swahili for “Welcome, Sir!” means “Lord.” It reflects the patrilineal and patriarchal nature of many African tribes.
authority, usually male, and foster mutually harmonious coexistence in families and communities (Mutunaga, 2009, p. 182).

c. **Optimism.** Africans encounter the daily onslaught of difficulties with patience and perseverance. The daily encounter with endless problems is met with resilience, creative problem solving, and a response deeply rooted in spirituality — something that Dei (2014) also notes is embedded in indigenous African proverbs.

d. **Communalism.** The Swahili saying *Hakuna matata*, meaning “no worries,” reflects the expectation that the collective group will come to your aid. Similarly, Dei (2014) notes that African proverbs embody community values such as generosity, hospitality, caring and compassion, and cooperation. African proverbs express a concept of morality that is relational and communal — thus principles that challenge “harsh competitive individualist models” (p. 60) common to Western society. Dei (2014), whose research has focused on Kenyan cultural knowledge, illustrates the importance of community and one’s membership therein through a Kiembu proverb which says, *Murimi tike murii* and which translates as “Workers are few but beneficiaries are many” (Dei, 2013, p. 356). Guided by cultural custodians (elders) in the interpretation of this proverb, Dei (2013) deduces the importance and moral significance of the highest level of selflessness, which requires that personal sacrifices ought to be made for the good of others. A Luo proverb conveys similar meaning about interdependence as essential to a communal way of life: *Agulu kidiedi maonge tach* or “A water pot cannot stand on its own without support” (Odhiambo, 2015).  

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70 *Matata* is Swahili for “problem.” *Matatu* is the noun for a 14-seater van (bush taxi). It is significant that *matatu* travel is no problem! (*Hakuna* means “no.”)

71 In this cultural context, clay water pots are rounded at the bottom and supported by three stones.
e. Connectivity. The bush taxi provides the relational link for the extended family, across generations and dispersed across the country, to stay connected. Today it is also “the cellphone [that] has . . . stitched together countries and families long separated by distance, poverty, and shoddy infrastructure” (Bengali, 2009).

f. Cultural change. African tradition is a cultural safety net, yet Africa is increasingly flowing with the currents of change, while remaining rooted in heritage and lineage. Dei (2014) provides an illustration of this adaptability to unexpected and unavoidable circumstances with an Igbo (Nigerian) proverb: *Otu ala adighi azu nwa*, which says “A child does not die because the mother’s breasts are dry” (p. 57). This proverb emphasizes that duty and inter-dependence are rooted in community — namely, another nursing mother will nurse the infant. It teaches the values of creative problem-solving and finding a successful way forward, despite set-backs.

Summarized, the African bush taxi is symbolic of inclusiveness, relational hierarchies, communalism and caring, and communication and connectivity.

4.5.2.2 The Nigerian Marketplace, a Cleft Culture. The Nigerian culture of West Africa has a greater power distance than does Kenyan culture in East Africa (see Figure 4.2). In this metaphor, Gannon and Pillai (2013) call Nigeria an authority ranking culture, noting that its gender stratification and seniority structures make it a paternalistic authority ranking culture. Fiske (1992) notes that the high regard for the authority of elders, that is, their moral authority, “becomes absolute when death transforms them [elders] into ancestors” (p. 701).

The marketplace metaphor is also supported by Iguisi’s (2009) study of Nigerian business culture. Iguisi (2009) found an even greater power distance than was reported
by Hofstede’s earlier data (namely, 100 versus 77), along with increasing individualism (46 versus 20) that reflects the competitiveness of the marketplace.

In fact, according to Gannon and Pillai (2013), Nigeria’s diversity is so great that it cannot be reduced to one national profile. The reason behind this is that Nigeria’s major ethnic groups are insulated from each other, each maintaining their religion and derivative values. Gannon and Pillai acknowledge the division and diversity with the term, *cleft nation* or *cleft national culture* (Gannon & Pillai, 2013). The divide is most evident between the Muslim north and the Christian south. The diversity is geographical, ethnic, linguistic, religious and political. Gannon and Pillai choose the marketplace as the metaphor that embodies the different realities of Nigerian culture, a culture to which Nigerians generally have a strong sense of national honour and pride.

In spite of all the effort put forth to unify diverse groups, “Nigeria has a long way to go in terms of interethnic harmony. . . . Interethnic mistrust is deep . . . . Although most Nigerians are patriotic and genuinely want their country to work, deep-rooted ethnic allegiance often takes precedence over national allegiance” (Gannon & Pillai, 2013, p. 317). Gannon and Pillai (2013) refer to Nigeria as representing “both the hope and the despair of Africa” (p. 312). This perspective of co-existence, of difference but not of destruction, is also expressed in the Nigerian Ewe metaphor of “two calabashes floating in a basin of water” (Agbemenu, 2014). Agbemenu (2014) notes that the benefit of using proverbs and metaphors is to enable dialogue about things “too sensitive to be spelt out in naked words.”

Gannon and Pillai (2013) regard the marketplace as an appropriate metaphor for the most populous country of Africa. The Nigerian marketplace is vibrant, diverse, and both traditional and modern. Diverse cultures that span time and geography co-mingle
in the marketplace. The marketplace also denotes vitality and vigor, animated and assertive interactions, and a constant need for assessing a situation and adapting to it rightly to succeed in this competitive trade environment.

A significant characteristic of the metaphor is the momentum to modernise without losing cherished values. The marketplace is ever shifting from the slave trade — and its abolition in 1808 — to the mercantile trade routes of the colonial era, and currently to new realities of exchange where the commodity is not only merchandise, but also ideas and technologies. The most notable aspects of change have been in the areas of political and economic power, family lifestyles and interpersonal relations, language and leisure.

Change in Nigeria has been met by both resistance and by positive momentum (Iguisi, 2009). While the role of women remains largely unchanged, women have come to occupy a very significant place in commerce and are making an increasing presence in politics. Strong competing groups and dynamics, and increasing individualism elucidate the Nigerian marketplace as a cleft culture (Gannon & Pillai, 2013; Iguisi, 2009).

4.6 Concluding Thoughts about Leadership in Sub-Saharan Africa

The emerging African Renaissance leadership model is an approach that “calls for a re-engagement with indigenous knowledge and practices” (Bolden & Kirk, 2009, p. 69). The intent of this approach to affirm culture by recovering or re-discovering its earlier form; however, the outcome is faulty as culture is dynamic and constantly changing. Reinstating traditional core values requires careful selection and reflection because of the tremendously interactive and evolving nature of African cultures. What is unquestionably needed is a model that is culturally rooted and therefore culturally
relevant. This means that today, some traditional values may be irrelevant, but indigenous values and knowledge can appropriately inform the African Renaissance leadership model.

To suggest an “African” model of leadership is also problematic given the great diversity of cultures (Bolden & Kirk, 2009). However, core values shared across the ethnic diversity of Sub-Saharan Africa can be identified as value indicators of African leadership. One of these is the “responsibility to protect.” This is a value firmly rooted in indigenous and distinctly African values (Thakur, 2009). Another indicator fundamental to Sub-Saharan Africa leadership is trust, and trust only thrives where leaders of integrity “engag[e] with the ethical values of the community” (Bolden & Kirk, 2009, p. 83). Leaders need to restore trust by addressing inequities and creating an organisational climate of benevolence grounded in humanistic ubuntu values (Mangaliso, 2001; Metsäpelto, 2009). A foundation of trust allows leaders to be more inclusive, followers more participative, and both more collaborative, each working toward consensus and for the good of all. A foundation of trust also allows for the self-in-community to be acknowledged, and the needs of individuals met in the context of the group to which they belong.

Okesson (2012) argues that we need to pay attention not to “traditional culture and merely romanticize about the past, but be attentive to themes of change” (Okesson, 2012, p. 21). There needs to be a shift from What Was to What Should Be. Such a change requires discernment in knowing what is, was, or what would be effective, and what is desirable —whether that is something traditional or innovative and new. For instance, it is suggested that for employees, the locus of control needs to change, hierarchies need to be flatter, incentives need to be more culturally appropriate, and
bureaucratic structures need to be replaced by principles of empowerment (Jackson, 2004; Metsäpelto, 2009). Contextualised knowledge needs to be replaced with indigenous knowledge that is adaptive to contemporary realities of culture change and globalising influences.

Current leadership models and cultural dimensions fail to capture the true essence of what is African and what is African leadership. Consequently “further research is required on leadership in Africa that steps outside dominant methodological and empirical paradigms” (Bolden & Kirk, 2009, p. 69). A new constructionist approach, and a process guided by African researchers holds the greatest potential for generating an African leadership paradigm in sync with an African identity and values.
Chapter 5

METHODOLOGY OF GLOBE RESEARCH IN KENYA

5.1 Introduction

An overview of Kenyan society in its historical, geo-political, and ethno-cultural setting exposed specific challenges to Kenyan leadership. To come to a point of understanding Kenya’s leadership strengths and problems, requires an understanding of its unique cultural context, and a grasp of key constructs and principle theories. Therefore the focus in previous chapters was put onto defining the concept of culture and the construct of leadership, and uncovering the theoretical underpinning of cultural values and motivation, and of leader values and practices.

Theories that link leadership to motivation and behaviour, and to culture and change, were explored and were extended as measures of specific leader attributes and behaviours, and universal leadership patterns. These are measurable and reliable standards by which leadership can be assessed in being outstanding because it is relevant, respected, and effective.

Leaders engage with followers but within organisational and societal culture uniquely influenced by culture-specific variables. For example, in the case of Kenya, leaders contend with bureaucracy and fractionalisation. Further, society contends with leaders who cling to notions of patronage or entitlement. Up to this point, insight into Kenyan leadership was contingent on understanding the distinctive cultural features of Kenyan societal culture, which is also reflected in organisational culture.

Kenyan leadership may also be presumed to be similar to the leadership profile of the GLOBE’s Sub-Saharan Africa cluster. While Kenya was not included in the set
Chapter 5: METHODOLOGY OF GLOBE RESEARCH IN KENYA

of countries studied by GLOBE researchers, one could infer similarity of cultural dimensions. Now, however, newly generated statistical data on Kenyan culture and leadership preferences will be offered through this current research. This chapter discusses the empirical methodologies used in the study of leadership in Kenya.

5.2 Preamble to the Current Study

In the years preceding the intensive data collection (2004–2008) and following (post–2008), the researcher worked in Nairobi and Kisumu area for up to three months annually. Teaching senior university cross-cultural and leadership courses plus involvement in community development projects created ample opportunity to systematically observe Kenyan culture and the characteristics of subgroups as they naturally occur in everyday life and work. The varied roles the researcher took on — group leader, inconspicuous or honoured guest, professor, and researcher — provided ample opportunity for direct observation, conversation, and participant observation or ethnography.

Both, intentional and informal discussions were easy to achieve. Problems of access were immaterial as the researcher’s inclusion in Kenyan society was either as a respected professional or a trusted community member. Confidentiality was understood as being an expected ethical code of being granted research permissions in the country. Yet at times there was no felt need for confidentiality as leadership was discussed openly, often in animated ways. Given the researcher’s extended presence in the country and several local communities, she was regarded as being “one of them”¹ — an

¹ The researcher is featured in the Faculty Spotlight of the Trinity Western Magazine (2010, Issue No. 19), in the article “Daughter of Our Community” by J. Watton. See http://twu.ca/sites/magazine/no-19/features/daughter-of-our-community.html
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acknowledgement that came with privilege and responsibility, and which presented the opportunity to embark on this study.

The initial exploration of Kenya and the intentional search for a clear research goal began in 2004 when the researcher returned to Kenya for three months in order to identify issues pertaining to leaders and leadership. The pattern of going to Kenya annually for two to three months was established as the author of this thesis engaged in tertiary teaching, ethnographic research, and in the design and implementation of community development projects — all with a focus on leadership research and development.

The years just prior to the quantitative data collection were devoted to the first phase of this dissertation — an attempt to identify all published leadership literature in the country. Annually the researcher visited every bookstore in Kenya’s major cities, as well as visited the research offices of think tanks in Nairobi and major university libraries. The search focused on leadership literature written by African authors or on leadership literature specifically contextualised for Africa. It was noted that the Africana section (African authors) was incredibly sparse. University holdings of leadership books were typically generic to leadership and Eurocentric texts, written by popular or scholarly authors from the West. The search for published leadership materials has continued yearly through to the present time.

The researcher also attempted to identify leadership programs in the country, and found that an interest in leadership studies had become increasingly popular in the last decade: everything from new university degree programs to training institutes offering a variety of professional development workshops or retreats. Despite the increasing popularity of leadership development among government, and civic and non-
governmental organisations, research and resources remain scant. It is only in journal articles that new leadership case studies and resources are beginning to surface.

In 2007, the pivotal connection to the GLOBE Project and its director was made, and was followed by the contextualisation of the GLOBE questionnaire and its distribution in 2008. The country data were collected mostly during July 2008. Qualitative research spanned a broader period of time, into August.

The timing of the data collection coincided with post-election violence in parts of Kenya. The country had gone through a contested election (December 13, 2007). The months following were marked by ethnic violence. Calm had returned by June, but such was the political climate in which the researcher carried out quantitative and qualitative data collection. The focus of early July was on recruiting and training research assistants, and on identifying potential respondents. During the last two weeks of July, research assistants distributed and collected questionnaires. At the same time and into early August, the researcher of this study carried out focus group sessions and interviews. The period of this data collection was one of heightened ethnic sensitivities due to the recent election. This may explain why some respondents to the survey identified as “Kenyan” or simply did not identify ethnicity at all.

Concurrent with this study, the researcher carried out cross-cultural teaching and research with students from Canadian universities. Since 2004, the researcher has taken a group of 12 to16 university students to Kenya almost annually for a period of three or more weeks in order to study national and ethnic culture, leadership styles, organisational structures, and community development. The objective was to gain an understanding of cultural values that inform leader behaviours and social change.

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2 For an overview of the Kenya travel study program, see www.twu.ca/kenya
specifically with regard to socio-economic development. As the lead professor of the program, the researcher had access to qualitative data collected by students and analysed using interpretative anthropology (dos Santos & Miura, 2012). While the academic and societal experiences identified above were not part of the research design of this study, they provided valuable supplementary material.

5.3 The GLOBE Project As a Framework for Discovery

5.3.1 The Research Question

Given that research has shown that leadership is culturally contingent, what are the expected leadership behaviours that are regarded as effective and conducive to outstanding leadership in the Kenyan context? To understand these leadership attributes, one must first understand the core cultural attributes within which leadership is practiced. The purpose of this study is two-fold: (1) to assess and describe Kenya’s dominant values and practices at the societal and organisational level, and (b) to describe the leadership attributes that are perceived to characterise outstanding leadership — or inhibit outstanding leadership — in selected organisations in business and civil society. Thus the purpose of this country-specific study of society, organisations, and leadership is (a) to understand the Kenyan conceptualisation of leadership, (b) to profile outstanding leadership as perceived by managers employed in Kenya’s commercial sectors and social institutions, and (c) to contribute to a global understanding of management in Kenya in comparison with other regions. These aims are pursued through the use of GLOBE measures of inquiry.
5.3.2 A Global Research Program

The monumental research project embarked on by House and his colleagues, Hanges, Javidan, Dorfman and Gupta (2004) incorporates theories and extends research findings of earlier cross-cultural leadership studies. It broadens the scope of international management research.

In August of 1994, 54 researchers from 38 countries met for the first time at the University of Calgary to develop a collective understanding of the project and to define research terms of reference (House et al., 2004, p. 15). They developed a sophisticated questionnaire over a 10-year period and embarked on an extensive long-term program of quantitative and qualitative inquiry into the relationship between culture and leadership.

The initial data collection of this worldwide, multi-phase, multi-method project involved 172 investigators in 62 countries. House and the GLOBE research team surveyed more than 17,000 middle managers in 951 organisations spanning three industries (finance, food processing and telecommunication). A subsequent phase involved in-depth country studies of 25 of the 62 countries studied. These studies provide compelling evidence that leadership is culturally contingent.

GLOBE researchers also posited that the importance of leadership itself varies across cultures, as does leader status and influence (House et al., 2004). The GLOBE’s final phase investigated specific leader behaviour and how it impacts subordinates’ attitude and job performance, and thus leader effectiveness. The overarching goal of understanding the interrelationships between the three constructs was to develop an

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3 Sometimes reported as 61 countries due to data collection issues with data from Iran and the Czech Republic that did not always include one or both countries in comparative analysis.

empirically based theory that predicts the impact of the cultural variables on leader
behaviour and organisational processes.

Creating a set of 10 regional clusters and developing profiles of cultural
dimensions for each cluster further refined the findings on societal cultures. This
cluster profiling effectively identified unifying themes linking societal cultures within a
distinct geographic region of the world, and summarised intercultural differences.

5.3.3 The Focus and Framework of Inquiry

Figure 5.1 depicts the complexity of the GLOBE research program and the
complimentary layers of focus. It also depicts the contribution the current Kenyan
study makes to the GLOBE program. The following outlines the integrated areas of
focus and inquiry.

1. The social science perspectives of anthropology, sociology, and psychology are
   considered.
2. Corresponding to the above point (#1) is the GLOBE’s focus on societal culture,
   organisational culture, and leader behaviour.
3. The focus of this research is at two levels and corresponds to the three GLOBE
categories (#2). The first level uses the same categories as was previously done
in GLOBE Project research, which involved working with (a) countries of the
Sub-Saharan African cluster, (b) the commerce sector industries, namely
financial services and food processing, and (c) Africans by nationality and
citizenship. The second level is an expansion of these categories, respectively:
(a) selecting Kenya as a country, (b) adding the two sectors of civic society,
namely education and health, and (c) limiting respondents to ethnically and
racially Black Africans, specifically Kenyans.
Figure 5.1. The framework for Kenya GLOBE research. Anaya’s conceptual overview. © Ruth Anaya 2016
4. The study focuses on the three layers of culture, beginning from the innermost hidden core (worldview) to more outward and observable behaviours. (a) In societal culture, the layers of culture are seen as worldview at the core, next values that are influenced by the worldview, and lastly norms that elicit public normative behaviour. (b) In organisational culture, societal influences can be understood as the set of expectations held of leaders and followers in their interaction. (c) At the individual leader level, variables such as personality, perception, motivation and emotion combine with learning to prompt individual behaviour.

5. For each of these three layers of culture, there is a continuum of ideal to observed behaviour. Noting what is and what should be, highlights the congruency between values and practices. The congruency gap between values and behaviours may be indicative of a lack of leader credibility and therefore of leader effectiveness. There also needs to be compatibility between leader behaviour and the cultural milieu for maximum leader effectiveness.

6. The discovery of six global leadership dimensions and nine dimensions of culture in the Kenyan context is the focus of this study. These layers of focus provide the framework for this study.

5.3.4 The GLOBE Study on Sub-Saharan Africa

African countries that constitute the Sub-Saharan African cluster and contribute to its leadership prototype are Namibia, Nigeria, South Africa (Black sample)\(^5\), Zambia, and Zimbabwe. The only in-depth country study is of South Africa (White sample). It

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\(^5\) Black sample refers to the Bantu groups of South Africa, but is also referring to the populations studied in the other Sub-Saharan African countries. The White sample was specific to South Africa and refers to the descendants of European settlers (House et al., 2004, pp. 433-435).
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is noted that most of these countries are in southern Africa, with the exception of Nigeria representing West Africa. East Africa was not included in the Sub-Saharan African cluster leader prototype; thus this Kenya GLOBE Study provides an important opportunity for multiple comparisons to be drawn — within-region as well as cross-cultural global comparisons. According to House et al. (2004) the Sub-Saharan Africa cluster is characterised “by the norms of reciprocity, suppression of self-interest, the virtue of symbiosis, and human interdependence” (pp. 187-188). The specific cultural dimensions, expressed as the means of societal practices and societal values, are summarised in Table 5.1. Refer to Chapter 3 for a full discussion of societal cultural dimensions. The methodology used is reviewed below and is published in the first GLOBE publication by House, Hanges, Javidan, Dorfman, and Gupta (2004).

Table 5.1

Cultural Dimensions for Sub-Saharan Africa

<table>
<thead>
<tr>
<th></th>
<th>Society Practices Mean</th>
<th>Society Values Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power Distance *</td>
<td>5.24</td>
<td>2.86</td>
</tr>
<tr>
<td>Gender Egalitarianism</td>
<td>3.29</td>
<td>4.30</td>
</tr>
<tr>
<td>Uncertainty Avoidance</td>
<td>4.27</td>
<td>4.99</td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>4.28</td>
<td>4.66</td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>5.31</td>
<td>5.63</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>4.13</td>
<td>6.05</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>3.99</td>
<td>4.24</td>
</tr>
<tr>
<td>Humane Orientation *</td>
<td>4.42</td>
<td>5.46</td>
</tr>
<tr>
<td>Future Orientation</td>
<td>3.92</td>
<td>5.87</td>
</tr>
</tbody>
</table>

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The only follow-up on the Sub-Saharan African Study is an analysis by Wanasika, Howell, Littrell, and Dorfman (2011). They used existing literature and GLOBE’s Sub-Saharan Africa findings from Phase 2 and updated the media analysis to identify leadership issues within the Sub-Saharan Africa cluster. The media analysis covered the first week of September and last week of October of 2008, in the same five countries mentioned. This corresponds to approximately the same time this author conducted quantitative and qualitative data collection for Kenya. See Chapter 6 for the discussion of results.

5.3.5 The Need for the Kenya GLOBE Study

In reviewing GLOBE’s 20-year history, Dorfman, Javidan, Hanges, Dastmalchian, and House (2012) of the GLOBE team identified the need for a better, clearer understanding of Africa, stating that “[t]o date, very few studies have investigated effective leadership prototypes from the Middle Eastern and Africa regions” (p. 508). Dorfman et al. (2012) point to only one article that provides a recent analysis of the Sub-Saharan Africa region. That article by Wanasika, Howell, Littrell, and Dorfman (2011), however, is not based on any new country data. Rather, existing data on leadership dimensions is interpreted in light of an updated media review and concludes with proposed leadership applications. (See Chapters 8 and 9 for discussion of themes and leadership applications.) Consequently, this Kenya GLOBE Study offers entirely new and much needed data and findings.

The author of this thesis met the criteria for being a country investigator⁶ and was thus granted permission to use the GLOBE questionnaires in a study of Kenyan

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⁶ The investigator is a cultural anthropologist who resided in the culture for an extensive period of time during which she engaged with the culture through research and university teaching. She has since been granted Kenyan citizenship. She also has extensive cultural experience in numerous cultures around the world.
leadership, thereby adding the first in-depth study of a Sub-Saharan African country (Black sample) to the GLOBE data bank.

This Kenya study corresponds to the second phase of the GLOBE Project that involves exploring societal culture and organisational values and practices, and aims to identify and describe Kenyan cultural dimensions and leadership dimensions. The current Kenya GLOBE is not a comparative study, yet it provides data that can be used for cross-cultural comparison within the region or across the globe.

5.3.6 An Operationalised Definition of Culture

The framework for this study is Project GLOBE. To qualify the study for inclusion in the collection of GLOBE country data, which makes cross-cultural comparisons possible, this study had to use terminology and instruments consistent with other country studies. For GLOBE research purposes, indicators reflecting two distinct kinds of cultural manifestations operationally define culture. First, group members, in this case, organisational managers, define the psychological attributes that constitute culture. (See section 3.2.3 for the operationalised definitions of societal and organisational culture.) A second cultural manifestation is “behaviour" which can be observed in the enactment of the discerned attributes — specifically perceived in the common practices of families, civic and work groups, economic and legal systems, and political and religious institutions (House et al., 2004).

Cultural attributes can be quantified and measured in terms of practices, which can again be measured by responses to questions on behaviour. The GLOBE questionnaire posed isomorphic questions about “What is” or “What are” common behaviours, institutional practices, proscriptions, and prescriptions. In the same manner, it approached the examination of values in terms of “What should be,” thus measuring
preferred behaviour against real behaviour identified as practices (House et al., 2004, p. 16). Dorfman et al. (2012) point out that it is cultural values that are predictive of leader attributes. As shown in Table 5.2, culture was operationalised at two collective levels (society and organisations) and two cultural manifestations (values and practices).

Table 5.2

*Levels of Cultural Analysis*

<table>
<thead>
<tr>
<th>Two Cultural Manifestations</th>
<th>Two Levels of Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Societal level</td>
</tr>
<tr>
<td>Values</td>
<td>Societal values</td>
</tr>
<tr>
<td>Practices</td>
<td>Societal practices</td>
</tr>
</tbody>
</table>

House et al. (1999, 2002) use the term *modal* to describe the common, shared perspectives of “the collective” or specified group. Thus the shared (modal) values are enacted through behaviours as (modal) practices. These values may be regarded as “contextualised” values as they are situated within a specific context, and are not abstract values such as justice or freedom (House et al., 2004, p. 16). The values are manifested as cultural practices uniquely found in organisations and society. These cultural variables are measured as nine dimensions, and each is expressed as a set of values and a set of practices. These practices and values are assessed by indicators measuring “What is” and “What should be” respectively (House et al., 1999, p. 14). As an example, Table 5.3 provides statistics on the cultural dimension of Assertiveness in Sub-Saharan African organisations and society.
Table 5.3

Example of a Cultural Dimension at Two Levels of Analysis

| Practice/Values Mean | Societal | Organisational |
|----------------------|----------|-----------------
| Assertiveness        | 3.99     | 4.22            |
|                      |          | 4.24            |
|                      |          | 3.56            |


5.3.7 **Caveats in the Use of Dimensions to Describe Culture**

Application of the GLOBE theoretical model and instrument was conceivably limited because national boundaries do not always demarcate cultural boundaries as cultures spill over borders and nations are seldom homogeneous. This is true of Kenya. The difficulty of containing, and therefore defining, an ethnic group by a national boundary is seen in the example of the Maasai who span the southern Kenya and northern Tanzania border. Secondly, the challenge of using national culture as a unit of analysis is also illustrated by Kenya’s cultural diversity, which has various ethnicities and many languages. Further, the sampling of respondents is from middle management, which, as an organisational subgroup, does not equally represent all sub-cultures in Kenya.

GLOBE researchers established the generalisability of organisational culture to national culture in their global study of nations. Yet reliability needs to be established for a highly diverse nation such as Kenya. Respondents represent those sub-cultures.

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7 The majority of culture and history sources on Kenya identify 42 tribes; however, this number varies depending on the approach to identifying ethnicities. If identified according to language, the *Ethnologue* lists 67 living languages. The latest Kenya census (2009) lists a similar number, 68 tribes, under Ethnic Affiliation.
that have practicing middle managers in certain industries that by their very nature are situated in certain geographic locations of the country. The nomadic Maasai, who are cattle-herders in terms of their subsistence, will have some middle managers in telecommunications, finance or the food processing sectors. However, as an ethnic group, the Maasai are not equally or proportionally represented in the organisational and societal culture dimensions or in the leadership dimensions. It is highly probable that cultural and leadership dimensions of the Maasai and other sub-cultures are minimally represented among the respondents, and may differ from those identified through the findings of this Kenya study and the results of the GLOBE Sub-Saharan African cluster.

Although GLOBE findings have revealed the various attributes of leadership, they have not identified the behavioural expressions of these characteristics, and, therefore do not present behavioural profiles (Hartmann, 2012; House et al, 2004). In the design of the survey, leadership items that generated leadership profiles did not test leadership attributes equally, that is with the same number of questions for each of the attributes being tested. Therefore, it is possible that some of the drivers of common practices are over- or under-emphasised, or missed altogether (Hartmann, 2012; House et al., 2004). For example, the influences of ethical values on the charismatic/value-based leadership dimension, and more generally, on the connection between ethical values and religion, have not been made clear. GLOBE authors conclude that although “the various explanations and speculations for universal attributes of leadership are all plausible, none are empirically verified” (House et al., 2004, p. 728). Therefore the drivers of universality in leadership need to be tested, as well as the relationship

---

8 House et al. (2004) noted that family and religion play a particularly large role in leadership in Arab countries (p. 728). In this study, field experiences corroborate consistent media reporting and reveal the prevalent integration of religion into the fabric of Kenyan society.
between universal needs and universal leadership attributes, which rest on the supposition that universal needs drive universal leadership attributes.

Regarding cultural dimensions, it is recognised that they are not independent. They are more complex in their inter-relatedness, more dynamic, and double-directional in the influence values and practices have on each other (House et al., 2004). It is unclear whether cultural values predict organisational practices, and which, if any, organisational practices as displayed in a national culture, necessarily imply cross-cultural differences. Further, organisational practices, according to Hofstede’s (2001, 2010) findings, may be associated with demographic variables such as age, gender, and the organisational level of respondents, while cultural differences may partly be explained by the same factors in addition to dissimilarities of region, ethnicity, and religion (Hofstede & Hofstede, 2005).

Not only is it possible that different cultural drivers lead to the same cultural dimension, but the same level (score) of a given cultural dimension in two nations may also exhibit different behaviours on the same dimension. House et al. (2004) acknowledge the challenge of interpreting culture-specific behaviours from outside the culture because observations are dependent on the observer’s own experiences and understanding of the cultural domain. For this reason, national researchers were to be of the national culture; nevertheless, the design of the research instrument and questionnaire items bears resemblance to its etic creators.

Finally, Northouse (2013) observes that the GLOBE Study does not provide a single theory about the way culture relates to or influences the leadership process. House et al. (2004) illustrate the complexity, challenge, incoherence and inconclusiveness of this dynamic:
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What exacerbates the situation is that our findings show that attributes of societal successes are strongly related to cultural practices, but attributes of outstanding leadership are strongly related to cultural values. Unless we can better understand the relationship between cultural practices and values, we are unable to explain this complex situation and have little to offer to leaders who are trying to improve their societies’ well being. (p. 730)

For this reason, the GLOBE instrument and findings are limited in their viability and applicability to leadership problems and societal issues — yet, the construct of cultural dimensions remains the only coherent framework for comparing cultural characteristics (Hartmann, 2012).⁹

5.3.8 Global Leadership Dimensions

Culture is a fundamental determinant of culturally endorsed leadership styles referred to as global leadership dimensions, and measurable as a constellation of attributes (House et al., 2004). The leader attributes measure as 21 primary first-order factors and six second-order leader attribute dimensions. Each of the six culturally endorsed leadership theory (CLT) dimensions are operationalised in the questionnaire as a number of subscales. Each subscale is comprised of specific leader attribute items, totaling 112 behavioural and attribute descriptors. Table 5.4 depicts the framework for these six CLT dimensions through the single dimension of Charismatic leadership. Charismatic/value-based leadership was measured in terms of one defining characteristic, that of being visionary — a primary leadership dimension referred to as Charismatic 1. This is distinct from Charismatic 2 that measured inspiration and

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⁹ Hartmann (2012) presents a concise, though thorough critique of cultural dimensions.
Charismatic 3 that measured self-sacrifice. Nine specific subscales or questions measured being visionary (Syntax for GLOBE scales, 2006).

Table 5.4

*Example of the GLOBE Framework for a Single CLT Dimension*

<table>
<thead>
<tr>
<th>Levels of Leadership Analysis</th>
<th>Leadership Styles (second-order factor)</th>
<th>Leadership Attributes (first-order factor)</th>
<th>Specific Leader Attribute Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global culturally endorsed implicit leadership (CLT) dimension (Total: 6 CLTs)</td>
<td>Charismatic / value-based leadership</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary leadership dimension (Total: 21 subscales)</td>
<td>Charismatic 1: visionary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leader attribute (Total: 112 specific attributes)</td>
<td>Foresight</td>
<td>Plans ahead</td>
<td></td>
</tr>
</tbody>
</table>


The specific subscales that tested this charismatic/value-based leadership dimension are the six qualities enumerated in Table 5.5. The first two qualities — being visionary and inspirational — have the most compelling and universal endorsement. All leader attribute items for integrity, decisiveness, and performance orientation are also positively endorsed according to the GLOBE Project findings, with integrity predominantly validated as being universally important. It is notable that of the
charismatic/value-based CLT, the self-sacrificial dimension is not universally endorsed (House et al., 2004, pp. 675-679).

Table 5.5

**GLOBE Subscales for Corresponding Global Leadership Dimensions**

<table>
<thead>
<tr>
<th>Leadership Dimensions (first-order factors)</th>
<th>Subscales (second-order factors)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charismatic/Value-Based Leadership</td>
<td>1. visionary</td>
</tr>
<tr>
<td></td>
<td>2. inspirational</td>
</tr>
<tr>
<td></td>
<td>3. self-sacrifice</td>
</tr>
<tr>
<td></td>
<td>4. integrity</td>
</tr>
<tr>
<td></td>
<td>5. decisive</td>
</tr>
<tr>
<td></td>
<td>6. performance oriented</td>
</tr>
<tr>
<td>Team-Oriented Leadership</td>
<td>1. collaborative team orientation</td>
</tr>
<tr>
<td></td>
<td>2. team integrator</td>
</tr>
<tr>
<td></td>
<td>3. diplomatic</td>
</tr>
<tr>
<td></td>
<td>4. malevolent (not)</td>
</tr>
<tr>
<td></td>
<td>5. administratively competent</td>
</tr>
<tr>
<td>Participative Leadership</td>
<td>1. non participative</td>
</tr>
<tr>
<td></td>
<td>2. autocratic (not)</td>
</tr>
<tr>
<td>Autonomous Leadership</td>
<td>autonomous leadership</td>
</tr>
<tr>
<td>Humane-Oriented Leadership</td>
<td>1. modesty (Kenya: humility)</td>
</tr>
<tr>
<td></td>
<td>2. humane orientation</td>
</tr>
<tr>
<td>Self-protective Leadership</td>
<td>1. self-centered</td>
</tr>
<tr>
<td></td>
<td>2. status conscious</td>
</tr>
<tr>
<td></td>
<td>3. conflict inducer</td>
</tr>
<tr>
<td></td>
<td>4. face saver</td>
</tr>
<tr>
<td></td>
<td>5. procedural</td>
</tr>
</tbody>
</table>

Table 5.6 shows the perceived effectiveness scores for the Sub-Saharan African cluster and the individual countries that comprise the cluster. Of all dimensions in all countries of this cluster, the influence of charisma in Zimbabwe, with a score of 6.11, was the most striking dimension of leader behaviour that positively contributes to perceptions of “highly effective” leader behaviour. Of the four positively stated desirable leadership dimensions, the least effective dimension, that is, the dimension perceived to contribute the least to outstanding leadership in all countries was the humane orientation, for which Black South Africans had the lowest score (4.79 on a scale of 1.00–7.00). The two negatively stated leader dimensions (i.e. the non-desirable qualities) of being autonomous and being self-protective, are perceived as detrimental in all countries of this cluster. The country and cluster scores for Sub-Saharan Africa thus provide a broader context for Kenya’s CLT scores.

Table 5.6

*Global Leadership Dimensions for Sub-Saharan Africa*

<table>
<thead>
<tr>
<th></th>
<th>SSA cluster</th>
<th>Namibia</th>
<th>Nigeria</th>
<th>South Africa (black sample)</th>
<th>Zambia</th>
<th>Zimbabwe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charismatic/Value-Based</td>
<td>5.79</td>
<td>5.99</td>
<td>5.76</td>
<td>5.16</td>
<td>5.92</td>
<td>6.11</td>
</tr>
<tr>
<td>Team-Oriented</td>
<td>5.70</td>
<td>5.81</td>
<td>5.65</td>
<td>5.23</td>
<td>5.86</td>
<td>5.97</td>
</tr>
<tr>
<td>Participative</td>
<td>5.31</td>
<td>5.48</td>
<td>5.18</td>
<td>5.04</td>
<td>5.29</td>
<td>5.57</td>
</tr>
<tr>
<td>Humane-Oriented</td>
<td>5.16</td>
<td>5.10</td>
<td>5.49</td>
<td>4.79</td>
<td>5.27</td>
<td>5.18</td>
</tr>
<tr>
<td>Autonomous</td>
<td>3.63</td>
<td>3.77</td>
<td>3.62</td>
<td>3.94</td>
<td>3.43</td>
<td>3.37</td>
</tr>
<tr>
<td>Self-Protective</td>
<td>3.55</td>
<td>3.36</td>
<td>3.89</td>
<td>3.62</td>
<td>3.66</td>
<td>3.20</td>
</tr>
</tbody>
</table>

Note. The scores are absolute scores aggregated to the cluster and societal level. The absolute and relative scores for this cluster are in agreement. Adapted from *Culture, Leadership, and Organizations*, by R. J. House et al., 2004. Thousand Oaks, CA: Sage, pp. 495, 680, 692-693, 714.
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5.3.9 Scale Development and Validation

A total of 54 GLOBE scales measure societal and organisational cultural variables as well as leader attributes (CLTs). Numerous statistical analyses were performed on construct items, covering these categories: exploratory factor analyses, reliability analyses, aggregability analyses, and generalisability analyses. Separate factor analysis was done of each of the culture construct items and of the leader attributes items, resulting in unidimensional culture scales and “unidimensional factors that describe specific leader attributes and behaviors” (House et al., 1999, p. 31).

Two pilot studies were conducted with the first study conducting factor analyses and concluding with factorially derived scales, and the second study replicating the psychometric analysis of the scales. The derived scales measure 16 original first-order unidimensional factors\(^\text{10}\) that represent specific leader behaviours and four second-order global or universal leader behaviour patterns (classes of leader behaviours), as well as nine organisational culture As Is scales, and nine organisational Should Be scales, and nine societal culture As Is scales, and nine societal Should Be scales — for a total of 36 societal scales (House et al., 1999, 2004).

Phase 2 data confirmed the multilevel factor structure of the scales to test for between-society and within-society levels of culture. The appropriateness of the aggregation of the GLOBE scales was confirmed with intraclass correlation coefficient (ICC) statistics. For example, the ICC(2) statistic for the cultural dimension scales ranges from 0.87 to 0.98 indicating strong support and reliability of the scales to their targeted levels of analysis. The comparative fit index (CFI) for the leadership attribute subscales had an average CFI of 0.92, indicating considerable support for the leadership

\(^{10}\) These were later expanded to 21 subscales (House et al., 2004, p. 133).
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subscales (House et al., 2004, p. 133). The results for organisational and societal culture scales and the CLT subscales on ICC(1), internal consistency, and ICC(2) are reported in House et al. (2004, pp. 134-135).

The scales thus demonstrated “significant . . . within-culture response agreement, between-culture differences, and respectable reliability of response consistency. Generalizability coefficients . . . exceeds .85 for all scales” (House et al., 1999). For the reasons given, the psychometric properties of the scales justify their use as aggregate measures of cultural phenomena and for measuring differences between cultures (House et al., 1999).11

5.4 Methodological Considerations

5.4.1 Quantitative Versus Qualitative Research

While leadership research utilises surveys and quantitative analysis, research in organisational culture has shifted to a mixed-method approach (Bryman, 2004; Zaccaro & Horn, 2003). The combined quantitative and qualitative methodology is a key feature of the GLOBE Project. Even so, the most general critique of the GLOBE Project comes from ethnographic researchers who argue that leadership research needs broader, more diverse and more flexible paradigms as cultures are not static and stable, and therefore not comparable (Conger, 1998; Hartmann, 2012). The value of the interpretative (qualitative) and objectivist (quantitative) approaches in the social sciences is found in the combined, concurrent use of qualitative and quantitative methodologies (Bryman & Teevan, 2005; Chemers, 2000).

11 The psychometric properties and usefulness of the leadership attribute scales at the individual level of analysis was not known at the time Phase 2 of the GLOBE Study was carried out (House et al., 2004).
The quantitative approach to leadership focuses on particular aspects of leader behaviour that can be quantified in some way and can reveal general patterns of behaviour. One approach is to use measurements provided by Likert-type items. These provide factors that have been confirmed by various researchers and can be replicated across multiple studies (Avolio, Sosik, Jung, & Berson, 2003; Leedy & Ormrod, 2010). Research data is presented as descriptive findings that characterise leader behaviour.

Descriptive research examines a situation “as it is” (Leedy & Ormrod, 2010). Using descriptive research methodologies, the GLOBE Study expands inquiry into multiple levels (organisational and societal), and identifies values for “what should be” as well as “what are” a country’s leader behaviours and organisational practices.

The challenges of quantitative research hold true for the Kenya study, namely that it required considerable planning, a substantial period of time, attention to detail and accuracy, and the use of assistants incurring additional expense. The criticism put forward about quantitative research is that it is fragmented, abstract, and generalised (Dorscht, 2013). Surveys have been critiqued as measuring attitudes about behaviour rather than actual observed behaviour (Conger, 1998). These arguments can be countered by the simultaneous use of qualitative research.

In qualitative research, nuances of behaviour are observed at an individual level in natural settings. Isolated interaction and interaction patterns can also be observed (Conger, 1998; Trochim, 2005). Observing behaviour in its complexity in the “real world” allows for broader descriptions of behaviour to be elicited over a period of time, and for richer, deeper meanings to be discerned. It also contributes to a more insightful understanding of the process and dynamic nature of leadership. Qualitative descriptive analysis is attentive to detail, to essence and differentiation (Leedy & Ormrod, 2010). It
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offers fresh perspectives on phenomena not presumed by the researcher and therefore is more contextual, complete and holistic about the units of study (Jick, 1979).

Specifically, relevant to the study of leadership is the importance of symbolic dimensions of leadership behaviour. Investigating the symbolic dimensions of a unit of study, Conger (1998) says, can only be done through qualitative methods.

Research employing qualitative methods takes an in-depth, emic approach. The respondent is not forced to choose between limited options, but is invited to give feedback to open-ended questions. The interviewee can speak freely. The respondent can also be observed “in action” in the cultural context that prompts particular leader behaviours through societal norms and expectations. Thus qualitative research starts from the viewpoint of those being studied and “generates propositions from the exploration of the ideas and experiences of those the researcher seeks to understand” (Herman & Egri, 2002, p. 130). Thus this process is often iterative, meaning that initial data collection allows the researcher to better discern the direction and depth of inquiry, thus shaping further data collection.

While the two camps of quantitative and qualitative research approach the process of inquiry and observation from opposing standpoints, the simultaneous use of both methodologies produces different kinds of data and enables the researcher to look at the phenomenon from different perspectives (Lituchy & Punnett, 2014). In this study both quantitative and qualitative methods were employed concurrently.

5.4.2 An Etic Versus Emic Approach to Research

The advantages of quantitative and qualitative methods in research correspond to the objectives of an etic and emic paradigm of a phenomenon under study. For the study of leadership, both viewpoints are desirable as the emic approach offers the
specific, subjective perspective of one who belongs to a given culture, while the etic outlook encompasses a broader, more objective understanding of a given reality (Den Hartog et al., 1999; House et al., 2004). The meta-goal of exploratory and descriptive research is twofold:

(a) to derive a generalised profile of leadership as valued and practiced in different nations or geo-political clusters of countries — profiles that can be compared for intercultural differences and similarities, and

(b) to derive an in-depth contextualised understanding of leadership characteristics unique to societal culture and organisations within it.

The culture-specific approach to studying workplace or leadership behaviour is an emic approach. An emic account of social behaviour is an insider’s perspective, and thus subjective. It allows subjects to self-define their identity, and it recognises the influence of cultural knowledge and values cultural relativism.

In comparative studies, the cross-cultural emic approach means that subjects describe and evaluate behaviour — theirs and that of their leaders — in a way unique to their own frame of reference (Ayman, 1993). Ngũgĩ wa Thiong’o, a well-known Kenyan writer expresses this when he says, “African literature can only be written in African languages” (as cited in Bell, 2014, p. 10). Since words embody ideas and identity, Ngũgĩ seeks to help Africans gain a true and full appreciation and understanding of their own culture. For the researcher, it can therefore be inferred that the nuances about culture and leadership may not be fully conveyed through the English words employed for the transfer of information in this study. When applied to a study of leadership, an emic approach generates a rich body of culture-specific, descriptive data. It assumes that because cultures are different, leadership practices will vary across
cultures and that certain leadership constructs should therefore be unique to a given culture. This hypothesis is confirmed by numerous studies pointing out that cultural difference in values, beliefs, and leader traits and behaviours is consistent with different management practices globally (Bjerke, 1999; Munley, 2011; Steel & Taras, 2010; Wanasika et al., 2011).

While the presentation of leadership is influenced by the culture in which it is practiced, the construct of leadership is universal and is found in all societies. These “cultural universals” reflect an etic understanding, which is an external perspective that attempts to be culturally neutral and which makes the study of any cultural domain comparative across cultures. Cross-cultural researchers can use this etic approach to empirically test leadership values and practices, and discern whether there are universally preferred and effective leadership patterns.

In order to present the most accurate representation of leadership, this study and all GLOBE Project country studies use both the emic and etic approaches (House et al., 1999, 2004). In this study, the emic approach describes Kenyan leadership behaviour and displays how it is unique to its own cultural context, while the etic method employs etic constructs and provides a culturally unique comparative profile of Kenyan leadership that can be compared to other Sub-Saharan African and global cultures. The emic stance of this study can be illustrated by the researcher’s immersion, over time, in local communities, events, and narrative accounts. Observations of such context-informed leadership behaviours, make it possible for indigenous knowledge to emerge. One example of an indigenous African perspective is exemplified by the symbolic meanings linked to leadership positions and titles, and also to organisations (Seny Kan
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et a., 2015). See, in this regard, the discussion of the *Bwana Kubwa* style of management and The Bush Taxi representation of society (sections 7.3.1 and 4.5.2).

5.4.3 Method Response Bias

One methodological concern\(^{12}\) stems from generalising the findings of one group to another group and to assume that the findings apply equally to this second group. In the GLOBE Study, the sample involved business managers. Applying a norm or generalisation to another group of leaders could possibly be invalid. For this reason, the Kenya GLOBE Study also drew a sample of equal size from leaders in civic professions, effectively doubling the sample size of Kenyan middle managers used in the Kenya study compared to the quota required for a GLOBE country study.

Response bias at the data collection stage was reduced through careful survey procedures. Since the mail system in Kenya is both costly and unreliable, the pen-and-paper self-completion questionnaires were personally delivered and picked up. Every manager was contacted by phone in order to arrange a time for the questionnaire to be delivered and explained. The research assistants orally reviewed the Research Consent Form with the manager (see Appendix D), obtained their signature, and recorded contact details on a separate document that would not be matched to a questionnaire. They also made arrangements to pick up the completed survey two days later — an interval of time that gave freedom but did not allow for procrastination.\(^{13}\) This approach was ideal as the questionnaire was long. Researcher bias was eliminated as the respondents could answer survey questions at their own convenience (time and

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\(^{12}\) Another bias relates to the interpretation of culturally based response patterns (rankings) across cultures. To address this, House et al. (2004) applied statistical standardisation correction procedures, validating the GLOBE questionnaires (p. 236).

