



AUTHOR:

TITLE:

YEAR:

OpenAIR citation:

This work was submitted to- and approved by Robert Gordon University in partial fulfilment of the following degree:

OpenAIR takedown statement:

Section 6 of the “Repository policy for OpenAIR @ RGU” (available from <http://www.rgu.ac.uk/staff-and-current-students/library/library-policies/repository-policies>) provides guidance on the criteria under which RGU will consider withdrawing material from OpenAIR. If you believe that this item is subject to any of these criteria, or for any other reason should not be held on OpenAIR, then please contact openair-help@rgu.ac.uk with the details of the item and the nature of your complaint.

This is distributed under a CC _____ license.

TRADITIONAL & HYBRID LEADERSHIP STYLES IN RWANDA

Examining the common leadership styles, influencing factors, and culture in post-genocide Rwanda.

**NSHUTI Rugerinyange
(0612436)**

A thesis submitted in partial fulfillment of the requirements of the
Robert Gordon University
for the degree of Doctor of Business Administration

Supervisory team:

Dr. Robert Halsall (Principal)
Dr. Yvonne Turner
Professor Rita Marcella

August 2016

Keywords: Leadership styles, Cultural Influence, Rwandaliens, Rwandigenous, Ubuntu, Indaba
Copyright 2016, ©Nshuti Rugerinyange

Acknowledgements

This thesis is a culmination of more than half a decade research journey in obtaining a doctoral certification at the Robert Gordon University. It is a milestone in my professional path, and an introduction to the world of research. The formation of research questions, the interviewing of people and interrogation of data has been the most eye-opening experience in my adult life.

This research has been seen through to completion with the support and encouragement of my Principal Supervisor and Friend, Dr. Robert Halsall, whose wish to see me succeed made this work was possible.

In addition, thanks Dr. Yvonne Turner and Professor Rita Marcella for being willing to read my drafts, and offering your support over the course of this research.

Dr. David Jones, thank you for helping me with research progress interviews and I am grateful for your positive words of encouragement. I am also honored that you accepted to be on my examiners team.

Faculty members of the Business School were very kind enough to help whenever I approached them, and I acknowledge them all. My thanks go to Mugabo Steven (Mbombo) who helped with the typing in the early stages of the thesis.

My sincere gratitude goes to my mother Nyirantore Flavia for her darling friendship, my brothers, sisters and the entire Gitore family for your encouragement and support. For lack of proper words (in English) to express my gratitude, I say "*mugire amahoro, you are most special to me*"!

Life has a way of building wisdom by making us stumble in our paths, so that we get up, and go on with more care and speed. My admission of guilt goes to my young family - Nshuti Enie Neil (10years), Nshuti Hans Junior (9year) and Nshuti Ralph (7years) - for walking out on you at the time you needed me most. My pursuit for a *better life* for you took me down many uncharted paths. I am really sorry my little souls. You are the only ones in my world, I will always give you my love.

This piece of work is dedicated to the man whose name (Rugerinyange) I proudly associate with. The man I wish had live a little longer to be interview for this research. His insights of the Rwandan culture influenced me to diverge from my Engineering background to venture into cultural anthropology.

Contents

Abstract	9
1. CHAPTER ONE: INTRODUCTION	11
1.1. Introduction	11
1.2. Background to the Rwandan cultural context	11
1.3. Background to the research	13
1.4. The Background to previous research	14
1.4.1. Previous research on leadership style	14
1.4.2. Previous research on cultural theories	18
1.5. Key concepts	20
1.6. Establishing the research problem.....	21
1.7. Statement of the Research questions.....	22
1.8. The aims of the research.....	23
1.9. Objectives of this research.....	23
1.10. Overview of research design and methods to address the research questions.....	24
1.11. Summary of the chapter	25
2. CHAPTER TWO: LITERATURE REVIEW	26
2.1. Overview of Leadership theories literature	26
2.2. Leadership theories and models	29
2.2.1. Traits theory	30
2.2.2. Demographic.....	31
2.2.3. Task competence	32
2.2.3.1 Interpersonal attributes	33
2.2.3.2 Relative validity of leader traits	33
2.2.4. Behavior theories	35
2.3. Criticism of the behavior theory	37

2.4	Theories associated with leadership	38
2.4.1.	Leadership versus Management.....	38
2.4.2.	Situational leadership	41
2.4.3.	Contingency Theories	43
2.4.4.	The Ohio State and University of Michigan leadership models	44
2.4.5.	Blake and Mouton's Managerial Grid.....	45
2.4.6.	Fiedler's contingency theory	47
2.4.7.	Hersey-Blanchard Situational Leadership Theory	48
2.4.8.	The Tannenbaum/Schmidt continuum of leader ship theory	48
2.4.9.	Transformational Leadership Theories.....	50
2.5.	Culture and leadership/organisational behavior.....	52
2.6.	What is culture?.....	52
2.6.1.	Overview of the literature on the relationship of culture to leadership.....	52
2.6.2.	Traditional Leadership and Culture in Africa	55
2.6.3.	Ubuntu Philosophy	56
2.6.4.	Culture of Indaba	58
2.6.5.	Values of Communalism	59
2.6.6.	Values of Human relations	60
2.6.7.	Values of collective responsibilities.....	61
2.6.8.	Values of participatory leadership.....	62
2.6.9.	Value of sacredness of life.....	63
2.6.10.	Conclusion	64
2.7	Culture and leadership in Rwanda.....	65
2.8.	A review of culture theories	68
2.8.1.	Culture as values system/cognitive system (Hofstede).....	70

2.8.1.1	Power distance.....	72
2.8.1.2.	Uncertainty avoidance	73
2.8.1.3.	Individualism versus collectivism	75
2.8.1.4.	Masculinity versus Femininity.....	76
2.8.1.5.	Long-term versus short-term orientation.....	78
2.8.1.6.	Indulgence versus restraint.....	78
2.8.2.	National cultures and Organisational cultures.....	80
2.8.2.1.	Process versus result-oriented (organisational) cultures	81
2.8.2.2	Employee oriented versus Job-oriented (organisational) cultures.....	82
2.8.2.3.	Parochial versus Professional (organisational) cultures	83
2.8.2.4.	Open versus closed (organisational) systems	83
2.8.2.5	Loose versus tight control.....	83
2.8.2.6.	Normative versus Pragmatic cultures	84
2.8.3.	Cultures as communication systems.....	85
2.8.3.1.	Context	86
2.8.3.2.	Personal space.....	91
2.8.3.3.	Time.....	92
2.8.4.	Culture as communication	93
2.8.5.	Communication as culture	94
2.8.6.	Culture as a symbolic/mythical system (Malinowski, Levi-Strauss, Geertz)	96
2.8.7.	Emic and etic views of culture	100
2.8.8.	GLOBE (Global Leadership and Organisational Behaviour Effectiveness)	101
2.9.	Summary	102
3.	CHAPTER THREE: METHODOLOGY	103
3.1.	Introduction	103
3.2.	Epistemological Approaches	105
3.3.	Situating this research within the literature	107
3.4.	Selection of Participants	109

3.5.	Justification for selected participants.....	113
3.6.	Definition of sectors and types of organization in sample	114
3.7	Definition of middle managers	115
3.8	Recruitment of participants.....	116
3.9	Sample stratification variables	117
3.10.	Approach to data collection	118
3.11.	Introduction to different interview approaches.....	119
3.12.	The narrative interview	122
3.13.	Ethical issues and Research integrity.....	125
3.14.	Reflections on the interview practice.....	126
3.15.	Scope of the research	126
3.16.	Primacy of evidence in the research	127
3.17.	Recruitment of participants in the research	127
3.18.	Data Analysis.....	128
3.19.	Grounded Theory approach to the research.....	129
3.20.	Inductive approach	131
3.20.1	Coding	132
3.21.	Reflections on validity of the process.....	137
3.22.	Summary of the chapter.....	138
4.	CHAPTER FOUR: ANALYSIS OF DATA	139
4.1.	Introduction	139
4.2	The Sample	139
4.2.1	Paternalistic leadership approach	140
4.2.2	Nepotism, cronyism and/or favouritism	142
4.2.3	Task-oriented leadership.....	143

4.2.3	Team-oriented leadership.....	145
4.2.4	Hybrid Leadership style.....	148
4.2.5	Self-protective (and group-protective) style.....	152
4.3	Factors Influencing Leadership style.....	153
4.3.1	Formal training/Education	155
4.3.2	Informal education/family upbringing	157
4.3.3	Professional experience	160
4.3.4	Organizational policies and laws.....	162
4.4	Culture themes/dimensions.....	165
4.4.1	Collectivism /in-group collectivism	166
4.4.2	Performance Orientation / High context	170
4.4.3	Power distance.....	172
4.4.4	Traditional practice	174
4.4.5	Assertiveness.....	176
4.4.6	Humane orientation.....	178
4.4.7	Gender egalitarianism.....	179
4.4.8	Institutional Collectivism.....	181
4.4.9	Future Orientation	183
4.5	Differences in leadership styles in the sample.....	184
4.6	Summary of statements used to describe Rwandan culture.....	186
5.	CHAPTER FIVE: DISCUSSION AND CONCLUSIONS	191
5.1	Overview of the thesis	191
5.2	The impact of Rwanda’s history on current leadership styles	192
5.3	Discussion of findings.....	193
5.3.1	Leadership styles in a cultural context.....	193

5.3.2	Culture in post-genocide context	196
5.4	Reflexivity on the research process.....	200
5.4.1	The political situation in Rwanda and its effect on the research process.....	200
5.4.2	Original contribution	200
5.5	Achievements	202
5.5.1	Contribution of the thesis to the development of leadership in Africa and in Rwanda in particular	202
5.5.2	Implications of the research for Rwandan business leaders.....	204
5.6	Recommendations.....	207
5.7	Areas for future research	209
5.8	Summary of the chapter.....	210
6.	Appendices:	212
6.1.	Appendix - I: Research outline and participants' profiles	212
6.2.	Appendix - II: Research plan and dissertation write-up phase.....	217
6.3.	Appendix - III: Supervisor's letter	219
6.4.	Appendix - IV: Researcher letter.....	220
6.5.	Appendix - V: Narrative interview discussion points.....	221
6.6	Appendix - VI: Transcribed Interview texts	222
7.	References	428

Abstract

For most of Rwanda's post-independence past, the country has been marked by ethnic feuding, mass population movements and long exiles in neighboring countries, and civil wars that culminated in the genocide in 1994. As this research shows in its review of literature of the history of Rwanda's post-independence period, the civil wars of ethnically differentiated access to power and wealth have had social, cultural and economic effects.

Hundreds of thousands of people were driven into long time exiles and others were born in neighboring countries acquiring foreign cultures, education and professional experiences. After the civil war and genocide, the exiled Rwandan communities abroad [Rwandaliens] returned and integrated with the indigenous [Rwandigenous], and together they have charted a path for Rwanda and in particular its present leadership styles. Twenty years on, Rwanda has been described by its development partners as a country on an uphill economic recovery trajectory.

However, a note of caution must be sounded. How has foreign culture – acquired by Rwandaliens – affected indigenous Rwandan culture, and its influence thereof on the present leadership styles?

This thesis assesses the most common leadership styles in companies/organizations in Rwanda, in order to build a theory of the predominant leadership styles and culture in Rwanda in the context of the post-genocide era.

In examining the changes that have taken place in business/organizations in terms of leadership style and culture in post-genocide Rwanda, this research contributes to growing body of research on cognizance of cultural influence on leadership styles in Africa. It argues that failure to recognize the differences that exist between African and other (western) contexts or insufficient cognizance of local cultural contexts leads to ineffectual leadership styles. The African cultural particularity differences addressed in this thesis as pertinent to leadership styles are; collectivism, family arrangements, language barrier, philosophy of business, and contextual surprises. This was accomplished through analysis of stakeholders' views and perspectives, conducted in an inductive methodological stance. This is because such inferences are best understood through a process of immersion in the context being studied.

Specifically, through narrative interviews, the researcher sought to explore experiences, different ideas, attitudes, and views held by middle managers in companies in Rwanda. The research sought to explore the stakeholders' perspectives on the most common leadership styles, what influenced their leadership styles, and their view of culture in Rwanda.

Emerging from the data, five leadership styles were identified; 'paternalism', 'task-oriented', 'team-oriented', 'self-protective' and 'hybrid style, the last of which combines the strength of traditional and more contemporary leadership styles. These styles are discussed in the context of societal culture, informal training (personality and family upbringing), formal training (education, professional training, work experience), as well as organizational culture (policies and laws) in post-genocide context.

In order to draw conclusion about the causal connection between the predominant leadership styles and culture, a causal inference framework is used based on eight cultural variables identified by GLOBE with the occurrence of an effect based on the views of research participants. Causal inference was an important aspect in the process of developing a theory that takes as its starting points the perspectives and words of native members (research participants) of the culture whose beliefs and behaviors are being studied.

Research findings suggests that four of the five leadership styles presented are endorsed by the sample of leaders – paternalistic, task-oriented, team oriented and hybrid, but not the self-protective style. The case is made, from the perspective of participants, that leadership style is influenced by several variables, including cultural background, professional background and, to a degree, organizational culture. Whereas the emergent theory reflects the particularity of the context being studied, the constructs of the accounts or descriptions of the concepts are expressed in a worldview of existing theories and conceptual frameworks.

By presenting the particularity of the context (emic perspective) and the worldview of leadership styles, the thesis provides a new thinking of the questions of leadership styles and culture. The styles are not mutually exclusive to specific cultural values and that some styles may fall in more or even all categories of cultural values.

1. CHAPTER ONE:

INTRODUCTION

1.1. Introduction

This chapter will first deal with two aspects of the context of the research, first, touching on the background Rwanda - a history marked by ethnic feuding due to ethnically differentiated access to power and wealth as a prelude to genocide period and second, it touches on the post-genocide era, which has brought about major changes in politics, and business, is a good opportunity to examine the theme of leadership and culture – as finding an appropriate form of leadership for Rwanda becomes important. The second section of this chapter discusses the academic and theoretical context of the research subject and value of the research. Thirdly, this chapter introduces the research question, provides a discussion and justification. The chapter makes some initial explanations regarding the choice of methodology, design and research tools. Finally, this introductory chapter presents a summary of the chapter as well as outline of the thesis.

1.2. Background to the Rwandan cultural context

Oral history suggests that human occupation of Rwanda is thought to have begun in the later 10th or early 11th century when the kingdom of Rwanda was formed by a Tutsi King called Gihanga. Oral legends described Gihanga as having possessed great talents in leadership, technology and religion and relate him to the foundation of civilization, including pottery, wood and metalworking, hunting, and farming in the African Great Lakes. The people of Rwanda are called Banyarwanda, comprising three culturally homogeneous ethnic groups: abahutu, abautsi and abatwa, who all speak the same and only language, Kinyarwanda, and share a common culture (Gahima, 2012). The country's post-independence period was marked by ethnic feuding which culminated in the 1994 genocide that left an estimated one million people dead, and two and half millions 'new case load refugees'¹ fled to neighboring countries. Another one million of 'old case

¹ New case load refugees refer to Rwandans who had fled during and after the genocide in 1994 (King, 2013. p.117).

load refugees'² who had fled the country during earlier conflicts and lived in exile in the neighboring countries for more than three years also returned (Crowley, 2000). For the purpose of this research, 'old case refugees' will be referred to as "*Rwandaliens*"³. In late 1996, an estimated 1.5 million of the new case refugees returned and reintegrated within communities. For the purpose of distinction, 'new case load refugees' and those who had not fled the country will be referred to as "*Rwandigenous*"⁴. Due to the gravity of the genocide, there was a level of anxiety and uncertainty of the future lingering in the minds of every Rwandan. The complexity and sensitivity of the bahutu/batutsi ethnicity are difficult to comprehend, let alone explain in this chapter. The new transition administration reintroduced ancestral traditions such as 'Gacaca'⁵ in order to encourage reconciliation and peaceful cohabitation, that is, encouraging forgiveness of suspects if they acknowledge what they have done and apologize, and express willingness to work together for a better future.

² Old case load refugees denote those who had fled Rwanda mainly during the political troubles against the Tutsis and moderate Hutus in 1959 and 1973 (King, 2013. p.117).

³ For the purpose of differentiation of the two broad sections of Rwandans – home-cultured and foreign-cultured Rwandans, the terms "*Rwandalien* and *Rwandigenous*" have been coined by this researcher. The terms *Rwandalien* is derived from two words – Rwandans (people of Rwanda) and *aliens* defined here as people of Rwandan origin born in and/or whose *enculturation* history occurred elsewhere. For the purpose of this research term *Rwandalien* denotes the section of Rwandans who were born or lived out of Rwanda for a long time to be enculturized or to acquire foreign cultures.

⁴ On the other hand, the term *Rwandigenous*, derived from two words – Rwandan (people of Rwanda) and *indigenous* (people born in and belonging naturally to Rwanda) has been coined and used for the purpose of this research to refer to those (Rwandans) born in, and have a historical continuity in Rwanda, consider themselves distinct from other sections of the society now prevailing in the country.

⁵ Gacaca courts are ancestral traditional Rwandan courts in which a community and *Inyangamugayo* (local level elected judges known for their integrity and wisdom) gathered to hear the trials of suspects accused of all crimes or to discuss and resolve conflicts.

In the post-genocide era there has been a transition to a peaceful multi-ethnic state. At the end of the 1990s and early 2000s, the eight million population of Rwanda was composed of both *Rwandaliens* and *Rwandigenous* fully integrated, living side by side and sharing social and economic activities. Twenty one years after the genocide, the country has evolved and is capturing interest as “one of the world’s fastest growing economies” (Kawa, 2015) because it has demonstrated the powerful role of entrepreneurship in economic recovery. According to the World Bank’s “Doing Business” reports, from 2005 - 2015 Rwanda ranked third, and 32nd, 48th and 46th easiest place to do business in 2012, 2013, 2014 and 2015 respectively, the second in sub-Saharan Africa, and first in the East African community.

There has been a growth in the economy, partly although not wholly due to private sector growth. According to the World Bank, which reports GDP per capita in Rwanda, the country “averaged 243.83 USD from 1960 until 2013, reaching an all-time high of 387.66 USD in 2013 and a record low of 140.25 USD in 1994”. One of the key drivers and pillars of Rwanda’s economic progress has been a “private sector-led development spearheaded by competitiveness and entrepreneurship” as highlighted in the country’s long term development agenda (formally known as Vision 2020) which states that “For Rwanda’s development the emergence of a viable private sector that can take over as the principle growth engine of the economy, is absolutely key (Vision 2020, p.15). Alongside the paradigm shift and steady growth of the economy from the ruins of the genocide, partly although not wholly due to private sector growth there has been a return of the ‘Rwandaliens’, bringing with it outside cultural influences.

These factors bring about the need for a study of leadership in the post-genocide context, because Rwanda is generally considered a resource-scarce country whose economy is dependent largely on drivers such as agriculture, artisan industry and services.

1.3. Background to the research

As discussed in the preceding section, by the end of the 1990s and early 2000s, Rwanda was a fully integrated society - both *Rwandaliens* and *Rwandigenous* living together and sharing social and economic activities. Twenty years after the genocide, Rwandans have responded to the tremendously challenging post-genocide context (social, political and economic as well as

cultural) whose ramifications are felt in the country and outside its borders. For example, the opening up of economic space for all actors - both local and foreigners - to engage in the economic and development process created a multicultural environment. However, critics argue that these important initiatives came to be more window-dressing than effective (Sebarenzi, 2002). From the business and academic perspective, the cultural dynamics presents an interesting case study about the state of culture and its influences on the more common leadership styles in the post genocide Rwanda.

This cultural context is important to this research because it conceptualizes leadership within a specific context rather than from culture blind conception and view of leadership as a universal - the belief that there are certain traits that contribute to leadership effectiveness in all situations.

Furthermore, the researcher's background as both an insider and outsider brings important insights to this research, which explores whether the Rwandaliens (with different values, norms and practices) could have influenced the leadership styles in organisations in post-genocide Rwanda (producing what will be called "Hybrid" leadership styles).

1.4. The Background to previous research

1.4.1. Previous research on leadership style

The study of leadership style theories dates back to psychologist Kurt Lewin (1890 - 1947) and a group of researchers who set out to identify different styles of leadership. Lewin's leadership theories focused on how managers behave in relation to other members of the workforce. Leadership style as a specific topic of study has gained enormous interest in the business world throughout the last half century and more specific leadership styles have been identified. Over the last century, other types of leadership can be seen to have contributed to the field of leadership styles. First, there was Weber's (1947) story of charismatic leaders, heroes that transformed and changed the world. In the ensuing period, Burns (1978) and Bass (1985), Bennis & Nanus (1985) and then House (1997) furthered the field of leadership styles on the basis of Trait, Behavioral, Transformational, and Situational and Charisma theories. In this very influential study, Lewin and his colleagues identified three major leadership styles in organizational

management which they labeled as Autocratic, Democratic and Laissez-faire (see discussion of leadership styles in Chapter Two – Literature Review). Although the phenomenon of leadership style has been around since antiquity (Bass, 1990 in House, 1997), it is a subject that has generated a lot of interest among scholars. One of the advances in leadership research was to determine whether and/ or the extent to which leadership behaviors can be influenced by cultural values - cross-cultural leadership.

A number of researchers suggest that leadership is a “universal” phenomenon – the etic perspective, whereas others argue that the perception of effective leadership differs between cultures (GLOBE, 2004).

The premise of the etic perspective is that there should be certain roles that leaders must perform to be effective, regardless of cultures, whereas the emic perspective argue that certain leadership behaviors are likely to be particular to a given culture. However, as Fiedler (cited in Henman, 2011) argued in his concept of situational favorableness, there is no precise formula for producing leaders, hence there is no universal theory of leadership or one best way to manage. Bennis (2003) also argued that the ingredients of leadership cannot be taught. He goes on to say the way people become leader is a highly personal process dependent on the particular background of the individual. In other words, leadership style depends as much on the context as it depends upon the leader's own attributes.

A growing body of literature suggests a far more complex than suggested by Adair (1989) that leadership is a trainable and transferable skill. It may be that what constitutes leadership will be dependent on a confluence of factors, operating locally, in context, and that such a confluence of factors is subject to constant change.

A review of the literature on the subject of universal leadership theory (Stogdill, 1948; Adair, 1989; Capowski, 1994) suggests that indeed some elements of leadership are a trainable and transferable skill, but without establishing the emic dimensions or culturally endorsed elements, effective leadership may not be produced. The view of leadership as a skill that can be taught might explain the interests by a number of researchers (Adair, 1989; Capowski, 1994 and Taylor, 2003) to seek to describe the leadership skills that people who want to become leaders

can develop. Taylor discusses the practices such as 'visioning, building trust, understanding of power, nurturing future leaders' as skills that can be developed for successful leadership to be attainable, although more precise formula for teaching these skills would have been helpful. The cumulative literature has greatly contributed to what we know about leadership styles. By reviewing the more recent scholarly output on leadership styles we can conclude that leadership has both the emic and etic aspects.

While there appears to be a significant amount of the research effort of the study of the leadership styles, prominent leadership scholars (see Antonakis & House, 2002; House et al., 2004; Bennis, 2007; Bass, 1985, 2008;) they have largely focused on the Western context (Sichuan & Li, 2012), and little attention has been paid to leadership styles in the African context in comparison to the amount on 'universal' leadership theories. As remarked by Jackson (2005) "it is rare to find a chapter on African management and its contribution in textbooks on international management" (p.15). Research suggests that research on leadership styles in organization in the African context is relatively growing. For example studies by Jackson on management systems in Africa shows that African contribution to literature on international management is hampered by a 'pejorative' view that the management approach in African is "fatalistic, resistant to change, reactive, short-termed, authoritarian, risk reducing, context dependent, and basing on relationship criteria, rather than universalistic criteria" (p.15). Ironically, what is postulated as "African" approach in the current literature on management arguably reflects a 'colonial legacy' rather than an 'indigenous African' approach. Literature suggests that research on leadership styles in organizations in the African context is growing and contributed new insights about African folktales, myths and puzzles and proverbs (African proverbs are known for imparting bits of wisdom and knowledge) not previously explained using traditional research methods to be included in the main text (Twesigye, 2010). Notable researchers on African culture and leadership include Kuanda (2010), Malunga (2006), Bolden (2009), and Kamoche (2011), Kamoche et al., (2004; 2013) on understanding people management in Africa. The conclusion from literature on African culture and leadership suggests that these traditional concepts such as Ubuntu and servant leadership stem from the African humanistic culture, and this research is a contribution to that trend.

This is a fascinating body of literature puts Africa on pedestal because it not only brings an African context to a setting which can be regarded as a highly westernized field of study in Africa, but also addresses the very crucial issue - the cultural influence on leadership styles.

The purpose of this research is precisely to contribute to that trend - establishing leadership as operating in a cultural context and to move beyond approaches that seek to establish 'objective' truth as 'universal' by applying the various instruments and theories such as dimensions which can be used to analyze the cultural context. It seeks to view leadership in a cultural context, and style as interplay between several factors, such as informal education (uburere or upbringing), formal education, professional experiences and organizational policies and laws, which influence the leader behavior and practices and inform followers with meaning. It attempts to make sense of the process and actions of those individual leaders as described by those within a culture (emic).

From the review of literature extending from Weber to Burns to Bass, and as Antonakis et al., (2003) argue, leadership is a complex and diverse field of knowledge, and trying to make sense of research can become an intimidating endeavor (p.1). Perhaps due to cultural difference, research offers little to explain the different leadership theories and perceptions on leadership styles or indeed why managers in similar industries may lead their companies in different ways.

Considering the above discussion this research can be said to be of some value, both academically and to business leaders. Academically, the value of the research lies in providing a further empirical contribution to the understanding of cultural influence on leadership style in Rwanda. From a practice perspective, the findings of the research could inform business leaders, especially foreigners' appreciation of the local culture and adapting their leadership styles to the specific context in which they operate, and, indeed, to determine what is feasible or culturally acceptable.

Additionally, it is hoped that business leaders may draw insight that may contribute to striking a balance between their own culture and host culture and be able to determine when to apply their formal training and experiences appropriately.

There was no illusion within the research that culture is the sole influencing factor on leadership style, nor does the researcher conclude that universal theories of leadership were out of order. Rather, the challenge was to assess how culture influences the most common leadership styles in companies in Rwanda, in order to build a theory of the predominant leadership styles and culture in Rwanda in the context of the post-genocide era.

1.4.2. Previous research on cultural theories

Seldom is a research paper published on social sciences and humanities without mention of the term 'culture'. The term culture has been one of the most researched concepts of the nineteenth century social sciences and humanities disciplines. Whereas culture is constantly researched, it is the most contested concepts as there is not a common definition of culture, and it is often defined against the concept of nature (Williams, 1963).

The term 'culture' has been used to refer to many things to different people. Anthropologists have defined culture in terms of shared norms and values of a society (Trenholm & Jenson, 2000; Hall, 2002; Giddens, 1993) and sociologists (Hall, 1997; Brah et al, 1999) speak of culture as the 'lived experience of everyday life'. Culture has also been associated with language, religion, cuisine, social habits, music and arts (Ray, Nilanjan, 2014; Barber, 2012).

Heavily influenced by their background, many of the researchers' definitions of culture may account for their own culture or that of the society they study. According to Chai (2010), the study of culture across the social science disciplines has long been hampered by a common malady: the tendency to view cultural theories and theories of action as disjointed, or even opposing, models of analysis (p.1). The term [culture] has been widely used both within and outside academia has increased substantially in the past decades and different theories developed depending on context, including the work of Talmy's (1995) 'cognitive culture system', Levi-Claude Strauss' (1958) 'cultures as structural systems' and Clifford's (1972) 'cultures as symbolic systems'.

The cognitive theory of culture, according to Talmy (1995), suggests that cognition in individuals is the primary locality and center or source of activities of culture. The acquisition, exercise, and

transmission of culture are functions of an innate cognitive system, which accounts for structural difference and commonalities across cultures.

The structural theory of culture posited that universal processes of human mind develop diverse but similar patterns and that the logic of relations and transformation provides an order that can transcend boundaries of language and customs (Gonzalez, 2005). Levi-Strauss focused on discovering the structuring of cultural domains (myth, art, kinship, language) that form the principles of mind that generate these cultural elaborations.

The symbolic theory of cultural treats cultures as systems of shared symbols and meanings. Proponents of this school of thought (most notably Boon, 1972; Clifford and Schneider, 1972) argue that meanings are not in people's heads but are shared between social actors, thus, are public not private (Clifford, 1973:89). According to Geertz (1973, p.79), to study culture is to study the shared codes of meanings, a semiotic interpretation of ongoing practices and webs of significance.

More recent social science work examined culture in relation with socialization or the learning of the norms and values of society. Giddens (2009) described socialization as "the process whereby helpless infants gradually become self-aware, knowledgeable persons, skilled in the ways of the culture in which they are born" (p.284). Geertz talks of culture as "webs of significance which man himself has spun", not independent but tied to their environments.

The cultural theories and definitions of the word "culture" offered above would help us better understand the influence it has on leadership styles. Firstly, all the definitions of culture speak of a social phenomenon. Giddens talks of "gradually becoming knowledgeable persons and skilled in the way of the culture in which s/he is born" (p.60). Presumably culture is acquired from and shared by all the members of a given society or culture only. Secondly, the all definitions of culture points to context. Geertz has described humans as being "suspended in webs of significance, not independent but tied to their environment" (p.5). This suggests that culture is society-specific. Every human society has its own culture, its own institutions, and its own symbols. However, no culture is unique – some elements of culture are common across cultures, and there are some

similarities in the dimensions of cultures. Every human society attributes special meanings to their symbols, although some symbols can have similar meanings in different cultures.

This research aims to provide is an analysis of the impact of culture on leadership in Rwanda, using some of the approaches to describing culture used in other studies – dimensions, high/low context etc., while attempting to remedy the deficiencies of these approaches by providing an in depth emic study.

1.5. Key concepts

As mentioned above, this research assesses the most common leadership styles in companies in Rwanda, in order to build a theory of the predominant leadership styles and culture in Rwanda in the context of the post-genocide era. The two obvious key concepts involved are “culture”, and "leadership style". A brief explanation will be given below to set the background, as the concepts will be discussed in detail in literature review (Chapter 2).

Culture is addressed in the thesis as a part of the wider understanding of personality factors influencing leadership styles, other than situational factors. Following from previous studies on the influence of culture on leadership styles, (House, 2004), Key terms are defined in the table below:

Term	Definition
Culture	Refers to all the learned and shared, explicit or implicit, assumptions, beliefs, norms, and values, as all the learned and shared, explicit or implicit, assumptions, beliefs, norms, and values, as well as attitudes, behavior, dress, and language (Nwambueze et al., 2012).
Leadership	An interaction between members of a group; in which the acts of one person affects the acts of other people (Bass, 1985, p. 16).The process of defining current situations and articulating goals for the future; making the decisions necessary to resolve the situation or

	achieve the goals; and gaining the commitment from those who have to implement these decisions” (Brache, 1983, p.120).
Leadership style	The manner in which one person, the leader, influences others to work willingly to attain that which the leader desires (Terry, 1977, p.410).
Rwandalien	"Rwandalien" is defined as people of Rwandan genealogy who were born or lived out of Rwanda for a long time to be enculturized or to acquire foreign cultures.
Rwandigenous	Rwandigenous is defined as people of Rwandan genealogy who were born in, and have a historical continuity in Rwanda, consider themselves distinct from other sections of the society now prevailing in the country.

Table 1: Definition of key terms

1.6. Establishing the research problem

From the review of mainstream research and related literature, it is clear that leadership style research has been dominated by studies of traits of effective leaders (Derue et al., 2011; Hoffman et al., 2011; Judge et al., 2009; Zaccaro, 2007). Other studies have focused on gathering subordinates' perception about their leader's behaviors, practices, interpersonal relations and management efficiency. The literature reveals little empirical research about why some leadership styles are endorsed in certain cultures and rejected in others. One of the most prominent and influential studies to date (GLOBE by House, et al., 2004) that has pondered the influence of culture on leadership recommended more research into cultures in sub-Saharan Africa. This research will hopefully attempt to shed new insight on the influence of African culture on leadership styles, particularly in Rwanda.

1.7. Statement of the Research questions

From the previous section, it is evident that there is growing body of literature on the influence of culture on leadership styles (House, Wright, & Aditya, 1997). However, some gaps still exist especially in the developing countries south of the Sahara perhaps due to the oral culture, low levels of literacy and poor reading habits of Africans. Africa produces a mere 2% of the world's books, despite having 12% of the world's population (Krolak, 2005). In this sense, the research question had to explore leaders' cultural, educational and professional backgrounds and their effect in terms of subsequent behavior and practice.

The question, therefore, ought to allow for the understanding of the common leadership styles in organisations, influencing factors, and culture in Rwanda. Analyzing the possibility that culture has influences on leadership styles in some form, it was the function of the questions to explore what the common leader behaviors were, what factors influenced their behaviors and what cultural values were more important to them. Academically, it was of value to explore the empirical contribution to the understanding of cultural influence on leadership style in Rwanda. Moreover, to allow for the possibility of developing a theory of the predominant leadership styles and culture in Rwanda in the context of the post-genocide era, it was necessary to construct the question in such a way as to allow for the exploration of broader organizational and professional influences on leadership styles.

With this in mind, the question was framed as follows.

- What are the common leadership styles, influencing factors, and culture in Rwanda within the context of post-genocide?

The researcher addresses the following overarching research questions:

1.1 What characterizes the leadership styles of managers in organizations in Rwanda?
Answering this question enables the researcher to map out the factors/threads in the form of leaders' behavior and practices. For example, Fiedler (1996) argues that one's leadership style is a reflection of personality and behavior.

- 1.2 What specific elements of culture, professional experiences have influenced the leadership styles of managers in organizations in Rwanda? This question enables the researcher to identify the common underlying cultural and professional factors and threads that act as antecedents to these leadership style dimensions. Studying individual behaviour in relation with culture leads to a rich understanding of their leadership styles (House et al., 2004).

The following talking points guided narrative interviews:

- a. Discussion of interviewees' background, their view of management as is/should be;
- b. Interviewees' view of the leadership styles of other managers, - as is;
- c. Interviewees' view of the factors that influenced their leadership styles;
- d. Interviewee's view of Rwandan culture, behavior, values, norms and practices.

1.8. The aims of the research

The main of this research is to assess the more common leadership styles in organizations, in order to provide is an analysis of the impact of culture on leadership in Rwanda in the context of the post-genocide era.

1.9. Objectives of this research

Three primary objectives informed the research project. These are as follows:

- 1.8.1 To identify and describe the more common leadership styles in organizations in Rwanda.
- 1.8.2 To identify the common underlying factors and threads that act as antecedents to these leadership style dimensions. To map out these factors/threads in the form of leaders' behavior and practices, as well as cultural values and norms.
- 2.8.2 To seek possible relationships between the more common leadership styles and the culture in the post-genocide context in Rwanda.

1.10. Overview of research design and methods to address the research questions

This section gives an overview of the research methodology for the present study. It explains the research objectives and a suitable methodology to achieve those objectives. The methodology presented is informed by discussions in the previous chapter and focused on three distinct topics - leadership styles, culture and cultural influence, each of which involved three particular perspectives (i) prevalence or the level of existence, (ii) context (what it actually means) and, (iii) desirability or undesirable (what people make of it). This is because both culture and leadership are, according to GLOBE conceptualized in two ways: (i) practices or "as is," and values or "should be".

A discussion of the choice of methods is presented, differentiating between qualitative and quantitative research methods. The researcher's belief that leadership style requires a qualitative research strategy is offered. A range of specific qualitative research methodologies are discussed, with their comparative strengths and weaknesses, in the context of the present study, weighed. Grounded theory is justified as an appropriate research strategy. Its emphasis on the research context is offered as valuable for a research of a disputed phenomenon such as leadership styles and culture. The strength of grounded theory to value and give voice to the perspectives of participants is highlighted. Its strength for presenting a depth of analysis, with a range of scenes and perspectives gained over time, is discussed. The challenges presented by ethnography, in particular, the limitations of the strategy, are discussed.

The methodology chapter goes on to explain the logic of the choice of research settings. An intrinsic knowledge of the Rwandan culture and language, as well as the wide diversity of business organisations in which participants were drawn from within a limited geographic area, are also discussed. Furthermore, it was expected that the research findings will be bound by the context within which the research was conducted, that this is regarded as the view of the participants interviewed. The theoretical framework used as the basis for data analysis and discussion was informed by the literature review. The chapter concludes with a discussion of an appropriate ethical framework for the research.

1.11. Summary of the chapter

The findings of the research are summarized and re-examined using the theoretical frameworks presented in the literature review. The potential for a synthesis model is examined in greater detail. It is stated that, on the strength of the findings presented earlier, the model may represent greater value than the sum of its parts in isolation. It would suggest that effective leadership development should be concerned with managing a sense making process, where various theoretical perspectives will enrich and inform each other. It is stated that the synthesis model holds the potential for assisting organizations and participants in changing the way leadership is practiced. In turn, however, this may threaten the sacredness of leadership. It is hypothesized that this may be one reason why there seems to be a scarcity of writing and practical examples of such a process focus. The analysis portion of the chapter concludes by offering a lifecycle metaphor thought suitable for conceptualizing the challenge of designing an effective formal leadership development experience, before some thoughts on appropriate future research are offered.

2. CHAPTER TWO: LITERATURE REVIEW

The introductory chapter delineated the scope of research by defining research objectives and framing research questions. The aim of the research has been defined as assessing the more common leadership styles in organizations, in order to provide is an analysis of the impact of culture on leadership in Rwanda in the context of the post-genocide. This chapter explores literature related leadership styles and culture, the theories that supports cultural influence on leaderships styles, in order to and to position the research within the larger theoretical context.

2.1. Overview of Leadership theories literature

Looking back over the past century alone, the field of leadership styles has aroused considerable research interests and volumes of literature written on the topic. As research focused more on attributes of effective leadership styles, new concepts sprung from 'trait' to 'behavioral' to 'situational and functional theories'. As attributes of effective leadership proven hard to pin down, anthropologists turned to cultural [beliefs, norms and values] as factors mediating or contributing to modeling leadership styles. In this chapter, the different schools of thoughts on the leadership styles and theoretical framework including transactional, transformational and laissez-faire, are described. Besides, emerging theories of 'Hybrid leadership style' and recent research about the influence of culture on leadership style are discussed. Further, a review of approaches to culture studies including Emic and Etic theories and relationship between leadership styles and particular African culture is presented. We begin by going back to the earliest work on traits theories of leadership.

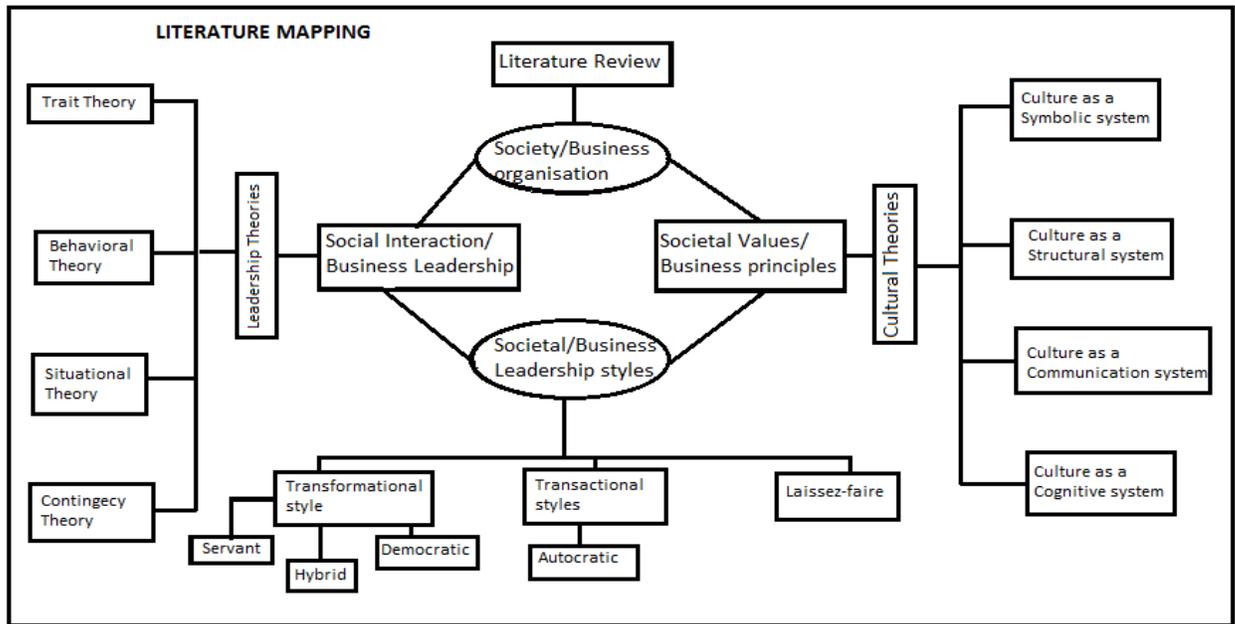


Figure 1: Mapping of Leadership and culture Literature

This chapter thesis explores literature related leadership style as influenced by societal norms and values espoused in a given cultural context. It is informed by the mono-ethnic context as it seeks to contribute to recent research in leadership and cultural studies. It precisely goes a step beyond the generic approach of universal leadership principles by traditional mainstream studies to draw on a more critical perspective that analyzes the dynamics of leaders and the led relations within their specific culture and context. Though there could be one predominant leadership style in a given culture or suitable to specific contexts, rather than looking at leadership styles as prescribable sets of certain ‘charismatic’ qualities or autocratic attributes applicable in certain contexts, this approach looks at leadership as a dynamic, interactional, but irregular process between ‘leaders’ and ‘the led’, operating within a particular evolving local, national and shifting global contexts. This view of the leader-led relations takes into account the operating culture as part of the whole context in which the leader operates. In the quest for universal rules and principles of leadership, mainstream leadership researchers have often overlooked or not emphasized enough the importance of context.

Research into the leader-led relation by middle managers in the service industry (public & private sectors) in the post-1994 Rwanda is particularly an out of the ordinary context and interesting case study. The post-94 era is a unique context both culturally and in terms of business practices in the history of Rwanda due to the convergence en masse of Rwandan communities (Rwandescents) of diverse cultural backgrounds. On the business management paradigm, the post-94 context presents a hybrid of a variety of cosmopolitan backgrounds interoperating in a new locale. The understanding of the factors that influence the ability of people, to perform is critical for an organisation's workforce to operate. In present-day Rwandan society, where meritocracy is intensely emphasized, there is a need to look closely at context both situational, cultural and professional, as well as global factors that may influence or inhibit leaders of organisations to achieve desired outcomes.

The significance of the research on the post-94 context is in the learning and informing emerging young business leaders and cross-culture researchers who are frequently at a critical stage of their career development or research life. Understanding of how culture influences practices at early stage in one's career, is likely to impact the rest of their lives. In addition to providing learning and contribution to research, the understanding of the link between culture and business management, it is crucial to confer credibility on the leaders of multinational and international organisations operating in Rwanda. While not all international organisations are led by foreigners, most are in fact led by Rwandans but some of whom may themselves be foreign cultured. As we will elaborate in subsequent chapters, knowing the complexities of leader-led relations and dynamics of the context in which leadership operates helps us in adopting them to different situations, switching between the leadership styles as necessary in different project management situations to achieve success.

This first section defined the scope of the study as business leadership within the context of the culture, professional and operating situation, the study industry as the services sector, the country/culture of the research as Rwanda, and the subjects of the research as middle managers. It briefly explains the theoretical assumptions that underpin the research project, highlighting in

particular the key issues of cultural influences, professional experiences (education & work) and operating situation.

The second section then traces the historical development of 'leadership theories and models' so as to develop a definition for leadership style, and then review the relevant theories of trait, situation, functional/skills and behavior, as well as the approaches to culture studies, to build a theoretical framework upon which the research will be based.

2.2. Leadership theories and models

This section reviews the historical conceptualization and recent theoretical developments in the leadership literature. It begins with topics such as trait, situational, functional/skills, and behavioural theories that are currently receiving attention in terms of research, theory, and practice. Looking back over the past 100 years alone, there have been considerable studies and volumes of academic literature written on leadership (see e.g. Northouse 2004, Linstead et al 2004).

Mainstream studies have developed numerous theories of leadership such as 'trait', 'situational', 'functional/skills', and 'behavioural' (see Kirkpatrick and Locke, 1991; Spencer, 1884; Hersey and Blanchard, 1969; Hackman & Walton, 1986; McGrath, 1962; and Lewin, Lipitt & White, 1939). However, most mainstream research has highly generic seeking to identify the possible universal characteristics of effective leaders. Over the past fifty years or so the focus for leadership research has been on what the most effective leadership styles are? What the universal attributes of effective leaders are? However, universal attributes of effective leaders have proved hard to pin down, instead conflating the notion of 'leadership' as 'individual with charismatic qualities able to enhance organizational performance by inspiring followers to achieve collective goals. Functionalist theories have neglected the complex interplay of personal values (Kroeber, 1952 and Kluckhohn, 1949), cultures and context in which leaders operate in. So what does or could a 'post-heroic', integrative conception of leadership look like? This thesis hypothesizes that an integrative look at the leader-led relation could add knowledge to our understanding of

leadership theories. Conceivably the first question to grapple with before embarking on the main thrust of the thesis seeks is, what do we know about the leader-led relations?

This thesis will look at this issue from five perspectives of traits, situation, function/skills, behavior and contingency theories. Starting any research on leadership theory with the overarching model proposed by organizational researcher Yukl will help familiarize with these theories. His work comprehensively reviews many of the leadership elements and theories experts in the field have developed in recent years. We begin by going back to the earliest work on traits theories of leadership.

2.2.1. Traits theory

The trait theory by Carlyle (1841) believes that people are either born or are made with certain qualities that will make them excel in leadership roles. Kirkpatrick and Locke (1991) talks about personality characteristics, such as assertiveness and integrity, and personal characteristics, such as height, demeanour, and voice tone. Research on leadership began with a search for hereditary attributes that differentiated leaders from the led/followers and explained individuals' effectiveness as leaders (Galton & Eysenck, 1969).

The traits identified included demographics, task relevant competence, interpersonal attributes (Bass & Bass, 2008) and level of energy and activity. While subsequent reviews of and research on traits theory suggest that such traits are not reliable predictors of who will emerge into leadership roles (Stogdill, 1948; Mann, 1959), in effect, recent proponents of this theory such Cawthon & Organ (1996) suggest that biographies of great leaders sometimes read as if they had entered the world with an extraordinary genetic endowment, that somehow their future leadership role was preordained. This view is counteracted by Bass (2008) who contended that little to no research has systematically addressed question regarding the relative magnitude of effects across leader traits. While many (Bennis and Nanus, 1986), of course, ridicules the theory that leaders are born, not made theory to be myth arguing that nurture is far more important than nature in determining who becomes a successful leader. However to suggest that leadership

is merely a learned skill that has little to do with nature is to imply that people are born with equal abilities and equal talents.