\(^{13}\) Research assistants called the respondents the evening prior to pick up to guarantee that the questionnaire would be ready to be picked up the following day.
place), and also because the respondents were a step removed from the primary researcher as the research assistants handled the distribution of the questionnaires.

5.4.4 Forms of Triangulation

Triangulation is an approach to research that utilises multiple and complimentary modes of data collection to examine the same aspect of a research question, discern different aspects of the reality being studied, and cross-check findings. Triangulation can operate within and across research methodologies, meaning that triangulation can be a blend of quantitative methods, a blend of qualitative methods, or it can utilise both quantitative and qualitative methods (Bryman & Teevan, 2005; Conger, 1978; Jick, 1979). This Kenya study used mixed-method research design involving both quantitative and qualitative data collection as well as triangulation of qualitative approaches. It is assumed that the same biases and weaknesses characteristic of one approach are not shared by each of the other approaches, and that this convergent methodology compensates for potential weakness common of a single data collection method (dos Santos & Miura, 2012; Parry & Meindl, 2002). Triangulation, therefore, fosters objectivity, highlights the convergence of data, and corroborates conclusions (Bryman & Teevan, 2005; Parry & Meindl, 2002).

The approach used to investigate Kenyan leadership involved integrating approaches developed by social anthropologists — ethnographic methods such as observation, participant observation and qualitative interviews (Conger, 1998) — with the survey method. Besides generating its own set of data, qualitative methods are beneficial in that they provide the context for understanding and interpreting quantitative data (Bryman & Teevan, 2005). The synergy created by combining different data sources aids in revealing otherwise latent features and relationships.
identified through quantitative methods, and through qualitative methods postulate the rationale for underlying behaviours and relationships. Further, it is advantageous for data collection to be done concurrently with data analysis as it permits flexibility in modifying the data collection process, thereby ultimately providing stronger substantiation of the conclusions (Bryman & Teevan, 2005).

Triangulation of data sources and methodologies was used to make the research methodology more rigorous, resist single-method biases and method-based results, thereby increasing the validity of the findings (Eisenhardt, 1989; Scandura & Dorfman, 2004). Methodological triangulation (Herman & Egri, 2002) included survey questionnaires, structured in-depth interviews, informal interviews, focus groups, content analysis, and participant observation.

Limited investigator triangulation was also attempted through the supplementary use of informal cross-cultural student research teams described in the Preamble to this Study (Herman & Egri, 2002). One methodology used was the Describe, Interpret, Evaluate (D.I.E.) technique that seeks an emic and contextual interpretation of leader and follower behaviours, and through this process aims to avoid conclusions drawn directly from observations without engaging in careful interpretative anthropological analysis (Kohls, 2001). Intentional observation of leaders and participation in community groups under local leadership, in addition to structured and unstructured dialogue with leaders about leadership topics and dynamics within the national Kenyan context provided rich data for interpreting this study’s findings. According to Eisenhardt (1989), the triangulation of multiple investigators over an extended period of time allows for new concepts and considerations to emerge, while prior notions are confirmed or disconfirmed, and contradictions within the data can be reconciled. Note
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that this approach addresses in real terms the critique voiced by Hartmann (2012), namely that inadequate ethnographic approaches are employed in the study of cultural dimensions and of leadership dimensions manifested in culture.

Research using GLOBE methodologies utilise a fourth form of triangulation — theoretical triangulation, which is interpreting and analyzing data from multiple perspectives (House et al., 2004; Parry & Meindl, 2002). The convergence of a number of theories, collectively comprise the Culturally Endorsed Implicit Leadership Theory discussed in Chapter 3. All forms of triangulation lead to the identification of 112 leader behaviour and attributes that were further distilled into six leadership dimensions (CLTs).

5.5 Measurement Tool: The Questionnaire

A comparison of findings is possible if populations, in this case, cultures, are assessed by the same measure. Using the GLOBE instrument for measuring culture dimensions and leadership dimensions makes it possible to describe Kenyan societal and organisational practices and leader behaviours, and to also compare the Kenyan findings with other countries that have previously been investigated. The objective of this Kenyan study, however, was to describe Kenyan cultural and leadership dimensions. This section discusses the survey questionnaire, the measuring instrument for the quantitative part of the study.

5.5.1 Background to the GLOBE Scales and the Kenya Study

One of the strengths of the GLOBE Project is its scope and a well-developed quantitative research design that used standardised instruments in 62 countries. The data used to create the country and cluster profiles was based on the average of scores of
all aggregated survey scores of the respondents from a given society. To ensure generalisation of the research findings beyond the middle manager population, the GLOBE measurements of cultural practices and values were strongly and significantly validated against the World Values Survey data and a series of unobtrusive measures\footnote{These were used to establish the validity of the GLOBE societal-level practices measures and include indices data and archival data from multilateral agencies such as the World Bank and the United Nations Development Program (UNDP). See section 5.6.4.5 for discussion of unobtrusive measures.} that reflect a broader generalised national society (House et al., 2004, pp. 20, 235). GLOBE data is also significantly correlated to the independently collected World Values Survey data (House et al., 2004, p. 235), inferring that the cultural dimensions depict the broader culture in which managers were immersed.

Precisely because people from different cultures may exhibit different response patterns, GLOBE researchers extended “the traditional response bias correction procedure” and took “unprecedented steps in terms of design” to ensure conceptual equivalence of the constructs and functional and metric equivalence of the scales (House et al., 2004, pp. 235-236). This involved two phases to date. Phase 1 involved the design and testing of the culture and leadership scales. Phase 2 involved the application of the GLOBE scales in country studies. The reliability and generalisability of the scales have proven that organisational and societal level culture information can be successfully assessed (Hanges & Dickson, 2006). Despite their confidence in the robustness of the scales, House et al. (2004) express caution in generalising the findings at the national societal level and acknowledge potential inconsistency with future cross-cultural comparisons.
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5.5.2 The Design of the Questionnaire

5.5.2.1 Alpha and Beta forms. The survey involved two questionnaires, which are almost identical but pose questions with reference to a different population, either the micro-culture of organisations or the macro-culture of Kenyan society. The questionnaire can be found in Appendix E and Appendix F. The surveys compare as follows:

a) Kenya Survey A (GLOBE Form Alpha) asked questions about the respondent’s place of work. It has 214 questions.

b) Kenya Survey B (GLOBE Form Beta) inquires about societal culture. It has 217 questions.

The questionnaires were printed and distributed as two separate questionnaires. An equal number of Surveys A and B were used. The expected time for completion of the questionnaire was about 40 minutes.

5.5.2.2 Sections of the questionnaire. Both Form A and Form B of the questionnaire was composed of three categories of inquiry (five sections): one category on culture, which became section 1 and 3, and a second category on leader attributes and behaviour, which is section 2 and 4. A demographic section identifying the characteristics of the respondents concludes the questionnaire (see Appendix E).

5.5.2.2.1 Dimensions of culture. The basic structure of the culture items comprises four parallel questions: across two levels of cultural analysis (organisational and societal levels) and two expressions of culture (culture as it is practiced and as it is valued). The items take the form of isometric quartets in the research and require the equal distribution of an Alpha and Beta form (House et al., 1999). For example, a quartet of parallel culture items for Power Distance involves two collective levels
(organisation and society) and two cultural manifestations (practices and values). This is illustrated with the Power Distance cultural dimension in Table 5.7.

Table 5.7

Quartet of Culture Items, Illustrated with the Power Distance Dimension

<table>
<thead>
<tr>
<th>Cultural Levels</th>
<th>Cultural Manifestations</th>
<th>Form</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organisation</td>
<td>As Is (Practices)</td>
<td>Alpha Form</td>
<td>PDOP</td>
</tr>
<tr>
<td>Question:</td>
<td>In this organisation, subordinates are expected to:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Response option:</td>
<td>Obey their boss without question</td>
<td>Question their boss when in disagreement</td>
<td></td>
</tr>
<tr>
<td>Organisation</td>
<td>As Should Be (Values)</td>
<td>Alpha Form</td>
<td>PDOV</td>
</tr>
<tr>
<td>Question:</td>
<td>In this organisation, subordinates should:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Response option:</td>
<td>Obey their boss without question</td>
<td>Question their boss when in disagreement</td>
<td></td>
</tr>
<tr>
<td>Society</td>
<td>As Is (Practices)</td>
<td>Beta Form</td>
<td>PDSP</td>
</tr>
<tr>
<td>Question:</td>
<td>In this society, followers are expected to:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Response option:</td>
<td>Obey their boss without question</td>
<td>Question their boss when in disagreement</td>
<td></td>
</tr>
<tr>
<td>Society</td>
<td>As Should Be (Values)</td>
<td>Beta Form</td>
<td>PDSV</td>
</tr>
<tr>
<td>Question:</td>
<td>I believe that followers should:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Response option:</td>
<td>Obey their boss without question</td>
<td>Question their boss when in disagreement</td>
<td></td>
</tr>
</tbody>
</table>

House et al. (2004) explain that when quantifying an attribute, it can serve as an independent variable. Thus the cultural attributes serve as the independent variables in the GLOBE Project. Further, when utilising descriptive statistics as the primary methodology, construct description and characterisation is important. Since the data collection was in Kenya, contextualisation of the constructs is important to ensure
equivalency of meaning, thereby preserving the original intended meaning. Table 5.8 presents the nine culture constructs along with specific corresponding sample questionnaire items.

Table 5.8

<table>
<thead>
<tr>
<th>Culture Construct</th>
<th>Definition</th>
<th>Sample item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>Members of a collective strive to avoid uncertainty by relying on established social norms, rules and rituals, and practices and procedures</td>
<td>Subordinates are expected to obey their boss without question / question their boss when in disagreement</td>
</tr>
<tr>
<td>Power Distance</td>
<td>Members of a collective expect and agree that power should be stratified and concentrated at higher levels</td>
<td>Most work is highly structured, leading to few unexpected events (agree/disagree)</td>
</tr>
<tr>
<td>Institutional Collectivism (I)</td>
<td>Organisational and societal institutional practices encourage and reward collective distribution of resources and collective action</td>
<td>Managers encourage loyalty to the group even if individual goals suffer (agree/disagree)</td>
</tr>
<tr>
<td>In-Group Collectivism (II)</td>
<td>Individuals express pride, loyalty, and cohesiveness in their organisations or families</td>
<td>Parents are proud of their children's individual accomplishments (agree/disagree)</td>
</tr>
<tr>
<td>Gender Egalitarianism</td>
<td>A collective minimises gender role differences while promoting gender equality</td>
<td>Men should be encouraged to participate in professional development activities more than women (agree/disagree)</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>Individuals are assertive, confrontational, and aggressive in social relationships</td>
<td>Individuals like to take charge / sit back</td>
</tr>
<tr>
<td>Future Orientation</td>
<td>Individuals engage in future-orientated behaviours</td>
<td>People are expected to plan for the future / accept things as they are</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>A collective encourages and rewards group members for performance improvement and excellence</td>
<td>Employees are encouraged to continuously improve their work performance (agree/disagree)</td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>A collective encourages and rewards individuals for being fair, altruistic, friendly, generous, caring, and kind to others</td>
<td>People should be encouraged to be very tolerant / not at all tolerant of mistakes</td>
</tr>
</tbody>
</table>

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5.5.2.2 Dimensions of leadership. The leadership section of both Form A and Form B is in two parts. Questions are designed to measure specific leader attributes and behaviours through 21 primary (first-order) leadership subscales. These yields empirically derived second-order factors that are a composite of leader profiles or leadership styles, and constitute six global CLT dimensions.

Leadership attributes on the other hand function as dependent variables. Leadership is investigated through first-order factors that consist of behavioural and attribute descriptors. Table 5.9 lists these leadership subscales and gives an example of corresponding questionnaire items.

5.5.2.3 Format of the scales. Both the culture and leadership sections use a seven-point Likert items. The items take one of three formats and function to:

(a) indicate a position on a continuum of opposing statements,

(b) specify degrees of agreement or disagreement with a statement, or

(c) rate the desirability of a leadership characteristic on a range of possible responses.
Table 5.9

**Primary Leader Attributes and Questionnaire Items**

<table>
<thead>
<tr>
<th>Leader Attribute</th>
<th>Questionnaire Item</th>
<th>Leader Attribute</th>
<th>Questionnaire Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administratively</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competent</td>
<td>Orderly</td>
<td>Integrity</td>
<td>Honest</td>
</tr>
<tr>
<td></td>
<td>Organised</td>
<td></td>
<td>Sincere</td>
</tr>
<tr>
<td>Autocratic</td>
<td>Bossy</td>
<td>Malevolent</td>
<td>Irritable</td>
</tr>
<tr>
<td></td>
<td>Dictatorial</td>
<td></td>
<td>Vindictive</td>
</tr>
<tr>
<td>Autonomous</td>
<td>Independent</td>
<td>Modesty</td>
<td>Patient</td>
</tr>
<tr>
<td></td>
<td>Unique</td>
<td></td>
<td>Self-effacing</td>
</tr>
<tr>
<td>Charismatic I: Visionary</td>
<td>Plans ahead</td>
<td>Nonparticipative</td>
<td>Individually oriented</td>
</tr>
<tr>
<td></td>
<td>Prepared</td>
<td></td>
<td>Micro-manager</td>
</tr>
<tr>
<td>Charismatic II: Inspirational</td>
<td>Enthusiastic</td>
<td>Performance Oriented</td>
<td>Excellence oriented</td>
</tr>
<tr>
<td></td>
<td>Positive</td>
<td></td>
<td>Improvement oriented</td>
</tr>
<tr>
<td>Charismatic III: Self-sacrificial</td>
<td>Risk taker</td>
<td>Procedural</td>
<td>Formal</td>
</tr>
<tr>
<td></td>
<td>Sacrificial</td>
<td></td>
<td>Ritualistic</td>
</tr>
<tr>
<td>Conflict Inducer</td>
<td>Intragroup competitor</td>
<td>Self-centered</td>
<td>Anti-social</td>
</tr>
<tr>
<td></td>
<td>Secretive</td>
<td></td>
<td>Loner</td>
</tr>
<tr>
<td>Decisive</td>
<td>Logical</td>
<td>Status Consciousness</td>
<td>Class conscious</td>
</tr>
<tr>
<td></td>
<td>Willful</td>
<td></td>
<td>Status conscious</td>
</tr>
<tr>
<td>Diplomatic</td>
<td>Globally aware</td>
<td>Team I: Collaborative</td>
<td>Collaborative</td>
</tr>
<tr>
<td></td>
<td>Win-win problem</td>
<td></td>
<td>Loyal</td>
</tr>
<tr>
<td></td>
<td>solver</td>
<td>Team II: Integrator</td>
<td>Communicative</td>
</tr>
<tr>
<td>Face Saver</td>
<td>Egocentric</td>
<td></td>
<td>Team builder</td>
</tr>
<tr>
<td></td>
<td>Evasive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>Compassionate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Generous</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.* Leadership attributes total 21 first-order factors. These correspond to 112 questionnaire items. Only two samples of the latter are presented in this table. Adapted from *Culture, Leadership, and Organizations*, by R. J. House et al., 2004. Thousand Oaks, CA: Sage, p. 131 and the Kenya questionnaire.
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Table 5.10 depicts these three types of items. In the latter case, a low rating indicates perceptions that an attribute “greatly hinders / inhibits” outstanding leadership, and a high rating “greatly contributes / helps.” The scales and subscales exhibit sound psychometric properties that exceed conventional standards (Den Hartog et al., 1999).

Table 5.10

Example of Survey Items

A. In this society, people are expected to:

<table>
<thead>
<tr>
<th>Plan for the future</th>
<th>Accept things as they are</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6</td>
<td>7</td>
</tr>
</tbody>
</table>

B. In this organisation, employees feel loyalty to the organisation.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Neither agree nor disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3</td>
<td>4</td>
<td>5 6</td>
</tr>
</tbody>
</table>

C. The degree to which the characteristic contributes to outstanding leadership:

1 = greatly hinders; 7 = greatly helps

<table>
<thead>
<tr>
<th>Considerate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7</td>
</tr>
</tbody>
</table>

5.5.3 Contextualisation of the Survey Questions

The Kenya GLOBE questionnaire was pre-tested in Kenya on six individuals with the characteristics that define the population or units of analysis. The objective was to discover problems pertaining to conceptual equivalence and general formatting concerns. Consequently, style adjustments were made to increase clarity and efficiency in completing the questionnaires.
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As for content, all questions on the GLOBE questionnaires were used. Leadership terms were evaluated for clarity and cultural appropriateness, and some trait and behaviour terms needed to be re-formulated for the Kenyan sample. In order to preserve the meanings of the concepts being tested, word choice adaptation required the contextualisation of the items being investigated. This included deleting, adding, or substituting words in all sections but mostly in the definitions offered in section 2 and 4 on leader behaviours. Appendix E identifies all the edits for Form A — the questionnaire focusing on organisational culture. Inasmuch as about half of the questions required some modification (see Table 5.1), only examples of the most significant changes are noted in this section.

Section 1 of the questionnaire: The Way Things Are, and section 3, The Way Things Should Be.

- Adding clarifying words: The original states, “In this organization, meetings are usually planned.” The words “dates for” were added in front of “meetings” because having a meeting agenda is standard. However, planning needs to in place around dates because of the logistical complexity of getting to a meeting.
- Word substitution: “dominant vs. non-dominant” became “take charge vs. sit back.”
- Reverse questioning: “People in positions of power try to increase / decrease their social distance from less powerful individuals” became “avoid / seek personal interaction with people in lower positions” in order to clarify “social distance” as positional power.
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- Cultural concept correction:
  - For the opposite of “tough”: “tender” was replaced with “caring.” To Kenyans tender means emotionally sensitive, overly sensitive, or emotionally fragile.
  - For “very/not at all sensitive toward others” it became “very/not at all caring about others.” Again “sensitive” implies (negative) personal over-sensitivity.

Section 2 and 4 (Part II): Leader Behaviours

- In this section formatting was improved for increased concept clarity, and reducing space (fewer pages) thereby making the survey less intimidating for time-conscious managers.
- Of the 112 specific leader attributes being defined and surveyed, 60 items (53.6%) needed revision; 52 were not revised.
- Word substitution: “provocateur” became agitator; “fraternal” became “collegial.”
- Word deletion: removed “despot, imperious” from the definition of tyrannical.
- Expanding a concept: removed part of the definition [in brackets] for trustworthy: “[Deserves trust] Can be believed and relied upon [to keep his/her word].” The reasoning is that trustworthiness encompasses more than verbal comments; it also implies fulfilling expectations.
- Cultural concept correction:
  - “Worldly” is changed to “globally aware” because worldly is used to refer to lifestyles that are contrary to a Christian moral code.
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- “Modest” is changed to “humble” because modesty is generally associated with the appropriateness of a female dress code.
- “Smart” (as in intelligent) is revised as “bright” because smart is used for physical appearance — both for grooming and dress.

Section 3: The Way Things Generally Should Be

- The question on failure asked which was worse, for “a man to fail in his job or a woman to fail in her job.” It was revised as “a boy to fail in school or girl to fail in school.” In Kenya, failing in school cuts an individual off from their future employment prospects, whereas failing in a job has less severe consequences for succeeding in life and work.

Section 5: Demographic Questions

- The question on religious affiliation (yes or no) was expanded. Based on the researcher’s familiarity with the Kenyan culture, the researcher presumed religion was an important part of Kenyan life and therefore added a follow-up question giving four response options: Christian, Muslim, Traditional African, and other. The importance of religion to Kenyans was verified when only two respondents of the sample indicated they had no religious affiliation; 99.3% had religious affiliation.
- Because the educational system in Kenya is different than it is in North America, the terminology was contextualised to the Kenyan education system. “Years of formal education” were presented as: Secondary, Post-secondary certificate, College diploma, Bachelor degree, Master degree, Doctoral degree, and other.
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- Work categories were also revised to reflect Kenyan terminology. For example: “purchasing” became “procurement.”

Table 5.1 identifies the amount of contextualisation that was required for optimal clarity and conceptual equivalence of the questionnaire and its use in Kenyan culture. The table gives an overview of the five sections and reports the number of questions and the number of edits for the corresponding sections, according to the Alpha and Beta forms. It also identifies the number of questions that are not in one or the other forms. The greatest number of edits is in the leadership section and involves either word choice or grammatical revision. See Appendix F for a copy of the revised questionnaire.

The GLOBE questionnaire did not require translation as English is the standard and official language in Kenya. However, the English questionnaire was tested for conceptual linguistic equivalence. Three bilingual Kenyans, who had also lived in North America, identified vocabulary needing word substitution. These three academicians had extensive experience in research and surveys.

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15 English is the language used for education in Kenya, and is the language of business. While Kiswahili may be spoken informally, business transactions are conducted in English — only the informal economy and marketplaces are more likely to use Kiswahili as the first language of choice.
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Table 5.11

Structure of the Kenya Questionnaire

<table>
<thead>
<tr>
<th>Survey Section</th>
<th>Form Alpha Form: Work Organisation</th>
<th>Form Beta Form: Society</th>
<th>Adaptation for Kenya Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 on Cultural Practices: The Way Things Are</td>
<td>34; 7 not in Beta</td>
<td>39; 12 not in Alpha</td>
<td>19 edits on Alpha; 10 additional edits on Beta</td>
</tr>
<tr>
<td>2 on Leadership</td>
<td>56</td>
<td>56</td>
<td>35 edits</td>
</tr>
<tr>
<td>3 on Cultural Values: The Way Things Generally Should Be</td>
<td>41; 8 not in Beta</td>
<td>39; 5 not in Alpha</td>
<td>None as it repeats Section 1 but with values replacing practices</td>
</tr>
<tr>
<td>4 on Leadership</td>
<td>56</td>
<td>56</td>
<td>25 edits; 4 additional on Beta</td>
</tr>
<tr>
<td>5 Demographics</td>
<td>27</td>
<td>27</td>
<td>9 edits</td>
</tr>
</tbody>
</table>

5.6 Data Collection Methods, Techniques, and Procedures

5.6.1 Data Collection in Kenya

5.6.1.1 Pre-field procedures.

5.6.1.1.1 *The GLOBE Study authorisation.* In November 2007, Mansour Javidan, the then Dean of Research and CEO of the GLOBE Project at the Thunderbird School of Global Management, was the plenary speaker at the International Leadership Conference in Vancouver, Canada. In one his speeches Javidan acknowledged the weakness of the GLOBE Project stating that the continent of Africa was under-
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represented. The Sub-Saharan Africa cluster was said to lack the degree of homogenisation found in other clusters of nations and merited further research.

Meetings with Javidan resulted in the writer of this thesis being granted permission to engage as a country investigator and embark on an in-depth study of Kenya.

5.6.1.1.2 Research ethics review. The process of doing research with human subjects required the investigator to submit the research proposal to the Trinity Western University Research Ethics Board. The research project met the requirements of Canada’s Tri-Council Policy Statement on ethical conduct of research involving humans. Having been certified, the researcher agreed to abide by the standards and procedures set out in the policy manual. Particularly relevant to this study were the ethical principles of free and informed consent, and of the moral obligation of protecting privacy, and ensuring confidentiality and anonymity. The researcher proposed and applied measures to ensure these ethical principles were followed and basic standards were met. For example, procedures for recruitment required that respondents would not feel pressure to oblige with the request to participate, and that they would be informed of the opportunity to withdraw at any point during the interview process. With regard to respondent identification, it was required that no identifying features be on the survey forms. The forms were numerically coded and consent forms were stored separately from the questionnaires. With the exception of the researcher, no individual, company, or GLOBE directors and staff would have access to any personal identifiable documents. Thus participants could be assured of the confidentiality of the data. In all actions and procedures, the underlying moral imperative of modern research ethics for respect of human dignity was met.

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5.6.1.1.3 **Academic and legal permissions.** The researcher established affiliation with Daystar University, where she had previously done some graduate work. As the academic institution tied to the research proposal, Daystar University helped secure the necessary research permits from the Ministry of Education, Science and Technology. The researcher and research assistants were required to have documentation granting “Authority to Conduct Research in Kenya by Non-Kenyans.”

5.6.2 **Population and Sample**

5.6.2.1 **Population.** In keeping with the standards of the GLOBE Study, the researcher selected a national population of middle managers from Kenyan organisations. The populations investigated in the GLOBE country studies represent the “subculture[s] with the greatest amount of commercial activity” (Den Hartog et al., 1999, p. 233) in industries common throughout the countries of the world. These organisations were related to telecommunications, finance, and food processing. Investigation into two of these three industries was required to set the population parameters for a GLOBE study. For the Kenya study, this researcher selected financial services and food processing. These enterprises share isomorphic characteristics including organisational size and structure, administrative functions and tasks, communication and technology systems, and growth objectives and challenges (House et al., 2004).

It is important to note that the population excluded multi-national corporations as their management personnel would most likely be from various countries, individually reflecting the societal behaviours of their country of origin or of the organisational cultural values common to the global organisation. Consequently multi-national companies would not be representative of the societal culture under study.
Moreover the population parameters were extended to include organisations of equivalent complexity but in the professional social services, namely health and education. In terms of managerial leadership, they hold the same dimensions as do the finance and food industries. Presumed differences between the commercial (finance and food processing organisations) and social services (education and health organisations) were tested in statistical analysis and no significant differences were found. The four industries bear similar complexity but not statistical differentiation, and were studied as a unit.

As the intent of the study is to understand culture-specific (indigenous) approaches to leader values and structures, the population is restricted to Kenyan-born nationals, specifically ethnic Kenyan (Black) citizens living in Kenya. Kenyans in the diaspora were excluded, as were the sizable and stable populations of Kenyans with British, Indian, Omani, Somali or other origins. This ensures macro-environmental influences are controlled, namely aspects of shared history and traditional values, common language, and political and economic influences. Table 5.12 summarises the selection criterion and characteristics of the population under study, thereby establishing credibility and authenticity of the data and thus the trustworthiness of the study’s findings (Elo et al., 2014).
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Table 5.12

Sub-cultural Levels of the Population

<table>
<thead>
<tr>
<th>Levels of Culture</th>
<th>Sub-cultural Identity</th>
<th>Degree of Control</th>
<th>Compliance with GLOBE Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>National</td>
<td>Kenyan</td>
<td>Controlled</td>
<td>New addition; 1st in-depth SSA country study</td>
</tr>
<tr>
<td>Racial</td>
<td>Black</td>
<td>Controlled</td>
<td>New approach selecting a subgroup of the national culture</td>
</tr>
<tr>
<td>Ethnic</td>
<td>Kenyan Bantu (or Nilotic)</td>
<td>Controlled category but unlimited subgroups</td>
<td>n/a</td>
</tr>
<tr>
<td>Geographic</td>
<td>4 largest cities</td>
<td>Controlled</td>
<td>n/a</td>
</tr>
<tr>
<td>Industry</td>
<td>Commercial:</td>
<td>Controlled sector but uncontrolled company / organisation specification</td>
<td>Corresponding: Did not use telecommunications Added two civic sectors</td>
</tr>
<tr>
<td></td>
<td>Financial services</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Food processing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Civic:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organisation</td>
<td>At least 1 management level above and 1 below respondent</td>
<td>Not controlled (not a multi-national company)</td>
<td>Modified: GLOBE selected companies with 5 management levels</td>
</tr>
<tr>
<td>Occupation</td>
<td>Middle management</td>
<td>Controlled</td>
<td>Corresponding</td>
</tr>
<tr>
<td>Generation</td>
<td>25-65 years</td>
<td>Not controlled but limited</td>
<td>n/a</td>
</tr>
<tr>
<td>Gender, religion, educational level</td>
<td>Not controlled but demographic questions are included on these items</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.6.2.2 Survey sample size and selection criteria. Section 5.3.3 on

The Focus and Framework of Inquiry identifies the criteria for selecting respondents. In addition to the criteria mentioned there, another GLOBE Research Project criterion for sample selection called for the representation of at least two of the three industries referred to in this study as “commerce industries.” The researcher chose the finance and food processing industries and elected not to investigate the optional third industry, telecommunication. Instead, at the request of the researcher, two new industries were included in the Kenya study: education and health within the social service sectors. Hereafter these two industries are referred to as “civic industries.”

Further, at least three local organisations, per industry, were to be surveyed. This requirement was exceeded as a total of over 100 organisations were surveyed. No more than four managers in any single organisation participated in the survey.

For GLOBE research projects, middle management was defined as managers in positions with at least two hierarchical layers below and above the surveyed manager. Given this definition of organisational size, GLOBE research could not be carried out in most African countries, as there are an insufficient number of large organisations to survey. Kenya is an ideal Sub-Saharan African country in which such research could be carried out due to its strong economic development when compared to some other countries on the continent. In this Kenya study, the guidelines for identifying a company’s managerial staff meant first that managers qualifying for selection could come from organisations that only had three managerial levels, rather than the required five levels that define middle management for GLOBE researchers.

The required sample size was 60 respondents per industry. This study met the quota of 240 respondents, with 267 surveys completed.
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In order to give reasonable geographic representation and capture the diversity of Kenyan managers, Kenya’s four largest cities were targeted, representing four of the five broader regions of Kenya. The objective was to be as representative as possible as the corresponding regions of each city were unique in their geo-political and ethnic environment. The only region not represented in the sample was the Northern Frontier District of Kenya, as it has no comparable major cities home to any organisation of sufficient size as stipulated by the GLOBE organisation. The region is a remote arid region populated mostly by ethnic groups sustaining their livelihoods through herding.

Given Nairobi’s mega-city status, half the surveys were distributed in the capital of Nairobi, and the other half of the surveys were evenly distributed to managers in Mombasa, Kisumu, and Nakuru. In each situation, the goal was also to distribute an approximately equal number of questionnaires to each of the four industry sectors.

The Kenya GLOBE research project used stratified sampling techniques as identified in Table 5.13. Questionnaires were distributed to the research assistants according to the city quota, and were then equally dispersed to the four industry sectors. Then organisations and individuals were selected out of a pool of personal and networked contacts.

5.6.2.3 Survey sample statistics. Table 5.13 depicts the total sample of 267 managerial leaders who completed a questionnaire. Discussion of the qualitative sample is in section 5.5.4.
### Sample and Quota Per Strata of the Population

<table>
<thead>
<tr>
<th>Industry</th>
<th>Quota</th>
<th>n</th>
<th>n% of N</th>
<th>City</th>
<th>Target sample</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial services</td>
<td>60</td>
<td>69</td>
<td>25.8%</td>
<td>Nairobi</td>
<td>30</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mombasa</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kisumu</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Nakuru</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Food processing</td>
<td>60</td>
<td>63</td>
<td>23.6%</td>
<td>Nairobi</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mombasa</td>
<td>30</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kisumu</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Nakuru</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>GLOBE’s min total</td>
<td>120</td>
<td>132</td>
<td>49.4%</td>
<td></td>
<td>120</td>
<td>132</td>
</tr>
<tr>
<td>Education</td>
<td>60</td>
<td>86</td>
<td>32.3%</td>
<td>Nairobi</td>
<td>30</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mombasa</td>
<td>30</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kisumu</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Nakuru</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Health</td>
<td>60</td>
<td>49</td>
<td>18.3%</td>
<td>Nairobi</td>
<td>30</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mombasa</td>
<td>30</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kisumu</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Nakuru</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Additional to GLOBE</td>
<td>120</td>
<td>135</td>
<td>50.6%</td>
<td></td>
<td>120</td>
<td>135</td>
</tr>
<tr>
<td>This research total</td>
<td>240</td>
<td>267</td>
<td>100%</td>
<td></td>
<td>240</td>
<td>267</td>
</tr>
</tbody>
</table>

An equal number of *Forms A* and *B* were printed and were equally divided among the research assistants. They were distributed alternately in order to generate an approximately equal sized sample. A total of 267 questionnaires were completed out of 280 that were printed and distributed, giving a response rate of 95.3%. This represents
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143 managers (53.6%) who completed Form A and 124 managers (46.4%) who completed Form B. Only 13 questionnaires (4.6%) were either significantly incomplete or not returned.

It is surmised that a sincere interest in leadership explains the willingness to agree to participate in the survey. It was also likely helpful that research assistants established a favourable interpersonal connection by personally approaching pre-selected managers. Qualifying managers were contacted, and their participation verified before they received a hand-delivered questionnaire. Lastly, anonymity could be assured, as the contact person was a credible research assistant who could demonstrate legitimacy by:

(a) having a copy of the government-issued research permit,

(b) demonstrating affiliation with a well-known research institute of a major university, and

(c) being trained and professional in their approach to research.

Of the 267 completed surveys, the demographic section had the most unanswered questions. This observation could possibly be explained because of survey weariness as respondents got toward the end of the survey. It was very long. Two respondents (0.7%) did not answer any of the demographic questions, four (1.5%) did not answer more than half of the personal questions, and 14 (5.2%) did not answer any questions pertaining to their organisation. In the case of missing values, the data was calculated without the missing response item. Note that the percentages in all the tables of this chapter are rounded to one decimal place.
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5.6.2.4 Demographics of the survey sample.

5.6.2.4.1 Geographic distribution of sample. While the surveys were carried out in Kenya’s major cities, every region had an equal chance of representation in the population as managers are employed by organisations according to job-skill specifications. For this reason, it is reasonable to assume there is a measure of diversity within any single organisation and industry. At the same time, it can be supposed that most managers work in the geographic region of their ethnic majority, if that is a feasible work option. Nairobi is an example of both perspectives: (a) a majority of respondents are of Kikuyu ethnicity (36.9%) in keeping with their historical territory, and (b) it is diverse with other ethnicities being represented, though they are not proportional to their national composition (see Table 5.14). As the primary aim of this study is to describe managerial leadership in Kenya and not to compare regional differences, this study combined the geographic subgroups in the data analysis.

Table 5.14

*Geographic Distribution of the Sample*

<table>
<thead>
<tr>
<th>Geographic Region</th>
<th>City</th>
<th>Respondents</th>
<th>National Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capital, central</td>
<td>Nairobi</td>
<td>169 (63.3%)</td>
<td>Mega-city 63.3%</td>
</tr>
<tr>
<td>2\textsuperscript{nd} largest, East coast</td>
<td>Mombasa</td>
<td>23 (8.6%)</td>
<td>Secondary cities collectively 36.7%</td>
</tr>
<tr>
<td>3\textsuperscript{rd} largest, Lake Victoria</td>
<td>Kisumu</td>
<td>36 (13.5%)</td>
<td></td>
</tr>
<tr>
<td>4\textsuperscript{th} largest, central Rift Valley</td>
<td>Nakuru</td>
<td>39 (14.6%)</td>
<td></td>
</tr>
</tbody>
</table>

* N = 267
Chapter 5: METHODOLOGY OF GLOBE RESEARCH IN KENYA

5.6.2.4.2 Ethnic distribution of sample. In terms of cultural conditioning, 98.9% of the sample had both parents born in Kenya. This presumes the respondents were also Kenyan-born, especially since a qualifying question prior to disseminating a questionnaire was whether the individual was Kenyan by nationality (citizenship).

Ethnic groups in the sample represent a limited number of Kenya’s ethnic groups. Table 5.15 lists the eight most prominent ethnic groups represented in the sample. Ten additional tribes were named but were placed within the larger ethnic group to which they belong; for example, the Digo were placed in the Mjikenda ethnic group as they are one of the nine subgroups that comprise the Mjikenda. In fact, eight of the 10 groups identified beyond those listed in Table 5.15 were of the Mjikenda group. While a total of 18 ethnicities were named, the eight tribes named account for the limited diversity of ethnicities among Kenyan managers.

It is important that 20 respondents (7.5%) did not identify along ethnic lines. Twelve respondents (4.5%) left the question on ethnicity unanswered. Thirteen of the 20 were from Nairobi. This may reveal a new identity, which is more national or urban than it is cultural (ethnic). It may reflect the westernisation and globalisation of the educational process and the use of English as the official language and Kiswahili as the national language, which for many Nairobi urbanites are the languages used in their home. The same respondents who did not answer the question on ethnicity left blank the question inquiring about the language used in their home when they were children.
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Table 5.15

Ethnic Distribution of the Sample

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>n</th>
<th>% of N</th>
<th>Undisclosed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kikuyu*</td>
<td>74.5</td>
<td>27.9%</td>
<td></td>
</tr>
<tr>
<td>Luo*</td>
<td>50.5</td>
<td>18.9%</td>
<td></td>
</tr>
<tr>
<td>Luhya</td>
<td>41</td>
<td>15.4%</td>
<td></td>
</tr>
<tr>
<td>Kamba</td>
<td>26</td>
<td>9.7%</td>
<td></td>
</tr>
<tr>
<td>Mjikenda</td>
<td>23</td>
<td>8.6%</td>
<td></td>
</tr>
<tr>
<td>Kalenjin</td>
<td>12</td>
<td>4.5%</td>
<td></td>
</tr>
<tr>
<td>Kisii</td>
<td>12</td>
<td>4.5%</td>
<td></td>
</tr>
<tr>
<td>Meru</td>
<td>8</td>
<td>3%</td>
<td></td>
</tr>
<tr>
<td>No identified ethnicity</td>
<td>20</td>
<td>7.5%</td>
<td></td>
</tr>
<tr>
<td>No identified ethnicity Alternative response</td>
<td>20</td>
<td>3.0%</td>
<td>8 as Kenyan</td>
</tr>
<tr>
<td></td>
<td>n = 20</td>
<td>4.5%</td>
<td>12 left blank</td>
</tr>
<tr>
<td>No identified ethnicity Region of data collection **</td>
<td>n = 20</td>
<td>65%</td>
<td>Nairobi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10%</td>
<td>Nakuru</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15%</td>
<td>Mombasa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10%</td>
<td>Kisumu</td>
</tr>
</tbody>
</table>

Note. N = 267. Missing or blank data was included as it was hypothesised to be significant, that is, intentional and not an oversight. * The 0.5% reflects mixed parenthood. ** Percent of respondent sample not willing to disclose ethnicity.

5.6.2.4.3 Age and gender distribution of sample. Male respondents comprised 61.0%, whereas 39.0% represented female participants. Ages ranged between 21 and 68 years with a mean of 38 years. Ages 31 to 40 years represent the largest group of managers or 36.5% of the population. 26.2% of managers are between 21 to 30 years of age, 24.9% between 41 to 50 years of age, and 12.4% 51 or older (see Table 5.16).
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Table 5.16

*Age and Gender Distribution of the Sample*

<table>
<thead>
<tr>
<th>Age in years</th>
<th>Mean</th>
<th>Max</th>
<th>Min</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>38</td>
<td>68</td>
<td>21</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age groups</th>
<th>Range</th>
<th>n</th>
<th>% of N</th>
</tr>
</thead>
<tbody>
<tr>
<td>19-30</td>
<td>63</td>
<td>26</td>
<td>26.2%</td>
</tr>
<tr>
<td>31-40</td>
<td>88</td>
<td>36</td>
<td>36.5%</td>
</tr>
<tr>
<td>41-50</td>
<td>60</td>
<td>24</td>
<td>24.9%</td>
</tr>
<tr>
<td>51 and older</td>
<td>30</td>
<td>12</td>
<td>12.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>n</th>
<th>% of N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total sample</td>
<td>163</td>
<td>61.0%</td>
</tr>
<tr>
<td>Male</td>
<td>104</td>
<td>39.0%</td>
</tr>
</tbody>
</table>

Note. N = 267.

5.6.3 Quantitative Data Collection and Analysis Techniques

5.6.3.1 Research Assistants. The researcher collaborated with the Research Department of Daystar University in Nairobi. Through this collaboration, the research director identified eight research assistants. These research assistants were senior students already trained in research methodologies and survey work. As a group, they underwent two days of additional training by the author of this thesis on aspects specific to the Kenya GLOBE survey. Terms of their contracts were set in discussion with the university’s Research Department.¹⁷

¹⁷ Despite the magnitude of this study, it was completely self-funded.
A strategy was devised for an intensive two-week period of data collection that concluded with assistants being individually debriefed with their final submission of the questionnaires. Four research assistants were responsible for the collection of data in Nairobi, two assistants for Nakuru, and one each for Mombasa on the coast and Kisumu on Lake Victoria. For the primary investigator of this Kenya study, it required being on location in each city at some point during the research assistants’ work in the named cities.

5.6.3.2 Statistical analysis. The purpose of this study was to learn about the population for which the sample is representative — Kenyan national culture. Exploratory data analysis of management practices and perceptions of leadership summarised the findings about the sample through descriptive and limited inferential statistics. While discovering correlations was of interest in this study, causal relationships cannot be inferred from the correlational data alone; however, some interesting relationships suggested by the data merit further inquiry. For example, does the leadership function of decision-making correspond to authority that resides in personhood or in a position? Tradition might suggest the former, while contemporary notions may link it to the latter.

Survey data was entered, and Statistical Package for the Social Sciences (SPSS) analysis was done according to the GLOBE syntax guide. The raw data was also submitted to the GLOBE Project headquarters at the Thunderbird School of Global Management, fulfilling a condition for use of the GLOBE instruments.

The psychometric properties of the cultural dimension scales and leadership scales were presumed as they are based on the results presented by House et al. (2004, pp. 132-145). The GLOBE Project team carried out a variety of statistical analyses on
their original scales and made adjustments to the scales that assess organisational and societal culture, and assess culturally shared leadership dimensions within these two levels of culture. GLOBE construct scale validation meant that the scales could be used to reliably compare organisations and society. Cultural-response bias correction meant the scales could be used globally.\textsuperscript{18} The GLOBE scales were used for this Kenya study. Adaptation of the questions to the Kenya context is described in section 5.5 on The Questionnaire, the measurement tool.

Since the Kenya GLOBE Study involved an additional population new to the usual country studies, the first step was to determine whether there were industry sector cultural differences between the commerce sample — that is, the finance and food processing industry sector (as per all GLOBE studies), and the civic sample — namely, education and health industries (an additional group unique to the Kenya study). The Independent samples $t$-test was used to answer the null hypothesis, namely that there was no significant difference between the means of the two samples. The null hypothesis is mathematically written as: $H_0: \mu_1 - \mu_2 = 0$  It was hypothesised that the $H_0$ (null hypothesis), in this case the difference in the means of the civic population and commerce population, is zero. An Independent Samples $T$-tests were run for the combined categories of data: societal values and practices for the commerce sample and the same for the civic sample. The p-value came out to be 0.161. If we take the confidence interval as 95% or the level of significance as 5%, then we can conclude that there is not enough evidence for the mean of the two samples to be different (Johnson &

\textsuperscript{18} House et al. (2004) report outliers for the cultural and leadership scales in Table B.3 (pp. 748-750). Only one scale was identified for Sub-Saharan Africa: Nigeria has an outlier status on societal practices for the assertiveness dimension, meaning that Nigeria exhibits a substantial level of cultural response bias on one of the 18 societal culture scales. This observation requires further insight to be drawn from qualitative notes before any concrete application of this leader dimension (CLT) can be made.
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Kuby, 2012, p. 494). At each of the three common levels of significance (10%, 5%, and 1%), the p-value is greater than each one of them; therefore we can conclude that there is no significant difference between the two means of the two samples.

The purpose of this research is to learn about the population for which the sample is representative — Kenyan national culture. Exploratory data analysis of management practices and perceptions of leadership summarises the findings about the sample through descriptive and limited inferential statistics. SPSS computations were used to analyze the data, the results of which are reported in Chapter 6. While discovering correlations is of interest in this study, causal relationships cannot be inferred from the correlational data alone; however, some interesting relationships suggested by the data may merit further inquiry.

5.6.4 Qualitative Data Collection and Analysis Techniques

The criteria for participation in this study were the same for all participants, whether they participated in the focus groups, interviews, or completion of questionnaires (see section 5.6.2). Qualifying participants were selected for focus groups and interviews based on their willingness to be involved.

The GLOBE’s semi-structured interview questions were pre-tested to ensure the questions would be clearly understood (see section 5.5.3). The researcher carried out 15 semi-structured interviews after being introduced to a particular middle manager by a mutual contact person. Different locations were chosen as venues but all were chosen because they were conducive to focused conversation. All sessions were preceded by an explanation of the study and signing a consent form. Usually focus groups would be 50-60 minutes and interviews would last 60-90 minutes.
Focus groups. A total of four focus group sessions were conducted, one per industry sector. Two groups (food processing and education) had all the participants from the same company, making it convenient to use the company boardroom. The group representing the food processing sector was a leading tea cooperative located north of Nairobi. The education focus group participants were from a university in Nairobi, which brands itself as The Leadership University. For the other two focus groups sessions, one represented the finance sector and the other the health sector. Each participant represented a different organisation.

The groups ranged in size between three to five participants and totaled 15 middle managers representing eight organisations. Ten were male and five female (see Table 5.1). Discussion was facilitated by the researcher, guided by interview questions (Appendix G), and was free flowing with respondents interacting with each other and not only the researcher. Video camera or audio recordings taped these meetings. The topics covered are as follows:

- The definition and distinction between leadership and management
- The qualities in an outstanding leader
- Hindrances and challenges to effective leadership
- Examples of good and poor leadership behaviour
- Essentials of competent leadership

Interviews. Face-to-face semi-structured interviews were conducted with 15 middle managers, with approximately the same number of interviewees (four) per industry. Some interviewees also completed the survey questionnaire; others did not, usually because of the demand on their time. Similar to
the focus group profile, about one third of them were female (six), with two-thirds being male (nine). Table 5.17 captures the overview of the sample that provided the qualitative data for this study.

Table 5.17

**Sample Selected for Focus Groups and Interviews**

<table>
<thead>
<tr>
<th>Method</th>
<th>Sector</th>
<th>Number of Organisations</th>
<th>n</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Focus Groups</td>
<td>Finance</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Food Processing</td>
<td>1</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Education</td>
<td>1</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><strong>Sub-total</strong></td>
<td></td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>Interviews</td>
<td>Finance</td>
<td>4</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Food Processing</td>
<td>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Education</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><strong>Sub-total</strong></td>
<td></td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td>23</td>
<td>30</td>
</tr>
</tbody>
</table>

A sample of the ethnographic in-depth interview questions is found in Appendix E. In addition to the above named topics, interviewees were also asked to name two or
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three outstanding Kenyan leaders, and then identify shared attributes of those they named as outstanding leaders.

Following the weeks of formal data collection in July 2008, the researcher continued to informally dialogue with some of these participants, as well as newly identified middle managers, about leadership topics that emerged in the individual and group interview sessions. Duignan, Collins, Coulon, and Fagan (2003) refer to these research participants as co-researchers and, borrowing Schon’s term, “reflective researchers” (p. 115). Duignan et al. (2003) advocate such “symbiotic interaction” between researcher and professional practitioner as it lessens the responsibility for interpretation being solely that of the researcher. Rather, “a partnership with reflective practitioners can enhance theoretical sensitivity in relation to emerging data and concepts and should improve the fit, relevance and workability of the theory in the real world” (Duignan et al., 2003, p. 116). The researcher of this Kenya study had an advantage of relationships with a number of the respondents, due to her wide network of professional contacts with key leaders across the country, in all the mentioned sectors, for over a decade. In other cases, a mutually known contact person introduced the researcher to respondents. This foundation of trust facilitated open and unguarded dialogue. In a number of cases, leadership conversations were re-visited in the following weeks and months taking leadership topics deeper. The dynamic nature therefore of these qualitative research methods allowed the researcher to investigate ideas as they emerged in discussion, and then identify clear leadership patterns across the focus groups and interviewees.
5.6.4.3 Content analysis. While content analysis is a technique applied to qualitative data, the analysis itself is not a qualitative approach as it emphasises quantifying data according to coding rules. Since the qualitative data of this study were intended to provide a basis for interpretation of the quantitative data, no software package was used to provide a more rigorous analysis. However, the trustworthiness of qualitative research can be assessed through criteria such as credibility, whereby participants are accurately identified and described (see Table 5.17), and authenticity, whereby the researcher “fairly and faithfully, show[s] a range of realities” (Elo et al., 2014, p. 2). The range of perspectives and opinions are expressed in Chapter 7 which reports qualitative results.

Another important consideration is the saturation of data. This implies that the sample size is substantial and sufficiently complete to ensure proper comprehension and correct interpretation (Elo et al., 2014). Further, the researcher’s familiarity with the context was advantageous to the interpretive process, and finally checking the results with two Kenyan leaders familiar with the research topic and the context helped ensure sound interpretation whereby the results matched reality.

The qualitative data of semi-structured interviews and focus group sessions were transcribed. Initially, the researcher used an inductive approach to content analysis and reviewed video recordings, notes, and transcripts for themes and concepts. Through the process of abstraction, that is, “the stage during which concepts are created” (Elo et al., 2014, p. 1), the researcher organised data by creating categories including definitions, traits, behaviours, and issues including ethical concerns. Discrete concepts and repeatedly used terms were coded to capture themes and distinctive aspects of culture and leadership. This approach brought to light concept differentiation, for example,
respondent views about management versus leadership, and about political versus non-political leadership. Ethical issues also emerged around the sweeping concept of corruption through words such as bribery, and concepts such as neopatrimonialism — a word not used by respondents, but a concept they described and illustrated (see section 4.3.2.3).

While no formal typology was developed, a deductive theory-based categorisation matrix was developed using categories which the GLOBE Project had identified as leadership attributes or styles. This involved a systematic process of (a) colour and numerical coding to identify key words and phrases, and to assess deeper layers of some of the ideas, (b) clustering coded data, and (c) counting these for rank values to discern the relative value or importance of one attribute against that of another attribute. This approach provided clarity around broader concepts such as charismatic and value-based leadership.

Furthermore, objective word-search computing was done for words specifically used in the survey questionnaire and words which contributed to characterising a leader trait or leadership style. Root words and their variants were tracked for each subscale of a dimension. For example, analysis of the charismatic and value-based leadership dimension traced these terms: vision, inspire, sacrifice, integrity, decisive, and perform. Performance behaviours were further examined by scrutinising respondent comments for concepts corresponding to survey items. For instance, comments about the following were noted with regard to a performance orientation: goal setting, performance standards, professional development, the nature and basis of rewards for performance, and the relationship between innovation, performance and reward.
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As concepts emerged, related terms and those that corresponded with either the cultural or leadership dimensions were also categorised and coded. Other leadership concepts non-specific to the GLOBE study, but part of the Kenyan narrative, were examined. These included ideas about change and corruption. The subjective and systematic review of transcripts involved numerous rounds of re-coding the emerging categories in order to arrive at clear, distinct concepts. All discrete itemised concepts were tallied and compared. In this way, degrees of importance could be inferred from the emphasis given to certain topics (Trochim, 2005).

The unobtrusive measures guided the qualitative analysis of the text and the inductive process of interpreting the quantitative data of societal cultural practices (House et al., 2004; Jick, 1979). Deductions made from the qualitative data were cross-checked by two Kenyan research associates to ensure veracity of the inference. A critique of content analysis is that the method lacks detailed procedures that are replicable (Bryman, 2004). While the process can be described, it is impossible to predict precisely how that process will evolve, as it is the data itself that reveals both how to proceed and what the results will be.

5.6.4 Observation. The researcher overcame what Bryman (2004) identified as the main reasons for the relative absence of using an observation-based approach: difficult access, the need for extended periods of time and the associated cost, and concerns about confidentiality and contaminating the observations that are made.

Conger (1998) bemoans the over-reliance on interviewing as the main method of qualitative data collection. Conger (1998) advocates participant observation beyond the use of interviewing methodologies as being critical to the investigation of leader behaviours. An important distinction is made between the process and value of direct
Chapter 5: METHODOLOGY OF GLOBE RESEARCH IN KENYA

observation and participant observation (Bryman, 2004; Trochim, 2005). Observations cover a broad range of occurrences and capture “presentational data” which may be contrived to suit a particular public image and occasion (Conger, 1998). Leaders may present, verbally and behaviourally, corporate or community values. This, however, may contrast with the way things really are. A researcher needs to discern authentic versus presented data, or authenticity versus role performance, if indeed the two are different. Conger (1998) employs van Maanen’s (1979) concept of “presentational data” and “operational data” stating that the latter is more genuine and is elicited by spontaneous and candid interactions and participation in activities by the researcher while in the field. It is this process of gathering operational data that the researcher of this study engaged in, and out of which observations were made. Opportunities for participant observation were presented to the researcher for four or more weeks annually, and included community, civic, and business events such as ceremonies, briefings, training sessions, council meetings, leader forums, stakeholder conversations, and political rallies. Given this rich and diverse body of ethnographic data, the focus was less on counting units of data (words, actions, or events) and more on discerning meanings that presumably underlie behaviour, meanings with which survey and interview data could be interpreted. The researcher’s immersion over time, in local communities, events, and narrative accounts was advantageous to exploring leadership in varied societal and organisational contexts, and to allowing indigenous knowledge to emerge.

5.6.4.5 Unobtrusive measures and textual material. Jick (1979) noted that the use of unobtrusive measures was generally perceived to be unorthodox and under-developed, though more innovative than most research methods. The GLOBE
Chapter 5: METHODOLOGY OF GLOBE RESEARCH IN KENYA

Project’s use of these measures for their first phase, at the turn of the 21st century, therefore is notable (House et al., 2004). In terms of this investigation, a number of indirect measures and materials were used throughout the duration of the study. These measures allowed the investigator to study subjects without requiring responses from those being observed. In the context of development work, and due to participation in the larger community and specific committees, the researcher was given access to institutional documents (e.g., minutes, director reports, etc.) and internal business reports.

Textual material was gathered and reviewed on an on-going basis and included news information from multiple sources such as global media networks and Kenyan news agencies.19 Archival data used by GLOBE researchers was also used for this Kenya study and includes well-recognised cross-cultural sources reporting on Kenya — multilateral agencies such as the World Bank, and indices (House et al., 2004) such as the Human Development Index (HDI) compiled by the United Nations Development Program, the Corruption Perceptions Index published by Transparency International, and the Legatum Prosperity Index.20 The most relevant sources for Kenya are presented in Chapter 2. Published quantitative data gives insight into the meaning of cultural practices and enriches the conceptual definitions of the GLOBE cultural dimensions. For example, the gender inequality index of the HDI helps explicate the meaning of the gender egalitarianism dimension and validates the GLOBE’s societal-level practices measure for Kenya.


20 Index scores are often considered to be unobtrusive measures (e.g., the GLOBE Project), and are an exception to the basic premise that it is a data collection method that removes the researcher from interaction with the measure being used (Trochim, 2005, p. 150).
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5.7 Problems Encountered in this Study

The challenges of this study revolved around the complexity of the research, timing, and issues around the questionnaire. The first challenge had to do with the various permissions required for doing research. This involved getting institutional and government permits and paying research fees. Further, the complexity of consolidating the data collection period into three months required a high degree of planning and efficiency. Increasing efficiency within a short timeframe typically resulted in increased costs.

The scope also meant there were increased costs relating to hired research assistants travelling across cities and across the country from the Nairobi base where the questionnaires were picked up and returned.\(^{21}\) While the researcher worked through a well-known research department in recruiting trained research assistants, finding enough assistants located in the cities where research would be done, was difficult. Specific problems encountered, include these:

(a) a master-level researcher sought higher payment,

(b) a contracted assistant, specifically trained for this Kenya GLOBE Study, broke his contract as he pushed for higher pay, and

(c) because assistants could not be found in the four cities selected for this study, those living in Nairobi had to travel to distant parts of the country.

\(^{21}\) A complicating factor was that the printing company could not print enough questionnaires in the requested timeframe, therefore research groups shared their allotted copies and unused forms were picked up for further distribution.
Each questionnaire required a face-to-face appointment to review the purpose of the research, answer questions, and have the participant sign a consent form. For the research assistant, each questionnaire required a bus trip somewhere in the city. A return visit was required to pick up the questionnaire. All questionnaires were picked up, completed or not. To assist in scheduling and minimising travel time, assistants were given phone cards. A complicating factor was that at times the survey forms were not completed as promised or were forgotten at home; this then required a second return visit to pick up the questionnaire.

Objections from the participants were few and revolved primarily around the length of the 18-page questionnaire.\textsuperscript{22} An additional query had to do with verification of the research permit, as some believed the investigator was from the United States. Each assistant had a copy of the permit and could prove proper legal and ethical procedures had been followed.

Regarding qualitative data gathering, not all who agreed to participate in a focus group session were always present. There are innumerable legitimate hindrances (like a bus breaking down or traffic) that resulted in focus groups having fewer participants than planned. Group meetings could not be re-arranged due to group size and busy managerial life-styles in congested cities where available hours to meet were few. The window on time was extremely short: weekends or weekdays after work and before dark (4:00-6:30 pm because of safety concerns).

Finally, a major challenge pertains to the scarcity of empirical research and of leadership materials written from a particularist perspective, and bounded by country parameters. In 1999, House et al. remarked that the study of cross-cultural leadership

\textsuperscript{22} The original GLOBE questionnaires (both forms) are 26 pages long. The researcher adjusted format to reduce the length to 18 pages, making it less intimidating to complete.
Chapter 5: METHODOLOGY OF GLOBE RESEARCH IN KENYA

had blossomed in the past 15 years but critiqued the literature as usually being atheoretical (p. 7). Now 15 years later, theoretical and empirical literature on Sub-Saharan Africa is still sparse, but an increasing interest in Africa has resulted in new publications lately, albeit little on Kenyan leadership.
Chapter 6

RESEARCH FINDINGS: QUANTITATIVE DATA

6.1 Introduction

The survey method for quantitative research yielded data on cultural dimensions and leadership dimensions both derived from societal and organisational subgroups. Descriptive analysis is used to highlight features that characterise outstanding leadership in Kenya, and analysis of variance is used to explore the effect of demographic variables on leadership dimensions. The GLOBE’s six cultural dimensions and nine leadership dimensions offer the framework for systematically testing significance, comparing subgroups, and comparing practices against values.

6.2 Demographic Distribution of the Total Sample

6.2.1 Gender

Of the 267 respondents to the survey questionnaire, 39% or 104 were female and 61% or 163 were male managers (see Figure 6.1).

![Gender distribution](image)

*Figure 6.1. Gender of managers, as a percentage of the total.*

6.2.2 Age

The majority of managers (37.8% of the sample) were 31 to 40 years old. Almost one-quarter (24%) of the sample were younger (19 to 30 years old) or middle-
Chapter 6: QUANTITATIVE RESEARCH FINDINGS

Aged (41-50 years old), and only a small percentage (11.6%) were 51 years or older (see Figure 6.2). The comparatively small older group of managers may reflect a mandatory retirement age of 55 years for Kenyan civil servants.¹

![Age categories of managers, as a percentage of the total.](image)

### 6.2.3 Ethnicity

Figure 6.3 depicts the distribution of the sample according to ethnicity as reported by the participants. Some managers (7.1%) choose not to identify their ethnicity, as is indicated by the undeclared and Kenyan categories (4.5%). A small group of managers identified categorically as Bantu or Nilotic without giving their specific ethnicity. Figure 6.3 presents the distribution of ethnicities according to middle manager’s macro- and micro-groupings: Bantu (68.9%) — the Kikuyu, Luhyia, Akamba, and Mijikenda), and Nilotic (23.9%) — the Luo, Kalenjin and Maasai. Note that no manager was double-counted; rather, respondents identified as Bantu or Nilotic, or identified with a smaller ethnic group that belongs to either of these macro-groups.

¹ This was the mandatory retirement age at the time of the data collection. In 2009 it was changed to 60 years (http://www.nation.co.ke/News/-/1056/542994/-/u331em/-/index.htm).
The three largest ethnic groups in Kenya are represented by the managers in this study, with most managers being Kikuyu (30.3%), followed by Luo (18.4%) and Luhya (15.4%). While the representation of Kalenjin managers is low in this sample (4.1%), and not proportionate to their national population, it cannot be concluded that there is disproportionate leadership due to the fact that the sample did not represent a random sample of all managers in Kenya nor did it include respondents from areas populated by other ethnic majority populations.

![Figure 6.3. Ethnicity of managers, as a percentage of the total.](chart)


Chapter 6: QUANTITATIVE RESEARCH FINDINGS

6.2.4 Language

The data depicted in Figure 6.4 reveals that approximately half of the managers (49.6%) in the total sample spoke both official languages, English and Kiswahili, in their place of work. If only one national language was used, there was a strong preference for English only (40.3%) in contrast to Kiswahili only (0.4%). In about 10% of the companies either one or both of the national languages were spoken in addition to an ethnic language.

![Languages spoken in the workplace, as a percentage of the total.](image)

6.2.5 Education

The highest level of education attained by Kenyan managers is reported in Figure 6.4. The majority (62.4%) have some form of university education: 42.4% have a Bachelor degree, 17.2% have a Masters degree, and 3% a Doctorate. Only a small percent of managers (5.2%) have completed secondary school as their highest level of schooling (see Figure 6.5).
Figure 6.5. Highest level of education attained, as a percentage of the total.

6.2.6 Training

More than one-quarter of the managers surveyed had some formal training in Western management practices. Figure 6.6 shows that 67.5% did not receive Western training, and 4.1% did not report on this item. This observation is congruent with the fact that Kenya, and particularly its capital Nairobi, has many large multi-national companies and global institutions. Further, Kenyans place high value on education and professional training.

Figure 6.6. Percentage of managers trained in Western management.
6.3 The Sample for Investigating Culture

Table 6.1 provides a concise overview of the number of respondents who completed each of the forms of the Globe questionnaire.

Table 6.1

*Samples Sizes of Respondents to the Alpha and Beta Forms of the Questionnaire*

<table>
<thead>
<tr>
<th>Questionnaire Type</th>
<th>Total N = 267</th>
<th>Commerce Sector</th>
<th>Civic Sector</th>
<th>No Identifiable Sector</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form A ‘Alpha’ Questions on Organisational Culture</td>
<td>143</td>
<td>57</td>
<td>52</td>
<td>34</td>
</tr>
<tr>
<td>Sub-total</td>
<td>109</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Excluded from industry data</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form B ‘Beta’ Questions on Societal Culture</td>
<td>124</td>
<td>41</td>
<td>49</td>
<td>34</td>
</tr>
<tr>
<td>Sub-total</td>
<td>90</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Excluded from industry data</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6.4 Results for the Dimensions of Culture

6.4.1 T-Tests Comparing Sub-Samples for Societal Culture

Independent samples t-tests (Levene’s tests) were conducted to assess whether there are mean differences between the commerce sector (food processing and financial services) and the civic sector (health and education) on the dimensions of culture.

Descriptive statistical analyses of all cultural dimensions were also done. Table 6.2 presents rankings, mean scores, and standard deviations and depicts the results for the t-tests on societal practices (As Is). In the same manner, Table 6.3 presents the rankings, mean scores, standard deviations, and t-test statistics for values (Should Be).

Dimensions of culture were measured by means of seven-point Likert-type scales.
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Table 6.2 reports on the results of t-tests for differences on societal practices. No significant differences were found at the $p > 0.05$ for managers in the commercial and civic sectors. Table 6.3 depicts the results on values, namely that the variability in the two industry sectors has no significant statistical difference.

Table 6.2

Results of T-Tests for Differences between Industries for Societal Practices

<table>
<thead>
<tr>
<th>Culture Dimensions</th>
<th>Industry</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T Statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>Commerce</td>
<td>6</td>
<td>4.22</td>
<td>0.89</td>
<td>0.44</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>6</td>
<td>4.13</td>
<td>0.99</td>
<td></td>
</tr>
<tr>
<td>Future Orientation</td>
<td>Commerce</td>
<td>8</td>
<td>4.00</td>
<td>1.10</td>
<td>0.13</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>7</td>
<td>3.95</td>
<td>1.14</td>
<td></td>
</tr>
<tr>
<td>Power Distance</td>
<td>Commerce</td>
<td>1</td>
<td>5.26</td>
<td>1.24</td>
<td>-0.68</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>1</td>
<td>5.42</td>
<td>1.31</td>
<td></td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>Commerce</td>
<td>5</td>
<td>4.29</td>
<td>0.85</td>
<td>-0.42</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>5</td>
<td>4.22</td>
<td>0.88</td>
<td></td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>Commerce</td>
<td>4</td>
<td>4.55</td>
<td>1.18</td>
<td>-0.88</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>3</td>
<td>4.78</td>
<td>0.94</td>
<td></td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>Commerce</td>
<td>3</td>
<td>4.63</td>
<td>1.06</td>
<td>1.60</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>4</td>
<td>4.24</td>
<td>1.18</td>
<td></td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>Commerce</td>
<td>2</td>
<td>5.19</td>
<td>1.00</td>
<td>-0.11</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>2</td>
<td>5.18</td>
<td>0.95</td>
<td></td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>Commerce</td>
<td>9</td>
<td>2.98</td>
<td>1.20</td>
<td>-0.70</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>9</td>
<td>3.18</td>
<td>1.14</td>
<td></td>
</tr>
<tr>
<td>Assertiveness</td>
<td>Commerce</td>
<td>7</td>
<td>4.15</td>
<td>1.29</td>
<td>1.23</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>8</td>
<td>3.86</td>
<td>0.94</td>
<td></td>
</tr>
</tbody>
</table>

*aFinance and food processing sector scores. $n = 41$; *bHealth and education sector. $n = 49$

*p < .05 **p < .01 ***p < .001
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As no significant differences were found between the two sectors for any of the variable, the two subgroups were combined and interpreted as a single sample. Thus, regarding practices, respondents from both industry categories identified Power Distance and In-group Collectivism as the two most prominent leadership practices, with Performance Orientation and Humane Orientation ranking third and fourth. The least practiced of the nine GLOBE cultural dimensions for both industries is Gender Egalitarianism.

For both the commercial and civic industry sectors, the two highest societal values are Performance Orientation and Future Orientation. The least valued but the most practiced cultural dimension is Power Distance (see Table 6.3).

As the t-test results indicate that there is no significant difference between the commercial and civic industries, henceforth the two subgroups on cultural dimensions will be treated as a single sample in the analysis of leadership dimensions.
### Results of T-Tests for Differences between Industries for Societal Values

<table>
<thead>
<tr>
<th>Culture Dimensions</th>
<th>Industry</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T Statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>Commerce(^a)</td>
<td>8</td>
<td>4.45</td>
<td>1.10</td>
<td>1.24</td>
</tr>
<tr>
<td></td>
<td>Civic(^b)</td>
<td>6</td>
<td>4.85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future Orientation</td>
<td>Commerce</td>
<td>2</td>
<td>6.05</td>
<td>0.81</td>
<td>0.06</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>2</td>
<td>6.10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Power Distance</td>
<td>Commerce</td>
<td>9</td>
<td>2.54</td>
<td>0.83</td>
<td>0.57</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>9</td>
<td>2.49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>Commerce</td>
<td>5</td>
<td>5.07</td>
<td>0.95</td>
<td>1.69</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>7</td>
<td>4.76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>Commerce</td>
<td>4</td>
<td>5.75</td>
<td>0.81</td>
<td>-0.11</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>3</td>
<td>5.77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>Commerce</td>
<td>1</td>
<td>6.24</td>
<td>0.69</td>
<td>0.66</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>1</td>
<td>6.15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>Commerce</td>
<td>3</td>
<td>5.88</td>
<td>0.91</td>
<td>1.22</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>4</td>
<td>5.64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>Commerce</td>
<td>6</td>
<td>5.04</td>
<td>0.71</td>
<td>0.07</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>5</td>
<td>4.93</td>
<td></td>
<td></td>
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<tr>
<td>Assertiveness</td>
<td>Commerce</td>
<td>7</td>
<td>4.77</td>
<td>1.25</td>
<td>0.78</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>8</td>
<td>4.50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note.** \(^a\)Finance and food processing sector scores. \(n = 41\); \(^b\)Health and education sector. \(n = 49\)

\(*p < .05 \quad **p < .01 \quad ***p < .001\)

6.4.2 T-Tests Comparing Sub-Samples for Organisational Culture

T-Tests for independent samples were also conducted to investigate differences between the commerce and civic sectors for the organisational data. The results for
practices (As Is) are reported in Table 6.4 and those for values (Should Be) in Table 6.5. Table 6.4 and 6.5 also report the ranking, mean scores, and standard deviation for the commerce and civic sectors on the nine cultural dimensions.

Table 6.4

Results of T-Tests for Differences between Industries for Organisational Practices

<table>
<thead>
<tr>
<th>Culture Dimensions</th>
<th>Industry</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T Statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>Commerce</td>
<td>2</td>
<td>4.75</td>
<td>0.95</td>
<td>1.65</td>
</tr>
<tr>
<td></td>
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<td>4.04</td>
<td>1.65</td>
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</tr>
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<td>1.18</td>
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<td>1.18</td>
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</tr>
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<td>1.04</td>
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<td>Civic</td>
<td>8</td>
<td>3.92</td>
<td>0.81</td>
<td></td>
</tr>
</tbody>
</table>

Note. *Finance and food processing sector scores. n = 57; bHealth and education sector. n = 52
*p < .05   **p < .01   ***p < .001
Chapter 6: QUANTITATIVE RESEARCH FINDINGS

The t-test values reported in Table 6.4 and 6.5 on organisational data show that the mean scores of managers in the commercial sector and the civic sector show no significant differences on practices or on values.

Table 6.5

Results of T-tests for Differences between Industries for Organisational Values

<table>
<thead>
<tr>
<th>Culture Dimensions</th>
<th>Industry</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T Statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>Commerce</td>
<td>8</td>
<td>4.07</td>
<td>1.04</td>
<td>1.65</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
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<td>6.32</td>
<td>0.67</td>
<td></td>
</tr>
<tr>
<td>Future Orientation</td>
<td>Commerce</td>
<td>2</td>
<td>6.08</td>
<td>0.92</td>
<td>-1.01</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
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<td>1.00</td>
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</tr>
<tr>
<td>Power Distance</td>
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<td>0.90</td>
<td>-1.32</td>
</tr>
<tr>
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<td>Civic</td>
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<td>3.97</td>
<td>0.71</td>
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<tr>
<td>Institutional Collectivism</td>
<td>Commerce</td>
<td>7</td>
<td>4.23</td>
<td>1.20</td>
<td>-0.35</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>7</td>
<td>4.00</td>
<td>0.96</td>
<td></td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>Commerce</td>
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<td>5.64</td>
<td>0.82</td>
<td>1.35</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
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<td>5.36</td>
<td>0.84</td>
<td></td>
</tr>
<tr>
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<td>6.16</td>
<td>0.85</td>
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<td>0.72</td>
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</tr>
<tr>
<td>In-group Collectivism</td>
<td>Commerce</td>
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<td>5.95</td>
<td>0.84</td>
<td>0.07</td>
</tr>
<tr>
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<td>Civic</td>
<td>3</td>
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<td>0.79</td>
<td></td>
</tr>
<tr>
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<td>4.83</td>
<td>0.87</td>
<td>-1.33</td>
</tr>
<tr>
<td></td>
<td>Civic</td>
<td>5</td>
<td>4.72</td>
<td>0.83</td>
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<tr>
<td>Assertiveness</td>
<td>Commerce</td>
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<td>4.56</td>
<td>1.01</td>
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<td>Civic</td>
<td>6</td>
<td>4.39</td>
<td>0.81</td>
<td></td>
</tr>
</tbody>
</table>

Note. *Finance and food processing sector scores. n = 57; ^Health and education sector. n = 52
*p < .05   **p < .01   ***p < .001
Chapter 6: QUANTITATIVE RESEARCH FINDINGS

While Table 6.5 reports a different rank order of organisational values by managers from the commerce and civic sectors, the \( t \)-test results (\( p < .05\% \)) confirm that there are no subgroup differences and rank therefore needs to be identified according to the combined subgroup data. Discussion of the combined industry subgroups is found in section 6.4.4.1 for societal practices, section 6.4.4.2 for societal values, section 6.4.5.1 for organisational practices, and section 6.4.5.2 for organisational values.

6.4.3 Results of Descriptive Statistics of Dimensions of Societal Culture

Approximately half of the sample completed the Beta questionnaire by responding to questions framed “in society,” in contrast to others who responded to the same questions but with answers indicative of “in your organisation.” The mean scores for societal culture are given in Table 6.6 regarding practices and in Table 6.7 regarding values, for a total sample of 124 respondents.

6.4.3.1 Descriptive analysis of societal practices. The results for the combined industry sample (commerce and civic) on societal practices are depicted in Table 6.6 as mean scores and standard deviations, minimum and maximum scores, and the range and rank. The highest mean value and the highest standard deviation are for Power Distance (\( \bar{x} = 5.30, SD = 1.23 \)) suggesting that reported behaviours reflect societal stratification. Further, the standard deviation for Power Distance suggests that a variety of opinions are held about social hierarchy and social interaction. On the other hand, respondents were largely unanimous in their evaluation of Institutional Collectivism, In-Group Collectivism, and Uncertainty Avoidance as a practice. The low standard deviation for Institutional and In-group Collectivism suggests that Kenyans nurture affinity with fellow group members and act in a pro-social charitable manner.
**Descriptive Statistics for Societal Practices**

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Range</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>6</td>
<td>4.09</td>
<td>0.97</td>
<td>4.75</td>
<td>1.75</td>
<td>6.50</td>
</tr>
<tr>
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<td>4.03</td>
<td>1.16</td>
<td>5.60</td>
<td>1.40</td>
<td>7.00</td>
</tr>
<tr>
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<td>1.23</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
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<td>4.28</td>
<td>0.84</td>
<td>5.00</td>
<td>2.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Humane Orientation</td>
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<td>4.61</td>
<td>1.03</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>4</td>
<td>4.48</td>
<td>1.19</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>2</td>
<td>5.10</td>
<td>0.96</td>
<td>4.50</td>
<td>2.50</td>
<td>7.00</td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>9</td>
<td>3.06</td>
<td>1.13</td>
<td>4.50</td>
<td>1.00</td>
<td>5.50</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>7</td>
<td>4.06</td>
<td>1.09</td>
<td>5.33</td>
<td>1.67</td>
<td>7.00</td>
</tr>
</tbody>
</table>

n = 124; the total sample that completed the Beta Form pertaining to societal culture.

### 6.4.3.2 Descriptive analysis of societal values.

Mean scores and other descriptive statistics are reported for societal values in Table 6.7. Regarding the relative importance of the nine culture dimensions in terms of societal values, Table 6.7 indicates that the highest mean score is for Performance Orientation ($\bar{x} = 6.22$, $SD = 0.77$). The low standard deviation of 0.77 for this dimension shows considerable agreement that performing well is important. Respondents were also in considerable agreement that planning for the future and showing consideration and care for one
another were important social values — values inferred from relatively high mean scores and low standard deviations for Future and Humane Orientations ($\bar{x} = 6.09$ and $\bar{x} = 5.77$ respectively, and $SD = 0.77$ for both). In-group Collectivism and Gender Egalitarianism have a moderately high mean ($\bar{x} = 5.69$ and $\bar{x} = 5.01$, respectively) indicating that being loyal to one’s family and company, and being fair and unbiased, irrespective of gender, was important. Hereto as well is considerable agreement as indicated by relatively low standard deviations ($SD = 1.05$ and $SD = 0.71$ respectively).

The lowest mean was recorded for Power Distance ($\bar{x} = 2.50$, $SD = 0.83$) indicating that unlike the importance of Gender Equality ($\bar{x} = 5.01$, $SD = 0.71$), the equal distribution of power was not important ($\bar{x} = 2.50$, $SD = 0.83$).

The means for practices exhibited more variation than did the means for values (see Table 6.6). A wide variety of opinion was held about Uncertainty Avoidance, as mean values spread across the full continuum from 1.00 to 7.00 ($SD = 1.07$) on the seven-point scale. This suggests that some managers value predictability to the highest degree possible ($\bar{x} = 7.00$) while others have a considerable tolerance for risk ($\bar{x} = 1.00$).

Of all dimensions, whether practices or values, the Future Orientation dimension has responses clustered within the smallest range (3.25 units on the seven-point scale). Compared to other cultural dimensions, there was considerable agreement therefore among respondents who value Future Orientation. This is also confirmed by how respondents ranked Future Orientation, giving it the second highest mean score of 6.09 with a small standard deviation of 0.77.
Chapter 6: QUANTITATIVE RESEARCH FINDINGS

Table 6.7

Descriptive Statistics for Societal Values

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Range</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
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<td>1.07</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
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<td>6.09</td>
<td>0.77</td>
<td>3.25</td>
<td>3.75</td>
<td>7.00</td>
</tr>
<tr>
<td>Power Distance</td>
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<td>0.83</td>
<td>3.60</td>
<td>1.00</td>
<td>4.60</td>
</tr>
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<td>7.00</td>
</tr>
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<td>0.77</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
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<td>6.22</td>
<td>0.77</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
<tr>
<td>In-group Collectivism</td>
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<td>1.05</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
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<td>0.71</td>
<td>3.60</td>
<td>2.80</td>
<td>6.40</td>
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<td>4.55</td>
<td>1.10</td>
<td>4.33</td>
<td>2.67</td>
<td>7.00</td>
</tr>
</tbody>
</table>

n = 124; the total sample that completed the Beta Form pertaining to societal culture.

6.4.4 Results of Descriptive Statistics for the Dimensions of Organisational Culture

The Alpha questionnaire framed all questions with “in your organisation.”

Table 6.8 and 6.9 report results on the sample for values and practices respectively, including rank in descending order, mean scores and standard deviation, and range with the minimum and maximum score given.
Chapter 6: QUANTITATIVE RESEARCH FINDINGS

6.4.4.1 Descriptive analysis of organisational practices. Table 6.8 gives the results of the nine culture dimensions in terms of organisational practices.

Seven of the means for cultural dimensions were moderately higher than the mid-point of the scale, that is neither contributing to nor hindering outstanding leadership, and two dimension means were slightly below the mid-point of the scale. Means range between 3.76 (lowest score) to 4.82 (highest score). For a culture that has many traditional aspects, it is noteworthy that Future Orientation is the highest ranked practice ($\bar{x} = 4.82$, $SD = 1.46$). Gender Egalitarianism is ranked last and therefore was the least practiced ($\bar{x} = 3.76$, $SD = 1.11$).

Table 6.8

Descriptive Statistics for Organisational Practices

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Range</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
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<td>4.75</td>
<td>1.75</td>
<td>6.50</td>
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<td>5.60</td>
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<td>7.00</td>
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<td>7.00</td>
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<td>1.03</td>
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<td>7.00</td>
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<td>7.00</td>
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<td>7.00</td>
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<td>2.50</td>
<td>7.00</td>
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<tr>
<td>Gender Egalitarian</td>
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<td>3.76</td>
<td>1.11</td>
<td>4.50</td>
<td>1.00</td>
<td>5.50</td>
</tr>
<tr>
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<td>8</td>
<td>3.97</td>
<td>0.94</td>
<td>5.33</td>
<td>1.67</td>
<td>7.00</td>
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</tbody>
</table>

$n = 143$; the total sample that completed the Alpha Form pertaining to organisational culture.
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6.4.4.2 Descriptive analysis of organisational values. Table 6.9 indicates that Future Orientation and Performance Orientation have the highest means for organisational values, 6.15 and 6.08 respectively. With the exception of one organisation value, all others have a mean of 4.00 or above, indicating that high value is attached to most of the dimensions being viewed as contributing to effective leadership. Power Distance is not thought to contribute to outstanding leadership, suggesting a preference for low Power Distance or greater egalitarianism. The mean for Power Distance is 2.59 with a relatively small standard deviation of 0.95. That being said, not all managers view Power Distance negatively.

Table 6.9

Descriptive Statistics for Organisational Values

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Range</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
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<td>1.06</td>
<td>5.75</td>
<td>1.00</td>
<td>6.75</td>
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<td>6.15</td>
<td>0.85</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
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<td>0.95</td>
<td>4.33</td>
<td>1.00</td>
<td>5.33</td>
</tr>
<tr>
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<td>4.00</td>
<td>1.06</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
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<td>0.85</td>
<td>4.25</td>
<td>2.75</td>
<td>7.00</td>
</tr>
<tr>
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<td>2</td>
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<td>0.82</td>
<td>3.50</td>
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<td>7.00</td>
</tr>
<tr>
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<td>0.83</td>
<td>3.33</td>
<td>3.67</td>
<td>7.00</td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>5</td>
<td>4.74</td>
<td>0.86</td>
<td>5.50</td>
<td>1.50</td>
<td>7.00</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>6</td>
<td>4.50</td>
<td>0.94</td>
<td>4.33</td>
<td>2.67</td>
<td>7.00</td>
</tr>
</tbody>
</table>

n = 143; the total sample that completed the Alpha Form pertaining to organisational culture.
6.4.5 Results on the Organisational and Societal Culture Scales of the Total Sample

6.4.5.1 Descriptive statistics of organisational and societal cultural practices. Table 6.10 and Figure 6.7 depict the mean values at two cultural levels, comparing organisational culture and societal culture. On two dimensions, means for societal practices are greater than means for organisational practices. The greatest difference in mean values between societal and organisational culture is on Power Distance: societal culture ($\bar{x} = 5.30$, $SD = 1.23$) and organisational culture ($\bar{x} = 4.18$, $SD = 1.53$). This data suggests that social relationships were more hierarchical in society than in the workplace (higher societal Power Distance than organisational Power Distance). Further, in terms of belonging and loyalty, individuals in society practice greater loyalty to their in-group ($\bar{x} = 5.10$, $SD = 0.96$) than do individuals in organisations to their in-group ($\bar{x} = 4.49$, $SD = 1.07$) (higher societal In-group Collectivism than Institutional Collectivism).

On three cultural dimensions above the mid-point on the seven-point scale on practices, the means are higher for organisational cultural practices than for societal cultural practices. Future Orientation has the highest organisational practices mean. With a mean of 4.82, it compares to 4.03 for societal practices. This indicates that organisational practices are likely to include more activities with a view to future goals — activities such as vision-casting and strategic planning. Secondly, the Humane Orientation has a higher organisational mean (4.69) than societal mean (4.61) on practices. Practices for both groups favour showing altruistic qualities toward others. Thirdly, the Uncertainty Avoidance mean for organisational practices is 4.60 in comparison to 4.09 for societal practices. This suggests that risk is tolerated more
within organisations than it is in society at large. Organisational practices thus reflect moderate levels of accommodation to change.

Table 6.10

Descriptive Statistics for the Total Sample on Cultural Practices

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>S/O</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Range</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>S</td>
<td>6</td>
<td>4.09</td>
<td>0.97</td>
<td>4.75</td>
<td>1.75</td>
<td>6.50</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>3</td>
<td>4.60</td>
<td>1.09</td>
<td>4.75</td>
<td>1.75</td>
<td>6.50</td>
</tr>
<tr>
<td>Future Orientation</td>
<td>S</td>
<td>8</td>
<td>4.03</td>
<td>1.16</td>
<td>5.60</td>
<td>1.40</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>1</td>
<td>4.82</td>
<td>1.46</td>
<td>5.60</td>
<td>1.40</td>
<td>7.00</td>
</tr>
<tr>
<td>Power Distance</td>
<td>S</td>
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<td>5.30</td>
<td>1.23</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>6</td>
<td>4.18</td>
<td>1.53</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>S</td>
<td>5</td>
<td>4.28</td>
<td>0.84</td>
<td>5.00</td>
<td>2.00</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>7</td>
<td>4.13</td>
<td>1.03</td>
<td>5.00</td>
<td>2.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>S</td>
<td>3</td>
<td>4.61</td>
<td>1.03</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>2</td>
<td>4.69</td>
<td>1.08</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>S</td>
<td>4</td>
<td>4.48</td>
<td>1.19</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>5</td>
<td>4.43</td>
<td>1.15</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>S</td>
<td>2</td>
<td>5.10</td>
<td>0.96</td>
<td>4.50</td>
<td>2.50</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>4</td>
<td>4.49</td>
<td>1.07</td>
<td>4.50</td>
<td>2.50</td>
<td>7.00</td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>S</td>
<td>9</td>
<td>3.06</td>
<td>1.13</td>
<td>4.50</td>
<td>1.00</td>
<td>5.50</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>9</td>
<td>3.76</td>
<td>1.11</td>
<td>4.50</td>
<td>1.00</td>
<td>5.50</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>S</td>
<td>7</td>
<td>4.06</td>
<td>1.09</td>
<td>5.33</td>
<td>1.67</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>8</td>
<td>3.97</td>
<td>0.94</td>
<td>5.33</td>
<td>1.67</td>
<td>7.00</td>
</tr>
</tbody>
</table>

Note. S corresponds to societal culture with \( n = 124 \) (Beta Form). O signifies organisational culture with \( n = 143 \) (Alpha Form).
The only cultural dimension for which both subgroups manifest similar means is for Assertiveness. Societal cultural practices report a mean of 4.06 and organisational cultural practices have a mean of 3.97. Lastly, only one cultural dimension, Gender Egalitarianism, falls below the mid-point on the scale of practices. It was observed that gender equality was practiced more within organisations than was practiced within society ($\bar{x} = 3.76$ versus $\bar{x} = 3.06$ respectively).

6.4.5.2 Descriptive statistics of organisational and societal cultural values. Table 6.11 depicts that the means of values of both societal and organisational culture were very similar, demonstrating a strong relationship between macro and micro-culture. Three cultural dimensions were ranked identically for both society and
organisations: Gender Egalitarianism ($5^{th}$), Uncertainty Avoidance ($7^{th}$), and Power Distance ($9^{th}$). Similar rankings were reported for Future Orientation and Performance Orientation (both as $1^{st}$ and $2^{nd}$), and for Humane Orientation and In-group Collectivism (both $3^{rd}$ and $4^{th}$). Two cultural dimensions, Institutional Collectivism and Assertiveness, were ranked differently, depending on whether responses referred to societal or organisational values. Societal values for Institutional Collectivism ranked $6^{th}$ and for Assertiveness ranked $8^{th}$ ($\bar{x} = 4.86$ and $\bar{x} = 4.55$ respectively), while organisational values for Institutional Collectivism ranked $8^{th}$ and for Assertiveness ranked $6^{th}$ ($\bar{x} = 4.00$ and $\bar{x} = 4.50$ respectively).

The only cultural values with a mean of over 6.00 were Future Orientation (organisational culture $\bar{x} = 6.15$ versus societal culture $\bar{x} = 6.09$) and Performance Orientation (organisational culture $\bar{x} = 6.08$ versus societal culture $\bar{x} = 6.22$), indicating that these qualities are highly valued and are more important features of outstanding leadership than are the other dimensions. The lowest and only mean value that falls below the mid-point on the scale is for the Power Distance dimension (organisational culture $\bar{x} = 2.59$ versus societal culture $\bar{x} = 2.50$), suggesting that social stratification is not valued.
Chapter 6: QUANTITATIVE RESEARCH FINDINGS

Table 6.11

Descriptive Statistics for the Total Sample on Cultural Values

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>S/O</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Range</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncertainty Avoidance</td>
<td>S</td>
<td>7</td>
<td>4.71</td>
<td>1.07</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>7</td>
<td>4.22</td>
<td>1.06</td>
<td>5.75</td>
<td>1.00</td>
<td>6.75</td>
</tr>
<tr>
<td>Future Orientation</td>
<td>S</td>
<td>2</td>
<td>6.09</td>
<td>0.77</td>
<td>3.25</td>
<td>3.75</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>1</td>
<td>6.15</td>
<td>0.85</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
<tr>
<td>Power Distance</td>
<td>S</td>
<td>9</td>
<td>2.50</td>
<td>0.83</td>
<td>3.60</td>
<td>1.00</td>
<td>4.60</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>9</td>
<td>2.59</td>
<td>0.95</td>
<td>4.33</td>
<td>1.00</td>
<td>5.33</td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>S</td>
<td>6</td>
<td>4.86</td>
<td>0.90</td>
<td>4.50</td>
<td>2.50</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>8</td>
<td>4.00</td>
<td>1.06</td>
<td>6.00</td>
<td>1.00</td>
<td>7.00</td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>S</td>
<td>3</td>
<td>5.77</td>
<td>0.77</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>4</td>
<td>5.44</td>
<td>0.85</td>
<td>4.25</td>
<td>2.75</td>
<td>7.00</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>S</td>
<td>1</td>
<td>6.22</td>
<td>0.77</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>2</td>
<td>6.08</td>
<td>0.82</td>
<td>3.50</td>
<td>3.50</td>
<td>7.00</td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>S</td>
<td>4</td>
<td>5.69</td>
<td>1.05</td>
<td>3.75</td>
<td>3.25</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>3</td>
<td>5.82</td>
<td>0.83</td>
<td>3.33</td>
<td>3.67</td>
<td>7.00</td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>S</td>
<td>5</td>
<td>5.01</td>
<td>0.71</td>
<td>3.60</td>
<td>2.80</td>
<td>6.40</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>5</td>
<td>4.74</td>
<td>0.86</td>
<td>5.50</td>
<td>1.50</td>
<td>7.00</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>S</td>
<td>8</td>
<td>4.55</td>
<td>1.10</td>
<td>4.33</td>
<td>2.67</td>
<td>7.00</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>6</td>
<td>4.50</td>
<td>0.94</td>
<td>4.33</td>
<td>2.67</td>
<td>7.00</td>
</tr>
</tbody>
</table>

Note. S corresponds to societal culture with n = 124 (Beta Form). O signifies organisational culture with n = 143 (Alpha Form).

Figure 6.8 depicts the strong similarities and considerable congruency between societal values and organisational values for most of the nine cultural dimensions. Two exceptions are portrayed in Figure 6.8. Comparatively speaking, society places a higher value on Institutional Collectivism (\(\bar{x} = 4.86\)) and Uncertainty Avoidance (\(\bar{x} = 4.71\)) than organisations value these cultural dimensions (\(\bar{x} = 4.00\) and \(\bar{x} = 4.22\) respectively).
Given Kenya’s culture profile as being a collectivist culture (Hofstede, 2001), it is helpful to note that the GLOBE team of researchers refined collectivism, making it two cultural dimensions: Institutional and In-group Collectivism. Institutional Collectivism is the degree to which public institutions encourage and reward collective action and the collective distribution of resources (House et al., 2004). In-group Collectivism is the degree to which individuals express pride, loyalty, and cohesiveness in their organisations or families (House, et al., 2004). In macro-culture (society) and micro-culture (organisations), the value and practice of the In-group Collectivism is more important and more central to Kenyan leadership than is Institutional Collectivism. In-group Collectivism was highly valued as a societal and organisational value while Institutional Collectivism has a higher societal mean than it does as an
organisational value. Thus it is noteworthy that the GLOBE’s differentiation between “In-group” and “Institutional” Collectivism is an important distinguishing feature of Kenyan culture.

6.4.6 Results of T-Tests for Differences between Values and Practices for the Societal Culture

Table 6.12 shows that there are statistically significant differences between the means for values (Should Be) and practices (As Is) for all nine cultural dimensions on societal culture. This means that we can be confident that the differences of means are real gaps between values and practices. The means for values (Should Be) were higher than for the practices (As Is) on all dimensions except for Power Distance. This suggests that leadership behaviours (practices) generally do not fulfill the societal expectations entailed by specific cultural values.

Figure 6.9 depicts the contrast of means of practices and values with regard to societal culture. Four cultural dimensions reveal a relatively large gap between societal values and practices. The mean for values on Future Orientation was 6.09, but for practices it was only 4.03, indicating that planning and behaviours associated with a future orientation were not carried out to the desired level. Gender Egalitarianism also had a large gap: values ($\bar{x} = 5.01$) compared to practices ($\bar{x} = 3.06$), indicating that gender equality was practiced less than was desired by Kenyan society. Performance Orientation, which has the highest societal Should Be mean of 6.22, contrasts with the As Is mean of 4.48, suggesting that “performance behaviours” are inadequate and fail to meet the expectations, expressed as societal values.
Table 6.12

Dependent T-Test Results for Differences between Values and Practices for Societal Culture

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>Society As Is</th>
<th>Society Should Be</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Standard Deviation</td>
</tr>
<tr>
<td>Uncertainty Avoidance</td>
<td>4.09</td>
<td>0.97</td>
</tr>
<tr>
<td>Future Orientation</td>
<td>4.03</td>
<td>1.16</td>
</tr>
<tr>
<td>Power Distance</td>
<td>5.30</td>
<td>1.23</td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>4.28</td>
<td>0.84</td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>4.61</td>
<td>1.03</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>4.48</td>
<td>1.19</td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>5.10</td>
<td>0.96</td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>3.06</td>
<td>1.13</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>4.06</td>
<td>1.09</td>
</tr>
</tbody>
</table>

Note. n = 124 *p < .05   **p < .01   ***p < .001

On one dimension, practices have a higher reported mean than do values. The societal culture scale data indicates that Power Distance is not valued (\(x = 2.50\)) or seen as contributing positively to outstanding leadership, yet Power Distance is a prominent feature of Kenyan society (\(x = 5.30\)). This cultural dimension has the most discrepancy.
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between the Should Be and As Is societal value, and suggests that Kenyans have a strong tendency to accept and practice social inequality.