There's little evidence to support the proposition that given equal opportunities, any person can be a leader. Apart from the genetic endowment, the early great man theory was the beginning of research in the understanding of leadership paradigm. Given space limitations of this thesis, we delimit the scope of literature review of the traits theory of leadership to the early leader traits (Costa & McCrae, 1992), focusing our review of how traits theory literature evolved to the big three pillars of the trait theory namely - demographic, task competence, and interpersonal dimensions, some of which have understandably grown exponentially than others. It is neither the intention of this thesis and certainly beyond its scope to build a theoretical case for the relative validity of traits theory nor to prescribe traits that will be more predictive of future leaders than others, but to contribute crucial knowledge to the relative understanding of the factors influencing leadership styles. We will comprehensively review a number of elements of the trait theory including demographics (gender, ethnicity, height weight, education, social status and age), task relevant competence (Conscientiousness, intelligence, openness to experience, emotional stability, technology and leadership self-efficacy), interpersonal attributes (communication skills, emotional intelligence, political skills, acceptance, extraversion; Bass & Bass, 2008) and level of energy and activity to help familiarize with these theories. We begin by looking at work on leadership that premises underlying traits as consistent with human demographics.

2.2.2. Demographic

At a general level, the premises underlying traits theory are consistent with human demographics or statistical characteristics of a population used widely in public opinion polling. The commonly examined demographics leader traits include gender, age, ethnicity, education and social status. In this category gender has by far received the most attention in terms of leadership (Derue, 2011).

Other demographics such as physical characteristics, education (Howard & Bray, 1988), and experience (Fiedler, 1970) have been examined but the amount of research on these other demographics pales in comparison to the research on gender and leadership, and scholars have found that male and female leaders are both equally effective. Most notably, Eagly and colleagues (Eagly & Johnson, 1990; Eagly, et al., 1995, 2003) meta-analyzed the relationship between gender and leadership and found that, although men and women exhibit some differences in leadership style, men and women appear to be equally effective - thus drawing into question gender as a valid predictor of leadership effectiveness. Thus, based on the controversies we may argue the differences in leadership style between gender yet equally effective might be explained by other factors such as culture due to its (culture) subconscious influence on human actions.

Based on previous researches such as Derue et al, (2011) we may argue differences might exist with other leadership theories such as situation, function/skills, behavior and contingency theories due to lack of predictive relationships with leadership styles, thus we re-examine these theoretical frameworks to give meaningful effects on leadership theory. For trait theories, we focus more on task competence, and interpersonal dimensions as next elements of the trait theory, and the current state of these respective areas in terms of advances in research including the criticisms of theories where appropriate, and discuss what we know, what we don't know, and what remains to pursue in future research.

2.2.3. Task competence

This refers to the dimension of leadership traits associated individual's approach to the execution and performance of tasks (Bass & Bass, 2008 in Derue et al., 2011). Previous researches such as Judge et al., (2004) described task competence in terms of intelligence, conscientiousness, and openness to experience and emotional stability. Task competence reflects the extent to which a person is dependable, dutiful, and achievements oriented, and often associated with deliberate planning and open to different ways of working. Other dimensions of task competence of the trait theory include a person's ability to remain calm and not be easily upset when faced with challenging tasks. While Judge's meta-analysis suggests that intelligence was positively related to leadership effectiveness, the relativity of the description of intelligence does not provide valid

predictor of task performance because meanings can vary from culture to culture. Also, some leaders might possess certain traits but the absence of them did not necessarily mean that the person was not a leader. Thus, we propose a re-examination the theoretical differences to give meaningful effects on leadership styles.

2.2.3.1 Interpersonal attributes

Interpersonal attributes is a general category of leader traits that relate to how individuals approach social interactions (Bass & Bass, 2008 in Derue et al., 2011). These traits include the interpersonal plane of personality such as extraversion and agreeableness (Costa & McCrae, 1992 in Derue et al., 2011), as well as skills and abilities related to social functioning such as communication skills (Klimoski & Hayes, 1980 in Derue et al., 2011). However, the degree to which leadership effectiveness rely on these criteria is counteracted by Bass (2008) who contend that little to no research has systematically addressed question regarding the relative stability of leader traits.

2.2.3.2 Relative validity of leader traits

One consistent theme in the leadership literature is that traits related to task competence and interpersonal attributes are important predictors of leadership effectiveness. In particular, the degree to which a leadership style is considered effective will depend on the execution and performance criteria such as being in touch, emphatic, and being part of what's going on, not apart from what's going on (Luthans, 2005: 546). For example leaders who ensure that their followers have sufficient role clarity, structure, and goals to help facilitate task performance are categorized as highly intelligent and conscientious leaders. In contrast, we expect that the interpersonal attributes of leaders, namely Extraversion and Agreeableness, to be highly agreeable to invoke strong emotional ties and build high-quality relationships with followers (Nahrgang, Morgeson, & Ilies, 2009), which should lead to improved scores on affective criteria such as follower satisfaction with the leader. We may however expect that the relative validity of these leader traits to vary in both definition and the relative effectiveness criterion depending on the culture in which leadership operates.

While research shows that the possession of certain traits alone does not guarantee leadership success, trait theorists Kirkpatrick et al. (1991) argues that there is evidence that effective leaders are different from other people in certain key respects. The trait theory assumes that certain people inherit unique qualities and traits that make them effective leaders or that are required to acquire necessary skills be effective. Kirkpatrick et al. identified leader traits such as drive (a broad term which includes achievement, motivation, ambition, energy, tenacity, and initiative), motivation (the desire to lead but not to seek power as an end in itself), honesty and integrity, self-confidence (which is associated with emotional stability), cognitive ability and knowledge of the business as key ingredients that help the leader acquire necessary skills be effective.

Trait theorists Block, Tellegen, Eysenck, Loevinger, have identified intelligence, self-confidence, determination, sociability, and integrity (Bligh, 2009) as particular personality or behavioural characteristics shared by leaders (Gill, 2006).

However, if particular traits are predictors of leadership, then how do we explain people who possess those qualities but are not leaders? Some researchers also pointed to the inherent difficulty in measuring a human personality trait. How do you effectively and consistently measure confidence or loyalty, for example? While you can't easily measure confidence or loyalty in a person, they noted, you can define behaviour (*observable actions*) or a set of behaviours that seem to embody the trait, which makes measuring them more scientifically valid than trying to measure a human personality trait. These questions are some of the inherent difficulties in using trait theories to explain leadership and have prompted critiques of the leader trait paradigm (Jenkins, 1947; Mann, 1959; Stogdill, 1948) to look beyond leader traits and consider how leaders' behaviors predicted effectiveness. This led to research on initiation (Hemphill & Coons, 1957; Stogdill, 1963), and established the behavior paradigm of leadership research.

The influence of the leader behavior paradigm can be seen across leadership theories, including Fiedler's (1967) contingency model, Blake and Mouton's (1964) managerial grid, and the work on transformational and transactional leadership (the full range model of leadership; Avolio et al., 2003; Bass, 1985; Podsakoff, MacKenzie, Moorman, & Fetter, 1990). Not only did the leader behavior paradigm provide the basis for new theory but (Judge, Bono, Ilies, and Gerhardt, 2002)

meta-analytic evidence that suggests that leader behaviors are variables that consistently and reliably correlate with leadership emergence and leadership effectiveness (Judge et al., 2004). Becoming familiar with these theories in early sections of this thesis will help us to better understand the leadership paradigm in order to develop a conceptual framework for investigating leadership styles.

As a result of the disenchantment with the trait approach to leadership that occurred by the beginning of the 1950s, the focus of leadership research shifted away from leader traits to leader behaviors. The premise of this stream of research was that the behaviors exhibited by leaders are more important than their physical, mental, or emotional traits.

2.2.4. Behavior theories

Another important thrust of the understanding of leadership styles as a behaviour (White, 1939; Hemphill & Coons, 1957; Stogdill, 1963) has to do with literature on the natural difficulty of measuring human personality traits and characteristics. For instance, how do you effectively and consistently measure intelligence, energy, power, and influence? As debates about the challenge of measuring traits continued, researchers began considering behaviours for measuring leadership styles, arguing that while you can't easily measure traits in a person, you can define behaviours or observable actions, which makes measuring them more scientifically valid than trying to measure a human personality trait. Behavioural theory contains some very different assumptions from trait theory. Behavioural theorists (Halpin & Winer, 1957; Hemphill & Coons, 1957) saw leadership as a pattern of motives and refer to a leaders' strength of concern for people and their concern for goal achievement. Perhaps, researchers wanted to describe "individuals' behaviours while they acted as leaders of groups or organizations" (Bass, 1990a) and began to look at leaders in the context of the organization, identifying the behaviours leaders' exhibits that increase the effectiveness of the company. Hemphill's and Coons (1957) research ultimately resulted in two primary dimensions of leadership styles: initiation of structure and consideration (Halpin & Winer, 1957) and Fleishman and Harris (1962) defined them as follows:

Initiating Structure includes behaviour in which the supervisor organizes and defines group activities and his relation to the group. Thus, he defines the role he expects each member

to assume, assigns tasks, plans ahead, establishes ways of getting things done, and pushes for production. This dimension seems to emphasize overt attempts to achieve organization goals (p. 43-44). Consideration is defined as behaviours demonstrating mutual trust, respect, and a certain warmth and rapport between the supervisor and his group. This does not mean that this dimension reflects a superficial “pat-on-the-back,” “first name calling” kind of human relations behaviour. This dimension appears to emphasize a deeper concern for group members’ needs and includes such behaviour as allowing subordinates more participation in decision making and encouraging more two-way communication (p. 43-44).

In their narrative review of the leader behaviour literature, Fleishman and colleagues (1991) identified 65 distinct classifications of leader behaviour, and subsequent reviews have identified that further new leader behaviour theories and typologies continue to be conceived without explicit comparison to existing leader behaviour theories (Derue et al., 2003). Despite the proliferation of leader behaviour dimensions, one consistent theme in the literature is that behaviours can fit into two broad categories: task-oriented and relational-oriented behaviours.

The behavioural theory of leadership is based upon the belief that great leaders are made, not born (St. Pierre, 2004, p.178). Rooted in behaviourism, this leadership theory focuses on the actions of the leader not on mental qualities or internal states but instead, effective leadership methods could be taught to employees (Saal & Knight, 1988). According to this theory, people can learn to become leaders through teaching and observation. While progress has been made toward identifying the behaviours that differentiated leaders from followers, and has ultimately led to their introduction in the academic domain to be taught, very little effort has been made on the linkage between leadership behaviour and mental qualities that aid in developing capacities for self-regulation or other internal states that is the hallmark of true reflectiveness (Arietta Slade, 2002). Albeit the proliferation of leader behaviour dimensions, one consistent theme in the literature is that behaviours can be fit into two broad categories: task-oriented and relational-oriented behaviours (Hemphill, 1950, Fleishman, 1957, Bass, 1967, Misumi, 1985), relational-

oriented behaviours (Hemphill, 1950; Fleishman, 1951; Blake & Mouton, 1964; Reddin, 1977; Indvik, 1986; Zaleznik, 1977 & 1992).

Another impact of behaviour leadership studies was the broadening of management literature to include people-oriented as well as task-oriented management styles. Accordingly, managers who most frequently exhibit behaviours that fall into one of the two primary variables (task or people) could be placed along each of the two continua. This thesis attempts to illustrate how these two most studied theories of leader behaviour, can be arranged along these behavioural dimensions.

This thesis also discuss how the most studied leadership theories and models of trait, behaviour (Lewin, Lipitt, and White, 1939), situation (Herbert Spencer, 1884; Hersey and Blanchard, 1969), function or skills (Hackman & Walton, 1986; McGrath, 1962) and contingency theories overlap conceptually in ways that inform our understanding of leadership as a complex interaction among the leader, the followers, and the situation. The outcome of this research was primarily to identify the predominant leadership styles among middle managers in organisations in Rwanda.

2.3. Criticism of the behavior theory

The behaviour theory has been criticized as simplistic (Pavlov, 1927; Skinner, 1938) arguing that the theory puts too little emphasis on cognition, too little consideration of the spontaneity and creativity of humans and too much emphasis on external or environmental determinants. Another argument against behaviour theory is that reflexes and conditioning are not sufficient to explain most behaviour especially language (Miller and Konorski, 1928). The cognitive revolution seems to have wholly displaced behaviour theory arguing that we need to refer to internal states to explain most behaviour. This argument is supported by Putnam who argue behaviour does not translate what we mean. Putnam argues that all of the people are able to completely suppress all outward pain-associated behaviours or on the flip side, someone can fake pain behaviours when there is actually no experience of pain.

In view of the above, it can be argued that the link between behaviour and leadership style cannot be defined in just a simple, direct, cause and effect relationship, but rather by other dynamics beyond the behaviours involved in determining the leadership style. These forces comprise

genetic and cognitive factors, cultural variations as well as the environment either through association or reinforcement. Actions occur based on purpose, and purpose is determined by the mind of the subject. Thus, leadership style theory would require a more complete understanding of the complexities of human behaviour to include other dynamics both the external actions of the body and the inner life of the mind. From a leadership paradigm if outward behaviours were predictors of leadership styles, then someone else other than me would be better suited to know what my leadership style is than myself. However, on the other hand one would even argue that just because we see the actions of a leader does not mean that we know what the actual drivers underlying their decisions.

Finally, research by anthropologist Bronislaw Malinowski (1927) has shown that the principles of strength and conditioning are not universal but depends on cultural variations, countering equal-potentiality concept of the behaviour theory.

2.4 Theories associated with leadership

2.4.1. Leadership versus Management

Leadership has been among the most popular concepts in recent literature evolving from early theories of traits to relationships and later personality theories. Many researchers believe some theories have been overemphasized and did not give adequate attention to socio-cultural influences. For instance behaviourism disregards any notion that there may be an internal component to human behaviours (Merriam & Caffarella, 1999) arguing that all behaviour learning occurs by external factors.

Lack of clarity regarding these terminologies resulted in the proliferation of dimensions that describe leadership and management styles phenomenon (see Table 2.2). A review of these concepts also reveals a people-versus-task orientation as summarized below by Randy G. Eppard (2004). Some scholars argue that although management and leadership overlap, the two activities are not synonymous (Bass, 2010), leaders are concerned with understanding people's beliefs and gaining their commitment, managers carry out responsibilities, exercise authority, and worry about how things get accomplished.

Leadership (John Kotter (1990a, 1990b) involves influencing through (a) developing a strategic thinking for the organization and strategies to achieving goals/results; (b) persuade people to subscribe to the organisational goals through compelling communication; and (c) empowering people to action through motivation and building relationships while management on the other hand consists of (a) preparations for doing the work for achievement of organizational purposes through planning, budgeting and staffing; (b) actuating the organizational methods to work efficiently through guiding and supervising the work of sub-ordinates (Fayol, 1908); and (c) checking conformities with the standards and correction of deviation through measuring and correcting of performance activities of subordinates in order to make sure that organisational objectives and plans are being accomplished (Kootz & O'Donell, 1995). Prominent management theorists (Fayol, 1908a; Kootz & O'Donell, 1995) have offered frameworks and dimensions for describing management functions (see diagram: 2.1).

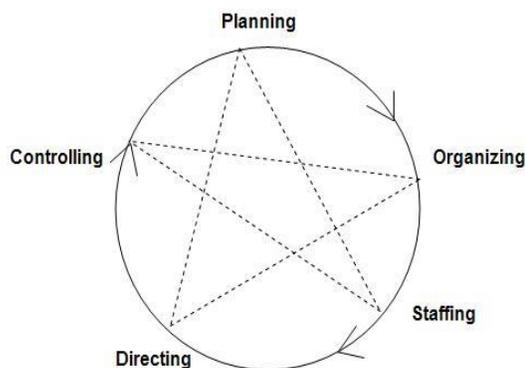


Figure 2: Management functions



Figure 3: Leadership functions

Figure 4: Comparison between Management & Leadership functions

Leadership	Management
Produces change and movement	Produces order and consistency

Strategic thinking

Creating a clear vision
 Setting strategies

Planning for doing the work

Establishing agendas & timetables
 Budgeting (allocating resources)

Communication

Articulating compelling goals
 Seeking commitment
 Building teams and coalitions

Organizing

Provide structure
 Aligning people
 Establish rules and procedures

Relationships/Empowering people

Motivating (Satisfy peoples' needs)
 Building trusts & relationships
 Empowering & inspiring

Controlling

Develop incentives
 Directs & coordinates
 Take corrective action

Personal drive & Integrity

Listen openly to ideas
 Encourages standards in others
 Respect for self; Respect for others; and
 Responsibility for all your actions

Directing

Initiates action and solutions
 Instructing, and overseeing the performance
 Providing guidance to workers is doing work

Results /Aligning people

Maximizing organizational effectiveness
 Ensuring people get support and tools
 Align people, work, and systems

Staffing

Determining human resource needs;
 Recruiting, selecting, hiring & training
 Developing staff members

Table 2: Leadership and Management functions defined

Review of the literature in this area show that these terms that have been used interchangeably and people in different cultures have defined leadership and management differently (Bass, 2002). Does culture dictate how we define leadership? A further examination of the distinctions

between leadership and management becomes less confusing if we distinguish leadership from management and define leadership function as manipulation [creating and changing] organizational culture. According to Shein the unique and essential of leadership is the manipulation of culture. "Leaders work on the culture of the organization, creating it or changing it. Managers work within the culture of the organization (Shein, "Organizational Culture" in Wren's The Leader's companion). Other researchers suggest that no single leadership style can be generalized; Stogdill (1948) concluded that persons who are leaders in one situation may not necessarily be leaders in other situations (p. 65). This school of thought suggests that effective leadership requires both acts of "leadership" and "management to addresses both the changing complexity of the tasks, and the changing abilities of the followers, as they move together toward goal attainment (Thomas and Bainbridge, 2002).

2.4.2. Situational leadership

Situational leadership according to Hersey, P. (1984) is not a theory but a model that can be replicated and used in a variety of different settings. Situational leadership (Hersey and Blanchard, 1969) involves both characteristics of the environment and characteristics of the followers. The situational leadership as a model was developed by Hersey as a training program where people tried all hands-on skills that would be useful in goal setting, performance evaluation, and problem solving and role-played and internalized them. In an interview with Schermerhorn (Ohio University), Hersey explained that situational leadership first began as an effort to find something that can make a difference in the real world, a training program to help people make a successful transition from technical to supervisory work. It included training and development prior to being promoted, the opportunity to try the job on a part-time basis before you get promoted to it fulltime. People didn't just learn the skills in terms of concepts or knowledge; they role-played, practice and used them before going into their work. It was quickly developed into a leadership by Blanchard and Hersey, while working on the first edition of Management of Organizational behaviour (1969).

The fundamental principle underlying of the situational leadership theory is that there is no single "best" style of leadership but rather that through training (to match leader behaviors with the

needs of the individual or group that they are working with), people can become more effective leaders in a variety of situations. Effective leadership is task-relevant and that the most successful leaders are those that adapt their leadership style to the “*readiness*” (the ability and willingness of a person to take responsibility for directing their own behaviour in relation to a specific task to be performed) of the individuals or groups they are attempting to lead/influence. Kenneth Blanchard and Paul Hersey argue that leaders should vary their leadership style according to their analysis of the situation and the abilities of learners, rather than using a single leadership approach all the time. The underlying principle is in the leader diagnosing the demands of their situation. Situational leadership is based on interplay among the amount of the direction (task behaviour) and the socio-emotional support (relationship behaviour) a leader provides and the readiness (competence or maturity) level that followers exhibit on a specific task, function, activity, or objective that the leader is attempting to accomplish through the individual or group. The Hersey and Blanchard theory (Situational leadership) espouses four leadership styles:

Hersey and Blanchard’s four leadership styles	
Telling/directing	Selling/coaching
This style is characterized by one-way communication in which the leader defines the roles of followers and tells them what, how, when, and where to do various tasks.	This style the leader still provides most of the direction but also begins to attempts through two-way communication and socio-emotional support to get the followers psychologically to "buy into" decisions that have to be made.
Participating/coaching	Delegating/observing
This style is characterized by two-way communication in which the leader and followers now share in decision making with facilitating behavior from the leader, since	The style involves letting followers "run their own show." The leader delegates since the followers are high in readiness, have the ability, and are both willing and able to take

followers have the ability and knowledge to do the task.	responsibility for directing their own actions or performance.
--	--

Table 3: Hersey & Blanchard's Four Leadership styles

The theory has advantages in terms of simplicity that makes it easy to use in a variety of different settings, and the focus on maturity and competence of the-led/follower often overlooked in other leadership theories. It recognizes the need for flexibility on the part of leaders and the importance of the maturity and competence of the-led/follower as determinants of leader behaviour, often overlooked in other leadership theories. However, intuitive the theory may be, the difficulty in quantifying and assessing accurately the readiness (competence or maturity) of an individual or group (Goodson et al., 1989) may undermine the pragmatic utility of the model. There also, is the misjudgement of the leader, especially the tendency to assume that leaders are higher in readiness (competence or maturity) than the followers. The Hersey-Blanchard model has also been criticized for a North American bias that neglects the way other cultures communicate and prioritize values such as individualism and family. The theory doesn't seem to bear out or ignores interpersonal relationships within work groups that can have a negative impact on performance.

In a world of globalization where the rate of change escalates, leadership models continue to evolve toward team approaches, employee empowerment and continuous learning, other factors such as cultural values intrinsic to ethical exercise of power have become topics of discussion regarding effective leadership.

2.4.3. Contingency Theories

For some time now, researchers have emphasized the influences of leader behaviour on organisational effectiveness but they give little guidance as to what constitutes effective leadership in different situations and have led to proliferation of numerous theories about leadership. Perhaps the most popular, behaviour theory to be advanced was the 'Fiedler contingency model of leadership effectiveness' (Bedeian, Glueck 1983) that explains leadership effectiveness in terms of situational moderators or contingent upon factors such as the situation,

the people, the task, the organization, and other environmental variables. Contingency implies "it depends". That is, the effectiveness of a given pattern of leader behaviour depends (or is contingent upon) aspects of the situation the leader is in. To a certain extent contingency leadership theories are extensions of the trait theory, in the sense that human traits are related to the situation in which the leaders exercise their leadership. It is also linked to behaviour theory, in the sense that particular variables related to the environment that might determine which particular style of leadership is best suited for the situation. It is generally accepted within the contingency theories that leaders are more likely to express their leadership when they feel that their followers will be responsive. Contingency theories gained prominence during the 1970s and 1980s as scholars endeavoured to pinpoint behavioural characteristics of effective leaders. Contingency theories hold that there is no one leadership style and that leadership effectiveness is related to the interplay of a leader's traits or behaviours and situational factors. The major theories contributing towards this school of thought are described below.

2.4.4. The Ohio State and University of Michigan leadership models

The contingency approach to leadership was influenced by two separate research projects by Ohio State University (Fleishman, 1953; Halpin, et al., 1957; Stodgill, et al., 1962) and University of Michigan (Katz, et al., 1952, Likert, 1961, 1967) measuring a range of possible leader behaviours in various organizational contexts and measures of group productivity to assess effective leadership behaviours respectively. Two dimensions of leader behaviour emerged from both studies namely; consideration (Ohio State 1953) or relation-oriented behaviour (Michigan) and initiating structure or task-oriented behaviour. This line of research was later extended by Blake and Mouton in 1964 to suggest that effective leaders score high on both of these behaviours (high-high leaders). In contrast, the Contingency Leadership theory argues that there is no single way of leading and that every leadership style should be based on certain situations, which signifies that there are certain people who perform at the maximum level in certain places, but at minimal performance when taken out of their element.

2.4.5. Blake and Mouton's Managerial Grid

The Managerial Grid developed by Robert Blake and Jane Mouton focuses on task and employee orientations of managers in terms of two extremes of leadership concern (Bolden, R et al., 2003). Blake and Mouton studied leadership behaviour and developed a five basic leadership styles framework called the *managerial grid model (1964)* and plots task orientation on the horizontal axis and concern for employee on the vertical axis.

Blake and Mouton as published in 1964, updated in 1978 and 1985, and became in 1991 described the five different leadership styles resulting from the grid.

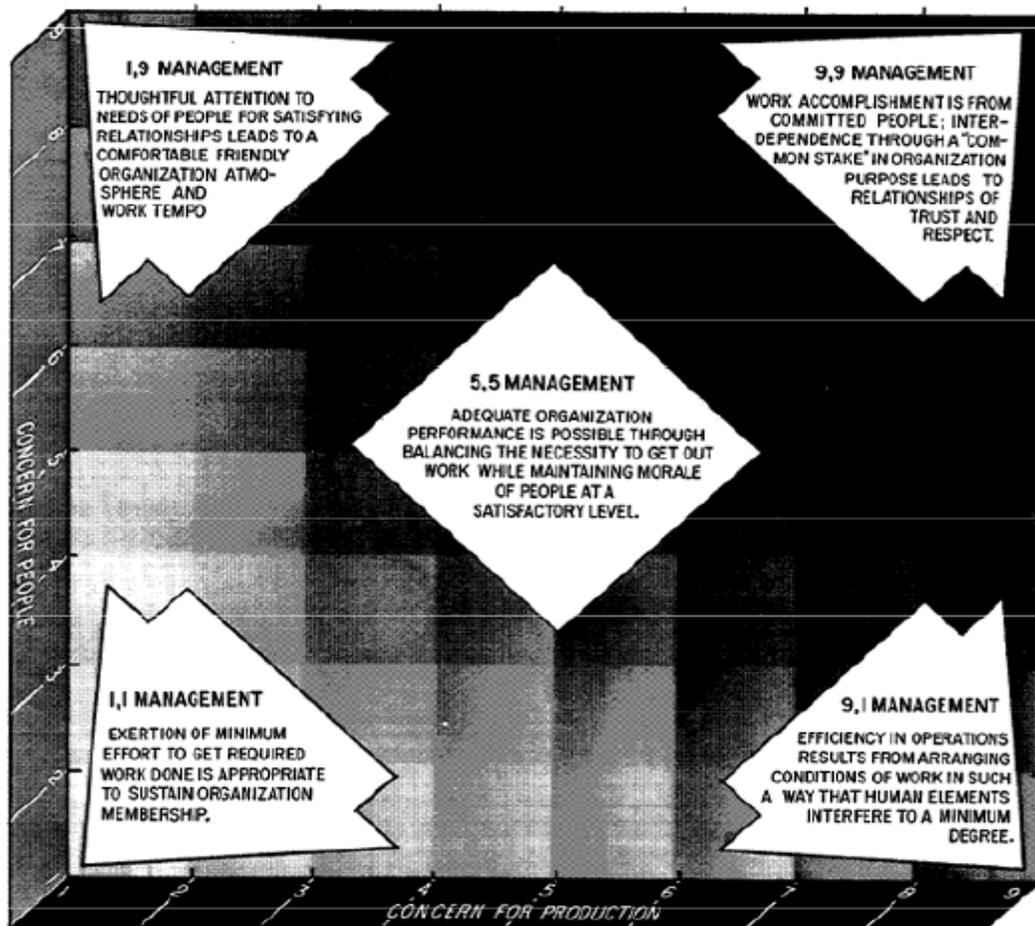


Figure 5: Blake & Mouton (1991)'s Five leadership styles

- The first is characterized by the avoidance of responsibility or personal commitment, and by leaving people to work as they see fit (***impoverished management or leadership style (1.1)***). Plotted at one (low concern for task) on the horizontal axis and at one (low concern for people), the kind of leader applies (and expects) minimal effort and has little concern for either staff satisfaction or work targets. Managers use this style to preserve job and job seniority, protecting themselves by avoiding getting into trouble. As a result, disorganization, dissatisfaction and disharmony due to lack of effective leadership are present.

- The second is the ***authority-obedience style (9.1)*** which focuses on production. Plotted at nine (9) on the horizontal axis and at one on the vertical axis, the leader concentrates almost exclusively on achieving results. The leader makes decisions then subordinates carry them out. People are viewed as instruments to be used to get the job done.

- Then there's the agreeable, eager to help, non-confrontational, comforting and uncontroversial. Plotted at nine (9) on the vertical axis (high concern for staff) and at one (1) on the horizontal axis (1.9 or low concern for task and high concern for staff), this leadership styles emphasizes sole concern for staff. Also known as ***country club (1.9)***, the leader has a high concern for people's needs and has developed satisfying relationships and work culture - but not necessarily very productive.

- The fourth is the ***Middle of the road/ politician style also known as organization Man Management style (5.5)***, characterized alternation between Country Club Management (1.9) and Authority-Obedience Management styles (9.1), this leader tightens up to increase output but when human relations begin to suffer they swing back to 1.9. Adequate organisational performance is possible through balancing the necessity to get work done and maintaining morale of staff at a satisfactory level.

- And lastly, ***Team or Sound Style (9.9)*** plotted high on both horizontal (*Production*) and vertical axis (*People*), is highly participative and considered the most effective because work accomplishment is from committed people and interdependence through a common stake in

organisation purpose that leads to relationships of trust and respect (Blake & Mouton, 1985). Leaders in this category achieve high work performance through 'leading' people to being dedicated to the organizational goals. There is a high degree of participation and teamwork, which satisfies the basic need of people to be involved and committed to their work.

2.4.6. Fiedler's contingency theory

Fiedler's contingency theory is one of the contingency theories that states that effective leadership depends not only on the style of leading but on the control over a situation (Verkerk 2002). Fiedler's Contingency Theory shows the relationship between the leader's orientation or style and group performance under differing situational conditions. The theory is based on determining the orientation of the leader (relationship or task), the elements of the situation (leader-led relations, task structure, and position power), and the leader orientation was found to change from low to moderate to high control as the situation changed. Situational elements of Fiedler's contingency theory include:

- ***Leader-led relations*** - the extent to which the leader has the support and loyalty of subordinates, and whether the relations with subordinates are friendly and cooperative. A leader who is accepted by the group members is in a more favorable situation than one who is not;
- ***Task structure*** - the extent to which there are clear, standardized procedures to accomplish the task; detailed descriptions of the finished product or service, and objective measures of how well the task is being performed (high structured jobs). If the group's task is unstructured, and if the leader is no more knowledgeable than the group about how to accomplish the task, the situation is unfavorable.
- ***Position power*** - the extent to which the leader has authority to evaluate subordinate performance and give rewards and punishments. The more power the leader has, the more favorable the situation. According to Verkerk, a leader with powerful position behaved differently from one with low power. This indicated that the power given by the organization to the position of the leader was an important factor.

Fiedler concludes that there is no single leadership style that is effective in all situations. Rather, certain leadership styles are better suited for some situations than for others. Fiedler found that the effectiveness of the leader is “contingent” upon the orientation of the leader and the favorableness of the situation.

2.4.7. Hersey-Blanchard Situational Leadership Theory

Situational theories (Spencer, 1884; Hersey and Blanchard, 1969) involve both characteristics of the environment and characters of the followers. The situational leadership theory is a leadership theory developed by Hersey and Blanchard, 1969), while working on the first edition of Management of Organizational Behaviour (now in its 9th edition). Situational theories is based on the thinking that leadership is “a relationship between an individual’s development level (various combinations of competence and commitment) on a specific goal or task and the leadership style (various combinations of directive and supportive behaviour) that the leader provides to match an individual’s development level at each stage of development on a specific goal or task. As development level changes, the leader’s style should change. The leader operates the appropriate leadership styles from directing style to coaching style and from supporting styles to delegating as individual/followers (the led) move along the development continuum – from developing (D1) to developed (4).

2.4.8. The Tannenbaum/Schmidt continuum of leader ship theory

After almost after four decades of research about different definitions and theories of leadership styles, in 1973, Tannenbaum & Schmidt (1970) came up with a continuum of possible leadership styles related to the degree of authority available to managers and the amount of freedom available to subordinates in making decisions. Tannenbaum and Schmidt Continuum of leadership behaviour concentrated more on delegation & freedom in decision making to subordinates based on a number of parameters that goes into choosing the managerial style such as manager’s competence, subordinate’s developmental level and the situation. The model defines the range of leadership styles depicted on the continuum between two extremes of autocratic and free rein (See figure below).

EXHIBIT I Continuum of Leadership Behavior

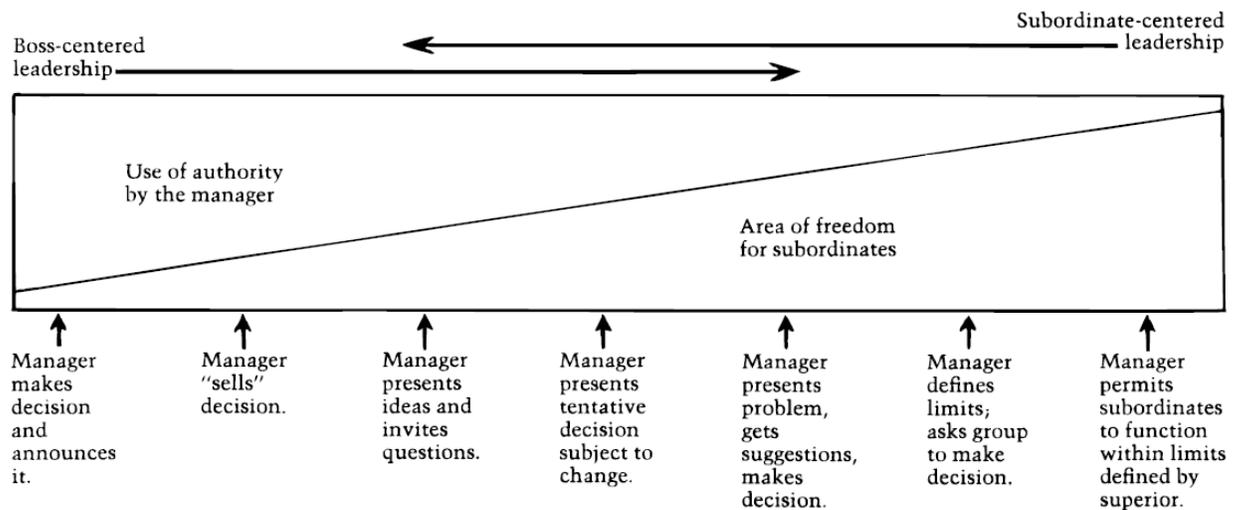


Figure 6: Continuum of leadership behavior

Derived from earlier studies, the continuum describes 7 levels of leadership behaviours ranging from (1) a *manager who makes a decision* without consideration of his/her subordinates and communicate it for implementation, (2) a manager who makes the decision but rather than communicating it for implementation, s/he makes an effort to '*sell a decision*' or gain acceptance of his/her subordinates before implementation, (3) a manager who, as before, takes responsibility and arrives at a decision but invites questions and provides an opportunity for his/her subordinates to get a fuller explanation of his/her decision and intentions, (4) a manager who presents a tentative decision subject to change and allows subordinates to exert or alter the decision, (5) a manager who presents the problem to his/her subordinates, *gets suggestions* before making the decision. Here the subordinates get the first chance to suggest solutions, (6) a manager who identifies the problem and defines limits within which subordinates or the group makes the decision. The manager may or may not take part as a member of the group and (7) a manager who permits subordinate extreme degree of freedom to make decisions. For instance a team of manager or engineers identifies and diagnoses the problem and decides the solutions.

As team develops, leadership styles moves from one to the next level – the area of subordinates' freedom increases and the need for manager's intervention decreases. The continuum defines

the criteria for choosing the leadership style and delegation or level of involvement of subordinates. According to Tannenbaum and Schmidt, the choice of the leadership style will depend upon the following three factors:

1. *Forces in the Manager:* The behavior of the leader is influenced by his personality, background, knowledge, and experience. These forces include value systems, Confidence in subordinates, Leadership inclinations and feeling of security in an uncertain situation.
2. *Forces in the subordinate:* The personality of the subordinates and their expectations from the leader influences their behavior. The factors include readiness to assume responsibility in decision-making, degree of tolerance for ambiguity, interest in the problem and feelings as to its importance, strength of the needs for independence, knowledge and experience to deal with the problem, and understanding and identification with the goals of the organization.
3. *Forces in the situation:* The environmental and general situations also affect the leader's behavior. These include factors like type of organization, group effectiveness, nature of the problem, and time pressure.

When these factors are on a positive side, then the leader allows more freedom to the subordinate. Although the model clearly shows that leadership behavior should be viewed on a continuum with different degrees of authority, and defines the criteria for choosing the leadership style and delegation or level of involvement of subordinates, Wehrich (1979) contends that it does not suggest how to change a leadership pattern.

2.4.9. Transformational Leadership Theories

The Transactional and Transformational Leadership theories, first described by James Burns in 1978, represent polar opposites when it comes to the underlying theories of management and motivation. Transformational Leaders are depicted by charisma and shared vision between leaders and followers (Burns, 2010). The essence of transformational theories is that the leader

stimulates and inspires others (followers) through their inspirational nature and charismatic personalities to produce exceptional work (Burns, 1978; Bass, 1990). That is, the leader interacts with others and is able to create a solid relationship that results in a high percentage of trust that will later result in an increase of motivation, both intrinsic and extrinsic, in both leaders and followers. In contrast, transactional leadership describes more of a “give and take” working relationship. Transactional leaders are more concerned with maintaining the normal flow of operations. The term "transactional" refers to the fact that this type of leader essentially motivates subordinates by exchanging rewards for performance to meeting particular objectives.

In 1985, Bernard Bass expanded on Burn's (1978) theory to organisational management and argued that transactional leaders are 'mostly concerned with how to improve and maintain the quantity and quality of performance, how to substitute one goal for another, how to reduce resistance to particular actions, and how to implement decisions' (p.27). Bass (1985) further contrasts transformational leaders substantially from transactional leadership, arguing that transformational leadership enhances the effects of transactional leadership on followers (Bass, 1985b, 1990a). Transformational leaders attempts and succeeds in raising colleagues, subordinates, followers, clients or constituencies to greater awareness about the issues of consequence. This heightening of awareness requires leaders with vision, self-confidence and inner strength to argue successfully for what he/she sees is right or good, not for what is popular or is acceptable according to established wisdom of the time (p.17).

Although a lot of research effort has been invested and significant progress made in studying the processes through which leadership influence followers' attitudes, behaviours, and performance, a number of areas still deserve further attention. First, there is a need to examine how leadership is viewed across specific situations and cultures. Up until very recently, context-based literature on leadership was hard to find (Luthans & Avolio 2003). Even more difficult to find is ethnographic leadership literature of individual cultures. Specifically, what ethnographic evidence is there to support universally endorsed leaders attributes as contributing to efficacy of leadership in a specific culture based y on empirical data. Limited research has examined leaders' biographies

(Howell & Shamir 2005) as predictor leadership styles, e.g., participative, directive, or inspiring. In the next section, we turn our focus to the second major theoretical framework that has dominated leadership research, which incorporates the term culture.

2.5. Culture and leadership/organisational behavior

The word culture has been used to many things to different people understandably because different groups of people have many different cultures. The word culture has been used to refer to the customary ways in which humans live – for example, Hogan (2006) used the word culture to refer to family norms, social organization and religion. culture as a way of life of a people, to their traditions, heritage, designs for living, or life scripts” (Rohber, 1984) meaning the way they do things; Pufendorf as cited in Velkley (2002); all the ways in which human beings overcome their original barbarism, and through artifice, become fully human’; the institutions regulating our behaviour – the way of talking about collective identities (Kuper, 1999); Everything that people have, think, and do as members of a society, Ferraro (2003); what distinguishes humans from other species, etc. Many people don’t really care about culture which explains how culture influences our view of the world around us – the way we live our day -to-day lives, the way we work differently across different cultures.

2.6. What is culture?

To answer this question requires defining the context in which the word ‘culture’ is conceptualized. There are two classic conceptualization of culture that relevant to this research: (a) Anthropological, which pertains to sociological revolves in the human society on its belief, art, morals, custom and other capabilities such as values, norms, and habits acquired by member of a society, (Taylor, 1871), and; (b) Scientific conceptualization which pertains to the integral whole consisting of consumers tools and goods, of constitutional charters that rule various social groups, of human ideas and crafts, beliefs and customs (Malinowski, 1944).

2.6.1. Overview of the literature on the relationship of culture to leadership

The topics of leadership and culture have attracted considerable interest from both academics and practitioners and there is no shortage of anecdotal claims that leadership styles and culture

are linked (Bass and Avolio, 1993; Nicholls, 1988; Quick, 1992; Schein, 1992; Simms, 1997). A review of the literature on the relationship of culture to leadership reveals three fascinating correlations (1) both are two of the research world's most popular themes (Pfeiffer 1993; Williams, 1958), (2) the two phenomena have correlational influence to the organization/society, and (3) while African cultures have been studied substantially and extensively in other disciplines, research into culture in organizations in Africa is still lacking in the mainstream. More so, little is known about leadership styles in the post-genocide context of the Rwandan culture.

The study of leadership and culture has been popular research subjects, indeed theory of traits and attributes concept of the leader is an old one, predating the scientific study of leadership and reaching back into antiquity, across several early civilizations (Bass, 1990; Zaccaro, in press). Similarly, the search for the defining culture dates to the scholarly work of Taylor (1871) considered by many to have helped to build the discipline of anthropology in the nineteenth century. Tylor asserts that the human mind and its capabilities are the same globally, despite a particular society's stage in social evolution. Tylor described culture as the cumulative knowledge. Tylor defined charisma as:

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. Human mind and its capabilities are the same globally, despite a particular society's stage in social evolution. For instance a hunter-gatherer society possesses the same amount of intelligence as an advanced industrial society. The difference is education, which is the cumulative knowledge and methodology that takes thousands of years to acquire. Cultures are like children - culture and the mind of humans as progressive (cited in Kim et al. 2006).

Research on leadership evolved through the 20th century from trait/personality based, to behavioural to context based theories (Nahavandi, 2006) while cultural theories evolved around cognitive, communicative and symbolic systems. While the large body of the literature seems to agree on the development of the main theories, the constructs remains elusive (Burns, 1978).

As literature on leadership style evolved, researchers further sought examined the relationship of culture to leadership styles (see Bass & Avolio, 1993; Schein, 1991; Schwartz, 1992, 1994; Hofstede, 2001; House, et al., 2004). For decades the importance of the relationship of culture to leadership styles has become more clearer to the research community and an increasing number of researchers are discussing the impact of culture on the effectiveness of the leader's practices or leadership styles (e.g., Gessner, Arnold, & Mobley, 1999; Hofstede, 1991; House, Ranges, Javidan, Dorfman, & Gupta, 2004; Leslie & Van Velsor, 1998) and assessing the generalizability of leadership theories, behaviours, and processes across cultures (Dorfman, 2004; Chemers, 1997). For example the 'Leadership categorization theory (Lord & Maher, 1991) uses cognitive categorization processes and discrete schemas to explain the effect of culture on leadership and follower behaviour. This model suggests that the better the match between a perceived individual and the leadership system held by the perceiver, the more likely it is that the perceiver actually 'sees' the individual as a leader. Recently, Ranges, Lord, and Dickson (2000) introduced a model called "Connectionist Model of Culture and Leadership" that explains how leadership behaviour interacts with societal values and organizational culture to influence the reactions and behaviour of followers. Connectionist models focus on connections between concepts in cognitive networks rather than discrete schemas.

While there is no shortage of anecdotal claims of the relationship of culture to leadership, critics (Lui, 2011) argue that this theme has been unduly overshadowed by the bias, which is often an American one, toward the pursuit of a universal model of leadership. Cultures in Africa have too often been overlooked by the mainstream researchers. More so, little is known about leadership styles in oral cultures particularly, the Rwandan culture. Seldom has the need for study of cultures in Africa been voiced more strongly than now. Accordingly, Winston & Ryan (2008) argue that differences in cultures may have an effect on the effectiveness of the leadership style (Hale & Fields, 2007).

Therefore, it is important to recognize that different cultural groups will vary in their conceptualizations of effective leadership (Den Hartog, House, Hanges, Ruiz-Quintanilla &

Dorfman 1999). Winston and Ryan delineate unique parallels between the Global Leadership and Organizational Behaviour Effectiveness Research Program's (GLOBE) humane orientation and cultural conceptions of servant leadership from around the world, suggesting that servant leadership is "a global leadership style" (2008, p. 212).

Leadership studies have begun to explore the uniqueness of the conceptualization in various global cultures, including those in Africa (e.g. Nelson, 2003; Danhausser & Boshoff, 2007; Hale & Fields, 2007; Koshal, 2005), however, most of these are qualitative studies, which cannot be generalized beyond their respective samples (Willig, 2008) and critics have accused it of being discussed in the Western context (Hale & Fields, 2007). It is important to explore the uniqueness of the conceptualization of leadership styles in the context of what is emic and etic in various global cultures, including particularly the oral cultures in Africa.

2.6.2. Traditional Leadership and Culture in Africa

Leadership styles and culture in Africa and the influence thereof has recently attracted researchers and writers on African social and cultural landscape and in the course of time becoming either diluted or overemphasized (Sardan, 2004). On the one hand, the economic strifes and social issues that marked Africa's post-colonial era blamed on challenges of leadership. Africa's biggest problem today lies with the leadership (Mwakikagile, 2001; Ong'ayo, 2008; Dentou, 2003; Afegbua & Adejuwon, 2012). For example, The prevalence of infectious diseases such as HIV/AIDS in Africa despite scientific strides has been blamed on great attachment to African cultural practices such as forced marriages, widow's rituals, 'cleansing' after male circumcision which are held by members of a community for periods often spanning generations (MJ Maluleke, 2012). On the other hand, much of what is written about African leadership styles and culture is seen as "Eurocentric or western view" which casts a negative beam of light on African leadership styles and culture (Malunga, 2006). They are quick to blame the legacy of colonialism for current social and economic strifes, others accuse the influence of Western social scientists in cultural research reinforced ways of thinking and acting that are rooted in Western ideologies or cultures. For example, several case studies have been conducted using Hofstede cross-cultural model that put culture into neat, sometimes unconnected, little boxes. As such,

using Western benchmarks and assessment tools are inadequate to evaluate management and leadership in African, living by the African proverb that 'Inkingi imwe ntigera inzu [one pillar cannot measure a house]'. To try to reconcile or redress the disparity, the following section explores practices based on two distinctive cultural concepts, which are based on African human relation traditions (that are different from the western instrumentalism framework). 'African humanism' is most often referred to in the Southern African context as *Ubuntu* and *Indaba* (Horwitz et al., 2002; Jackson, 2002; Mbigi, 1997) – the indigenous leadership styles based on values such as supportiveness, extended networks, interpersonal relationships and open discussions involving all, as well as discipline based on how the individual affects the group. *Ubuntu can be* equated with Hofstede's 'collectivism' which he [Hofstede] is frequently contrasted with western cultures, referred to as 'individualism'. In similar vein, *Indaba can be* equated with a trust building measure through collective decision making process or restoration of relationships not only of individuals but communities. 'Hofstede's work', described in chapter 2, is widely cited by scholars (Bond 2002; Hofstede 1997) for a highly valuable insight into cultural dynamics hence a good reference when discussing *Ubuntu* and *Indaba*. These dimensions founded by Hofstede, particularly 'Collectivism' and 'Masculinity' illustrate the deeply embedded values of African cultures such as preference for assertiveness, heroism, achievement and maintenance of social harmony among in-group members, as well as sharing of resources and readiness to give up personal interest keeping in mind the collective interest. These values impact not only how people with these cultural backgrounds behave, but also the manner in which they will potentially behave when they become leaders in a work-associated context. Hofstede's work serves as the base to examine how African culture of *Ubuntu* and *Indaba* is likely to influence leadership.

2.6.3. Ubuntu Philosophy

Africa is known for its rich cultural heritage, passed on from generation to generation, has been a source of guidance for communities in times of peace, uncertainty, birth, life and death. This humanistic African culture of interconnectedness, respect and dignity, collectivism and solidarity, communalism is known as Ubuntu. "*Ubuntu*" is a concept that most visibly appears in Afrocentric the literature on "African Management" (Mbigi and Maree, 1995; Kamoche, 2002; Kamoche et

al., 2004; Newenham-Kahindi, 2009; Seny Kan 2014). *Ubuntu* is said to signify an indigenous African philosophy of management which captures the complex social relations between people and the idea of caring for others as though they were members of one's own family (Kamoche et al., 2004). According to Malunga (2006) "it [*Ubuntu*] has enabled us to live in harmony with our physical, social and spiritual environment. It provides the foundation for leadership, problem-solving, decision making and hope for the future". The *ubuntu* is an Africa concept literally translated as 'humanism or generosity (Kinyarwanda) but it also means 'I am because we are' in xhosa/zulu. The xhosa/zulu expression - *Umuntu ngumuntu ngabantu*' - 'a person is a person through other people' expresses a profound believe in human relationships with other humans as core traditional African values, Khoza (2007).Van der Colff (2003) describes *ubuntu* as a mediating variable key to all African cultural values and involves collective personhood and collective morality (p.257).

To sum up, *ubuntu* philosophy is an African cultural worldview of what it means to be human and provides guidelines for leadership styles and management practices. According to this conception, interconnectedness, respect and dignity, collectivism and solidarity, communalism defines leadership legitimacy. *Ubuntu* philosophy is built on numerous principle values and leadership practices which are similar or shared in many African cultures (Mulanga, 2004; 2006; Dia, 1991).

There were positive aspects of *ubuntu* in how they were applied in the past but also demerits which arise from the fact that *ubuntu* values were mainly practiced in stable environment with relatively limited interaction with outside world. Also with the change of time and the environment becoming less predictable, certain shadows will inevitably be cast over the relevance of *ubuntu* values in current African context. The globalisation trend not only foregrounds Northern values but renders *ubuntu* values and practices inferior status (Malunga, 2006:2). The advent of Christianity branded African traditional values and practices as evil and outlawed traditional taboos, as the African proverb says: 'the church has uprooted [displaced] taboos' (Fardon & Furniss, 2002). 'Critics of the *Ubuntu*' (e.g., Seny Kan et al., 2015; Chen, 2014; West, 2014; Kragh, 2012) argue that it is presented with a form of idealism that exposes only the

positive aspects of African social norms, and that the generalization of the concept to the whole of sub-Saharan Africa may be unfounded because all its distinctive elements are not unique to African societies. A claim rejected by Mutabazi (2006, 2007) who argues that beyond the diversity that characterises African societies, common cultural traits forming a coherent system of beliefs, values and sociability rules can be found. As Mutabazi (2008) observed, the history of Africa has been marked by significant migration during wars, epidemics or nomadic clans searching for pasture during major regional droughts, by which several cultural values and traditions have been taken from one region to another and beyond the current borders of nations.

The *Ubuntu* has also been criticized as “a concept poorly documented empirically” (Seny Kan et al., 2015). As a result, African culture and traditions including oral literature passed orally from generation to generation is over the course of time becoming diluted, but sadly not being replaced with a culture of documentation. This is what Malunga calls ‘throwing away the bath water together with the baby, that is, throwing the good out with the bad (p.3). Despite the shortcomings of oral literature, the concept of '*Ubuntu*' still allows better investigation of the social nature of managerial practices in African organizations. (e.g., Amoako-Agyei, 2009; Chen, 2014; Khan and Ackers, 2004). The next section reviews the second major concept of African culture indaba, and how they were applied to leadership practices.

2.6.4. Culture of Indaba

The term *Indaba* refers to a traditional social structure of handling and resolving any debate or conflict that may arise within a group (Newenham-Kahindi, 2009). The term implies that leadership is defined according to experience and competence, much like the Zulu terms '*Ubaba*' (respecting of experienced elders). A similar concepts is also found in Kinyarwanda and Kirundi, (the local languages of Rwanda and Burundi) it is '*inararibonye*⁶' ('the experienced or the elder' in English). The term "*inararibonye*" someone who, by his past experience, acquired an expert

⁶ The term "*inararibonye*" someone who, by his past experience, acquired an expert status in human affairs (L Nshimirimana, 2003). Stroh (2007) defines '*inararibonye*', as a local term which is difficult to define precisely – but refers to a cloudy social concept of venerability.

status in human affairs (Tripp, A.M. (2005); Ntahobari and Ndayiziga, 2003:19-20). Stroh (2007) defines '*inararibonye*', as a local term which is difficult to define precisely – but refers to a cloudy social concept of venerability. The *Inararibonye* were selected for their leadership qualities and integrity, implying that the leadership of the elders is used to coerce groups into resolving problems collectively (Newenham-Kahindi, 2009; Nurse, 1994 cited in Management in Africa: Macro and Micro Perspectives (2013)). In *Indaba*, decision-making tends to be circular and inclusive (Horwitz et al., 2002). It promotes leadership engagement in more experienced individuals. The term itself is grounded on *agaciro* and *ubunyangamugayo* ('dignity and eminent personality respectively) that any form of debate must be honored and respected by all. When used in connection with leadership, the concept of Ubuntu and indaba means that people are seen not as an individual but as part of a collective society (Horwitz et al., 2002; Jackson, 2002; Kamoche, 2002; Mbigi and Maree, 1995). They will feel they are part of a firm's family, will be dedicated in their work, will have a high level of accountability and trust, will become more innovative, productive for the firm and for their own interests (Seny Kan et al., 2015). Both *ubuntu* and *Indaba* remind us that African cultures are socially and institutionally well equipped to address certain organizational issues by using their own unique approach to business, and they measure their success according to their own distinctive management system (Newenham-Kahindi, 2007), rather than following the western models of management practices. Using folktales and proverbs, the next section discusses the positive aspects of African cultural concepts in turns with their demerits and how they were applied to leadership practices in the past, as well as the lessons that modern day African leadership paradigm can learn from these principles. As Malunga (2009) suggests, "folktales and proverbs offers a creative, innovative and holistic approach to understanding organizational leadership [in Africa] using the principles embodied in the African philosophy of personhood known as ubuntu".

2.6.5. Values of Communalism

"Your neighbour's child is your own child". "The prosperity of a single person does not make a community rich". "A person can only be truly safe in a safe community". "Go the way that many people go; if you go alone, you will have reason to lament".

The above African proverbs offer rich insights into the understanding of communalism values. Most societies and cultures in Africa (particularly in rural areas still) believe in sharing and collective ownership of opportunities, responsibilities and challenges. For example, "clan households collectively meet responsibilities such as school fees, medical and other expenses for children" (Malunga, 2009) and members of extended families and neighbours. In present day Rwanda, wedding expenses are expected to be covered (often entirely) by family members, neighbours, friends and colleagues. Furthermore, in ubuntu philosophy, the community is conceptualized as both 'god-made' and 'man-made'. According to Onwubiko (2009), a society that is believed by the Africans to be originally "godmade" because it transcends the people who live in it now, and it is "Man-made" because it cannot be culturally understood independent of those who live in it now [p.14].

Within the god-made (transcendental) community the clan stood the void in strong and ever present contrast. As the Kongo put it, a man outside his clan is like a grasshopper which has lost its wings. Within the man-made mentality, a community is the custodian of the individual hence he must go where the community goes. Furthermore, the community as an entity is permanent but individuals come and go. In another sense, when an individual dies, they leave their close family members who might be subject to retribution. This shows how Africans are connected to the community even long after they are gone. Therefore, the authentic African is known and identified in, by and through his/her community. They believed that problems were better solved by working together on the assumption that: *'united, the ants can take a dead elephant to their cave'*.

2.6.6. Values of Human relations

"Kinship is like a bone, it does not decay".

"Friendship with the ferryman during the dry season means that when rains come, you will be the first to cross"

Relationships were (and are still) given very high priority in African societies. For example, all adults in the community were treated as one's parents. In this sense, everyone is related to everyone else. According to Malunga (2006):

Uncles were/are ranked and treated the same as fathers, Aunts as mothers, and Cousins as brothers and sisters. When one married someone from another clan, one did not marry just the individual but the whole clan. When this happened, every member of each clan became a relative of every member of the other clan. These also implied mutual responsibilities: the celebrations (births, weddings etc...) and problems (sickness, funerals etc...) of one clan belonged to the other as well.

This is because according to ubuntu philosophy every person has something to contribute to someone else's welfare - children's welfare is a responsibility of every parent and in return the elderly and the sick are affectionately taken care of (Okafor, 2000) by every working class individual. Hence the ferryman proverb - for example, the ferryman may not be in demand during dry season, however, it is worth befriending for the service he offers during when rains come. In African cultures, relationships between individuals transcend family to professional spheres. Senghor (1976), "in African society, technical activities are always linked with cultural and religious activities, with art and magic, with the realm of the mystical. In technical activities and especially in productive labour, all these have an important part to play. We are dealing with a society based essentially on human relationships... p. 34". What Senghor means is that the central importance of positive human relationships between employers and workers lies at the heart of its leadership and organisational principles. For Senghor, the fundamental importance of 'human relationships' in Africa transcends technical transactions such as commerce and productive labor into more meaningful interactions based on cooperation, respect and joy.

2.6.7. Values of collective responsibilities

"United, the ants can take a dead elephant to their cave".

Most indigenous African societies believed in sharing and collective ownership of opportunities, responsibilities and challenges. The following quotes express the African values of collective responsibility.

Deputy President Kgalema Motlanthe has urged South Africans to take collective responsibility to reduce the spread of HIV.....; "We all have a collective responsibility to ensure that Nigerians get stable", Nigerian minister for energy, Fatima Balaraba Ibrahim.....;

Arthur Muliro, Deputy Director of SID, "argued that African states need to take their responsibilities and not rely on the outside world"....; For me the collective responsibility for the terror and the horror has not sunk in into the minds of white people, South African poet, journalist and peace activist Don Mattera.

These quotes show how Africans believed (and still believe) that problems were better solved by working together. Those in privileged positions took it as their responsibility to help the less privileged to rise to positions of privilege as well on the assumption that real progress was believed to be that which could benefit all. Thus the saying that lit candle does not lose its light by lighting other candles.

2.6.8. Values of participatory leadership

The fact that malls did not exist in African villages does not mean the market as an institution was unknown in Africa.

Traditional African leadership styles appear to be autocratic and non-participatory, if viewed through foreign lenses because it was the same lineages that produced the future leaders. Indeed it can be argued that patriarchal succession systems prevented women from holding the highest traditional offices (GMO report 2010; Offenhauer, 2005), however, it [Traditional African leadership] was in fact transparent and participatory if viewed through African lenses. In traditional communities, participatory leadership was achieved in different ways.

Traditional African leadership was not, as so many persist in claiming, without viable institutions of its own before the European arrived. Mall and bazaars are different forms of the same institution - the market. Institution existed in different forms and names. As Ayitney (2010) argues, European colonialists introduced no new institutions into Africa - only different names and forms of already existing institutions. For example, the African "village meeting under a big tree" and the European "parliaments" were simply different forms of the same institution of democracy. What Africans had was participatory decision-making process. The Europeans introduced parliamentary democracy. The specificity of characteristic of Africa's indigenous system was that it was open and inclusive. No one was locked out of the decision-making process. Even people from neighboring communities or kingdoms and foreigners were allowed participation. At village

meetings, the people expressed their views freely, which was vital for consensus to be reached. No one was arrested or detained for disagreeing with the leader. In the case of Rwanda, for example, before the colonial era, the country was organized in small autonomous regional kingdoms, sometimes interdependent, especially to be able to defend against an external common enemy – just as it was in most other African countries (Mutabazi, 2008).

Second, in traditional communities, participatory leadership was achieved in the following ways. The King's (read leader's) decisions and policies were continually subject to review by others (Molotlegi, 2004:3). Leadership systems were characterized by extensive devolution of authority to chiefdoms which enjoyed the substantial autonomy to run their own affairs. At central level, the authority of the leader was constantly challenged and / or influenced by the entities were governed by the queen mother, godfathers, councils, secret societies, mystics, rituals, ceremonies, rules and citizens. According to Mutabazi (2007), it was until the colonial era that power was concentrated at the top of the hierarchical on a more federal model of organization and to manage the relationship between the three Rwandan clan communities.

2.6.9. Value of sacredness of life

Africans were always aware and had a sacred reverence for life, for it is believed to be the greatest of God's gifts to humans. Human life was the centre of traditional African morality thus according to Yoruba culture, shedding of blood was abhorred (Igwe, 2011). Only those people whose continued existence was considered a threat to the life of others in the community were killed because it was believed that it is better for one man to die than for the entire community to perish. Wartime was the only exception when those who participated in it committed murder in self defence. Even in such events as wartime, those who participated in it were not expected to eat until they were ritually cleansed the blood of the slain off their hands (p.126).

Further, according to Okollo (2012), an African in traditional setting regarded all men as his brethren - as members of his ever extending family thus to encourage and enforce proper family behavior, criminals were punished by fines or corporal punishment or custodial sentences such as prison.

2.6.10. Conclusion

African culture emphasizes the need to harness the communalist tendency and behavior as embodied in the African philosophical traditions and thought system of ubuntu. In Africa, Culture takes centre stage in social dynamics and relationships including moderation of leadership and management approaches and practices. From an organizational leadership point of view, culture is a powerful instrument that can be used to analyze or understand the behaviours and responses of employers and employees, which, in turn, influence the performance of the firm itself (Browning, 2006 cited in *Newenham-Kahindi, 2009*). As such a review of African social dynamics and relationships cannot be considered comprehensive without a review of ubuntu philosophy. An Afrocentric culture or philosophy underlying their conceptualization and thought of the essence of who they are vis-à-vis their history, values, ideals, self-image and the nature of their relationships with the world around them. An evaluation of the history and evolution of culture and leadership in Africa should be comprehended and analyzed on the basis of African culture, thought and intellectual experience of ubuntu – a concept they believe is often applied out of context. The position adopted by this researcher will not be unique, but a hybrid of the analytic approaches and methodologies used by notable proponents of African philosophy such as Gyekye (1996) whose perspectives of African cultural and intellectual experience and social relationships is the basis of their analysis of the history and evolution of African leadership paradigm.

Similarly, as Kenyan social commentator Mwiti (1998) argues, the future of African leadership can only be forged from accepting traditional African cultural values (that) can be considered positive features in the scheme of African modernity, even if they may undergo some refinement and pruning to become fully harmonious with the spirit of modern culture and to function. Modernity has brought irreversible changes and cultural evolution in Africa that are afflicting our society. For Mwiti, the realities of modernity are here to stay and no amount of talking of Africanisation or African cultural values will make them go away hence the cognition that we must adapt to living with them the better for African leadership paradigm. Understanding of culture specific, their similarities and differences, and the processes of global cultural adaptation can improve human living conditions.

By understanding the underlying ubuntu values which underlie the behaviors of Africans as well as similarities and differences of specific cultures, and the processes of global cultural adaptation one can avoid the common trap of judging the other's leadership style by one's own values. The style of leaders as influenced by values of one culture may be judged as ineffective or wrong if view by another but also as being simply different if a more objective view is taken.

2.7 Culture and leadership in Rwanda

The study of leadership has a long and controversial history (Kirkpatrick, 1991). One of the issues that make leadership discourse more contentious particularly in Africa is the cultural influence on leadership or its moderating effect on leadership styles. The contention may also have to do with culturally influenced human perception of leadership styles because as Den Hartog et al. (1999) notes the perception of effectiveness of leadership differs across cultures. Likewise Malunga (2006) suggests that the plethora of discourses are largely imported from the West, and tend to have only limited reflection to the specific African contexts and cultures. As a consequence, it remains rather elusive, contentious and the discourses rant and rave.

In Rwanda, like in many other African countries the state of the research related to culture and leadership styles suffers from a number of challenges: (a) until the sprung of research interest on the 1994 genocide in Rwanda, little research or documentation existed on culture, and as a result; (1) little valid literature exists to construct narrative account of events of leadership (2) the actions of leaders (read leadership styles) have been examined using Western conceptualized assessment tools that are inadequate to evaluate management and leadership in a local context; and hence (b) there is still conceptual disagreement within the literature as to whether leadership is a universal phenomenon or contingent to culture.

Researchers have presented multiple theories of leadership styles within which they propose various values, behaviours, and virtues perceived of 'effective' leaders in Africa (see Nelson, 2003; Koshal, 2005; Mangaliso, 2001; Bekker, 2008; Muchiri, 2011; Poovan, du Toit, & Engelbrecht, 2006; Sigger, Polak, & Pennink, 2010). For example, one of the concepts held as a promise for culturally appropriate leadership and leadership development in contemporary Africa (Ncube,

2001, p. 77) is *ubuntu*⁷. The behavioural expression of *uBuntu* demonstrates compassion, dignity, respect, and a humanistic concern for relationships (Muchiri, 2011). At its best it has been the basis for identity, respect and self-confidence. *Ubuntu* in Rwanda is a word that is commonly used in atleast three contexts in the day-to-day lives of Rwandans (within culture perspective).

In behavioural contexts, *Ubumuntu* refers to humanness or the quality of being human. For example, "*kwi-yubaha n'imwe mungeri zigize ubumuntu* or self-respect is one trait of humanness". The behavioural expression of *Ubuntu* demonstrates compassion, dignity, respect, and a humanistic concern for relationships (Muchiri, 2011). In religious contexts, *Ubuntu bw'Imana* means the grace of God (1 Corinthians 15:10 - *ariko ubuntu bw'Imana ni bwo bwatumye mba uko ndi* - but by the grace of God I am what I am), whereas in cultural contexts *Ubuntu* refers to generosity or the quality of being kind and generous" (note the spelling difference *ubuntu/ubumuntu*).

The philosophical and cultural connotations of *Ubuntu* as conceptualized in Rwandan worldview are also present in other African cultures (as discussed above). The detailed observation of facts and behaviors (in work and life outside work) of these countries shows that there is a common cultural and managerial capital, that is to say, a coherent system of beliefs, values and sociability rules and shared fairly common in the lives of communities in western and central, northern and eastern Africa (Mutabazi, 2008). Also Malunga (2006) describes *ubuntu* as "African cultural heritage, passed on from generation to generation as a source of guidance for communities in times of peace, uncertainty, birth, life and death (p.3). Adding that, "it has enabled us to live in harmony with our physical, social and spiritual environment (p.3)". As a management concept, *Ubuntu* is often conceptualized based on five social values (survival, spirit of solidarity,

⁷ *Ubuntu* philosophy is a cultural worldview of leadership style(s) common among the Bantu tribes and languages in East, Southern, and Central Africa to refer to human relationships that elevates the importance of humanness and shared community (Le Grange, 2011; Murithi, 2009).

compassion, respect, and dignity) proposed by Mbigi (1997, 2000), although as Brubaker (2013) observes, most studies combine respect and dignity into a single value (p.101).

Ubuntu provides our foundation for leadership, problem-solving, decision making and hope for the future. For example, Brubaker's quantitative study of both servant leadership and *Ubuntu*-related leadership in Rwanda, suggests that servant leadership and *Ubuntu* are significantly linked and positively and significantly related to leader effectiveness in Rwanda (p.1). When Brubaker asked a group of Rwandans to explain the philosophical implications of *Ubuntu*, he says they explained that "*Ubuntu* is primarily expressed by acts wherein the recipient of *Ubuntu* is shown that he/she is as human as the giver and deserves the same quality of humanness as the giver".

Accordingly, *Ubuntu* is held up as a cardinal and inspirational virtue that demonstrates *ubuvandimwe* (brotherly care in times of happiness and difficulties) among Rwandans. In business contexts, Brubaker (2013) draws distinction of *Ubuntu* as "more than mere interdependence but defines the organization as a body (not simply a collection of individuals) that exists "to benefit the community, as well as the larger communities of which it is a part" (Lutz, 2009, p. 318 cited in Brubaker, 2013). In sum, *Ubuntu* is a fundamental predisposition by which people express and extend humanness within community (Nussbaum, 2003). It is built on five interrelated principles (Malunga, 2006):

1. Sharing and collective ownership of opportunities, responsibilities and challenges. For example, Children belong to the community rather than belonging to their biological parents only hence the proverbs. "It takes a whole village to raise a child. Your friend/neighbor's child is your own child".
2. The importance of people and relationships over things; communities relationships are given very high priority. All adults are treated as one's parents. All Aunts/step-mother are treated as mothers. Cousins are brothers and sisters. My brother's children call me Papa and vice versa, only we (me and my brother) are present that they distinguish us with our first child's name. "Kinship is like a bone, it does not decay".

3. Participatory decision making and leadership; while the leader generally appeared very powerful from outside, decisions and policies were influenced by others (queen's mothers, council of ritualists and secret societies (Tangwa, 1998; Molotlegi, 2004).
4. Patriotism; Child are taught their origins, their family history and encouraged to know and visit their extended families. People were continually reminded to respect their cultural values and practices, irrespective of where they are and not abandoning their origins and identity by sending remittances. "a river that forgets its source will soon dry up".
5. Reconciliation as a goal of conflict management and resolution. Principles of conflict management emphasized the values of trust, fairness and reconciliation. Conflict was managed systematically through a hierarchy of levels. Smaller conflicts are resolved at family or household levels by clan leaders and preceded to higher levels through appeal if some parties were not satisfied with the outcome. Openness is an important value hence people are duty-bound to attend court hearings to ensure laws were upheld (Jackson, 2012).

Yet still, the leadership styles heavily depend on the developmental stage of the society/organization, the more the leader continue to deepen their understanding of the culture they operate in, the better equipped they will be to directing change and leading their organisations effectively (Peterson, 2002).

2.8. A review of culture theories

A review of the literature in this area reveals three 'schools of thought' called systems - culture as value systems/cognitive (Hall, 1989; Hofstede, 1991; Gesteland, 2012), culture as communicative systems (Talmy's, 1995; Hofstede), culture as structural systems (Levi-Strauss, 1958) and culture as symbolic systems (Malinowski, Levi-Strauss and Geertz, 1973) (see table below). This body of literature also reveals that a major defect of the dimensional approaches is that it does not adequately take into account communication. Hall's approach puts communication at the centre of the view of culture which he calls 'the silent language' - the unwritten, non-verbal communication.

Culture as a value/cognitive system	Cultural cognitivism according to Talmy (1995) suggests that cognition in individuals is the primary locality and center or source of activities of culture. The acquisition, exercise, and transmission of culture are functions of an innate cognitive system, which accounts for structural difference and commonalities across cultures.
Culture as communicative systems (Talmy's, 1995; Hofstede)	Hall's approach puts communication at the centre of the view of culture. This theory suggests that communication takes place on the background of 'unwritten assumptions' ('the silent language') or non-verbal communication.
Culture as structural systems (Levi-Strauss, 1958)	This school of thought posited that universal processes of human mind develop diverse but similar patterns and that the logic of relations and transformation provides an order that can transcend boundaries of language and customs (Gonzalez, 2005).
Culture as symbolic systems (Malinowski, Levi-Strauss and Geertz, 1973)	This school of thought treats cultures as systems of shared symbols and meanings. Meanings are not in people's heads but are shared between social actors, thus, are public not private (Clifford Geertz, 1973e:89).

Table 4: Major cultural theories

In the section below these cultural theories are discussed in detail with the focus primarily on the more anthropological views of culture that have greatest relevance to the understanding of the relationship of culture to leadership as each culture will have different myths associated with leadership. The thesis will, however, review the contribution of the normative theories which views cultures as shared symbolic systems that are cumulative creations of mind.

2.8.1. Culture as values system/cognitive system (Hofstede)

The cognitive paradigm/approach to culture studies stemmed from Hofstede's work in the 1980s and then followed by Trompenaars and Hampden-Turner, and later Schwartz's views culture as 'mental programming'. Hofstede defined as 'the collective programming of the mind that distinguishes members of one society or group or category of people from another' (Hofstede et al., 2010:06). It [society] may be a grouping of people involved with each other through persistent relations or interactions or belonging to the same institution, subject to the same authority and sharing the same expectations among its constituent members. His [Hofstede's] work focused on how culture is acquired and likened humans to a computer with an operating system but need a lot of programming to operate. This is a metaphor that has certainly influenced the cognitive view of culture in business since the 1980s but of course culture is not programmed like a computer but rather acquired from the moment of birth before puberty and mostly the learning of culture is unconscious.

After decades of research of different value systems and thousands of interviews conducted among IBM employees in the 1980s, Hofstede concluded that the different aspects of values can be reduced to a number of 'dimensions' and developed a model of cultural dimensions, which he has since updated, as the way of unpacking the concept of culture and predicting certain things in society. In other words, dimensions are useful to unpacking this complex concept (culture) into parts which have more clear resemblance to real phenomenon in society. Hofstede and those who follow his dimensional model believe that the 5 dimensions explain most of the variations in values which in fact were work-related values as the surveys were conducted among IBM employees.

Hofstede's model has become an internationally recognized yard stick for studying and comparing cultural differences and the different aspects of values or 'dimensions' of culture have been used to map leadership or management styles across the world. Hofstede's contribution to the study of cultures is in distinction between national cultures and organisation cultures and personality. He describes national culture as the glue that keeps societies together; however,

critics argue that nations are not culturally homogeneous particularly in light of globalisation. The unwritten protocols or rules of the social game including attitudes to status differences and hierarchies and the fact that members of the society have to play their game by abiding to certain rules. Organisational culture however, the rules are different at different levels, less profound and more explicit and also changeable.

Developed from his experience as an international member of staff and subsequently as a consultant of the multi-national company (IBM) and academic, Hofstede's approach was observing the way people, both the leaders and the-led behave in a particular environment or when solving problems. He also collected data using value survey module (VSM) questionnaire. He then used comparison methods to measure cultural differences - comparing cultures from one place to another, one nation with another, and one organization with another. According to Hofstede, the study of national culture belongs to anthropology while organisational cultures belong to sociology.

Differences between national cultures and organisational cultures	
National cultures	Organisational cultures
Differ mainly in values	Differ mainly in practices
Learned before the age of 10years	Learned when join the organisation
Cannot be managed	Can sometimes be managed
Belongs to anthropology	Belongs to sociology

[Table 5: Hofstede \(2011\)'s differentiation of national and organisational culture](#)

He (Hofstede) initially analyzed how humans deal with problems and presented four profiles of solutions (a) handling inequality, (b) dealing with the unknown by using the need for rules and predictability, (c) the balance between individual goals and dependence on company, and (d) the balance between the ego values and social values. Hofstede labelled the four dimensions as power distance - the emotional relationship between the person at the top and the person below;

Uncertainty avoidance - handling or dealing with ambiguity and uncertainty or situations you know nothing about; Individualism versus collectivism - deals with how people view relationship between self and others or how people take responsibility for each other's well-being and to others within the community and; Masculinity versus femininity deals with attitudes to assertiveness. Traditionally a positive view of individual assertiveness would be associated with traditionally 'masculine' values and vice versa. It also deals with how society sticks with, and values, traditional male and female roles. Some societies with high degrees of masculinity might preserve leadership roles for males as they meet these expectations.

As more and more researches were conducted and reached places where Hofstede had originally not reached, the fifth dimension related to the choice of long term versus short term orientation focus for people's efforts, and later sixth dimensions related to the gratification versus control of basic human desires related to enjoying life (indulgence versus restraint) were identified. In this section we will discuss the context of each dimension and review their validity in relations with studies of others. Hofstede uses the term collective in his definition and throughout his work because culture is not an individual phenomenon but shared by people who grow up in the same society.

2.8.1.1 Power distance

Power distance is defined in the context of power distribution among members of the society or institutions (like family) in which unequal power distribution is accepted mutually accepted by both the less powerful and powerful members. It suggests that power inequity (more versus less) is defined from below and endorsed by the followers (less powerful) as well as the (leaders) more powerful members of the society. Contrary to the fact that Africa is increasingly seen a high power distance culture, Mutabazi (2009) argues that it was characterized by the decentralization of power as well as its sharing among clan leaders living in the same region. And although it is currently covered or contaminated by imported contradictory forms of foreign models such as the bureaucratic centralization in French, management by objective with American, quality circles in Japan, elements of the common cultural heritage remain alive - it is a very common mode of social and political life in Africa.

Cultural differences on power distance**Low power distance****High power distance**

Use of power should be legitimate and is subject to criteria of good and evil;

Power is a basic fact of society antedating good or evil. Its legitimacy is irrelevant;

Parents treat children as equals;

Parents teach children obedience;

Older people are neither respected nor feared;

Older people are both respected and feared;

Teacher-centered education;

Student-centered education;

Hierarchy means existential inequality;

Hierarchy means inequality of roles, established for convenience;

Subordinates expect to be told what to do;

Subordinates expect to be consulted;

Autocratic governments based on co-optation and changed by revolution;

Pluralist governments based on majority vote and changed peacefully;

Frequent corruption and scandals are covered up;

Corruption are rare and scandals end political careers;

Income distribution in society very uneven;

Income distribution in society is rather even;

Religions stressing equality of believers

Religions with a hierarchy of priests

Table 6: Hofstede (2001)'s Cultural differences on distribution of power

2.8.1.2. Uncertainty avoidance

Hofstede's uncertainty avoidance dimension is not the same as averting risk but defined in the context of society's tolerance for ambiguity or handling situations you don't know about. It describes the extent to which members of a culture feel either comfortable or uncomfortable in

unstructured situations. Weak uncertainty avoidance treats unstructured situations as novel, unknown, surprising, and different from usual whereas strong uncertainty avoidance cultures try to minimize the possibility of unstructured situations by strict behavioural codes, laws and rules, disapproval of out of the ordinary opinions.

Cultural differences on Uncertainty avoidance	
Weak uncertainty avoidance)	Strong uncertainty avoidance
The uncertainty inherent in life is accepted and each day is taken as it comes;	The uncertainty inherent in life is seen as continuous threat that must be fought;
Ease, lower stress, self-control, low anxiety;	Higher stress, emotionality, anxiety, neuroticism;
Higher scores of subjective health and well-being;	Lower scores on subjective health and well-being;
Tolerance of deviant persons and ideas: what is different is curious;	Intolerance of deviant person and ideas: what is different is dangerous;
Comfortable with ambiguity and chaos;	Need for clarity and structure;
Teacher may say 'I don't know';	Teacher is supposed to have all the answers;
Changing jobs is not a problem;	Stay in the job even if dislike;
Dislike of rules - written or unwritten;	Emotional need for rules - even if not obeyed;
In politics, citizens feel and are seen as competent towards authorities;	In politics, citizens feel and are seen as incompetent towards authorities;
In religion, philosophy and science: relativism and empiricism.	In religion, philosophy and science: belief in ultimate truths and grand theories.

Table 7: Hofstede (2011)'s cultural differences on Uncertainty avoidance

2.8.1.3. Individualism versus collectivism

Individualism/collectivism is the degree to which individuals are integrated into groups. In Individualist societies or cultures, ties between individuals are loose - everyone is expected to look after him/herself and his/her immediate family, and little sharing of responsibility beyond family and perhaps a few close friends. In collectivist societies individuals are integrated into strong, cohesive groups, often extended families (uncles, aunts and grandparents) which provide them protection in exchange for unquestioning loyalty. In collectivist culture, people share the responsibility for each other's well-being and to others within the community.

Hofstede's Individualism/collectivism dimension is a boundary marker that helps distinguish African societies - less individualistic and more communal from Western societies - more individualistic and less communal. Thus, as discussed earlier (see section 2.4 ubuntu philosophy) the "*Ubuntu*" crystallizes the idea of a communal perspective of the African cultures (Lutz, 2009). From an analytical point of view, "*Ubuntu*" is built on the distinctive features of African communal societies including ethics, interdependence, the human spirit and totality (Prinsloo 2000).

Cultural differences on Individualism/collectivism

Individualist cultures

Everyone is support to take care of him/herself and his/her immediate family only;
"I" - consciousness;
Right of privacy;
Speaking one's mind is healthy;
Others are classified as individuals;

Collectivist cultures

People are born into extended families or clans which protect them in exchange for loyalty;
"We" - consciousness;
Stress on belonging;
Harmony should always be maintained;
Others are classified as in-group or out-group;
Opinion and votes predetermined by in-group;

Personal opinion expected: one person, one vote;	Transgression of norms leads to shame feelings;
Transgression of norms leads to guilt feelings;	Languages in which the word "I" is avoided;
Languages in which the word "I" is indispensable;	Purpose of education is learning how to do;
Purpose of education is learning how to learn;	
Task prevail over relationship	Relationships prevail over task.

Table 8: Hofstede (2011)'s Individualism/collectivism dimension

2.8.1.4. Masculinity versus Femininity

Even though societies are made of individuals, masculinity versus femininity dimension describes societies not individual. It [masculinity versus femininity] as rooted in social and cultural conditions refers to the degree to which a person or persons are seen by members of the society as masculine or feminine given what is perceived as being man or woman in that particular society. Femininity/Masculinity should be distinguished from *gender role* refers to shared task expectations or the way responsibilities are shared between genders. For example, in traditional Rwandan culture, women were expected to stay at home, do domestic chores and take care of the children. A recent study by The Institute for Inclusive Security (Uwineza & Pearson, 2009) revealed that Rwandan women were expected to defer to men, for example, in decision-making and were (often still) discouraged from speaking or at least expects the man to speak on behalf of the family.

By contrast, according to Stets & Burke (2000), femininity and masculinity are rooted in the social (one's gender) rather than the biological (one's sex). In other words, the way members of a particular society define what being male or female means (e.g., men are assertive, aggressive or brave, competitive, dominant and instrumentally oriented while women are passive, cooperative

and expressive, emotional). Hence male behaviour generalized as masculine while females' will generally are referred to as feminine.

According to Hofstede (1998), in masculine cultures there are often a taboos around femininity/masculinity based on deeply rooted values. In some cultures, femininity/masculinity touches basic and often unconscious values, too sensitive to be discussed (Hofstede, 2011).

Cultural differences on Masculinity versus Femininity

Feminine cultures	<i>Masculine</i> cultures
Minimum emotional and social role differentiation between the genders;	Maximum emotional and social role differentiation between the genders;
Men and women should be modest and caring;	Men should be and women may be assertive and ambitious;
Balance between family and work;	Work prevails over family;
Sympathy for the weak;	Admiration for the strong;
Both fathers and mothers deal with facts and feelings;	Father deals with facts, mother deals with feelings;
Both boys and girls may cry but neither should fight;	Girls cry, boys don't. Boys should fight back, girls shouldn't fight;
Mothers decide on number of children;	Father decide on family size;
Many women in elected political positions;	Few women in elected political positions;
Religion focuses on fellow human beings;	Religions focuses on God or gods;
Matter-of-fact attitudes about sexuality; sex is a way of relating;	Moralistic attitudes about sexuality: sex is a way of performing.

Table 9: Hofstede (2011)'s Masculinity vs. Femininity

2.8.1.5. Long-term versus short-term orientation

The Long-term/short-term orientation dimension refers to society's attitude to hard work and is associated with or in fact derived this criterion from the Confucian-influenced cultures (Bond, 1987), primarily China, but also other East Asian cultures such as Japan and Korea where there was a preference for long-term orientation based on the values prevalent in Confucian philosophy. Long-term oriented society's values long-standing traditions and values and rewards perseverance, loyalty, and commitment, whereas in *short-term orientated* cultures, delivering on social obligations and avoiding "loss of face" are considered very important. However, in the light of globalisation, and in particular the global tendency towards varieties of capitalism based on short-term profit and shareholder value, this criterion, even in cultures such as East Asia where they traditionally prefer long-term orientation, they may be under pressure to adopt more short term values.

Cultural differences on Long-term versus short-term orientation

Long-term orientation cultures	short-term orientation cultures
Perseverance; thrift; ordering relationships by status; shared tasks; sense of shame; adaptability; future;	Reciprocating social obligations; respect for tradition as sacred, protecting one's face; personal steadiness and stability;
Economic growth of countries up till a level of prosperity	Pride; slow or no-economic growth; social spending and consumption.

Table 10: Hofstede (2011) Long-term vs. short-term orientation

2.8.1.6. Indulgence versus restraint

The sixth and newest dimension added to Hofstede's dimension model, uses Minkov's label indulgence versus restraint focuses on aspects not covered by the other five dimensions. Indulgence refers to a society that allows free gratification of basic and natural human desires related to enjoying life and having fun which would be equivalent to Schwartz's 'hedonism' (Schwartz, 2006) and includes elements of both openness to change and self-enhancement (p.11). Restraint on the other hand stands for a society that controls gratification of needs and regulates

it by means of strict social norms. The table below shows a selection of differences between societies associated with indulgence/restraint.

Cultural differences on indulgence versus restraint	
Indulgence cultures	Restraint cultures
Majority of people declare themselves happy;	Fewer people are very happy;
Perception of personal life control;	Perception of hopelessness; Freedom of speech not a primary concern; Lower importance of leisure; Less likely to remember positive emotions; lower birth rates; fewer obese people; stricter sexual norms;
Freedom of speech seen as important; Higher importance of leisure; Remember positive emotions; higher birth-rates; actively involved in sports; higher %ge of obese people; Lenient sexual norms;	
Maintaining order not given high priority;	Maintaining order given high priority;

Table 11: Hofstede (2011) Indulgence vs. Restraint

Hofstede's parameters for measuring the distinction between small and high power distance are arguably too general and too wide and possibly too figurative to be observed in one person as a unit of study especially when all of the parameters are of the same type/dimension. Also as he [Hofstede] admits, the parameters for measuring the distinction between small and high power distance describes two extreme situation don't represent a specific culture but rather plain western conceptualization of culture used mainly to study or compare other cultures with theirs.

Individualist cultures such as the US, UK and Western Europe who have a preference for low power distance will look upon predominantly high power distance cultures such as Africa as the 'other' and somehow rank them 'not modern' in business terms. This misses the point however about the reasons why there is this preference for high power distance in those cultures – such as Rwanda where historical forces and factors may have influenced the perception that difference

of opinion is distraction from the course hence a preference for decisions making powers to be vested in one person (the leader).

Hofstede's criteria do not really supply us with this background. It represents not only a western-centric view of "other cultures" but also based on quantitative methods [largely a Business school's framework] for measuring leadership styles in organisations around the world. This western business school framework has however, been criticized for objectivism. Research has shown that business management or leadership styles are contingency-based: An organisation's management or leadership style may vary across stakeholders depending on the degree to which they perceive how the organisation fulfils its expectations (Bromley, 2002), and it may vary as a function of institutional forces that influence different policies [norms and values] over time (Schweizer & Wijnberg, 1999; Vidaver-cohen, 2007). Hence the within culture perspective is key to interpreting leadership style because as noted by Hall [in *The Silent Language*], what culture hides, it hides most effectively even from its own participants.

2.8.2. National cultures and Organisational cultures

Hofstede's contribution to the study of cultures is in distinction between national cultures and organisation cultures and individual personality. He describes national culture as the glue that keeps societies together; the unwritten rules of the social game that members of the society have to abide to. For organisational culture however, the rules are different at different levels, less profound and more explicit and also changeable. Organisational cultures are measured by dimensions of practices whereas national cultures measured by dimensions of values.

Differences between national cultures and organisational cultures

National cultures	Organisational cultures
Differ mainly in values;	Differ mainly in practices;
Learned before the age of 10years;	Learned when join the organisation;
Cannot be managed;	Can sometimes be managed;

Table 12: Hofstede (2011) national and organisational culture measurements

Hofstede analyzed cultural differences between nations and within nations and found much larger cultural differences between nations but there weren't much larger cultural differences within nations as there are now. For example, Hofstede analyzed Brazil's ethnically diverse cultures through the lens of the 5-D Model, and found that there weren't much larger differences between regions within the country but there were much larger cultural differences compared with the neighbouring countries such as the United States which score 91 on Hofstede's individualism scale. Hofstede identified six independent dimensions that describe the larger part of the variety in organisation practices or organisational cultural framework. These dimensions as described below can be useful for the understanding organisational culture, leadership styles and followers acceptances.

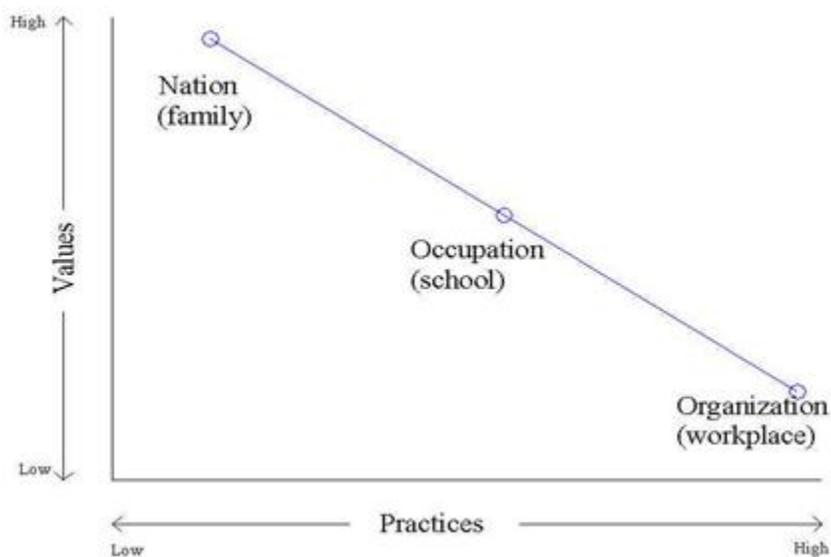


Figure 7: Cultural values and practices at national and organisational levels

2.8.2.1. Process versus result-oriented (organisational) cultures

The process versus result-oriented describes the extent to which the organisation leadership expects bureaucratic routines to be followed versus pursuing outcomes. According to Hofstede

process-oriented cultures are dominated by systems of bureaucratic routines and vast differences among members with regards to perception of how work should be conducted. There has, however, been a trend away from the (Weberian) bureaucratic organisation, at least in some parts of the world, towards a more flexible 'postmodern' organisation. By contrast, result-oriented cultures are mainly concerned with achieving the desired results or outcomes and less concerned with the processes for achieving the goals and objectives of the organisation. In result-oriented cultures everybody perceives their practices in about the same way. Cultural difference may, however, justify why some cultures may be less comfortable or more result-oriented than others.

Differences between Process versus Result-oriented cultures

Process-oriented cultures	Result-oriented culture
Focus on means or process versus result;	Care for employee interest versus organisation;
People perceive themselves as avoiding risks and making only a limited effort in their jobs;	People perceive themselves as comfortable in unfamiliar situations;
Each day is pretty much the same;	Each day brings in new challenge;

Table 13: Hofstede (2011) Process vs. Result-oriented cultures

2.8.2.2 Employee oriented versus Job-oriented (organisational) cultures

The 'Employee oriented versus job oriented' describes the degree of homogeneity of the organisation leadership's concern for people to a concern for completing the job. In Employee oriented cultures, the organization takes a responsibility for employee welfare and employees feel that their personal problems are taken into account, whereas by contrast, in job oriented cultures the leadership exerts strong pressure on employees to complete their job; employees feel the organization as only interested in the work they do. The orientation of an organization on this dimension tended to be strongly influenced by historical factors including the

philosophy of the founder(s) and/or economic crisis leading to collective layoffs (Hofstede, 1997).

2.8.2.3. Parochial versus Professional (organisational) cultures

Members of parochial culture feel the organization's norms cover their behavior on the job as well as their home. By contrast, in organizations with a professional culture, the members, who typically are highly educated with degrees in recognized professional, scientific and engineering disciplines, tend to identify primarily with their professions. Members of professional cultures consider their private lives their own business (Hofstede, 1997). By contrast, the members of parochial organizations are supposed to identify strongly with the organization rather than their jobs 'parochial'. The parochial/professional cultural dimension describes employees' relative preference to identify themselves with the organization to their profession or type of job. Hofstede (1997) argued that the poles of this dimension corresponded to the contrast between "local" and "cosmopolitan".

2.8.2.4. Open versus closed (organisational) systems

The open/closed systems refer to the common style of internal and external communication, and to the ease with which outsiders and newcomers are admitted and integrated into the organization family. This dimension focuses on identifying and classifying the styles commonly used within the organization and shows that organisation cultures also contain elements from national cultures (Hofstede, 2011). In open systems, almost anyone would fit into the organization. In contrast, closed systems the organization and its people use implicit communication (e.g: Rwandans use proverbs) and secretive, even among insiders (Hofstede, 1997).

2.8.2.5 Loose versus tight control

This dimension deals with the degree of formality and punctuality within the organization. It partly reflects internal structuring and level of technology in the organization though even with the same level of technology, some organizations such as banks and pharmacies may still have tighter controls than laboratories and advertising agencies. In loose control organizations, people think that no one is concerned about costs, meeting times are only approximate, and jokes about

the organization and job are frequent. People in tight control organizations, describe their work environment as cost conscious, specific meeting times, jokes about the company or job are rare (Hofstede, 1997).

2.8.2.6. Normative versus Pragmatic cultures

The last of Hofstede's organizational cultural dimensions deals with the notion of customer orientation with respect to flexibility or rigidity. Hofstede associated scores on this dimension with the level of "customer orientation", a popular topic among management theorists, and observed that organizations involved in the sale of services tended to be more pragmatic while organizations that were engaged in the application of laws and rules were more normative. Pragmatic cultures are market driven; normative cultures people perceive their task toward outside world as the implementation of some sacred rules. To normative cultures people, following organizational procedures are more important than the results, whereas to organizations with pragmatic leadership, results and meeting customer needs is more important than following the procedures (Hofstede, 1997).

Organizational culture has been defined among various dimensions that influence management and leadership paradigm and thought of as a set of cognitions shared by organizational members and used as a basis for interpreting past experiences and current situations and determining future action as well as guiding interactions and socialization processes. Schein (2004) argues that good managers must work from a more anthropological model of understanding the rules of the game in organization [culture] to understand the organization. Pratt et al. (1992) found that organization culture is a function of size, technology, structure and functional area, aspects not explicitly covered by Hofstede's organization culture model. Other factors that have a bearing on leadership style which is a function of organisational culture include national culture, societal culture (Bloor and Dawson, 1994), and organizational environments and goals (Cooke and Rousseau, 1988).

Critics of Hofstede's model have pointed to its minimalist approach designed primarily for mapping leadership across several cultures, rather than the influences on leadership styles in a particular culture, which is the thesis of this study. Hofstede's stress on national cultures has been

deemed less relevant as globalisation progresses – in particular it masks substantial differences within nations and the presence of substantial minorities in some countries. National culture dominates shaping the meaning of organisational culture and effectively leadership styles. Hofstede and proponents of his model stress on the scale of the number of respondents across many countries for validity of the model but according to McSweeney (2002), Hofstede presents a radically diluted version of what he has hitherto robustly asserted. It may also lead to confirm stereotypes of other cultures rather than challenge them. McSweeney argues that using large number of respondents that not of itself guarantee representativeness as the populations surveyed were exclusively from IBM Company hence his dimensional model perhaps represents IBM's culture rather than national cultures. Furthermore, the nature of the workplace itself has also changed – in many cases the staff of a company will be multinational in makeup, even within one country. Also as Hofstede admits, culture is a subconscious programming of the mind, a point echoed by Hall (1959) that cultures contains a range of unspoken, unwritten assumptions which include stress on words, tone and body language hence an observable phenomenon rather than measurable using questionnaire or the immeasurable (Smelser, 1992).

Another weakness of the Hofstede's approach is the evident subsumption that cultures are bound by national borders, which exclude vast differences that exist between nations and between regions or states within nations, in terms of geographical area, ethnic groups, level of development etc... For example, Hofstede describes the United States as a highly individualistic (91), medium power distance (40) and masculine culture, yet the United States is a vast country with a population of 317 million people (U.S. Census Bureau, 2013), the world's third largest with literally all world's ethnic groups represented in large or small communities. Hofstede's approach can be questioned for using a single method or questionnaire to measure culture at vastly large national scale like China and comparing results with small and relatively homogeneous cultures like the Netherlands.