Figure 6.9. A comparison of the values and practices means of societal culture dimensions.

6.4.7 Results of T-Tests for Differences between Values and Practices for the Organisational Culture

T-Tests conducted on organisational values and organisational practices show that there are statistically significant differences between the values (Should Be) and practices (As Is) means on eight of the nine cultural dimensions. The t-test values are reported in Table 6.13, which also depicts the mean scores for Kenyan managerial practices and values on managers who completed the questionnaire with reference to their organisation.
Table 6.13

Dependent T-Test Results for Differences between Values and Practices for Organisational Culture

<table>
<thead>
<tr>
<th>Culture Dimension</th>
<th>Organisational Culture As Is</th>
<th>Organisational Culture Should Be</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Standard Deviation</td>
</tr>
<tr>
<td>Uncertainty Avoidance</td>
<td>4.60</td>
<td>1.09</td>
</tr>
<tr>
<td>Future Orientation</td>
<td>4.82</td>
<td>1.46</td>
</tr>
<tr>
<td>Power Distance</td>
<td>4.18</td>
<td>1.53</td>
</tr>
<tr>
<td>Institutional Collectivism</td>
<td>4.13</td>
<td>1.03</td>
</tr>
<tr>
<td>Humane Orientation</td>
<td>4.69</td>
<td>1.08</td>
</tr>
<tr>
<td>Performance Orientation</td>
<td>4.43</td>
<td>1.15</td>
</tr>
<tr>
<td>In-group Collectivism</td>
<td>4.49</td>
<td>1.07</td>
</tr>
<tr>
<td>Gender Egalitarian</td>
<td>3.76</td>
<td>1.11</td>
</tr>
<tr>
<td>Assertiveness</td>
<td>3.97</td>
<td>0.94</td>
</tr>
</tbody>
</table>

Note. $n = 143$  
* $p < .05$  ** $p < .01$  *** $p < .001$

Figure 6.10 compares the practices and values of Kenyan organisational culture as depicted by over one hundred organisations surveyed. The mean scores on organisational culture As It Is (practices) closely correspond with As It Should Be (values) for Institutional Collectivism, and any difference on this dimension is not to be regarded as significant according to the $t$-test result. Uncertainty Avoidance has a small
gap that is significant at the $p = < .05$ level: scores for values ($\bar{x} = 4.22, SD = 1.06$) and practices ($\bar{x} = 4.60, SD = 1.09$); $t(138) = 2.48, p = 0.014$.

Figure 6.10. A comparison of the values and practices means of organisational culture dimensions.

The culture dimensions for which there were statistically significant differences between values (higher means) and practices (lower means) are as follows: Performance Orientation, Future Orientation, In-group Collectivism, Gender Egalitarianism, Humane Orientation, and Assertiveness. A contrasting tendency, however, is observed for Power Distance that has a higher mean for practices and a lower mean for values. This suggests that in terms of values, managers of Kenyan organisations lean toward shared
control (values $\bar{x} = 2.59, SD = 0.95$). The mean for practices, however, indicates a tendency toward hierarchical practices in the exercise of authority (practices $\bar{x} = 4.18, SD = 1.53$); $t (140)= 9.95, p = .000$.

The gaps evident in Figure 6.10 identify challenges to present-day managerial leaders. This will be discussed in Chapter 8.

### 6.5 Results for Leader Attributes

#### 6.5.1 Results of Leader Attributes for the Total Sample

T-Test results on the differences between commerce and civic industries had proven that there were no significant differences between the two industries subgroups. Further, the participants completing the Alpha and Beta forms responded to identical questions regarding leadership attributes. All samples were therefore combined for purposes of investigating leadership attributes. Mean scores and standard deviations were computed for the entire sample for the 21 first-order factors for leader attributes. Results for the leader attributes are presented alphabetically in Table 6.14. The mean values for behaviours or characteristics indicate the following effects regarding whether particular behaviour or characteristics contributed towards being an outstanding leader or not: 1 = greatly inhibits, 2 = somewhat inhibits, 3 = slightly inhibits, 4 = has no impact, 5 = contributes slightly, 6 = contributes somewhat, and 7 = contributes greatly.
Table 6.14

Mean Scores for the Total Sample for Leader Attributes: First-Order Leadership Factors

<table>
<thead>
<tr>
<th>Leader Attribute</th>
<th>Key Word Examples</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administratively</td>
<td>Orderly, organised, administratively skilled</td>
<td>2</td>
<td>6.26</td>
<td>0.93</td>
</tr>
<tr>
<td>Competent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Autocratic</td>
<td>Autocratic, dictatorial, domineering, elitant</td>
<td>19</td>
<td>1.97</td>
<td>0.97</td>
</tr>
<tr>
<td>Autonomous</td>
<td>Independent, individualistic, unique</td>
<td>17</td>
<td>3.18</td>
<td>1.12</td>
</tr>
<tr>
<td>Charisma: Inspirational</td>
<td>Encouraging, enthusiastic, positive, motivational, morale booster</td>
<td>1</td>
<td>6.27</td>
<td>0.85</td>
</tr>
<tr>
<td>Charisma: Self-Sacrificial</td>
<td>Convincing, risk taker, self-sacrificial</td>
<td>13</td>
<td>5.28</td>
<td>1.03</td>
</tr>
<tr>
<td>Charisma: Visionary</td>
<td>Anticipatory, inspirational, intellectually stimulating, future-oriented, visionary</td>
<td>4</td>
<td>6.21</td>
<td>0.84</td>
</tr>
<tr>
<td>Conflict Inducer</td>
<td>Intragroup competitor, secretive</td>
<td>15</td>
<td>3.59</td>
<td>1.05</td>
</tr>
<tr>
<td>Decisive</td>
<td>Decisive, intuitive, logical, willful</td>
<td>8</td>
<td>5.90</td>
<td>0.92</td>
</tr>
<tr>
<td>Diplomatic</td>
<td>Effective bargainer, win-win problem solver</td>
<td>10</td>
<td>5.74</td>
<td>0.99</td>
</tr>
<tr>
<td>Face-Saver</td>
<td>Avoiding negatives, evasive, indirect</td>
<td>18</td>
<td>2.64</td>
<td>1.08</td>
</tr>
<tr>
<td>Humane-Oriented</td>
<td>Caring, compassionate, fair, generous</td>
<td>11</td>
<td>5.62</td>
<td>1.35</td>
</tr>
<tr>
<td>Integrity</td>
<td>Honest, just, sincere, trustworthy</td>
<td>3</td>
<td>6.25</td>
<td>1.08</td>
</tr>
<tr>
<td>Malevolent</td>
<td>Arrogant, corrupt, cynical, egotistical</td>
<td>21</td>
<td>1.57</td>
<td>0.70</td>
</tr>
<tr>
<td>NOT Malevolent</td>
<td>Not hostile, vindictive</td>
<td>1</td>
<td>6.85</td>
<td>0.50</td>
</tr>
<tr>
<td>Modesty</td>
<td>Calm, humble, patient, self-effacing</td>
<td>9</td>
<td>5.88</td>
<td>0.99</td>
</tr>
<tr>
<td>Participative</td>
<td>Cooperative, delegator, egalitarian</td>
<td>12</td>
<td>5.31</td>
<td>0.86</td>
</tr>
<tr>
<td>Performance-Oriented</td>
<td>Excellence-, improvement-, performance-oriented</td>
<td>5</td>
<td>6.13</td>
<td>0.98</td>
</tr>
<tr>
<td>Procedural</td>
<td>Bureaucratic, cautious, habitual, ritualistic</td>
<td>14</td>
<td>4.24</td>
<td>1.06</td>
</tr>
<tr>
<td>Self-Centered</td>
<td>Antisocial, loner, non-participative</td>
<td>20</td>
<td>1.95</td>
<td>0.92</td>
</tr>
<tr>
<td>Status Conscious</td>
<td>Status conscious, class conscious</td>
<td>16</td>
<td>3.58</td>
<td>1.70</td>
</tr>
<tr>
<td>Team: Collaborative</td>
<td>Consultative, fraternal, group-oriented, loyal, mediator</td>
<td>7</td>
<td>5.94</td>
<td>1.00</td>
</tr>
<tr>
<td>Team: Integrator</td>
<td>Communicative, coordinator, integrator, team builder</td>
<td>6</td>
<td>6.09</td>
<td>0.82</td>
</tr>
</tbody>
</table>

n = 267
Table 6.14 indicates that Kenyan managers rated the following attributes as *greatly contributing* to outstanding leadership. The order identifies the overall position of a particular leader attribute in terms of the mean for the total sample. In descending order of importance, these six attributes are:

- Inspirational ($\bar{x} = 6.27$),
- Administratively competent ($\bar{x} = 6.26$),
- Integrity ($\bar{x} = 6.25$),
- Visionary ($\bar{x} = 6.21$),
- Performance oriented ($\bar{x} = 6.13$),
- Team integrator ($\bar{x} = 6.09$).

These six attributes were endorsed as the preferred leader attributes that were perceived to contribute the most to outstanding leadership.

Kenyan managers identified the following seven attributes as *somewhat* contributing to a leader being thought of as outstanding:

- Collaborative ($\bar{x} = 5.94$),
- Decisive ($\bar{x} = 5.90$),
- Modesty ($\bar{x} = 5.88$),
- Diplomatic ($\bar{x} = 5.74$),
- Humane-Oriented ($\bar{x} = 5.62$),
- Participative ($\bar{x} = 5.31$),
- Self-sacrificial ($\bar{x} = 5.28$).

Only one attribute is considered as having a relatively small impact on making an individual an outstanding leader. That behaviour is being procedural and bureaucratic ($\bar{x} = 4.24$).
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Seven leader attributes were believed to have a limiting impact on leadership. The following three attributes were thought to *slightly hinder* a person from being an outstanding leader:

- Inducing conflict by being competitive and secretive ($\bar{x} = 3.59$),
- Being status and class conscious ($\bar{x} = 3.58$),
- Being individualistic, (too) independent ($\bar{x} = 3.18$).

The four remaining attributes that were assessed were believed to *hinder* leadership to a larger extent. They are:

- Face-saving, being indirect and evasive ($\bar{x} = 2.64$),
- Autocratic and domineering ($\bar{x} = 1.97$),
- Self-centered and antisocial ($\bar{x} = 1.95$),
- Malevolent ($\bar{x} = 1.57$).

### 6.5.2 Results of Leadership Styles for the Total Sample

Mean scores of the entire sample were done on second-order leadership factors identifying leadership style, and are reported in Table 6.15.

The six higher-order dimensions of leadership presented in Table 6.9 are the result of second-order factor analysis on 21 first-order dimensions. The profile that emerges strongly endorses charismatic value-based leadership ($\bar{x} = 5.85$), team-oriented leadership ($\bar{x} = 5.76$), and participative leadership ($\bar{x} = 5.37$), in this order. The means of these three dimensions indicate the high value placed on these approaches. These leadership styles should be regarded as foundational to Kenyan leadership, and should be operating simultaneously. Although of lesser importance, there is evidence that a Humane Orientation in Kenyan leadership was also regarded as important ($\bar{x} = 4.85$). Two leadership styles were perceived to hinder outstanding leadership: being Self-
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Protective ($\bar{x} = 3.40$) and maintaining Autonomy ($\bar{x} = 3.18$). It is noteworthy that the standard deviation for the Autonomous style is higher (1.12) than for the other styles, which range from a standard deviation of 0.55 to 0.97 and average 0.70. This suggests that managers had greater differences of opinion regarding the importance of autonomous leadership than they had about other leadership styles.

Table 6.15

Means for the Total Sample on the Leader Styles Scale: Second-Order Leadership Factors

<table>
<thead>
<tr>
<th>Leadership Styles</th>
<th>Key Leader Attributes</th>
<th>Rank</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charismatic / Value-Based</td>
<td>Inspirational, integrity, visionary, performance-oriented, decisive, self-sacrificial</td>
<td>1</td>
<td>5.85</td>
<td>0.69</td>
</tr>
<tr>
<td>Team-Oriented</td>
<td>Administratively competent, team integrator, collaborative, diplomatic, not malevolent</td>
<td>2</td>
<td>5.76</td>
<td>0.57</td>
</tr>
<tr>
<td>Self-Protective</td>
<td>Procedural / bureaucratic, conflict inducer, status conscious, face-saver, self-centered</td>
<td>5</td>
<td>3.40</td>
<td>0.70</td>
</tr>
<tr>
<td>Participative</td>
<td>Participative, not autocratic</td>
<td>3</td>
<td>5.37</td>
<td>0.55</td>
</tr>
<tr>
<td>Humane-Oriented</td>
<td>Modesty, humane-oriented</td>
<td>4</td>
<td>4.85</td>
<td>0.97</td>
</tr>
<tr>
<td>Autonomous</td>
<td>Autonomous</td>
<td>6</td>
<td>3.18</td>
<td>1.12</td>
</tr>
</tbody>
</table>

$n = 267$

Figure 6.11 through Figure 6.16 depict the means for the leader attributes that comprise each of the six Culturally Endorsed Leadership (CLT) styles. The second-order leadership styles are presented in rank order. Further, the figures report all the first-order factors that comprise a given leadership style.
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6.5.2.1 Charismatic/value-based leadership. The mean for charismatic leadership, also called value-based leadership, was $\bar{x} = 5.85$ ($SD = 0.69$). This is the highest mean for all the means for leadership styles, indicating the importance of a charismatic value-based style for Kenyan managerial leaders. Within this cluster of leadership attributes, four qualities were most prominent: being inspirational ($\bar{x} = 6.27$), having integrity ($\bar{x} = 6.25$), being visionary ($\bar{x} = 6.21$), and being performance-oriented ($\bar{x} = 6.13$). Figure 6.11 also depicts the importance Kenyan managers attributed to being decisive and being willing to self-sacrifice for the organisation and its people.

![Figure 6.11. Means for the composite scales of value-based leadership.](image)

6.5.2.2 Team-oriented leadership. Figure 6.12 shows that Kenyan managers in this study endorsed a team leadership approach as the second most preferred style ($\bar{x} = 5.76$, $SD = 0.57$). It is notable that this style is most strongly defined by what it is not. Team-oriented leadership is *not* malevolent. Respected leaders were said not to be arrogant, irritable, uncooperative, cynical, dishonest, corrupt,
hostile, or vindictive. It is noteworthy that “not being malevolent” has the highest reported mean of all 21 leader attributes ($\bar{x} = 6.85$) and therefore was the single most definitive quality of describing outstanding Kenyan leadership.

Administrative competence was also identified as describing exceptional leadership. This quality had a comparatively high mean ($\bar{x} = 6.26$). The data supports the findings about Kenya’s cultural dimensions, namely that Kenyan managers valued performance.

![Figure 6.12. Means for the composite scales of team-oriented leadership.](image)

### 6.5.2.3 Participative leadership

The second-order factor for participatory leadership had a relatively high mean of $\bar{x} = 5.37$ ($SD = 0.55$), suggesting that respondents indicated that participative leadership contributed towards outstanding leadership. Within the participative style, cooperation had a relatively high value ($\bar{x} = 5.31$). This suggests that respondents felt that Kenyan leaders should not be dictatorial, but seek the involvement of others. A high value attached to participative leadership is
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characteristic of cultures that value In-Group and Institutional Collectivism. Figure 6.13 portrays these two attributes.

![Figure 6.13. Means for the composite scales of participative leadership.]

6.5.2.4 Humane-oriented leadership. The second-order factor for this leadership style had a composite mean of $\bar{x} = 4.85$ (SD = 0.97), suggesting that humane leadership were indicated to make a comparatively smaller contribution to outstanding leadership in Kenya. First-order factors are depicted in Figure 6.14. Within this leadership style, two attributes were regarded as positively contributing to outstanding leadership: leading with a humane orientation ($\bar{x} = 5.62$) and being modest ($\bar{x} = 5.88$). Note that the term humane-oriented is used for both the first-order leader attribute as well as for the second-order leadership style.

![Figure 6.14. Means for the composite scales of humane-oriented leadership.]

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6.5.2.5 **Self-protective leadership.** Figure 6.15 reveals five specific elements that define the self-protective leadership style, which had a composite mean of $\bar{x} = 3.40$ ($SD = 0.70$). Inciting conflict, being status conscious, a face-saver and self-centered were all believed to inhibit outstanding leadership. Of the first-order characteristics investigated in this cluster of attributes, being self-centered had the greatest negative impact on leadership ($\bar{x} = 1.95$, $SD = 0.92$). According to the mean score of 4.24, being bureaucratic or procedural could be regarded as having a slightly positive impact; however, the relatively large standard deviation of 1.06 indicates that there were considerable differences of opinion. Being status conscious and inducing conflict were leader qualities perceived to slightly inhibit outstanding leadership ($\bar{x} = 3.58$ and $\bar{x} = 3.59$); however, the relatively large standard deviation of 1.70 for status consciousness ($SD = 1.05$ for conflict inducing) suggests there are differences of opinion on the degree of impact, as it pertains to these two attributes (see Table 6.15).

![Figure 6.15. Means for the composite scales of self-protective leadership.](image-url)
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Overall, all the behaviours reported on in Figure 6.1 counter collectivist values. Kenyan leaders who were respected were said to prioritise the interests and well-being of the group by not being self-centered ($\bar{x} = 1.95$), not saving their own face ($\bar{x} = 2.64$), not being status conscious ($\bar{x} = 3.58$), and not to induce conflict ($\bar{x} = 3.59$).

6.5.2.6 Autonomic leadership. This dimension is a “newly defined leadership dimension” identified by the GLOBE Study (House et al., 2004, p. 675).

Figure 6.16 displays the five variables related to autonomous leadership, which had a composite mean of $\bar{x} = 3.18$ ($SD = 1.12$). Exhibiting unique\(^2\) behaviours appears having been perceived to have a relatively small impact in contributing to good leadership in Kenya, while actions that expressed individualistic and independent thinking, were thought to hinder being regarded as an outstanding leader.

$\text{Figure 6.16. Means for the composite scales of autonomous leadership.}$

\(^2\) Other than being a descriptor of the Autonomous leadership dimension, unique is not defined by House et al. (2004). It appears in the computed statistical output as a component of the second-order leadership style (CLT), but it is not directly tied to any question(s) on the questionnaire.
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6.5.3 Results of Leadership Attributes for the Total Sample According to Age and Gender

An analysis of variance (one-way ANOVA) was conducted to compare the effect of gender on each of the leadership attributes (alpha = .05). There was no statistically significant effect. All p values were greater than 0.05.

Further post hoc comparisons using Scheffe’s test were conducted on all 21 leadership attributes. The test indicated that the age of participants had no statistical influence on the leadership attribute variables (alpha = .05).

One-way ANOVAs and post hoc Scheffe’s tests were also conducted to compare the effect of age on all leadership attributes. A significant effect was found at the p < .05 level on inducing conflict [F(3, 247) = 2.898, p = .036]. The Scheffe tests indicated that age had an effect on leaders being disagreeable and contentious — leaders in the 31 to 40-year age bracket were most likely to incite discord and disharmony, particularly with those ten years younger and least to do so with elder leaders over 50 years of age.

6.5.4 Results of Leadership Attributes for the Total Sample According Work-Related Variables

6.5.4.1 Education. One-way ANOVAs were conducted to compare the effect of levels of education on the 21 leadership attributes. Variance test results at the p < .05 level showed that education had a significant effect on manager autonomy. The results of post-hoc Scheffe tests indicated that Kenyan managers who had a university education were higher in autonomy than those who only had a secondary education [F(4, 252) = 2.810, p = .026]. Managers with a postgraduate degree had the highest autonomy, followed by those with a Bachelor degree. This suggests that tertiary education was significant in shaping autonomous leaders. A follow-up study will be
needed to confirm if this is a genuine difference, given the large number of comparisons.

6.5.4.2 Management Experience. One-way ANOVAs and post hoc Scheffe’s tests were conducted to compare the effect of years in management on all leadership attributes (alpha = .05). No significant effect was found (all $p > .05$).

6.5.4.3 Corporate Experience. One-way ANOVAs were conducted to compare the effect of employment history involving working for a multi-national company on the 21 leadership attributes. A significant effect was found at the $p < .05$ level for the impact of multi-national corporate experience on two leadership attributes. Kenyan managers who had worked for a multi-national corporation were found to be more decisive [$F(1, 255) = 4.513, p = .035$] and more charismatic, specifically more inspirational [$F(1, 251) = 4.631, p = .032$], than those who did not have such a work history.

6.5.4.4 Trade Union Participation. One-way ANOVAs were also conducted to determine the effect of participation in an industrial or trade union association on all leadership attributes. A significant effect was found at the $p < .05$ level on the inducing conflict attribute [$F(1, 252) = 5.146, p = .024$]. These results suggest that those who were not in a trade union were higher in inducing conflict (i.e., more competitive and secretive) than those who belonged to a union.

6.6 Conclusion

This chapter established that the commerce and civic sectors could be treated as a single sample, as $t$-tests indicated there were no significant differences between the two subgroups. Overall, the quantitative results on cultural dimensions revealed similar
values for societal and organisational culture, but slightly different practices at these two levels of culture.

Cultural dimensions that featured prominently as guiding values for Kenyan leaders were foremost a Performance and Future Orientation, and secondarily a Humane Orientation and In-group Collectivism.

For most cultural dimensions, cultural practices (As It Is) did not meet the expectations set by the cultural values (As It Should Be) at the societal and organisational level. This was most evident for Power Distance. Although the results for micro- and macro-levels of culture indicated a preference for low Power Distance, Kenyans practiced greater hierarchical interaction than was expected in light of their values. A second area of social (in)equality and where there was a large gap between values and practices, was for Gender Egalitarianism.

One final discrepancy of a cultural dimension was that organisations valued a Future Orientation at a level that was not practiced. While being visionary was valued, planning, for instance, was done with a short-term outlook. Thus the survey findings indicate cultural tension as deduced by the variation between values and practices on the same dimension. The ethnographic findings, presented in the next chapter, provide helpful commentary about the complexity, ambiguity, and inconsistencies of Kenyan cultural dimensions.

In terms of leader attributes, the empirical findings indicate that Kenyans have a strong preference for leader attributes and approaches associated with value-based leadership, team orientation, a participative style, and to a lesser degree also a humane orientation. To practice leadership in Kenya’s cultural milieu is challenging. Further exploration, using qualitative research, continues in the next chapter.
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Chapter 7
QUALITATIVE DATA AND INTEGRATION OF RESEARCH FINDINGS

7.1 Introduction

The overarching goal of the semi-structured interviews or focus group sessions was to explore how managers and administrators in Kenya define and characterise leadership. Nine questions provided a starting point for the investigation of leadership values and practices, and of leader attributes observed in some of Kenya’s outstanding leaders (see Appendix E). The ethnographic approach of informal leadership conversations in addition to semi- and unstructured interviews made it possible to investigate specific themes or issues as they surfaced in the discourse. Further, managers often approached topics through anecdotal commentary, thus providing contextual background to the subject matter.

The first important point that emerged was the distinction between the management and leadership paradigms and the realization that Kenya’s leadership models were fundamentally management models. An analysis of organisational patterns revealed three distinct approaches to Kenyan leadership styles: managerial leadership, political leadership, and what the researcher calls “the inspirational idealist.” The first is characteristic of current organisational structures, the second illustrates the impacts of Kenyan politics on leadership functions, and the third is a synthesis of idealist cultural values embodied in the persona of a leader.

This chapter presents the emerging themes from the qualitative data. The major cultural and leadership dimensions important to outstanding leadership are explained
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and illustrated with commentary offered by middle managers across the four industry sectors and four cities across Kenya. Respondents represent over 100 companies.

Having explored specific behaviors and attributes perceived to support outstanding leadership, this chapter concludes with a look at behaviors that undermine credible leadership.

7.2 Management Versus Leadership

It became evident very early into the time period allotted to interviews, focus groups, and conversations with leaders, that the concept of leadership needed clarification. Exploration of the construct took two pathways in the form of two questions:

a) What was understood by the terms and concept of leadership, and

b) Who were some of Kenya’s outstanding leaders who provided an effective role model of esteemed leadership?

Kenyan participants in this study perceived leadership as something broader than management, stating "Management is a leadership function … Leadership is the bigger idea.” Table 7.1 summarises the major contrasting characteristics that define and distinguish management and leadership as reported by the interviewees. Respondents discerned that a management approach takes a stronger authoritative stance, is more dictatorial, and focuses on process; thus it is very procedural. Problem solving is done with reference to policy. Managers have well-defined responsibilities and clear lines of authority. Access to these persons of authority is limited and characterised by authorised access or gatekeeping. These descriptors of Kenyan leadership explain the resemblance to a bureaucratic and paternalistic style.
Table 7.1

Kenyan Differentiation of Management from Leadership

<table>
<thead>
<tr>
<th>Management</th>
<th>Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skills are more precise</td>
<td>Skills are more diversified</td>
</tr>
<tr>
<td></td>
<td>Conceptually more comprehensive</td>
</tr>
<tr>
<td>Policy driven: goes about the right way of doing things</td>
<td>Grounded on principles: finds better ways of doing things</td>
</tr>
<tr>
<td>Procedural and informed by policy</td>
<td>Innovative and guided by values and principles</td>
</tr>
<tr>
<td>Maintains the status-quo</td>
<td>Constantly pursues “better options”</td>
</tr>
<tr>
<td>Duty driven, meets expectations</td>
<td>Goal oriented, exceeds expectations</td>
</tr>
<tr>
<td>Managers give directives</td>
<td>Leaders share vision and inspire</td>
</tr>
<tr>
<td>Contractual</td>
<td>More altruistic</td>
</tr>
</tbody>
</table>

Note. Summarised characteristics given by respondents to interview questions.

One respondent contrasted management and leadership in terms of guiding parameters, saying:

*You’ve got systems in place. You’ve got structures. As a manager you’re to execute according to the stated policies and procedures, and ensure that things run smoothly. . . . Problem solving follows policy guidelines and such thinking is not outside the box. Thinking outside the box will be how you negotiate to review that policy. Leadership is you saying, “This policy should be reviewed.”*

The following themes and patterns emerged when respondents described recurrent themes distinguishing leadership and management:

- *Management is a set system, but for leadership one has to go beyond a set system.*

- *If we don’t think beyond that, then we’ll be lacking in leadership.*
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- Leadership is organizing and mobilizing people and putting them together for a common cause.
- Leadership is empowering the human resource to do what you want to do to achieve goals.
- It involves elements such as initiative, creativity, and things that are outside past experience. This involves risk.
- Leaders are not comfortable with the status quo. They want to break away from comfort. They are always thinking: What new thing can we do? What can we do better than what we are doing?

One manager compared leadership and management in this manner:

I see them as two oars. You know, when you are rowing a boat, you need the two. So there is a time you need to exercise leadership skills, and there’s a time you need to exercise management skills.

Another gave a perspective others have voiced as well, namely that most discussions about leadership are fundamentally about management:

We may be talking of leadership, and we could understand that there is need for leadership, but the practice still tends to lay back to management.

Mapunda (2007) likewise concludes that most African leaders are indeed managers who display management traits; those who ‘lead’ are an exception.

7.3 Types of Leadership in Kenya

The ethnographic and interpretative process of working with the qualitative data brought to light three approaches to leadership: the managerial boss, the politician, and the inspirational idealist.
7.3.1 Managerial Leadership — *The Bwana Kubwa*

It was noted that some Kenyan managers were referred to as “boss” or more specifically *Bwana Kubwa* — always spoken in Kiswahili and literally meaning “Big Boss.” The term was not used for non-managerial leaders (for example, religious leaders), but was used for individuals who were inevitably male, and whose authority was grounded in age and legitimised by position. This leader construct contrasts other forms of authority where knowledge equates authority (e.g., the western concept of an expert) or where opinion is influence (e.g., popular culture icons from the world of sports or entertainment).

The concept of respecting the “position” of leadership is very prominent in Kenyan culture. Position confers power and privilege, particularly in the political and religious arena. Since position and power are not necessarily earned, nepotism and paternalism are easily accommodated. Positions are honoured and are celebrated. Positions merit respect. What that means in day-to-day terms, is that leaders are formal, always well dressed and well spoken — so as to “honour the position.” The position cannot be dishonoured by failure to engage in the appropriate protocol toward the individual how has position or who is “in the seat of honour.” Since this position is so imbued with prestige, privilege, and power, it easily becomes a contested zone that is to be grasped and intensely defended. The following quotes illustrate the perspective that leadership functions emanate from a position of leadership:

- *Autocratic leaders reach that position by virtue of being elevated through some other — what would I call it? — Not due to merit but due to nepotism, due to political hangers-on.*
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- So to cover their inadequacy and incompetence, you know, their inferiority or inferiority complex, they are dictatorial and use their position or authority to cover themselves.
- The whole system depends on how you relate to your main boss, to the authority, the main boss, and that’s all.
- There are those leaders around here who are not reachable or accessible.

It needs to be understood that this model falls along a continuum. On one end is the bureaucrat who is legalistic and operates “according to policy,” and on the other end of the continuum is the Big Boss who is to be feared because his is the ultimate word. Some quotes from the qualitative data pertaining to these variations of a High Power Distance leadership style support this explanation:

- There is a procedure that has been laid down which you must follow.
- . . . employees feel that they are subordinate, and they become scared of you, instead of respecting you.
- In the old generational set-up, leaders felt “I’m the boss. . . . What I say — if it’s right or wrong — you can’t challenge me.”
- It’s just that they [managers] say “Do it this way,” and follow . . . “This is the way it’s done.” That’s it.
- “I am the boss and I’ve said it.” That limits your mandate.

Problems associated with this type of leadership are that it lacks accountability and transparency. It tends to be dictatorial and does not accommodate differing opinions. Since it is not performance-based or even assessed by public opinion, there are few mechanisms for removing or unseating a Bwana Kubwa. A critique of this managerial approach is expressed in these statements taken from the qualitative data:
Individuals have potential to do a lot, but if you’re dictatorial or authoritative, you suppress what would have come out of them as good ideas or even good work.

Sometimes in the management, the managers start to be bosses and not leaders.

I would say that being authoritative would make a bad leader.

Same bureaucracy, some protocols, same results. Nothing changes.

7.3.2 Political Leadership — A Dirty Game

The search for outstanding Kenyan leaders (heroes) concluded with few names, but much commentary about leadership failure in Kenya. Interviewees expressed disillusionment with Kenyan leadership, which was often equated to political leadership. Without exception, managers spoke of a void in terms of effective leadership. The following quotes by interviewees reveal their sentiments and opinions about many of Kenya’s leaders:

Identifying true heroes; it is difficult. It’s a difficult thing in Kenya.

Management and leadership most of the time don’t walk the talk. We don’t have role models that our younger generation is to be able to follow. You know, there are very few [leaders].

That’s a hard question…. Our leaders have all let us down, many of them, whether it is in the public or private [realm]. We have no leaders. . . . There is nobody to lead us. You know, there’s a gap, and the young people have nobody to look up to…. Who comes to my mind … [The respondent went silent, thinking, but couldn’t conclude with an example of a hero.]
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- So far, nobody. There seems to be a chase for power in all of them. Look at them. The ones who are the top layer, shall we say, have got all and . . . . They’re involved in one or two scandals here and there.

- You’ll hear people say we have no leaders. We have too many problems. There is nobody to lead us. You know, there’s a gap, and the young people have nobody to look up to.

When asked the question, “Who is a model leader?” most respondents promptly thought of a prominent political figure. However, they went on to explain that those individuals were not, in fact, leaders. As one respondent said, reflecting the frustration of the group: “They’re not [leaders]. Just individuals. They’re just there. Politicians. They’re not leaders.” In this particular case, not only did respondents fail to name someone admired as an outstanding leader, but there was also frustration with the question and the hopelessness of finding an answer. One manager concluded with, “Oh, god. I can’t answer that. I don’t know why I can’t.”

All interview and focus group discussions about Kenyan leadership initially revolved around political leadership and behaviors characteristic of the leadership process. Scholars also point out that articles on African leadership reflect a predominant political theme in post-independence literature (Fourie, van der Merwe, S. C., & van der Merwe, B., 2014). Fourie et al. (2014) note that “expressions [italics mine] of leadership in Africa were in varying degrees delegitimized” (p. 21) by factors such as authoritarian or democratic approaches to governance, the use of electoral or coercive power, or performance-based outcomes in national socio-economic development. Interviewees expressed similar perspectives about the legitimacy of some political leaders because too often political leadership was thought to lack seriousness,
competence, and accountability. It was perceived by respondents as being strategic, opportunistic, and self-serving, and often associated with unethical behaviors, and with some cultural practices such as nepotism. To counter these political leadership issues, the International Monetary Fund (2014) states that in terms of the *Kenya Vision 2030* (GOK, 2007), “[t]he objective of the political pillar is to develop a people-centered, result-oriented, and accountable political system” (p. 8). The following interviewee comments illustrate some of the political themes and patterns of leadership in Kenya:

- . . . because of the political connection, he was the Minister for [withheld].
- Maybe because of your influence, your power, or maybe some godfather relationships, you find yourself there [in a position of power]. You shouldn’t be there.
- So long as you belong to the right camp.
- You have to grease this person and that person. You ask for favours and in turn they come to you to ask for favours.
- You’ll find people who were able to show skills. They were dropped so that another person who was “politically right” is rewarded. So you find that most leaders will not be able to get to that peak [of leadership position] because of this barrier.
- They want to protect their position. Yes, they want to protect . . .
- Kenyan leadership in every sector is in a fish bowl. They suffocate each other.
- Look at politicians for instance... [In his previous professional role] he did not perform and did not finish well, but come to the elections, they give him a position. Therefore a major problem is that we don’t have competent leaders.
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- If he is a political appointee who comes out on top, he might not have a finance background. And that is why they [political appointees] have a problem [of performance].
- The problem is that they promise big deals — promises and bribes . . . . I think that’s what kills Kenyan leadership.
- There is lack of autonomous space between private sector management and politics.

Responses to the unprincipled practices of leaders include (a) tolerance because the choice of a leader may only be between unethical leaders, (b) good leaders becoming corrupted once they are in “the system,” or (c) suitable individuals not choosing political leadership. The following statements describe recurrent themes of society’s perspective on this politicised leadership paradigm:

- Why did we choose that person when we know very well he didn’t do one or two or three? Because there is nobody else, and the other one was worse.
- So there is no choice. We still choose from whoever has come up, whatever their values and virtues they have. We just choose because that is all we have there.
- So a few of them, let me say, were bribed to accept the leadership of the older generation that is in position. And now, they somehow have been favoured in some kind of way, so they will overlook the corrupt leadership.
- The people on top are all people you can vote against any time, but once you get paid [off], you keep quiet. And you say, wow, this is a very good deal. So that is how we as Kenyans sit back and let them ...
- They will make sure that actually you are out of that particular system because you are now the odd person out [if you are principled].
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- . . . so many become corrupted.
- It’s a big challenge, because everything has been politicised.
- We have not learned to choose leaders with values. . . . We believe it's a dirty game. We have people who are clean, but they don’t want to go there [into a leadership position] because they believe it is a dirty game.
- No one is held accountable. Instead they [the public] wallow in their mutual distain for the evils of the day by indulging in social political gossip. It’s become entertainment.

7.3.3 An Inspirational Idealist

While managerial leadership was perceived to be different from political leadership, respondents identified a political spillover effect on leadership generally. Even as participants described past and current managerial-type norms, they were critical of leadership structures, and expressed a desire for a new brand and generation of leaders. The following quotes offered by interviewees, present imagery that moves away from the limitations of the past and goes beyond the status quo.

- We need leaders who think out of the box. We need minds that are innovative and creative.
- Leaders need to interact in places where employees actually work. They need to invite feedback and foster the free flow of ideas. Differing ideas should not be dismissed.
- When you embrace positive leadership traits, it definitely creates a position for you.
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The managers who participated in qualitative inquiry expressed frustration about the status quo and the pace of change. One focus group member expressed hope when he said:

You can see how we have struggled bitterly to actually explain how some of the leadership is behaving in our country, or behaved in our country, and how we want to come out of it. But we are praying that the generation, our generation now, should come up with leadership qualities, which are acceptable globally.

Other quotes from the qualitative data emerged and describe the leadership dilemma pertaining to ethics and leadership trends:

- There are people who like to be integrated into the current system because that is where “the feeding” is [financial gain]; but for me, I think I like to do it differently [be ethical].
- The young professionals are not as bad as we who have been ahead of them.
- I’ve met some who are really committed to good ethics. These are young chief executives of certain companies in the private sector. They want to correct it [corruption]. But we are not there yet. We are not there yet.
- I have much hope in our young leaders. Many are entrepreneurial and have not been in the system of the older generation. They have not been corrupted in the same way.
- The positive change in our society is coming from young brilliant minds. Take for instance, the IT sector. We have remarkable, motivated young leaders with a good work ethic.
- I am quite impressed by them [young leaders], by their ethics and professionalism. (A senior manager.)
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- It’s disappointing that young leaders don’t rise above the low levels of integrity.

  (A young female manager.)

Interviewee comments about Kenyan managers generally being older and male are consistent with the demographic survey findings. Survey data also matched comments about educational levels. For instance, “

*Education-wise, most of them would qualify for their position. They’ve got degrees because education is important. Most have degrees. Yes, they are well educated, but they are not always moral.*

The profile that is forthcoming, however, is different. Managers felt that younger leaders are moving into positions of headship and that increasingly there would be more female leaders. The following quotes illustrate the age and gender imbalance in management, but also identify the anticipated change.

- *In terms of age, we’ve got that tendency of choosing our old people.*

- *Yes, in most places, the leaders who are chosen are aged people.*

- *In government and most of the institutions in Kenya, I find that most of them are aged. Once you’ve reached 50, you are there, and that’s it. You stagnate there.*

- *There is such a big gap at the moment between how the older and younger generation think.*

- *I think the mixing of the older and the younger people is a positive thing that has brought a lot of change, such that I’m able to work with an older person.*

In terms of gender, cultural patterns of male leadership still remain strong. This is borne out by the quantitative data that showed that although gender equality was valued, it was not a high priority – it ranked fifth out of the nine cultural dimensions, at just above the mid-point on the seven-point scale. The quantitative data revealed that it
was the least practiced cultural dimension at both the micro- and macro-levels of culture. A female manager substantiated this, saying “We want an equal opportunity, and we elect men.” Another respondent echoed the same opinion: “Women don’t elect women. They elect men.” One interviewee explained this stating,

\textit{The problem is the culture. We don’t look at you as a leader; we look at you as a woman. That is the problem.}

Areas of opportunity were believed to be in the private sector and most likely to be found working with not-for-profit organisations or through entrepreneurship initiatives. Interviewees felt that new directions in leadership would emphasise innovation and be focused on problem-solving and effecting change. Comments that describe this trend are as follows:

- \textit{We [young managers] don’t seek their positions much anymore. We say goodbye to their cultural values and create our own opportunities based on a principled approach. So most of us have gone into entrepreneurship.}

- \textit{NGOs have very low turnover in employees. Many organizations are young and have diversity in their staff. They have greater flexibility and are responsive to market trends. I’m always looking for how I can get in.}

\section{7.4 Key Attributes of Outstanding Leaders in Kenya}

The exploration of leadership was prompted by open-ended questions, encouraging free-flowing commentary, and moved back and forth from characterising leadership — what it is and what it is not — to searching for illustrative examples of good leaders. The simple conclusion, and without exception, was that there were
strikingly few examples of outstanding leaders. The majority of respondents could not name a well-known Kenyan leader worthy of being considered outstanding.

One individual who was repeatedly identified was Wangari Maathai, Africa’s first female Nobel Prize winner and founder of the Green Belt Movement. Wangari Maathai is a Kenyan hero, who was named by a number of interviewees as an exemplary leader. Today she is a household name in Kenya. The other notable individual mentioned by a few managers was Bob Collymore, the Chief Executive Officer of Safaricom, East Africa’s largest mobile operator. While “Collymore” may not be a household name, he nonetheless has impacted almost every home as Kenyans have come to enjoy the use of the mobile phone. Managers clearly admired him as an outstanding leader.

Comments about these model leaders identify them as creative, ambitious, and inspiring. They are focused and have a consistent voice, that is, a clear corporate message, but also a consistent personal voice in that they do as they say (promise). One manager spoke of Maathai’s focus saying that “she hasn’t taken on every agenda, but she has delivered on her objectives.” Further, leader constancy and transparency helps subordinates feel they can trust their leaders. One manager, in speaking of the Safaricomm CEO, said that he “trusts staff to do their work without spying on them” — emphasizing the outstanding quality of fundamentally believing in people and fostering positive and productive teamwork.

Both Maathai and Collymore were said to embrace change. Collymore was said to be “constantly learning” and both he and Maathai were complimented as being “committed to results and top performance.” Their achievements reflect a high Future Orientation that calls for goals to be set and strategies to be devised, which ultimately
would result in success. The quantitative data confirms that a Future Orientation indeed is highly valued in Kenya. Safaricom’s CEO and Maathai are unlike most managers who do not practice what they value with regard to a Future Orientation. Both these leaders exemplify values associated with being visionary, value-based, and charismatic. For this reason, they are admired leaders.

They were praised for making an impact beyond achieving remarkable organisational goals, in that they worked for bigger impacts on society: Maathai by advocating for environmental protection, and Collymore for advocating for the protection of women and children, and both for seeking to empower women. Praise was expressed thus, “Seeing a leader model selflessness and service is very inspiring.” Interviewees believed that both leaders genuinely cared for the wellbeing of people and the planet, behaviors associated with a high Humane Orientation.

7.5 Additional Themes that Emerged from the Qualitative Data

7.5.1 Value-Based Leadership with Charisma

The GLOBE Study defines charismatic/value-based leadership broadly as “the ability to inspire, to motivate, and to expect high performance outcomes from others on the basis of firmly held core values” (House et al., 2004, p. 675). It uses the terms value-based and charismatic interchangeably. The researcher in this study has elected not to use this term charismatic with interviewees because charisma in Kenya is understood as “force of personality” rather than “strength of character.” Only one comment reflected an understanding of charisma as strength of character — one manager stated “Leaders must be charismatic so they can challenge others.” Another
interviewee was of the opinion that individuals who are “in a position of leadership should have personality that will always inspire.”

Kenya has a class of leaders recognised precisely for their charisma and their flamboyant appeal to certain groups in society — usually in political and religious subgroups rather than professional milieus as investigated in this study. These ostentatious personalities are regularly reported on by the media and become the subject matter for conversation. Despite the charisma of these individuals, managers in this study dismissed these personalities as being respected leaders, as they were not seen as grounded in honourable values. Therefore, to avoid construct confusion, the term charisma was avoided in the interview process. It should be said though that exploring the construct of charismatic leadership as the dynamic presence of personality, in contrast to ethical or moral value-based leadership, warrants further investigation.

The noteworthiness of value-based leadership was corroborated by Ugandan respondents in the “leadership effectiveness in Africa and the diaspora” (LEAD) research program. They described an effective leader in terms very similar to those of the Kenyan interviewees of this study, namely honesty/integrity, being knowledgeable, a good communicator and listener, inspirational and charismatic, and understanding — in this rank order (Lituchy, Ford, & Punnett, 2013). The following points elaborate on the Kenyan perspective, and add data to the relatively few qualitative leadership studies carried out in an international context (Takahashi, Ishikawa, & Kanai, 2012).

7.5.1.1 Integrity. Of all individual and group conversations, integrity was the most fervently emphasised leader characteristic. As already indicated, this emphasis is a direct response to the perceived lack of integrity among many of Kenya’s leaders. All respondents felt the negative consequences thereof at a personal level in
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that they had all been affected, in some measure, by another’s actions that were dishonest and unfair. In the bigger picture, the national image and economy have also suffered from its detrimental effects as noted by this respondent who said, “We hope that our new generation will correct all these anomalies that have bogged down development and economic growth of this country.”

The emphasis on values and integrity needs to be interpreted in light of the political context that characterised the weeks of the data collection period. Interviews were conducted approximately six months after a contested election and a violent post-election period. Insecurity ground to a near-halt a number of normal daily activities, like traveling to certain parts of a city or the country. There was a huge chasm of distrust with leaders. This disillusionment possibly led respondents to emphasise the importance of integrity to Kenyan society.

The foremost aspects of integrity reiterated by respondents were transparency, accountability, and keeping one’s word. Understanding how critical these qualities are to public image, and how public image effects reputation, keeps a leader vigilant. Having appropriate deportment means giving due respect to the position one occupies as a leader, a position upon which communities have bestowed great honour. Prudent behavior enables a leader to lead from a position of respect and not fear, and be regarded as a leader with integrity. The following quotes from the qualitative data are illustrative of the recurrent theme of integrity, an attribute of the Value-Based Leadership dimension:

- I can have all my credentials, years of experience, and polished skills, but if this is intercepted by an action that is not ethical, all of a sudden it all amounts to nothing.

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- You must have integrity and you must maintain it at all costs.
- As leaders we subscribe to a code of honour. Any violation of that code of conduct is not negotiable.
- Transparency is critically important because it is how we can keep our leaders accountable. Transparency can disable the tools of secrecy and deceit.
- You need to be accountable to the people who have honoured you by placing their trust in you.
- We need to elect, appoint, and hire people who are of good character.

7.5.1.2 Vision and Inspiration. Other aspects of value-based leadership involve being visionary and inspirational. Interviewees stated that managers need to discern potential and then inspire subordinates by communicating a clear organizational vision, and personally affirming and coaching subordinates in a synergistic work environment. One manager put it this way:

   A good leader has a way of recognizing talent and good ideas, and telling his staff that certain ideas can work. He can ignite passion in a way that people are able to catch the energy and grab the idea.