2.8.3. Cultures as communication systems

The proposition that human beings consciousness - through their culture - create their own values and determine their communication codes, and that culture is created and maintained by

communication, is the view of the American anthropologist and cross-cultural researcher, Edward Twitchell Hall (1914 - 2009), who describes culture as primarily a system for creating, sending, storing and processing information. Culture underlies everything is Hall's (1976) thesis that everything that a person does subconsciously reflect his/her cultural background. Our personality, how we express ourselves (including shows of emotion), are influenced in the deepest and most subtle ways by culture (p.14). As a result of cultural differences, people in different cultures communicate differently. Communication takes place in a contextual environment, including non-verbal elements such as space, time, body movement, facial expression, information networks.

2.8.3.1. Context

Context, high or low refers to the amount of information that is in a given communication as a function of the context in which it occurs (p.229). It refers to the insight that actual words in a communication renders to the interpretation and understanding of the message delivered. High-context and Low-context Communication refers to the degree to which speakers rely on factors other than explicit speech to convey their messages. According to Hall, the most important aspects that differentiate cultures are, what he calls the "out-of-awareness" features, the hidden dimension, and Hall goes on to say that, "culture hides much more than it reveals, and what it hides, it hides most effectively". Hall distinguishes between two types of context, high and low which he defines as:

Communication or message in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message (high context). In low context, the most of the information is explicit in the communication or message (Hall, 1976, p.79 cited in Barron & Schneider, 2004, p.241).

Hall refers to information that is communicated mostly through verbal language as low context and information that is communicated mostly through other ways other than verbal languages as high context. Essentially what underlie Hall's model is that high context cultures apply high level of thinking whereas low context cultures tend to be direct in communication. Low context

cultures tend to emphasize logic and rationality, based on the belief that there is always an objective truth that can be reached through linear processes of discovery. High context cultures, on the other hand, believe that truth will manifest itself through non-linear discovery processes and without having to employ rationality (Wang, 2008). The following gives an overview of the distinctions between high and low-context cultures.

Hall's high-context versus low-context cultures

High-context culture	Low-context
<ul style="list-style-type: none"> • Information is widely shared hence requires extensive cultural programming; • Providing too much information is considered talking down to others; • Emphasis for stability; • Communication is an art that is unifying and cohesive and thus displays sophistication, nuance, and cultural identity; • Appreciates slow, indirect communications; • Extensive use of informal networks; • Interprets laws with personal involvement thus bend rules to accommodate relationships 	<ul style="list-style-type: none"> • Information is less widely shared hence requires less cultural programming; • Providing too much information is considered thorough; • Emphasis for change and mobility; • Communication is primarily task oriented; • Appreciates fast and direct communications; • Prefer formal information networks; • Interprets laws impersonally thus maintain strict adherence to rules;
<p>High-context interacting with low-context communicators should be mindful that</p>	
High-context communicators	low-context communicators

-
- things can be taken at face value rather than as representative of layers of meaning;
 - roles and functions may be decoupled from status and identity;
 - efficiency and effectiveness may be served by a sustained focus on tasks;
 - direct questions and observations are not necessarily meant to offend, but to clarify and advance shared goals; and indirect cues may not be enough to get the other's attention
 - nonverbal messages and gestures, may be as important as what is said;
 - status and identity may be communicated nonverbally and require appropriate acknowledgement;
 - face-saving and tact may be important, and need to be balanced with the desire to communicate fully and frankly;
 - building a good relationship can contribute to effectiveness over time; and;
 - Indirect routes and creative thinking are important alternatives to problem-solving when blocks are encountered.
-

Source: Adapted from Jianeng Wang (2008)

Table 14: High-context vs. Low-context culture

Emphasizing the importance of the context of culture, anthropologists Kevin Avruch and Peter Black describes one's own culture as the "lens" through which s/he views the world and the "grammar" by which language makes sense. And because culture provides the grammar by which language makes sense, to some cultures (high context), providing too much information is considered talking down to others, whereas to northern cultures such as Europe, providing too little information is considered discreet or not thorough and may attract many questions.

During the course of this study, the researcher accompanied a western journalist gathering information and documenting a community development project in Eastern Rwanda. Below is an extract from a lengthy interview.

The journalist asks:

Journalist: Do you have any animals?

Informant: Yes

Journalist: Do you eat them?

Informant: No

Journalist: So, why do you keep them?

Informant: We sale them

Talking to the journalist later after the interview, the journalist was clearly upset with how Rwandans were terse and brief. The journalist felt as though he had to literally extract words out of the informant's mouth. The journalist expected a thorough response such as the type of animals, whether the animals were kept for food or for sale. The farmer on the other hand expressed the feeling that he had been overlooked because in high context cultures, "you don't ask what is obvious". Why would these animals be here if they were not mine? The mis-communication is that Rwanda is a high context culture, so there was much implicit in the statement from the farmer – whereas the journalist – coming from a low context culture expected the farmer to spell out the details.

This theory is important for a study of culture and leadership because one of the principal traits of leadership is communication between leaders and subordinates. Leaders' understanding of the context in which the information or message is communicated including non-verbal elements such as space, time, and body movement, facial expression, informal networks, can be useful in the interpretation of a message being communicated. From the above example, it is evident what is 'obvious' in low-context culture may in fact be source of confusion to someone from high-context culture. For example, Hall argues that meaning of a message does not come from the spoken words, sentences or physical gestures but from interpreting the 'unspoken words' and considering the status and identity of the people in communication (see Edward T. Hall's *The Silent language*, 1959).

The Silent language includes a range of unspoken, unwritten assumptions that takes place on the background which includes the relationship between the people engaged in communication. Low context excludes all the implicit and focus more on the explicit message. Understanding the context of culture is particularly important to leadership because culture - as a complex computer which programs the actions and responses of every person - leaders have to understand the context (high or low) in which it operates for the system to work. For example, in a high context culture such as Rwanda where much of the communication is through proverbs and gestures indirect, implicit in the context, rather than explicit, understanding of the context of leadership communication, becomes vital to the understanding the behaviour of leaders and their leadership styles. For example, the speed with which a particular message can be decoded and acted on is an important characteristic of communication but also has more to do with the recipient's interpretation of the message (what Hall calls releasing responses).

According to Hall, it is more important to release the right response than to send the "right message" because 80 to 90% of communication is not in language, but words, materials things, and behaviour. Words refer to the medium of communication - the pattern of grammar. Material refers to the indicators of status and power - who said it. Behaviour refers to the feedback to how others feel and the techniques for how it is said. Behaviours are influenced by deep and hidden meanings, values, socially accepted protocols to avoid confrontation.

As Hall notes, cultures consists of visible and invisible patterns which evolve independently of his physiology" and not innate (p.42).The visible or overt culture concept which can be immediately observed through art and artefacts, songs and dance, customs, food as well as dialect and greeting protocol. It also includes cultural norms and values reflected in visible elements such as behaviour. The second of Hall's components of culture is the hidden or the implicit culture which is invisible cultural assumptions, views, behaviour patterns, and ways of interacting which children learn in the process of growing up, they sink below the conscious level and become unconscious," which is why people often believe that culture is intrinsic (p.45). This 'implicit' culture is important for leadership as these 'unspoken assumptions' might be significant in determining the success of leader/follower relations in a culture. The hidden component of

culture contains stress on words, tone, gender roles, and status roles. Culture, both the visible and invisible, operates according to society's internal dynamic, its own principles (values), and its own laws written and unwritten (norms). Understanding of Hall's theory provides the cultural observer insights into the principles, values and norms underlying a particular culture. This contextual element has however been ignored by cognitive approaches such as Hofstede's which have until recently dominated the literature on culture and leadership.

Hall further identifies and discusses context, time and space as patterns or dimensions present in every culture, and developed a framework for making sense of the way people of that culture interact with others and utilize space and time. Understanding everything people do, how they related to each other and the way they speaks requires situating in that particular culture. Time and space are equally important for a study of leadership styles because as Hall says, in a high context culture, people invest in time - there is less strict emphasis on schedules. Learning a culture can be an infinitely complex process that requires years of observation and practice, and may not achieve full mastery of culture because as Hall notes [in *The Silent Language*], "culture hides much more than it reveals, and what it hides, it hides most effectively" but can be useful to the understanding the different attitudes placed by leaders on deadlines, 'work' and 'non-work'. Cultures are learned over time by children learn in the process of growing up and become malleable. The dimensions below were taken from Hall's observations.

2.8.3.2. Personal space

Culture conditions it participant to keep a distance from each other in order to operate properly. Every member of the culture will enjoy this invisible space around them which they perceive as intimate or private, and which few people are allowed to penetrate and then only for short periods of time. The distance, which Hall calls personal space, differs greatly from culture to culture, large or small. Personal space refers to, the attitudes of leaders and followers to how space is used may vary according to context some cultures, for example, in a low context culture; leaders may be conformable in crowded areas such as shared office and work environments. In high context cultures, leaders are allergic or uncomfortable to crowds including having their own work space at work. For example as Hall notes, "Germans are notorious for their obsession with

personal space. German offices are often compartmentalized and sealed off from interference". Space or personal space varies according to culture and is used only in culturally appropriate contexts.

2.8.3.3. Time

Edward T. Hall further identifies time as another factor or dimensions present in every culture and discuss how cultures structure and use their time - monochronic and polychronic cultures. Different cultures view and use time differently. The monochronic time concept follows the notion of one thing at any one time. In monochronic cultures, such Western Europe time is divided and programmed to make it possible for a person to concentrate on one thing at a time. In a monochronic system, the schedule takes priority, is treated as sacred and coming late for an appointment is not tolerated. By contrast, the polychronic time concept focuses on multiple tasks being handled at any one time and time is subordinate to interpersonal relations. In polychronic time cultures, such Africa, their view and use of time is quite opposite. People deal with many things at once, important meetings are scheduled though coming late for a meeting or waiting can be tolerated as though it was normal. The table below (adapted from Stephan Dahl, 2000) provides a framework for the two different time concepts, and their resultant attitudes placed by leaders on deadlines, 'work' and 'non-work'. This framework will be useful for the study of culture and leadership. Observation of the behaviour of leaders in organisations in Rwanda may reveal the societal/cultural attitudes towards time orientation.

Monochronic and Polychronic Cultures

	Monochronic Culture	Polychronic Culture
Interpersonal Relations	Interpersonal relations are subordinate to present schedule	Present schedule is subordinate to interpersonal
Activity co-ordination	Schedule co-ordinates activity; appointment time is rigid.	Interpersonal relations co-ordinate activity;
Task handling	One task at a time	Many tasks can be handled simultaneously

Breaks and personal time	Breaks and personal time are sacrosanct regardless of	Breaks and personal time are subordinate to personal ties.
Temporal Structure	Time is inflexible; time is tangible	Time is flexible; time is fluid
Work/personal time separability	Work time is clearly separable from personal time	Work time is not clearly separable from personal
Organisational Perception	Activities are isolated from organisation as a whole; tasks are measured by output in time	Activities are integrated into organisation as a whole; tasks are measured as part
<i>Adapted from Stephan Dahl: An overview of Intercultural research</i>		

Table 15: Monochronic vs. polychronic cultures

From the above, it is clear that attitude to time varies across social and professional levels of culture. At professional level, different time attitudes may include flexibility versus rigidity of appointments, separation of work from personal time, and measuring tasks by output in time versus overall organisational goal. Perhaps the most important time attitude difference between polychronic and monochronic culture is interpersonal relations. In monochronic cultures, interpersonal relations are subordinate to present schedule whereas in polychronic cultures such as Rwanda, interpersonal relations precedes work schedule. Like in high context cultures, polychronic people tend to be group-oriented and seek long term relationships spanning from past through present to the future. By contrast, monochronic seek out relationships that offer business future goals. Attitude to time can have major implications in the business environment and can lead to frustrations. For example, in polychronic cultures, employees' value long term employments and promotions are based on somewhat subjective criteria linked to one's informal networks. In the western worlds which are predominantly monochronic cultures, promotions are linked to past achievements or potential for success in the future.

2.8.4. Culture as communication

Whereas other cultural theorists focused on identifying and studying the visible behavioral patterns that are relatively easy to understand, Hall's distinctions is his perspective on communication that focused on the subtle, invisible patterns that regulates behavior rather

unconsciously. Hall's perspective allows a more insight for understanding of the full range of culture distinctions by comparing one's own way of life, how they walk and talk, with the other cultures s/he encounters. According to Hall, learning how to move the body while talking and reading facial expressions and finger signs of others is deeply ingrained in the human brain's thinking processes that operate in the out-of awareness mode.

Reviewing Hall's cultural communicative theory, it is possible to say that his approach allows new and helpful insights into the understanding of the distinctions existing in the world of leadership styles. Institutions (e.g., military) have long established norms, values and deep-rooted behavior patterns taken as sacred that have become entrenched in the human brain (Hall, 1977). Much like culture is made up visible and invisible components, the style of leadership is influenced by personal traits, the people she will lead, and the nature of the activity (Rollinson, 2005) though the later components are kept afloat.

The personal traits of the leader as manifested in communication through syllables that can be read in one way by the insider and read, perhaps, another way by the outsider. In a series of studies conducted by The Ken Blanchard from 2003 to 2006, inappropriate communication was identified as the number one mistake leaders make, stressing that for a company to reach new benchmarks of achievement; its leadership must master the art of clear communication. Prior to Hall's culture theory, this insight was not clearly discernible.

2.8.5. Communication as culture

Communication, according to Hall is much more than language proficiency. In other words it's not enough to speak the language, leaders have to make sure they are being heard and understood, and the aspects likely to cause misunderstanding in cross culture communication can be compounded in those "out-of awareness" features, of the new culture such as the unspoken words (what he calls the silent language), the language tone, expressions and body language blended together. For example Rwandans expect/believe that an official communication should be formal written, signed and stamped, hence regard as unauthentic other forms of communication such as email.

Another example is that a verbal warning to a subordinate will not be taken seriously and cannot be used as justification for disciplinary action if repeated just like three written warning letters would justify termination of employment. The perceptive observer will look for the pervasive and illusive components within each system.

Hall's communicative theory describes cultures as either high or low-context, but his critics notably Cardon (2008) suggests he [Hall] does not describe how these contexts can be measured and that his data collection method cannot be considered 'rigorous by today's standards'. Other critics including Patton (2002) contends citing absence of negative case analysis, triangulation, review by experts and inquiry participants, bias acknowledgement and framework analysis. Whereas these critiques may be valid by today's standards, it may not do full justice to Hall's conceptual framework if not judged in the context and time it was developed. Perhaps, what is missing in his [Hall] cultural theory is an attempt to speculate about culture from an evolutionary perspective.

Reflecting on such questions as how much more complex cultures become if societies become industrialized would allow a full understanding of the distinction of communicative patterns since according to Richardson & Boyd (2004), the progressive trend toward more complex societies characterizes almost all parts of the industrialized world. When societies become more 'modernised' or 'globalised' there will be a tendency to move towards low context communication. More so, Hall acknowledges that his sample was taken from a small group of friends who were middle class professionals which renders his results less than final word. Hall identifies Arabs and Americans as 'contact and noncontact people and attempts to describe limits of proxemic zones such as 18 inches to 4 feet for personal distance and 4 to 10 feet as social distance but makes no attempt to speculate about variation of distance between people of different sex and marital status. For instance the distance a male person is expected to keep when hugging an unmarried woman who is different from married woman or between age mates.

Edward T. Hall's communicative approach has had a theoretical influence to the study of cultural differences and leadership behavior, practices and communication particularly the nonverbal communication as it has a bearing on the effectiveness of interactions between members of the

society or the interactions between the leader and followers. For example, Lord and Maher (1991) suggest that the leader-led relationships are more likely to be characterized by trust, motivation and high performance when the congruence between the implicit leadership theories of the persons involved is high.

Certain aspects of leadership styles such as distal to the organization members which may be endorsed as effective organizational functioning in one culture can have affects that impedes leadership success to a manager from foreign culture. Lord and Maher (1991) define leadership as the process of being perceived by others as a leader, for followers constitute the context in which leaders operate (Silvia & Duval, 2001). Followers need to understand whether what they or their leaders are doing is part of a meaningful whole. Leaders must communicate a clear mission and purpose of the organization and share it with the followers, and will work to assist in coming up with their role in the how the why will be realized. Talking with people from cultures different from ourselves, we begin to orient ourselves and to be able to interpret subtle cultural clues that often underlie most communication challenges in the world of business leadership.

2.8.6. Culture as a symbolic/mythical system (Malinowski, Levi-Strauss, Geertz)

Human being expresses their desires, impulses, and emotions, through a system of communication that, according to Sapir (1939) uses arbitrary signals, such as voice sounds, gestures, or written symbols (p.7). Symbols represent a big part of our social and professional life. The symbolic culture theory was coined by Bronisław Kasper Malinowski (1884-1942), founder of the branch of Social Anthropology known as functionalism, who viewed culture as the interface (symbolic, material, and organizational) between individuals and their environment. According to Malinowski, culture exists for the purpose of meeting the socialization needs of individuals thus the use of artifacts and symbolism is an instrumental enhancement of human anatomy, and refers directly or indirectly to the satisfaction of a bodily need” (quoted in Moore, 142). Culture is an enormously complicated behavioral web of symbols, rituals and myths aimed at responding to complex needs that can ultimately be traced to the individual” (Moore, 142). It encompasses an array of processes, structures and contexts that mediate our assumptions and belief system, and actions.

In other words, we do not exist apart from culture because the symbols, rituals, myths that influence a big part of our perceptions of social and professional life are embodied in cultures. Symbol, according to Peirce, consists of three elements: [1] the representamen - the tangible side of the symbol. The material element of the symbol that is physically tangible and can be seen with naked eyes; [2] the object - what the symbol refers to. For example a bell or wooden gavel is used by judges in the courts or the chair or presiding officer in parliaments of some countries to ostensibly call for attention or to keep the session calm and orderly; it is a symbol of the authority and right to act officially and also a forceful signal; and [3] the interpretant - the relation between the representamen and the object. The effect a signal or sound actually makes on the mind of someone who understands it.

Peirce further explains that "representamen is something which stands to somebody for something in some respect or capacity. It creates in the mind of that person an equivalent sign, or perhaps a more amplified signal. The signal it creates is the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, sometimes called the ground of the representamen".

In the world of business (occupation, profession or trade), symbols are powerful 'objects' of differentiation between cadres (leaders and staff). For instance, clothing or privilege of chauffeur-driven cars and flying business class, to accessories and external entities of varying functionality such as finger rings may also serve to mark out leaders from followers. For example, in military organizations, apart from more elaborate uniform and their distinguishing rank and marks, such as epaulettes, caps, medals, senior military officers traditionally may carry a baton which symbolizes seniority. These formal badges of office symbolize authority and right to act officially in their leadership capacities. Leslie White argues that culture originated when our ancestors acquired the ability to use symbols. Anthropologist Clifford Geertz (1973) defined culture as ideas based on cultural learning through symbols (p. 44). It encompasses shared beliefs and symbols which govern behaviours, and vary greatly from place to place, more importantly, it is adaptive and integrative.

According to Geertz, "Man is an animal suspended in webs of significance that he himself has spun". He was referring to the influence of culture on human beings. In other words Geertz is saying that humans have the ability to create and modify symbols of their cultures. Symbolic definition of culture means that human behaviour is seen as a system of symbolic action - actions such as phonation in speech, pigment in painting, line in writing, or sonance in music which serve to define a given society and solve the problems around them. Leslie White (1959) argues that culture originated when our ancestors acquired the ability to use symbols to originate and bestow meaning on a thing, idea or events and to appreciate such meanings (p.3).

It [culture] imposes meaning to the world around us and makes it understandable to members of society. Perhaps White's view is that culture does not have a real meaning that is beyond history, and Geertz's contends that culture is adaptive and integrative which means that it changes to cope with social and environmental changes or stresses. For example, if something new happened which have an impact to the lives of members of a society, then culture will respond by providing semantic interpretations and meanings for such new situations through enculturation in that particular tradition.

From this view of "Culture" and to quote Geertz (1973), "consists of whatever it is one has to know or believes in order to operate in a manner acceptable to its members (p. 11)". Similarly, culture consists of whatever it is a leader has to know in order to operate in a manner acceptable to his followers because it [culture] influences their behaviours and interactions. In order for leaders to operate in a manner acceptable to followers, Geertz suggests a holistic approach or ethnographic algorithm to interpreting a culture's web of symbols (what he calls 'the thick description'). A thick description of a human behavior sets apart from thin description by the former's attention to study not just the behavior, but to explain the meaning of actions and events in its context such that the behavior becomes meaningful to an outsider. A thick description gets to the heart of another culture, or a part of another culture, at a particular time.

A thick description, according to Geertz (1973), is composed not only of facts but also of commentary, interpretation and interpretations of those comments, in such a way that extreme subjectivism is married to extreme formalism to reflect what the natives "really" think rather than

intellectual simulations, logically equivalent but substantively different, of what they think. Geertz outlines four parameters for an adequate "thick description" and a study of culture; explore the latent and the manifest of the human act, their ethos tones, character, quality of life, moral and aesthetic style, mood and their worldview and the comprehensive ideas of order. Geertz sums up culture as an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life"[89].

The symbolic/mythical cultural theory is an important anthropological contribution to the understanding of culture, in particular how symbols, rituals and myths influence leadership styles as each culture will have different myths associated with leadership, although there may be some elements of leadership which are common across cultures. Culture symbols, as objects or behaviour or language carry meanings that influence followers' behaviour. Accordingly, Yukl (2013) identified cultural symbols as useful for understanding leadership processes and outcomes because leadership takes place within a particular social reality which provides the member of a community with a common pre-understanding and a frame of interpretation.

Organizational cultural and leadership symbols as objects, behaviour or language carry meanings or expressions of a number of meaning (Morgan et al. 1983) which enables members to define and understand their roles within the organisation reality as providing followers with information about status, power, commitment, motivation and control (Daft, 1983). The concept describes assumes that reality, created and lived by employees in companies is a social construction with leadership being a part of this reality (Bartölke 1987). Symbolic or symbolism concentrates on studying values, meaning, interpretation, history, context, as well as other symbolic elements in the process (Kezar et al. 2006). Culture has also been described by David Schneider as comprising of categories or "units," and "rules" about relationships and modes of behaviour. Schneider takes further step to distinguish "the system of symbols and meanings embedded in the normative system, to define symbols and meanings as the basic premises which a culture posits for life: what its units consist in; how those units are defined and differentiated; how they form an integrated order or classification; how the world is structured; in what parts it consists and on what premises

it is conceived to exist, the categories and classifications of the various domains of the world of man and how they relate one with another, and the world that man sees himself living in (p. 38).

2.8.7. Emic and etic views of culture

Cultures have different myths associated with leadership, although there may be some elements of leadership which are common across cultures. Linguist Pike (1954) distinguishes elements common across cultures, as etic, from and elements such as ritual and myths associated uniquely with a specific culture - which he called emic. Pike's coined the emic/etic binary terms in trying to apply the linguistic principles to study behaviour. Emic behaviour has certain features which account - in terms of 'form-meaning' and 'form-purpose' -for non-verbal behavioural differences. In leadership paradigm, the fundamental criterion of contrast might be a difference in interpretation of observable actions and behaviour of leaders. Understanding whether a certain behaviour feature is emic or etic depends on the approached used to get inside the stream of behaviour whose locus is in the heads of social actors. Pike rejected the possibility of an etic approach yielding interesting generalization of behaviour, arguing that etic data atleast provides access into the behaviour system - the starting point of analysis, and then an initial etic description is gradually defined, and ultimately replaced by one which is emic (p.39). In the words of Pike, "you cannot get inside people's heads by observing what they do during the natural course of behaviour stream events as it only leads to etic not emic distinctions". In other words, etic approaches make inferences concerning what is going on inside of people's heads from purely outsider perspective. Pike used two analogies to developed an operational definition of the terms emic and etic. Two units are etically different when instrumental measurements can show them to be. Likewise, units are emically different only when they can elicit different responses from people acting within the same system (p.38).

In this section, Geertz's notion of culture as a system of symbols has been reviewed and understood; the concept of 'thick description' of human behaviour discussed as well as the notion of leadership as a symbolic system. Pike's emic and etic bimodal approaches to understanding culture and leadership behaviour and actions has been discussed, in particular the importance of understanding the beliefs or actions of persons from inside the culture. We cannot, or only barely,

understand how cultures influences human behaviour or its systems of meaning when, as Wittgenstein noted, “we cannot find our feet with them.” (13), because cultures are not disorganised assortments of customs and belief. They are in the most case adaptive and integrated sets of values, ideas, symbols and judgements that operate out of a social system or network.

2.8.8. GLOBE (Global Leadership and Organisational Behaviour Effectiveness)

Hofstede defines culture as “*the collective programming of the mind that distinguishes the members of one group or category of people from others*” (Hofstede et al., 2010:6). Culture is the collective programming of the mind distinguishing the members of one group or category of people from others. The values that distinguished one group or category of people from each other could be grouped statistically into four clusters.

These four groups became the Hofstede’s dimensions of national culture. The country scores on The Hofstede Dimensions can also be found to correlate with other data about the countries in question. Some examples: Power distance (PDI) is correlated with income inequality in a country. Individualism (IDV) is correlated with national wealth. Masculinity (MAS) is correlated negatively with the percent of women in democratically elected governments. Uncertainty avoidance (UAI) is associated with the legal obligation in developed countries for citizens to carry identity cards. A fifth dimension was added in 1991 based on research by Michael Bond who conducted an additional international study among students with a survey instrument that was developed together with Chinese employees and managers. Long-term orientation (LTO) is correlated with school results in international comparisons.

In early 1990 to 2000s, Schwartz studied individual differences in value priorities and their effects on attitudes and behavior, and seven cultural value orientations that form three cultural value dimensions (Schwartz, 1994b, 1999, 2004). He examined examples of socioeconomic, political, and demographic factors that give rise to national differences on the cultural value dimensions, factors that are, themselves reciprocally influenced by culture. He labeled cultural dimensions as autonomy versus embeddedness. In autonomy cultures, people are viewed as autonomous, bounded entities. There are two types of autonomy: Intellectual autonomy encourages

individuals to pursue their own ideas and intellectual directions independently. Affective autonomy encourages individuals to pursue affectively positive experience for themselves.

2.9. Summary

Culture contributes to the overall organisational leadership styles. Although the business school theories may provide generic insights into leadership and management principles, the real chances of being an effective leader are remote unless rooted in a local culture that reflects and values local structural and contextual realities. Then, leaders will be viewed as being vital to improving the effectiveness of an organization. One possible method for increasing leader-led relations and hence organization's effectiveness is by identifying an individual's leadership style, and consequently, matching it to a compatible culture.

Based on the review of the literature, there is evidence that clearly indicates that leadership styles and culture are closely correlated. Attempting to understand one without having an understanding of the other will not obtain the desired results. As a result, leaders must have a thorough understanding of the local culture in shaping the organisational culture, as well as the leadership style that is most appropriate to the context they operate in, in order for them to be effective. Adding knowledge to the understanding that certain leadership styles would be considered as appropriate in one culture and less appropriate in another could potentially lead to assisting organizations in selecting or developing within-culture leaders to enhance the effectiveness of the organization. In turn, this research study will help to fill this gap.

3. CHAPTER THREE:

METHODOLOGY

3.1. Introduction

Previous chapter (literature view), reviewed the literature on leadership, culture and cultural influence on leadership styles in order to develop a theoretical framework for this research to be better situated in relation to the existing literature. This chapter details the research methodology for the present study. It explains the research objectives and a suitable methodology to achieve those objectives. This chapter is concerned with the design process (methodology) for carrying out this research. The purpose of a discussion on methodology, according to Bryman (2004 cited in Owain, 2011, p.132) is to connect theory with relevant research methods for the purpose of adequately testing the theory in question. In doing so, Owain (2011) argues that a discussion should adopt a practical focus, concerned with subjecting the theory to the most rigorous possible analysis that will produce data capable of contributing to our understanding of a particular field. The methodology presented in this chapter as informed by discussions in the previous chapter focuses three distinct topics - leadership styles, culture and cultural influence, each of which involved three particular perspectives (i) prevalence or the level of existence, (ii) context (what it actually means) and, (iii) desirability or undesirability (what people make of it). This is because both culture and leadership are, according to GLOBE conceptualized in two ways: (i) practices or "as is," and values or "should be". In this research, elements of leadership and cultural values and practices derived from a review of interviews texts were analyzed as having isomorphic structures across the two levels of analysis (*As Is* and *Should Be*). What the predominant leadership styles are, how they are socially constructed (context), and what participants make of these practices and values in their own personal experiences. This knowledge will be further analyzed to develop a socially constructed theory. In other words, what is considered as acceptable leader behaviors and/ or desirable cultural values for participants will constitute the emerging theory.

The preceding discussions (literature review) on leadership styles and culture had influencing implications on the selection of a research approach.

First, the consensus of researchers (Trigg et al., 2014) that both leadership and culture are social phenomena not material objects measurable in quantitative forms. One approach to studying culture is qualitative methods that draw from individuals' experiences to explain behaviors patterns, interactions and practices in local context.

Second, leadership styles and culture are social phenomena that flout being neatly dimensionalized, influenced by a range of factors - situation, and time. This, however, does not render leadership indefinable, but rather an observable cognitive phenomenon. Griswold (2004) explains how cultural sociologists approach their research,

...if you were to understand a certain group of people you would look for the expressive forms through which they represent themselves (Griswold, 2004, p.59).

A particular example of a cultural study that examines how people make meaning in their lives out of the different cultural elements that surround them by Anderson (1990). What participants make of leadership is socially constructed hence Anderson's approach was a combination of participant observation and interviews. Essentially, what is considered as a leadership theory for participants will depend on how the outcome reflects the views of culture actors. This theory is further situated in the literature as contribution to knowledge.

Apart from the literature review that set the scene, other factors contributed to the choice of methods used in this research.

First, the objective of this research as stated in the introduction chapter is to assess the predominant leadership styles and the state of culture in Rwanda's post-genocide era, so as to build a theory of the most common patterns of leaders' behaviors in companies in Rwanda. Linking the various cultural values to patterns of leaders' behaviors and leadership styles was equally an important consideration in choosing the approach /research methodology.

Second, the need develop an induced theory of leadership styles and influenced by the Rwandan culture rather than testing an existing theory established from prior literature. In other words,

the research intention is to construct a theory grounded in the data and providing an understanding not available in existing literature and contributing to existing body of knowledge.

The following were the most important considerations in choosing the approach to the research: middle managers were willing to be interviewed provided that interviewees' confidentiality was guaranteed; and that the interviewer did not demand information deemed sensitive.

The first part of this methodology chapter discusses the different schools of thought about grounded theory method, drawing its strength on the contributions by different researchers (Glaser and Strauss 1967, Charmaz 1983, 2006, 2009; Strauss & Corbin 1990, 1994; Stern 1994; Corbin 1998; Glaser 2002).

In the second part of this chapter, the research paradigm is located and discussed with reference to a branch of knowledge or academic discipline. It offers the theoretical underpinning for the approach to be followed; it discusses the methods to be used and defines the means of data collection and analysis. Attention is particularly given to the procedures followed at specific stages to attain study objectives. Also discussed in this chapter are multiple aspects of research approaches including the rationale for the choice of participants and who they were, the use of the narrative interview as the data collection method, the use of grounded theory for data analysis, as well as the ethical issues and challenges faced in this research. I describe how I embarked on my research journey, starting from how I piloted the interviews. This section underpins or forms the basis the researcher's discussion of data and to qualify the results presented in Chapter (4) Four.

3.2. Epistemological Approaches

There are various arguments for and against the different methodological approaches to social sciences research. Psychologists, sociologists and anthropologists each have their own methodological approaches in their field of study, approaches whose traditions, paradigms, worldviews and tools cast the character and influence in particular forms. This variety of perspectives and approaches in the field can make any attempt to locate the edges of research approach a messy one. Much of the debate about research methodology can be subsumed as the

quantitative versus qualitative research methods argument. In qualitative research, it can be described as 'positivism versus the rest of the research paradigms such as social constructionism, phenomenology' (Burrell and Morgan, 1979; Easterby-Smith et al., 1991/2002). Positivists begin by presuming a nature 'out there' that is the object of science's attention; that scientists observe that nature and that there is no knowledge except about nature (Kolakowski, 1972). The problem with this realist view is the assumption that we have no certain knowledge of reality. Sense-data are perceptions, not reality itself, and we cannot stand outside these to know for certain to what they refer.

On the other hand phenomenologists describe subjective human experience as it reflects people's values, purposes, ideals, intentions, emotions, and relationships. Existential phenomenology concerns itself with the experiences and actions of the individual, rather than conformity or behaviour.

By contrast, social constructivists focus on construction as an individual cognitive process influenced by social relationships, and explore how individuals make sense of their social situations (Schön, 1983). They [constructivists] often include the subject's voice in the research process through participative data collection methods. Whereas a one-sided social constructionism would argue that what matters are the meanings attributed to artifacts, Hutchby argues that affordances constrain and enable the meanings and uses that are possible in the first place. What defines a research paradigm is not so much the common methods or units of analysis, but enabling the researcher to see things anew - to develop a theory of the ongoing research problem from subjects' experiences that form the raw material for the data by which they make sense of the social world.

The method ultimately adopted in this research is defined by its aim: to become more aware of and find the influence of Rwandan culture on leadership styles in post-genocide organizations. Understanding the theoretical basis and application of the theory demands a clear insight into the varying and sometimes conflicting epistemological viewpoints of these key authors, and how the method of enquiry took on additional form over the years.

This thesis is introduced from an historical and post-genocide cultural perspective as the context of the business leadership styles in companies in Rwanda. This research has been approached with a social constructivism ontology and interpretativist epistemological positioning and these comprise the methodological stance. The derived theory has been inductively constructed from the analysis of the views and experiences of middle managers interviewed for this research. Middle managers were selected for their direct influence as frontline managers through whom organizational strategies are executed. Specifically, middle managers are considered the interface between the senior management or executive and the frontline (line and support) staff.

A literature review explored the theories and dimensions of leadership styles and through this a conceptual framework was developed around leadership behavior and practices from which the research questions are formulated with respect to the post-genocide organizational context in Rwanda. My constructivist grounded theory and interpretive-epistemological stance highlights the use of qualitative data mainly based on narrative interviews. Secondary-generated data from literature was used for data triangulation purposes. For effective record keeping and ease of referencing, I kept a digital recorder which proved very helpful during transcription and analysis stage of this research.

3.3. Situating this research within the literature

Situating the research is intended to situate the findings of the research within the context of the fundamental trends of leadership and culture studies but also to demonstrate a breadth of knowledge in the discipline sufficient to undertake original research. This research is about leadership styles (practices) as influenced by culture (values).

The main focus is to probe into views and perspectives of stakeholders regarding the culture and leadership styles in organisations in Rwanda's post-genocide era. The main substantive issues are 'leadership styles' and 'culture' – both behavioral phenomena which precludes them from being easily measured, hence, qualitative in the sense that mental phenomena are explained in terms of hypothetical mechanisms to which theoretical properties are attributed (Chow, 2002).

This research is situated in modern sociology - the study of human social life, groups and societies (Giddens, 1989) which provides insights into the many forms of relationship, both formal and informal, between people. According to the BSA, sociological research consists of the identification, development and testing of theories. Sociological research is carried-out through direct observation, communication with participants, or analysis of texts, and may stress contextual and subjective accuracy over generality.

The methodology used in this research is rooted in an interpretive epistemology. The methods used in collection of data are qualitative; that is, through direct observation, interviews and conversations with participants who have direct influence on leadership. Specifically, interview participants were middle managers drawn from a selection of companies representing telecom, banking, foods and beverage industries in a series of data collection approaches. Conceptual meanings have been induced from the lived experiences through interviews and conversations with participants who have direct influence on leadership.

In an inductive approach, we begin with specific observations and measures, begin to detect patterns and regularities, formulate some tentative hypotheses that we can explore, and finally end up developing some general conclusions or theories. In broader terms, the methodological positioning of this research has been shaped and inspired by Neuman (2003), Strauss and Corbin (1990), Glaser (1978, 1992), Charmaz (2000) who argue that the inductive approach allows the result to emerge from the frequent, significant themes discovered in the raw data without applying any structured methodology. This is the central point of the research.

This research was conducted in natural settings: in participants' offices, except two participants who were interviewed in a restaurant and hotel. This naturalistic setting is consistent with the inductive approach, and supported by Creswell (1998) and Given (2008), who contend that ordinary events and behaviors are best studied in their everyday context. This process generally involves interacting with people by interviewing them and observing the setting. This view is also supported by Gummesson (2005) who contends that, "inductive research lets the reality tell its story on its own terms and not on the terms of extant theory" (p.322). My research interest is the

cultural influence on leadership style - subjects that are not amenable to statistical analysis (quantitative research) but are social and cultural phenomena that are solely amenable to a qualitative one - a perspective on research that seeks to gain more highly detailed responses in the subjects' own words. Qualitative research is the method of choice when the research subject requires understanding of the processes, events and relationships in the context of the social and cultural situation. Kvale (1996) calls the qualitative research interview "a construction site of knowledge" (p. 42). Both the researcher and the interviewee are engaged in that construction, and the reader of the final research text also constructs knowledge by engaging with the stories told (p.42). During an interview, the researcher listens to what the interviewee or participants says about their world, learns about their beliefs about work, family, dreams and hope (Kvale, 1996, as cited in Annette Sue Nasr, 2007: 99). In broader terms, the process of knowledge construction generally involves interacting with people by interviewing them and observing the setting. This is what Kvale (1996) call the five features of knowledge: knowledge as interrelation, knowledge as context, knowledge as language, knowledge as conversation and knowledge as narrative. Hence semi-structured interview as the method of choice was useful for exploring the topic broadly and particularly proved very helpful during analysis stage of this research.

3.4. Selection of Participants

As discussed in the previous sections, the method used in data collection was through narrative interviews with participants who have direct influence on leadership in their organizations. Participants for this research were selected using purposive or convenience sampling. Teddlie & Yu (2007) say that purposive, also commonly called a judgmental sampling, is when a researcher selects "participants that are both easily accessible and willing to participate in the study" (p.1). That is, participants are selected based on the purpose of the study and researcher's knowledge of a population's ability to inform important facets and perspectives related to the phenomenon under consideration. This method is consistent with Creswell (2009) and Kuper et al., (2008) who assert that researcher should select participants who can best inform the research questions and enhance understanding of the phenomenon under study. Creswell (2007) also emphasizes the

importance of acquiring participants who are willing to openly and honestly share information or tell their story (p.133).

The second consideration of research design is sample size. The sample size of a research most typically refers to the number of units that were chosen from which data were gathered. While most project proposals require researchers to state a number, specifying the number of qualitative interviews necessary to complete a project at its inception or researching until saturation is achieved is a challenging approach because as Bryman wrote in Baker & Edwards (2012) writes, 'it forces the researcher to combine sampling, data collection, and data analysis, rather than treating them as separate stages in a linear process' (p.19). Many experts agree that saturation is ideal, some give numerical guidance. For example, Adler and Adler (2012) advise research students to sample between 12 and 60, with 30 being the mean. In this research the target sample size, which is the number of participants selected or contacted for interview was 25 and the final sample size, which is the number of completed interviews for which data was actually analyzed in great depth was 20 eliminating 5 from the original sample on the basis of non-responses and ineligibility. Mason (2002) also identifies the need within qualitative research to build a convincing analytical narrative based on 'richness, complexity and detail' rather than on statistical logic.

In this case, participants were drawn from middle managers who have direct influence on leadership and the understanding of the processes in their organizations. Interview participants were selected as follows: nine (9) interview participants were drawn from nine (9) public sector institutions and eleven (11) from private companies representing the telecom, banking, foods and beverage industries, thus achieving a balance between the public sector and the private sector. In order to achieve the desired richness of views and perspectives about leadership styles in Rwanda, interview participants were selected on the basis of having a working experience of more than five years with an emphasis on people management. This is because most leadership positions require a minimum of five years proven people management experience. This emphasis on people management was intended specifically to tap into more informed views and perspectives about the people side of the leadership, because participants might have acquired

certain experiences and qualities essential to lead, motivate, inspire, encourage and manage different personalities. Leadership is about setting goals much as giving direction to people, and providing resources to enable them to perform and achieve their agreed-upon goals (Williams, 2010, p.536). Also Williams et al., (2011) emphasizes that thoughtful attention of the needs to people for satisfying relationships leads to a comfortable and friendly organizational atmosphere. Although I had initially thought people management experience would only be one aspect of leadership, as I discovered later, information about people management contributed significantly to my data. This is confirmed by Peterson (2005) argues that leadership requires constant attention to the communication of business goals in order to present an integrated picture to employees (p.210).

The second consideration for selecting interview participants was location and access to interviewees. Thus, the capital Kigali was the choice location. The capital city was believed to have a good mix and concentration of Rwandans with different cultural backgrounds. That is, Rwandaliens, mainly returnees who had been in exile in neighboring countries for more than thirty years, and Rwandigenous, people of Rwandan genealogy who were born and had lived in Rwanda prior to 1994.

The third consideration for choosing organizations located in Kigali was the relative stable operating environment; that is, the head offices mirror the image of the organization as a whole and reflect the ideal working environment of the organization because they (the head offices) are often well equipped and better staffed than provincial or branch offices. This was an important consideration to inform important facets and perspectives related to the separation and delegation of duties as well as the tools/technology available to facilitate work processes.

Fourth, the choice of organizations and associated interviewees was also influenced by their location and willingness to share information.

The final sample consisted of a total of twenty Interview participants whose characteristics are reflected in the following table.

Profiling of Interview participants

#	Cultural Background	Education Background	Current position	Working experiences (years)	Pple mgt	Organization
1	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Non-Gov't
2	Local/ Rwandigenous	BA	M. Manager	7+	Yes	Non-Gov't
3	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Non-Gov't
4	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Public
5	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Multi-national
6	Rwandalien/ Foreign	MA	M. Manager	10+	Yes	Public
7	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Public
8	Local/ Rwandigenous	BA	M. Manager	10+	Yes	Non-Gov't
9	Rwandalien/ Foreign	MA	M. Manager	10+	Yes	Public
10	Local/ Rwandigenous	BA	M. Manager	10+	Yes	Non-Gov't
11	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Non-Gov't
12	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Corporate
13	Local/ Rwandigenous	MA	M. Manager	20+	Yes	Non-Gov't
14	Rwandalien/ Foreign	BA	M. Manager	5+	Yes	Private
15	Rwandalien/ Foreign	MA	M. Manager	5+	Yes	Private
16	Rwandalien/ Foreign	MA	M. Manager	10+	Yes	Public
17	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Public

18	Rwandalien/ Foreign	BA	M. Manager	20+	Yes	Non-Gov't
19	Local/ Rwandigenous	MA	M. Manager	10+	Yes	Public
20	Rwandalien/ Foreign	MA	Sr. Manager	20+	Yes	Non-Gov't

Table 16: Profiling of interview of participants

3.5. Justification for selected participants

During the planning phase of the research, one of the questions asked was – which organizations and participants would best be able to provide the information about decision making processes in their organizations but the rationale and depth required to develop a theory about business leadership styles in post-genocide context. Given this, it was important to select participants with similar characteristics – i.e people in positions of power and authority, with similar educational background, technical skills and people management experiences. Middle managers were considered the best people to talk to about leadership behavior and practices. The reason for this is that people at the middle management level were likely to talk more openly and sharing their experiences and perspective about decision making processes in their organizations.

Also important was to select business organisations in the formal sector (see types of organisation in the sample) that have something in common with each other - an organogram with middle management level. Given the very shortlist of private companies within the formal sector that have similar organogram, a decision was made to consider both private companies and public corporation sector.

The justification for choosing participants from both private and public sector was to achieve a fairly representative sample from which to collect information about leader behavior and practice as well as the factors that might most influence decision making processes in business. This will enable the researcher to get a deep understanding of how organizations in Rwanda function.

3.6. Definition of sectors and types of organization in sample

Since the purpose of this research was to examine/investigate the common leadership styles, influencing factors, and culture in post-genocide Rwanda in different types of organizations, - as a Doctoral of Business Administration (DBA) research, the choice of organizations selected was mainly formal sector organisations⁸ largely, because formal sector employment is defined and regulated in terms of clear job tasks, working hours and regular salary or wages. Theoretically, the formal sector consists of the businesses, enterprises and economic activities that are monitored, protected and regulated by the government. In the context of Rwanda, this is because Rwanda's economy is largely dependent on agricultural productivity with almost 90% of the population living on farming and livestock rearing. Qualitative data for the study was gathered from twenty interviews with key stakeholders in both private and public sector organizations. Three organizations were from the private sector (sector-1) and one was a public sector institution (organization 2). The sample for this study was drawn from urban-based businesses, organizations and institutions, largely associated with service industry, telecom and banking institutions and public service.

Sector- 1 organizations were both local and multinational as well as not-for-profit or charity. This category of organization (sector-1) operates over a number of facilities across the country and central administration. The local organizations were originally established in the pre-genocide period (before 1994) and have more than 100 employees. In addition they have the policies and the systems/tools with which management must use in order to shape the decisions and behaviors of their organizations effectively.

Sector-2 organizations were public institutions also spread over multiple locations throughout Rwanda. In this category of institution (Sector-2), the work process, management structure, and

⁸ The formal sector encompasses all companies/organizations with clear written rules of recruitment, agreement and job responsibilities, including a registered location, regular hours of operation and wages, and other structured benefits.

human resource policies of recruitment, selection, rotation and training is governed by public service policy.

The first level of selection criteria was based the existence of known as Artifacts, that is, elements which an outsider may observe, including the dress code, work environment, furniture, organizational structure, work process etc. Those elements reflect the cultural philosophy of the organization.

The organizations in the two categories were selected because of a number of core commonalities in their organizational structures - the existence of three management levels (Executive/senior, middle and first-line managers. Both categories of organisations had a relatively good mix of Rwandan born and non-Rwandan born managers involved in decision making and implementation process. However, the organizations differed in many other contextual ways which provided an insight into their varied cultures, organizational history, decision making styles and politics. Interviewees were selected among middle managers because of their practical involvement with the shaping of the organizational strategies that specify the goals and objectives to be achieved, implementation processes and people management processes. Middle managers are responsible for specialized units within functional lines. It is an intermediate management level between the top management and lower level managers in pursuit of the values and missions of the organisation. This selection of middle managers for interviewees gave a broad range of views and a richness and depth to the data collection.

3.7 Definition of middle managers

In order to achieve organizations' objectives, there are people who steer the process of planning, organizing, leading and controlling the efforts of organisation members and allocation of resources. These people are known as 'managers'. Managers have formal authority to use organizational resources and to make decisions on the work performance of other organizational members. The decision-making hierarchy of an organisation typically has three levels in which they are ranked in order of importance as discussed in the preceding section. For the purpose of this research, middle managers were chosen for participants for the broad range of views and a

richness and depth. Middle managers are responsible for accomplishing the core tasks of their organizations. According to Osterman (2008), middle managers get the electric circuits designed, place the loans, sell the products, oversee space allocation, manage legal issues and handle all the many other tasks (p.66). They devote more time to organizational and directional functions, by setting goals for their departments and other business units. Middle managers are the intermediate management level between the top managers and first-line managers. Additionally, there are differences across the management levels as to what types of management tasks each does and the roles that they take in their jobs. For example, in small organization, there might be only one layer of middle level managers who manage at least one subordinate level of managers, and reports to a higher. The role of middle managers involves motivating and assisting first-line managers to achieve business objectives, and they may also communicate upward, by offering suggestions and feedback to top managers. Because middle managers are more involved in the day-to-day workings of a company, they may provide valuable information to top managers to help improve the organization's bottom line.

3.8 Recruitment of participants

Recruitment refers to the process whereby the researcher identifies and invites (recruits) participants to join the study. Identification, initial contact, and recruitment of participants form the foundation of the informed consent process. Recruitment and selection of participants must be equitable (fair or just) within the confines of the study. Qualitative researchers strive to include participants who meet the study criteria and who represent the richest source of information (data) relevant to the phenomena being studied. A major element of the recruitment involves developing guidelines as to who will be recruited for the proposed study. The specific research questions will guide the choice of participants best suited to address the study objectives. For the purpose of this research, participants were recruited through advertisement. In research, advertisement is any form of communication aimed directly to potential research participants and which is under the control of the researcher.

Email communication was used to contact potential participants. The email advertisement included attachments such as an introduction letter and areas to be covered in the interview to give potential participants a basic idea of the purpose of the study and what their participation would entail. This proved not only to have helped inform better the participants, but also helped to attract participants who were really serious about and engaging in the study. In addition, a secondary recruitment method was used. Secondary recruitment refers to asking a study participant for identify information about eligible friends or direct connection with friends or colleague to contact them as potential research participants. Given that, in Rwanda, leadership as a subject is synonymous with politics, there were important research reasons to use secondary recruitment, but the approach was used in a manner that respects the privacy of the potential participants. Only name, address, email, and telephone number were requested. Also, in the email the researcher specified inclusion and exclusion criteria for participation in the research.

The key inclusion criteria were that the potential participants had the attributes that would enable them to be included in the sample. That is, factors such as nationality, cultural background (Rwandalien/Rwandigenous), possession of a university degree, people management experience, the participant's current or previous experience at middle management level in Rwanda, willingness to participate, and physical presence in the country. Exclusion criteria are those characteristics that disqualify prospective subjects from inclusion in the research, and they included any disparity from the inclusion criteria. For example participants without the people management experiences were excluded. The rationale for these inclusion and exclusion criteria was targeting a population of participants that has a basic idea of what the study entails and is diverse enough to distinguish effects and benefits of differing cultural backgrounds.

3.9 Sample stratification variables

Sample stratification is a sampling technique which involves specifying certain variables e.g. age, gender, origin of the entire sample population. The purpose of this research was to assess the most common leadership styles in organizations in Rwanda, in order to build a theory of the predominant leadership styles and culture in Rwanda in the context of the post-genocide era. The

post-genocide era is a unique context in the history of Rwanda, when millions of Rwandans who had fled or were born and had lived outside Rwanda for a long time returned and integrated with those that were born and raised in Rwanda and had remained there. Therefore, the population of interest was stratified using the variables 'Rwandalien', indicating someone who had spent most of their life outside Rwanda and returned, and 'Rwandigenous', indicating someone who had not lived outside Rwanda and indigenous v post-genocide type of organisation. The sample size of each stratum did not have to be proportionate to the entire population sample. Sample stratification involves two steps:

The purpose of the stratification was to achieve roughly equal proportions of the two categories of people (Rwandaliens and Rwandigenous) in the study population sample.

For some research projects, disproportionate stratified sampling may be more appropriate than proportionate stratified sampling (Monette, Sullivan et al., 2013). The purpose of the research did not require a researcher to compare strata to each other but rather to examine the state of culture in the post-genocide period after the convergence of different Rwandescent cultures. For the objective of this research, equal allocation (also referred to as "balanced allocation" and "factorial sampling") was not required. Instead sufficient numbers of participants were sought for the researcher to gain useful insights. Also, the researcher eliminated non-Rwandan managers to ensure that the resulting theory reflects the Rwandan culture.

3.10. Approach to data collection

There are various claims for methodological approaches to data collection. A review of the work of Westbrook (1994) and Ellis & Levy (2009) on qualitative research methods provided useful insights and a guide for conducting scholarly research: data collection, analysis, and theory development and validation techniques. According to Marshall (2006), qualitative research relies on four data collection methods: (1) participation, (2) observation, (3) interviews, and (4) analyzing documents. While some research domains are sufficiently narrow that they allow only a limited number methodologies, Ellis and Levy (2009) argue that it is 'essential' for the researcher to have a firm grasp of what is entailed in producing legitimate, valid results and conclusions.

Harrigan (1983) recommends the use of hybrid methods to overcome the limits of single method. He (Harrigan) argues that hybrid methods allow the researcher to capture the depth and breadth required to develop a generalization and predictions through a more coarse grained methodology.

In the context of this research, grounded theory fits squarely into the definition of hybrid methodologies. The recognition of the researcher's intrinsic knowledge of the culture (as an insider) and its language made grounded theory a method of choice for this research. As this research is about leadership styles and cultural influences, grounded theory seem to offer the best options for digging deeper into the belief system of participants to explain the meaning and complexity associated with questions such as what the prevalent leadership styles are, why leaders behave the way they do, what cultural or contextual factors might have contributed to their behavior, what do followers expect of their leaders in terms of decision making and communications, and what the middle managers make of the leadership styles in their organization, desirable or undesirable. The approach used in data collection for this research was mainly narrative interview methods. This is because narrative interviewing allows the researcher to extract quality data by focusing the interviewee on the question under scrutiny (Curran and Blackburn 2001).

3.11. Introduction to different interview approaches

An interview is a conversation with a purpose (Woods, 2011). Typically, an interview represents a meeting or dialogue between two or more people where questions are asked by the interviewer to elicit facts or statements from the interviewee. Kvale (1983, p.174) defines the qualitative research interview as "an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena". In research, interviews are widely used to supplement and extend our knowledge about individuals' thoughts, feelings and behaviors, meanings, interpretations, etc. Denzin and Lincoln (1998) asserted that qualitative research emphasizes the process of discovering how the social meaning is constructed and stresses the relationship between the investigator and the topic studied. Although interviews can be generally defined and have some commonality of meaning, they can

vary enormously in terms of the context or setting in which they are carried out, the purpose they serve as well as how they are structured and conducted. Some research questions are better answered in a certain fashion. This gives rise to many different types of research interviews: structured, semi-structured and unstructured.

A structured interview is a qualitative method of collecting data, in which "lists of predetermined questions are asked, with little or no variation and with no scope for follow-up questions to responses that warrant further elaboration" (Gill et al., 2008, p.2). A structured interview involves a researcher asking an interviewee a set of predetermined questions about a topic of his or her interests. The benefit of this approach, according to Gill et al., 2008, is that structured interviews are relatively quick and easy to administer and may be particularly useful when dealing with literacy or numeracy problems. Additionally, biases in information gathering, judgment and decision making can be reduced and reliability and validity of the interviewer judgment improved. Despite the empirical support for the use of structured interviews, by their very nature, they only allow for limited participant responses and are, therefore, of little use if 'depth' is required (p.3). The format of the questionnaire design makes it difficult for the researcher to examine complex issues and opinions compared to semi-structured where open-ended questions and probes are used to elicit depth of answers.

Developed in the disciplines of anthropology and sociology as a method to elicit people's social realities, unstructured interviews do not reflect any preconceived theories or ideas and are performed with little or no organisation. An interview guide, usually including both closed-ended and open-ended questions, is prepared; but in the course of the interview, the interviewer has a certain amount of room to adjust the sequence of the questions to be asked and to add questions based on the context of the participants' responses (Gill et al., 2008) suggests that an unstructured interview begin with an opening question such as "What do you think about . . . , can you tell me about..... or describe a decision you made" and then followed by probe questions such as "What else....., how did you arrive at the decision..., based on the interviewees' response to the initial question. In unstructured interviews, the researcher relies on the interviewees' responses as no questions will have been predetermined (Lawal, 2009). To avoid preconceived

questions which might limit the topic of research, Punch (2009) argues that "unstructured interview is used as a way to understand the complex behavior of people without imposing any a priori categorization' (p.147). This is not to say that unstructured interviews rely entirely on the spontaneous generation of questions or the natural flow of an interaction as suggested by Lawal (2009, p.84). Usually, the researcher will prepare an interview guide as the basis through which interactions flows as the topic is explored in-depth.

The use of interview guide instead of predetermined interview questions to explore the topic being researched, researchers may find unstructured interviews to be difficult and time-consuming to conduct.

A **semi-structured interview** is a qualitative method of inquiry that combines a pre-determined set of open questions (questions that prompt discussion) with the opportunity for the interviewer to explore particular themes or responses further. Semi-structured interviews consist of several key questions that help to define the areas to be explored, but also allows the interviewer or interviewee to diverge in order to pursue an idea or response in more detail. This interview format are used in a variety of social sciences research fields such as sociology, as it provides participants with some guidance on what to talk about, which many find helpful. The flexibility of this approach, particularly compared to structured interviews, also allows for the discovery or elaboration of information that is important to participants but may not have previously been thought of as pertinent by the researcher. A lot of extra information may surface during interviews. Often the information obtained from semi-structured interviews will provide not just answers, but the reasons for the answers. When individuals are interviewed they may more easily discuss sensitive issues. Provides valuable information from context of participants (and stakeholder) experiences. However, semi-structured interviews can be time consuming to collect and analyze data, and requires some level of training or practice in order to prevent interviewer suggesting answers.

With the aim of this research to develop a leadership theory from the description and the meanings of participants and develop central themes of their life world, semi-structured

approached was deemed suitable for getting the story behind a participant's experiences. In the semi-structured interview, the interviewer engages directly the participant, the interviewer has the opportunity to probe or ask follow up questions, the interviews are generally easier for respondent, especially if what is sought is opinions or impressions, and they allow for some personal contact between the interviewer and the participants for the follow-up purpose questions. According to Bryman (1988) the decision to choose a specific approach or methodology should be based on its suitability to answer the research questions. The main task in interviewing is to understand the meaning of what the interviewees say (Kvale, 1996). However, interviews are time consuming and they are resource intensive in both the data collection and analysis. Also the fact that there are no predetermined questions asked, this approach is arguably prone to possible bias. The use of an occasional spontaneous question makes the answers difficult to quantify and analyze. However, the fact that in-depth interviews provide much more detailed information than what is available through other data collection methods, such as surveys, outweighs their weaknesses. And, in order to remain as open and adaptable as possible to the interviewee's nature and priorities during the interview, the interviewer had to allow maximum flexibility in the structure of the interview. Semi-structured interviews were particularly useful for getting the story behind a participant's experiences and occasionally allowed the interviewer to give more clarification when the question was misinterpreted or misunderstood.

3.12. The narrative interview

A narrative interview is an interview that is organized to facilitate the development of a text that can be interpreted through narrative analysis (Given, 2008). There are different forms of narrative interviews, ranging from recounting specific time-bounded past events to narratives that transverse temporal and geographical space – e.g: accounts that cover an entire life of career. As researcher was interested in leadership styles and culture, 'as is' and what it 'should be', the narrative interview method used in this research was adapted from Wengraf's (2001) Biographical Narrative Interpretive Method (BNIM) - a method of asking questions that requires participants to tell stories about their experiences in their own way and from their own perspective. The

choice of method is supported by (Wengraf 2008) emphasizing that BNIM supports research into the lived experience of individuals and collectives. He (Wengraf, 2004) describes three steps for conducting narrative interviews:

First, the interviewer offers only a carefully constructed single narrative question (e.g., “Please tell me the story of your life, all the events and experiences that have been important to you personally; begin wherever you want to begin, I won’t interrupt, I’ll just take some notes for afterwards”). Second, sticking strictly to the sequence of topics raised and the words used the interviewer probes for more narratives about them. Then, third, the interviewer can follow on with non-narrative questions (p.2).

Before embarking on the interview, the researcher deemed it critically necessary to describe the study so as to impress upon the interviewee the background of the study and to dispel any fears, anxiety, apprehension, confusion or sensitivity surrounding the leadership subject, which is often synonymous with politics in Rwanda. This confidence building or building rapport with the interviewee is in line with Williams (1993), Campion et al. (1994) and Kvale (1996) who emphasize the need for interviewers to remain as neutral as possible. This process was a useful because it helped build rapport with the interviewee in any genuine way.

The following steps explain how the entire process was conducted. First, the researcher wrote to five managing directors of the organizations to gain approval for the research. Out of the five, two responded. The first Managing Director to respond sent a letter to all members of the senior management team advising them to facilitate me during my research period. The senior management team comprised of individuals who are heads of departments and have several middle managers and officers who report to them. In this research, participants were drawn from middle managers because, while their decision-making powers were limited, they understood the policy framework and contributed to decision-making in their particular department. While the research was approved by the senior management, participations were voluntary.

On the first day, then I attended a monthly staff meeting comprising of the entire leadership and staff team of the organization. I was introduced and asked to talk about my research to the wide team. Introducing me to the wider staff team meant (in the words of the staff) that I had the blessing of the Managing Director and was accorded unhindered access to information. It also meant that I could conduct my interviews during working hours and the time that interviewees spent with me conducting interview was part of the work. I spent a couple of days reading about the organization before conducting any interviews. I wanted to familiarize myself with the organization structure and functions, and identify the right interview candidates, but also to build rapport with them in preparation for interviews. I thought that interviewees would be hesitant to talk openly to a stranger which would have resulted in giving me less accurate information than they would give to someone they were connected or familiar with. Knowing that Rwanda is an interconnected community in which almost everybody knows everybody else, it didn't take long to be fully integrated and socialized during lunch breaks. I then identified candidates who were willing to be interviewed. During the interviews, I would describe the background to my research and why their insight was important to my research. I also explained to every participant I interviewed that participation was completely voluntary. I also requested their consent to be recorded and that they would have time to ask me any questions at the end of the interview.

After the interviews, often in the evening, I would listen to the recorded interview to get a feel of how the process had gone and gauge whether the follow-up probe were appropriate during the interviews. This exercise proved to be useful in informing the next interviews by making reference to what previous interviews had said and asking their views of the same. It also helped to keep the interview exercise more focused. As I continued interviewing I continually asked myself 'how many interviews would be enough? After I had conducted 20 interviews, it was clear that no new information emerged as new candidates repeated almost every that had been said previously by other participants. Then I realized I had reached saturation point. Saturation is the point in data collection when no new information emerges and a researcher feels no more data need to be collected. Saturation is when the theory appears to be robust, with no gaps or unexplained phenomena. When saturation point has been achieved, the resulting theory is more easily constructed (Mason, 2010).

For effective and easy collection of data, all interviews were audio-recorded and kept on a digital recorder for record keeping and easy referencing. After conducting each interview, the researcher transcribed the audio-recorded data in a word-to-word written documentation so that it can be studied in detail, linked with analytic notes during analysis stage of this research. For those which were not conducted in English (two interviews were conducted in local language – Kinyarwanda), they were left their wording exactly as they said (to get a true picture of what they said), except in those instances where the meaning was unintelligible, in which case the researcher corrected the text to render it what the researcher thought they [interviewees] meant.

Though cumbersome, the process proved a useful way to familiarize myself with data and reviewing all steps undertaken during interviews in order to gauge whether all important aspects of the subject had been followed-up on and challenges that arose from the interviews. The transcribed interview texts were shared with the supervisor and a third party for critical commentary on clarity of thoughts, consistency and correct terminology that match the subject of the research. Feedback would be given either by direct comments in the text or via regular supervisor conversations. The latter was particularly very useful because discussing data and how it was generated, made the next interviews more focused.

3.13. Ethical issues and Research integrity

Ethics and research integrity have been stressed by many scholars, e.g. Kelly & Ali (2004), Blaxter et al. (2002), Cohen et al. (2000), Silverman (2000) and Kvale (1996). According to Kvale (1996:111) “ethical issues revolve around informed consent, confidentiality of subject report and whether subjects have a say in how their statements are interpreted and reported”. Upholding the principle of anonymity and non-traceability on the part of the participants is equally an important ethical issue. In this research, participants were given full information about the purpose of research and they give their consent in line with the Robert Gordon University's ethical guidelines. Also the Management approval was requested for the two organizations where the researcher spent two weeks of research. This was to spend time building rapport and identifying with participants to minimize the foreseen risk of interview participants telling good stories about leadership styles (as it should be) rather than the practice (as it is) in their organizations. This is

because Rwandans are generally skeptical about expressing themselves frankly and openly to strangers. It is also important to note that the space for free speech is still limited (at least on certain topics) which discourages people from expressing their opinion on subjects such as politics and leadership. There was another challenge that stem from Rwanda's recent history - the Hutu/Tutsi ethnic divide - which creates unnecessary suspicions of the researcher and affects interviewees' views and perceptions, especially on topics regarded as sensitive topics. This prior knowledge and understanding of the Rwandan society was important in the design of the research.

3.14. Reflections on the interview practice

Reflecting on the methodology overall, the qualitative approach to data collection exercise was appropriate for this sociology research. The procedure and instruments used in this research, as described in the previous sections (see section 3.4.2) were essential to ensure the quality and validity of the data and credibility of findings. The result is not only that research goals, namely, assessing the most common leadership styles, in order to build a theory of the predominant leadership styles and culture in Rwanda, were achieved, but also provided a holistic understanding of the subject (leadership and culture) in the context of the post-genocide era. In the course of this research project, however, a number of methodological challenges that emerged deserve to be reflected on.

3.15. Scope of the research

At the outset, the researcher was ambitious about addressing a much broader and multidimensional topic. As the researcher went deeper into literature review and data collection, it became clear that leadership was a more complex and multifaceted process that interacts with a broader environmental system. Thus, the researcher decided to delineate the scope of the study, define the research problem and concepts within the problem. While the process was daunting, it proved useful to develop a more thorough understanding of each component of the topic in greater detail in isolation before integrating these components and specifying relationships between key concepts. Since this was a qualitative research, delineating the

research topic involved paying particular attention to how stakeholders define the concepts locally during data analysis stage. A theory emerged as a result of a significant investment of time of engagement with data. The key was to be ever vigilant about the new concepts that presented themselves in unexpected ways and at unanticipated times and engaging in continuously reflection aimed at achieving a critical understanding of the influencing factors.

3.16. Primacy of evidence in the research

From the beginning of this research, I wanted to primary source materials in the form of interview data as documentary evidence to take precedence of literature for theory development. I wanted the theory to emerge out of data rather than beginning with a hypothetical theory. I conducted interviews that lasted an average of one and half hours each and drawing a substantive amount of information on a wide range of issues. I underestimated the enormity of material and the amount of time it would take to transcribe recorded interview. I had also assumed that I would use computer software to analyze the data. Instead I learnt that, the advantage of manually analyzing the data was that the researcher pays more attention to meaning, key words and concepts, and the particular cultural meanings. Qualitative Data analysis (QDA) packages such as NVivo and and ATLAS.ti offers an array of tools for effective data exploration and presentation of results, however the level analysis may not have been met. The choice of manually analyzing the data was a conscious decision based upon the research objectives.

3.17. Recruitment of participants in the research

The main challenge for recruitment of participants was that people in the Rwanda are connected to each other but closed to strangers. They would hardly accept a request for interview from an unfamiliar person, let alone opening up to express their views when it comes to discussing sensitive topics such as leadership. To overcome this challenge, a secondary recruitment method was used. I asked research participants for information about eligible friends or direct connection with friends or colleagues as potential research participants. This helped ensure that the purpose of the interview was understood as purely academic and gave reassurance on the anonymity of the participants' identities.

The other challenge was that, in Rwanda, leadership as a subject is synonymous with politics and people in Rwanda are certainly hesitant to disclose their political views to unfamiliar persons, especially for fear of mischief or causing harm to others. To overcome this challenge, the term 'leadership' was used interchangeably with 'management'. The justification was, then, to choose a more politically neutral term. This is because, in Rwanda the terms 'management' is associated with the business world and people management. The term 'manager' is perceived as or depicts someone who manages a team of people. This view is supported by Gagnon (2012) that many organizations in the business world, the terms management and leadership are used interchangeably, suggesting that leadership falls under the purview of management.

3.18. Data Analysis

The primary data collected was in the form of recorded voice interviews. Secondary data was generated from existing literature on leadership and culture as part of the literature review (Chapter-Two). The secondary data also informed the selection of methods for data collection - narrative interviews - as well as the development of the framework for data analysis (see appendix-1). The framework describes a series of steps - open coding, axial coding and selective coding to create themes and sub-themes, as well as the interpretation of concepts and metaphors used by interview participants. As a result of repeated engagement with data, two interviews were eliminated on the basis of quality and richness of information but also participants did not have people management experiences. Also, this repeated engagement with data, helped construct meaning of key concepts during analysis stage.

The second stage of data analysis was to identify themes that link across sub-themes based on the theoretical framework developed using secondary data. Similar and / or related responses were grouped together under themes, e.g. "paternalistic leadership", "task-oriented leadership", while issues related to cultural influence were grouped together under cultural dimensions, such as "collectivism", "performance orientation" etc.... Themes were created on the based on the frequency that a concept or phrase appeared in the transcripts. The frequency of five occurrences was set as the basis for a concept or phrase to be classified as a common theme or perception. The most frequent views were then identified and grouped into categories. Less frequent and

individual views were also taken into consideration to ensure that no voice was ignored. This was followed by comparing the data coding framework with the literature review framework (see appendix-II) to show the similarities and contrast in relation to the three research questions. The similarities between literature and verbatim transcript quotations from respondents ensure that research findings are grounded in existing body of research. The contrasts represents the specific context of the culture being examined - Rwanda. The interpretation of research findings is discussed in more detail in subsequent chapters.

3.19. Grounded Theory approach to the research

Originally developed by sociologists Glaser and Strauss in their 1967 book "The Discovery of Grounded Theory", the grounded theory method was designed to open up a space for the development of new contextualized theories, that is, theories specific to the context in which they had been developed. Different schools exist within grounded theory that claims to fit with different types of research topics (Martin & Turner, 1986; Borgatti, 2004; Khan, 2014). Borgatti (2004) defines grounded theory as a method of using empirical data without preconceived theories. Khan (2014) described grounded theory as a research method that involves a set of inductive strategies for analyzing data and theory development. It begins with abstract concepts moving from a specific case or cases or observations to obtain a general conclusion. The researcher becomes immersed in the culture as an active participant and records extensive field notes. Grounded theory is a research method used to studying a process, action, or interaction involving many individuals and it draws a theory in the views of participants (Shan, 2014). It operates almost in a reverse fashion from social science research in the positivist tradition. Grounded theory is a theory obtained or derived from data which have been systematically obtained through 'social' research (Baker et al 1992; Stern 1994). Unlike many other methods that test preconceived theories through 'scientific' procedures and otherwise, a grounded theory emerges during the research process itself. It [a grounded theory] is a product of a continuous engagement with data collection during analysis of that data (Glaser & Strauss 1967; Glaser 1978, 1992; Charmaz 1983; Strauss 1991; Strauss & Corbin 1990, 1994; Stern 1994).

Charmaz (2006) argues that the resulting theory is an interpretation of a complex world as seen through the eyes of the informed researcher (Charmaz 2006). Grounded Theory is a research method that enables the research to develop a theory which explains the phenomenon of interest or area of study and the process that led to it.

Within grounded theory, differences of views have emerged between Glaser and Strauss (1967) with Strauss and Corbin (1990) emphasizing that the researcher need to predetermine a general subject of inquiry before entering the research site and adapt a structured set of analytical steps, while Glaser (1992) argues that researchers need to be less procedural and more creative in their methodological approach. According to Glaser the approach to the identification and specification of the research issue to be addressed is entirely dependent upon the perceptions of the actors and the researcher - "in grounded theory we do not know, until it (theory) emerges" (p.95).

A review of literature on research methodology specific to the areas of culture suggests two possible methods are appropriate for dealing with values and practices and the meanings they imply (Miles and Huberman, 1994, cited in Alewa, 2013). They are inductive and deductive methods. Inductive reasoning (also known as the bottom up approach) is the "process whereby a general proposition or observation is used to infer a larger theory, without necessarily proving it" (Boone, 2014, p.473). By contrast, deductive reasoning (also known as top-down logic) is a logical process in which a conclusion is based on the accordence of multiple premises that are generally assumed to be true. Deduction, starts out with a general statement, or hypothesis, and examines the possibilities to reach a specific, logical conclusion.

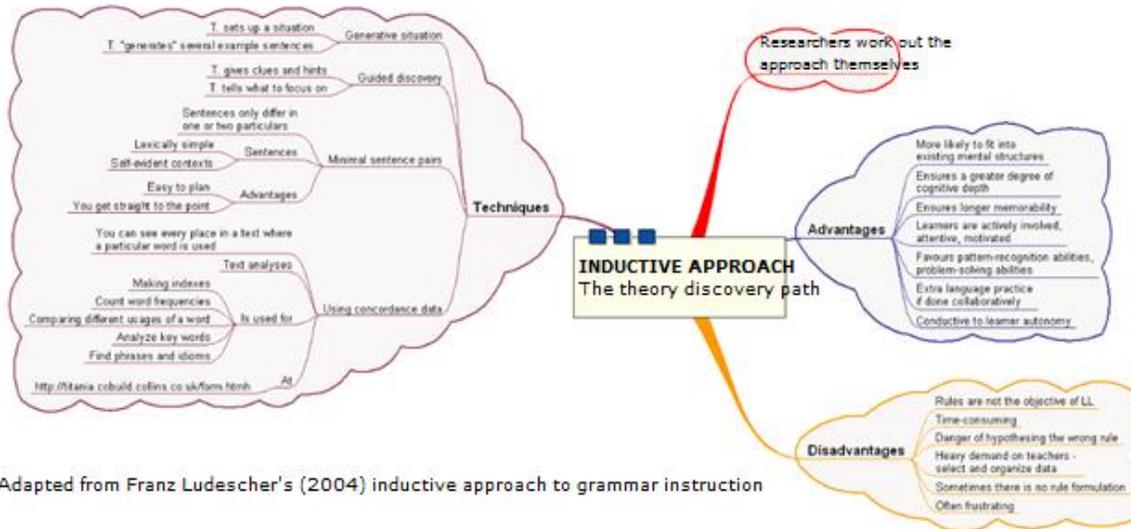
Therefore, the approach relevant to this research is that of Glaser which relies upon the constant comparison of different incidents, perceptions, relationships and issues, with the aim of identifying inconsistencies, contradictions, gaps in data and emerging consensus on key concepts and relationships. In inductive inference, we go from the specific to the general.

3.20. Inductive approach

A key feature of grounded theory, according to Elliot and Higgins (2012) is that it provides for inductive enquiry, a means of generating new theory and new understandings. Inductive inquiry (also known as inductive approach) refers to theory that is developed inductively from a corpus of data. The inductive approach is a systematic procedure for analyzing qualitative data in which the analysis is likely to be guided by specific evaluation objectives (Bryman & Burgess, 1994; Dey, 1993) Inductive analysis refers to approaches that primarily use detailed readings of raw data to derive concepts, themes, or a model through interpretations made from the raw data by a researcher. Inductive analysis is consistent with Strauss and Corbin's (1998) description: "The researcher begins with an area of study and allows the theory to emerge from the frequent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies" (p. 12). The "goal-free" approach, as described by Scriven (1991, p. 56), is appropriate when a researcher's wish is to describe the actual observable phenomena, not just planned effects. Inductive analysis leads the reader towards what the researcher thinks is most significant about the research findings. The importance of the findings must be made "transparent" and choices and assumptions made by the researcher made explicit in relation to the methodological perspective.

In this research the inductive approach was used. The inductive approach, in this research, refers to an approach that primarily uses detailed reading of raw data to derive concepts, phrases and metaphors, and then classify them into much smaller groups (also known as codes), and labeling and translating those codes into meaningful themes. This is followed by axialing - comparing codes with codes, statements with statements, case with case, event with event, to understand and explain similarities and variations in the data. These data components or codes are then combined as categories and related to one another, and are reconstructed as concepts. The results of the process are expressed as an emergent theory, that is, as a set of concepts that are related to one another in a cohesive whole. This method is considered inductive in that it is a process of building theory from the data itself through iterative processes until a grounded theory is fully integrated.

Inductive approach - the theory discovery path



Franz. *The direct method*. Retrieved March 6, 2004, from http://www.vobs.at/ludescher/Alternative%20methods/direct_method.htm

3.20.1 Coding

In this study, the steps described in the figure-1 above will be followed. The first step is open coding to open up the transcribed interview text and explore the ideas and thoughts in it. Open coding is the process of breaking down the data into separate units of meaning (Goulding, 1999). The process starts with reading through the text and then identifying (by highlighting) the key words, sentences and metaphors and developing categories of data includes labeling concepts, defining categories based on their properties and translating raw data into meaningful categories. This is in line with Punch, (1998) that the theory will be generated on the basis of data; the theory will therefore be grounded in data (p.163). In this study, for example, sections of the text, phrases describing the behavior of leaders regarding decision making process and communication styles were highlighted. Also highlighted were sections of the text describing the cultural values, norms and beliefs. Culture' according to Chamberlain (2005), is represented by "the values, norms, and traditions that affect how individuals of a particular group perceive, think, interact, behave, and make judgments about their world (p.197). After the 'Open Codes' were identified, the next stage was axial-coding to disaggregate the core themes from general codes or 'axial coding'. This process

involved a more directed approach of looking at the identified codes in relations to highlighted sections of the text or raw data and the entire interview.

Axial coding is the disaggregation of core themes - the process of relating categories to their subcategories. Strauss and Corbin used this term for one of the stages of the data analysis approach of the grounded theory. It involves reading through the codes and clustering them under sub-heading or categories that directly relate to the research question.

The essence of axial coding according to Strauss (2006) is to identify some central characteristic or phenomenon (the axis) around which differences or similarities in properties or dimensions exist. It is an inductive thinking process of relating codes to each other emphasize causal relationships, and fitting things into a basic frame of contextual relationships.

To build a theory in an inductive process, axial coding involves looking for concepts that holds the bits together, analyzing the events or variables that lead to the occurrence or the phenomenon. However, due to the lack of theoretical foundation – relying on descriptions provided by respondents and researcher’s intuitive framework, results may contain extraneous contents (Schriesheim & Hinkin, 1990). Hence, to provide a more complete portrayal of the subject, the researcher makes a quaint distinction between active variables (causes) and background variables (context). The researcher identifies the context with moderating variables or conditions that influence the action as well as intervening conditions associated with mediating variables that lead to the phenomenon and their properties. This resonated with Swanson & Holton III (2005. P,165)’s argument that inductive approach is the most appropriate for exploratory research or where there’s little theory to guide the researcher when developing a theory by interpreting the descriptions provided by research participants. Inductive approach is particularly useful for interpretation of data in ways that specify the "concepts of interest, causal relationships, the presence and effect of contextual relationships, and outcomes". According to Wilson (2008) and Kauffman (2010) inductive reasoning, by its very nature, is more open-minded and exploratory, especially at the beginning.

The essence of axial coding in this research was to identify some central characteristic or phenomenon (also known as the axis) around which differences and consistency in properties or dimensions exist. The researcher made the connections among the codes and develops initial umbrella themes. By putting data together in new ways that make connections between the categories, the researcher focused on each category in terms of:

- the prevalence of the phenomenon and context in which it occurs;
- the participants perception of something as it 'should be' and 'as it is';
- what the participants make of it (desirable or undesirable).

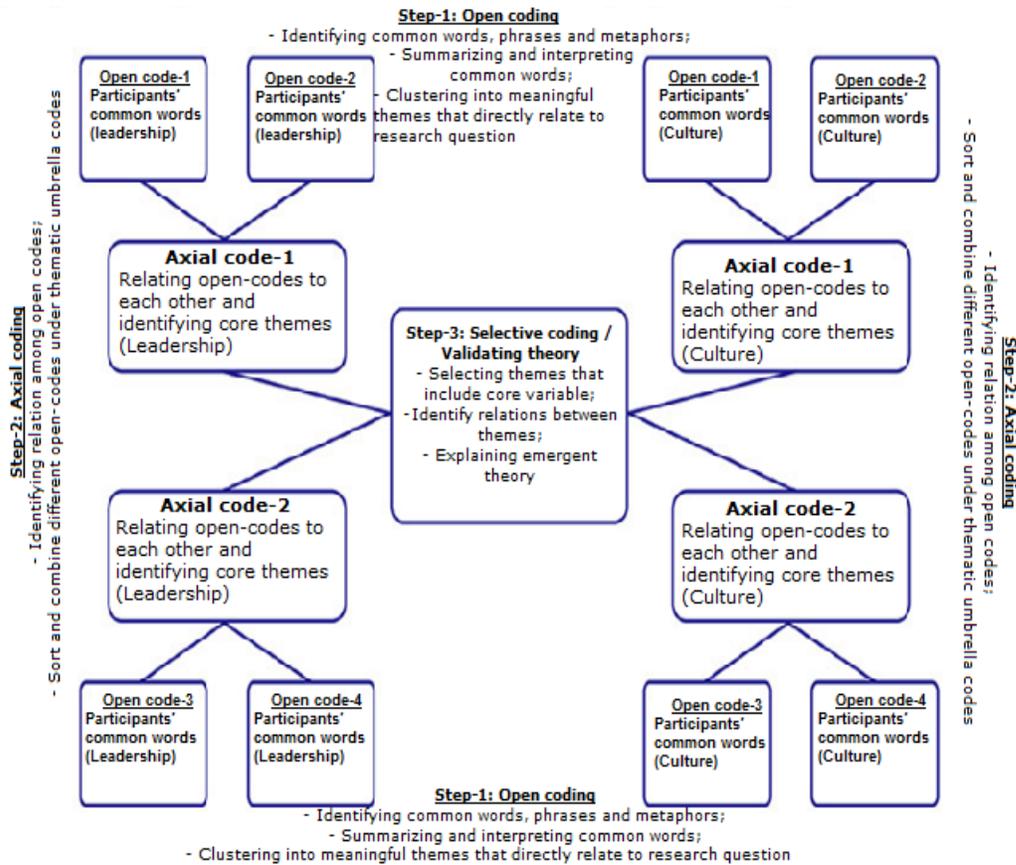


Figure 8: Coding Flowchart

The framework below was used to fit the open codes into initial relationships categories. The frame consists of the following elements:

Element	Description
Phenomenon	This is the theme that brings together emerging patterns that have been identified and randomly placed into broad categories during the initial or open coding. At this stage the researcher is interested in disaggregation of themes that directly relate to the research question.
Context	This is the set of background influencing conditions that give rise to the phenomenon. It is the set of variables embedded in the setting for an event or phenomenon in which it can be fully understood.
Causal conditions	These are the cause variables that lead to the occurrence or development of the phenomenon. It is a set of causes and their properties.
Intervening conditions	These are the events or variables that rise out of the need to deal with unusual or certain situation. Unlike causal conditions, intervening condition are temporal in nature, intervening conditions are part of the context as the dividing line between the two is a thin one.
Ideal conditions	These are events or conditions perceived as acceptable by participants. Phenomenon as it 'should be'.
Effective conditions	These are actual events or conditions as practiced by participants. Phenomenon 'as it is'.
Consequence conditions	These are the perceptions of participants' action strategies. What participants make of it (desirable or undesirable).
Source: Borgatti (2002)	

Table 17: Elements for Data analysis

Applied to the subject of the researcher's study, leadership and culture in Rwanda, this produces the following:

Phenomena of interest is leaders' behavior, the context is culture background as reflected in values and practices, causal conditions are effective culture, the intervening conditions is the business situation, the ideal conditions are leaders' behaviors as they should be, the effective conditions refers to the leaders' practices as seen by the participants, and the consequence conditions is what participants make of it (desirable or undesirable). Here the researcher is interest in the consequences of the phenomenon itself. As the analysis evolved from core codes, linkages and new categories were created, thematic umbrellas began to be formed as the researcher moved on to selective coding.

Selective coding is the process of relating all categories created in the precedent stage and choosing one category to be the thematic umbrella which eventually leads to formulating the [grounded] theory. After choosing thematic umbrella and positioning it at the centre of the process being explored, all the other categories are integrated and developed into the theory. According to Strauss and Corbin (1990) a theory is a set of relationships that proposes a reasonable explanation of the phenomenon under study. Strauss and Corbin (1990) further defines selective coding as "the process of selecting the central or core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development" (p.116). A theory developed in this way demonstrates how, why and from where early concepts and categories were derived.

These early concepts and categories are the active variables (causes) and background variables (context) identified earlier in axial coding, which illustrate the context (structure) and the process of a phenomenon (Goede & Villiers, 2003; Creswell, 2002, p.441). The process also provides evidence of the relationship between concepts, categories and this evidence by connecting the conditions that give rise to a certain phenomenon. This mapping forms the basis of the theory (Troiano, Schneider et al., 2002).

3.21. Reflections on validity of the process

An instrument is valid if it measures what it is intended to measure and accurately achieves the purpose for which it was designed (Patten, 2004; Wallen & Fraenkel, 2001). With regard to the validity of this process of developing a [grounded] theory, it may be argued (for example Hume cited in Lange, 2008) that with an inductive approach or indeed qualitative research "it is not possible to provide the full evidence" such as copy of the questionnaire and statistical analysis in a manner that is as immediately accessible to the reader. Inductive approaches have often faced acceptance problems. Denzin & Lincoln (2000, p.7) called qualitative researchers "journalists, or soft scientists, and their work is termed unscientific, or only exploratory, or subjective (p.7)".

However, great efforts have also been made to present inductive research methods in such a way that it is valid. This is in line with Patton (2003), Fohlbacher (2006) and Yin (2013) who stress that "the strength of the inductive approach is in its ability to deal with a full variety of data (documents, artifacts, interviews, and observations" (p. 8) and to compare with ease data across cases. Thus, what is included in this thesis was selected and presented in a way that is meaningful to the context in which research was conducted. According to Goulding (1999), "it is important to chart the process as it evolves, to use diagrams to illustrate the emergence of the theory and to point to critical junctures and breakthroughs in terms of theoretical insights". This is supported by Glaser & Strauss (1967) contends that, contrary to traditional research approaches, which usually rely on a literature review to form a hypothesis and putting it to the test by experimentation in the real world, inductive research, on the other hand, investigates the actualities in the real world and analyses the data with no preconceived hypothesis. It is not necessary to ask the participants to validate if the theory covers their situation, as is usual in narrative research designs. According to Glaser (2002), inviting participants to review the theory for whether or not it is their voice is wrong as a 'test' on validity. They may or may not understand the theory, or even like the theory if they do understand it. Grounded theory is generated from much data, of which many participants may be empirically unaware. Indeed, grounded theory is not their voice; it is a generated abstraction from their doings and their meanings that are taken as data for the conceptual generation.

3.22. Summary of the chapter

In this chapter research design has been presented. The purpose of this chapter was to describe the research methodology of this research, situating the approaches within research paradigms, to describe and explain the sample selection, describe the procedure used in designing the instruments for collecting data and provide reflections on the interview practice, to discuss the procedures used to analyze the data, and provide an explanation on the validity of the process.

4. CHAPTER FOUR: ANALYSIS OF DATA

4.1. Introduction

Following from the theoretical framework established in the literature review, this chapter discusses emerging issues pertinent to leadership styles and the state of culture in the context of post-genocide Rwanda through the experience and perspectives of middle managers in organizations in Rwanda. The focus is on what participants perceive as the predominant leadership styles as exemplified in leaders' behaviors and practices, '*as is*', and contrasts with participants' expectations leaders' behaviors and practices, as they '*should be*'. Given that researchers (House et al., 2004, Eagly, 2007, Hofstede & Hofstede, 2005, Schein, 1992) have established, in literature review that culture has an influence on leadership styles through a complex set of behavioral processes, nuances, sensitivities and values. The discussion in this chapter is extended to explore the state of culture as an integrated pattern of human behavior that includes belief system, values, practices, communications, manners of interacting and roles relationships and expected behaviors of a leader (Taylor, 1996). Finally, it examines what participants make of the predominant leadership styles, in terms of what participants perceive as desirable and undesirable. Discussion of the behaviors and practices that participants perceive as desirable and undesirable is not only an important contribution to knowledge in its own right but also significant to my research interests for developing a culture specific framework for understanding leadership styles. The approach to data analysis adopted in this chapter is grounded in the theoretical framework established earlier in the literature review. However, findings were contextualized to participants' perception and insights which informs their appreciation of the world around them as well as their behaviors and practices.

4.2 The Sample

As discussed in Chapter Three, methodology, the data being analyzed in this chapter was obtained from middle managers working in both private and public sector. Companies included in the data collection telecom, banking, and food industry. In analyzing the views of participants, the researcher's interpretation of findings are backed-up by verbatim quotations from participants' interviews throughout this chapter. Participants' were given pseudonyms to ensure confidentiality of their identities. This introductory section is followed by presentation of findings

and emerging themes representing leadership, culture and cultural influence. The first section presents six emerging leadership subthemes; the second section presents five leadership influencing factors, and the third section presenting nine culture subthemes. In each section, interview data were analyzed in pairs with literature to explain their similarities, variations and differences in data. The chapter concludes by drawing together the main themes of analysis and explaining their significance in the Rwandan context.

4.2.1 Paternalistic leadership approach

Paternalism is the attitude or behavior of a person, who protects people and gives them what they need in return for total loyalty. In the Merriam-Webster dictionary, paternalistic leadership is defined as a system under which an authority undertakes to supply needs or regulate conduct of those under its control in matters affecting them as individuals as well as in their relations to authority and to each other. In management, paternalistic leadership is a type of fatherly managerial style typically employed by dominant males where their organizational power is used to control and protect subordinate staff that are expected to be loyal and obedient. It is based, intentionally or unintentionally, on the idea that the leader is an “expert father figure” who is in a position that allows him or her to have information and expertise that others in the organization may lack. In other words the leader is believed to be in position to know best what is good for the organization; thus, (when the belief is held by the followers) paternalistic leaders make decisions that go down well with followers. The downside is that it does not give them any responsibility or freedom of choice.

Another version is that paternalism is an approach or style under which a leader undertakes to provide the needs whilst regulating the conducts of those under its control including matters affecting them as individuals as well as in their relationships to authority and to each other. According to a research by Erben and Guneser, Gul and Ayse (2008), a paternalistic leader works by acting as a father figure by taking care of their subordinates as a parent would. Thus, the paternalist leaders provide for the needs of those under their supervision and effective control to gets the job done. In return the leader receives the complete trust and loyalty of followers.

The first is directed inwards, while the latter is directed outwards. It is argued that the later (paternalistic leadership) behaviors create humanize and moralize the workplace. The later resonates with the findings from data analysis which showed the existence of paternalistic relationship between leaders and their followers or workers. It also showed that workers were expected to be committed to what the leader believes and will not strive off and work independently. The relationship between the leader and followers are as solid as that of the father and children. And not only do followers treat each other like family inside the work force, but outside too. They go to each other with any problems they have (both personal and professional) because they are not only listened to but they also believe what they are told is going to truly help them. Workers had stayed longer with the company where their godfathers stayed longer because of the loyalty and trust. This is resonates with Erben et al., (2008)'s research conclusions that paternalistic leadership had a moderate effect on affective commitment and strong effect on continuance commitment. Personal connections and loyalty is very important both in private and public service as workers are expected to be totally committed to the leader. Evidence provided by participants emphasize the widely held perception in Rwanda that people with paternalistic connections or relationship have more privileges and access to resources and better jobs. When participants were asked how they got the jobs, their responses can be summed up by these verbatim quotations from a select two who said:

Because the commission was still building itself and I had finished my University education, I made an (unsolicited) application but because they (read the head of the institution) knew me, I didn't do the interviews (i1, L50-1, P3).

After the war I walked to the Ministry, there were not cars at that time. But of course I knew someone who knew the then Minister Higiyo and the Minister gave me a note which I took to the Director of Cabinet and I immediately started the job (i4, L1279-84, P45).

Despite the fact that laws have been put in place in attempt to abolish (in fact criminalized) paternalism, the reality is that every government employee are required by article 29 of the general statutes for Rwanda public service to take the following oath before taking office:

I....., in the name of god almighty solemnly do swear before the nation to loyally carry out my duties, to remain faithful...., to respect the head and government institutions and to promote Rwandese people's interests, in abiding by the fundamental law and other laws"(p.7)

It is argued that paternalism engenders loyalty and obedience and paternalistic behaviors are developed to humanize and re-moralize the workplace. However, when a paternalistic leader exhibits an over inflated ego, and a strong belief that s/he "knows better" than followers and refuses to keep in touch with followers in an organization, it often can lead to a de-moralized workplace. The reality is that most leaders sometimes (or in fact, often) are in positions that allow them to have more information and expertise that others in the organization may not. The issue is whether leaders acting in paternal type roles make decisions that would be better than if followers made them or had extensive input into them.

4.2.2 Nepotism, cronyism and/or favouritism

Originating from the assignment of nephews to cardinal positions by Catholic popes and bishops, the term 'nepotism' has been defined as the employment of relatives in the same organization or the use of family influence to employ them in other organizations (Hagen F. Abdalla, Ahmed S. Maghrabi, Bel G. Raggad (1998). Nepotism is a common accusation in politics when the relative of a powerful figure ascends to similar power seemingly without appropriate qualifications. Cronyism, the practice of favoring of friends and associates to positions of authority, without proper regard to their qualifications. Favoritism in the workplace refers to a practice in which a person is treated differently better than others, not because the person is qualified in terms of skill requirements. It is the practice among those with power or influence of favouring relatives or friends, especially by giving preferential treatment to one or more employees. In this study, nepotism, cronyism and favouritism are defined in terms of liking or disliking an individual or more employees because of their ethnicity, friendship or association to powerful figure in positions of authority. In the case of Rwanda, perhaps due to the long history of ethnic feuding and mistrust, leaders (especially in politics) surround themselves with cronies to be able to accumulate a great deal of personal information on voters and citizens of the oposite ethnicity. Nepotism, cronyism

and favouritism are a very common behavior in service business life and it comes in various guises arising from different motivational bases and power dependence relations.

The leader is inclined to followers who are more apt to follow him or her and exclude the ones who are perceived to be less loyal. The quotation below explains the practice in organisations:

...his style is that he picks a few individuals in the organization (akabashyira kw'ibere - preferential treatment) and gives them all the favors and they fell strong. When other people think they are left out, they feel that are not in the architecture/structure of the organization, they feel there are people who are more important than others, then the organization will fail by all means.

They are called circles of influence because those persons who are treated special and considered closed to the leader can also influence the management and other people. Other people call it "an untouchable group". They are untouchable by other group because of their closeness to the top powerful figure or authority. A head of department in a public institution, interviewed for this research claims that:

..... a man like Minister, he can't do anything at all without actually seeking approval of his permanent secretary (i1, l549, P16);

.. a friend introduced me to the Minister who gave me a small note that i took to the Director of cabinet. The Director immediately issued me with an appointment letter and I started the job (i4, l1353-6, p40);

When this happens, the leader starts to play favorites in decisions and alienated followers (or workers) begin to look for other job opportunities because they feel it is very difficult to get promotion if they compete with the one who has a family member, relative or friends in the higher level position in the organization.