Leaders also need to make good decisions, whereby they demonstrate that they are purposeful, resolute, and discerning. Respondents pointed out specific qualities of a visionary leader, such as having foresight, being courageous in taking action, setting new parameters, and forging a way forward.

7.5.1.3 Effective Communication. A related theme emerged which signified the importance of effective communication. Respondents placed strong emphasis on the verbal and relational forms of the communication process, aspects that are jointly manifested in public speaking skills. Being articulate and eloquent
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corresponds to being persuasive and having an impressive public presence. The power
of speechmaking was mentioned in a number of conversations and is summed up by this
comment, “A recognised leader who is well-spoken can be very convincing, even if
untruthful.” Leaders are chosen because of their ability to influence others. They are
persuasive, charismatic, and skilled “at working the crowd.” They promise the world
and appear to be able to get things done. Later, failure to deliver on grandiose promises
is often overlooked. Still people follow. This serves as an example of the salience of
charisma, and the complex, contradictory, sometimes opposing and co-existing realities
that can characterise Kenyan leadership.

7.5.1.4 Knowledge and Performance. In the set of value-based
attributes, additional values identified by Kenyan managers were being knowledgeable,
excelling in performance, and remaining balanced by humility (the latter is discussed in
section 7.5.3). “Being knowledgeable” took on two forms of expression. First were
having insight, wisdom, discernment, and intuition. One respondent observed, “This
[intuitive knowledge] is difficult to learn, except through life experience. Good leaders
have it.” Secondly, the importance of having “essential knowledge” was a reference to
specific areas tied to one’s professional field — technical knowledge and skills,
financial expertise, and so on. This value is revealed in the Kenyan propensity for
professional development. Kenyan professionals participate in a wide array of
approaches meant to enhance competencies: workshops, conferences, and certificate
programs — all paid for by the employer. The following are given as examples of this
professional trend.

- Annually we do what we call Personal Development Plans.
- Many of my colleagues are taking evening courses, myself included.
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- We mostly fund for short seminars.
- We normally do cascading. If someone is sent out-of-country for short-term training, when he comes back, he’s given time to cascade back so that other staff can get the same training.

7.5.2 Team Orientation, Coordination, and Cooperation

Kenyan middle managers expressed a strong preference for participation and cooperation, aspects related to the In-Group Collectivist and Humane cultural dimensions whereby everyone’s contribution is valued. Everyone in a collective group has a duty to contribute meaningfully to group harmony as well as group goals (House et al., 2004).

One focus group pointed out that at times the ability to mobilise people and coordinate resources is the basis of leadership. The communicative abilities of skilled leaders emerged once again, but with respect to team-related topics. Reiterated comments focused attention on the importance of listening, giving clear instructions, delegating tasks, coordinating human and other resources, and negotiating effectively. Outstanding leaders were believed to have strong relational skills, and be inclusive and adaptive to the group and to the situation. Comments that describe these interpersonal skills are as follows:

- Real leaders have their feet on the ground, always interacting with people.
- It is very important to be able to accommodate people’s varied backgrounds.
- They [good leaders] are able to appreciate the views of other people.
- In Kenya, you warm each other up, and then you’ll find that we may get a lot of fruits [profitable outcomes].
- It’s an open-door policy. . . . The relationship is one-to-one.
As leaders we need to distinguish between professional relationships and personal relationships. I think people need to know how far they can go with you.

You interact with them and get to know their problems, weaknesses and strengths. Then you move with them.

. . . at times you need to change your style of leadership.

Specific characteristics of team orientation were identified with adjectives such as approachable, sensitive, sympathetic, discerning, and diplomatic. The interviewees believed that an outstanding team leader was one who created group synergy and fostered group harmony and solidarity. Quotes from the qualitative data show the following themes and patterns with respect to a Culturally Endorsed Leadership Theory (CLT) Team Orientation dimension:

Teamwork has really brought a lot of difference, and people are able to embrace each other and realise that you are working as a team. It’s not about me. It’s about us.

Leaders are able to bring people together to work in harmony.

You respect them irrespective of the position they have, whether they are up there, or maybe they are cleaners, and so on. Respect and cooperation are really important.

Competent leaders make sure that every department of the organization is cohesive.

Leaders are liked because they can negotiate effectively. . . . They can handle grievances.
Interviewees also reported an increased incidence of team leadership among managers within an organisation. This tendency to collaborate with regard to projects and organisational initiatives was also observed at the societal community level. Participant observation revealed a high degree of discussion through elder forums and committee work groups before decisions were made, announced and implemented.

7.5.3 Humane Orientation and Consideration

House et al. (2004) explain the Humane Orientation "as the degree of concern, sensitivity, friendship, tolerance and support that is extended to others" (p. 595). This orientation enables leaders to see themselves and others from a particular viewpoint. The GLOBE questionnaires offered only a few items with which to assess this dimension, and therefore this dimension specifically was explored at greater length through semi-structured interviews.

The orientation toward self is described with the term modest (House et al., 2004). Modesty is the absence of self-promotion and is evident through humility, tolerance, being self-aware and unassuming, and giving presence through authentic listening. One interviewee described modesty as self-awareness when she said, “I need to take time to understand my strengths and weaknesses because then I’m able to address a number of issues and deal with other people.”

Managers also talked about self-awareness from the perspective of humility. It entails knowing one’s limitations — “knowing what you can do, and what you can’t do” — keeps one humble. Humility is an attitudinal posture with which leaders are to lead: “You need to be humble, so that when you lead those below, you see their achievements and potential — not just your own successes. You have to humble yourself.”
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The other-orientation of this humane leadership style involves a holistic concern for employees. Other-oriented behaviors are characterised by kindness, generosity, hospitality, compassion, empathy, altruism, benevolence, responsiveness and support (House et al., 2004). An interviewee described the approach to others as being perceptive, picking up cues, and discerning what response is appropriate. She continued with “It is something like being a sensor... There is something going on. There is something right. There is something wrong.” She intimated a deep intuitive sense of knowing something about someone or something about a situation. It is something good leaders have but cannot be trained in, but to which they may be sensitised.

Respondents noted that outstanding leaders put considerable time and effort into showing consideration of each individual in a company or organization. The following comments emerged to illustrate this “other-orientation” theme:

- And so each and every day you try to know each and every person. You take time to understand where your people are coming from.

- You respect staff irrespective of the position they have, whether they are up there, or maybe they are cleaners, and so on.

- Perceptive leaders can look at their staff and think “there is something here that is not quite right.”

- You are able to pick out cues around you and know that something requires some action.

- Our people need a leader whom they can go and talk to, and who can solve their problems.
In Kenya, there is that expectation that as a leader, I should be there for them. Yeh, I should be available. I need to solve people’s problems. That sometimes can be extremely demanding.

If there are problems they are going through, then it is good to find a way of helping them.

If they have something that needs your hand, you can coordinate resources to speed up the process.

Everybody comes with their problem, and they expect you to solve their problems: financial, social, personal, political, everything. We need to be able to solve this and that and that, and when you don’t, then they think you are useless.

You are humanitarian, yes!

Numerous examples were offered of employees looking to their managers for social support and of leaders involved in problem-solving situations of all kinds. For instance, employees would get time off work for attending funerals of extended family members, and sometimes the company vehicle would even be provided for the transportation of mourners. Other typical examples include giving a donation toward a colleague’s family member’s hospital bill, vehicle repair, or school fees.

Participants in the interviews and focus groups also talked about the importance of self-sacrifice saying, “As a leader you sometimes have to go out of your way and maybe too much more than the rest of the people.” An esteemed leader is anchored in the interests of the group and not totally free to pursue their own interests. Self-sacrifice was also expressed as commitment not only to the company and corporate
mission, but to work colleagues even if it meant sacrificing one’s own resources of time and funds to do so, as already noted.

7.6 Behaviors that Undermine Credible Leadership

7.6.1 Self-Protective and Weak Leadership

Kenyan managers expressed a strong distaste for self-protective and self-serving leadership. Self-protective behaviors could be either passive or aggressive. Interviewees pointed out that leaders who tend to be dictatorial and legalistic might have an inferiority complex or seek to hide their inadequacies. Weak leaders engage in self-protective behaviors such as being evasive or defensive, rejecting constructive criticism, minimizing failure, and shifting blame on others. One manager alluded to the attitude underlying passive forms of self-protective behavior, with this comment: “So you don’t accept criticism. Even when you are wrong, you don’t want to be corrected. You’re just like — you know everything.” Such arrogance was perceived to be “a cover for workplace inefficiencies, maybe a poor work ethic, and inadequacies due to lack of training or education.” One focus group identified an aggressive form of self-protection as “bullying,” that is, the abuse of position and power to force upon subordinates certain behaviors that benefit the leader or manager.

One respondent commented on the impact of self-protective behavior: “If you don’t want people’s feedback, then you are blocking information from flowing. You may be overlooking ideas that would make your company successful.” Self-protective leadership, therefore, is contrary to participative and team leadership.

House et al. (2004) identified self-protective behaviours as a new leadership dimension “ensuring the safety and security of the individual and group through status
enhancement and face saving” (p. 14). This perspective was expressed in qualitative data commentary as advice:

- *Sometimes it is important to save your bosses’ face. You should never save your own face at the expense of your manager’s face.*

- *You need to be transparent. You need to be accountable.*

- *Secrecy gives opportunity for all kinds of inappropriate and unethical behaviors. Maintain confidentiality but be careful of keeping secrets, because transparency builds trust.*

- *You can’t be dictatorial or you will be feared more than respected.*

### 7.6.2 Autocratic and Corrupt Leadership

GLOBE researchers identified a new leadership dimension called *Autonomous Leadership* that refers to independent and individualistic attributes (House et al., 2004). This notion is discussed above under Team Orientation (section 7.5.2). It is noted that important features of Kenyan leadership, namely participative and team leadership, entail values that conflict with an autonomous, autocratic, and authoritarian approach. Yet such strong top-down leadership is the substance of the Big Boss model and the dynamic of a politicised approach. Without exception, all responses indicated tension between preferred leadership styles (values) and actual leadership (practices). It was clear from comments made by managers that unchecked power had detrimental consequences in the form of corrupt practices and corrupted leaders. According to the respondents, the compromise of ethical standards amounted to corruption manifested in various forms — particularly bribery with self-interests at heart, and favouritism safeguarding in-group interests of family, clan or ethnic group. Common expressions
used for these in-group behaviors were nepotism and patronage — patterns that emerged out of paternalistic values.

The practice of selectively rewarding individuals and the groups they represent is seen in hiring practices, notably political appointments, and in promotions in the workplace. One manager commented, “I think many times, many positions are guarded and protected for a few.” Thus, competition for job postings is not open or fair. Interviewees explained that political appointments (in the workplace) involved rewarding individuals and collective groups with enviable public sector jobs or with government-funded contracts for business ventures. Individuals favoured with such appointments were those who played a role in aiding an in-group member in becoming the chosen political appointee. The following comments illustrate how the process of being “rewarded with a political appointment” does not favour young leaders.

- A handicap to the young is that they don’t have resources to help others get to the top and get rewarded in return.
- If you do not assist a [in-group] leader with resources as he is going up there [top executive post], you know, you won’t be able to be rewarded. So it is a challenge for young leaders, without resources, to get up there.
- . . . the young leaders who have only been employed for 10 years, they have not acquired enough resources to support others to the top. They are in trouble. They have not earned the right to be rewarded with a major company position.

‘Politicization of the workplace’ is a phrase that was often used by managers. It meant that Kenya’s political approach to leadership was imposed on the business and civic domains as well. One aspect of this has to do ethnic loyalties. The following
quotes illustrate the linkage between a politicised, societal paradigm and business or organisational structures.

- It is unfortunate that we have in leadership nepotism, tribalism . . . [in politics].
  Yes, in the professional area as well.
- Yes, nepotism and patronage are what is killing Kenya today, I would say. That is why we cannot move on. Whether we are the church, organisations, the government, all areas, even the medical.
- The challenge is how do you satisfy the immediate expectations of your people. Some want nepotism and for you to favour family. If you don’t employ your brother’s son, or your sister’s son, you are perceived as not a good leader. It’s a challenge.
- It’s a culture that has developed, yeh, over so many years that you look very odd if you don’t become corrupt. They think of you as being selfish. You’re being selfish.
- Yes, there is a cultural value like clan. For instance, where I come from, there are two clans: X and Y. We are going to compete. It doesn’t matter how good you or I are, the appointment will be made according to clan we belong to.
- Even the private sector, it’s somehow tricky because there is no way of seeing my brother without a job. When another person is there, you tend to pick up your brother and leave the other person there. Sometimes the other person would be better qualified.
- Let’s say we employed people of your tribe or of your own home, your cousin, your brother, your sister. If they are qualified, it is okay . . . . But when it comes to me managing them, it becomes very difficult because you say “Look here, this
is my sister.” It becomes very hard if they are not performing or if the manager tells you, you can’t fire a certain person because he is of your manager’s tribe. It becomes very hard. They become unproductive. You just sit back.

- Favouritism [de]motivates people cuz at the end of the day, my hard work and effort will not be recognised, but those who are favoured will be rewarded.
- Even if you get educated, once you don’t have a job, you find your thinking reverts to the other way [neo-patrimonial linkages].
- If I was unemployed, very well educated, and applied for a job, then I would have my sister push for me, my uncle push, my relatives push for me. Lack of employment created this.

Everyone is affected by the practices of nepotism and neo-patrimonialism that blend public and private interests and result in top-down, heavy-handed decision-making. Consequently, an authoritative persona may manifest an authoritarian leadership style that may command allegiance and be tolerated, but which none-the-less undermines the participative approach characteristic of respected leadership.

Finally, the elitist practices of favouritism illustrate violations of a value-based leadership approach that undermine credible leadership. Some of the practices within Kenyan management are so prevalent that, as one manager said, “Culture can make people think it is right thing to do — but it is wrong in a real sense,” and another manager felt that “They [these practices] are so natural to us, that we think it is part of us.”
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7.7 Conclusion

The findings from the qualitative inquiry about Kenyan leadership identified a leadership deficit. The disappointment and disillusionment expressed by those interviewed was unmistakable. This became apparent through interviewee comments about Kenyan heroes and exceptional leaders, specifically through the difficulty of readily identifying outstanding role models. The issues that managers felt undermined good leadership were primarily a lack of integrity and overall poor leader performance — both reflected digression from a value-based leadership approach. Behavioral shortcomings were pointed out as practices pertaining to nepotism and patronage. Character deficiencies were associated with weak and corrupt leadership, namely self-protective and autocratic qualities.

Comments conveying reasons for optimism were also expressed in the form of hope placed in young, visionary, proficient leaders who valued professionalism and principled leadership over the status quo. The qualitative research findings revealed that leadership dimensions reflected relevance to Kenya’s cultural dimensions: a team-oriented leader approach for a high In-Group Collectivist culture, and a humane-oriented leader approach for a culture that has a moderately high Humane Orientation.

Qualitative data indicated that Kenyan managers in the sample showed a strong preference for value-based leadership. Comments confirmed that good leadership necessitated integrity, which could earn the trust of subordinates. Essential complimentary characteristics were identified as being knowledgeable, competent, and relational — each regarded as an inspirational quality. The next chapter provides a synthesis of leader variables noted in the literature review and drawn from this study’s qualitative and quantitative findings about respected and outstanding Kenyan leadership.
Chapter 8

DISCUSSION OF KENYAN LEADERSHIP

8.1 Introduction

This chapter will present the cultural framework of societal and organisational cultural values as deduced from results of the questionnaire survey and the qualitative interviews. Kenyan leadership practices and leader attributes will be presented as expressions of cultural features and preferred styles of leadership. This chapter will also identify the most important background features and issues with which Kenyan leaders must contend. The chapter presents a synthesis of all research — empirical research, ethnographic research, and literary research — on cultural values and practices, leadership styles and leader attributes, and concludes with a comparison of Sub-Saharan Africa GLOBE data and this study’s Kenya findings. Findings from recent Sub-Saharan Africa studies will also be integrated into the following discussion of Kenyan leadership.

According to this study, the typical Kenyan leader is characterised as having post-secondary education and likely a Bachelor degree, or at least a college diploma, or possibly even a Master degree. Approximately one quarter of the managers had some corporate professional experience, and they were likely to be 31 to 40 years of age, with about two-fifths being female and three-fifths male.

8.2 Contextual Background and Issues Faced by Kenyan Leaders

Contemporary, contextual, and situational leadership challenges were identified through the ethnographic process of interviewing managers. Understanding these
challenges, their historical background and their current effect was beneficial to the interpretative process of the quantitative data. Managers identified the particular cultural issues pertinent to the practice of leadership in Kenya to be corruption, ethnic fractionalisation, political instability, and poverty. These issues were not investigated but were identified by interviewees to be troublesome to Kenyans. In a number of instances, cultural traditions provided an explanation for cultural problems such as corruption (e.g., practices associated with ethnic clientelism) (Amadi, 2009; Bratton, 2007). Traditional cultural practices also provided an explanation for the contradictions and inconsistencies regarding the use of power in relationships (e.g., deference to rank and privileged relationships characteristic of patrimonialism) (Metsäpelto, 2009; Posner & Young, 2007).

African leadership literature, though sparse, provided a point of reference when appraising the impact of cultural change on practices and values (see Chapter 4). This study’s findings were congruous with existing literature on societal issues with which leaders in Sub-Saharan Africa must contend with: corruption, tribalism, violence, poverty, and a desire for socio-economic development (Wanasika et al., 2011). These contextual leadership issues need to be understood in the light of cultural traditions and cultural trends. While leadership is evolving — and it may very well manifest different patterns a decade from now — there remains sufficient evidence to suggest that, at present, the preferred Kenyan leadership styles are rooted in historic and cultural practices more so than they are rooted in Eurocentric training handbooks and programs.

One of the best and largest Sub-Saharan Africa management research programs, to date, also provided useful conclusions that informed the interpretation and analysis of this study’s findings (Dia, 1996). World Bank researchers had undertaken a study of
management systems and the managerial process in Sub-Saharan Africa, specifically the structural misalignment of formal and indigenous institutions (Dia, 1996). They concluded that managerial efficacy needed to reflect Africa’s cultural endowments, that is, African management needed to utilise indigenous patterns of leadership. This study’s findings also indicate that the preferred, presumably effective approaches to leadership are those that are culturally appropriate.

The core values of African leadership identified in the literature review were substantiated through this study’s findings (Gray, Shrestha, & Nkansah, 2008; Jackson et al., 2008). These core values can be summarised as deference, solidarity, altruism, benevolence, consultative consensus, and harmonious interdependence. More specifically, the articulation of African values draws attention to respect for the elderly, a high regard for paternal authority, obedience toward one’s elders, cooperation with one’s extended family and ethnic group, and dutiful support of one’s kin (Wanasika et al., 2011). According to James (2008), this makes “[t]he personal and organizational boundaries of leadership in Africa ... much more porous” (p. 373). In addition to these broader African values, this Kenya study identified specific leadership values associated with effective leadership, namely integrity, performance, professionalism, and the unequivocal absence of self-importance and self-sufficiency.

### 8.3 Leadership Manifestations of Kenyan Cultural Patterns

As no statistical significant differences were found between the commerce and civic sub-samples, organisational values, societal values, organisational practices, and societal practices were investigated for the sample as a whole.
The cultural patterns describing Kenyan society in this section reflect the opinions about Kenyan managers. As shown in Figure 8.1, the discussion of cultural dimensions that follows uses this rank order of organisational values, overlaid with practices and societal data.

![Figure 8.1](image)

**Figure 8.1.** Organisational and societal values and practices, in rank according to organisational values. O = Organisation; S = Society; V = Values; P = Practices.

What is immediately striking is the incongruence between values and practices, with reference to power distance and uncertainty avoidance, both of which are extremely high in practices but low in values. This about hierarchical relationships and a reluctance to
change was also noted by James (2008) who investigated change and leadership behaviours within NGOs in Kenya, Uganda and Malawi (2002-2005). At the outset of James’ inquiry, the manifestation of leader behaviours tended to be negative in the country studies.

Likewise, managers in this study spoke negatively about political leader behaviours and struggled to identify positive Kenyan heroes. They particularly identified the problem of corruption. With reference to Sub-Saharan Africa, Mapunda (2007) boldly stated that corruption is endemic, entrenched, and stamping it out is “rather too ambitious a goal” (p. 17). Further, leaders in James’ study (2008) identified features of the “big man” traditional model, which they also described in largely negative terms. They likewise failed to readily identify positive leader traits and behaviours. This elucidation of the “big man” model by James, corresponds closely with what I have called Bwana Kubwa leadership, and discussed in the previous chapter.

It can be concluded that there is substantial tension between traditional models of African leadership and the influences of contemporary Western management theory. Figure 8.1 suggests that the enduring practices reflect “what was” fundamental to African leadership: power residing in the person of a positional leader, and predictability of the leadership process, namely the support systems of tradition and community. Thus the high ranking of the power distance and uncertainty avoidance cultural dimensions for practices. This contrasts with the high values emphasis on future orientation (see Figure 8.1), which suggests, as does the transformational model, that being visionary and being a strategic thinker are important for contemporary, global leadership.
8.3.1 Future Orientation

The future-present-past orientation continuum refers to the degree to which future-orientated behaviours such as forecasting, goal setting, planning, preparing, and investing for the future should be encouraged and rewarded (House et al., 2004). The relatively high mean score for a Future Orientation shows that managers regarded behaviours and practices associated with a future orientation as most important for successful leadership within an organisation.

Manifested leader behaviours and practices regarding a future orientation, corresponded more closely to organisational values than was the case for societal values. While managers at the organisational and societal levels valued future-oriented behaviours such as vision and planning, the means for practices were lower than the means for values for both societal and organisational cultures on the future orientation dimension. Furthermore, Kenyan society was less future-oriented than were Kenyan organisations regarding both practices and values. Figure 8.2 depicts the means for values and practices at societal and organisational cultural levels for all culture dimensions.

The qualitative data regarding practices confirms the attachment to tradition and the observance of ingrained colonial and post-colonial systems. For instance, managers described organisational procedures as being strongly bureaucratic to the degree that adherence to archaic systems was regarded as crippling Kenya’s economy. The overall picture from all data sources showed that Kenyans are deeply rooted in traditional, bureaucratic administrative systems and an authoritarian Bwana Kubwa (boss) leadership style, as well as in informal cultural structures associated with practices such as patronage and clientelism that show persistent traditional practices (von Soest, 2010).
This tension between the past and the future, between Kenya’s practices and idealised values regarding future orientation, is depicted in Figure 8.2.

Figure 8.2. **Organisational and societal values and practices.**
O = Organisation; S = Society; V = Values; P = Practices.

Organisational practices entail, among others, detailed event planning and meticulous record keeping. A problem arises when events that have been planned well in advance become overturned by decisions of “important individuals” who traditionally have been society’s decision-makers, previously referred to as informal leaders in the discussion of the qualitative findings. A similar dilemma arises when managers make spontaneous
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decisions in response to the latest “presenting situation” that obliges a manager to defer to “higher powers,” that is to the interests of a relationship with individuals “higher up” in the social hierarchy. This kind of impetuous behaviour undermines good planning and erodes the integrity of existing procedures and policies.

This tension noted regarding the past-future orientation with regard to values and practices was also confirmed by the qualitative data. Managers showed a strong desire for change — change in terms of economic development as well as change in leadership. The desire for development is a specific response to the problem of poverty — a challenge also identified by Kabubo-Mariara et al. (2012) and by Wanasika et al.’s (2011) media analysis and the interviewees in this study. The desire for change often focused on innovation. This commitment to innovation and change in Kenya was illustrated by a select group of private and public sector companies’ investments made in (a) energy resources needed for building Kenya’s infrastructure to support future economic growth, (b) protecting the environment for future generations — note the work of Wangari Maathai, and (c) mobile phone technologies that support in-group relations, connecting elder family members in villages with the younger generation often working in cities.

The competing cultural dynamics of tradition versus modernisation are accurately presented through the Nigerian Marketplace metaphor, which Gannon and Pillai (2013) signify as a “cleft culture.” This concept accommodates co-existing and contrasting realities typical of Sub-Saharan African culture. It needs to be understood, therefore, that while Africa’s traditionalism is rooted in the past, it is not necessarily “stuck in the past.” It would be more accurate to think of traditional practices as foundational to contemporary culture, which may be very similar to past customary practices, but which could also be
dissimilar to traditional customs. Among Kenya’s diverse ethnic groups, examples of both expressions of the past can be found. It has been observed, therefore, that in Kenyan society two opposite realities can co-exist. For example, a well-educated, degree young man (non-traditional personal attributes) becomes a tribal chief (conventional gender pattern) and leads in a patriarchal manner, even as his father and grandfather did before him (traditional approach to authority).

Wanasika et al. (2011) recognise “traditional wisdom” as a dimension of Sub-Saharan Africa and explained that it “emphasizes the importance of being hospitable, discussing decisions …, and that wisdom comes from experience and time” (p. 235). Wanasika et al. identified a corresponding dimension, namely religion, as the wellspring of wisdom. This perspective of the past (traditional wisdom), therefore, does not require that traditionalism be contrary to a future orientation. In Kenya, the ethnographic experiences of the researcher confirmed the importance of hospitality, religion, and group consensus. For example, focus group meetings or interviews often began with Kenya hospitality — a cup of chai (tea). At times public community meetings (no focus group sessions) started with acknowledgement of God through a brief prayer.

8.3.2 Performance Orientation

Kenyan managers reported a relatively high Performance values (Should Be) mean both at the organisational and at the societal levels. In a Kenyan context, interviewees illustrated the importance of performance through pointing out the high value placed on the on-going professional development of employees, especially those in leadership positions. These findings possibly reflect a change of attitude and values as Shelley (2004) considered Kenyan business culture mediocre, and bemoaned Kenya’s acceptance of a low standard of
performance. More broadly speaking, Haruna (2009) states that “[t]he concern for professionalism constitutes an enduring theme in sub-Saharan Africa” (p. 946). This concern was raised by this study’s interviewees and is revealed by the relatively low Performance practices (As It Is) mean — mediocrity may still describe much of Kenya’s business and societal culture.

A high performance orientation places emphasis on education and on-going skills development. Wanasaki et al. (2011) mention that “[t]he first wave of post-colonial African leaders came to power due to their elite education” (p. 235). This pathway to leadership is still viewed as the primary, though not only, means of achieving success. An interviewee in this study pointed out that most leaders are well educated and have degrees. However, education can be an expensive proposition. Since “parents do not trust [government schools] to provide a quality education” (Ngware, 2015, para. 8), they are willing to pay for private primary schooling which comes with a high price tag. Further, getting into the best secondary schools is very competitive, is based on exam results, and is constrained by a quota system, thereby making education the privilege of a few (Ngware et al., 2013). A World Bank study of Kenya’s education system identified an unmet demand for education, limited access to good schools, and a high cost for a quality education (Karmokolias & Maas, n.d.). Interviewees identified that an alternative route to graduating from an academic institution of choice at times involved securing initial entrance placement through financial means. Thus, with wealth being a possible criterion for admission to places of learning, the educational process may become compromised. Lowering standards for admission and low performance abilities of tertiary graduates has become a matter of concern, according to a World Bank report (Wanzala, 2015).
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Interviewees commented on the importance of performance in the workplace noting that employees work hard and are results-driven, often aiming to earn performance bonuses. To increase excellence, it has become normative for companies to sponsor on-going professional development seminars.

Despite good schooling and continual training, the quantitative data indicated a gap between organisational values and organisational practices for performance orientation, with the latter being appreciably lower. A relatively similar gap was found between societal values and practices. The qualitative comments confirmed that performance results were often comparatively lower, on average, than performance results should be.

Respondents attempted to explain underperformance in organisations, remarking that a primary incentive for performance was fundamentally monetary. For instance, bonuses for specific results and promotion for consistent top performance were powerful incentives. Thus professional development training is associated with corresponding promotion and pay increases for employees.

The relatively strong collective orientation of Kenyan culture could have an influence on performance orientation. Prevailing collective values can be observed in a group-based approach to success, such as offering incentives and rewarding employees in ways that are not exclusively or competitively individualistic. An interviewee stated that an individual might be sent for professional training, but that upon that employee’s return to the company, it is expected that the newly acquired knowledge or skills be shared with fellow employees. In this sense, the individual employee cannot use that experience to gain advantage over others who did not have the privilege of attending the training event or seminar.
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Interviewees explained the shift from cooperation to competition, remarking that a high unemployment rate has made the Kenyan job market more competitive. Secondly, Kenya’s low economic growth has left little room for promotion within companies, thus making the workplace more individualistic and competitive in terms of internal promotion.

Notwithstanding the expectations held within a collective culture, survey results showed that task-related dimensions (e.g., Future and Performance Orientations) ranked higher on the values scale than did relational dimensions (e.g., Collectivism and Humane Orientation). Yet according to the qualitative responses, it was more likely that a Kenyan would prioritise the needs of a family member, friend, or neighbour needing assistance over finishing a job at work. The deduction that Kenyans value people over tasks was noted in the interview comments, and is consistent with leadership literature on Kenya (Amaeshi et al., 2008; Kamoche, 2001, 2002; Metsäpelto, 2009).

Moreover, a relatively strong humane orientation may also influence the performance orientation. Managers may tolerate shoddy workmanship and poor service, as has been observed by some interviewees in this study, on the grounds that subordinates need to be supported rather than punished. Such patience and tolerance of mediocrity with regard to practices, can be understood in terms of valuing interpersonal interaction over task-related behaviours. Further, there is a deep capacity for forgiveness in many African societies (Littrell & Baguma, 2005).¹

A final comment pertains to the performance of leaders connected to politics. While this study did not focus on political leadership, the relatively high number of

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¹ Concerning relational or work-related inadequacies and wrongdoing, a difference has been discerned between societal and organisational culture. In Kenyan societal culture, wrongdoing has consequences and is dealt with in ethnic-specific restorative rituals.
unsolicited comments about political leadership merits mention. Politicians were typified as lacking vision and therefore lacking performance outcomes, or else they were viewed as non-performing leaders as promises were not kept. Political appointees, on the other hand, were believed to have failed in their performance because of incompetence — findings consistent with literature on African economic development (Platteau, 2009), and specifically with reports about the “lackluster performance” of political appointees in public service positions in Kenya (Obong’o, 2013).

8.3.3 In-Group Collectivism

In-Group Collectivism refers to the degree to which individuals are interdependent or independent (House et al., 2004). High scores on this dimension imply that social harmony, collective solidarity, and social reciprocity are highly valued. Kenyan values on this dimension were rated as moderately high at the societal and organisational levels. This means that respondents felt that group loyalties were to be respected, and they valued a high degree of conformity to group norms and a high concern for the collective good. At the societal level, a moderately high mean for In-Group Collectivism infers that individuals should express pride in belonging to a particular family or ethnic group; at the organisational level, their pride is to be in the company to which they belong.

In the workplace, in-group collectivism is seen as teamwork, networking, sharing resources, cooperation, and collaboration (Gray et al., 2008; House et al., 2004). The survey findings and the qualitative interviews confirmed the importance of a collective approach and a cohesive work environment. However, interviewees expressed that their everyday reality in the workplace was highly competitive and opportunistic (see section 8.3.1). *What Is*, is opposite to *What Should Be* on the in-group orientation dimension. The
quantitative findings for in-group collectivism also indicated a gap between values and practices, with the means for practices being lower than the means for values at both the societal and organisational levels, but more so at the organisational level (see Figure 8.2). In order to reduce the values-practices gap and to promote positive work-related outcomes such as commitment and job satisfaction, employees in a collectivistic culture, such as Kenya, need a transformational leadership approach (Wang, Waldman, & Zhang, 2012).

The Family metaphor presents the same features as this GLOBE Study regarding in-group collectivism (Trompenaars & Hampden-Turner, 1998) (see Chapter 4). Both concepts portray a person-oriented culture with leaders exercising benevolence to the in-group and subordinates responding with loyalty (Iguisi, 2009). In a moderately high in-group collectivist culture such as Kenya and Nigeria, leaders are expected to be paternalistic and supportive of their employees, they are to solve workers’ personal problems, and be practically helpful in as much as that is possible.

In Kenya, the in-group may well be extended family. However, in Nigeria the “in-group collective” is more so the idea of pseudo-kin, that is, individuals who “become as family.” This is depicted as the Homeboy (Homegirl) principle (Iguisi, 2009). It refers to a shared past, such as growing up together, and becomes the basis for kinship privileges to be extended beyond family. In business, if it potentially is in someone’s best interest to be connected, Nigerian managers and non-managers will create a “common present” and nurture the relationship for mutual future benefit, such as for job recruitment or promotion (Iguisi, 2009). In terms of this behavioural practice of in-group values (social connections), Nigerian employees reported a preference for “work[ing] with people who cooperate well with each other” (Iguisi, 2009, p. 338). Kenyan interviewees reported of management that
managers performed according to customary expectation and responded to the needs of in-group members.

A dilemma that arises in the workplace is whether organisational loyalty should supersede family or lineage loyalty. While small family-owned businesses may accommodate in-group loyalties, all the interviewees felt that workplace loyalty should displace family and ethnic loyalties. The tension of misplaced or rightly placed loyalties is played out in every situation and instance where nepotism and patronage are practiced (Iguisi, 2009; Obong’o, 2013).

In terms of decision-making, two patterns emerged from the qualitative interviews: dictatorial and consensus decision-making. The dictatorial approach is that of a “father” as seen in The Family metaphor (Trompenaars & Hampden-Turner, 1998), or a benevolent authoritarian leader as in the chieftaincy model (Ayittey, 2006; Metsäpelto, 2009). Both images reflect a posture of care and goodwill that influences how Kenyan leaders make decisions.

The consensus approach is characteristic of a tribal council of elders (Jackson, 2004, 2011). Wise leaders are able to facilitate dialogue, ultimately achieving group unanimity — a process especially important to negotiating terms or resolving conflict (Andrews, 2009; Metsäpelto, 2009). The highly valued consensus approach is particularly effective, as well as efficient, between societal levels in collective societies organised according to gender and age sets,² which are egalitarian within the group (Morton, 1979). Reaching

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² Globally speaking, organising society according to age sets is most prevalent in East Africa, but is also common Brazil and New Guinea. In Kenya it is a feature of pastoral groups such as the Maasai, but is also practiced by the Kikuyu and other ethnic groups.
consensus within a group can be quite time-consuming as it involves discussion and negotiation. The age groups, however, function hierarchically between the age sets. In this case, decision-making power rests with the senior age set and authority flows down. The norm about dutiful respect and obedience means that decisions are readily accepted by the younger group and consensus across the groups is relatively easy and quick (Iguisi, 2009).

The theoretical models of Hofstede’s collectivism and the GLOBE’s in-group collectivism, and authors such as Amaeshi, Jackson, and Yavuz (2008), Iguisi (2009), and Trompenaars and Hampden-Turner (1998), identify consensus as a key feature of collectivism. However, according to managers who were interviewed in this study, consultative consensus was no longer the contemporary reality. In Kenya, managerial leadership was more inclined toward a top-down *Bwana Kubwa* approach (Amaeshi, Jackson, & Yavuz, 2008). This can be explained in part by Kenyan organisations valuing efficiency and thus ranking high on future orientation and performance dimensions.

### 8.3.4 Humane Orientation

The survey findings for in-group collectivism were very similar to those for the humane dimension, and are closely related to humanistic *ubuntu* values of benevolence (Hailey, 2008; Nussbaum, 2003). Kenyan managers reported a moderately high mean for organisational and societal values on the humane/inhumane continuum, indicating beliefs that leaders should encourage and reward individuals for being friendly, caring, compassionate, generous, kind, and fair (House et al., 2004). The importance and relevance of a humane orientation is an enduring feature of Sub-Saharan African culture. It is expressed as being one’s brother’s keeper (Littrell, 2011) and as benevolent paternalism — a distinct feature of Kenyan society. According to Dia’s (1996) World Bank research
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findings, the humane feature is characteristic of Kenyan society. Others also identify this feature as common to Sub-Saharan Africa’s paternalistic societies (Amaeshi et al., 2008; Wanasika et al., 2011).

The humane orientation is also associated with an in-group orientation and power distance. The Family metaphor again illustrates Kenya’s in-group orientation that sanctions affiliation with other clan or ethnic group members, and does so according to endorsed authority structures, which dictate the nature of relationships according to age and gender.

Seriki et al. (2010) explain that colonial power structures removed the practice of benevolence from powerful leadership, leaving leaders with power but without the humane factor. Consequently, African political leadership has often been associated with oppressive, brutal dominance. While consideration and compassion do not generally describe African political leaders or relationships of vertical collectivism, referred to as “authority ranking” by Gannon and Pillai (2013), the principle and the practice of benevolence has been retained in horizontal collectivism or “community sharing” groups, which the GLOBE study reports as in-group collectivism (House et al., 2004). Interviewee comments indicated that authority figures are still expected to provide social support to subordinates.

Evidence of a moderately high Humane Orientation at the societal level can be seen in the practice of hospitality and at the organisational level as advocacy, that is corporate social responsibility initiatives for collective purposes such as human rights, land rights, the empowerment of women, and the protection of children. While there is ample evidence of the humane value being enacted in Kenyan society, the societal and organisational practices
means fall below the mean for Humane Orientation values (see Figure 8.2). The gap indicates that leaders were not sufficiently altruistic and caring for the welfare of others.

One unique Kenyan practice that expressed a humane orientation is the Kenyan *harambee* custom. *Harambee*, the Kiswahili word meaning, “let’s all pull together,” expresses a group-oriented approach to self-help by communities coming together to pool resources (Chieni, 1997). The themes of community cooperation, self-reliance of the group, social responsibility, and reciprocity are woven through the fabric of Kenyan culture.

The term *harambee* became a political slogan symbolising the practice of coming together to achieve worthy goals (Mbithi & Rasmusson, 1977). Harambee meetings or fund-raising events became a unique national institution during the 1960s and 1970s. Eventually, the ostentatious and public gift-giving by donors “sometimes reduced the harambee vision of community development to an exercise in patronage and competitive status-seeking” (Trillo, 2002, p. 645). The practice became tainted with corruption as guests of honour (politicians) became stewards of the funds and personally appropriated the funds that had been raised (Makokha, 2003).

An interviewee used the expression “culture was hi-jacked” when he explained the shift from community activities that were a collective response to a need within the in-group, to an opportunistic occasion whereby some leaders satisfied their personal greed. The shifting practices may explain in part why the practices mean for the Humane Orientation is lower than the values mean for this dimension. In the attempt to prevent abuse of this humanitarian cultural practice, harambee events have become banned.
A contemporary alternative custom among politicians is for campaigning Members of Parliament to give money to a featured community project or give a small gift to community members attending an event. One example was an MP offering a sachet of sugar and a matchbox to everyone present at a community fundraising. This humane-oriented benevolence endeared the leader to the recipients. Once again, the ethical dilemma is apparent: To what extent is the gesture a response to community needs, and to what extent does it add up to “buying votes?” In the ethnographic research, managers repeatedly pointed out that the politicisation of leadership roles and functions was a major impediment to good leadership in Kenya. The humane dimension thus is an important and positive value for intragroup relationships, but which is often abused at intergroup levels in Kenya.

8.3.5 Gender Egalitarianism

The GLOBE Study defines gender egalitarianism as a group’s inclination to minimise gender role differences while promoting gender equality (House et al., 2004). Gender egalitarianism was not a strongly defining characteristic of Kenyan culture (see Figure 8.1). Rather, commonplace leader behaviours reveal patterns that are consistent with Kenyans practicing social differentiation — gender delineation being one aspect of power distance. Survey results ranked gender egalitarianism as fifth of the nine dimensions, revealing that it contributed slightly to outstanding leadership.

While the quantitative data revealed a relatively lower organisational value in gender equality than societal value on this dimension, gender equality practices were more evident in organisations than within society at large. However, the gap between values and practices for both organisational and societal levels is noteworthy. Focus group
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interviewees spoke passionately about the importance of gender equity and about the failure of society and organisations in making progress toward gender equality, confirming that there was a substantial gap or difference between the values and practices on this dimension. Despite its importance to interviewees and survey respondents, gender egalitarianism was indicated as the least practiced dimension within both societies and organisations. The means for practices reflect the traditional approaches to gender relationships in Kenya, while the values reflect the contemporary perspectives regarding this dimension.

Gupta and Van Wart (2015) state that gender egalitarianism is the most important predictor of women in leadership positions, both within society and organisations. Given Kenya’s low practice of gender egalitarianism, it is to be expected that women occupy fewer leadership roles relative to their male counterparts. This expectation is confirmed by this study as only 39% of managers in the sample were women, and at the societal level women account for only 20% of seats held in parliament (World Bank, “Kenya Databank”). Kabashiki’s (2014) study of leadership effectiveness in Sub-Saharan Africa reported similar findings of leadership domains being male-dominated, despite the belief that women were equally competent but were held back by tradition and ineffective legislation able to challenge tradition.

The desire for change, as expressed in the qualitative interviews, can be interpreted as a desire for change in leadership with regard to gender equality. Managers who were interviewed or who participated in the focus groups expressed fervent commitment to equal opportunity and unbiased, merit-based hiring practices that would retain leaders according to their suitability for a position. They objected to hiring practices based on certain
preferences for gender, age, or ethnic or other affiliation. Interviewees in this study would agree with Obong’o (2013), who sees a long-term, broad-based commitment to merit-based hiring practices as the only way to dismantle Kenya’s old patronage structures.

8.3.6 Assertiveness

The Assertiveness dimension was valued slightly less than Gender Egalitarianism for Kenyan organisational and societal cultures. The assertiveness continuum measures the degree to which individuals should be assertive, aggressive, or confrontational in social relationships (House et al., 2004). According to the results of the survey study, assertiveness was minimally valued at both organisational and societal levels (see Figure 8.1 and 8.2). In terms of rank order of how assertiveness contributes to outstanding leadership, assertiveness was ranked higher at the organisational level than the societal level, but was reported as practiced more at the societal level. It appears that there is some ambivalence regarding assertiveness. Overall, it is not regarded as an important variable of outstanding leadership.

Both the quantitative and qualitative findings indicate that Kenyans are not confrontational or aggressive in interpersonal social relationships. In this, Kenya is similar to the Sub-Saharan Africa cluster. According to Gupta and Van Wart (2015), Sub-Saharan African leaders are non-aggressive in communicating organisational vision.

A different picture emerges from high authoritarian leadership contexts that do not require reciprocal social harmony, but rather call for submission of the subordinates. Kenyan leaders are usually assertive in a paternalistic situation in which they are the highest authority figure, as is characteristic of political leadership (Montoya, 2012) or of Bwana Kubwa managerial leadership (see Chapter 4). Interviewees explained the Bwana
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*Kubwa* approach as strict and dictatorial, and the political leadership approach as highly competitive — thus, both leadership styles are assertive. *Bwana Kubwa* type of leaders are likely to insist on their decisions once they have made a decision, and are not likely open to re-considering their position or changing their mind. Qualitative commentary explained that assertiveness in such a case was likely a face-saving behaviour that confirmed the “rightness” of an original decision regardless of any qualities of rightness or relevance pertaining to the decision.

At the organisational level, the assertiveness of Kenyan managers can be illustrated by decision-making whereby a leader will ensure their point of view is heard. Interviewees spoke of a posture whereby leaders confidently communicate opinions, vision, and decisions. However, once that opinion has been expressed, it is not likely that a leader would continue to assert their opinion with further rhetoric. This is to say that Kenyan leaders are not likely to be forceful in their style. They prefer to be persuasive through the validity of their message. Interviewees, who expressed this view, saw assertiveness as self-promotion and explained that a non-assertive leadership posture demonstrated humility and modesty — qualities regarded as important for value-based leadership.

For employees who are lower in the social hierarchy, an example of assertiveness is seen when individuals appeal to a higher administrative authority to assert their perspective or opinion. For leaders and subordinates, the relatively low Kenyan position on this assertiveness continuum is likely to manifest as a weaker pursuit of goals and profits, thereby resulting in lower performance.
8.3.7 Uncertainty Avoidance

The Uncertainty Avoidance dimension indicates the degree to which members of a group strive to avoid uncertainty by observing customary social norms, rules and rituals, and practices and procedures (House et al., 2004). Respondents ranked the importance of establishing constancy and predictability relatively low for both organisational and societal culture (see Figure 8.1). However, survey results of means (Figure 8.2) indicate a relatively higher mean for societal culture than for organisational culture. A different picture emerged for practices. The practice of uncertainty avoidance was more prevalent at the organisational level. The tendency toward observing social conventions and favouring regulations suggests a preference for stability and security. Established cultural patterns (practices not values) continue to exert a strong influence on current practices. Furthermore, Jackson (2004) explains the aversion to risk as also being a contributing factor to lower performance results.

The qualitative data identified a desire for security. It could be said that Kenyans would not choose risk as it presents higher levels of stress and anxiety, but Kenyans accept risk. Organisations displayed a higher tolerance for risk than society. Managers, however, expressed frustration with factors beyond their ability to regulate — factors such as “brown outs” and other deficiencies in infrastructure, as well as crime and violence. They furthermore felt that having a corporate vision and having leaders who were skilled in “change management” enabled organisations to deal with inevitable uncertainties. James’ (2008) findings of NGO leaders, including Kenyans, confirm that change is more readily embraced when excellence and success are likely. Paradoxically, interviewees expressed

3 A drop in voltage in an electrical power supply system.
equal frustration with a bureaucratic system that was so stable (hypothetically) as to be inflexible.

It is important to note that interviewees in the qualitative study consistently identified a desire for change. It appears that Kenyan leaders are willing to put tradition and convention aside for moderate risk and the promise and reward of success. Kenyan entrepreneurs (Robb, Valerio, & Parton, 2014), and the Inspirational Idealist described in Chapter 7, illustrate this perspective on risk and tolerance of uncertainty.

8.3.8 Institutional Collectivism

Institutional collectivism refers to organisational and societal institutional practices that encourage and reward the collective distribution of resources and collective action (House et al., 2004). Practices associated with institutional collectivism were not found to be a prominent feature of Kenyan culture. The means for practices at the organisational and societal levels suggest that Kenyan institutions do not greatly practice collective action.