4.2.3 Task-oriented leadership

Task-oriented leadership is one of several predominant styles used by managers in a business setting. The task-oriented leadership is one of the styles of leadership behaviors identified by Ohio State academic researchers as framework to categorize leadership behavior, Stogdill (1950,

cited in Tabarnero et al., 2009) defined task-oriented leadership as a style that focuses on the goal achievement by followers and establishes a well-defined pattern of communication (p.4). Task-oriented leaders define roles and set goals for themselves and their employees, and helps employees understand what is expected of them and then manage their activities to accomplish business objectives. In discussion with participants, task-orientation emerged as a key area of leadership functions. Evidence provided by participants suggest that there exists a strong emphasis for tasks over human-orientation as reflected in the emphasis on aspects of leadership including coordinating and control of work activities, paying attention to administrative details, monitoring of quality and control of resources. Participants specifically pointed out that leadership is demonstrated in the leader's ability to achieve the goals of the organization. This theme (task-oriented leadership) emerged out of cross-sectional views of several participants who were asked to describe their leadership styles, and below were their responses:

*.....well my approach to work, well for me here it's a very technical thing it's about receiving your files and giving to the people that belong in the people you're supervising in other words to carry out their tasks so for me it's a technical thing (i9, L3788-9, p110);
.....managing is organizing, coordinating, guiding, controlling communicating to prevent aspects from losing disappointments for efficiency and for obtaining good results (i8, L3488, p100);*

.....definitely there are some administrative decisions that you would not necessarily need to debate on, but the work plan of unit you have to debate on it come up with an action plan then divide tasks then we meet when we are presenting our results (i7, l2970-2, p86);

.....I agree with my staff on things that have to be done and then ensuring every staff member understands his/her obligations and all the support they need from me or from anyone who ever, and I expect to get good results as per the set targets (i5, L1906-8, p56);

.....it's about coordinating different people... the way I do things, most of the people we know each other, we sit together. If something is urgent, they will as you as the head and you talk to others and tell them let's do this urgently.you can't wait until the other

person is ready, no, for me I call them directly and tell them let's do this evaluation. Sometimes I tell them to do it right in my presence (i4, I1413-9, P42).

.....on one side, you need to have management skills that are scientific but on the other side you need to be a skillful person to create your own management style, because at the end of the day the objective as a manager is to achieve your goals. And to achieve your goals it's not something that is cast in stones, that this is how you should do. As a manager you have to always constantly revise your own style- if this doesn't work then you know how to handle it. (i1, L87, P4) ...they are task oriented (i3, I1202, P36).

Notwithstanding the variation of views, the majority of participants are in agreement with Interview-1's view of leadership. S/he observed that *'at the end of the day the objective of leadership is to achieve your goals'* (i1, L87, P4). According to Mujtaba and Alsua, (2011) the two most common leadership styles in business are task-oriented and people-oriented but the fact that participants' views showed a prevalence of task-oriented behavior among the Rwandan leaders suggests entrenched high power culture as will be discussed in culture sections of this chapter. As Mujtaba and Alsua observed the behavior of people reflects their native culture (p.2) orientation or characteristics that help make sure that things get done in a manner that is both proficient and on time every time. Task-oriented usually create clear, easy-to-follow work schedules with specific requirements and deadlines. As seen in chapter three (literature review), different leadership styles coexist in a person. This is because, according to Bryman et al., (2011) difference in knowledge processes exists at various levels of the organization, hence leaders may adopt different styles which can result in the most effective style of leadership (p.61). Other leadership styles identified by participants as prevalent in organisations in Rwanda as discussed in the next sections of this chapter.

4.2.3 Team-oriented leadership

Team-oriented leadership is the opposite of task-oriented leadership and is a behavioral approach in which the leader put a lot of “emphasis on a common purpose or goal.” It includes “being diplomatic and administratively competent” (House, 2004, Northouse, 2006). In this style of leadership the leader is participating directly with the employees throughout the process, and is

there to offer ideas, advice, and support to his or her employees. Consistent with House and Northouse, my research on leadership styles in Rwanda also showed that a considerable number of business leaders operate a team-oriented style. In this research, participants frequently stressed that this style offers a great deal of team spirit within the organization and workmates, and it can allow for a lot of collaboration and brainstorming, stimulating ideas from every member of the team. As one of the participants put it, "*I'm emphasizing the human resource ... most important resource for any organization that touches all is the human resource (i1, L99-102, P4)*". Historically, large companies were mostly family owned and run by family members at the top while the rest of employees were selected from near extended family members. This is because family members were (and still) considered trustworthy that outsiders. Analyzing the leaders' behaviors as expressed in the views and expressions of participants interviewed for this research, it emerged that leaders emphasize team spirit, shared responsibility, team building, and a common purpose among subordinates to foster positive relationships. One participant concluded that "*as a leader you have to be able to hear the views of other people in the group ...you have to make people with different views be as one ...better to understand and make the analysis of views.....to show them a way how we had to go forward*" (i2, L773-6, P22). This participant acknowledges the *difference of views in a group* but emphasized the leader's role as to focus on the common purpose *to make people with different views be as one* to be able to move forward. In the late 1990s, as Rwandans who were coming from different countries where they had lived for a long time and acquired different cultures and as more and more multi-national companies opened shops in Rwanda, the hereditary or family consideration could not apply, instead those found to have the skills were hired at all levels including "leaders." Today, companies are believed to have gotten smarter about how to exert effective team leadership, but it may take a while to transition as the team-orientation leadership is still the most preferred style. Participants interviewed for this research believed that they can be effective and enhance job performance of followers through a variety of motivation mechanisms but as one participant observed, "You need to be able to work with, working through members of the organization" (i1, L95, P4).

Responding to a similar question, other participants gave the following response which reaffirms the above assertion.

.....my management style was that of team spirit where I table a proposal and my colleagues debate on it and we come up with something that is final - an action plan or way forward (i7, L2960-2, p85).

Interviewee-7 (i7) a head of department at a government agency formed in early 2000s as a merger of different agencies charged with business registration and business development, outline his/her styles of leadership.

.....my management style is that of team spirit where I table a proposal and my colleagues debate on it and we come up with something that is final - an action plan or way forward (i7, L2960-2, p85).

Interviewee-2 (i2) is even keener on team spirit that goes beyond professional level and suggests that:

*Good managers 'wine and dine' with what we call the support staff (i1, L99-126, P5);
.....my style is just to try and make the team work together (i2, L764, P22);*

Interviewee-13 (i13)'s response was more instructive when asked to describe their leadership styles but interestingly draws a line when team spirit breaks down:

.... I believe that a good manager should confers with the staff before taking decisions.... if contradictory ideas come out, I then have to take a decision as a leader (i13, l4642, p136).

This view is revealing than a simple assumption that there will always be team spirit in a group. S/he thinks there might be differences of views and the leader should be there to take the decision. On the same issue, Interviewee-7 &14 (i7&14) a division manager with an insurance company was more pragmatic to solving problems and suggests that:

...a leader should have effective and a friendly talk with his staff in figuring out what's really the problem and their take on it collectively so that they can draw to a genuine decision (i14, l4699, p137).

Definitely there are some administrative decisions that you would not necessarily need to debate on, but the work plan of unit you have to debate on it come up with an action plan then divide tasks then we meet when we are presenting our results (i7, I2970-2, p86);

The same view is echoed by Interviewee-16 (116) also a division manager with a major commercial bank arguing that leaders' decisions affect everybody in the organization. In the leadership game:

... There is no stand-alone man/woman. Collective decision is always the best and it's always better to agree on the decision to facilitate its implementation (i16, L4812-3, P141). S/he adds that "motivating the team builds passion and commitment toward the organizational objectives" (i16, L4819, P141).

The notwithstanding the variations in their emphasis, the majority of respondents expressed view and expression to support team-oriented style of leadership. Most participants regard leadership is a collective rather an individual phenomena. As described by participant-i8 interviewed for this research and echoed, leadership is about managing, organizing, coordinating, controlling communicating and providing guidance to achieving the desired goals (i8, L3488, p100). Where there is a leader there are followers and vice versa. This research is about the predominant leadership styles in organizations in Rwanda and as seen in chapter 3, there are other leadership styles which were identified by participants. It is these other leadership styles that I focus on in the next three sections.

4.2.4 Hybrid Leadership style

Of the six leadership styles identified by Project GLOBE, a cross-cultural research initiative, hybrid or value-based (CVB) leadership considered as universally endorsed across cultures. GLOBE researchers described hybrid leaders as those who "articulate and emphasize end-values such as dignity, peace, order and freedom" (House, 2004). Conceptually similar to "transformational" leadership, hybrid leadership combines the strengths of other styles to be able to effective to different cultures. It also encompasses performance-orientation, willingness to sacrifice self-interest and being able to adapt to different cultures. Webster's describes a hybrid as a person

whose background is a blend of two diverse cultures or traditions. In the context of leadership, a hybrid could be described as a style that has two or more different styles or components performing essentially the same function.

Along with “Team-oriented, participative and humane-oriented style,” hybrid was identified by GLOBE researchers to be one of the six “culturally endorsed leadership theory dimensions,” or “CLTs.” (pp. 61- 65). GLOBE researchers argued that hybrid leadership style “reflects the ability to inspire, to motivate, and to excite high performance outcomes from others on the basis of firmly held core values.” Newly defined (in Project GLOBE) leadership dimension not previously appeared in the literature, hybrid was an issue that surfaced frequently in discussion with participants interviewed for this research. Extracts from interview texts shows reiterated today's workforce is more response to a leadership style that is dynamic or adaptable, flexibility, more gender aware, collaborative and more practical versus self-centered, status conscious, conflict-inducer, face-saver, and procedural or authoritarian. This is despite the fact that Rwandan managers exhibit tendencies of authoritative and hierarchical behaviors especially in public sector.

“..the management style in Rwanda I can say it doesn't favor low class people, where the head is the determinant no arguing about his/her view (i2, L832-3, p24). There are some people who still apply the bureaucracy but the number is very few (i2, L836-7, p24).

Looking at these responses, we infer from this that they (interviewees) recognize that the bureaucratic/authoritarian style is still prevalent in Rwanda, but he would prefer a more consultative style.

In the business world, the leadership styles are different because of the competition from outsiders than ever before in Rwanda's commerce industry. As stressed by a number of researchers referred to in the literature review and emphasized by a number of participants interviewed for this research, the world of business needs a hybrid leader. They specifically pointed out the change in science and technology of the past 30 years has influenced the world of business. Indeed, 20th century technology has completely and irreversibly changed workplace and every aspect of business in so many ways including the way people interact, decision making

processes, advertising and customer relations and labour laws. According to Bateman and Zeithaml, today, businesses are bombarded by incredibly high rates of change from a frustratingly large number of sources....internal pressures come from top managers and lower-level employees who push for change. Outside pressures come from changes in the legal, competitive, technological, and economic environments.

This view is supported by participant-i3 who asserts that "values are changing time after time because as we move into a world of technology and everything so they are trying to adapt some good values" (i3, L1208, p36). This view is echoed by several participants interviewed for this research, who were asked their thoughts on the common leadership styles in Rwanda today. Innocent (i2), a middle manager working with a commercial bank observed that:

... Rwandan managers are becoming more and flexible (i2, L848, p25)..... a shift from traditional way of doing things to a little bit of scientific way of doing things (i1, L222, p7).....we now have the political of gender... before there were even some proverbs which concerned much the limitations of a lady in the real life (i2, L899, p26);

Margaret (not her real name) a female senior manager with Rwanda Development Organisation, a local non-government organisation in Kigali described her leadership style.

... am kind of liberal... I agree with my staff on things that have to be done and then ensuring every staff member understands his/her obligations and all the support they need from me or from anyone who ever, and I expect to get good results as per the set targets (i5, L1906-8, p56);

Margaret clearly combines team-oriented, participative, and humane and aspects of authoritative leadership rooted in high power culture. The same reason is given by Robert, a division manager working with the Rwanda Development Board who believes Rwanda's quick recovery from the genocide was driven by Rwandaliens.

..... I tend to believe that most of what we were able to achieve comes from outside – from people in managerial positions being exposed to the outside world (i6, I2672-3, p77);we borrow some of the forms or some of the culture that we feel is necessary to our culture much as we maintained the way some of the issues or some of the ways we have been doing things discarded (i6, I3068-9, p89).

Another participant who shares the same leadership style as Margaret is Joyce, a middle manager with the Ministry of Justice. Joyce was unapologetic in her critic of what she thinks is authoritarian style and justified her preference for hybrid style on the basis of maturity.

... I'm a grown person so I know that I have to come to office to work I know I'm expected to leave here on time basically I know there some tasks that I have to undertake (i9, L3816-7, p111); ... I don't think that's a good style of leadership where you spend most of the time following up on what all your staff are doing in terms of their movements so that they are seated in the office because being seated in the office doesn't mean that they're actually doing the job (i9, L3820-2, p111); ... my approach to work, well for me here it's a very technical thing it's about receiving your files and giving to the people that belong in the people you're supervising in other words to carry out their tasks so for me it's a technical thing (i9, L3788-9, p110).

We won't know the extent to which hybrid leadership is endorsed across the Rwandigenous and Rwandalien spectrum – but preliminary findings showed that all the clusters of leaders had the highest preference for hybrid leadership.

I was privileged to have started work at a time when the country was reforming (i1, L226, P8); those values are changing time after time because as we move into a world of technology and everything so they are trying to adapt some good values (i3, L1207-8, p36); We borrowed some of the forms or some of the culture that we feel is necessary to our culture much as we maintained the way some of the issues or some of the ways we have been doing things discarded (i7, I3068-9, p89);

Rwandan managers are flexible (i2, L848, p25); - a shift from traditional way of doing things to a little bit of scientific way of doing things (i1, L222, P7); ...we now have the political of gender... before there were even some proverbs which concerned much the limitations of a lady in the real life (i2, L899, p26); I tend to believe that most of what we were able to achieve comes from outside – from people in managerial positions being exposed to the outside world (i6, l2672-3, p77); - a very good manager, you need to be a person who is able to blend both (i1, L84, P4);

It is worth noting that in the context of Rwanda hybrid culture and leadership styles resulted from a history of violence characterized by mass movement of people and which also resulted in long exile. Hundreds of thousands of Rwandans fled and sought refuge in neighboring countries; others were born and lived in countries of refuge for so long to acquire host country culture.

4.2.5 Self-protective (and group-protective) style

Self-protective leadership (SPL), is the sixth of the six leadership styles described by Project GLOBE - an interdisciplinary study of the leadership style variations across cultures - as leadership dimension focuses on ensuring the safety and security of the individual or group member." It encompasses being status-conscious, self-centered, conflict-inducing, procedural and face-saving (House, 2004).

An alternative explanation is that self-protective leadership "is composed of items that reflect being status- and class-conscious, ritualistic, procedural, normative, secretive, evasive, indirect, self-centered, and asocial." According to GLOBE, in some societies, leaders may need to "protect themselves from acts of criticism and corruption," may want to insure "that they are not made into scapegoats for political ends," and may wish to "respond to humane considerations" [p. 555].

Consistent with this view, this research showed leaders' behaviors such as taking moderate, carefully calculated risks, emphasis on procedures to take decision, status-conscious, and 'face-saving which are characteristic of self-protective leadership Style. Although negatively rated across all participants interviewed for this research, self-protective was identified as one of the predominant leadership styles. In this research, respondents frequently mentioned the negative

impact on the business and organisation that resulted in non-decisive leaders which they perceive as lack of confidence on the part of senior managers. What was rather revealing was the fact that this perception cuts across the board - middle managers believed that it was the responsibility of the more senior managers to make big decisions *concerning their departments*. This view is stressed by a head of department (a Director) of in the Rwanda Development Bank, who pointed out that:

...big decision here such as recruitment and tenders are taken by the senior management meeting which is to brings together senior directors. No single director can take decision on matters concerning the company alone even if it belongs to his/her department.

Probed further to elaborate which decisions were taken by the senior management as a team, which ones were taken by the individual director and which one (if any) were taken by lower level managers such as middle managers. The director said:

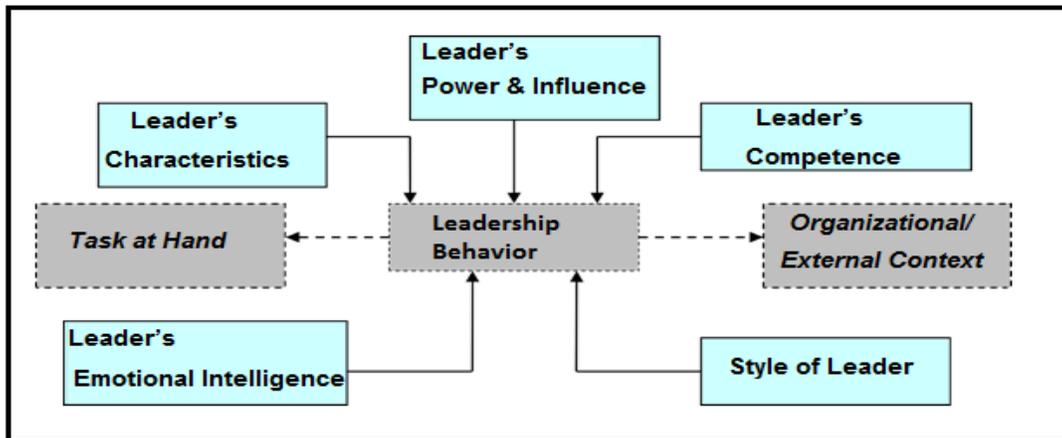
...actually collective decisions are good because you are protected as group and as individuals' members of the management team. To protect yourself, you avoid making decisions because of the consequences.

The above view shows that decision making was considered taking a risk that might backfire hence leaders were either hesitant or taking moderate, carefully calculated risks by following the rules and procedures. This style of leadership was regarded as ineffective by participants interviewed for this research. In Rwanda many leaders have been arrested, prosecuted and sentenced to long term jail terms. As a result of the government's anti-corruption policy, leaders emphasize following procedures to take decision to safe their face.

4.3 Factors Influencing Leadership style

Leadership has been explained as the ability of an individual to motivate and to influence others to work hard in order to realize and support organizational goals (Schermerhorn, 1999; Hersey et al. 2001; Robbins, 2001). Bass (1990) defined leadership as a process of interaction among

individuals and groups that includes a structured or restructured situation, members' expectations and perceptions. Leadership style is defined as the pattern of interactions between leaders and subordinates (Miller et al., 2002), while Hersey and Blanchard (1993) view leadership style as the pattern of behaviors that leaders display during their work with and through others. From these discussions it is possible to conclude leadership plays an important role in leading a group and influencing that group to achieve its goals. Leadership style has been a fundamental concern of researchers (Wood, 1994) due to its effect on organisational effectiveness and productivity when their managers adopt a specific leadership style (Mullins, 1998). Research has shown that different leadership styles are adopted to motivate employees and to promote innovations. Whereas some researchers believe leaders are distinctive from their followers, and can influence individuals' activities to achieve goals set in their organizations, according to Kavanaugh and Ninemeier (2001), leadership style is influenced by; leaders' behavior, subordinates' characteristics and the organisation environment. Kavanaugh and Ninemeier (2001) further explains that the personal background of leaders such as personality, knowledge, values, and experiences shapes their feelings about leadership and hence influences their leadership style. Through their education, training, and experience, managers develop their personal leadership style (Hersey et al., 2001). Equally, he argues that employees also have different personalities, backgrounds and experiences which shape their expectations, for example, employees who are more knowledgeable and experienced expect to be consulted on decisions that affect them, while unskilled employees with little experiences may require a close supervision and guidance. Also factors in the organisation environment such as type of work or task at hand, urgency of the task, time, organizational culture and composition of work group can also influence the style leadership. For example, hospitality industry requires a 'being there' style of leadership to be able to intervene and control operations and interactions between client and members at all levels in the organisation. Leaders can also adapt their leadership style to the economic, technological, social, political/legal and cultural context (Wood, 1994).



Source: Mandy Key, 2009

Figure 9: Leader - Followers' relationship

Mandy (2009) suggests that the styles of leadership a leader is able to exercise will not be influenced by leader/follower relationships in isolation but the organizational environment, task in hand and the nature and urgency of time in which the task to be disseminated by the leader to the followers.

4.3.1 Formal training/Education

The term leadership means different things to different people and different styles of leadership exist in work environments that the concept has acquired arrange of definitions. As Stogdill (1974) noted "there are as many different definitions of leadership as there are persons who have attempted to define the concept (p. 7). Much of the diversity might actually be driven by the different styles of leadership exist in work environments. For example, Yukl (2010) has defined leadership as the act of influencing followers or subordinates to accomplish organizational goals through authority. While not intending to further turbid the already muddy waters, I ask what factors drive the leader to influence others. In this section of the analysis chapter, I focus on how formal education influences the leadership style of leaders in organizations in Rwanda. According to Nsubuga (2009) and Van Vugt (2006), through formal education the leader learns to adjust to his or her followers and this brings about a change in his or her leadership style. This view is supported by Katozai (2005) who argued that "knowledge is a chief weapon that makes a leader effective and therefore a leader should be educated". In this research, participants frequently

mentioned 'education as a factor that influenced their leadership styles. Asked to explain how education has influenced their leadership styles, below were their responses:

...there're so many taught approaches to management which you can use to resolve the issue and understand it more. With the background you had in the education, you know how you should treat other people.the approach we are using now is because we had the opportunity to join schools (i2, I921, P27);education has contributed much to me and to my managerial style - developed some confidence in organizing people (i3, I1071, p32);....only the second part was really important to my journey or current life (i6, I2612, p75).

Gakuba, a middle manager the development bank of Rwanda explains that:

through education you learn how issues are being solved, and how decision making steps should be undertaken.

This view correlates with George (2004) who suggests that leader follows a set of regulations that form his or her unique leadership style that reflects leader's personality and character. In a study of the influence of education and work-experience on the leadership styles in Chittoor sugar factory in South India, Bhargava et al., (2014) concluded that significant variance in the leadership styles existed between leaders, with the most educated favoring democratic style. The more educated leaders differ in leadership styles from the less educated. With increasing educational qualifications the employees exhibit more of the democratic leadership tendencies and those who are less educated are inclined towards the autocratic leadership style. The study also indicated that with increasing educational qualifications there is a transition from one leadership style to the other styles. This view is echoed by Calixte, a Human resource manager who explained that:

....there are many courses that helped me to dealing with people or understanding different people (i8, I3567, p104);it is because of education that with people the way I do. At professional level most people are educated and things are slightly better organized but in family matters there are no rules to follow (i13, I4666, p137).

This is also premised on the fact that the business schools' claims that educated people will become more knowledgeable, understanding, broad minded, more adjusting to the environment and less brutal. This claim states that due to the increase in education, the employees will naturally become more capable of understanding their fellow men.

4.3.2 Informal education/family upbringing

This section examines the emerging views and expressions of interviewees that suggest that their leadership style was influenced by informal education. Informal education is a general term for the learning that goes on in daily life outside of a standard school setting, at home, in after-school programmes, community-based organizations, museums, and libraries (Ololube & Egbezor, 2012). According to Ololube & Egbezor, informal education is for example when parents and other caregivers, show children how to prepare family food or tie their shoe laces or friends encourage each other to talk about things that have happened in their lives through which they learn how to process their feelings and arrive at appropriate actions and reactions (p.3). Although informal education does not necessarily correspond to an organized, preconceived curriculum and systematic view of education differ from formal education in terms of structure, didactics and content, it is capable of maintaining a close relationship with and consists of the norms and values acquired from the school environment, such as doing what you are told and acceptance of a hierarchy. Sociologists often refer to informal education as social environment or the “hidden curriculum” (Hafferty, 1994). The hidden curriculum refers to the unwritten, unofficial, and often unintended lessons, values, and perspectives that students or children learn out-of-school, in the social environment. Informal education was the form of learning in Africa, and indeed in Rwanda before the coming of the European or formal education system (Scanlon, 1964:3). This process of education was and still is intimately integrated with the social, cultural, artistic, religious, and recreational life of the ethnic groups, and the learning of skills, social and cultural values and norms are not separated from other spheres of life (Marah, 2006). Marah (2006:1), states that “education of the African child started at birth and continued into adulthood and it fitted the group and the expected social roles in society were learned by adulthood. For instance, girls were socialized to effectively learn the roles of motherhood, wife, and other sex-appropriate skills. Boys

were socialized to be hunters, herders, agriculturalists and/or blacksmiths, etc., depending on how the particular ethnic group, clan or family derived its livelihood"(p.1).

In the Rwandan context, informal education was, and is acquired through family upbringing (uburere), nurturing family life, parents and workplace role models, on the job training to keep communities cohesively by rules and regulations, values and social sanctions, approvals, rewards and punishments, into which he was inducted. This narrative is supported by Scanlon (1964:3 cited in Marah, 2006) who states that "the education of the African before the coming of the European was an education that prepared him for his responsibilities as an adult in his home, his village and his tribe (p.3)." This view resonates with Gatabazi (pseudo name)'s description of what he believes influenced his/her leadership style. S/he said:

...you copy the styles of your parentsrefer to the decision a parent has made which will help you.....if you're mistreated in your family, it will also affect the way you do your job at the work place (i2, l793-5, P23);

Informal education or social environment was considered essential for the latent value orientation of the individual. Values which are sometimes context-based and hardly ever changes, as it often accompanies the individual throughout one's life influence attitudes and in their turn, attitudes are displayed through behaviors. Evidence from this research suggests that, among the factors that influence leadership style one is the congruence in terms of values of the leader and those of the group members and the current section seeks to discuss this issue. According to Rosca & Stanescu (2014), values provide valuable insights when included in research related to areas that have a highly social component, such as leadership. Like friends or parents, these workers may respond to what is going on, but as professionals they are able to illicit special insights and ways of working (Jeffs & Smith, 2005). Similarly, the view of Mugabo, a middle manager working for an international organisation emphasize indeed that the values of the leader acquired through informal education has an influence of leadership style.

....personally, there are two things. I think one is the experience in working with these public environment and secondly the exposure as well (i6, l2592, p75);I have a bit of a Rwandese

style that dominates but also for business especially we acquire knowledge from experience (i8, l3575, p104).

A leadership style come from and always goes back to the core needs, desires, aspirations and values of the followers. James McGregor Burns (1978), who is considered one of the foremost leadership style theorists and the father of the transformational leadership, points out that: leadership that can produce social change which will satisfy the genuine needs of the followers” (p.4). This perspective was evident in the views of participants interviewed for this research who frequently stressed that their leadership style was inherent personality structure.

... I have a bit of a Rwandese style that dominates but also for business especially we acquire knowledge from experience (i8, l3575, p104);personally I think that my approach I use in carrying out my duties is inherent in my personality structure. I personally wouldn't wish to implement any decision blindly, so I strive to do the same to my subordinates (i13, l4649, p136);I try to adopt a style of management in a manner that is compatible with the local culture (i15, l4755, p139).

From the literature review and the above extracts from participants interview texts, this research claims, in line with Marsick & Watkins (2001) that, leadership style is a by-product of other factors that occur implicitly (Eraut, 2007) including informal education. Informal education systems in Africawere and are still highly regarded as effective and quite adequate in meeting the requirements of the society (Ociti, 1973:105). In Rwanda, for example, children education is largely in the hands of the biological mother, and the community assumes the greater role as adolescence approaches and is trained to know, internalize and practice roles appropriate to sex and age so as to avoid affairs scorned by the community.

... .. actually the thing is what is built in you (i3, l1061, P31).....if you're mistreated in your family, it will also affect the way you do your job at the work place (i2, l793-5, P23);....you copy the styles of your parentsrefer to the decision a parent has made which will help youif you're mistreated in your family, it will also affect the way you do your job at the work place (i2, l793-5, P23).

And “like any other system of education, it has its objectives, scope and methods which clearly reflect the ways of life or cultural patterns” (Ociti, 1973:105). Informal education comprising of myths, legends, folksongs and folktales, proverbs, dances, etc. Boateng claims that “the essential goal of traditional education is still admirable and remains challenging” (p. 336).

4.3.3 Professional experience

Leadership means different things to different people (Bertocci, 2009:21; Klenke, 2006:6). And no wonder it [leadership] has been defined in many ways, and different people provide a different emphasis for what influences leadership styles, including traits, behavior, education and experience. However, the most consistent element noted is that "leadership is the process of influencing people, willingly towards the achievement of objects (Adeyemi and Bolarinwa, 2013), to accomplish shared objectives (Yukl, 2006:8; Northouse, 2010:3) effectively and efficiently (Sergiovani, 1984:106)". Having defined leadership as “the process of influencing people, it involves convincing other people of the importance of the goal, and encouraging people to direct their efforts towards and motivating them to work together to achieve it. These definitions of leadership suggests a several phenomenon (a) leadership happens within the context of a group, (b) leadership involves attainment of goals, (c) it implies that goals are shared, (d) it requires acceptance on the part of followers, and (e) in some situations require the possession of specialized knowledge that may be held by experienced individuals.

For example, when Christine and James (both not their real names), both middle managers working with government and commercial bank respectively, were asked what shaped or influenced their leadership styles, they said:

.....how you manage the people, how you manage the resources, how you manage the materials and so on depends on the leadership skills you have acquired, especially the practice which makes perfect..... you listen to people and make the follow up to correct the mistakes they can do so as to get good results (i2, I817, P24);

... the leadership skills I have acquired, and the management skills and more especially when you complete studies, you don't have the experience on how to use the education..... when you're on the field you get to know the realities.....you meet different people with different ideas, you have to make those people with different views be as one. ... You have more people to manage from different cultures but you also have processes and procedures that you need to be aware of, that you need to be able to develop within that particular environment (i6, l2448-9, p71);

This perspective is supported by Kotur & Anbazhagan (2014) who believes that work experience educates an individual to certain degree hence it [work experience] is one of the factors that affect leadership behavior. A leader follows a set of regulations that form his or her unique leadership style that reflects leader's personality and character (George, 2004 cited in Kotur & Anbazhagan, 2014) but the leader gains more work experiences, s/he switches from one leadership style to another or might use a combination of styles. Professional or work-experience as factor influencing leadership style has also been emphasized by Kearney (2008 also cited in Kotur & Anbazhagan, 2014), who suggests that the team or followers may be more accepting of an older leader because of the leader's experience (p.2). In Africa (and indeed in Rwanda), experience is considered a key criteria for leadership in many organizations because of the belief that people get wise due to more exposure and experience. A view echoed by a number of participants interviewed for this research including Tony (pseudo name), a middle manager working with the Rwanda Development board who said:

.... if you are not experienced yourself as a manager, you are not confident enough to say that you don't trust any of the subordinates. I think as experience comes in the job, that's when you start feeling that perhaps, you need to develop confidence in subordinates (i6, l2468-71, p72).

As discussed in literature review in chapter two, leadership styles differ from culture to culture and country to country depending upon life patterns, beliefs and value system or otherwise on the knowledge and experience of the people (see Trompenaars, 1993). Professional experience is echoed by Gronn (1986) who states that leadership style is rooted in the condition of workplace and less dependent upon personality attributes or in other words on experience. This view was

frequently echoed by a number of participants interviewed for this research who, when asked what influenced their leadership styles, they stated that experience and exposure were key influencing factors:

... Personally, there are two things. I think one is the experience in working with these public environment and secondly the exposure as well (i6, l2592, p75)...I wouldn't say that courage comes from parents or other members of the family. Personally, I tend to believe that because I was exposed (i6, l2647, p76)..... All these things of work experience brought me to become really courageous and who I am (i6, l2664, p77);.....professional ethics has been the main factor that influenced the way I work (i14, l4707, p138);... my professional background because of education and work experience (i16, l4830, p142).

The above variant view notwithstanding, the majority of participants interviewed for this research were in agreement with what is indicated in the literature and previous research (see chapter 3). Most of participants regard professional experience as a key factor influencing leadership styles in Rwanda. As seen in chapter 3, work experience is not the only factor responsible for leadership styles. There are various internal and external factors that may affect the leadership style that the leader is able to exercise. People at different level of responsibility in any organization, from administrators to directors, face different types of decisions which come with their specific requirements and timescales. These will certainly influence the most appropriate leadership style for a particular piece of work based on the nature and urgency of the task, the capacities of individuals involved, and technological resources available and time. The fact that work experience was emphasized by participants connotes entrenched age bias or preconceived notion about experience in the Rwandan society. In many African cultures, there is a myth that people get wiser due to more exposure and experience. For example in Rwandan culture, experience is considered as a priority for leadership positions.

4.3.4 Organizational policies and laws

Hersey and Blanchard (1982) define leadership style in terms of the perceived consistent pattern of behaviors that leaders use when they work with and through people. According to Tuuli and Rowlinson (2010), leadership provides a direct channel through which individuals interpret

organizational policies and practices. Leaders create, and rely on, policies and procedures which are followed by the employees [including the leader] to drive execution, strategy, objectives and outcomes. According to Butler (2000) a 'policy' is a predetermined course of action, which is established to provide a guide toward accepted business strategies and objectives (p.321). He [Butker] explains that in most organizations, the policy document will provide the general guidelines for procedures and work instruction. Procedures on the other hand are methods by which policies can be accomplished; it provides the framework necessary to carry out policy statement (Butler, 2002. p.2). Policy is a course of action or guidelines to be followed whereas a procedure is the 'nitty gritty' of the policy, outlining what has to be done to implement the policy. In other words, policies and procedure are a direct link between an organization's objective and goals (vision) and their day-to-day operations. Policies identify the key activities and provide a general strategy to decision-makers on how to handle issues as they arise. In essence, policies and procedure influence the leadership style. According to Biech (2008) this is accomplished by providing the leader with limits and a choice of alternatives that can be used to 'guide' their decision making process as they attempt to overcome problems (p.461). This view was echoed by Gatere, a middle manager working with a commercial bank in Kigali when asked what he believes has influenced his leadership style. He said:

I would say, three factors have influenced my leadership style. First, I would call it organizational policy which expects managers to behave in a certain ways and getting out of step with peers may not be appreciated. Secondly, I try to adopt a style of management in a manner that is compatible with the local culture. You know the people you manage also expect you to behave according to the culture. Last but of course not least is the professional ethics which we learn in college (i15, l4752-7, p138);

Policies and procedures take on other names such as organizational culture which Ravasi and Schultz (2006) define a set of shared assumptions that guide what happens in organizations by defining appropriate behavior for various situations.

According to Hofstede (1980), culture [organizational] is the collective thinking of minds which create a difference between the members of one group from another; it differentiates the firm from other one (Forehand and von Gilmer, 1964). What Hofstede's definition helps us to understand is the fact that different organizations have different policies which the leaders are expected to adhere to and enforce across the organisation. This will implicitly or explicitly influence how the leaders conduct themselves (leader behavior) and the business hence their leadership styles. Also Schein (1990), defines organizational culture as a set of different values and behaviors that guide to success. In simple terms we can understand the influence of organizational policies and procedures [organizational culture] as in total sum of gained knowledge, behaviors, communication, beliefs, and values that guide a group of people, at the same time and same place. Based on this premise, Tannenbaum and Schmidt (1973) depicts leadership style as existing on a continuum; from a democratic or subordinate centred style to an authoritarian or leader centred style. This is because organizational culture represents the collective values, beliefs and principles of organizational leaders and is a product of such factors as history, product, market, technology, and strategy, type of employees, management style, and national culture (Needle, 2004). In the context of Rwanda, participants interviewed for this research frequently emphasized that policies and procedures of their organization help to guide them how to think and make decisions. They also suggested there are different level of policies and procedures based on the multifaceted set of beliefs, values and assumptions that determine ways to organizations to conduct its business. In his response to a question about devolution of power in the organisation, Tony (not real name), a senior manager with the Rwanda Development Agency said:

.....talking about delegation of powers if I understood you correctly. In taking up the Director position, I didn't have managers to manage. Maybe the structure of the institution is different. When I was a manager, I had people under me in specific projects. When I became a Director, I only had staff under my direct supervision. I didn't have people in the middle to manage staff. I had about five or six people that were all officer. It was more of change of job title but the role remained the same because the role was called manager because it was managing a particular project which was not within the structure of the institution itself (i6, l2456, p71).

This means that different policies and procedures exist at different levels of the organisation based on the multifaceted set of assumptions to guide ways the organizations conduct its business. Based on this premise, it justifies why different leadership styles exist on a continuum; from a democratic or subordinate center style to an authoritarian or leader-center style.

According to Tichy (1982), organizational culture is known as “normative glue” means to hold the overall organization together. The concept of organizational culture also makes available a base for determination the differentiation that may survive in-between the organizations that are doing business in the same national culture (Schein, 1990).

4.4 Culture themes/dimensions

Culture is a difficult term to define let alone to measure its influence on human behavior. For Avruch (1998), much of the difficulty of understanding of culture stems from the different usages of the term p.6) in the nineteenth century. ‘... the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next (Matsumoto 1996 cited in Spencer-Oatey, H. 2012.’ According to Spencer-Oatey (2008 cited in Spencer-Oatey, 2012), Culture is a set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence each member’s behavior and his/her interpretations of the ‘meaning’ of other people’s behavior’; it is a way of thinking, behaving, or working that exists in a society or organization (such as a business). In other words culture is a system of knowledge shared by a relatively large group of people fostered by social patterns unique to that group. Thus, a particular society has its own values, ways of life, and belief system. As Hofstede (1994) has defined 'Culture as the collective programming of the mind which distinguishes the members of one group or category of people from another (p.5).’ Although the borderline between cultures might be difficult to draw, Storey (2006) argues that 'it exists'. Hofstede (1991:8) makes the important point that although certain aspects of culture are physically visible, their meaning is invisible, thus hard to measure: ‘their cultural meaning ... lies precisely and only in the way these

practices are interpreted by the insiders.' For example, a gesture such as the 'upward headshaking' may be interpreted as conveying agreement, approval or acceptance in the many African cultures, it conveys disapproval or refusal gesture in several Asian countries such as India. It is, of course, difficult to draw a clear borderline between cultures; it is difficult to say what elements belong in one culture and not in the other stressing that country or society is not entirely one or the other. However, as Marcus (2006) suggests it is possible to measure an unobservable variable or construct by means of aggregating scores on several observable variables into an overall score. A variable can be operationalized either by single-or composite-measure techniques. A single-measure technique means the use of one indicator to measure the domain of a concept; the composite-measure technique means the use of several indicators to construct an index for the concept after the domain of the concept has been empirically sampled. Hofstede (1997) has devised a composite-measure technique to measure cultural differences among different societies: (1) Power distance index measures the degree of inequality that exists in a society; (2) Uncertainty avoidance index measures the extent to which a society feels threatened by uncertain or ambiguous situations; (3) Individualism index measures the extent to which members of a society are supposed to or take care of themselves and their immediate families only; (4) Collectivism index which is the other end of the spectrum of individualism measures the extent to which members of the society expect their in-groups (relatives, clans, organizations) to look after them in exchange for absolute loyalty; (5) Masculinity (Achievement vs. Relationship) index measures the extent to which the dominant values are assertiveness, money and things (achievement), not caring for others or for quality of life; and (6) Femininity (relationship) index - other end of the spectrum - measures attributes, behaviors, and roles generally associated with girls and women. In this section, views and expressions emerging out of interviewees are categorized into cultural dimensions and analyzed in the context of Rwanda.

4.4.1 Collectivism /in-group collectivism

Hofstede (2001) has defined 'collectivism' as a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty' (p. 225). According to Triandis (2001) Collectivism can be divided into horizontal collectivism and vertical collectivism. And Analyses

conducted by the GLOBE researchers revealed that the dimension of collectivism should be divided into two sub-dimensions: Institutional collectivism which is defined as "the degree to which organizational laws, social programs or institutional practices are designed to encourage collectivist behavior. This sub-dimension (Institutional COLL) did not feature and will not be discussed in this thesis. Project GLOBE's other collectivism sub-dimension (In-Group Collectivism (IngC), also known as "Family Collectivism," reflects the degree to which individuals take pride in and are loyal to their families" or group, even if this undermines the pursuit of individual goals. House et al, (2004) defined In-group collectivism is "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (p. 30). The findings about "in-group collectivism" are important because this cultural dimension emerges as a strong predictor of the two most widely admired characteristics of successful leaders. Some of the characteristics of societies that have high and low in-group collectivism (based on House et al, 2004) are shown in Table1 below:

HIGH IN-GROUP COLLECTIVISM societies have characteristics such as...	LOW IN-GROUP COLLECTIVISM societies have characteristics such as...
<ul style="list-style-type: none"> • Duties and obligations are important determinants of social behavior. • A strong distinction is made between in-groups and out-groups. • People emphasize relatedness with groups. • The pace of life is slower. • Love is assigned little weight in marriage 	<ul style="list-style-type: none"> • Personal needs and attitudes are important determinants of social behavior. • Little distinction is made between in-groups and out-groups. • People emphasize rationality in behavior. • The pace of life is faster. • Love is assigned great weight in marriage

Table 18: High in-group collectivism vs. low in-group collectivism

Consistent with characteristics of societies that have high and low in-group collectivism, my research in Rwanda also shows that in-group collectivism characteristics were predominant among middle managers interviewed for this research. In this research, participants frequently expressed views that characterized Rwandan people [and culture] as proud, loyal, and cohesive in their organizations or families [in-group collectivism]. Among the Participants, Gatare (pseudo

name) the Head of human resource of a Kigali based commercial bank described the Rwandan people as:

Rwandese people always want to have the values where they support their ideas in front other people, where they are confident about being called Rwandese, where they can't abuse their leadership with so many sins (DOs & DON'Ts) in their daily living....like sharing ideas among themselves and to take some decisions they consult each other (i2, l851-67, P25);

Gatera's view explains how people emphasize relatedness within in-groups, and one sees oneself as part of a larger self, or group. It is this in-group rather than the self, that is the root and center of one's thinking, and the welfare of the in-group frequently takes precedence over one's own. In Rwandan society group members are obligated to and interdependent with each other. In this way, group memberships and the relationships extend to professional life. Phillip another middle manager working with an International NGO for example, explains how he benefitted from group memberships and the relationships in quest for a new job. When asked how he got the job, Phillip said:

... a friend introduced me to the Minister who gave me a small note that I took to the Director of cabinet. The Director immediately issued me with an appointment letter and I started the job (i4, l1353-6, p40). ... your boss is more than your boss because he/she is going to look at how well you conduct your work in the office and he will also go beyond that and also follow up on your reputation outside the office (i9, l3898, p113);

Another aspect of an in-group collectivistic perspective, individuals feel can only be understood within the context of the groups they belong to. Comparing the cultures of the Rwandan born and non-Rwandan born Rwandans, Kevin, a middle manager working with a local NGO explains her experience when she returned to Rwandans after living in Tanzania for a long time:

The difference was because in Tanzania we used to live a socialized life, we loved each other even if you could meet a new person who was not a Rwandese you could talk and become friends so we used to be friendly in Tanzania with a lot of care about friends and any one you would meet

on the way. And what I found here was like I don't know if I can call it selfishness but people were not open to each other at all I even once thought that I can't cope up with a person who were born in Rwanda (i3, l1008, p30).

Other participants interviewed for this research also described the Rwandan culture as more collectivist.

..... you always find them together, they help the society they live in and they like co-operating and helping each other (i3, l1083, p30); ... They are not individualistic (i3, l1089, p30); ... How I interact with them depends on how long I have spent (known) with a certain person. In the beginning, I am reluctant to comfortably talk to people in power (i6, l2761, p80); ... In families we try to appear somehow respectful. I think the values are divided between family and community (i8, l3468, p101); .. Your personal life affects your professional life because they are actually merged. Yeah it's a culture thing (i9, l3903, p113);

The significance of collectivism has been asserted by many participants. Alex, another middle manager working with the multinational telecom company and himself was born, and lived outside Rwanda for a long time who described the Rwandan culture and people as Collectivist:

... My understanding is that appreciation, tolerance, and protection for the welfare of all people (i14, l46, p113). .. Personal interests are not seen as different from those of the group (i15, l4764, p140). ...some of the important values include independence of thought and action, good relationships with those whom one is in frequent personal contact, respect for all people (i16, l4825, p141). ...instance you find that personal interests are advanced as those of the community (i16, l4838, p142).

The above views as expressed by the majority of respondents notwithstanding contextual difference are in agreement with what the literature and previous research indicate (see chapter 3). Most participants strongly regard the Rwandan culture as collectivism. The fact that both the

Rwandan-born and those born outside like sharing ideas among themselves itself reflects deeply held and practiced collectivism values passed from generation to generation.

4.4.2 Performance Orientation / High context

Another concept that will help us pull together a lot of the cultural material and information collected from interview participants is called "context". Hall (1976), defined context as the array of stimuli surrounding a communication event (cited in Herkenhoff, 2000) including: body gestures; tone of voice; physical distance between interlocutors; time of day; societal norms; geographic place of communication; and other external factors. According to research, cultures can be placed on high-low context scale. The essential difference between the two is the importance that each culture places on the context versus the actual message itself. According Hall, high-context cultures assign primary importance to the stimuli surrounding a message and secondary importance to the message itself; place greater emphasis on indirect communication, nonverbal communication, and contextual cues.

Low-context cultures are logical, linear, individualistic, and action-oriented. People from low-context cultures mostly North America and much of Western Europe, value logic, facts, and directness. Solving a problem means lining up the facts and evaluating one after another. Decisions are based on fact rather than intuition. Discussions end with actions. And communicators are expected to be straightforward, concise, and efficient in telling what action is expected. To be absolutely clear, they strive to use precise words and intend them to be taken literally. Explicit contracts conclude negotiations. This is very different from communicators in high-context cultures who depend less on language precision and legal documents. High-context business people (including sub-Saharan Africa) may even distrust contracts and be offended by the lack of trust they suggest. The high-low context provides us a broad framework for looking at culture.

Even though high-context cultures place greater emphasis on well-defined roles and formality, their members also value a personal approach to communication. For example, Alex, a middle manager who has worked with government for a long time describes a leader as some who connects with his/her subordinates. He states that:

Leadership is an art in a sense that people who have never gone to school can create their leadership styles; it's an art in the sense that each individual is endowed with personal skills of managing especially human resources, managing other material resources, technology, finances. You find that one creates his/her own style as a person. Good managers 'wine and dine' with what we call the support staff (i1, l126, p5).

The view that high-context cultures place greater emphasis on indirect communication, nonverbal communication, and contextual cues is echoed by participants interviewed for this research. Asked what communication style were common in their organisation, below are some of the description of communication styles.

.... In doing business they are not so direct (i3, l205, p36) ...officially we use internal e-mails or mails and if there's a need to emphasize on, I walk in to that general room and have a chat with them (i5, l1977, P58); ...yes, we use memos and emails. Those are ways we share information. We also have what we call strategic issue memos (i6, l2587, p75).

Ironically the words of Christine, a middle manager working with the department of justice, describe her communication style in a manner that suggests a culture that assigns primary importance to the message itself than the stimuli surrounding a message.

the way that has worked for me is that when is received a file, before I can actually hand it over to the person below me I have to go through it, understand it just a quick peruse then give it to the person and give them the task so show them what I'm expected to them so after when they're done they it back to me and I have to go through it again to ensure that I understand their point of view and if they have actually done what I told them to do and in the case that they didn't fulfill the task I seat with them and tell them exactly what is expected from the file. This is echoed by Tony, another middle manager working with the development agency. He says that:

When giving those instructions... you send by memo and then have office administrators, but if it's a file that I notice first of all sensitive or complicated in any way I personally take it to them (i9, l3809-10, p1114).

When Participants were asked to describe how they (as Rwandans) relate to each other, how they communicate with each other and a common thread that cuts across these typical indirect responses suggest that communication (verbal message) is indirect; they talk around the point.

... even at the retreat of senior management team, people don't express their opinions in public and instead confiding their opinions only with one person that's what happens most of the time (i6, I26776, p80). Otherwise you will take months to meet your boss or even fail to get him/talk to your boss (i1, I408, P12).

With the above views about communication styles as expressed by participants, it can be argued that the culture in Rwanda has values strongly associated with high-context, including values for societal and family relationships, expectation for indirect, subtle communication and strict society. In his 1976 book titled *Beyond Culture* Anthropologist Edward T. Hall described high-context cultures are those in which the rules of communication are primarily transmitted through the use of contextual elements (i.e., body language, a person's status, and tone of voice) and are not explicitly stated. As observed by participants interviewed for this research, members of the Rwandan culture place high value on building relationships that last for an extended period of time. As a result of these years of close relationships with one another, they know each other well, how to behave to each other (so they do not have to be explicitly). This makes high-context cultures difficult to navigate for those who do not understand the culture's unwritten rules. In Rwanda for instance, it is a known fact two familiar members may have an implicit conversation that no one else will understand even when they understand the language.

4.4.3 Power distance

The Power Distance Index (PDI) is one of the five intercultural dimensions developed by Hofstede in his well-known 1980 study of IBM employees in forty countries. This dimensions focuses on the nature of human relationship in terms of hierarchy. People in societies exhibiting a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification. Hierarchical cultures emphasize the chain of authority and rely on hierarchically structured roles. Employees are expected to comply with management's directives

without questioning them. In contrast to low power distance cultures employees in high power distance countries are typically more reluctant to challenge their supervisors and more fearful of expressing disagreement with their managers. People are (relatively) dependent on the Power Holder. Power was one of the issues that surfaced frequently in all discussions about leadership styles and culture in Rwanda. Participants from all the sectors / groups interviewed for this research reiterated that power was a key influencing factor to leadership style. They specifically pointed to the very big power gap [distance] between the boss and the employee. As such, though there are other influencing factors that contribute to leadership styles as discussed other preceding and subsequent sections of this chapter. When Kevin and Gatera, both middle manager of Alliance International [pseudo for an NGO] and Bank Rwanda [pseudonym for a commercial bank] respectively were asked what they thought about the division of power between leaders and subordinates in organizations in Rwanda, they observed:

... There's a very big distance between the boss and the employee, with a lot of fear that if someone is your boss then you can't just greet him or meet him anyhow (i3, I1192, P35);I have to respect that person because of that position he is holding (i5, I2153, p63);

Power distance focuses on how a society deals with the inequality present among its people; how an organization handles inequality among its employees in relation to or individual due to their position within the organization. However, evidence from this research suggests that in Rwanda some individuals have more power (formal or informal) within an organization than others. For example some individuals have power over others, but it is not part of the hierarchical structure of the organization. A person could just be bestowed with power in an organization that has weak leaders, thus they have informal power as they stand out against those with formal positions of the hierarchical structure of the organization. This can cause issues as some employees might feel they have no say, or are not heard or even that they are not valued. This was reiterated by Mugabo, a middle manager who has worked with government for more than ten years, he observed that:

... there are people who holds executive position but really do not appreciate it (i1, l575, P17);
... a man like Minister, he can't do anything at all without actually seeking approval (i1, l549, P16).

This is in contrast to Hofstede's power distance that defines the inequality (more versus less), but defined from below, not from above. In the context of Rwanda, power inequality is accepted by the followers and supposedly endorsed as much by the leaders even when the leader's powers is curtailed, but this could result in not taking own initiative, but rather wait for the boss to give instructions. When Gatera, a head of department in public service was asked to describe the decision making process in his organisation, he was quite hesitant but it was clear there is relatively little real empowerment. He said:

... I think they fear them, to me well I'm not 100% sure but it's like they fear their bosses (i5, l2176-7, p63);.....number one thing is the regulatory framework that clearly defines how institutions should be ran (i1, l675, P20); ... the Rwandan culture still has these influences on how people use their powers (i6, l2759, p80);

According to Mugabo, there's value in unequal power distribution. He states that: because they [people] respect power very much, it's very simple to disseminate it because people respect the powers very much they can't create the resistance (i3, l1199, p35);

The significance of traditional and cultural issues in social interactions and institutional life and their influence on leadership styles -the central argument of the thesis that leadership cannot be fully understood without those contextual factors. In this thesis, culture is as the fountain spring of all policies whether educational, social, political, or economical. Increasingly, recognition of indigenous people's intellectual properties or culture has a usefulness which could be developed into interesting knowledge.

4.4.4 Traditional practice

Cultural practice generally refers to the manifestation of a culture, especially in regard to the traditional and customary practices of a particular ethnic or societal group. In the broadest sense, it commonly refers to the traditional practices developed within specific ethnic cultures,

especially those aspects of culture that have been practiced since ancient times. Both colonial and post-colonial academy ignored the potential role of traditional African cultural practices in the study of leadership styles in Africa. Recently, there has been a growing global interest in these practices (Ezenweke, 2013; Maluleke, 2012; Njoh, 2012) although recognition in mainstream is still minimal in many countries. In the broadest sense, this term can apply to any person manifesting any aspect of any culture at any time. The traditional practices of a people is their identity as it affords them due recognition. It reflects the extent to which members of a society cherish and practice traditional cultural customs and values. Traditional practices are said to reflect values and beliefs held by members of a community for periods often spanning generations. These norms and values which are often at the core of human development and informed coexistence are founded and bonded on specific sets of principles that guide human behavior in favorable ways. Resort to culture should therefore not be seen through lenses that depict primitive undertones but rather in such a way as to identify the values that will be useful to addressing societal or organizational needs. This view was supported and echoed by several respondents who observed that:

... there exist some values people are used to or even people are trained in as well as the natural behaviors you were born with and mostly the effect on the environment you grew in which seems like ex-communities where boys were put into those communities so as to acquire/learn those good values, girls also the same thing (i5, l2051-3, p60);....agaciro - we need to be proud of where we come from as Rwandans... Rwandan culture of dignity (i6, l2679, p77)As we mentioned, family, respect for old people etc.. All those kinds of Rwandan traditional values that we have but at the same time try to learn from other particular cultures (i6, l2833, p82);I would say the many Rwandans consider values such as integrity, service, ambition, honesty, accountability, courage, wisdom, generosity as very important. Other values include success in social standards (successful) (i13, l4670, p137);

On the same issue, a head of export promotion raised another dimension linked to traditional practices. He indicated that one of the key values of Rwandan culture is the reliance on informal networks.

.... us Rwandans well we don't have that culture of communicating the problems in the public (i5, l2033, p59); ... my experience at personal level of course because of one's upbringing (uburere), someone can decide to respect (i1, l510, P15); It has a lot to do with the culture and it affects the management of people have (i1, l510, P15);...they extensively use informal networks, emphasis for change and mobility; prefer informal information networks (i15, l4778, p140);

The factors associated with traditional, including informality in interactions with others, Informal power and paying allegiances to authority hierarchy and direct communication were frequently expressed by interview participants as among the significant factors that have influence on leadership styles in Rwanda. The interview participants also raised several other issues that influence leadership styles which are highlighted and discussed below including assertiveness, humaneness, gender egalitarianism and institutional collectivism. I also consider how these issues are deepened in the African culture. These issues do not contradict what the literature says about the factors influencing leadership styles and are in many cases complementary.

4.4.5 Assertiveness

"Assertiveness" as a cultural dimension that measures "the degree to which individuals are assertive, confrontational, and aggressive in their relationships with others" (House et al, 2004; Dan Hortog, 2004; Holmberg & Åkerblom 2007). It contrasts with cultures that encourage nonassertive, nonaggressive and tender in their social relationships (Dan Hortog, 2004). In the case of Rwanda, assertiveness is the quality of being self-assured and confident without being aggressive. It means standing up for your personal worth (especially men) - expressing thoughts, feelings and beliefs in direct, honest and appropriate ways.

... Men are more significant in the society though we are trying to have the balance somehow but we still have to wait for some time (i3, l1234, p37);....you're more than a woman or you're beyond their expectations it's not obviously but it's there you see it to the extent that even you at a certain point you also change your mind (i9, l3948, p115).

.... if a person grew up in Nyaruguru (rural district) in rural areas, who grew up seeing only men doing this and women doing that, you will definitely tend to remain with that particular position (i6, l2735, p79).

It is important to note also that assertive or manliness [umugabo] does not mean disrespect for women, feelings and beliefs of other people. In fact, women that speak out for what is right or womanness [umutegarugore] is respected. In this culture, women are high regarded as '*mutima w'urugo*' or the 'heart of the family'. Being assertive means standing your ground in a way that is honest and respectful.

.....I think I'm exposed enough I believe in speaking what I feel like and I believe if you have given me a certain position because I'm a woman I shouldn't let men take it (i9, l3940, p114).

However, in the Rwandan context, women are generally expected to be nonassertive, nonaggressive and tender in their behaviors. It is important to know where the fine line is between assertion and aggression and balancing on it.

....we now have the political of gender... before there were even some proverbs which concerned much the limitations of a lady in the real lifeurugo ruvuze umugore ruvuga umuhoro (a family where the wife speaks (assertive), results in nothing but bloodshed) (i2, l901, p26); gender issue has now gained power compared to the situation before ... actually a man and a woman are very much different (i2, l939, p28);

Being assertive means standing your ground in a way that is honest and respectful. Indeed foreigners may regard Rwandan women as somewhat 'cold-hearted' due to the fact that they are non-dominant and do not reveal their emotions openly. This way of holding one's emotions and feelings is very culture-specific - it is an indication of the sense of tenderness and calmness expected of women [umwali] in an interdependent society such as Rwanda. In the Rwandan culture it is rare to have a heated argument among women but strong disagreement absolutely normal for men. A sense of non-dominance is instilled in the girl child from an early age and learns to take the back seat in the company boardroom.

4.4.6 Humane orientation

Humane Orientation is the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring and kind to others (Chokar et al. 2007). The social concern that is characteristic of African cultures and Rwanda is captured high in part by this dimension. The Rwandan culture is known for generosity and supporting programmes that foster the wellbeing of poor members of the community - such as *umuganda* [voluntary community work] and *ubudehe*⁹ initiatives through which the poor, the elderly and weaker members of the society are supported with activities such building homes for the poor and vulnerable. Also Rwandan culture is fond of initiatives for brokering peaceful resolution of disputes and negotiation such as the *Gacaca* - a system for reconciliatory justice that encourages confession and forgiveness. Such initiatives may be seen to indicate a sense of humane orientation towards others. At an institutional level, it quantifies the fairness and care that can be expected in the Rwandan society. Historically, a predominately agricultural nation, local communities have traditionally helped each other in times of need. Even today, the philosophy of 'civic duty' and taking part in a '*umuganda*' [voluntary community work] has been institutionalized and remains a part of life [held every last Saturday of the month] in all parts of the country, both in rural and urban areas/cities. To conclude, the view that Rwandan culture scores high in humane orientation is supported by participants interviewed for this research. For example when participants were asked to describe the Rwandan culture, and Kevin a head of human resource at the Rwandan commercial bank expressed views that suggest a deep rooted belief and obligation for humane orientation. She describes a Rwanda person as:

... Rwandan person is that person, who is very confident, patient and somebody with fidelity and so on... who is very attached to the value of human rights and values (i8, l3463, and p101).

⁹ The word *Ubudehe* refers to the long-standing Rwandan practice and culture of collective action and mutual support to solve problems within a community. Today, the concept has been translated into a home grown development programme whereby citizens are placed into different categories based on their social-economic status, and their property – in terms of land and other belongings – and what the families' breadwinners do to earn a living. These categories inform the level of support families receive through government social protection programs.

This view is echoed by Gatera, also a middle manager at the Alliance International organisation. His view of Rwandan culture is that:

.... they respect themselves, they respect other people that's one, and another thing is like they have another behavior of loving each other....they are people oriented ;... they depend on what he does to the community, the way he involves himself in work makes him be a real man in front of the community eyes. (i2, l874, P25);

Gatama, a head of investment promotion at the Rwanda development agency drew contrasts between Rwandan and culture and Singapore. While he believes that his colleague could have attended to the investor before answered the phone, his also expressed disapproval of the behavior or reaction of the foreigner.

For example I personally wouldn't have been harsh as the Singaporean was. I would have been polite and explain that next time not use a phone when we are discussing a business. The way he packed his things and said you guys are not serious, I personally think that was harsh (i6, l2847-9, p82).

Humane orientation and values associated with humaneness, politeness, respect for people, self-discipline, tenderness, compassion, social and sympathy, benevolence were frequently expressed by participants interviewed for this research. With reference to traditional concepts and initiatives [umuganda, ubudehe] described above and what we know from the literature on other African cultures – as discussed in the literature review chapter would give an understanding to the adoption of a leadership style with human orientation as one which would be appropriate to 'fit' into Rwandan culture.

4.4.7 Gender egalitarianism

Gender and egalitarianism issues did not feature in the mainstream literature in Rwandan until the late 1990s and early 2000s. Gender and egalitarianism measures the extent to which a society minimizes gender role differences. This perspective [the post-modern] doesn't seem to recognize that while men and women can solve problems equally well, their approach and their process are often quite different. Men and women approach problems with similar goals but with different

considerations. In the context of Rwanda however, it [Gender and egalitarianism] is the extent to which members of the society are treated with respect to the social differences between men and women. It is in the context of the social differences and principle of treating both men and women humanely different roles are divided according to their gender. Few people recognize that the conditions, in which we are born, where we grow and work have very real influence on the society segregates roles based on sex. This was the view of Gatore, a middle manager at the multination telecommunication company. He thinks there's a rationale in gender-based segregation of duties.

I am not going to send a girl to fetch water not because she is not able to do that but because she might be exposed to people who might rape her or something like that (i6, I2717, p.78); Again, if something was risky for a girl, my mother would not give it to the girl not because she believes that girls cannot do it but because she thinks it's risky for girls (i6, I2740, p.79);

In the professional arena this may justify why the leader maybe expected to treat men and women differently because of the cultural specific considerations. This view is echoed by Alex, the program manager at Alliance who thinks that:

.... there are certain things attributes to men and others attributed to women of course (i5, I2106, p61); a woman gives birth, she goes home for breast feeding. She's allowed one hour but she will go and come back after 2-3 hrs (i1, I538, p16);

The differences between men and women are socially defined not personal [men assumed superior over women] as it is often distorted through a lens of sexism, but are merely manifestations of nature. Even those that subscribe to sexism would argue the fact that men and women are physically different. Recognizing and understanding the differences between men and women can be difficult, but it widens the possibilities for discovery of what truly exists within a man and within a woman. This thesis shows that within the realm of leadership in Rwanda, women can become effective leaders just like their male counterparts. The participants interviewed for this research conclude that:

.....there are no exceptions when it comes to capabilities of what women can do.....if it's about lifting something like this (table), then definitely women cannot but if it is about thinking and taking a decision and guiding people in certain things (leadership), I think these are things that women can also do.

As the debate about gender and egalitarianism grows, it is important to honor and rejoice in our nature and our individuality rather than narrowing it to men versus women which omits the important differences specific to this culture. This culture-specific perspective acknowledges that there is difference not inequalities and where inequalities exist there's always a cause. For example the Kinyarwanda proverb that '*Iyo amazi abaye make ahagirwa impfizi*' (where water is not enough, it is given to the bull) may seem as emphasizing inequity if seen from an egalitarian perspective but from a farmer perspective even with a large cow herd you need only one bull for breeding the entire herd. This proverb has been misinterpreted by Ukwishaka (2014) to portray that he who has power will get more in his way. This omits the origin of the proverb when men were historically the caretakers of the family and when there was little food left it was given to the one who would go to labour more food. Findings from interview data suggests that the Rwanda culture emphasizes equity or the principle of fairness rather equality between men and women.

4.4.8 Institutional Collectivism

Institutional collectivism" is defined as "the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action" (House et al, 2004). It refers to individuals being encouraged by society's institutions to be integrated into groups and organizations within the society. Institutional Collectivism (defined for measuring culture) is one of Project GLOBE's nine societal dimensions. Some of the characteristics of societies of institutional collectivism according project GLOBE include leaders encouraging group loyalty even if it means that individual goals must be compromised; being accepted by the other members of one's group is very important and group cohesion is valued more than individualism. Having spent the last five years studying culture in Rwanda I find practices correlate strongly with Institutional Collectivism. In order to get a better idea of how

correlate with the Rwandan culture, we can look at some of the views of participants interviewed for this research. Mutabazi is a middle manager with the multinational telecom company. When he was asked to describe the Rwandan culture, here's what he said:

... I think Rwandans are becoming individualists but usually they cherish such values integrity, service, shared responsibility, respect, improvement, empowerment, dignity (i14723, p138);

The strong support for the cooperatives, associations and unions is a good indicator of this dimension as their political influence and high level of membership represent the ethos of supportive collective interests in a society.

.... it's a country composed of too much cultures and beliefs due to where her people are coming from (i5, l1999, p58); That's why I said it would be good to categorize these people and look at people who were exposed to external world - people who will have seen that everything is possible when it comes to gender. Others who grew up in a culture where their parents would tell them what to do – what boys do and what girls do. When you grow up with such mentality, it will follow you (i6, l2890-3, p83);

Institutional collectivism in Rwanda can also be seen in the high level involvement of public sector assuming extensive responsibility for many services such as education, country wide medical care, care for the sick, pensions, the state provides homes for the poor, social insurance, state provides a certain financial support to survivors of the genocide, thus the high level of taxes to support institutional collectivist goals. A specific uniqueness of the Rwandan institutional collectivist culture lies in the tradition of expecting the family to take care of old people and the sick rather than expecting the state to take this collective responsibility.

The views by interviews suggest that individuals express pride, loyalty and cohesiveness in their families and community/organizations. Pride for the nation is an important element of Institutional collectivism – national pride and also pride in the achievements of the local community and the achievements of the individual members of the collective.

4.4.9 Future Orientation

Future Orientation is the degree to which an organization or society encourages and rewards future-oriented behaviours such as planning, investing in the future and delaying gratification (Chokar et al. 2007). Rwandans feature moderately high in terms of future orientation. This result mirrors a culture where saving for the future and long-term planning at an institutional level is valued. On an individual level, the majority Rwandans are encouraged to have some private savings for financial security in the future. They also strive and take pride in owning a home. At an institutional level, the welfare system and occupational pension schemes are mandatory to provide guarantee for pensions or disability that may result from occupational activities. The state's strong commitment to 12 years free schooling from the age of six to eighteen also mirrors the Rwandan cultural values of planning for a better future. Kevin is a middle manager with Alliance International and she her approach to work is typical of a culture that is future oriented.

- I always like to know how to project things in the future than in the present and that's how I operate actually (i3, L1057, P31). Rwandan culture it's self that we found here in Rwanda. I can say that wasn't 100% as you would wish the Rwandan culture to be (i5, l2000-1, p58).

This view of futuristic orientation was frequently echoed in discussion with participants interviewed for this research about leadership styles. For example Mugabo's description of a leader and leadership reflects a society that has a great deal of optimism about the future. Members of the society believe that they understand the future and can shape it through their actions.

Sometimes it's about taking the risk, or thinking outside the box. Sometimes building that confidence in you helps you to look far – not what is going to happen today but the impact that the decision you are going to make will have on the overall mandate or objective of the institution. I always try to think about the future. When I decided to let Patrick go (the Intern), I was thinking about maybe next year when he will be happy or when he will be somewhere else in a certain position.

They view management as a matter of planning, doing (and controlling) as opposed to going with the flow, letting things happen naturally. The Rwandan culture is almost impossible to reconcile

with different cultural views. Differently oriented cultures will view each other at best as old-fashioned or, at worst, with considerable contempt. This was manifested in the views of interview participants who were born outside Rwanda (Rwandaliens). They believe that they are more dynamic and open because they have been exposed.

...for us the culture where we grew up in I think forced us to know all those things (i5, l1662, p49); Rwandan culture it's self that we found here in Rwanda. I can say that wasn't 100% as you would wish the Rwandan culture to be (i5, l2000-1, p58); ... It is different from how we expected it to be so that means that what we have to understand (i5, l2005-6, p59); we have different backgrounds, we have also acquired different knowledge (i5, l2007, p59); If you are talking about people who were born and lived their entire life in Rwanda, they would hardly accept criticism and I think that is definitely a concern as far as leaders are concerned because you can't lead effectively if you don't accept criticism (i6, l2800, p81).

4.5 Differences in leadership styles in the sample

This section reviews how conventional wisdom and attitudes and beliefs towards seeing women as leaders. As Eagly (2013) opines there exists some differences in leadership styles between males and females - they differ in communication styles, situational handling styles and female leaders are seen to adopt a more democratic and participative style than their male counterparts (Merchant, 2012). This research shows that female leaders tend to apply more culturally appropriate leadership behaviors, make a better combination of feminine and masculine leader behaviors) as they tend to communicate more expressively and can motivate the creativity and innovation in the team. It also emerged that female leaders were generally more interpersonally - or communally-oriented than male leaders as they were seen to be inspirational role models, nurture good relationships, cultivate the skills of the member followers and motivate them to think out of the confines of the job requisites.

As Alex (not real names) opines:

..... not all people do that because my experience shows me that not everybody has the same management style but there could be other people, because even myself there are role models

that I learnt from. Probably what you may want to say that I hadn't said of course I give training top priority (in terms of influences) but when you finish school, there are role models. I didn't start at managerial position, I started from the lower rank in the organization but you learn from the role model. I think to me it's been an opportunity because the people I started with (job) - of course two ladies both have been very successful while managing their organizations. Especially on the aspect of motivation of staff – that's an important thing. Staff motivation be it my very first former boss, she was very good at managing the HR functions – she did a good job. Be it her replacement she also did well of course what I can add is that when you have the opportunity to have the role model – the people you look up to and you have seen their style (management styles) – so when you blend that with your own training – you get something that is strong (L1, L147-159, p158).

There is also evidence that the female leaders are seen to adopt a more democratic and participative style than their male counterparts.

However, this research also shows that being less-directive can be less effective or hinder the achievement of intended goals, and, the outcomes of such leadership styles are more suited towards the public good rather than the success of the corporate level organizations which, in a hierarchical culture, might require more assertive and commanding leadership abilities.

Gender differences in the personal sphere

Female leaders	Male leaders
Generally more risk-averse	More overconfident
Greater risk takers in social situations	More optimistic
Higher social sensitivity	React by action
React by feeling	

Expectations and rewards, inspiration, and participative decision-making	Men were more likely to exhibit the punishment element of transactional leadership, as well as the laissez-faire style
Female were less hierarchical, more cooperative and collaborative.	Male were more hierarchical, and more dominant of others
Female leaders showed a bit more democratic/ participative leadership styles and a bit less directive/autocratic styles	Male leaders showed were less democratic/ participative leadership styles and more directive/autocratic styles
Female are rated more in integrity and honesty	Male are rated less in integrity and honesty

The reason for female leaders being seen as inspirational role models could be that, the cultural gender at work reacting favorably towards leaders with androgynous style than those with strict masculine or lenient feminine styles.

The small differences detected in leadership style are consistent with (Eagly, 2013; Avolio, 2010; Merchant, 2012; McKinsey, 2009) who emphasize that female leaders tend to be more participative than their male counterparts.

4.6 Summary of statements used to describe Rwandan culture

The qualitative statements listed below, collected during the course of this researcher from narrative interviews, particularly capture important and unique aspects of culture which individuals need to manage in business. Leaders of organizations in Rwanda, may need to understand, for example that honesty is traditionally valued highly above money. They may also learn to respect the general appreciation of the matter-of-fact that the borderline between private life and professional life.

In-group collectivism

- Rwandese people always like sharing ideas among themselves and to take some decisions they consult each other;

- your boss is more than your boss because he/she will also go beyond that and also follow up on your reputation outside the office;
- they help the society they live in and they like co-operating and helping each other
- How I interact with them depends on how long I have spent (known) with a certain person
- Your personal life affects your professional life because they are actually merged.

Performance Orientation / High context

- In doing business they are not so direct (i3, l205, p36);
- people don't express their opinions in public and instead confiding their opinions only with one person;
- you will take months to meet your boss or even fail to get him/talk to your boss;
- significant gaps between the boss and the rest of subordinates
- any word from him/her is often treated with high respect as a law or order;
- Memos are upward communication while emails are downward communication.

High power distance/Hierarchical

- people respect power very much;
- There's a very big distance between the boss and the employee, with a lot of fear that if someone is your boss then you can't just greet him or meet him anyhow;
- number one thing is the regulatory framework that clearly defines how institutions should be ran;
- Because of the fear for the boss, they tend to be careful in the beginning when talking to people with power;

- they like to have *full control* of the group he/she is leading to be under his/her rules and powers

Traditional practice

- one's upbringing (uburere), influences his/her behavior e.g: respect for the elderly;
- The culture people have a lot to do with culture;
- we don't have that culture of communicating the problems in the public;
- Consider values such as integrity, service, ambition, honesty, accountability, courage, wisdom, generosity as very important.

Assertiveness

- Men and women are actually a very much different both socially, physically and psychologically;
- They don't see gender as a big issue like other cultures do;
- Gender is a politics;
- Men are more significant in the society though we are trying to have the balance somehow but we still have to wait for some time.

Humane orientation

- they respect themselves, they respect other people that's one, and another thing is like they have another behavior of loving each other;
- they are very attached to the value of humaneness;
- they have the culture of being polite and respecting people;
- the way he involves himself in work makes him be a real man in front of the community eyes

Gender egalitarianism

- acknowledges that there is difference not inequalities;
- where inequalities exist there's always a cause;
- allocating different role and responsibilities between boys and girls is fair and humane;
- there are certain things attributes to men and others attributed to women of course

Institutional Collectivism

- one's group is very important and group cohesion
- The strong support for the cooperatives, associations and unions
- the state provides homes for the poor
- the high level of taxes to support institutional collectivist goals

Future Orientation

- People are concerned about the future;
- always like to know how to project things in the future than in the present
- leadership is about taking the risk, or thinking outside the box
- building that confidence in you helps you to look far;
- I always try to think about the future.

The above views emphasize central argument of the thesis that leadership cannot be fully understood outside the cultural context it embeds. The importance of understanding culturally determined differences in communication practices is absolutely crucial. In today's global world, there are wide cultural differences, and these differences influence how people do business. Even though people are focused on the bottom line, in Rwanda people do business with people they like, trust, and understand. Culture influences how employees are best managed based on their values and priorities. When you're dealing with people from another culture, you may find that

their business practices, communication, and management styles are different from those to which you are accustomed. Understanding the culture of the people with whom you are dealing is important to successful business interactions and to accomplishing business objectives. To conduct business with people from other cultures, you must put aside preconceived notions and strive to learn about the culture of your counterpart. Often the greatest challenge is learning not to apply your own value system when judging people from other cultures. It is important to remember that there is no right or wrong ways to deal with other people - just different ways. Concepts like time and ethics are viewed differently from place to place, and the smart business professional will seek to understand the rationale underlying another culture's concepts.

It is also critically important to understand the history of the country in which we work or intend to work. It is important to remember that each person considers his or her "sphere" or "world" the most important and that this attitude forms the basis of his or her individual perspective. We often forget that cultures are shaped by decades and centuries of experience and that ignoring cultural differences puts us at a disadvantage.

5. CHAPTER FIVE: DISCUSSION AND CONCLUSIONS

5.1 Overview of the thesis

The research seeks to add African insight to the GLOBE study that seeks to understand leadership in a cultural context. It was conceived out of a critique of universal theory of leadership literature - the view that there are acquired skills that are universal or constant across contexts and cultures (e.g. Stogdill, 1948; House and Aditya, 1997; House, 2004). The most prominent universal theories include transactional or its opposite (transformational) leadership (Bass, 2000; Bennis, 2003; Burns, 1978; Taylor, 2009; Bass, 1985; Bennis & Nanus 1985; Bass and Avolio, 1994; Yukl, 1998), and participative (also known as democratic) leadership (Lewin, Lippit, and White, 1939; Smith, 2008; Probst, 2005; Steinheider, Bayerl, & Wuestewald, 2006), which are rooted in a Western sociocultural context and have been developed as etic theories, with little attention paid to emic dimensions. These etic theories draw critique for their general lack of an emic dimension, precisely in prescribing a series of supposedly scientifically proven 'best practices' and 'verifiable competencies', desirable traits and behaviours that can be acquired or learned for leadership to be created. Such a presumption might explain the drastic departure from the "great man" or servant leader theory (Greenleaf, 1977 cited in Bass, 2000) of leadership and trait-based leadership models (Savage, 2006 cited in Huffman, Stephanie, 2010). The dominance of the universal leadership theory stems from the presumption that we are all born with the capabilities to learn certain skills to become leaders. However, the desire to develop universal leadership theories (identifying a set of skills which people in business need to learn to become 'leaders' irrespective of context) also known as the etic qualities of leadership, without understanding the emic, leadership will not be 'culturally appropriate'.

These etic theories also seem to suggest or have been publicized as universal 'best practice' applicable everywhere and in all cases but without a precise formula for its applicability to different context. Related to the belief that leadership is primarily etic is the related practice of 'exporting' 'best leadership practices' to other cultures, such as Africa, and that by adopting these, things will become better – this is the substance of the post-colonial critique of Western leadership theories.

In this research we have taken the culture contextual perspective informed by the work of sociologist Herbert Spencer (1820 - 1903), who said that leaders were only products of the atmosphere and society in which they worked. In other words, societal culture shapes these great men as oppose to them shaping society. One of the shifts away from the 'great men' way of thinking, of course, would be the recognition that leaders can be women, and that believing that leaders must be 'great men' may prevent women playing their role as leaders. It was also informed by a contextual analysis of the cultural diversity in Rwanda's post-genocide context, viewed in relation to the available literature on cultural influence on leadership styles as the main substantive focus of the research. This research contributes to critique of universal leadership theories on the basis of understanding leadership as an emic as well as an etic phenomenon. It also contributes to the growing body of literature on management and leadership in Africa (Jackson, 2004; Jackson et al., 2008; Jackson, 2011 & 2012; Kamoche, 2000, 2011, Kamoche et al., 2012; Zimbango, 2013; Newenham-Kahindi et., 2013). It is the first in depth study in Rwanda - which is a particularly interesting example for leadership studies given the historical and cultural context.

Historically, Rwandan society had become characterized by turbulence, with the country having been the site of a strict colonial rule followed by a brutal ethnic conflict, mass migration and political tensions that culminated into the 1994 genocide. The cultural context is equally interesting given convergence en masse in the late 1990s (post-genocide period) of various Rwandescent cultures (Rwandaliens with Rwandigenous). As such, this research supports the idea that there are etic and emic aspects of leadership styles in the special circumstances of a post-conflict country.

5.2 The impact of Rwanda's history on current leadership styles

This brief review of the history Rwanda is to enable the understanding of the impact of ethnic-feuding on people's culture and leader styles in post-genocide era. Since the revolution in 1959, the repressive post-independence regime, military coup d'état in 1974 and ethnic feuding that drove half of the population to take refuge and consequent civil wars that culminated into the genocide in 1994. These circumstances lead some of the Rwandans to a long period of exile and,

as a result they acquired cultures from neighboring countries. After the genocide in 1994, the convergence of diverse Rwandaliens cultures created a paradigm shift and divergence of views on leadership styles. Understanding the impact of this history and its consequences in the post-genocide cultural convergence raises two fundamental questions: in what way are Rwandaliens culturally similar or different from Rwandigenous? Secondly, in what way they differ in leadership styles?

From the business leadership perspective, research findings and literature on this topic points to a major divergence of views regarding what is acceptable or not acceptable leaders' behaviour.

5.3 Discussion of findings

5.3.1 Leadership styles in a cultural context

Leadership style is the manner and approach in which the leader provides the direction and motivation to other members of the company to achieve its goals, and includes the total pattern of explicit and implicit actions performed by their leader (Newstrom & Davis, 1993). Although leadership is a skill (Taylor - 2003), there are many factors in addition to learning that impact leadership competence, including context, one's personality traits and other inherited abilities (Jokinen, 2005; Chin, 2006; Abbas, 2010). However, different leaders will display different leadership styles, depending on the context and circumstances of a situation. According to Rumsey (2013), 'leadership is context'. Adding that this is because the emergence or relevance of leadership is thought to be context dependent (p.414). As one of the participants interviewed for this research put it, 'you cannot move leaders from their cultural context and expect them to perform with the same level of effectiveness'. The leader, the follower, the context, and the interactions amongst these elements must all be considered.

In other words, the principles of leadership can be effective in a wide variety of situations (etic), but often they need to be applied in a contextual (emic) manner depending on the circumstances, experiences and the culture of the groups involved. However, as Bass (2000) argues, many theories and models of leadership emphasize the work to be done and/or the relations between the leader and the led. These styles or theories include democratic, empowering, participative

leadership, leader-member exchange, strategic leadership, servant leadership, and leadership based on communication competence.

For instance, in the post-genocide context of Rwanda, leadership behaviour as expressed by participants in this research presents six emerging leadership subthemes: Paternalistic leadership, Task-oriented leadership, Team-oriented leadership, Autonomous leadership, mixed styles/Hybrid leadership and the self-protective (and group-protective) style.

According to a study by Erben & Guneser (2008), a paternalistic leader works by acting as a father figure by taking care of his/her subordinates as a parent would. Thus, the paternalist leader provides care, nurture, and guidance to employees in their professional and personal lives in a parental manner, and, in exchange, expects loyalty and deference from the employees (Aycan, 2006). In return the leader receives the complete trust and loyalty of followers. According to the literature/theory (see Jackson, 2008), paternalistic leadership is still prevalent and effective in many business cultures in Africa and China. This type of leadership “style that combines strong discipline and authority with fatherly benevolence” (Farh & Cheng, 2000) is commensurate with African cultural values and principles of ubuntu which has similarities with Chinese Confucian values and principles (such as ren). Research such as Jackson’s is leading the way, and should be brought more clearly into the mainstream of management studies. Jackson argues that paternalism offers an explanation to what is seen as ‘African’ management and organisation as it would have value in modern organizations in Africa, and other parts of the world.

This is consistent with Hofstede (2001) and GLOBE's in-group collectivism culture. Individuals in collectivist culture express pride, loyalty and cohesiveness in their organizations or families (House et al, 2004, p. 30). Hofstede (2001) has defined 'collectivism' as a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty' (p. 225).

Authoritarian leadership is still prevalent in many Rwandan business organizations. Many of the leaders interviewed for this research believe that a leader should exhibit decision making powers and authority (kutavugirwamo) if they are to be effective. Authoritarian leadership also fits well with traditional values of masculinity. One important aspect underlying the relationship between

authoritarian leadership and culture in Rwanda as perceived by the leaders interviewed for this research was that authority and decisiveness engender perceptions of performance.

However, this leadership style is less conducive for emphasis on absolute authority and control over subordinates, and subordinates are likely to feel uneasy and oppressed, and it ultimately causes negative social exchanges between supervisors and subordinates. Research findings show that this as an emic style does fit with the changes which have taken place in Rwanda over recent times - and there has been a move away from this tradition towards its being replaced with an etic style. Employees are increasingly being involved in decision-making and how change is implemented.

Teamwork leadership is the classic leadership behavior in Rwandan cultural context, where it is seen to increase trust-in-supervisor by enhancing the concept of shared responsibility. Leaders who exhibit 'Teamwork leadership' qualities can fit well with Rwandan traditional values of collectivism by engaging and being closer to subordinates when they encounter difficulties, and expressing interest in subordinates' welfare even outside work settings. For leaders familiar with Rwandan collectivism, this knowledge would be implicit in the local value system, but for those leaders with less familiarity with Rwandan values (the Rwandalien category), it may not be obvious hence they might need to adapt. Research findings show that leaders perceived (by followers) as less strong on teamwork qualities are seen as leading from behind rather than the front - a sign of lack of solidarity.

Laissez-faire leadership is defined as the combination of elements from both the hands-off and passivity styles. Research findings suggest that perhaps to manage the consequences of the long history of the Hutu vs. Tutsi ethnic feuding, this type of leadership is prevalent in Rwandan organizations, especially in the public sector. For example, departmental managers may be imposed (appointed to positions of power) on a leader (in a public institution) and by that nature they are not accountable to their superior or those they lead. Their allegiance and accountability is to their benefactor (commonly referred to as appointing authority). In such situations, there's tendency of self-restraint and passivity on the part of the leader. Leaders become permissive and abstain from leading their subordinates.

Research findings also suggest that team members may be treated preferentially in order to maintain a balance between the two (hutu/tutsi) ethnic groups, including often the leader to desist from giving instructions and do the work themselves. Critics of this passive leadership style contend it creates resentment among staff members not given preferential treatment. However, the leaders interviewed for this research believe that it invigorates positive relationships with all members of both groups and use these relationships to steer the organisation in a particular direction. Team members are often treated preferentially (e.g. they rise to senior positions) because the leader may not want to exert power and control for fear of being perceived by members of one ethnic group as ethnically biased. The leader operates a free-rein approach, although s/he retains command responsibility as the custodian of the company.

Second, research findings show that people, especially in public organizations rise to senior positions because of their ethnicity rather than their competencies, hence may have minimal authority over subordinates, who may have more experience or a long history in the organisation. This was expressed by participants interviewed for this research citing profiles of leaders who are relatively young, less experienced and not highly qualified compared to their subordinates. Indeed a review of the profiles of senior leaders in public companies shows that aging leaders are giving way to a new generation of leaders taking charge of key positions. It can also be argued perhaps that the fact that there are no minimum qualifications or experiences required to become a leader contributes to inferiority complex resulting in the laissez-faire leadership, which as Goodnight (2011) argues is usually appropriate when the team is highly skilled, and has a history of producing excellent work.

5.3.2 Culture in post-genocide context

The current period in Rwanda's history has been described by many scholars and practitioners (Schabas, 1996; Tiemessen, 2003; Zorbas, 2004; Buckley-Zistel, 2006; Reyntjens, 2011) as "post-genocide" in their analysis of the social, political and economic events in the period after the genocide in 1994. Within the broader themes of social, political and economic perspective, the post-genocide context presents an interesting scholarly case in making sense of culture in the current period. This is an interesting endeavour to recognize the ways that changes in subtle

elements in culture affect the ways of thinking in the Rwandan post-genocide society and leadership style in particular. Although contemporary critics would understandably be sceptical about the post-genocide culture theory given the limited literature on the subject, and this research welcomes ethical critique to be better guided and adequately informed about the way in which the predominant leadership styles in the post-genocide era have been influenced by culture.

According to Kasamala (2013) and Mafulauzi (2011), culture is in all aspects of life, the totality of meanings, ideas and beliefs shared by individuals within a group of people. Culture provides the overall frame of reference or logic by which behaviour can be understood (Dorfman et al., 2006 in Kuanda, 2010). Culture has been described as the social structure through which behavior - how we think, the way we act and how we interact with others - in other words, how we communicate - are regulated. For scholars such as Kuanda (2010), culture binds members of a society or organisation together as a homogeneous entity and have their conduct regulated through a collection of consensual aspirations (emic values) and universal orientations (etic patterns). It is those core values and shared patterns that identify members of a culture as a group while also distinguishing those from another group. As thus, it is natural that people from different cultural groups behave differently. The dissertation presents an analysis of the Rwandan culture in the post-genocide period within the broader context of the GLOBE's dimensions and cross-cultural literature.

The post-genocide context is purposeful to describe and provide reference for cultural influence on leadership styles in organisations in Rwanda. This is because the central argument of this research is that leaders' behavior and styles of leadership are mutually inclusive events and culture-bound. From a cultural context, Rwanda presents an interesting case study. Historically, the Banyarwanda people shared a common cultural tradition, customs and, a single language (Kinyarwanda), and a cultural identity since pre-colonial times. We often assume that because all members of the nation-state share a common language, they share the same cultural identity.

However, like most modern societies, post-genocide Rwanda has a diversity of cultural identities. This is especially a result of the history of mass migrations and emigration following independence

in 1962. For example, when Rwanda gained independence, a segment of people took refuge in neighboring countries due to the ethnic-feuding, and have been socialised outside. After the civil war and genocide in 1994, there was another mass outflow of “new-case refugees” (as they came to be called) when ‘old-case refugees’ (as they came to be called) returned back to Rwanda. Finally, in the period of globalisation, multinational companies are operating or have operated in Rwanda. Thus, post-genocide Rwanda contains multiple cultural identities and languages. In recognition of this diversity, the government of Rwanda recognizes four business languages, including English and Swahili, which have traditionally not been common in Rwanda.

Parallel to the cultural diversity discussed above, research findings suggest that the business landscape, especially the leadership paradigm, may have evolved. Research findings show a process of enculturation has been taking place through which Rwandaliens – adapting some emic elements of leadership (identified as 'traditional') is seen as desirable. Similarly there are etic elements of leadership which are seen by Rwandigenous as desirable - some are welcomed, others less so. This is in line with what literature says about globalisation and its effect on local cultures. Research findings show a shift in the post-genocide culture as regards leadership - a gradual shift from the traditionally hierarchical to more transformational styles.

Analysis of the leader behaviors show that they tend to focus on enhancing efficiency and productivity of the organization, while technical aspects are delegated to departmental managers or team supervisors. This style of leadership has been described as transformational style (Bass & Riggio, 2008). The involvement of leaders in management is expected (should be) in giving the direction and process of setting goals and strategies to meet the goals. This is in line with GLOBE’s charismatic/value-based leadership dimension described by such values as visionary, inspirational, integrity, decisive, and performance orientation. Charismatic/value-based leaders articulate and emphasize end-values. Research findings show that transformational form of leadership style is seen as desirable. However, it may be important to note that the drive ability to achieve pragmatic effects has been emphasized, regardless of the means by which such effects are attained.

Consequently the question of results orientation arises. The drive for achievement of organizational goals has been emphasized by leaders in this study as one of the direct influences of the Rwandan culture. Results orientation is the degree to which managers put emphasis on ensuring that work gets done in a manner that is both proficient and in the agreed timeframe. For example, every year, since 2006, local government institutions and line ministries sign the Imihigo¹⁰ or performance contracts with Rwanda's President committing them to achieving set objectives. Leaders also sign performance contracts (imihigo) with employees committing them to implementing and achieving institutional objectives. Imihigo has been chosen a solution for committing leaders and employees who struggle with planning and managing their time under this result-oriented leadership, because it helps them be more organized and is deadline driven.

This result-oriented leadership invokes the concept of 'power' to ensure planning, implementation, performance evaluation and accountability for all public institutions and staff. Power is defined as the ability relative position in social or organizational structure to exert control over people to do something – to give orders, expect people to follow them. This thesis shows that leaders interviewed in this study believe in hierarchy or respect for power (authority, age, status) to maintain social order within groups and to mobilize resources of the organization to get things done.

This thesis also shows that leaders attach great importance of cohesion or collectivism within social groups. For example, employees are encouraged to form associations, and social groups for mutual protection and cohesion among members, and cooperative to help build assets and advancement of their members. Although these associations vary in shapes and sizes, they all

¹⁰ Imihigo comes from a Kinyarwanda concept guhiga which means to vows to deliver. Imihigo also includes the concept of Guhiganwa, which means to compete among one another. Imihigo describes the pre-colonial cultural practice in Rwanda where an individual sets targets or goals to be achieved within a specific period of time. Imihigo has been chosen a solution for committing leaders to implementing and achieving set objectives - originating from the Rwandan culture.

share the twin goals of mutually helping their members and advancing societal cohesion. However, for the multinational company or foreign manager operating in Rwanda, striking a good balance between the pursuit for economic interests of the company and observance to the feelings of the society's indigenous collectivist values becomes an issue.

5.4 Reflexivity on the research process

5.4.1 The political situation in Rwanda and its effect on the research process

Toward the concluding stage of this research, it is worth reflecting on the context of the research paradigm and challenges experienced in the process. As I explained earlier in the methodology chapter, the term 'leader' or 'leadership' is synonymous with politics in Rwanda. And politics is such a sensitive subject that interview participants would not freely share their political views with strangers. One may be willing or unwilling to express their political views, depending on country's political conditions. Moreover, interviews were conducted at the time of the presidential elections - which were reported to have been characterized by a number of incidents of violence. The run up to and post-presidential elections exacerbated the already inhibiting atmosphere of restrained press freedom.

But as an insider researcher, I had prior knowledge and experience of the cultural and ethnicity context. To overcome this challenge, I used secondary recruitment (see Chapter Three - research methodology) asking participants for referral of potential new research participants. This approach proved not only helped to have better informed participants, but also helped address the political connotation associated with leadership and ethnic feuding.

5.4.2 Original contribution

As explained earlier in the previous sections of the thesis, literature on leadership styles and culture in Rwanda was lacking. This research makes a contribution to the growing literature aiming to develop culturally-appropriate leadership styles (i.e. the GLOBE project). Like, the GLOBE research project (House et al., 2004), this research examined the relationship between societal culture and leadership in terms of practices of 'the way things are done', and values or perceptions of 'the way things should be done'. This research concurs with GLOBE research

project (House et al., 2004) which shows that societal culture influences the kind of leadership found to be acceptable and effective by people within that culture.

Secondly, this research also makes a contribution to the growing literature on leadership in Africa, in particular addressing traditional leadership concepts such as servant leadership and Ubuntu and their effect on contemporary business organisations. Notwithstanding the global concern for leadership styles that are endorsed as universally effective, it is important to recognize that different cultural groups will vary in their conceptualizations of effective leadership. This research is a contribution to contemporary African leadership theories that draws its legitimacy and inspiration from African collective leadership principles and cultural values and customs.

Thirdly, a specific research of leadership in the post-genocide in Rwanda is, particularly valuable given the history and changes which have taken place. For example, there is evidence among the main cultural strata (Rwandaliens and Rwandigeneous) for the discriminant validity of 'the way things are done, and 'the way things should be done'. However, research findings show a common emphasis on collective leadership styles - such as servant leadership rather than individualistic styles. This research argues for hybrid leadership styles that both Rwandaliens and Rwandigeneous identify with, instinctively know and understand something indigenous yet contemporary. In the context of the post-genocide Rwanda, hybrid leadership denotes a leadership style or approach that is sensitive to the cultural values, and responsive to the people's aspirations and needs, without necessary abandoning the emic or what is already in place but improving on it.

Finally, although the contribution of this research to knowledge is important in itself, there may be value in follow-up research that may move from this base to explore more aspects of leadership styles and culture in post-genocide Rwanda. This has implications for practical approaches to business leadership, theoretical considerations and its place in policy formulation. There is a need, for example, to undertake more researches in areas identified under section (5.6) below.

5.5 Achievements

5.5.1 Contribution of the thesis to the development of leadership in Africa and in Rwanda in particular

Regardless of the limitations, the research findings presented in this thesis are of value to the academia and to the business industry in Rwanda. Leadership styles were found to be context-specific and are products of the societal culture in which business leaders operate in as opposed to being a universal phenomenon applicable everywhere and in all cases.

There is a common misconception on the African continent (alias the cultural-blind view) that the hardware language of growth and development is more important to the continent's advancement than the software language of culture. In other words, in the pressure for development (understandably) there has been a tendency to neglect culture, in particular to neglect the important issue that business leadership styles should reflect local culture. "African culture is hence ignored and at worst viewed simply as a negative obstacle to leadership" (Mulanga, 2006).

This thesis takes a differentiated view of leadership which does not assume that 'culture' is an obstacle to leadership, but rather that leadership is contextual, or embedded in societal norms, values, and beliefs. This is because further analysis showed that leader characteristics are valued very differently across societies based on people's early experiences with leaders and shaped by culture in their upbringing. For example, this research shows that in Rwanda for a leader to be seen to be effective, s/he is expected to be decisive – being able to make quick and impartial decisions. Conversely, in western or individualist cultures such as United States, Australia, the United Kingdom (UK), France or Germany (Hofstede's, 2001), being decisive tends to mean a more deliberate and precise approach to decision making. Consequently, it is culture that gives it [leadership] meaning.

This research argues that those of us working as scholars, and writers on the African culture have more work to do, first in demystifying culture and seeing it not just another passive software but as the operating system of the brain (Hofstede, 1994), not something deeply hidden beneath us or that reside outside our private life but rather the other side of the human coin; secondly in

understanding the language of culture i.e understanding the metaphor, words, phrases, signs and symbols, and what they stand for or the meanings implied in phrases rather than the thing which it describes when explicitly expressed, and thirdly in creative symbiosis of business and culture to promote well-being and economic competitiveness and organisational effectiveness rather than the view culture as a negative obstacle to business leadership.