In terms of values, societal culture had a slightly higher mean for values for this dimension than was the case for organisational culture. The relatively lower score of organisational culture for institutional collectivism suggests that employees take a more individualistic approach toward the allocation of company capital and benefits for personal gain, than is seen within societal culture (see Figure 8.2). Behaviours associated with institutional collectivism can also be seen within company contexts as individuals putting forth effort to distinguish themselves for promotion. The preferred collectivistic expression of Kenyan managers was more in-group than institutional in praxis (see Figure 8.1). For example, fundraisers for schools or funerals are very common as sponsorship is “for and by
the in-group” (in-group collectivism). National fundraisers for charities that benefit unknown recipients, for instance, are less common (institutional collectivism).

8.3.9 Power Distance

The power distance dimension indicates whether the members of a collective expect and agree that power should be stratified and concentrated at higher levels or if power should be shared and equalised (Hofstede, 2011). A high mean indicates a willingness to accept inequalities with respect to levels of power, authority, prestige, status, wealth, and access to opportunity. A low mean score indicates an unwillingness to accept autocratic leadership and centralised authority, and suggests proactive attempts to equalise social status. Through recognising Kenya’s traditional value of respecting and obeying elders and understanding the colonial chief model and linked practices (Metsäpelto, 2009), one would expect that Kenyan managers would value high power distance with regard to leadership. However, survey findings revealed the opposite — that Kenyan managers in this sample attached relatively little value to power distance at both levels of culture. In fact, the mean scores for Power Distance values were the lowest for all cultural dimensions at the societal and organisational levels (Figure 8.2).

On the contrary, organisational and societal practices were relatively high for power distance, particularly for society. These reflected the expectations presumed of historical and traditional influences of patriarchal systems and not the contemporary values expressed in Kenya’s new Constitution or in Kenya Vision 2030, a “blueprint for development” (GOK, 2007, 2010). Society’s practices regarding power distance showed considerable social stratification and deference to authority. A prevalent expression of hierarchical authority in Kenya is bureaucratic administration, predominantly characteristic of
government institutions. A number of scholars attribute Kenya’s profoundly bureaucratic management style to the lingering effect of colonial and post-colonial leadership as well as a rootedness in pre-colonial configurations of power (Amadi, 2009; Kipkebut, 2010).

Societal practices regarding power distance can be seen in leaders and subordinates adhering to their positions in the social hierarchy, with leaders asserting their right to their role as chief or the Bwana Kubwa. This attachment to role is portrayed in the Eiffel Tower metaphor, which puts preeminence on organisational structure (Trompenaars & Hampden-Turner, 1998). Roles are the enduring feature. Individuals occupy positions designed for a specific purpose. It is the duty of a leader to know his position in the hierarchy and to fulfill the functions of his particular role. Established Kenyan commercial industries illustrate this model.

The Nigerian profile of a company boss indicates greater power distance than is commonly seen of Kenyan managers. Power is so highly centralised that it is authoritarian and not layered across various bureaucratic levels. Power is vested in the key organisational figure, and is matched by proper status (Iguisi, 2009). Iguisi explains that status motivation, for all employees in a company, is a key social motivator for Nigerians. This reflects a shift from status for service to community, to status for achievement which reflects Western values of individualism and competitive strategy with regard to organisational power.

Both the Nigerian and Kenyan management data indicate paternalistic values, high power distance behaviours (high and moderate respectively), and discrepancy between values and practices. Kenya’s approach is bureaucratic, paternalistic, and team-oriented,
while Nigeria’s leadership is highly authoritarian and paternalistic, even though there is a preference for consultative, paternalistic management (Iguisi, 2009).

Kenya’s tolerance of inequality (moderate practice of power distance) could explain the forbearance with bureaucracy. Qualitative comments offered by the managers interviewed gave a perspective on the top-down use of authority within companies. This aligns with research carried out in Ghana, Kenya, South Africa, and Zambia on preferred leader behaviour regarding organisational representation. Littrell, Wu, and Nkomo’s (2009) study used the Leader Behavior Description Questionnaire (LBDQ) XII and identified three factors (out of twelve) that are most important to Kenyan managers: representation, initiation of structure, and integration (Littrell, 2011). First, a leader is to exercise control of the leadership process and “not relinquish it to others” (Littrell, 2011, p. 35). This implies that a Kenyan managerial leader is “the face” of the organisation or of the organisational unit he manages. Moreover, this face offers social status. Demonstrating outstanding communication skills is also important within a Kenyan business context. The LBDQXII results indicate that Kenyan managers need to clearly outline their own role as well as the expectations held of their subordinates, and be able to maintain a harmonious and unified group (Littrell, 2011).

Kenyans understand that bureaucratic authoritarianism sanctions the decisions and actions of leaders, even if the course of action is perceived to be unreasonable or irrelevant. Consequently, the effectiveness of policies and procedures is unimportant in systems that tend to be bureaucratic. Further, in autocratic systems, it is a subordinate’s responsibility

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4 On a 5-point scale, LBDQXII dimension means are as follows: 3.97 for representation, 3.96 for initiation of structure, and 4.08 for integration (see Table 6 in Littrell, 2011, p. 33). The sample size of the Kenyan sample in this could not be ascertained.
“to do as told” and not question the commands of any superior, thus effectively removing the thoughtful, personal, responsible action. On the other hand, it is the superior’s responsibility to “rule well” and that stance does not permit delegation of responsibility or authority (Littrell & Baguma, 2005). This describes Nigerian organisational practices which have been characterised as authority ranking (Gannon & Pillai, 2013; Iguisi, 2009).

In Kenya, the relatively low mean for organisational practices regarding Power Distance is an indication of more egalitarian organisational practices than societal practices. The ability of smaller groups, such as organisations, to be more egalitarian could be linked to Kenya’s tendency toward in-group collectivism, as every member as important to the group. It may also reflect the indigenous cultural patterns of some ethnic groups that had flatter pre-colonial hierarchies (Pitsiladis et al., 2004). The egalitarian values, as expressed by the survey respondents, are demonstrated at two levels. At the individual and organisational level, interviewees in the qualitative study spoke about the role of training programs as a means to empower employees and to give them a foundation for independent thought and functionality. At the national level, the devolution of power as set out in the new Constitution is a clear example of limiting political power, increasing power sharing, and empowering a wider circle of leaders.

This Kenyan study of business and civic managers does not confirm Littrell’s (2011) hypothesis about management culture in Sub-Saharan Africa as “demonstrate[ing] male role dominance, paternalism, [and] large status differences” — the latter partially due to gender and age factors (p. 70). While male dominance is characteristic of much of Sub-Saharan Africa and in some subgroups of Kenyan society — as seen in cultural practices such as patrilineage, patrimony, and polygamy — it may be more accurate to speak of male
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prominence rather than male dominance, as suggested by this study’s higher percentage of males (61%) in managerial positions. The practice of paternalism also has age implications, yet the largest single group of managers (38%) in this Kenya study were in the 31 to 40 age bracket, and the oldest managers, ages 51 and older, were the minority (12%) (see section 6.2). Further, gender had no apparent effect on the leadership attributes, and age only had one significant effect on one attribute — established younger leaders were most likely to incite conflict (see section 6.5.3). April and Peters (2011) similarly found that there were no significant differences between male or female preferences for preferred modes of leadership in their South African study.

Despite the Kenyan managerial profile presented by the empirical data of this study, the qualitative data mentions the abiding influence of traditional culture as suggested by Littrell’s (2011) hypothesis. More needs to be understood about gender-based access to certain professions (i.e., corporate versus informal business, and the various levels of healthcare and education). Lastly, what appears to remain reasonably in tact, and is a reflection of power distance, is the nature of social engagement between age and gender groups. The respect given to elders (as individuals) and the recognised value of gerontocracy (the elder group’s wisdom and influence), is an enduring feature of indigenous African culture.

This overview of the practice of leadership within Kenyan culture shows great complexity. Greater similarity was found between organisational and societal values than between societal values and practices or organisational values and practices. This gap between values and practices needs to be understood in light of the interaction of one dimension with another dimension. Further, it needs to be understood that Kenya’s
placement of values and practices on any continuum of the nine culture dimensions will change over time.

8.4 Leadership Styles and Preferred Leader Attributes of Kenyan Managers

Research suggests that there are distinctive features of Sub-Saharan African leadership and management. Trautlein and Trowbridge’s (2007) study of multinational company managers in four global regions identified a “global yearning … for more holistic and transformational organizations systematically focused on people” (emphasis in original, p. 22). Moreover, they discerned that “sub-Saharan African managers are more likely to behave in ways that balance and embrace ‘transformational’ leadership behaviors with ‘transactional’ practices” (Trautlein & Trowbridge, 2007, p. 22). This Kenya study attests to the same strong emphasis on thoughtful blending of an (African) people-orientation with high performance outcomes obtained by using (Western) task-focused management tools. The Kenya findings regarding charismatic / value-based leadership, a team and participatory approach, and humane orientation converge and portray a Kenyan version of “people-practices” in leadership. Salawu (2012) expresses this as selflessness, a virtue and ethic that is transmitted through Africa’s tradition of the oral arts. This modified transformational approach of people-practices offers a potentially, effective modus operandi for change management in Kenya (Trautlein & Trowbridge, 2007), and the return to “oral ethics” cultivates responsible citizenship and leadership (Salawu, 2012).

Another variant of the transformational model that resonates with the Kenyan Inspirational Idealist is Youssef and Luthans’ (2012) model of positive global leadership. The reframing of the transformation model as positive organisational behaviour emphasises
the psychological resources of hope, efficacy, resiliency, and optimism — “the HERO within” (Youssef & Luthans, 2012, p. 540). While these leader qualities evoke meanings integral to value-based leadership, the positive global leadership model is “broader and more inclusive than other value-based leadership approaches . . ., making it particularly relevant across cultures” (Youssef & Luthans, 2012, p. 542). The model’s focus on positivity resonates with this study’s findings about Kenyan values. Moreover, the positivity approach may be particularly relevant to Kenya’s context of cultural heterogeneity and effective in challenging practices such as patronage and clientelism, and problems such as ethnic conflict and corruption.

Additionally, literature on African leadership frequently reports comparative cross-cultural studies that contrasted Eurocentric and Afrocentric perspectives and practices (Kessler & Wong-MingJi, 2009; Moran et al., 2011). It was evident from the reviewed literature that in some respects, African culture, organisational practices, leadership styles, and leader attributes differed from the values espoused by Western societies and the practices endorsed in contemporary management literature (Bjerke, 1999; Steers et al., 2012; Tucker et al., 2014). Further, the findings of the current study also indicate that Kenyan leadership practices vary from other African countries (Akinnusi, 1991; Jackson et al., 2008; Kuada, 1994; Metsäpelto, 2009) as well as from the Sub-Saharan African profile presented by GLOBE and other researchers (House et al., 2004; Littrell, 2011). To propose an Africa model of leadership is problematic (Bolden & Kirk, 2009; van den Heuvel, 2008). Due to Kenya’s ethno-cultural diversity, the findings of this study also need local contextualisation and further investigation into within-country differences. Figure 8.5 portrays the relative importance of culturally endorsed leadership styles and presents these
from the highest to the lowest values means. The following discussion presents a synthesis of literature findings and the quantitative and qualitative results of the present study.

8.4.1 Charismatic/Value-Based Leadership

The Inspirational Idealist, described by interviewees in the qualitative interviews and corroborated by the survey data, represents a charismatic/value-based leadership style. It depicts the kind of leader Kenyan managers themselves would wish to work under. The quantitative and qualitative results of the present study confirm the substantial weight given to all six features that comprise charismatic or value-based leadership. The interplay of these attributes presents a style that inspires followers because their leader (a) follows a vision they believe in, (b) has proven success, and (c) is of sterling character. In the words of an interviewee, an inspiring, visionary leader is one who “has shown us the way, or made available the means with which we can achieve the targets we set.” In Ford, Lituchy, Punnett, and Buenar’s (2013) study on leadership effectiveness, the Kenyan sample of academic leaders (n = 15) described an effective leader as one who is “a good listener, humble, had wisdom and had integrity/honesty” (p. 258). These qualities, which define a charismatic leader according to House et al. (2004), describe a respected leader in Kenyan culture.

There are, however, other public figures such as elders, religious leaders, and politicians who are dutifully honoured by virtue of their ascribed position — it could be due to their age, their position in the ethnic or social hierarchy, or their privileged “political appointment.” According to the interviewees, Kenyans are drawn to a charismatic leader, but are loyal to a leader with integrity, regardless of how “position” is received.
Interviewees also described leaders with charisma as individuals noted for their oratory and who naturally engage others in a dynamic, interpersonal manner. Wanasika et al. (2011) identified “personal characteristics of soaring rhetorical skills and personal charisma” (p. 235) as being highly valued in African societies (Littrell & Baguma, 2005). The researcher’s observation confirms the persuasive nature and emotive impact of personal charisma as exhibited through charismatic rhetoric and body language. This masterful use of oratory and image-based rhetoric is noted as a strategy for gaining followers (Zoogah, 2009) and is illustrated by Nyabadza’s (2009) metaphor, The Magic Language Box. Nyabadza studied five successful CEOs and takes an in-depth ethnographic look at the “magic” that can be created through the use of language: words, stories, metaphors, strategic questions, and conversations. In the same way Dei (2014) identifies language as a powerful tool of leadership, specifically the masterful use of proverbs, riddles, metaphors, and cultural stories told by wise elders and persuasive politicians.

Finally, there is substantial evidence that Kenyan leaders, politicians and others, seek power and status, and are reluctant to give these up either through the process of delegation or succession-planning. While this Kenya study focused on mid-level managers and not strategic or executive leadership, the desire for promotion and advancement to top-level leadership is strong among Kenyan leaders and managers, prompting some to use unethical means to succeed in the “race to the top.” Further, Zoogah (2009) noted that the ability to influence the motivation of employees is particularly strong in African organisations. This fuels the desire to lead. Zoogah’s discussion of motivation to lead (MTL) and motivation to follow (MTF) sheds light on the discrepancy between Kenya’s egalitarian values but high power distance practices. Among the reasons given for
followership of executives (motivation to follow) is that admiration is directed toward apex positions, and thus also toward those occupying a seat of honour (Zoogah, 2009). Respondents in this study were of the same opinion, that is, leadership positions (titles) call for respect and proper decorum, and positional leaders (individuals) are worthy of deference and honour.

8.4.2 Team-Oriented and Participative Leadership

Team-Oriented and Participative Leadership are closely related and converging concepts, yet distinguished in the GLOBE Study as exhibiting an overall group focus (building a team) or a personal emphasis (engaging members) (House et al., 2004). The qualitative statements are consistent with the quantitative findings, which reported a strong emphasis on team-oriented leadership in Kenya, expressed by way of the dual management functions of team integration and cooperation and team collaboration. Similarly, in a study of Ugandan educators, Littrell and Baguma (2005) found that interpersonal interactions were prioritised over task behaviours.

Interviewees commented that essential skills for team building required effective communication — communicating with conviction, a clear vision and a common, compelling purpose. The leader also needs to be skilled in coordinating human and other resources. The Guided Missile metaphor illustrates this style of leadership (Trompenaars & Hampden-Turner, 1998). The approach is team-based and involves selecting and pooling needed resources, including expertise, and integrating individuals in such a way that the overall team-effect is synergistic.

Interviewee comments were also consistent with survey results endorsing the Participative culturally endorsed leadership theory (CLT) dimension, which strongly
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opposed autocratic forms of leadership but supports in-group collectivism and a humane orientation. It was said that good team leadership also involves a personal focus that builds mutual trust, motivates group members, and involves others in making and implementing decisions (House et al., 2004). Respected leaders invite participation and the unique contributions of everyone. In hierarchical cultures such as Kenya, a team leader knows his own rank and role, and is able to accommodate and fittingly integrate individuals of varying social roles and statuses into the larger group. The interplay with a relatively high power distance (on practices) suggests that team leaders need to continually direct and monitor the activities of the group. An interviewee described good senior managers as leaders who can create group synergy by “packaging ideas in such a way that there is something for everyone …. [and then also] mingling with all the staff.”

The Guided Missile metaphor also illustrates the participatory approach in that it represents a group response to a cause, and involves shared problem-solving as the team takes on a cause or project (Trompenaars & Hampden-Turner, 1998). The process, guided by a competent leader, is creative and responsive to change. The process is highly dynamic. It elevates the status of the entire group through what becomes a participatory learning experience for all and results in collective success. Examples of Kenyan organisations that exemplify the characteristics of this metaphor are private sector companies and civic organisations who tackle problems such as poverty, illiteracy, or health issues (Sulivan, 2013), and projects such as ICT platforms for education, agri-business, or as a social media tool to fight corruption (Bertot, Jaeger, & Grimes, 2010; Farrell, 2007).
8.4.3  Humane-Oriented Leadership

According to House et al., (2004), the Humane Orientation is a cultural dimension as well as a leadership style. Interviewees admired leaders for a holistic concern for their followers, and for their “fatherly” care. The respondents also substantiated this. In highly humane-oriented societies such as Kenya, social control and interaction have a complimentary group and person focus. The goal of a leader, therefore, is to foster group cohesion and offer genuine concern for the needs of each individual.\(^5\)

The qualitative data support the survey research on these two converging dimensions: In-Group Collectivism (cultural dimension on group cohesion) and the Humane Orientation (leadership dimension on individual support). Interviewees conveyed the scope of a leader’s kindheartedness, stating, “You are humanitarian, yes, because we are all human!” The relatively high mean for the humane-oriented subscale of the Humane-Oriented CLT style confirms these altruistic values. Lastly, the ubuntu spirit, characteristic of Sub-Saharan Africa, is identified in this study through the “being modest subscale” (humility value) of the humane-oriented leadership style — since individuality is bound up in one’s solidarity with the group, all persons are equal in their humanity and a leader has no grounds for pride.

The metaphor of the Bush Taxi offers a metaphoric image of a humane-oriented leader (Trompenaars & Hampden-Turner, 1998). Aspects of this approach to leadership reflect unconditional acceptance of team members. The extent of acceptance and inclusion

\(^5\) The quality of "individualized consideration" is a feature of transformational leadership. Walumbwa and Lawler’s (2003) found that transformational leadership qualities were found in collectivistic cultures such as Kenya.
requires limitless patience. Leaders may overlook failure or violations of policy, or render less severe punishment for misconduct. They are not punitive or exploitative. They are forgiving rather than vindictive. The Bush Taxi representation of leader attributes implies that leaders are masterful in navigating relationships and situations.

Seen at the organisational level, common examples of managers using a humane-oriented approach are seen in that managers may give employees time off work to attend to a sick family member or to attend the funeral of an extended family member. It was said that an employer might even offer the company vehicle for the transportation of mourners, or might give a monetary gift toward the expenses of the occasion.

8.4.4 Self-Protective Leadership

The survey data on leader attributes indicated that Kenyan managers rejected self-protective leadership which conflicts with values of honesty, authenticity, altruism, and a humane “otherness” focus (Winston & Ryan, 2008) — values interviewees believed to be important of Kenyan leaders. The qualitative data confirms the conclusion drawn from the mean of the face-saver subscale, namely that face-saving is a self-protective measure and is perceived to be a hindrance to outstanding leadership.

The qualitative interviews also offered another nuanced use of the term for situations that called for the protection of information or reputation. To protect a colleague or kinsmen, that is, to protect their privacy, confidentiality, or their reputation was said to be honourable. However, to protect oneself was believed to imply dishonesty, duplicity, or deceitfulness. An interviewee stated that transparency was very important to keep leaders

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6 Littrell and Baguma (2005) and others have commented about the capacity for forgiveness found in African societies.
accountable. The interviewee continued, “confidentiality protects someone else’s trust in you, but to be secretive is all about you protecting yourself.” The interviewees, moreover, expressed disdain for leaders who engaged in self-protective behaviours.

The quantitative and qualitative findings of this management research, in addition to James’ (2008) findings on NGO leadership, reject the traditional Big Man / Big Boss model. The descriptors which James (2008) enumerates — all-powerful, all-knowing, infallible, all-pervasive, all-owning, life-long, problem-solver — present such a leader as one who is an “awe-inspiring fearsome person” to be obeyed (p. 366). These qualities describe self-protective leader behaviour, and are negatively perceived. Thus in a couple of studies, including this study, Kenyan managers reported that self-protective leader behaviour is not perceived to be effective, and is not beneficial to organisations (James, 2008). The definitive rejection of self-protective behaviour, is an expressed value, that does not necessarily reflect actual leader behaviour. This study did not investigate leader practices regarding the six leadership styles nor the 21 leader attributes. However, based on participant observation, it is probable that in Kenya, “[o]ne of the enduring legacies of colonial influence is the continual emergence of a self-protective stratum of petty bourgeoisie among the educated and ruling class” (Littrell, 2011, p. 69).

8.4.5 Autonomous Leadership

Autonomous leadership refers to independent and individualistic leadership (House et al., 2004). The survey findings indicate that an autonomous approach to decision-making was regarded as undesirable. It is contrary to a consensus seeking approach characteristic of indigenous African cultures, including Kenyan subcultures that have flatter hierarchies (Metsäpelto, 2009). The autonomous leadership style is characteristic of the
chieftaincy model that developed during the colonial era (Hartmann, 2012; Mulinge & Lesetedi, 2002) and is also characteristic of bureaucratic authoritarianism that developed in the post-colonial period (Amadi, 2009). Note, the latter is also characterised as a *Bwana Kubwa* managerial style in this study (see Chapter 7).

While it was recognised that different managerial positions had appropriate levels of authority, interviewees still felt that autonomous leadership had overtones of arrogance and high-handedness, and lacked accountability. Consequently, when leaders fail to consult their members, make independent decisions, and then force those decisions on all members of the group, they are acting in ways contrary to Kenyan values of collectivism and participation. One interviewee put it this way: “If a leader acts independently and becomes dictatorial, yeh, he is feared more than respected. Then that one also loses credibility.”

Trautlein and Trowbridge’s (2007) Sub-Saharan African interviewees from a multi-national corporation concur with those in this study in emphasising the importance of listening. They state that “empowering people by valuing opinions” and “incorporating offered ideas into organizational solutions” (Trautlein & Trowbridge, 2007, p. 48) are hallmarks of African managers.

Overall, the preferred leadership styles that arise out of Kenya’s collective culture reflect values of integrity, participation, responsibility, duty, consideration of others, and mutual support. Leadership is trust conferred on an individual. Thus honour is ascribed and not earned. However, self-serving motives, willful independence, and imposed dominance without regard for the group’s opinions, needs and interests, undermine effective and respected leadership.
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8.5 Comparing Kenya and Sub-Saharan Africa on Culture and Leadership

Although situated within the continental region of Sub-Saharan Africa, it cannot be presumed that Kenyan leadership and organisational patterns or Kenyan societal culture would be the same as the GLOBE’s portrayal of Sub-Saharan Africa. The findings of this study, therefore, present a unique profile of Kenyan culture and leadership. The following discussion portrays Kenya’s cultural and leadership dimensions, and how they converge and diverge from the Sub-Saharan Africa cluster reported by House et al. (2004).

8.5.1 A Comparison of Cultural Dimensions

The GLOBE’s cluster profile for Sub-Saharan Africa (Namibia, Zambia, Zimbabwe, Nigeria, and South Africa) of values and practices means are portrayed in Figure 4.3. Figure 8.3 and 8.4 compare the mean scores for Kenya and Sub-Saharan Africa (SSA). Please note that comparisons are drawn on the basis of the mean scores only and that no tests for statistical significance have been performed. Further, the means for both Kenya and Sub-Saharan Africa denote societal culture, not organisational culture as the data for organisational culture were not available.\(^7\)

8.5.1.1 A Comparison of Cultural Practices. As shown in Figure 8.3, the mean scores for Kenya’s societal practices (As It Is) closely resemble those of Sub-Saharan Africa. Overall, a greater difference between Kenya and Sub-Saharan Africa is noted for the values means of the cultural dimensions than for the practices means thereof (see Figure 8.4).

\(^7\) The GLOBE (House et al., 2004), does not present a single table of scores for SSA mean scores, rather the societal means are reported in various tables on pages 263, 323, 376, 424, 478, 480, 548, 574, 582, and 637.
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Figure 8.3. A comparison of societal practices dimension scores for Kenya and Sub-Saharan Africa.

The greatest difference for practices between Kenya and the Sub-Saharan Africa cluster is for performance orientation. The difference is almost twice as great as other mean differences, suggesting that performance is highly valued in Kenya, relative to Sub-Saharan Africa. Littrell and Baguma (2005) make a similar observation about Ugandan educators, noting they value performance and productivity. Additionally, Rarick et al.’s (2013) empirical data supports this conclusion, relative to the East African region — Kenya and Uganda had distinctly high means for the masculinity culture dimension. It is noted
therefore that Kenya and Uganda are dissimilar to other Sub-Saharan African countries which prioritise boss-subordinate relationships over individual performance and organisational success (Iguisi, 2009; Littrell & Baguma, 2005). Consequently, one can expect to find high-level expertise and highly successful companies in Kenya as is reflected in the success of Equity Bank and Safaricom (see Chapter 2).

Kenyan society also places a higher value on a humane orientation and future orientation than do the countries of the Sub-Saharan Africa cluster. It appears that Kenyans are committed to interventions that illustrate a relatively high humane emphasis, which can be interpreted as an indication of an ubuntu spirit. Thus this study’s empirical findings differ with Littrell’s (2011) results “of a pan-Sub-Saharan African convergence of managerial leadership practices and preferences around the ubuntu movement [which] does not appear in the preferred leader behaviour expressed by the samples” (p. 65). In Kenya, many national and international not-for-profit organisations are involved in projects that address poverty issues and focus on socio-economic development. This suggests that Kenya is inclined toward in-group consideration and care. Further, the national perspective regarding society’s orientation toward time is that Kenya is somewhat more inclined to work toward future goals, whereas Sub-Saharan Africa in general is less future oriented. Compared to the Sub-Saharan Africa cluster countries, Kenya’s relatively higher performance, humane, and future orientations suggest that Kenya could be a leader in social and economic progress.

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8 These results were “based upon Black businessperson samples in Uganda, Ghana, Kenya, Namibia, Zambia and the Republic of South Africa’s Black and White samples” drawn from existing GLOBE SSA data and the Preferred Leader Behaviour Across Cultures project (Littrell et al., 2013, p. 3). Kenya is not represented in the GLOBE study and the sample size of the Kenyan subgroup in the Preferred Leader Behaviour Across Cultures Project is not reported.
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Kenya’s Uncertainty Avoidance mean is lower than that of the Sub-Saharan Africa cluster, indicating that Kenyans are less averse to risk. This factor combined with Kenya’s higher performance, higher humane, and higher future orientations, presents a leadership context that fosters success.

Compared to the Sub-Saharan Africa profile, Figure 8.3 displays mean scores that depict Kenyans as being minimally less egalitarian (higher power distance), and having less gender egalitarianism, less in-group collectivism, and less assertiveness.

8.5.1.2 A Comparison of Cultural Values. Of all means across the dimensions, the Assertiveness dimension and the Gender Egalitarian dimension on practices show the greatest difference between the Kenyan and the Sub-Saharan Africa value means (see Figure 8.4.) Kenya appears to value Assertiveness slightly more than do other Sub-Saharan African countries. However, overall African society, as represented by the GLOBE data, appears to be indifferent regarding assertiveness.

The cultural dimension for which the mean for Kenya differs the most from Sub-Saharan Africa is gender egalitarianism. Kenya places a higher value on gender equality, than do the countries in the Sub-Saharan African cluster. This value is expressly stated in Kenya’s 2010 Constitution and also in the Kenya Vision 2030 (GOK, 2007), its blueprint for development. Gender equity is articulated in the 2010 Constitution of Kenya with regard to (a) governance as a principle of devolved government (Article 175[c] and 250[11]), and (b) gender mainstreaming in national development (Article 59[2b]) — principles upheld by Kenya’s National Human Rights and Equality Commission.

In Kenya’s Vision 2030 (GOK Vision, 2007), gender equity is specifically addressed under the “three pillars” (economic, social, and political categories of
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development). The scope of gender equity is equality for all Kenyans regardless of “gender, race, tribe, religion or ancestral origin” (GOK Vision, 2007, p. 22). One specific application is toward marginalised Kenyans — “The 2030 vision for gender, youth and vulnerable groups is equity in power and resource distribution between the sexes….” (GOK Vision, 2007, p. 21). Further, since 2000 and throughout the fifteen-year period of the Millennium Development Goals (UNECA, 2015-b), Kenya’s commitment to educating all children, particularly the girl-child, is indicated by Kenya having the higher mean value for gender equity, as compared to Sub-Saharan Africa (see Figure 8.4).

![Figure 8.4: A comparison of societal values dimension scores for Kenya and Sub-Saharan Africa.](image-url)
On the values scales, Kenya reported higher mean scores than Sub-Saharan Africa for all the cultural dimensions except for Power Distance and Uncertainty Avoidance, which indicates that Kenya values greater social equality and is more tolerant of risk than the countries that comprised the Sub-Saharan Africa cluster. A tendency towards lower uncertainty avoidance represents a cultural dynamic that helps society accommodate changes in social structure patterns; for instance, including more subordinate group members in the workplace and in leadership.

Relative to Sub-Saharan Africa, Kenyans displayed higher values on the following dimensions, presented in order from the highest to the lowest mean differences, and expressed as motivation and outcomes:

- Kenyans place greater value on gender equality, but ironically score lower on gender practices than Sub-Saharan Africa.
- Kenya shows a considerably higher mean for assertiveness. This may mean that Kenyans might be more inclined to voice their opinions than other Africans of the Sub-Saharan Africa cluster.
- Kenya’s values mean regarding the humane orientation indicates that they value responsiveness to human need. This may be observed in Kenya’s large number of humanitarian and advocacy groups.
- Kenya displays a stronger focus on the future. This may mean that Kenyans are more intentional, steadfast, and strategic in terms of pursuing goals.
- Kenyans value sharing resources through public institutions to a greater extent than is reported for Sub-Saharan Africa on in-group collectivism.
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- Kenyans place a higher value on performance results. This may mean they are more attentive to processes that promote excellence.
- Kenyans are slightly more committed to in-groups such as family or organisations.

8.5.2 A Comparison of Leadership Dimensions

Figure 8.5 shows the comparison between the preferred leadership styles for Kenya and the Sub-Saharan Africa cluster on what the GLOBE identified as six global leadership dimensions. Three leadership dimensions present slightly different scores for Kenya and Sub-Saharan Africa, with Kenya being lower on these dimensions: Humane-Oriented, Self-Protective, and Not Autonomous. On three leadership dimensions, the means for Kenya are only slightly higher than the means of Sub-Saharan Africa: Value-Based, Team-Oriented, and Participative styles. This suggests that some leadership styles are broadly preferred within the region, whereas other styles are unique to Kenya.

Most unique to Kenya is a lower humane orientation and a tolerance for greater leader autonomy. Figure 8.5 displays a lower mean for Kenya than for Sub-Saharan Africa on the humane-oriented leadership dimension, indicating that this leadership style is believed to contribute less to outstanding leadership in Kenya than to outstanding leadership in Sub-Saharan Africa.

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9 The GLOBE identified six global leadership styles, which it refers to as culturally endorsed leadership theory (CLT) dimensions.
Kenya’s slight inclination toward autonomy could possibly explain why Kenya also has a lower mean on the humane-oriented leadership dimension than does Sub-Saharan Africa, which appears to be more interdependent and more humane. This combination of dimensions could suggest that when there is less interdependence of group members there is increased self-reliance. Furthermore, cultural forces are steadily encouraging self-sufficiency and less dependence on the family, corporate or community groups. Yet according to this study’s findings the cultural foundations of tolerance, geniality, 

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10 See discussion on Institutional Collectivism (section 8.2.8) and Gender Egalitarianism (section 8.2.5).
interdependence, and reciprocity remain strong with the humane-oriented leadership dimension distinctive of Kenyan culture.

Important features of African leadership are team-oriented and participatory approaches. These remain important for Kenyan leadership even as respondents indicated some acceptance of leader autonomy (a lower “not autonomous” mean) (see Figure 8.5). Compared to the Sub-Saharan Africa mean on the Not Autonomous leadership dimension, Kenya’s lower mean indicates that it is less averse to independent thinking and behaviour than other Sub-Saharan African countries. Survey data reveals that managers in the sample can accommodate stronger, self-directed, and self-reliant leadership — characteristics of an entrepreneurial spirit. This helps to explain Kenya’s improved economic position in the Legatum Prosperity Index. According to the 2015 Prosperity Index (Legatum, 2015), Kenya ranks 108th of 142 countries, having risen by seven points since the previous year. Kenya’s strongest performance was in “social capital,” a contributing factor that placed Kenya in the 10 most-improved countries, six of which were Sub-Saharan African countries.

Kenya displays a lower Not Autonomous (higher individualism) leadership dimension and a higher Assertiveness (higher masculinity) leadership dimension than Sub-Saharan Africa. This combination of features could create cultural space for creativity and competition, and support innovation and entrepreneurship. According to Stehlik (2014), the best societal features for the development of innovation are “high individualism, low

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11 The Prosperity Index is a measurement of global progress that provides a comprehensive assessment of 142 countries on wealth and wellbeing. It is the only global measurement that defines prosperity in these terms. Country scores and rank are determined by measuring eight distinct categories (see www.prosperity.com).
power distance, low uncertainty avoidance, high masculinity” (pp. 16-17). All four of these cultural dimensions represent a posture typified by Kenya’s values. For instance, Kenya’s success in the ICT and energy sectors illustrates a probable advantage of Kenyan leaders being able to exercise greater autonomy than is the case for leaders in the other countries of the Sub-Saharan Africa cluster. Further, when a relatively higher tendency towards autonomy is combined with relatively higher gender egalitarianism, it could enable women to have more input and make contributions to companies and to society, and ultimately rise to leadership.

Being more autonomous and independent may be an indicator of success when autonomy is combined with other qualities such as gender egalitarianism, or when combined with a high future and high performance orientation, and safeguarded by a high humane orientation. The synergy created by these three orientations could make it possible for Kenyan leaders to pursue the Kenya Vision 2030 (GOK, 2007) goals for social and economic development, and deliver results in keeping with integrity and professionalism (Kabashiki, 2014).

Lastly, I return to the principle and practice of ubuntu, but discuss it from a leadership style perspective. Littrell (2011) draws on GLOBE findings from the Black South African sample to conclude that the high and low means on the six leadership style dimensions are antithetical to ubuntu. It is noteworthy that the Black South African sample is opposite to the Kenyan sample. Black South Africa is “lowest on dimensions that are reputedly related to ubuntu, Charismatic/Value-Based, Team Oriented, Participative, and Humane Oriented” — dimensions for which Kenya has its highest means (Littrell, 2011, p. 74; Booysen, 1999; Booysen & Van Wyk, 2007). Further, Black South Africa is “highest
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on leadership dimensions *antithetical* to ubuntu, Autonomous and Self-Protective” (Littrell, 2011, p. 74) — dimensions for which Kenya has its lowest means. Littrell’s (2011) analysis suggests that Black South African managers may consider the attributes of ubuntu to be “detrimental to achieving business goals and objectives” (p. 74), while in Kenya ubuntu-like leadership characteristics are viewed favourably and appear to support socio-economic development.

8.6 Conclusion

The enduring (traditional) cultural dimensions that continue to have a predominant effect on Kenyan and Sub-Saharan African norms are in-group collectivism and a humane orientation. These traditional values exert a stabilising community emphasis for being mindful of others’ interests and well-being. Traditional values moderate the effects of globalisation and modernisation, particularly the value of individualistic competitiveness. The traditional collectivism and humane values also bridge age differences as the values keep the younger generation entwined with all generations of their lineage. For example, to respect one’s elders and obey one’s parents remain important values.

Two top-ranked leadership dimensions correspond precisely with the cultural dimensions. The Kenya findings revealed that the most preferred leadership styles are humane-oriented and team-oriented leadership. Notably, one leadership approach was even more important, namely value-based leadership. In light of the situational context of corruption, the Kenyan response to this problem was a call for value-based leadership — for moral and ethical integrity and praiseworthy performance.
Respondents and interviewees identified new cultural priorities — for leaders to be more forward thinking, pragmatic, and performance-driven. These findings may be an indication of culture change due to globalisation, modernisation, and the influences of global leadership practices. These new priorities contrast with the stereotypical characteristic of Sub-Saharan Africa as being past-oriented, a deduction drawn from observations of traditional practices. Further, since Africans are known to prioritise relationships, it might be assumed that work and excellence are less valued. This study’s findings confirmed the importance of loyal and supportive relationships, but also the importance of excellent work.

The greatest hindrances to good leadership were attitudes that focused on self in the form of self-protection, as that was perceived to be selfish, and self-determination as that precluded input from the group. It was felt that those who lead as autocrats presume superiority, demand unquestionable compliance, and resist accountability. Kenyans deplore autonomous leadership as it is contrary to collectivist principles.

The major difference in values between Kenya and Sub-Saharan Africa was in gender egalitarianism and assertiveness. Kenyan managers in this study reported a considerably stronger preference for gender equality and assertiveness than was reported for Sub-Saharan Africa. However, the quantitative data on gender egalitarianism and assertiveness indicated a comparatively lower mean for Kenya suggesting that Kenyans practice more gender role differentiation and are less assertive in social relationships than is generally the case for leaders in the Sub-Saharan Africa cluster.

The biggest difference on any single cultural dimension, between what a culture valued and what was reported as practiced, was on power distance. At the micro-
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macro-cultural levels, Kenyans expressed a high value for the equality of individuals. However, gender, age, ethnic, and class inequality were common everyday experiences of most Kenyans.

Lastly, a comparison of South African behaviour patterns and GLOBE Sub-Saharan Africa country preferred leader behaviours suggests differences in ubuntu-related values between South African businesspeople and Kenyan managers. South Africa’s attitudes toward business are very similar to the West, while Kenya bears its own unique leadership profile — both similar and dissimilar to traditional and western preferred leader attributes and leadership styles.
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Chapter 9

A CRITICAL EVALUATION AND CONCLUSION

9.1 Introduction

The findings of this Kenya study established ideal leader attributes, exemplary leader behaviours, and preferred organisational practices, thus presenting a profile of values and practices held by a sample of middle managers in Kenya. The values investigated represent ethical and behavioural standards about which there is societal consensus regarding ideal leader behaviours and organisational practices. These values function as principles that inform individual and societal expectations about leadership and become the basis of evaluating outstanding leadership. In identifying leader behaviours, this study investigated behaviours and practices against stated values, and identified congruence and discrepancy between the two. The complexities of leadership and management in Africa need to be understood against a backdrop of defining features, and therefore this study also described major historical, socio-political, and ethno-cultural variables of the Kenyan context that shaped leadership as it is practiced today. This study, therefore, measured and established cultural dimensions at the societal and organisational level.

This chapter highlights major traits and behaviours characteristic of respected Kenyan leaders and patterns central to Kenyan leadership practices. It also summarises the major issues unique to the practice of leadership in Kenya, identifies the limitations of this study, and offers suggestions for further research.
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9.2 Methodological Assumptions

This study of Kenyan management is not a cross-cultural study but rather a mixed method study of Kenyan leadership. The writer acknowledges some fundamental assumptions and inadequacies about cross-cultural research as commonly seen in western theories and research. One assumption is that leaders are change agents. This view may over-emphasize the role of a leader and disregard the presence of other factors that are part of the “change equation.” An important perspective of an Afrocentric point of view is the integral role of communities in the process of change and socio-economic progress (Kabubo-Mariara et al., 2012; Metsäpelto, 2009). This study identified unique Kenyan perspectives regarding leader-group relationships (e.g. in-group and institutional collectivism) and responsibilities (humane leadership).

There is the notion that culture can be studied at a given point in time and that the generated results are presumed to hold true for some time to come. This assumption does not acknowledge the dynamic and evolving, complex nature of culture and change. While this study is a snapshot of Kenyan culture, it reflected that Kenyan leadership, especially organisational leadership, is in transition. Simultaneously, the forces from a pre-colonial past and the contemporary forces of globalisation and modernisation were acknowledged influences upon Kenyan culture. The research revealed vestiges of bureaucratic leadership supported by traditional customary practices; however, there was also a call for more team-oriented, participative leadership in Kenya.

Another assumption bearing influence on this study is the approach to national or societal culture as being internally varied or not. It is widely acknowledged that “nation” and “culture” are not identical, “leading to the debate on whether cultural or national differences drive differences in organisational behaviour across nations. Thus,
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the results from the studies that used nation as a proxy without directly measuring culture are difficult to interpret ...” (Tsui, Nifadkar, & Ou, 2007, p. 462). For this reason, this study’s measurement of cultural dimensions used national parameters in the selection of respondents, but investigated cultural items through survey questions in order to capture culture at a macro- and micro-level for what Kenyans value and what they practice. Admittedly the distinguishing features of ethnic subgroups were not individually studied in terms of leadership traits and styles, but they were explored as essential components of the Kenyan context.

The propensity for measurement in the area of leadership studies also guided the choice of research methods for the investigation of leadership attributes and styles. There is the assumption that leadership is “a real, measurable phenomenon .. [and] that there are specific leadership styles that, when adopted adequately, lead to greater organisational success” (Jepson, 2009, p. 61). This assumption of measurability and linear cause-and-effect thinking drives research and fashions the design of leadership programs that use findings such as those presented in this study.

9.3 Emergent Themes for Leadership in Kenya

The results of the questionnaire survey presented a distinct Kenya profile of nine cultural dimensions and identified Kenya’s behavioural preferences on six global leadership dimensions. The qualitative investigation yielded rich data on opinions regarding Kenyan leaders. I posit a number of emergent leadership themes and trends emerging from the research. Drawing on cultural data, I suggest explanations for the observations made from the findings and assess possible implications for preferred leadership styles.
Through ethnographic research, it became evident that Kenyan society and organisations had managers, but few leaders. Individuals acknowledged as leaders were defined by their administrative functions and skills, and were evaluated for their competencies. It was felt by the interviewees that the administrative characterisation of leadership was an accurate description of managers, but not of leaders, thus leadership takes on a managerial form.

Important components of managerial leadership in Kenya are professionalism, being knowledgeable and skilled, meeting contractual obligations, being committed to the team, and having social decorum and sensitivities. These last two points allow managers freedom in interpreting and flexibility in applying policy to individual situations so that they can be responsive to the personal and familial needs of subordinates. The extent and manner in which social support is provided is very important in Kenya. This expectation derives out of cultural characteristics of in-group collectivism and a humane orientation, and out of traditional practices of patronage and a spirit of umoja (togetherness). Summarised, exceptional managers in Kenya are those who excel in relational management, as well as meet administrative benchmarks.

Outstanding leaders were described with the same characteristics as managerial leaders, but were perceived not to be limited to the terms of their employment contract. Leadership, so to speak, is without boundaries. Leaders, in contrast to managers, were regarded by interviewees as being visionary and committed to a vision greater than their own goals. Leaders do creative problem solving; they exceed expectations for competent work; and they influence and inspire others because they lead with integrity, passion, and expertise. These qualities correspond to the GLOBE’s culturally endorsed leadership theory of charismatic/value-based leadership. These features are also
characteristic of transformational leadership, and can be found in Kenyan managers, but likely only at a senior level as middle managers work within the confines of a job description and an organisational chart.

Two main leadership deficits emerged from the quantitative and qualitative findings: managing change and leading with a view to the future. Most interviewees identified resistance to change as an obstacle to leadership in Kenya, though the empirical results showed neither favour nor disfavour toward change. Yet, few organisations practice strategic planning and succession planning. This ambivalence about change may offer an explanation for why some Kenyan institutions retain bureaucratic systems, while other organisational agendas and approaches deviate from the traditional patterns, and why present-day society lacks a framework for achieving the expressed values with regard to desirable leadership behaviours that define and produce outstanding leaders.

The politicisation of positions and projects makes it difficult to do long-term planning. Everything and everyone has to sync with the political timeline. From planning to implementation, societal and organisational leaders work with a very short project timeline of one political cycle or five years — shorter still as leaders typically find their footing in the first year and campaign for their return to their current position (or another post) in their fourth year. While this is the trajectory for political appointments, most public sector jobs in Kenya are impacted by this cycle, even if the professional position is not a political one.

Many leaders are known to guard their position of authority and are reluctant to empower others, thus decision-making is seldom shared across leadership levels of the

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1 Summarised as inspirational motivation, intellectual stimulation, individualised consideration, and idealised influence (Bass & Riggio, 2006).
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industries studied. The legacy and rigidity of bureaucratic systems common to the public industries, produces a contractual environment with little creative space, and poses constant resistance and inertia to younger, innovative, ambitious leaders.

Another protectionist approach to leadership was seen in the employment practices that showed ethnic preference in hiring and in promotion, especially at the higher levels of leadership. The practice of nepotism and patronage established organisations that are not inclusive or ethnically diverse. This common experience of managers was contrary to their expressed desire for inclusivity, and conflicts with changing values whereby job competition and placement is to be merit-based and not dependent on social networks.

For some Kenyan leaders, adhering to traditional practices was safe as the established cultural framework protected leaders against vulnerability and risk in a way that planning based on the manipulation of new variables could not do. Overall, this study revealed a cultural shift of values in Kenyan organisations that called for increased inclusivity of employees and improved efficiencies of systems. Being responsive to this change, however, is still often perceived as threatening, and calls for change that is carefully and constructively managed.

The desire for inclusivity, that is, hiring personnel who are not of the ethnic ingroup, was indicated by a moderately high humane orientation. A similar finding emerged out of the Preferred Leader Behaviour Across Cultures project, which revealed that Kenya, along with Ghana, were the only Sub-Saharan African countries with “a relatively high preference for Consideration behaviours”\(^2\) (Littrell et al., 2013, p. 244).

\(^2\) Consideration represents the extent to which a leader cares about the well being, comfort, contribution, and status of his followers.
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This charitable attitude reveals that Kenyan leaders embrace universal values about personhood and human rights — values of equality in gender and ethnic relations, and rights and freedoms exercised in the workplace and in society, irrespective of gender and ethnic identity. It is notable that societal and organisational practices of equality and inclusiveness were considerably lower than what Should Be, and that organisational practices were closer to the expressed values than were societal practices. This suggests that organisations are in a lead position in terms of cultural change in lowering uncertainty avoidance, lowering power distance, increasing gender egalitarianism, and increasing a future orientation.

According to this study, two features of Kenyan leadership did not fully reflect Afrocentric leadership expectations. In keeping with other Sub-Saharan African cultures, the literature identified Kenya as being patrilineal, patriarchal, and patrimonial (Muchiri, 2011) — cultural features which endorse gender and age preferences regarding leadership. However, the demographic data from over 100 public and private sector organisations participating in this study showed that 39% of respondents were women managers, contrary to the implied preference for male leaders. While this study had a high ratio of female managers, gender equity, however, is not a Kenyan norm according to interviewees and UN data (UNEC, “Kenya databank”; World Economic Forum, 2015).

Traditionally, African society has also shown a preference for seniority with regard to leadership. In this study, however, only 11.6% of managers were of an older age category — 11.6% were 51 years and older, while twice that number were young: 24% were 19 to 30 years of age — and the majority (37.8%) of managers were 31 to 40 years of age. This shift away from a traditional leadership hierarchy, often leads to
internal conflict and confusion of issues, as the contrary viewpoints of the younger and elder generations have not been reconciled. Unfortunately, the divide created by engrained customary practices and an enduring traditional worldview has not yet been successfully bridged by either education or professionalism.

Research into Kenya’s leadership practices and environments revealed pronounced complexity — considerable confusion, compromise, and conflict. One area where this was evident was in readiness for change. The contradiction lies in that all findings (qualitative and quantitative, societal and organisational) indicated a high future orientation in terms of values, but also relatively high uncertainty avoidance in practices. Thus, the evidence suggests that organisations are still dependent on established hierarchical structures and procedural management systems to achieve their desired goals. Interviewees commented on this tension and expressed a strong desire to shift management systems away from the status quo in order to attain superior performance standards and outcomes. This contrasts with the mediocrity that characterises many of Kenya’s institutions, as indicated by the quantitative and qualitative findings, and acknowledged in a review of literature (Zoogah, 2009).

Another area of conflicting values is that of decision-making. Kenyans value a consensus process. At the same time, relationships are organised according to hierarchical social structures with corresponding degrees of authority. Authority resides in given positions rather than in personhood. Authority is typically not shared between hierarchical levels. While authority may be delegated, the terms of use are very clear and limited. Having authority is about holding a position that bestows power. Therefore, positions of power are highly contested. Being an authority figure, or being authoritarian, is different than being an authoritative leader whose influence resides in
wisdom, character, or even in gender and age — an Afrocentric view of authority. This topic is important to African leadership because “where” and “with whom” authority resides impacts the decision-making process, and thereby the progress made toward actualisation of organisational goals. This tension is evident in Kenya as consensus, collective solidarity, and a participative leadership style are valued, yet authoritarianism is often practiced as it corresponds to the conventional cultural practices of patronage, the colonial chief model, and the Big Man syndrome.

Leadership practices in Kenyan organisations and institutions frequently lack credibility and often lack effectiveness. As reliability is not intrinsic to the process of leadership, credibility and trust must be found in the person of the leader and in the relationships that are built. Interviewees commented that a respected leader is courageous in confronting corruption and is unaccommodating to compromise. Outstanding managers were perceived to be eager to embrace change with insight and foresight, and their subordinates with care. Other attributes and behaviours that underpin successful leader-to-leader and manager-to-employee relationships include integrity, empathy, altruism, reciprocity, and loyalty. To Kenyans facing the leadership void acknowledged in this study, affirming valued leadership characteristics such as integrity, encouraging synergy within teamwork, and rewarding competent performance, promises to give rise to a new generation of outstanding leaders which, in this study, was profiled as Inspired Idealist Leadership (see also Kabashiki, 2014).

Summarised, this study’s unique contribution is in its mixed method, in-depth, country-specific findings about Sub-Saharan African leadership: culture dimensions, specifically societal values and organisational practices, and leadership dimensions expressed as culturally endorsed leadership styles. This research added Kenya to the list.
of countries for which GLOBE “country study” data is reported, thereby providing empirical and ethnographic research for cross-cultural studies and global leadership. Finally, since Kenya’s economic performance and strategies for poverty alleviation are contingent on the effectiveness of its leadership and management practices (Ndegwa, 1985; UN, 2008, 2015c), this Kenya study serves to provide a framework for accelerated leadership development and organisational effectiveness.

9.4 Limitations of this Study

The findings of this study captured a specific leadership reality — that is, managerial leadership in the post-election period and early presidency of Kenya’s fourth President, Uhuru Kenyatta. The conclusions of this managerial leadership and societal culture study cannot be assumed to be constant for all time, or to be generalised for all leaders or organisations in Kenya, or to the total Kenyan population. Moreover, this study did not draw probability samples in selecting respondents. Given the cultural diversity of Kenyan society, as well as the impact of cultural change, any generalisation of findings should therefore be done with care.

The statements about cultural and leadership characteristics are not descriptive statements about individual managers. The value of this study’s findings lies in describing the social systems and organisational patterns created and cultivated collectively by individual leaders and members of society. One cannot attribute to individuals the leadership characteristics of the group to which the individual belongs. One cannot stereotype Kenyan leadership with a character or traits checklist nor with a list of managerial best practices. Caution must be exercised against stereotyping.
Regarding research methodology, a mixed method approach used to ensure objective results, compare findings, and provide a holistic picture of culture, organisations, and leaders. Nevertheless, each approach used in this study had its own limitations as described in Chapter 5. The quantitative survey findings revealed generalised patterns about particular aspects of societal and organisational culture, as well as leadership attributes (Dorscht, 2013; Leedy & Ormrod, 2010).

The quantitative methods relied on reported rather than observed behaviours, and did not investigate or measure the effectiveness of leaders. On the other hand, ethnographic approaches are dynamic, but lack standardisation and are subject to interpretation. Further, they represent “a picture in time” and are not replicable. While precision and replication may be lacking in qualitative data, the benefits of depth and clarity of meaning are more important in holistic research than the criteria of exactness and reproducibility (Jick, 1979).

9.5 Suggestions for Developing a Theory of Leadership

This inquiry into Kenyan leadership was approached from a frame of reference that conceptualised cultural values as meanings shared with members at the societal and organisational level. This study described cultural values in terms of difference — that is, it ranked values within the culture, as well as contrasted values with other cultures, thus establishing a measure of “difference.” This approach has been validated for GLOBE studies and “substantial convergent validity [found] among the [other] three values studies” — Hofstede, Schwartz, and Trompenaars (Smith et al., 2002, p. 205). However, the cultural values theory can be complimented and extended from its common, abstract, decontextualised definitions which link prevailing values to expected
behaviours. In a 47-country study, including Kenya, Smith et al. (2002) demonstrate stronger predictability of behaviours by working from a more contextualised source of guidance to which managers refer when handling work events. There is strong evidence that values “predict reliance on those sources of guidance that contributed to the Verticality index” (Smith et al., 2002, p. 200). For countries like Kenya, where the vertical index score is particularly high or low (Kenya being second highest of all sampled countries\(^3\)), important information is available for predicting the web of relationships and workplace dynamics that are likely to influence behaviour. This suggests a theory that prevailing cultural values lead to reliance on particular trusted sources of guidance, and the guidance given influences the decisions made and the behaviours of managers. Cultural leadership theory that adjusts for “sources of reference” in the managerial experience, including vertical and lateral relationships, promises to improve our understanding of the relational contexts prompting leadership behaviour.

Another theoretical adjustment needs to be made to what is considered relevant to African management and leadership. The focus needs to be broader for leadership. The contemporary management paradigm is narrowly focused on corporate values and big business. Ironically, not many indigenous and national businesses are large in size. A leadership model that isolates the drivers and dynamics of growth is needed. Indigenous knowledge needs to be tapped for answers to questions such as: What variables explain the success of enterprises that begin within the confines of the

\(^3\) Kenya’s verticality score is 29.7 compared with the mean for all countries being 1.4 ($SD$ 17.4). Uganda is highest at 32.0, Zimbabwe 22.5, Nigeria 15.0, Tanzania 13.7, and South Africa 9.7 (Smith et al., 2002, p. 201-202). Kenya’s vertical source score suggests that middle managers seek input into their everyday decisions by conferring with coworkers and specialists, and being guided be unwritten rules and generalised beliefs in the country, in this order.
informal economy? Indigenous knowledge needs to be mined for uncovering a model that is authentically and dynamically African, or more likely regional such as East African. Further, the development of an African leadership or management theory regarding leader and organisational effectiveness, needs to draw on the views of cultural custodians and ordinary people and not be limited to the opinions of positional leaders or managers.

In being mindful of the findings about Kenyan culture and leadership, I theorise that a constructive model of African leadership needs to accommodate diversity, integrate tradition with modernity, contextualise non-African approaches, and fundamentally present a stable sense of self (positive relativity on ethnic and personal identity) that facilitates appropriate responsiveness to the reality of each situation.

I also argue for a Kenyan version of Afrocentric management. First, African management needs to be better defined and characterised than it currently is. Since African management discourse emerged out of South African management studies, the concept has been shaped by South African socio-political history and perspectives, not all shared by the rest of Sub-Saharan Africa (Bolden & Kirk, 2005; van den Heuvel, 2008). Secondly, “the paucity and fragmented nature of the current state of African management research” (Seny Kan, Apitsa, Adegbite, 2015, p. 1) needs a coherent, consistent exposé congruent with African values. Further, the main components of African management need to be understood, including the building blocks essential to development: institutions, resources, and capabilities (Seny Kan et al., 2015; Zoogah, Peng, & Woldu, 2015). Thirdly, the discourse about African management has blind spots such as “lateral relationships and reliance on tacit norms and on widespread beliefs” (Smith et al., 2002, p. 206), as well as “out-of-bounds” zones that repress
discussion of taboo issues such as those relating to cultural diversity and ethnicity (van den Heuvel, 2008). These are important topics for Kenyan leaders and organisations. Finally, aspects of and drivers of leader and organisational effectiveness need to be understood from an emic perspective, and be expressed through relational meanings alongside quantifiable results (performance outcomes).

Researchers and scholars need to do better than merely offer a contextualised approach that originates in Western institutions and becomes re-imaged and re-scripted to suit non-Western settings. I ask: why do other Sub-Saharan African principles need to correspond or be compared to ubuntu, and become ubuntu-like instead of being identified and legitimised for their own merit? Two other concepts that need clarity and emic perspectives are “African culture” and “traditional culture,” and “African values” and “traditional values” (Seny Kan, Apitsa, Adegbite, 2015; van den Heuvel, 2008). Indigenous knowledge needs to be recognised for its intrinsic value and not relegated to a secondary place of authority because it is not sufficiently scholarly or does it fit existing theories. Integrating indigenous knowledge into existing frameworks is to attribute to it lesser value.

Scholars suggest different hybrid approaches, which Seny Kan et al. (2015) discuss — including paternalist, participatory, and circulatory models of leadership, and convergence, divergence, and crossvergence approaches to organisational practices. Scholarly approaches range from “integrate” cultures and traditional approaches with Western management (Littrell, 2011), to “refine” Western theories but in the African context, to “develop an African theory” which Zoogah et al. (2015) do by suggesting “dynamic management” that also takes into account African institutional environments. I propose a starting point that is African, beginning with local indigenous knowledge
and environments — thus preserving the genuineness and stability of an African core and avoiding the homogenisation tendency of values that currently characterise “African management.” Zoogah and Nkomo (2012) concur that the ideal is for African scholars to develop their own theories, but if borrowing theory is necessary, then at the very least, it should be appropriate. Similarly, Bolden and Kirk (2009) advocate for a constructivist approach to understanding Afrocentric management and African society, environments, and institutions. Hereby is implied a holistic view that takes a multidisciplinary approach, yet is grounded in indigenous knowledge and experience. Methodologically speaking, the discovery process is not analogous to peeling back the layers of an onion, but rather detecting obscure, yet essential, discrete trace-elements that support development and growth of African leaders. Lastly, having identified their own essence, relevant and useful non-African concepts can then be integrated into the African framework.

9.6 Recommendations for Further Research

Since culture is more dynamic, complex, layered, and multi-dimensional than could be reflected in this study, a number of issues were identified for further study as they were beyond the scope of the present study.

The demographic characteristics of the sample population suggest additional research into Kenya’s geo-cultural diversity. It is recommended that:

- This research should be extended to within-country differences and explore the diversity and variances of leadership according to regional ethnicities (counties), as well as rural-urban differences.
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- Further research should explore and compare local (geo-regional) leadership styles with the overall Kenyan profile generated by this study, in order to establish the reliability of this study’s findings.

A fuller understanding is needed of leadership in the light of Kenya’s historical and political events. The contextual and circumstantial background gleaned from this study’s literature review and ethnographic data raised issues relative to specific contexts and periods. For example, this study’s data was collected during a volatile period of political transition. It is recommended that:

- Follow-up research be done to establish the reliability of this study’s findings over time.

- This research be extended to leaders in other settings, especially political and religious leadership, in order to identify distinguishing leadership attributes and styles from those profiled in this study of business management.

- The research be duplicated with distinct generational subgroups in order to compare the perspectives and practices of elder traditional leaders (presumed to be Afrocentric) and young leaders who have been influenced by modernisation (assumed to be more Eurocentric).

- In light of Kenya’s new Constitution, subsequent devolution of governance, and mandated gender equity⁴ in the workplace, that this research be reproduced to measure gender practices, comparing new findings to the practices and values reported on in this study.

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This study was conducted in a leadership environment that was managerial and administrative in nature. This was typified by a traditional style of leadership, referred to in this study, as the *Bwana Kubwa* (Big Boss) approach. Since the concept of organisational leadership was largely understood in managerial terms, it is recommended that:

- This research be extended to distinct levels of management for an analysis of differences between top (highly authoritative) and supervisory (lower delegated) levels of leadership, and compared to the middle management results of this study.
- This research be expanded to explore empirically the links between individual leadership dimensions (behaviours) and specific follower outcomes (behaviours), in order to assess
  - (a) the effectiveness of the preferred leader attributes and styles through actual behaviours, and
  - (b) the performance of actual follower outcomes, and
  - (c) the efficacy of organisational practices.

It is possible that some factors related to Kenyan leadership have not been conceptualised and captured directly. Thus, more exploratory research is needed that is not tied to existing studies. This Kenya study was tied to the GLOBE Project and investigated cultural dimensions and leadership dimensions. As was theorised, particular findings are unique to Kenya. Some of these leadership styles, important to Kenyan leadership, had a minimal number of concepts contributing to the overall country profile. These traits and styles need further refinement with more related sub-
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topics to be investigated, both quantitatively and qualitatively. Thus, it is recommended that:

- The concepts of humility and modesty be explored with additional questionnaire items contributing to the values-based leadership style.
- The survey items that contribute to the cluster of behaviours, defined as the humane leadership style, be expanded to include specific behaviours and customs through which Kenyans manifest collective care.
- The questionnaire should include more items that measure self-protective behaviours that comprise the self-protective leadership style.
- In order to capture the Kenyan understanding of charismatic leadership and value-based leadership deeply-rooted in integrity, the qualitative methodology be extended to investigate these two sub-topics and to confirm or disconfirm that charisma and a value-base, in fact, contribute to the same leadership dimension.
- In-group and institutional collectivism be more fully explored through focused qualitative questions, as these cultural dimensions relate to important management practices such expectations of entitlement, the practice of nepotism, and the retention of under-performing employees.

9.7 Implications for Management Practices

Since Kenya is a culturally, linguistically, and economically heterogeneous nation, it is incumbent on managerial leaders to consider all contextual variables influencing the workplace. Some practical implications are suggested:

- Kenyan managers need to understand how to navigate an environment typified by cultural diversity, that is, personnel from diverse ethnicities as well as from
urban and rural backgrounds. Employees need to be assisted in understanding how culturally or regionally typical or preferred modes of interaction and approaches to work interact with those who do not share the same frame of reference. It cannot be assumed that working for the same company prepares employees to work in harmonious and synergistic ways.

- Leaders need to demonstrate inclusion and acceptance of the “culturally-other” boss, coworker, and staff. Since engaging in specific types of behaviors is not intuitive, culture-training can be useful. This allows leaders to fashion corporate culture, and that is likely to have a spill-over effect on societal culture.

- Likewise, leaders need to be familiar with the various stakeholders who interact with their organisation: government, civic and interest groups, and others. This requires understanding of primary features specific to subgroups. For example, understanding key motivators of groups and subgroups assists management in offering appropriate incentives and rewards. A practical example is for an employer to offer day care as a company benefit. As stated, the benefits and incentives need to be specific to the needs of a company’s subgroups.

- Leaders should be thoroughly familiar with their organisation, including its people. Blind spots created by preferential hiring and subsequent feelings of entitlement create undue pressure for unwarranted promotion. This can be countered by an awareness of “manager on the floor,” and that can advance standards of excellence within a friendly, high-performance work environment.

- Managers should retain a respectful distance, even while fostering feelings of emotional closeness (likeability). Such a manager-subordinate relationship can
become characterised by esteem and deference, and by maintaining authoritative oversight while listening and genuinely caring about employees.

- Non-Kenyan leaders need to understand how their own rank and authority corresponds with Kenyan leadership structures, especially in the political arena. For instance, even US Senator Obama, visiting Kenya in 2006, had no right to lecture the Kenyan government on tribalism and corruption as he was seen to be no more than a “junior officer” (*Kenya Today*, 2014).

- Companies and organisations need to focus on strategic leadership, an emphasis that appears to be missing currently. Executive leaders need to be able to identify potential and assist exemplary leaders within their organisation to find effective ways to move through the organisational labyrinth in ways that retain the integrity of the system involving personnel and policies.

- Leaders need to distinguish between modernisation and westernisation. The latter may not serve African organisations well in all respects, while the former may offer a competitive edge, especially in the global marketplace. Both phenomenon have advantageous and adverse aspects. Managers need to be adept in capitalising on the best that each offers.

### 9.8 Conclusion

This study of Kenyan culture and leadership presented a descriptive cultural, organisational, and leadership profile based on survey and ethnographic interview methodologies. It established that Kenyan society shares important Afrocentric qualities of the Sub-Saharan Africa cluster, such as in-group collectivism. Overall, however, the findings show a unique profile as Kenyan leadership is adjusting to
cultural forces that hold Kenyans to traditional patterns yet also propel it toward modern, global interests. There is a clear sense of tension as values and practices present conflicting positions on several cultural and leadership dimensions. The findings of this study provide insight into the trends and issues with which Kenyan leaders content with. Based on articulated values and reported practices, this study presents three patterns of leadership — one rooted in historical legacies, another hijacked by political interests, and a third pattern that is emerging as the inspiration for a new generation of idealistic leaders.
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doi:10.1108/sbr-08-2015-0036


Appendix A

LANGUAGE FAMILIES OF KENYA

### Appendix B

**A COMPARISON OF RESEARCH PROGRAMS ON AFRICAN MANAGEMENT**

<table>
<thead>
<tr>
<th>Researcher / Program</th>
<th>Focus of Study</th>
<th>Countries Included in the Research</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kipkebut, 2010</td>
<td>Empirical surveys of employee attitudes to higher educational organisations</td>
<td>Kenya</td>
</tr>
<tr>
<td>Amaeshi, Jackson, &amp; Yavuz, 2008</td>
<td>Case studies of indigenous management on SMEs</td>
<td>Kenya</td>
</tr>
<tr>
<td>The GLOBE Project: Sub-Saharan Africa Cluster, 2004</td>
<td>Surveys of corporate businesses eliciting regional cluster profiles leadership and cultural dimensions</td>
<td>Namibia, Nigeria, Zambia, Zimbabwe, and South Africa (Black sample); not Kenya</td>
</tr>
<tr>
<td>Jackson, 2004</td>
<td>Organisational surveys on management and change across sectors</td>
<td>Cameroon, Kenya, Nigeria, South Africa,</td>
</tr>
<tr>
<td>Kamoche, 2001</td>
<td>Case study on human resource management (1 of 5 African country studies)</td>
<td>Kenya</td>
</tr>
<tr>
<td>Dondo &amp; Ngumo, 1998</td>
<td>Country study of an international perspective on entrepreneurship</td>
<td>Kenya</td>
</tr>
<tr>
<td>Kuada, 1994</td>
<td>Comparative analysis of managerial behaviour</td>
<td>Ghana and Kenya</td>
</tr>
<tr>
<td>Author</td>
<td>Title</td>
<td>Location(s)</td>
</tr>
<tr>
<td>---------------------</td>
<td>----------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Berg-Schlosser, 1994</td>
<td>Study of ethnicity, social classes and the political process</td>
<td>Kenya</td>
</tr>
<tr>
<td>Taylor, 1992</td>
<td>Comparative analysis of public sector personnel management</td>
<td>Tanzania, Zimbabwe, and Kenya</td>
</tr>
<tr>
<td>Kamoche, 1992</td>
<td>Case study of human resource management</td>
<td>Kenya</td>
</tr>
<tr>
<td>Akinnusi, 1991</td>
<td>Comparative analysis of personnel management</td>
<td>Ghana, Kenya, and Nigeria</td>
</tr>
<tr>
<td>Binet, 1970</td>
<td>Study of African economic psychology</td>
<td>56 ethnic groups¹</td>
</tr>
</tbody>
</table>

*Note.* Selected for their focus on or inclusion of management in Africa generally, and Kenya specifically.

---

### Appendix C

TROMPENAARS AND HAMPDEN-TURNER’S CULTURAL ORIENTATIONS OF AFRICAN MANAGEMENT

<table>
<thead>
<tr>
<th>Cultural Dimension</th>
<th>Country</th>
<th>Respondents</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Universalism</strong> rather than particularism: what is good and right is applicable everywhere</td>
<td>Nigeria</td>
<td>73%</td>
<td>Fig 4.1</td>
</tr>
<tr>
<td><strong>Individualism</strong> rather than communitarianism: take personal ownership of responsibility for success or failure</td>
<td>Nigeria</td>
<td>61%</td>
<td>Fig 5.2</td>
</tr>
<tr>
<td></td>
<td>Burkina Faso</td>
<td>69%</td>
<td></td>
</tr>
<tr>
<td><strong>Neutral</strong> rather than emotional: do not openly show feelings at work</td>
<td>Nigeria</td>
<td>48%</td>
<td>Fig 6.1</td>
</tr>
<tr>
<td></td>
<td>Burkina Faso</td>
<td>49%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ethiopia</td>
<td>81% (highest global score)</td>
<td></td>
</tr>
<tr>
<td><strong>More specific</strong> than diffuse: authority held at work does not extend to personal life</td>
<td>Burkina Faso</td>
<td>41%</td>
<td>Fig 7.3</td>
</tr>
<tr>
<td></td>
<td>Nigeria</td>
<td>46%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kenya</td>
<td>53%</td>
<td></td>
</tr>
<tr>
<td><strong>Achievement</strong> rather than ascription based: respect does not depend on family background</td>
<td>Kenya</td>
<td>62%</td>
<td>Fig 8.2</td>
</tr>
<tr>
<td></td>
<td>Burkina Faso</td>
<td>63%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ethiopia</td>
<td>76%</td>
<td></td>
</tr>
<tr>
<td><strong>Attitudes to time</strong></td>
<td>None</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Attitudes to the environment: feel responsible for what happens</strong></td>
<td>Kenya</td>
<td>66%</td>
<td>Fig 10.2</td>
</tr>
<tr>
<td></td>
<td>Ethiopia</td>
<td>64%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nigeria</td>
<td>69%</td>
<td></td>
</tr>
</tbody>
</table>

Appendix D

RESEARCH CONSENT FORM

A Critique of Leadership Variables Within Kenyan Society

Principal Investigator: Ruth Anaya
Communications Department, Trinity Western University

Phone: 604-888-1574; Mobile: 0738-186 512 (Kenya during July 2008)
Email: rutha@twu.ca or ruth.anaya@gmail.com

Promoter: Professor Elirea Bornman
Department of Communication Science, University of South Africa
Email: bornme@unisa.ac.za

This study is part of a larger global multi-country study of organizations, leadership and society in which Ruth Anaya is collaborating with Global Leadership and Organizational Behavioral Effectiveness (GLOBE) and its international management scholars and researchers.

The purpose of the research is to study particular dimensions of leader and organizational characteristics unique to the Kenyan culture. It is interesting to note that a study of this size and scope has never been undertaken in Kenya. Specifically, the study looks at managers in finance and the food industry and at administrators in health and education. You have been selected to participate in this study because of your leadership role in one of these professional sectors.

Participation in this research study entails a singular session in which the research project will be briefly explained, followed by you completing a questionnaire (an interview or a focus group session). The expected time for completion of the questionnaire (interview or focus group) is about 40-60 minutes.

Every effort will be made not to inconvenience you in terms of negatively affecting your work. Arrangements to complete the questionnaire will be made for a time that does not interfere with work expectations. Note that no remuneration can be offered to you for providing data.

Upon the completion of the study, the researcher will again contact you and all participants in order to share findings. Research findings will be available to you in printed or electronic form, and can be requested upon notification of their availability. Findings will also be shared in a workshop setting whereby the researcher will conduct one or more free session in each urban center: Nairobi, Mombasa and Kisumu.

Your participation in this project has the potential identify preferred leadership behaviors and organizational structures that are particularly effective in the Kenyan
context. The research results may be useful to you in making you a better leader and in helping you understand how Kenyan leadership patterns interact with other styles very different from your own. Within the larger society, particularly within the commerce and civic sector, research findings can potentially help organizations train, select, and position leaders for improved effectiveness.

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will not be disclosed. All research related documents will be identified only by code number and will be kept in secured and locked cases. You will not be identified by name in any reports of the completed study.

Print and audio data will be transferred into electronic form and will not be linked to you or any individual. Data records that are kept on a computer hard disk are under password protection and once fully compiled will be forwarded to the GLOBE research center in Arizona for analysis. Data will remain stored anonymously for future use.

If you have any questions or desire further information with respect to this study, you may contact Ruth Anaya at 0736 753999.

If you have any concerns about your treatment or rights as a research subject, you may contact Ms. Sue Funk in the Office of Research, Trinity Western University, Canada at 604-513-2142 or sue.funk@twu.ca.

Your participation in this study is entirely voluntary and you may refuse to participate or withdraw from the study at any time without jeopardy to your employment. Your signature below indicates that (a) you have received a copy of this consent form for your own records, and that (b) you consent to participate in this study and that your responses may be put in anonymous form and kept for further use after the completion of this study.

_______________________________
Subject Signature

_______________________________
Date

______________________________
Printed Name of the Subject signing above
Appendix E

KENYA EDITS TO THE GLOBE QUESTIONNAIRE:
KENYA SURVEY FORM A (ORGANISATIONS)

Global Leadership and Organizational Behavior Effectiveness Project

Introduction

The purpose of this research is to learn about national cultures, management practices, and perceptions of leadership. The questionnaire that you are asked to complete will take about [one hour] 40 minutes of your time.

The resulting information will be useful for individuals who [conduct] are business managers or [government relations with the countries' studies] organizational administrators. This information may be used for classroom instruction of students and [managers] leaders in universities, technological institutes, and other organizations throughout the world. Hopefully, this information will be helpful to better understand business and leadership in [other cultures] Kenya.

In the following pages you are asked to choose a number of statements that reflect your observations of cultural or organizational practices [your beliefs, your values, or your perceptions] and values. This is not a test; there are no right or wrong answers. Neither is this questionnaire about your organization. We are mainly interested in learning about the beliefs and values in your society, and how various societal and organizational practices are perceived by you and the others participating in this research. Your responses will be kept completely confidential. [No individual respondent will be identified to any other person or in any written form. Further.] The name of your organization will not be publicly released and no individual respondent will be identified in any form.

General Instructions

In completing this survey, you will be asked questions focusing on your perceptions of leaders and leadership in the organization in which you work. The questions are generic and are not a survey of your organization but rather a survey about leadership. Most people complete the survey in approximately [60] 40 minutes.

There are several different types of questions in this questionnaire. Sections 1 and 3 [have questions] ask about your perception about your organization. The questions are in two different formats. An example of the first type of question is shown below.

A. In this country, the weather is generally:

<table>
<thead>
<tr>
<th>Very pleasant</th>
<th></th>
<th>Moderately pleasant</th>
<th></th>
<th>Very unpleasant</th>
</tr>
</thead>
</table>

For a question like this, you would circle the number from 1 to 7 that is closest to your perceptions about your country. For example, if you think the weather in your country is “very pleasant,” you would circle 1. If you think the weather is not quite “very pleasant” but is better than “moderately pleasant,” you could circle either 2 or 3, depending on whether you think the weather is closer to “very pleasant” or to “moderately pleasant.”
The first type of question asks you to rate an item on a range of possible responses. The second type of question asks how much you agree or disagree with a particular statement. An example of this kind of question is given below.

B. The weather in this country is very pleasant.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Neither agree nor disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

For a question like this, you would circle the number from 1 to 7 that is closest to your level of agreement with the statement. For example, if you strongly agree that the weather in your country is very pleasant, you would circle 1. If you generally agree with the statement but disagree slightly, you could circle either 2 or 3, depending on how strongly you agree with the statement. If you disagree with the statement, you would circle 5, 6, 7, depending on how much you disagree with the statement.

Section 2 and 4 are about leadership characteristics and behaviors. Here you are asked to rate the desirability of a characteristic in terms of how it contributes to outstanding leadership.

Sections 2 and 4 have a different type of question. For these sections, you are given a list of behaviors and characteristics that a leader might display. You are asked to rate these behaviors and characteristics using the scale shown below. To do this, on the line next to each behavior or characteristic, write the number from the scale that best describes how displaying that behavior or characteristic affects the leader’s effectiveness.

<table>
<thead>
<tr>
<th>SCALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 = This behavior or characteristic <strong>greatly inhibits</strong> a person from being an outstanding leader.</td>
</tr>
<tr>
<td>2 = This behavior or characteristic <strong>somewhat inhibits</strong> a person from being an outstanding leader.</td>
</tr>
<tr>
<td>3 = This behavior or characteristic <strong>slightly inhibits</strong> a person from being an outstanding leader.</td>
</tr>
<tr>
<td>4 = This behavior or characteristic <strong>has no impact</strong> on whether a person is an outstanding leader.</td>
</tr>
<tr>
<td>5 = This behavior or characteristic <strong>contributes slightly</strong> to a person being an outstanding leader.</td>
</tr>
<tr>
<td>6 = This behavior or characteristic <strong>contributes somewhat</strong> to a person being an outstanding leader.</td>
</tr>
<tr>
<td>7 = This behavior or characteristic <strong>contributes greatly</strong> to a person being an outstanding leader.</td>
</tr>
</tbody>
</table>

An example is shown below. If you believed that being tall **inhibited** a person from being an outstanding leader, you would write 1, 2, or 3 on the line to the left of “Tall,” depending on how much you thought being tall inhibited outstanding leadership. If you believed that being tall **contributes to** a person’s being an outstanding leader, you would write 5, 6, or 7 on the line to the left of “Tall,” depending on how much you thought being tall contributed to outstanding leadership. Finally, if you believed that being tall had no effect on whether a person was an outstanding leader, you would write 4 on the line to the left of “Tall.”

_________ A. Tall = Of significantly above average height

**Overview and Examples of Types of Questions**

Section 1: The Way Things Are in Your Work Organization
Section 2: Leader Behaviors
Section 3: The Way Things Generally Should Be in Your Work Organization
Section 4: Leader Behaviors (Part II)
Section 5: Demographic Questions
A. In [this country] Kenya, the weather is generally:

<table>
<thead>
<tr>
<th>Very pleasant</th>
<th>Moderately pleasant</th>
<th>Very unpleasant</th>
</tr>
</thead>
</table>

B. The weather in [this country] Kenya is very pleasant.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Neither agree nor disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

C. The degree to which the characteristic contributes to outstanding leadership:

<table>
<thead>
<tr>
<th>Considerate</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
</table>

Section 1: The Way Things Are in Your Work Organization

Instructions
In this section, we are interested in your beliefs about what the norms, values, and practices are in the organization in which you work as a manager. [In other words,] We are interested in the way your organization is – not the way you think it should be. There are no right or wrong answers, and answers don’t indicate goodness or badness of the organization.

Please respond to the questions by circling the number that most closely represents your observations about your organization.

Section 1 questions begin here:

1-1. In this organization, orderliness and consistency are stressed [even at the expense of experimentation and innovation]; new ideas are not encouraged.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

1-2. In this organization, people are generally:

| Aggressive | 1 | 2 | 3 | 4 | 5 | 6 | [non-aggressive] Agreeable | 7 |

1-3. The way to be successful in this organization is to:

| Plan ahead | 1 | 2 | 3 | 4 | 5 | 6 | Take events as they occur | 7 |

1-4. In this organization, [the accepted nor is to] people are expected to:

| Plan for the future | 1 | 2 | 3 | 4 | 5 | 6 | Accept things as they are | 7 |
1-5. In this organization, a person’s influence is based [primarily] more on:

<table>
<thead>
<tr>
<th>One's ability and contribution to the organization</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>The authority of one's position</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-6. In this organization, people are generally:

<table>
<thead>
<tr>
<th>Assertive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-assertive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-7. In this organization, managers encourage [group] loyalty to the group even if individual goals suffer.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-8. In this organization, dates for meetings are usually planned:

<table>
<thead>
<tr>
<th>2 or more weeks in advance</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>[spontaneous] Less than an hour in advance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-9. In this organization, people are generally:

<table>
<thead>
<tr>
<th>Very concerned about others</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at all concerned about others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-10. In this organization, [people are generally] individuals like to:

<table>
<thead>
<tr>
<th>[Dominant] Take charge</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>[non-dominant] Sit back</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-11. In this organization, group members [take pride in the individual accomplishments of their group manager] are proud of their manager's accomplishments.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-12. The pay and [bonus system] benefits given in this organization [is designed to maximize] mostly reward:

<table>
<thead>
<tr>
<th>[individual interests] Individuals</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>[collective interests] The larger group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-13. In this organization, subordinates are expected to:

<table>
<thead>
<tr>
<th>Obey their boss without question</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question their boss when in disagreement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1-14. In this organization, people are generally:

<table>
<thead>
<tr>
<th>Tender</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
</table>

1-15. In this organization, employees are encouraged to strive for continuously improved work performance.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
</table>

1-16. In this organization, most work is highly structured, leading to few unexpected events.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
</table>

1-17. In this organization, men are encouraged to participate in professional development activities more than women.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
</table>

1-18. In this organization, major rewards are based on:

<table>
<thead>
<tr>
<th>Only effective performance (effectiveness)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Effective performance (effectiveness) and other factors (e.g. seniority or political connections)</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
</table>

1-19. In this organization, job requirements and instructions are clearly spelled out so employees know what they are expected to do.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
</table>

1-20. In this organization, being innovative to improve performance is generally:

<table>
<thead>
<tr>
<th>Substantially</th>
<th>Greatly rewarded</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Somewhat rewarded</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not rewarded</th>
<th>7</th>
</tr>
</thead>
</table>

1-21. In this organization, people are generally:

<table>
<thead>
<tr>
<th>Very sensitive toward caring about others</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all sensitive toward caring about others</th>
<th>7</th>
</tr>
</thead>
</table>

1-22. In this organization, physically demanding strenuous tasks are usually performed by:

---

2 To Kenyans "tender" means emotionally sensitive, overly sensitive, or emotionally fragile.

3 "Sensitive" implies personal over-sensitivity.
1-23. In this organization, group managers [take pride in the individual accomplishments of group members] are proud of their group member’s individual accomplishments.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

1-24. In this organization, people are generally:

<table>
<thead>
<tr>
<th>Very friendly</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Very unfriendly</th>
</tr>
</thead>
</table>

1-25. In this organization, people in positions of power try to:

<table>
<thead>
<tr>
<th>[increase their social distance from less powerful individuals] Avoid personal interaction with people in lower positions</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>[decrease their social distance from less powerful people] Seek personal interaction with those in lower positions</th>
</tr>
</thead>
</table>

1-26. *** In this organization, employees feel loyalty to the organization.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

1-27. *** In this organization, most employees set challenging work goals for themselves.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

1-28. *** Members of this organization:

<table>
<thead>
<tr>
<th>Take no pride in working for the organization</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Take [a moderate amount of] some pride in working for the organization</th>
</tr>
</thead>
</table>

1-29. In this organization, people are generally:

<table>
<thead>
<tr>
<th>Very generous</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all generous</th>
</tr>
</thead>
</table>

1-30. In this organization, working together as a group:

| [group cohesion] is more valued than working | [group cohesion and individualism] | [individualism is more valued than group] |
1-31. *** In this organization, most people believe that work would be more effectively managed if there were:

<table>
<thead>
<tr>
<th>alone [individualism]</th>
<th>2</th>
<th>3</th>
<th>are] is equally valued</th>
<th>5</th>
<th>6</th>
<th>cohesion] is less valued than working alone</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

1-32. *** When people in this organization have serious disagreements with each other, whom do they tell about the disagreements?

| No one | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

1-33. *** This organization shows loyalty towards employees.

| Strongly agree | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

1-34. *** What percentage of management positions in this organization are filled by women?

| Less than 10% | 10-25% | 26-44% | 45-55% | 56-75% | 76-90% | More than 90% |

This is the end of Section 1. Please continue on to Section 2.

Section 2: Leader Behaviors

Instructions
You are probably aware of people in your organization or industry who are exceptionally skilled at motivating, influencing, or enabling you, others, or groups to contribute to the success of the organization or task. In [this country] Kenya, we might call such people “outstanding leaders.”

On the following pages are sever behaviors and characteristics that can be used to describe leaders. Each behavior or characteristic is accompanied by a short definition to clarify its meaning.

Using this description of outstanding leaders [as a guide], rate the following behaviors and characteristics [on the following pages. To do this, on the line next to each behavior or characteristic, write the number from the scale below that] Tick (X) the number which best describes how important that behavior or characteristic is for a leader to be outstanding.
### SCALE
1 = This behavior or characteristic greatly inhibits a person from being an outstanding leader.
2 = This behavior or characteristic somewhat inhibits a person from being an outstanding leader.
3 = This behavior or characteristic slightly inhibits a person from being an outstanding leader.
4 = This behavior or characteristic has no impact on whether a person is an outstanding leader.
5 = This behavior or characteristic contributes slightly to a person being an outstanding leader.
6 = This behavior or characteristic contributes somewhat to a person being an outstanding leader.
7 = This behavior or characteristic contributes greatly to a person being an outstanding leader.

### Note CHANGE OF FORMAT for Section 2 and 4. Original GLOBE format is as follows:

<table>
<thead>
<tr>
<th>Scale</th>
<th>Behavior</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>Diplomatic</td>
<td>Skilled at interpersonal relations, tactful</td>
</tr>
<tr>
<td>2-2</td>
<td>Evasive</td>
<td>Refrains from making negative comments to maintain good relationships and save face</td>
</tr>
<tr>
<td>2-3</td>
<td>Mediator</td>
<td>Intervenes to solve conflicts between individuals</td>
</tr>
</tbody>
</table>

The REVISED / IMPROVED FORMAT:
- more closely places the definition with the term.
- makes rating a response on the continuum easier.
- reduces space and lessens the number of pages thereby making the survey less intimidating for time-conscious managers reluctant to participate.

### Section 2 questions start here:

<table>
<thead>
<tr>
<th>Characteristic or Behavior (Definition)</th>
<th>Greatly HINDERS</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Greatly HELPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-1 Diplomatic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skilled at interpersonal relations; tactful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-2 Evasive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refrains from making negative comments to maintain good relationships and save face</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-3 Mediator</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intervenes to solve conflicts between individuals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-4 Bossy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tells subordinates what to do in a commanding way</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-5 Positive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Generally optimistic and confident</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-6 Intra-group competitor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tries to exceed the performance of others in his/her group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Term</td>
<td>Definition</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>-----------------------</td>
<td>---------------------------------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-7</td>
<td>Autonomous</td>
<td>Acts independently [does not rely on] from others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-8</td>
<td>Independent</td>
<td>Does not rely on others for direction [self-governing]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-9</td>
<td>Ruthless</td>
<td>[Punitive] Has no pity or compassion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-10</td>
<td>[Tender] Easily offended</td>
<td>Easily hurt [or offended]; over-sensitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-11</td>
<td>Improvement oriented</td>
<td>[Seeks continuous performance improvement]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continuously seeks to improve performance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-12</td>
<td>Inspirational</td>
<td>[Inspires emotions, beliefs values, and behaviors of others.] Inspires others to [be motivated to] work hard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-13</td>
<td>Anticipatory</td>
<td>[Anticipates, attempts to forecast events]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Considers what will or may happen in the future</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-14</td>
<td>Risk taker</td>
<td>Willing to invest major resources in [endeavors] possibilities that do not guarantee [have high probability of] success [ful]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-15</td>
<td>Sincere</td>
<td>Means what he/she says; earnest</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-16</td>
<td>Trustworthy</td>
<td>[Deserves trust] Can be believed and relied upon [to keep his/her word]^4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-17</td>
<td>[Worldly] Globally aware^5</td>
<td>Interested in [temporal] current events; has a world outlook</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-18</td>
<td>Intra-group conflict avoider</td>
<td>Avoids disputes with members of his/her group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-19</td>
<td>Administratively skilled</td>
<td>Able to plan, organize, coordinate, and control work of large numbers (over 75) of individuals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-20</td>
<td>Just</td>
<td>Acts according to what is right or fair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-21</td>
<td>Win/win problem-solver</td>
<td>Able to identify solutions which satisfy individuals with diverse and conflicting interests</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-22</td>
<td>Clear</td>
<td>Easily understood</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

^4 “Trustworthy” encompasses more than verbal comments; it also implies fulfilling expectations.

^5 “Worldly” is used to refer to lifestyles that are contrary to a Christian moral code.
<table>
<thead>
<tr>
<th>Page</th>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-23</td>
<td>Self-interested</td>
<td>Pursues own best interests</td>
</tr>
<tr>
<td>2-24</td>
<td>Tyrannical</td>
<td>Acts harshly like a tyrant [or despot; imperious]</td>
</tr>
<tr>
<td>2-25</td>
<td>Integrator</td>
<td>[Integrates] Brings people or things together into cohesive [working whole] unit</td>
</tr>
<tr>
<td>2-26</td>
<td>Calm</td>
<td>Not easily distressed; peaceful</td>
</tr>
<tr>
<td>2-27</td>
<td>[Provocateur] Agitator</td>
<td>Stimulates unrest</td>
</tr>
<tr>
<td>2-28</td>
<td>Loyal</td>
<td>Stays with and supports [friends] others even [when they have substantial problems or] in difficulties</td>
</tr>
<tr>
<td>2-29</td>
<td>Unique</td>
<td>An unusual person; has characteristics of behaviors that are different from most others</td>
</tr>
<tr>
<td>2-30</td>
<td>Collaborative</td>
<td>Works [jointly] together with others</td>
</tr>
<tr>
<td>2-31</td>
<td>Encouraging</td>
<td>Gives courage, confidence, or hope through reassuring and advising</td>
</tr>
<tr>
<td>2-32</td>
<td>Morale booster</td>
<td>[Increases morale of subordinates by] Offers [ing] encouragement and praise to build confidence and/or by being confident</td>
</tr>
<tr>
<td>2-33</td>
<td>Arrogant</td>
<td>[Presumptuous or overbearing] Proud; thinks very highly of self</td>
</tr>
<tr>
<td>2-34</td>
<td>Orderly</td>
<td>Is organized and [methodological] neat in work</td>
</tr>
<tr>
<td>2-35</td>
<td>Prepared</td>
<td>Is ready in advance for [future] events</td>
</tr>
<tr>
<td>2-36</td>
<td>Autocratic</td>
<td>Makes decisions in a dictatorial way</td>
</tr>
<tr>
<td>2-37</td>
<td>Secretive</td>
<td>Tends to [conceal] hide information from others</td>
</tr>
<tr>
<td>2-38</td>
<td>[Asocial] Anti-social</td>
<td>Avoids people or groups; prefers own company</td>
</tr>
<tr>
<td>2-39</td>
<td>[Fraternal] Collegial</td>
<td>Tends to be a good friend of subordinates</td>
</tr>
<tr>
<td>2-40</td>
<td>Generous</td>
<td>Willing to give time, money, resources, and help to others</td>
</tr>
</tbody>
</table>
| 2-41 | **Formal**  
Acts *in accordance with rules, convention, and ceremonies* according to protocol |
| 2-42 | **[Modest] Humble**¹  
Does not boast *presents self in a humble manner* |
| 2-43 | **Intelligent**  
[**Smart**]² Bright; learns and understands easily |
| 2-44 | **Decisive**  
Makes decisions firmly and quickly |
| 2-45 | **Consultative**  
Consults with others before making plans or taking action |
| 2-46 | **Irritable**  
Moody; easily agitated |
| 2-47 | **Loner**  
Works and acts separately from others |
| 2-48 | **Enthusiastic**  
[Demonstrates and imparts strong positive emotions for work] Optimistic and energetic |
| 2-49 | **Risk-averse**  
Avoids taking risks; dislikes risk |
| 2-50 | **Vindictive**  
Vengeful; seeks revenge when wronged |
| 2-51 | **Compassionate**  
Has empathy for others; *inclined to be helpful or shows mercy and kindness* |
| 2-52 | **Subdued**  
Suppressed, quiet [*tame*] |
| 2-53 | **Egocentric**  
Self-absorbed; thoughts focus mostly on self |
| 2-54 | **Non-explicit**  
[**Subtle**] Vague; does not communicate *explicitly, communicates by metaphor, et allegory, et example* openly or clearly |
| 2-55 | **Distant**  
Aloof; stands off from others; difficult to become friends with |
| 2-56 | **Intellectually stimulating**  
Encourages others to think and use their minds *challenges beliefs, stereotypes, and attitudes of others* |

This is the end of Section 2. Please continue on to Section 3.

---

¹ *Modest* is generally associated with the appropriateness of female dress codes.
² *Smart* is used for physical appearance – both for grooming and dress.
## Section 3: The Way Things Generally Should Be in Your Work Organization

**Instructions**
In this section, we are interested in your beliefs about what the norms, values, and practices should be in the organization in which you work as a manager. Again, there are no right or wrong answers, and answers don’t indicate goodness or badness of the organization.

Please respond to the questions by circling the number that most closely represents your observations about your organization.

**Section 3 questions start here:**

3-1. In this organization, order and consistency should be stressed; new ideas should not be encouraged.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-2. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Aggressive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Agreeable</th>
<th>7</th>
</tr>
</thead>
</table>

3-3. In this organization, people who are successful should:

<table>
<thead>
<tr>
<th>Plan ahead</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Take events as they occur</th>
<th>7</th>
</tr>
</thead>
</table>

3-4. In this organization, people should be expected to:

<table>
<thead>
<tr>
<th>Plan for the future</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Accept things as they are</th>
<th>7</th>
</tr>
</thead>
</table>

3-5. In this organization, a person’s influence should be based more on:

<table>
<thead>
<tr>
<th>One’s ability and contribution to the organization</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>The authority of one’s position</th>
<th>7</th>
</tr>
</thead>
</table>

3-6. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Assertive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Non-assertive</th>
<th>7</th>
</tr>
</thead>
</table>

3-7. I believe that in this organization, managers should encourage loyalty to the group even if individual goals suffer.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>
3-8. In this organization, dates for meetings should be planned:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 or more weeks in advance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than an hour in advance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-9. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very concerned about others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not at all concerned about others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-10. In this organization, people should be encouraged to:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take charge</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sit back</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-11. In this organization, group members should take pride in their manager’s accomplishments.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neither agree nor disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-12. In this organization, the pay and benefits should reward:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individuals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The larger group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-13. In this organization, subordinates should:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obey their boss without question</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question their boss when in disagreement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-14. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tough</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caring</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-15. In this organization, employees should be encouraged to continuously improve their work performance.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neither agree nor disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-16. In this organization, a person whose work is highly structured with few unexpected events.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has a lot to be thankful for</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is missing a lot of excitement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-17. In this organization, men should be encouraged to participate in professional development activities more than women.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3-18. In this organization, major rewards should be based on:

<table>
<thead>
<tr>
<th>Only effective performance</th>
<th>Effective performance and other factors (such as seniority or political connections)</th>
<th>Only factors other than effective performance (such as seniority or political connections)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-19. In this organization, job requirements and instructions should be clearly spelled out so employees know what they are expected to do.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

3-20. In this organization, being innovative to improve performance should be:

<table>
<thead>
<tr>
<th>Greatly rewarded</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Somewhat rewarded</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not rewarded</th>
</tr>
</thead>
</table>

3-21. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very caring about others</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all caring about others</th>
</tr>
</thead>
</table>

3-22. In this organization, physically strenuous tasks should be performed by:

<table>
<thead>
<tr>
<th>Men</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Women</th>
</tr>
</thead>
</table>

3-23. In this organization, group managers should take pride in the individual accomplishments of group member's.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

3-24. I believe that managers in this organization should:

<table>
<thead>
<tr>
<th>Provide detailed instructions concerning how to achieve goals</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Allow subordinates freedom in determining how to achieve goals</th>
</tr>
</thead>
</table>

3-25. I believe that in this organization, work would be more effectively managed if there were:

<table>
<thead>
<tr>
<th>Many more women in positions of authority than there are now</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>About the same as now</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Many less women in positions of authority than there are now</th>
</tr>
</thead>
</table>
3-26. *** In this organization, rank and position in the hierarchy should have special privileges.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

3-27. *** In this organization, employees should feel loyalty to the organization.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

3-28. *** I feel that in this organization, being accepted by the other members of a group should be very important.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

3-29. *** How important should it be to members of your work organization that persons in other organizations view your organization positively?

<table>
<thead>
<tr>
<th>It should not be important at all</th>
<th>2</th>
<th>3</th>
<th>It should be moderately important</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>It should be very important</th>
</tr>
</thead>
</table>

3-30. *** In this organization, people should:

<table>
<thead>
<tr>
<th>Worry about current crises</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Plan for the future</th>
</tr>
</thead>
</table>

3-31. *** How much should it bother people in your organization if an outsider publicly made negative comments about the organization?

<table>
<thead>
<tr>
<th>It should not bother them at all</th>
<th>2</th>
<th>3</th>
<th>It should moderately bother them</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>It should bother them a great deal</th>
</tr>
</thead>
</table>

3-32. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very tolerant of mistakes</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all tolerant of mistakes</th>
</tr>
</thead>
</table>

3-33. In this organization, employees should set challenging work goals for themselves.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

3-34. *** In this organization, important organizational decisions should be made by:

<table>
<thead>
<tr>
<th>Management</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Employees</th>
</tr>
</thead>
</table>

3-35. *** I believe that in this organization, time devoted to reaching consensus is:

<table>
<thead>
<tr>
<th>A waste of time</th>
<th>2</th>
<th>3</th>
<th>Sometimes wasted and sometimes well spent</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Time well spent</th>
</tr>
</thead>
</table>

554
3-36. When in disagreement with superiors, subordinates in this organization should generally go along with what superiors say or want.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-37. Members of this organization should:

<table>
<thead>
<tr>
<th>Take no pride in working for the organization</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Take some pride in working for the organization</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Take great pride in working for the organization</th>
<th>7</th>
</tr>
</thead>
</table>

3-38. In this organization, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very generous</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all generous</th>
<th>7</th>
</tr>
</thead>
</table>

3-39. In this organization, opportunities for management positions should be:

<table>
<thead>
<tr>
<th>More available for men than for women</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Equally available for men and women</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>More available for women than for men</th>
<th>7</th>
</tr>
</thead>
</table>

3-40. In this organization, people should work on:

<table>
<thead>
<tr>
<th>Only individual projects</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Some individual &amp; some team projects</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Only team projects</th>
<th>7</th>
</tr>
</thead>
</table>

3-41. In this organization, it should be worse for a man to fail in his job than for a woman to fail in her job.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

This is the end of Section 3. Please continue on to Section 4.

---

Section 4: Leader Behaviors (Part II)

Instructions

This section follows the same format as that of Section 2. [You should] Again [rate the leader behaviors and characteristics on the following pages. To do this, on the line next to each behavior or characteristic write] tick (X) the number [from the scale below that] which best describes how important a given behavior or characteristic is for a leader to be outstanding.
### Scale

1 = This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.
2 = This behavior or characteristic **somewhat inhibits** a person from being an outstanding leader.
3 = This behavior or characteristic **slightly inhibits** a person from being an outstanding leader.
4 = This behavior or characteristic has **no impact** on whether a person is an outstanding leader.
5 = This behavior or characteristic **contributes slightly** to a person being an outstanding leader.
6 = This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
7 = This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

**Scale:** 1 = greatly HINDERS to 7 = greatly HELPS.

**Section 4 questions begin here:**

<table>
<thead>
<tr>
<th>Characteristic or Behavior (Definition)</th>
<th>Greatly HINDERS</th>
<th>Greatly HELPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-1 Cautious [Proceeds/perform] Acts with great care and does not take risks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-2 Organized Well-organized, [methodical] orderly</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Characteristic or Behavior (Definition)</th>
<th>Greatly HINDER</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Greatly HELPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-3 Cunning Sly, deceitful, [full of guile] devious</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-4 Informed Knowledgeable; aware of information</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-5 Effective bargainer Is able to negotiate [effectively, able to make transactions] favorable outcomes with others [on favorable terms]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-6 Egotistical Conceited, [convinced of own abilities] arrogant, prideful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-7 Non-cooperative Unwilling to work [jointly] with others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-8 Logical Applies logic when thinking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-9 Status-conscious [Aware of others’ socially accepted status] Relates to others based on socio-economic standing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-10 Foresight Anticipates possible future events</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 4-11 | **Plans ahead**  
Anticipates and prepares in advance |   |   |   |
| 4-12 | **Normative**  
Behaves according to the [norms] expectations of his or her group |   |   |   |
| 4-13 | **Individually-oriented**  
[Concerned with and places high value on preserving] Favours individual rather than group needs |   |   |   |
| 4-14 | **Non-egalitarian**  
Believes that all individuals are not equal and only some should have [equal] certain rights and privileges |   |   |   |
| 4-15 | **Intuitive**  
Has extra insight; is discerning and perceptive |   |   |   |
| 4-16 | **indirect**  
Does not go straight to the point [uses metaphors and examples to communicate] |   |   |   |
| 4-17 | **Habitual**  
Given to a constant, regular routine |   |   |   |
| 4-18 | **Self-effacing**  
Presents self in a [modest] humble way |   |   |   |
| 4-19 | **Able to anticipate**  
Able to [successfully anticipate future needs] know what to expect |   |   |   |
| 4-20 | **[Motive arouser]** Motivates  
Mobilizes and activates followers |   |   |   |
| 4-21 | **Sensitive**  
Aware of slight changes in other’s moods; [restricts discussion to prevent] avoids embarrassing [ment] others |   |   |   |
| 4-22 | **Convincing**  
[Unusually] Able to persuade others of his/her viewpoint |   |   |   |
| 4-23 | **Communicative**  
Communicates with others frequently |   |   |   |
| 4-24 | **Excellence-oriented**  
Strives for excellence in performance of self and subordinates |   |   |   |
| 4-25 | **Procedural**  
Follows established rules and guidelines |   |   |   |
| 4-26 | **Confidence-builder**  
[Instills] Gives others [with] confidence by showing confidence in them |   |   |   |
| 4-27 | **Group-oriented**  
Concerned with the welfare of the group |   |   |   |
<table>
<thead>
<tr>
<th></th>
<th>Class-conscious</th>
<th>Non-participative</th>
<th>Self-sacrificial</th>
<th>Patient</th>
<th>Honest</th>
<th>Domineering</th>
<th>Intra-group face-saver</th>
<th>Dynamic</th>
<th>Coordinator</th>
<th>Elitist</th>
<th>Team-builder</th>
<th>Cynical</th>
<th>Performance-oriented</th>
<th>Ambitious</th>
<th>Motivational</th>
<th>Micro-manager</th>
<th>Non-delegator</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Is conscious of class and status boundaries and acts accordingly</td>
<td>Does not participate with others</td>
<td>Makes personal sacrifices in the interest of a goal or vision</td>
<td>Has and shows patience</td>
<td>Speaks and acts</td>
<td>Inclined to dominate others</td>
<td>Ensures that other group members are not embarrassed or shamed</td>
<td>Highly involved, energetic, enthused, motivated</td>
<td>Integrates and manages work of subordinates</td>
<td>Believes that a small number of people with similar backgrounds are superior and should enjoy privileges</td>
<td>Can enable group members to work together</td>
<td>Tends to believe the worst about people and events</td>
<td>Sets high standards of performance</td>
<td>Sets high goals; works hard</td>
<td>Stimulates others to put forth efforts above and beyond the call of duty and make personal sacrifices</td>
<td>One who supervises details closely</td>
<td>Unwilling or unable to relinquish control of projects or tasks</td>
</tr>
<tr>
<td>4-45</td>
<td>Avoids negatives</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Avoids saying ‘no’ to another when requested to do something, even when it cannot be done</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-46</th>
<th>Visionary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Has a vision and [imagination of] hope for the future</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-47</th>
<th>Willful</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Strong-willed, determined, [resolute] persistent</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-48</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Is in charge and does not tolerate disagreement or questioning; gives orders</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-49</th>
<th>Dishonest</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[Fraudulent, insincere] Corrupt, lacking integrity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-50</th>
<th>Hostile</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Actively unfriendly; acts negatively toward others</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-51</th>
<th>Future-oriented</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Makes plans and takes actions based on future goals</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-52</th>
<th>Good administrator</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Has ability to manage complex office work and administrative systems</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-53</th>
<th>Dependable</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Reliable</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-54</th>
<th>Dictatorial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Forces her/his values and opinions on others</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-55</th>
<th>Individualistic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Behaves in a different or unique manner than peers</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4-56</th>
<th>Ritualistic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Uses a prescribed order to carry out procedures</td>
</tr>
</tbody>
</table>

This is the end of Section 4. Please continue on to Section 5.

---

**Section 5: Demographic Questions**

Following are several questions about you, your background, and the place where you work. These questions are important because they help us to see if different types of people respond to the questions in different ways. They are NOT used to identify any individual.
Questions about Your Personal Background:

5-1. How old are you? __________________________________________________ years

5-2. What is your gender?  □ Male;  □ Female

5-3. What is your country of citizenship/passport? ____________________________

5-4. What country were you born in? ________________________________________

5-5. How long have you lived in [the country where you currently live] Kenya? __________________________ years

5-6. Besides [your country of birth] Kenya, how many other countries have you lived in for longer than one year?

5-7. What is your ethnic (tribal) background?

5-8. Do you have a religious affiliation?  □ Yes;  □ No

5-9. If you answered ‘yes’, [indicate the name of the religion] please mark a category:

□ Christian
□ Muslim
□ Traditional African Religion
□ Other: __________________________

[Questions about Your Family Background:]

5-10. What country was your mother born in? _________________________________

5-11. What country was your father born in? _________________________________

5-12. What language(s) were spoken in your home when you were a child?

Questions about Your Work and Educational Background:

5-13. How many years of full-time work experience have you had? ________________ years

5-14. How many years have you been a manager or administrator? _____________ years

5-15. How long have you worked for your current employer? _____ years and _____ months

5-16. Have you ever worked for a multinational corporation?  □ Yes;  □ No

5-17. Do you belong to any professional associations or networks?  □ Yes;  □ No

5-18. Do you participate in any [industrial] professional or trade association activities? □
Yes; □ No

[Questions about Your Educational Background:]

5-19. [How many years of formal education do you have?] What is the highest level of education you have completed? Please mark a category.

☐ Secondary ☐ Bachelor Degree
☐ Post-Secondary Certificate ☐ Master Degree
☐ College Diploma ☐ Doctoral degree
☐ Other: ____________________________

5-20. If you have an educational major or area of specialization, what is it?
________________________________________________________________________

5-21. Have you received any formal training in Western management practices?
☐ Yes; ☐ No

[Questions about This Organization:]

5-22. Please indicate the kind of work primarily done by the unit you manage.
(Mark no more than 2 responses.)

______ Administration
______ Finance or accounting
______ Human resource management or personnel management
______ Marketing and promotion
______ Planning and development
______ [Purchasing] Procurement
______ [Engineering] Production, processing, manufacturing or distribution
______ Research and [development] analysis
______ Sales and recruitment
______ Support services (e.g. maintenance)
______ Teaching or training
______ Other (please describe) ____________________________

5-23. How many people report directly to you in the chain of command? _________ people

5-24. How many people work in the [subunit] department of the organization you manage?
________________________________________________________________________ people

5-25. How many organizational levels are there between you and the chief executive of your organization? __________________________ units

5-26. How many hierarchical levels are there between you and the [support staff] nonsupervisory personnel in your organization or unit?
__________________________________________ levels

5-27. What language(s) do you use at work? ________________________________

This concludes the questionnaire.
We truly appreciate your willingness to complete this questionnaire, and assist in this research project.
Appendix F

KENYA EDITS TO THE GLOBE QUESTIONNAIRE:
KENYA SURVEY FORM B (SOCIETY)

Global Leadership and Organizational Behavior Effectiveness Project

Introduction
The purpose of this research is to learn about national cultures, management practices, and perceptions of leadership. The questionnaire that you are asked to complete will take about 40 minutes of your time.

The resulting information will be useful for individuals who are business managers or organizational administrators. This information may be used for classroom instruction of students and leaders in universities, technological institutes, and other organizations throughout the world. Hopefully, this information will be helpful to better understand business and leadership in Kenya.

In the following pages you are asked to choose a number of statements that reflect your observations of cultural or organizational practices and values. This is not a test; there are no right or wrong answers. Neither is this questionnaire about your organization. We are mainly interested in learning about the beliefs and values in your society, and how various societal and organizational practices are perceived by you and the others participating in this research. Your responses will be kept completely confidential. The name of your organization will not be publicly released and no individual respondent will be identified in any form.

General Instructions
In completing this survey, you will be asked questions focusing on your perceptions of leaders and leadership in the organization in which you work. The questions are generally and are not a survey of your organization but rather a survey about leadership. Most people complete the survey in approximately 40 minutes.

There are several different types of questions in this questionnaire. Sections 1 and 3 ask about your perception about your country. The questions are in two different formats. The first type of question asks you to rate an item on a range of possible responses. The second type of question asks how much you agree or disagree with a particular statement.

Section 2 and 4 are about leadership characteristics and behaviors. Here you are asked to rate the desirability of a characteristic in terms of how it contributes to outstanding leadership.

Overview and Examples of Types of Questions
Section 1: The Way Things Are in Your Society
Section 2: Leader Behaviors
Section 3: The Way Things Generally Should Be in Your Society
Section 4: Leader Behaviors (Part II)
Section 5: Demographic Questions
A. In Kenya, the weather is generally:

<table>
<thead>
<tr>
<th>Very pleasant</th>
<th>Moderately pleasant</th>
<th>Very unpleasant</th>
</tr>
</thead>
</table>

B. The weather in Kenya is very pleasant.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Neither agree nor disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
</table>

C. The degree to which the characteristic contributes to outstanding leadership:

<table>
<thead>
<tr>
<th>Considerate</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
</table>

**Instructions**

In this section, we are interested in your beliefs about what the norms, values, and practices are in the organization in which you work as a manager or administrator. We are interested in the way your society is – not the way you think it should be. There are no right or wrong answers, and answers don’t indicate goodness or badness of the society.

Please respond to the questions by circling the number that most closely represents your observations about your culture.

**Section 1 questions begin here:**

1-1. In this society, order and consistency are stressed; new ideas are not encouraged.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

1-2. In this society, people are generally:

<table>
<thead>
<tr>
<th>Aggressive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Agreeable</th>
<th>7</th>
</tr>
</thead>
</table>

1-3. The way to be successful in this society is to:

<table>
<thead>
<tr>
<th>Plan ahead</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Take events as they occur</th>
<th>7</th>
</tr>
</thead>
</table>

1-4. In this society, people are expected to:

<table>
<thead>
<tr>
<th>Plan for the future</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Accept things as they are</th>
<th>7</th>
</tr>
</thead>
</table>

1-5. In this society, a person’s influence is based more on:

<table>
<thead>
<tr>
<th>One’s ability and contribution to the society</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>The authority of one’s position</th>
<th>7</th>
</tr>
</thead>
</table>
1-6. In this society, people are generally:

<table>
<thead>
<tr>
<th>Assertive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Non-assertive</th>
<th>7</th>
</tr>
</thead>
</table>

1-7. In this society, leaders encourage loyalty to the group even if individual goals suffer.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |

1-8. In this society, social gatherings are usually planned:

| 2 or more weeks in advance | 1 | 2 | 3 | 4 | 5 | 6 | Less than an hour in advance | 7 |

1-9. In this society, people are generally:

| Very concerned about others | 1 | 2 | 3 | 4 | 5 | 6 | Not at all concerned about others | 7 |

1-10. In this society, individuals like to:

| Take charge | 1 | 2 | 3 | 4 | 5 | 6 | Sit back | 7 |

1-11. In this society, children are proud of their parent’s accomplishments.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |

1-12. The economic system in this society mostly rewards:

| Individuals | 1 | 2 | 3 | 4 | 5 | 6 | The larger group | 7 |

1-13. In this society, followers are expected to:

| Obey their boss without question | 1 | 2 | 3 | 4 | 5 | 6 | Question their boss when in disagreement | 7 |

1-14. In this society, people are generally:

| Tough | 1 | 2 | 3 | 4 | 5 | 6 | Caring | 7 |

1-15. In this society, people are encouraged to continuously improve their work performance.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |

1-16. In this society, most people lead highly structured lives with few unexpected events.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |
1-17. In this society, boys are encouraged more than girls to attain a higher education.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |

1-18. In this society, major rewards are based on:

| Only effective performance | 1 | 2 | 3 | Effective performance and other factors (e.g. seniority or political connections) | 4 | 5 | 6 | Only factors other than effective performance (seniority, political connections, etc.) | 7 |

1-19. In this society, societal requirements and instructions are clearly spelled out so citizens know what they are expected to do.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |

1-20. In this society, being innovative to improve performance is generally:

| Greatly rewarded | 1 | 2 | 3 | Somewhat rewarded | 4 | 5 | 6 | Not rewarded | 7 |

1-21. In this society, people are generally:

| Very caring about others | 1 | 2 | 3 | Not at all caring about others | 4 | 5 | 6 | 7 |

1-22. In this society, there is more emphasis on athletic programs for:

| Men | 1 | 2 | 3 | 4 | 5 | 6 | Women | 7 |

1-23. In this society, parents are proud of their children’s individual accomplishments.

| Strongly agree | 1 | 2 | 3 | Neither agree nor disagree | 4 | 5 | 6 | Strongly disagree | 7 |

1-24. This society has rules or laws to cover:

| Almost all situations | 1 | 2 | 3 | Some situations | 4 | 5 | 6 | Very few situations | 7 |

1-25. In this society, people are generally:

| Very friendly | 1 | 2 | 3 | Very unfriendly | 4 | 5 | 6 | 7 |
1-26. In this society, people in positions of power try to:

<table>
<thead>
<tr>
<th>Avoid personal interaction with people in lower positions</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Seek personal interaction with those in lower positions</th>
<th>7</th>
</tr>
</thead>
</table>

1-27. In this society, leaders of rank and position have special privileges.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

1-28. In this society, aging parents generally live at home with their children.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

1-29. In this society, being accepted by the other members of a group is very important:

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

1-30. In this society, more people:

<table>
<thead>
<tr>
<th>Live for the present than live for the future</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Live for the future than life for the present</th>
<th>7</th>
</tr>
</thead>
</table>

1-31. In this society, people place more emphasis on:

<table>
<thead>
<tr>
<th>Solving current problems</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Planning for the future</th>
<th>7</th>
</tr>
</thead>
</table>

1-32. In this society, people are generally:

<table>
<thead>
<tr>
<th>Very tolerant of mistakes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all tolerant of mistakes</th>
<th>7</th>
</tr>
</thead>
</table>

1-33. In this society, people are generally:

<table>
<thead>
<tr>
<th>Very generous</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all generous</th>
<th>7</th>
</tr>
</thead>
</table>

1-34. In this society, power is:

| Concentrated at the top | 1 | 2 | 3 | 4 | 5 | 6 | Shared throughout the society | 7 |
1-35. In this society, working together as a group:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is more valued than</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>working alone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is equally valued</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is less valued than</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>working alone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-36. In this society, it is worse for a boy to fail in school than for a girl to fail in school.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neither agree nor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-37. In this society, people’s activities are generally:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-physical</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-38. In this society, who is more likely to serve in a position of high office?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1-39. In this society, children generally live at home with their parents until they get married.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neither agree nor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This is the end of Section 1. Please continue on to Section 2.

Section 2: Leader Behaviors

Instructions
You are probably aware of people in your organization or community who are exceptionally skilled at motivating, influencing, or enabling you, others, or groups to contribute to the success of groups in your society. In Kenya, we might call such people "outstanding leaders."

Using this description of outstanding leaders, rate the following behaviors and characteristics. Tick (X) the number which best describes how important that behavior or characteristic is for a leader to be outstanding.

SCALE: 1 = greatly HINDERS to 7 = greatly HELPS.

Section 2 questions start here:

<table>
<thead>
<tr>
<th>Characteristic or Behavior (Definition)</th>
<th>Greatly HINDERS</th>
<th>Greatly HELPS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2 3 4 5 6</td>
<td></td>
</tr>
<tr>
<td>2-1 Diplomatic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skilled at interpersonal relations;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tactful</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-2 Evasive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avoids making negative comments to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>keep good relationships and save face</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Definition</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>2-3</td>
<td><strong>Mediator</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Takes action to solve conflicts between individuals</td>
<td></td>
</tr>
<tr>
<td>2-4</td>
<td><strong>Bossy</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tells subordinates what to do in a commanding way</td>
<td></td>
</tr>
<tr>
<td>2-5</td>
<td><strong>Positive</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Generally optimistic and confident</td>
<td></td>
</tr>
<tr>
<td>2-6</td>
<td><strong>Intra-group competitor</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tries to do better than others in his/her group</td>
<td></td>
</tr>
<tr>
<td>2-7</td>
<td><strong>Autonomous</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Acts independently from others</td>
<td></td>
</tr>
<tr>
<td>2-8</td>
<td><strong>Independent</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Does not rely on others for direction</td>
<td></td>
</tr>
<tr>
<td>2-9</td>
<td><strong>Ruthless</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Has no pity or compassion</td>
<td></td>
</tr>
<tr>
<td>2-10</td>
<td><strong>Easily offended</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Easily hurt; over-sensitive</td>
<td></td>
</tr>
<tr>
<td>2-11</td>
<td><strong>Improvement oriented</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Continuously seeks to improve performance</td>
<td></td>
</tr>
<tr>
<td>2-12</td>
<td><strong>Inspirational</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Inspires others to work hard</td>
<td></td>
</tr>
<tr>
<td>2-13</td>
<td><strong>Anticipatory</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Considers what will or may happen in the future</td>
<td></td>
</tr>
<tr>
<td>2-14</td>
<td><strong>Risk taker</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Willing to invest major resources in possibilities that do not guarantee success</td>
<td></td>
</tr>
<tr>
<td>2-15</td>
<td><strong>Sincere</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Means what he/she says; earnest</td>
<td></td>
</tr>
<tr>
<td>2-16</td>
<td><strong>Trustworthy</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Can be believed and relied upon</td>
<td></td>
</tr>
<tr>
<td>2-17</td>
<td><strong>Globally aware</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Interested in current events; has a world outlook</td>
<td></td>
</tr>
<tr>
<td>2-18</td>
<td><strong>Intra-group conflict avoider</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Avoids disputes with members of his/her group</td>
<td></td>
</tr>
<tr>
<td>2-19</td>
<td><strong>Administratively skilled</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Able to plan, organize, coordinate, and control work of large numbers of individuals</td>
<td></td>
</tr>
<tr>
<td>2-20</td>
<td><strong>Just</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Acts according to what is right or fair</td>
<td></td>
</tr>
<tr>
<td>2-21</td>
<td><strong>Win/win problem-solver</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Able to identify solutions which satisfy individuals with diverse and conflicting interests</td>
<td></td>
</tr>
<tr>
<td>2-22</td>
<td>Clear</td>
<td>Easily understood</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>2-23</td>
<td>Self-interested</td>
<td>Pursues own best interests</td>
</tr>
<tr>
<td>2-24</td>
<td>Tyrannical</td>
<td>Acts harshly like a tyrant</td>
</tr>
<tr>
<td>2-25</td>
<td>Integrator</td>
<td>Brings people or things together into cohesive unit</td>
</tr>
<tr>
<td>2-26</td>
<td>Calm</td>
<td>Not easily distressed; peaceful</td>
</tr>
<tr>
<td>2-27</td>
<td>Agitator</td>
<td>Stimulates unrest</td>
</tr>
<tr>
<td>2-28</td>
<td>Loyal</td>
<td>Stays with and supports others even in difficulties</td>
</tr>
<tr>
<td>2-29</td>
<td>Unique</td>
<td>An unusual person; has characteristics of behaviors that are different from most others</td>
</tr>
<tr>
<td>2-30</td>
<td>Collaborative</td>
<td>Works together with others</td>
</tr>
<tr>
<td>2-31</td>
<td>Encouraging</td>
<td>Gives courage, confidence, or hope through reassuring and advising</td>
</tr>
<tr>
<td>2-32</td>
<td>Morale booster</td>
<td>Offers encouragement and praise to build confidence and/or by being confident</td>
</tr>
<tr>
<td>2-33</td>
<td>Arrogant</td>
<td>Proud; thinks very highly of self</td>
</tr>
<tr>
<td>2-34</td>
<td>Orderly</td>
<td>Is organized and neat in work</td>
</tr>
<tr>
<td>2-35</td>
<td>Prepared</td>
<td>Is ready in advance for events</td>
</tr>
<tr>
<td>2-36</td>
<td>Autocratic</td>
<td>Makes decisions in a dictatorial way</td>
</tr>
<tr>
<td>2-37</td>
<td>Secretive</td>
<td>Tends to hide information from others</td>
</tr>
<tr>
<td>2-38</td>
<td>Anti-social</td>
<td>Avoids people or groups; prefers own company</td>
</tr>
<tr>
<td>2-39</td>
<td>Collegial</td>
<td>Tends to be a good friend of subordinates</td>
</tr>
<tr>
<td>2-40</td>
<td>Generous</td>
<td>Willing to give time, money, resources, and help to others</td>
</tr>
<tr>
<td>2-41</td>
<td>Formal</td>
<td>Acts according to protocol</td>
</tr>
<tr>
<td>2-42</td>
<td><strong>Humble</strong></td>
<td>Does not boast</td>
</tr>
<tr>
<td>2-43</td>
<td><strong>Intelligent</strong></td>
<td>Bright; learns and understands easily</td>
</tr>
<tr>
<td>2-44</td>
<td><strong>Decisive</strong></td>
<td>Makes decisions firmly and quickly</td>
</tr>
<tr>
<td>2-45</td>
<td><strong>Consultative</strong></td>
<td>Consults with others before making plans or taking action</td>
</tr>
<tr>
<td>2-46</td>
<td><strong>Irritable</strong></td>
<td>Moody; easily agitated</td>
</tr>
<tr>
<td>2-47</td>
<td><strong>Loner</strong></td>
<td>Works and acts separately from others</td>
</tr>
<tr>
<td>2-48</td>
<td><strong>Enthusiastic</strong></td>
<td>Optimistic and energetic</td>
</tr>
<tr>
<td>2-49</td>
<td><strong>Risk-averse</strong></td>
<td>Avoids taking risks; dislikes risk</td>
</tr>
<tr>
<td>2-50</td>
<td><strong>Vindictive</strong></td>
<td>Vengeful; seeks revenge when wronged</td>
</tr>
<tr>
<td>2-51</td>
<td><strong>Compassionate</strong></td>
<td>Has empathy for others; shows mercy and kindness</td>
</tr>
<tr>
<td>2-52</td>
<td><strong>Subdued</strong></td>
<td>Suppressed, quiet</td>
</tr>
<tr>
<td>2-53</td>
<td><strong>Egocentric</strong></td>
<td>Self-absorbed; thoughts focus mostly on self</td>
</tr>
<tr>
<td>2-54</td>
<td><strong>Non-explicit</strong></td>
<td>Vague; does not communicate openly or clearly</td>
</tr>
<tr>
<td>2-55</td>
<td><strong>Distant</strong></td>
<td>Aloof; stands off from others; difficult to become friends with</td>
</tr>
<tr>
<td>2-56</td>
<td><strong>Intellectually stimulating</strong></td>
<td>Encourages others to think and use their minds</td>
</tr>
</tbody>
</table>

This is the end of Section 2. Please continue on to Section 3.

**Section 3: The Way Things Generally Should Be in Your Society**

**Instructions**
In this section, we are interested in your beliefs about what the norms, values, and practices should be in your society. Again, there are no right or wrong answers, and answers don’t indicate goodness or badness of the society.

Please respond to the questions by circling the number that most closely represents your observations about your culture.
### Section 3 questions start here:

3-1. I believe that order and consistency should be stressed and new ideas should not be encouraged.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-2. In this society, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Aggressive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Agreeable</th>
<th>7</th>
</tr>
</thead>
</table>

3-3. I believe that people who are successful should:

<table>
<thead>
<tr>
<th>Plan ahead</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Take events as they occur</th>
<th>7</th>
</tr>
</thead>
</table>

3-4. I believe that people should be expected to:

<table>
<thead>
<tr>
<th>Plan for the future</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Accept things as they are</th>
<th>7</th>
</tr>
</thead>
</table>

3-5. I believe that a person’s influence should be based more on:

<table>
<thead>
<tr>
<th>One’s ability and contribution to society</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>The authority of one’s position</th>
<th>7</th>
</tr>
</thead>
</table>

3-6. In this society, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Assertive</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Non-assertive</th>
<th>7</th>
</tr>
</thead>
</table>

3-7. I believe that in general leaders should encourage loyalty to the group even if individual goals suffer.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-8. I believe that social gatherings should be planned:

<table>
<thead>
<tr>
<th>2 or more weeks in advance</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Less than an hour in advance</th>
<th>7</th>
</tr>
</thead>
</table>

3-9. In this society, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very concerned about others</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all concerned about others</th>
<th>7</th>
</tr>
</thead>
</table>
3-10. In this society, people **should** be encouraged to:

<table>
<thead>
<tr>
<th>Take charge</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Sit back</th>
<th>7</th>
</tr>
</thead>
</table>

3-11. In this society, children **should** take pride in their parent’s individual accomplishments.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-12. I believe that the economic system in this society **should** reward:

<table>
<thead>
<tr>
<th>Individuals</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>The larger group</th>
<th>7</th>
</tr>
</thead>
</table>

3-13. I believe that followers **should**:

<table>
<thead>
<tr>
<th>Obey their boss without question</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Question their boss when in disagreement</th>
<th>7</th>
</tr>
</thead>
</table>

3-14. In this society, people **should** be encouraged to be:

<table>
<thead>
<tr>
<th>Tough</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Caring</th>
<th>7</th>
</tr>
</thead>
</table>

3-15. I believe that teen-aged students **should** be encouraged to continuously improve their work performance.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-16. I believe that a person who leads a structure life that has few unexpected events:

<table>
<thead>
<tr>
<th>Has a lot to be thankful for</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Is missing a lot of excitement</th>
<th>7</th>
</tr>
</thead>
</table>

3-17. I believe that boys **should** be encouraged to attain a higher education than girls.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-18. I believe that major rewards **should** be based on:

<table>
<thead>
<tr>
<th>Only effective performance</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Effective performance and other factors (such as seniority or political connections)</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Only factors other than effective performance (such as seniority or political connections)</th>
<th>7</th>
</tr>
</thead>
</table>

3-19. I believe that societal requirements and instructions **should** be clearly spelled out so employees know what they are expected to do.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>
3-20. I believe that being innovative to improve performance should be:

<table>
<thead>
<tr>
<th>Greatly rewarded</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Somewhat rewarded</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not rewarded</th>
<th>7</th>
</tr>
</thead>
</table>

3-21. I believe that people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very caring about others</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Somewhat caring about others</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Not at all caring about others</th>
<th>7</th>
</tr>
</thead>
</table>

3-22. I believe that there should be more emphasis on athletic programs for:

<table>
<thead>
<tr>
<th>Boys</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Girls</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
</table>

3-23. In this society, parents should take pride in their children's individual accomplishments.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-24. I believe that society should have rules or laws to cover:

<table>
<thead>
<tr>
<th>Almost all situations</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Some situations</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Very few situations</th>
<th>7</th>
</tr>
</thead>
</table>

3-25. I believe that with regard to goal achievement, leaders in this society should:

<table>
<thead>
<tr>
<th>Provide detailed instructions on how to achieve goals</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Some situations</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Allow freedom in determining how to achieve goals</th>
<th>7</th>
</tr>
</thead>
</table>

3-26. I believe that this society would be more effectively managed if there were:

<table>
<thead>
<tr>
<th>Many more women in positions of authority than there are now</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>About the same as is now</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Many less women in positions of authority than there are now</th>
<th>7</th>
</tr>
</thead>
</table>

3-27. In this society, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very friendly</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Some situations</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Very unfriendly</th>
<th>7</th>
</tr>
</thead>
</table>

3-28. I believe that people in positions of power should try to:

<table>
<thead>
<tr>
<th>Avoid personal interaction with people in lower positions</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Some situations</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Seek personal interaction with those in lower positions</th>
<th>7</th>
</tr>
</thead>
</table>
3-29. How important should it be to members of your society that persons in other societies view your society/culture positively?

<table>
<thead>
<tr>
<th>It should not be important at all</th>
<th>It should be moderately important</th>
<th>It should be very important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-30. I believe that people should:

<table>
<thead>
<tr>
<th>Live for the present</th>
<th>Live for the future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

3-31. In this society, people should be encouraged to be:

<table>
<thead>
<tr>
<th>Very tolerant of mistakes</th>
<th>Not at all tolerant of mistakes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

3-32. I believe that people should set challenging work goals for themselves.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Neither agree nor disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-33. When in disagreement with adults, young people should listen to their elders.

<table>
<thead>
<tr>
<th>Management</th>
<th>Employees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

3-34. Members of this society should:

<table>
<thead>
<tr>
<th>Take no pride in being a member of the society</th>
<th>Take some pride in being a member of the society</th>
<th>Take great pride in being a member of the society</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-35. I believe that power should be:

<table>
<thead>
<tr>
<th>Concentrated at the top</th>
<th>Shared throughout the society</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

3-36. In this society, most people prefer to play:

<table>
<thead>
<tr>
<th>Only individual sports</th>
<th>Some individual and some team sports</th>
<th>Only team sports</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3-37. I believe that:

<table>
<thead>
<tr>
<th>Group unity is better than individualism</th>
<th>Individualism is better than group unity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>
3-38. I believe that it should be worse for a boy to fail in school than for a girl to fail in school.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Neither agree nor disagree</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly disagree</th>
<th>7</th>
</tr>
</thead>
</table>

3-39. I believe that opportunities for leadership should be:

<table>
<thead>
<tr>
<th>More available for men than for women</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Equally available for men and women</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>More available for women than for men</th>
<th>7</th>
</tr>
</thead>
</table>

This is the end of Section 3. Please continue on to Section 4.

Section 4: Leader Behaviors (Part II)

Instructions
This section follows the same format as that of Section 2. Again, tick (X) the number which best describes how important a given behavior or characteristic is for a leader to be outstanding.

SCALE: 1 = greatly HINDERS to 7 = greatly HELPS.

Section 4 questions begin here:

<table>
<thead>
<tr>
<th>Characteristic or Behavior (Definition)</th>
<th>Greatly HINDERS</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Greatly HELPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-1 Cautious Acts with great care and does not take risks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-2 Organized Well-organized, orderly</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-3 Cunning Sly, deceitful, devious</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-4 Informed Knowledgeable; aware of information</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-5 Effective bargainer Is able to negotiate favorable outcomes with others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-6 Egotistical Conceited, arrogant, prideful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-7 Non-cooperative Unwilling to work with others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-8 Logical Applies logic when thinking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-9 Status-conscious Relates to others based on socio-economic standing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Term</td>
<td>Description</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>----------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-10</td>
<td>Foresight</td>
<td>Anticipates possible future events</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-11</td>
<td>Plans ahead</td>
<td>Anticipates and prepares in advance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-12</td>
<td>Normative</td>
<td>Behaves according to the expectations of his or her group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-13</td>
<td>Individually-oriented</td>
<td>Favors individual rather than group needs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-14</td>
<td>Non-egalitarian</td>
<td>Believes that all individuals are not equal and only some should have certain rights and privileges</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-15</td>
<td>Intuitive</td>
<td>Has extra insight; is discerning and perceptive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-16</td>
<td>indirect</td>
<td>Does not go straight to the point</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-17</td>
<td>Habitual</td>
<td>Given to a constant, regular routine</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-18</td>
<td>Self-effacing</td>
<td>Presents self in a humble way</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-19</td>
<td>Able to anticipate</td>
<td>Able to know what to expect</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-20</td>
<td>Motivates</td>
<td>Mobilizes and activates followers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-21</td>
<td>Sensitive</td>
<td>Aware of slight changes in other’s moods; avoids embarrassing others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-22</td>
<td>Convincing</td>
<td>Able to persuade others of his/her viewpoint</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-23</td>
<td>Communicative</td>
<td>Communicates with others frequently</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-24</td>
<td>Excellence-oriented</td>
<td>Strives for excellence in performance of self and subordinates</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-25</td>
<td>Procedural</td>
<td>Follows established rules and guidelines</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-26</td>
<td>Confidence-builder</td>
<td>Gives others confidence by showing confidence in them</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-27</td>
<td>Group-oriented</td>
<td>Concerned with the welfare of the group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-28</td>
<td>Class-conscious</td>
<td>Is conscious of class and status boundaries and acts accordingly</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-29</td>
<td>Non-participative</td>
<td>Does not participate with others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-30</td>
<td>Self-sacrificial</td>
<td>Makes personal sacrifices in the interest of a goal or vision</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Code</td>
<td>Term</td>
<td>Description</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-31</td>
<td>Patient</td>
<td>Has and shows patience</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-32</td>
<td>Honest</td>
<td>Speaks and acts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-33</td>
<td>Domineering</td>
<td>Inclined to dominate others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-34</td>
<td>Intra-group face-saver</td>
<td>Ensures that other group members are not embarrassed or shamed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-35</td>
<td>Dynamic</td>
<td>Highly involved, energetic, enthused, motivated</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-36</td>
<td>Coordinator</td>
<td>Integrates and manages work of subordinates</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-37</td>
<td>Elitist</td>
<td>Believes that a small number of people with similar backgrounds are superior and should enjoy privileges</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-38</td>
<td>Team-builder</td>
<td>Can enable group members to work together</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-39</td>
<td>Cynical</td>
<td>Tends to believe the worst about people and events</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-40</td>
<td>Performance-oriented</td>
<td>Sets high standards of performance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-41</td>
<td>Ambitious</td>
<td>Sets high goals; works hard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-42</td>
<td>Motivational</td>
<td>Stimulates others to put forth efforts above and beyond the call of duty and make personal sacrifices</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-43</td>
<td>Micro-manager</td>
<td>One who supervises details closely</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-44</td>
<td>Non-delegator</td>
<td>Unwilling or unable to give others control of projects or tasks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-45</td>
<td>Avoids negatives</td>
<td>Avoids saying ‘no’ to another when requested to do something, even when it cannot be done</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-46</td>
<td>Visionary</td>
<td>Has a vision and hope for the future</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-47</td>
<td>Willful</td>
<td>Strong-willed, determined, persistent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-48</td>
<td>Ruler</td>
<td>Is in charge and does not tolerate disagreement or questioning; gives orders</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Section 4: Personality Traits

<table>
<thead>
<tr>
<th></th>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-49</td>
<td>Dishonest</td>
<td>Corrupt, lacking integrity</td>
</tr>
<tr>
<td>4-50</td>
<td>Hostile</td>
<td>Actively unfriendly; acts negatively toward others</td>
</tr>
<tr>
<td>4-51</td>
<td>Future-oriented</td>
<td>Makes plans and takes actions based on future goals</td>
</tr>
<tr>
<td>4-52</td>
<td>Good administrator</td>
<td>Has ability to manage complex office work and administrative systems</td>
</tr>
<tr>
<td>4-53</td>
<td>Dependable</td>
<td>Reliable</td>
</tr>
<tr>
<td>4-54</td>
<td>Dictatorial</td>
<td>Forces her/his values and opinions on others</td>
</tr>
<tr>
<td>4-55</td>
<td>Individualistic</td>
<td>Behaves in a different or unique manner than peers</td>
</tr>
<tr>
<td>4-56</td>
<td>Ritualistic</td>
<td>Uses a prescribed order to carry out procedures</td>
</tr>
</tbody>
</table>

This is the end of Section 4. Please continue on to Section 5.

---

### Section 5: Demographic Questions

Following are several questions about you, your background, and the place where you work. These questions are important because they help us to see if different types of people respond to the questions in different ways. They are NOT used to identify any individual.

#### Questions about Your Personal Background:

5-1. How old are you? _____________________________ years

5-2. What is your gender?  
   - [ ] Male;  
   - [ ] Female

5-3. What is your country of citizenship/passport? _____________________________

5-4. What country were you born in? _____________________________

5-5. How long have you lived in Kenya? _____________________________ years

5-6. Besides Kenya, how many other countries have you lived in for longer than one year?

______________________________
5-7. What is your ethnic (tribal) background?
_____________________________________________________________________

5-8. Do you have a religious affiliation?  □ Yes; □ No

5-9. If you answered 'yes', please mark a category:
□ Christian
□ Muslim
□ Traditional African Religion
□ Other: __________________________

5-10. What country was your mother born in? ________________________________

5-11. What country was your father born in? ________________________________

5-12. What language(s) were spoken in your home when you were a child?
_____________________________________________________________________

Questions about Your Work and Educational Background:

5-13. How many years of full-time work experience have you had? ________________ years

5-14. How many years have you been a manager or administrator? ____________ years

5-15. How long have you worked for your current employer? _____ years and _____ months

5-16. Have you ever worked for a multinational corporation? □ Yes; □ No

5-17. Do you belong to any professional associations or networks? □ Yes; □ No

5-18. Do you participate in any professional or trade association activities? □ Yes; □ No

5-19. What is the highest level of education you have completed? Please mark a category.
□ Secondary
□ Post-Secondary Certificate
□ College Diploma
□ Bachelor Degree
□ Master Degree
□ Doctoral degree
□ Other: __________________________

5-20. If you have an educational major or area of specialization, what is it?
_____________________________________________________________________

5-21. Have you received any formal training in Western management practices?
□ Yes; □ No
Please indicate the kind of work primarily done by the unit you manage. 
(Mark no more than 2 responses.)

- Administration
- Finance or accounting
- Human resource management or personnel management
- Marketing and promotion
- Planning and development
- Procurement
- Production, processing, manufacturing or distribution
- Research and analysis
- Sales and recruitment
- Support services (e.g. maintenance)
- Teaching or training
- Other (please describe) ____________________________________________

How many people report directly to you in the chain of command? ________ people

How many people work in the department of the organization you manage? ____________________________ people

How many organizational levels are there between you and the chief executive of your organization? ____________________________ units

How many hierarchical levels are there between you and the support staff in your organization or unit? ____________________________ levels

What language(s) do you use at work? ____________________________________________

This concludes the questionnaire.
We truly appreciate your willingness to complete this questionnaire, and assist in this research project.
Appendix G

ETHNOCGRAPHIC INTERVIEW QUESTIONS

Kenya Global Leadership and Organizational Behavior Effectiveness Project

PURPOSE:
To explore how managers and administrators in Kenya define leadership.

1. What is your personal definition of outstanding leadership?

2. What is the difference between a competent manager and an outstanding leader?

3. What is your perception of the opposite of outstanding leadership? If the person is in the position of leadership and does not exercise outstanding leadership, what would be the kinds of behaviors in which he or she is likely to engage?

4. Please describe a couple of specific incidents that illustrate outstanding leadership.

5. Were there any obstacles faced by the leaders in these incidents? Any opposition, resistance, bureaucratic red tape, or lack of resources, for example?

6. [Name] Who are two or three well-known Kenyan individuals who, you think, are or have been outstanding leaders.

7. Is there anything that these leaders have in common that makes them outstanding and differentiates them from others who have been in similar positions? How are the behaviors of these leaders similar?

8. Please describe a specific behavior, something each leader did, that illustrates his or her leadership.

9. Is there something a leader did that resulted in your strong support for the leader or significantly increased your motivation or willingness to go above and beyond the call of duty in the interest of the leader’s vision, objective, or mission? Please describe that in some detail.