This research, to the best of my knowledge, is the first one to study leadership styles and culture in post-genocide Rwanda. The post-genocide cultural context – the cultural difference and similarities between Rwandalien and Rwandigenous - added an insight the understanding of the state of culture and leadership styles in organisations in Rwanda (and possibly broader African) context. It seeks to challenge the conventional (western) belief of leadership as being a universal phenomenon and prescribing of best practices such as setting clear goals (with clear expected results), prioritizing, planning, clarifying roles, and monitoring and managing performance/progress, as applicable everywhere and in all cases. This thesis argues that while every society or company has leadership, the styles are different and certain leadership styles are more effective in certain cultural contexts than others. It shows that these aspects of leadership are more acceptable within the Rwandan (and possibly broader African) context. These include:

- Impartiality - also known as fair-mindedness is an aspect of leadership holding that decisions should be based on objective criteria, rather than on the basis of bias, prejudice, or preferring the benefit to one person over another for improper reasons.
- Benevolence is the aspect of leadership or leader behavior characterized by preserving and enhancing the welfare of those with whom one is in frequent personal contact. Specific qualities include being helpful, forgiving, honest, loyal;
- Traditional values – Rwandan (and African) cultural values are based on a foundation of the past and present, a leading reason why preferred values include respect (for leaders and elders), commitment, and acceptance of the customs and ideas that traditional culture or religion provides the self. Specific qualities include accepting one's own portion, devoutness, respect for tradition, humbleness and moderation;

- Security or concern for security within an organisation is about safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, sense of belonging);
- Conformity as an aspect of leadership style or leader behavior is about restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (obedient, self-discipline, politeness, honoring parents & elders);
- Achievement within an organisation is about the leader's personal success demonstrated through competences according to social standards (successful, capability and ambitions).
- Power within an organisation is about social status and prestige, control or dominance over people and resources. One that makes reference to common values of social, power, wealth, authority and preserving public image;
- A polychronic time concept within a culture is about how leadership styles are affected by individuals view and interpret time. Despite the use of clocks to tell time, Rwandan time (as often referred by locals) works differently from western time. In Rwanda (and in African cultures generally), things fall into place as they unfold. Future-time is of less importance and schedules aren't always respected. Delay for the schedule meeting is normal and if a plan or event gets cancelled or changes drastically, you can only accept and continue with a positive attitude.

5.5.2 Implications of the research for Rwandan business leaders

The degree, to which skills and traits are desirable, differs from one country to another (Hofstede & Wursten, 2012). One explanation as to how and why people behave differently or have very different views on "what is "appropriate leader behaviour" and what is considered "ineffective leadership style", is culture. And to understand how culture influences business leadership, it is essential to understand that culture does not reside passively in individual employees, but it consists of shared values and norms, which influence their conduct, routines and operating procedures.

If business leaders can understand more about Rwandan cultural values when working in Rwanda, they can make a positive impression. Those business leaders – managers, technocrats, and policy

makers in the business in Africa and Rwanda, in particular, have more work to do in establishing business and operating according to specific culture. In other words, as businesses in Rwanda globalise, more understanding is needed of what are culturally appropriate leadership styles. As Peter Drucker (cited in Wursten, 2012) wrote: what the managers do is the same the world over, but how they do it is determined by culture and tradition. This is because a management or leadership style that is effective in one culture may not necessarily work or not as effective in another. For instance, the research findings show that in the post-genocide context the move towards less paternalistic styles, more teamwork, the move towards more gender equality is seen by some of the leaders as beneficial. On the other hand, the humane orientation and collectivism are still entrenched.

Interestingly, however, when multinational organisations and companies - mostly based in America and Western Europe- want somebody to work in Africa, their recruitment departments develop profiles containing competencies, skills and character traits such as 'direct communication' and timekeeping that are desirable in America or Europe. However, in the Rwandan cultural context indirect communication is preferred and people have no problem being "late" for an event. This lack of cultural sensitivity could potentially result in the manager being dysfunctional in his new working environment, which could end up costly to the business. This thesis argues that a process of adaptation of outside organizations to the Rwandan culture becomes necessary - and of course the specific impact of culture on leadership needs to be understood - but also a reverse process - there is also going to be some effect of globalisation on the local - and companies need to sensitize their employees about these factors by training may be beneficial.

Character represents principles that inform behavior within a particular culture of a particular group or organization. According to Hartman (1996), "culture is important to business because it is a vehicle for imparting and maintaining the moral principles and the values, good and bad, that animate life in the organization" (p. 150). From the business ethics standpoint - adopting culturally appropriate leadership styles should be seen as part of business ethics. Therefore, to

develop an effective leadership style in organization business leaders will need to engage in a system of interrelated activities, including:

- The incorporation of culture in leadership development programs, training themselves and their staff in the development of cultural intelligence skills. This could greatly contribute positive social change when leaders in multinational companies appreciate and are appreciated by local staff. The findings of this study show that there is a close correlation between leaders' culture, behaviors and [leadership] style. With the incorporation of these [cultural intelligence] skills in leadership development programs, future leaders will be more successful in international business.
- The incorporation of ethical behavior (where 'culturally-defined' ethics may take precedence over 'universally-endorsed' ethics) in internal organizational code of ethics containing vivid examples to make each point as clear as possible would be a socially necessary on the part of the business leader.
- Development and strengthening of culturally-endorsed decision-making processes fully integrated into all day-to-day business operations. When the peculiarities existing in a particular cultural group is taken for granted, it becomes harder to set practices to which the members adapt. This is because cultural knowledge influences the decision-making processes – the decision motives, the situational demands and how the decision content translate into practices.
- The Rwandan cultural (and generally African) view of time does not focus far into the future, but dwells more on past events and whatever is happening currently. Future scheduled times can't be rushed, there's not always something you can do besides accept it and continue with a positive attitude otherwise will only make one more and more frustrated;
- Self-control - closely relating to how future-time is of less importance, display any sort of negative feeling in public isn't always cherished. Though circumstances have potential to become frustrating, it is an important leadership quality NOT to display any sort of negative feeling in public. Rwandans have incredible sense of self-control and are careful not to offend or shame anyone in public;

- Since values develop in interactions and through personal example, business leaders, being among the most visible promoters of organizational values, must act as role models of ethical behavior. Nothing will impact the organization more positively than a well-rounded and culturally-informed leader.

Therefore, the need to adapt leadership styles and instruments that reflect the culture in which the business operates is both practically and theoretically important.

5.6 Recommendations

This research has sought to assess the most common leadership styles in companies in Rwanda, in order to build a theory of the predominant leadership styles and culture in Rwanda in the context of the post-genocide era. Given the changing nature of business in the post-genocide context, the following recommendations are offered.

5.6.1 Societal cultural obligation in labor time - business leaders should find room to accommodate the societal social obligation within which they operate. For example, an employee is expected to be absent from work or abscond attending a business meeting because s/he has to attend a wedding for relatives, and neighbors' funerals and political meetings. These are the necessary social obligation of citizenship, whereas going to work is considered as an individual obligation (Parkin, 2013). In African culture, society social cohesion prevails over individuality. It is often said that in Africa, to be a neighbor implies social obligations. Equally, (it can be said) to operate a business in African implies accommodating societal cultural obligations.

5.6.2 Polychronic' time - it is desirable for business leaders to be less strict on time. In Africa, time is social not commercial – the past and future is the same. For example, the word “ejo” is used for both yesterday and tomorrow. Time is so elastic that people are not cautious about end time. What matters is to start and finish. Working long hours is normal in Rwanda; in fact important meetings happen very late whereas in western culture such as France, Germany and the UK are strict on time. The business leaders (particularly from outside) who are more

flexible, particularly to allow the incorporation of social obligations, which may take precedence over schedules in some circumstances or different time concepts may increase their effectiveness as leaders.

5.6.3 High context culture - respect social hierarchies in interaction with one another and in professional relationships. In African cultures, the society is structured. Men, women and children play different roles. These social structures define space for men, space for women and space for children. For example children are not allowed look in the eyes of elder and are obliged to be passive listeners when talking to elders as a sign of respect. Leaders should observe and be cautious of social structures, social hierarchies and social space. However, there is a push for gender equality which conflicts with traditional roles. There's a need for adaptation (which need not mean abandonment of traditions) in the other direction.

5.6.4 Rwandanizing the senior management. The globalisation of business may be a fact – but without the legitimacy brought about by outside businesses understanding the cultural sensitivities a situation of 'colonialism' might be brought about. For example, participants interviewed for this research confirmed that international non-government organisations (NGOs) are required to renew their licenses and their vehicle carry temporary registration number plates (known as Immatriculation Temporaire – IT plates).

The research findings show that in some instances there are mismatches between leaders' conduct and societal expectations. A leader is expected to have integrity, be honest, have genuine love and sacrifice for others. These are expectations shared by the people within the organisation as well as those that it serves. It is when the leader otherwise fall short of these expectations that their position might become tenuous.

For example favouritism was identified as one of the barriers to staff motivation. Whereas behaviour approval or disapproval is subjective, a great deal of this perception of favouritism referred to being partial which might lead to lack of trust of the leader by the staff.

The research advises as well that leaders need to be seen as assertive and confident to make decisions as opposed to being laissez-faire or passive which makes the leaders unreliable. The expectation is that leaders should be seen to exercise authority in addressing issues brought to them as opposed to being too consultative. Performance is crucial for creating a reputation of successful organisation which implies hardworking and builds confidence among members.

5.7 Areas for future research

The review of existing literature as discussed the previous chapters, it is evident that information is still lacking in a number of areas related to cultural influence on leadership styles. Whilst research undertaken for this thesis addressed some of the topics highlighted in literature review, there are a number of areas on which further research would be beneficial.

5.7.1 For instance, it would be valuable to conduct a similar research on a broader scale, adopting a similar model – studying the most common leadership styles and state of culture in companies in Rwanda. This would help to highlight the influence of culture, and possibly to map the changes over time in the post-genocide context. The study would also explain degree to which the proportion of Rwandalien-Rwandigenous cultures influences the prevalent leadership styles might also be investigated, and might give an indication of how realistic the leadership styles are convective.

5.7.2 Alternatively, one could scale up this research, exploring cultural influence on elements of leadership (styles) as they appear in other sectors not covered in this research such as education, politics, and military.

5.7.3 It would be valuable to conduct research that explores the depth of a phenomenon within certain contexts – segregating the findings of this research according to different cultural backgrounds. For example difference (in terms of leadership styles) between Rwandalien and Rwandigenous groups.

5.7.4 Different cultures will conceptualize leadership in different ways and so may regard the findings of this research as misjudged or fuzzy. It should be pointed out to the readers of this thesis that the interpretation is necessarily cultural-bound within the Rwandan culture, largely the post-genocide cultural context. It would be worthy for a non-Rwandan researcher to conduct a similar research, adopting a similar model, in order to compare the findings.

5.7.5 The scope and focus of this research was limited only to middle managers. The researcher was aware of the possible critique that it is mostly from the perspectives of leaders rather than the led. However, the objective of the research sought to understand leadership styles, from the perspective of policy and decision making process standpoint. Henceforth, it would be valuable to conduct further research to examine the same issues but with a micro focus to capture the views of followers (non-managerial staff).

5.8 Summary of the chapter

Reflections upon the research, the research design and strategy adopted are made, with weaknesses and challenges of the process highlighted. The findings of the research are summarized and discussed in the context of the literature review, again using the theoretical frameworks presented in the literature review (leadership styles, influencing factors and culture) as a basis for the analysis.

The emergent themes synthesized into a framework that is examined in greater detail. It is stated that, on the strength of the findings presented earlier, the framework may represent greater understanding of the subject than the sum of its components in isolation. It suggests that, where various theoretical perspectives will enrich and inform their leadership styles, leaders should be concerned with managing a sense making process.

The synthesis framework presents the potential for assisting organizations and leaders adapt their leadership in way acceptable in the culture they operate in. In turn, however, this may call for leaders operating in other cultures to divorce their own culture. It is probable that this may be one reason why leaders would reluctant to adapt their leadership styles to other cultures. And perhaps the same reason that there seems to be a scarcity of literature on practical examples of

such a culture focused leadership styles. The discussion portion of the thesis concludes by offering thoughts for context of leadership styles, before some thoughts on appropriate future research are offered.

Finally, when dealing with human behavioral issues such as culture, it is very important not to underestimate the role of culture in the process. The findings of this research showed that culture appear to have a powerful influence on how leadership styles are conceived. However, making sense of that influence requires a deeper immersion into the culture to try to understand what goes on within its members - crucial for understanding leadership styles. On the basis of the findings of this research, I conclude that it is critically important for research into leadership to analyze styles from a cultural context. Only then can the reader make sense of the style of leadership if they understand what happens inside the leaders mind.

6. Appendices:

6.1. Appendix - I: Research outline and participants' profiles

Research conducted by: **Nshuti Rugerinyange**

This field work is taking place in the fourth year of DBA study at Aberdeen Business School (ABS), The Robert Gordon University (RGU), Scotland - UK.

1. Research objectives

This research will explore the extent to which culture influences leadership styles. The intention is to gain a more detailed and in depth understanding of the emic/etic factors underlying leadership styles in organisations in Rwanda. The study industry is the services sector, and the subjects of the research are middle managers.

2. Intended outcomes

It is expected that this research will be of interest on several theoretical and practical grounds to guide leaders (policy and decision makers) and managers in business deal with challenges of cultural diversity in a work environment. It is intended to till out cultural values that have unique meaning (emic) in one context (Rwanda) from values of common meaning across cultures (etic). It is anticipated that an appropriate framework for studying leadership styles in terms of constructs and effectiveness will be developed with a view of understanding the leader-led relation metaphor.

3. Informed Consent

Details of participants in this research will be kept confidential at all times. Names and positions will not be referred to, instead, all participants will be known by a code. Only I will know which code belongs to which participant. Interviewees' details will not be shared with any third parties. The data collected, including the paper notes taken will be kept in a secure location and will be destroyed within 6 years of completing this research (in accordance with good data protection

practice). The data will be used only for the completion of this research and not for any further studies.

4. Structure of the Research

4.1 Narrative interview Methods

A narrative interview is conducted in a one on one environment and is unstructured in its nature. Narrative interviews are appropriate for culture research because narrative stories or storytelling allows the interviewee to select, recollect and reflect on events within their own cultural context and language of their choice rather than in the cultural context and language chosen by the researcher (Bishop, 1994, p. 24). Its purpose is to draw out a participant's account of events as experienced by the participant. The interviewer will have very little input into the conversation as to minimize any influence the interviewer may have on the participant's words. The interviewer however may use prompts to ensure that the discussion is kept in the direction of the interview.

The narrative interview is used to investigate issues perceived to be 'sensitive'. Sensitive in the sense that if revealed may have negative implications to the interviewee. In this research 'leadership' is a sensitive issue because it is plainly translated as ubutegetsi (rule) which is perceived/associated with politics and synonymous with negative attributes. People do not like to be seen as 'ruler'. If somebody is asked whether he or she is a ruler, she is likely to deny it. People's desire to be seen to be fair leads to understating the intensity of or portraying their behaviour to ideal norms/ stature – 'leadership as should be' when asked to rate themselves on a 1 to 5 scale. The narrative interview provides a more sensitive approach as it draws information from interviewee in an unconscious manner. This is the rationale for the choice of the narrative interview technique for this research on leadership styles in Rwanda. Quantitative techniques will be used to reduce the volumes and quantity of transcribed data/text and put narratives into perspectives of the event/problem under study. Two major problems can be anticipated using the narrative interview: (a) the uncontrollable expectations of the interviewees which put a doubt over the strong claims of the narrative interview of being non-directive and (b) the possibility for interviewees portraying qualities perceived as 'ideal' leader attributes or give purposeful account either to please the interviewer.

To manage or minimize the uncontrollable expectations of the interviewees, the interviewer will present himself as if he knows very little about the subject or nothing about the events, while actual knowledge increases as the interview progresses. In addition the narrative interviews will be complemented by qualitative and quantitative techniques including a few observations and media analysis to make meaning of events and experiences that narrators report.

4.2 Anticipated time commitment

It is anticipated that each narrative interview will take about 45 minutes but no longer than one hour. After the narration has come to a natural end the interviewer will open for examinant questions. The interviewer translates examinant questions into immanent questions to complete the gaps in the story. Interviews will be conducted over a period of 3 to 4 months (the time taken to complete 20 rounds of narrative interviews).

4.3 Method for selecting the research population

Quota sampling is used to select the research population. This research examines the current state of Culture in light of the mass cultural convergence of diverse people of Rwandan descent (*Rwandescents*) in the post-genocide Rwanda. It seeks to examine leader-led relation in organisations in Rwanda from a two stratum culture perspective. For that purpose the research population is stratified into two stratum: (a) Rwandaliens, defined as people of Rwandan descent born or lived out of Rwanda for prolonged period of time to acquired foreign cultures, (b) Rwandigenous, defined as Rwandan who were born and have spent their entire in Rwanda. A stratum is a subset of the population that share at least one common characteristic. The study industry is the services sector and companies in the sector are stratified into two categories: (a) the indigenous – this category mainly comprises of companies that were established before the genocide and, (b) hybrid companies - mainly comprising of companies established after the genocide including subsidiaries of multinational companies and non-government organisations. Then convenience or judgment sampling is used to select the companies where research is carried out, as well as selecting subjects of the research who are middle managers.

#	Cultural Background	Education Background	Current position	Working experiences (years)	Pple mgt	Organization
1	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Non-Gov't
2	Local/ Rwandigenous	BA	M. Manager	7+	Yes	Non-Gov't
3	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Non-Gov't
4	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Public
5	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Multi-national
6	Rwandalien/ Foreign	MA	M. Manager	10+	Yes	Public
7	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Public
8	Local/ Rwandigenous	BA	M. Manager	10+	Yes	Non-Gov't
9	Rwandalien/ Foreign	MA	M. Manager	10+	Yes	Public
10	Local/ Rwandigenous	BA	M. Manager	10+	Yes	Non-Gov't
11	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Non-Gov't
12	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Corporate
13	Local/ Rwandigenous	MA	M. Manager	20+	Yes	Non-Gov't
14	Rwandalien/ Foreign	BA	M. Manager	5+	Yes	Private
15	Rwandalien/ Foreign	MA	M. Manager	5+	Yes	Private
16	Rwandalien/ Foreign	MA	M. Manager	10+	Yes	Public
17	Rwandalien/ Foreign	BA	M. Manager	10+	Yes	Public
18	Rwandalien/ Foreign	BA	M. Manager	20+	Yes	Non-Gov't
19	Local/ Rwandigenous	MA	M. Manager	10+	Yes	Public
20	Rwandalien/ Foreign	MA	Sr. Manager	20+	Yes	Non-Gov't

4.4 Feedback through group presentation and discussion

After the analysis, I intend to organize two group discussion sessions to present the preliminary findings for comments and feedback. The first session will be organized with a local University to seek feedback from the academic and research staff as well as students. The second will target managers in business and will be organized through sector working groups of which I am a member. I will be looking for opportunities for workshops, conferences and webinars.

6.2. Appendix - II: Research plan and dissertation write-up phase

An indicative time schedule for 65,000 or so word DBA thesis to be completed during academic year 2014 - 2015.

Steps of the dissertation writing process	No of Days/w eeks	Start date	End date	Status
Step One: Reading and research	September to November 2013			Done
a) Revise dissertation structure (sections and subsections)				Done
b) Construct a detailed plan of the dissertation				Done
c) Review of literature of the chosen theorists				Done
Step Two: Initial writing	September to December 2013			
a) Draft the various sections of the dissertation				Done
b) Undertake additional interviews		11 th Nov 13	15 th Nov 13	Done
c) Transcription of interviews		11 th Nov 13	29 th Nov 13	Done
d) Develop analysis framework		09 th June 14	21 st June 14	Done
e) Analysis, supplementary literature review		02 nd July 14	15 th July 14	Done
Step Three: The first draft	August to December 2014			Done
a) Compile and collate sections into first draft of dissertation		02 nd Aug 13	02 nd Dec 14	Done
b) Check the flow of the dissertation				Done
c) Check the length of the dissertation				Done
d) Submit first draft to supervisor for review			20 th Dec 14	Done
Requested Four months suspension	Jan 2015 – April 2015			
Step Four: Review of the final draft	May 2015 - June 2015			Done
a) Undertake any additional analysis and editing		May 2015	June 2015	

Requested three months extension	July 2015 - September 2015			Done
b) Check for errors				
c) Prepare for submission				
d) Final proof-read by supervisory team and final editing				
e) Compile bibliography				
f) Get the dissertation bound				
g) Submit dissertation				
Step Five: <i>Doctoral oral examination</i>	September 2015 - November 2015			Pending
a) Prepare for pre-oral examination				
b) Final doctoral oral examination				
c) Undertake any additional corrections				
d) Get the dissertation bound				
e) Submit dissertation				

6.3. Appendix - III: Supervisor's letter

Study Title: **TRADITIONAL AND HYBRID LEADERSHIP STYLES IN RWANDA**

Dear sir/Madame,

This research study entitled “Traditional and Hybrid leadership styles in Rwanda”, by Nshuti Rugerinyange a doctoral research student at Aberdeen Business School (ABS), The Robert Gordon University (RGU), has been examined and acceptance for his doctoral thesis. Nshuti’s premise is that identical pieces of information can be interpreted differently by people from different culture because cultural values, behaviour, skills and social environment. It is this difference in interpretation and perception that he is interested in. The purpose of this research is by no means to judge the leadership in your organisation as effective or ineffective but rather to investigate cultural influence on Business Leadership styles in Rwanda.

Attached to this letter is a questionnaire that asks a variety of questions about perceived leader behaviors, values and practice. I guarantee that responses will not be identified in the thesis or in any report or publication based on this research.

If you have any questions or concerns about any aspect of the questionnaire, you may contact this student who is based in Rwanda via phone # (+250) 788 300-176 or myself by email: r.halsall@rgu.ac.uk I would like to assure you that this study has been reviewed and received ethics clearance by Research Ethics committee at Aberdeen Business School, The Robert Gordon University.

Yours sincerely,

Robert HALSALL

Principal Supervisor

6.4. Appendix - IV: Researcher letter

Doctoral Research Field work: **Nshuti Rugerinyange**
‘Traditional and Hybrid leadership styles in Rwanda’

I am a doctoral candidate at Aberdeen Business School (ABS), The Robert Gordon University (RGU). My research thesis is in the areas of Business Leadership styles in Rwanda.

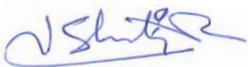
I would like to request permission to carry out my research at Bank de Kigali, Head Office. The nature of my research requires that I spend time with senior managers in private companies, government and non-government organizations observing firsthand their leadership styles through daily conduct of business. The intention is not to judge the best, all views are useful and valid, but to gain a more detailed and in depth understanding of the factors that influence their leadership styles.

It is in this context that would really appreciate the opportunity to spend one to two weeks shadowing and talking to managers at Bank de Kigali to know how they respond to the dynamic environment of a developing country.

I guarantee that this research is purely academic and expert views will not be identified in the thesis or in any report or publication based on this research. I promise not to share any information that identifies your institution with anyone outside my research group which includes me and my supervisors.

This study has been reviewed and received ethics clearance by Research Ethics committee at Aberdeen Business School, The Robert Gordon University.

Yours sincerely,



NSHUTI S. Rugerinyange

6.5. Appendix - V: Narrative interview discussion points

Discussion points

1. I would like to hear about yourself (background) - how long you have been working/in service for, and your career progression.
2. Your view of Management or your approach to management?
3. Education – Your view of the importance of education? Any example of a significant event in your education process which you think was important.
4. Experience – We’ll talk about your work experiences.
5. Talk about Rwandan culture. I would be interested to hear your understanding/interpretation of a common expression in Kinyarwanda – “Abanyarwanda ntubazi” (literally translated as “you don’t know/understand banyarwanda”) what is your understanding of this expression.
6. I would also be interested to hear how you think the Rwandan people/culture have shaped your approach to management.
7. I would also be interested to hear your view on aspects such as family, gender, age, position, power, (authority, community, groups, family (close/extended), individual, social events, rituals, task etc.....).
8. Examples of how the above aspects of culture influence your day to day work (management or leadership) activities?

Anything you would like to comment on or question.

6.6 Appendix - VI: Transcribed Interview texts

Transcribed Interviews

Interviewee1

Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the areas of leadership and culture. My research title is Traditional and hybrid leadership styles in Rwanda – looking at cultural influences on one’s leadership styles. Perhaps to give you a little background to my own interest in this subject. Many Rwandans were born, lived outside for many years, and after the 1994 war, they returned from places/countries where they were living. They had acquired cultures, beliefs and even practices that are not necessarily Rwanda. The country through RDB has since been attracting investors especially foreigners to come and invest in Rwanda. Now my question of research - I’m trying to investigate if those people coming outside Rwanda – whether of Rwandan origin or completely foreigners – whether their practices can really work in Rwanda. For instance the RDB website, they say – RDB is modeled on international best practices examples of Singapore and Costa Rica and have advisors with global entrepreneurs and experts from World Bank etc.... Now the question is “Can those international best practices be applied to work in Rwanda” Or is Rwanda at the risk of becoming a halfway house of the so-called “International best practices”? I would be interested in hearing your views on a number of issues. There’s no wrong or right answer. My objective is to see what many Rwandans think as general prospects.

Interviewee: Certainly it’s an opinion but ofcourse niko mutubeshya (that’s what you researchers tell us).

Interviewer: My objective is to get a general perception of what people think, it’s not for me to judge what is right or wrong and I’m not asking you to tell me what is good or bad. So, we’ll talk about your background, because your background informs your thinking and your view or appreciation of the world around you. We’ll also talk about your managerial role or experience,

and your educational background and we also talk about the Rwandan context/culture, your views of the Rwandan people, the culture etc...

You will have the chance to ask me any questions at the end of our discussion. Do you have a question on the structure of the interview?

Interviewee: Hahaaaa!! Interviews zirasekeje (interviews are funny) how long will this discussion take?

Interviewer: About 45 minutes

Interviewee: Ok!

Interviewer: *If we could start by telling me about yourself.*

Interviewee: My background briefly is that of a boy who was born in a refugee camp, born outside Rwanda.

Interviewer, probe: *Sorry where were you born?*

Interviewee: From Uganda, but of course am a star, I was born in Kampala but in the early stages of my life I found myself in a refugee camp so my background is shaped largely by the status of any ordinary refugee person who finds his/her parents living outside their country for quite a long time. You said educational background will come later?

Interviewer: *No, carry on ... where did you go to school?*

Interviewee: I went to school in the camp; I did my primary education in the camp in the Ugandan system and completed primary seven, then went on to secondary/high school and find myself now in an environment that is composed largely by so many Ugandan tribes. For the very first time as a refugee boy you find yourself in an environment where you are intermingling with so many tribes in that country. Education in Uganda was on merit meaning you had to pass.

But at later stages in my education, I started realizing that I was not a citizen. You are not a national. Actually, you are a citizen but not a national. You start those feelings. I remember - I

think it was in senior four (grade4), actually for me it was a bit peculiar because I remember campaigning for leadership roles in the school for the first time. The school had 800 students. One of the opposition (opponent) students came and found I had campaigned for Head boy and he shouts on the top of his voice “ako n’akanyarwanda – local Lunyankole language for “*that little one is a Rwandan*”. You see, at the school we thought that we were Ugandans, now someone says that’ he is a refugee’ Now, all of a sudden you see people moving away from your queue. Then you start realizing that there’s something wrong with you. You start to realize that somehow you do not belong to that country. So during the war I actually came to Rwanda during the war (middle) – that’s another story all together. That’s also another aspect that shaped my life to join the struggle knowing that that place wasn’t your home. Going to university was not possible; anyway, I hadn’t passed to go to Makerere University Kampala but I had the enough marks/points/grade to go to any other tertiary institution I found myself in the struggle (war). Then I went back to school after 1995. I mean after the war (should I call it a revolution). Completed my University Education, and after spending 6years doing a management course. I then joined, but slightly maybe about my professional background. Before I joined the University, I worked for the immigration department under the Ministry of the Interior at the time a high school student (high school graduate).

Interviewer, Probe: *Interior ministry of Rwanda?*

Interviewee: Yes, then when University re-opened after the war, and graduated in the year 2000. When I graduated/finished studies, I went to search for a job like any other person, then got a job with National Unity & Reconciliation commission (**NURC**) and served as an Internal Auditor. Within 1.5yrs (you were taking about career) I had shot to the position of Director of Administration and Finance (**DAF**) just within 1.5yrs.

Interviewer, Probe: *How did you get this job?*

Interviewee: it’s very funny because it’s in two ways. First when I joined as an Internal Auditor; I had previously worked as an Intern. The commission (NURC) had opened (established) in 1999 and I had worked there as an Intern for 3months. Because the commission was still building itself and I had finished my University education, I made an application but because they knew me,

I didn't do the interviews. I had to go and open the Internal Audit unit that didn't exist. But finally, what is interesting later when government institutions were structuring themselves; they did a review of all staff and we did interviews to confirm me in the position of DAF. They hired an independent skills audit done by a Kenyan company (don't remember the name) and we were confirmed in our positions. And by 2005, I was confirmed in my position and was even restructured rather than being DAF, I was a Director of planning, resources and management. That was the position I took on after the skills audit. Then by 2007 there was an open entry for a position of project coordinator – Project was financed by DFID and UNDP, that one I applied and competitively did test and interviews, then took over that position around September 2007.

Then 2009 I applied for a job in an International organization (UNDP and IREX) both organizations offered me jobs; In the UNDP the job title was National Program Manager and in IREX the position was Deputy Program Manager. Both organizations offered me the job but UNDP did the placement immediately. I took up the job position at UNDP for one year and then IREX because it was funded by USAID; when they got money in 2010 they called me and took the position. So I spent one year at UNDP as National Program Manager, and then took up the IREX, Position of Deputy Program Manager in 2010, this is where I'm currently working, there are twists going on, and beginning next year 2012, I have been communicated that I will take up a position of Deputy Programme Manager for the country office. I will be Deputy Program Manager in charge of finance and grants. So briefly, that's my profile.

Interviewer: *Thanks. Talk to me about your view of management. What do you think of management?*

Interviewee: My view and understanding of management is that management is both a science and an art. It is a science in a sense that you can go to school and undertake course in management. For instance I did finance, I did courses in accounts, I did courses in marketing, I did courses in so many fields. Many of those courses are very scientific in a sense that they will tell you that the best style of management is - *good manager* have these attributes, if you want to succeed in management the following are things you can do. It is a science because you can go to school and learn management. It is an art in a sense that management is innovative, an art in a

sense that people who have never gone to school can create their management styles, it's an art in the sense that each individual is endowed with personal skills of managing especially human resources, managing other material resources, technology, finances. You find that one creates his/her own style as a person. So personally that's how I see management, if you want to become a very good manager, you need to be a person who is able to blend both. On one side, you need to have management skills that are scientific but on the other side you need to be a skillful person to create your own management style, because at the end of the day the objective as a manager is to achieve your goals. And to achieve your goals it's not something that is cast in stones, that this is how you should do. As a manager you have to always constantly revise your own style- if this doesn't work then you know how to handle it.

Interviewer: *Obviously you have a lot of experience, what would you say is your management styles?*

Interviewee: Aha! That's a very tough one. You know when you are a manager. My experience is that as a manager you are of course managing resources and one of the most critical resources of any organization is the human resource. In my own experience and capacity as a manager, my own management style was that of being able to work with, working through members of the organization, build team spirit, communicate effectively, agree on target but have the skills to effectively engage the team with an objective, purpose for all to achieve that target. My management style in short is the ability to engage, to build a coherent team that understands institutional objectives and having the style to motivate fellow employees. So, I'm emphasizing the human resource but at the end of the day, the style is about bringing on board all the resources - be it human, financial, technology, information etc all is necessary but the most, most important resource for any organization that touches all is the human resource. So if you don't have the skill to properly manage human resource it, and coordinate. In fact you can use the word "coordinate" to describe "management".

Interviewer: *Do you think these are skills that are available to all/everybody or uniquely specific to you. Is that shared by many people?*

Interviewee: Absolutely not, and that is of course part of the reason. The answer is “no” that’s not something that is shared by all. To make a justification for the no, that’s why you find partly the reason why you find some companies are successful, other not successful. I’m saying this from experience because the organization I left (NURC), all the trouble that the Executive Secretary has (I understand from sources there) are because of his inability to coordinate staff. It is his inability to motivate employees, his inability to communicate quite well the objectives, his inability for the employees to feel comfortable with him (kumwibonamo). It’s actually both the Executive Secretary and someone I left in Finance department; I understand they are failing when it comes to team building. Be it the one who replaced my boss as head of the organization, he has also failed. Even if I go back, everything they tell me - it is their inability to coordinate staff not because salaries have increased also, other spirit, cohesion has broken down. So that is why you asked that - what is my management style? His management style is that he picks a few individuals in the organization (akabashyira kw’ibere) and gives them all the favours and they fell strong. When other people think they are left out, they feel that are not in the architecture/structure of the organization, they feel there are people who are more important than others, then the organization will fail by all means.

Interviewer: *What do you think influences or has influenced your management style?*

Interviewee: At the beginning, I said management was an art. In the art you create your own innovations - how you deal with people. For example, no one will tell you to be closer to what we call support staff. Good managers ‘wine and dine’ with what we call the support staff. But what influenced me so much is that I had training. To be honest, there is scientific approach to management because management is taught in school, you go to school and learn management even though people who learn management don’t apply the same but it is something that you can go in school and they show you the best practices. You learn about organization that have been successful and learn why some organizations are successful while others are not. Basically what influenced was because I had training enough to know what management is all about.

Interviewer probe: *When you say training - what kind of training are you talking about?*

Interviewee: Is it University training which I did for 6years but as time went-by when on the job, you get on the job training and the peer to peer or organization to organization exchanges to see the people in the same field, how they do their job. You meet and discuss but, basically me I would say the university education gave me a very good foundation to understanding what management is all about.

Interviewer probe: You said that Management is something we learn in school, and I'm sure you were not alone in school, you were in a class with others but on the other hand you are saying not everybody who went to school have the same management style. These organizations exchange etc.. You remember you said this is a kind of unique management style. My question is what do you think influenced your unique management style?

Interviewee: Yeah! I don't know whether it is unique

Interviewer probe: *I'm saying in a sense that not many people share the same management style.*

Interviewee: I didn't say not many. They could be many but not all people do that because my experience shows me that not everybody has the same management style but there could be other people, because even myself there are role models that I learnt from. Probably what you may want to say that I hadn't said of course I give training top priority (in terms of influences) but when you finish school, there are role models. I didn't start at managerial position, I started from the lower rank in the organization but you learn from the role model. I think to me it's been an opportunity because the people I started with (job) - of course two ladies both have been very successful while managing their organizations. Especially on the aspect of motivation of staff – that's an important thing. Staff motivation be it my very first former boss, she was very good at managing the HR functions – she did a good job. Be it her replacement she also did well of course what I can add is that when you have the opportunity to have the role model – the people you look up to and you have seen their style (management styles) – so when you blend that with your own training – you get something that is strong.

Interviewer probe: *These role model you are talking about, are they Rwandans?*

Interviewee: Yes- both of them.

Interviewer probe: *Born and educated in Rwanda?*

Interviewee: Both of them had their education outside. They all got their education from Uganda but also those things you talked about on the job training. From time to time you get consultants, they come and you work together- some are managerial others are technical. Those are contributing factors but when you analyze, everything has a foundation. All other things come and add to the foundation. So when you have had good training and when you come to work and see someone's style, then say I ever learnt this in school when you work with a consultant, you also learn from them. But even though everybody went school, but there's also the personality of people. People will go to school but individual personality influences. However much you may have gone to Harvard, and if you went to Harvard and you meet with a student from America when you are coming from Nshungerezi (refugee camp in Uganda) – even if you come out with the same degree, you still have the environment that shaped you. It is going to influence how you manage your organization.

Interviewer: *You kept referring to education as the contributing factor. What is the most significant event in your education life that you think has contributed to your view of management?*

Interviewee: Really, Really what now?

Interviewer: *I just need to understand why you think education has contributed to the way you approach management.*

Interviewee: There are things that are not easy to see or remember. What I can tell you on my own case, during my undergraduate studies, one thing that has contributed to my way of thinking it was at time when our country had just come out of war. Even getting lecturers was not easy and I think our class was one of the most privileged because almost 80% of the courses were delivered by lecturers that came from one of highly rated institutions in Africa (Makerere) and were very good. Professionally they were experienced in offering management courses. So, to be honesty those guys, I don't want to single out individuals but the majority of the professors we

got from Makerere University shaped the way we started understanding things from the management point of view. I remember my lecturers in finance, field of management course, they were really wonderful. There are times when you are influenced by people individually not even the courses but individually when somebody comes- like when you hear that they have called a professor from Harvard - when they come, even he teaches for one hour it may prove to be better than 50hours you will have spent (learnt) from someone you don't trust. It becomes like mentorship. So personally in my education I was privileged to have competent, qualified lecturers from Makerere University who taught really a number of courses. They were really many.

Interviewer probe: *So you think you benefited from those lecturers from Makerere University?*

Interviewee: Certainly, they made a significant impact not only on how I did the job but appreciating the course. It was an important choice. Because of the experience you would see in them, and by the way we had bench marks because there times when we didn't get them, then you could see the difference when they were not available.

Interviewer probe: *What did you do?*

Interviewee: We had local professors sometimes we had even foreigner like Indians but no professors have had a profound influence on my management style like those guys from Makerere University. They were really wonderful; anybody would tell you that those guys were extremely wonderful.

Interviewer: *Let's talk a little bit more about your experience; you said earlier that you started as an Internal Auditor and rose up to being a Director. If you could tell me an event – I'm really interested in stories because stories bring out insight about influences. In one's life etc... Is there anything in particular in your work/career that you look back and think it has helped shape the way you manage people?*

Interviewee: The first important thing generally speaking- when you start an organization from the scratch. I was part of the team that started the organization. We didn't have structures (system) – we were there to build all the structures (systems) - those Internal Audits. I remember putting in place all the staff rules and regulations, I remember drafting the financial manual for

the organization. I remember when we called an independent audit team to come and do skills audit. The experience of starting something from the scratch is the best teacher any one can have. Everything you put your hands on, and sometimes it is the first time you are doing that. Another significant even that has had significant impact, I started in the period when Rwanda was in what I would call a shift from traditional way of doing things to a little bit of scientific way of doing things. When I started my job, I remember it was the time the office of Auditor General started; Procurement Authority instituted all those things that make people accountable started. All those things (Institutions/mechanism) started in the year 2005. Again at National level - that was at organization level – At national level again I was privileged to have started work at a time when the country was reforming. On many of the occasions you would find that everybody was learning new things (new way of work). You go to procurement; they tell you this is not the ordinary way of doing procurements. There's the procurement code, reporting systems have now changed. There's now an auditor who will be coming every year to audit you. So, there must be scientific ways of doing financial reports. I was engaged at a time/ period when the whole nation was undergoing some kind of reforms in the staffing and processes and systems. All those experiences shaped how you deal with things- everything was learning.

Interviewer probe: *How does that shape you?*

Interviewee: Of course it was a kind of learning. As you learn, everything you learn, you put it into practice. When a country is undergoing reforms, e.g. the public finance system, the ministry of finance had started putting in place the requirements (for financial management) that alone pushes you learn – the aim of financial procedures look at staff payments, the public service ministry was also reforming actually the public service reform is still going on. It is always in constant reforms. There were these new labor laws etc... In a way all those factors contributed. In terms of narrowing down - I would say there's nothing that has had serious impact like that experience.

Interviewer probe: For instance if you could give an example how for instance the new requirements made you think that you need to have some coordination to achieve certain goals. Basically an example of shift that influenced your planning skills or approach to management.

Interviewee: Let's talk about my function that changed overtime. Under my portfolio, there were a lot of things each of them shaped me in some ways. There was finance, there was HR, there was Administration, and there was planning. Let's start on the core function like planning, I was amazed that in this country, many people (I have live experience from evaluation by DFID that concluded that out of 8 organizations, only the NURC had a strategic plan and it was put on record) knew how to do strategic plan. I remember in 2002 when Rwanda started the PRSP previously known as (Poverty Reduction Strategy) as the planning officer I always constantly networking and dealing with donor and I was introduced to PRSP. And PRSP was nothing apart from planning. I remember the first strategic plan we had/developed at NURC (2002-2005) I played a key role. To understand when someone says what's a log frame for an organization to develop it has to have all those instruments. I was still green because I had spent only one year in the organization (or actually one in service) then you start developing strategic plan. Though we had consultants, I had to work very closely with them. Progressively I found myself becoming the focal point for EDPRS. The PRSP graduated into EDPRS I think we had 2 PRSP's up to 2008, then EDPRS 2008-2012. All those processes have had an impact in as far as planning is concerned. But mid-way, I had consultants who used to come from time to time to train us on things like result based management, log frames, Monitoring & Evaluation. You get to understand the intrinsic aspects of processes in the organization. What are you looking for to be able to plan whether resources or activities. Another core function I mentioned. I was in charge of finance, our country started financial reform in 2002, which was the time that I personally was starting in management – now what were the financial requirements? They were telling you have new ways of doing financial management; we have new ways of managing organization stock/resources, new ways of requesting funds from government treasury. Basically everything was new. Procurement Authority and Audit General's office were starting. These to me was a process reforms and are still ongoing even after I left the government but I'm among the first people – one of the first new bid of government finance managers that started with reforms in HR, and all those (Process) when they were introduced. Maybe you want to ask - how does it influenced me. All these processes are regulated by law. For example you are going to procurement you have a code, reporting has a code. This is when we started what they used to call finance manuals. When Auditors came, the

first thing they asked was the financial manual. There were rules/laws that regulate. Of course it wasn't even one's own style. It was about your code. The question was – what is your code?

Interviewer: Still on this issue of management style. Management involves making decisions. In your previous roles as Director of Administration and Finance or as National program manager and even your current role as Deputy Programme Manager, is there a management decision or initiative you've taken in recent days/times. Any major decision you may have taken in recent times.

Interviewee: As a manager. You know, decision making in an organization - we always have a problem that most of the time, decision making is always at the top. In many vertical organizations, you find that line managers hardly takes decisions. But maybe let's look at the vertical level; there are a number of decisions. Many of them I have even forgotten. Basically the job of a manager is always deciding I can imagine you are interested in policy decisions.

Interviewer: Not really, any decision you can think of. I am interested in the process of how to deal with decision making.

Interviewee: Oh, there are many. Let me give you an example. When I was DAF, the first finance manual we did, it was decided at department level communicated to the team, director and manager; it was accepted, adopted and got a go ahead to be implemented. As a team in the finance department, we developed the manual and until now it is still in place.

Interviewer: I think you answered my next question. Could you maybe take me through the process how you developed that manual?

Interviewee: Yeah, The way we developed that manual. First of all a manual is a guideline. A document to guide you on how you do certain things. For instance finances are quite many. How do you manage stocks? We had vehicles, we have fuel, we had petty cash, we had bank money, we had HR, we had laws – you know. So what we did, we sat down and said that here at the commission, we don't have any guideline for us to be able to do things in a professional way, we need to have a document that guides us. So, when we got the go-ahead to do it, we started from scratch. It was very interesting that there was no official manual in the entire government system.

If there was one, we would have adopted it. Like now I understand the government has a policy/document. Of course some institutions have their own policies. We sourced from the None Government Organization (NGO) world, from the International None Government Organizations, we used their manuals and we were comparing with the existing laws at that time. I remember we got into a conflict when we wanted to have petty cash of 10,000Rwf but someone would tell you that petty cash shouldn't exceed 20,000Rwf. Until when we said we had our own things - dealing with complex issues. Our first manual we developed the petty cash limit was 150,000Rwf, and was approved. So we did a draft and presented it to the management. That draft was a product of so many manuals from other organizations. They read it and gave us comment and time for corrections and amendments. Then manual went to the board (as highest body of the commission) for approval. They approved it with some amendment. I personally liked the way they did it (approval). They did it in managerial and technical way. The head of institutions signed it, the head of finance signed it and the approval from the board. Then we shared our manual with the Office of the Auditor General and the ministry of finance. That is also the way we developed the HR manual that we didn't have at the time. Actually it's not HR manual but staff rules and regulations detailing things like what happens when staffs comes late to work, under what circumstance can a staff contract be terminated etc... We did all that in consultation with the labor law but we wanted a customized/tailored staff rules and regulations that is not in conflicts with the labor law in Rwanda but also a manual, the NURC see as being governed by the manual.

Interviewer probe: Who else was involved in the development of the manual? Did you hire a consultant?

Interviewee: No, no, no, on both occasions, we never hired any consultants. We used a team of our own staff in the department. But also other staff outside the department, both manuals (finance & HR), the majority of the members who participated were those concerned. But for the purpose of always being inclusive, we always requested one member from each department to come on board. We gave those assignments and time to deliver, if they failed to meet deadline,

we would give them more time until we produced the two documents which became the guiding documents to staff and the management of resources.

Interviewer probe: How were those manual communicated to all staff?

Interviewee: As I said first of all, they were developed by staff. The organization (NURC) used to have weekly meetings. Every week there was a Management meeting chaired by the Executive Secretary, who is technically the top person in the institution. The senior management team is allowed to endorse some of these documents pending approvals from the board. So, the first communication was through the management meeting which is always representative of every department. Another communication channel that came was (Internet is not something that came very recent- it's been there for some time) we communicated through the internet. Second was to communicate to the board. When they approved, every department owned a copy. And tasked every director to communicate it in every departmental meeting. Each department had a fortnight meeting (every 2 weeks). So every important decision by the management had to be communicated we didn't want a staff to say there was anything, they didn't know in organization. It was a must.

Interviewee: I think it's a bit of challenge because, there's one I'm used to and the one I'm using now (where I currently work).

Interviewer: Currently in the None Government Organization world it's a little bit different. When I was at UNDP, there communication was through internet. And it was email at global level. The head of UNDP (globally) communicates to Country Programs (offices) and when it comes to country office, the head of the institution communicates to the Directors. Directions communicate within the departments. If it was something that concern all UNDP staff globally, they have a connection through the internet. One single email could get to every UNDP staff globally. That would mean that communication concerns all staff but depending on the information, it would be filtered depending on who should have the information and would be sent through UNDP a group emails. For instance staff can communicate among themselves, department (e.g: democratic government department).

Interviewer probe: Is that the same communication style you are using at your present job.

Interviewee: Here at IREX. I still don't understand IREX communication style. Since I joined IREX, I only communicate with my supervisor and other project people. The structure of IREX starts at the Headquarters (HQ) in the United States, and then you have Country Programme office nothing like regional offices. So, in IREX, only the head of project (Programme Manager) deals with the HQ. Within the CP we don't have that system where all staff meet together. If say project (X) has a communication, it's within themselves. If we in project xx have a communication, it is among us alone. If there's something important to the staff, it comes from the administrative office, IREX is a bit tricky. It has people called chief of party (CoP) but you are a chief of party for your project. There was one man that they cheated by calling him a Country Director. Who used to communicate important decisions but again, decisions are based on projects.

Interviewer probe: Within the project staff themselves, how do you communicate? Is it by memos, emails?

Interviewee: Email, basically emails. We have many channels of communication. We have phones - are official - I can call you and communicate something on the phone. But if you want something to have an official impact, you use the internet (Email).

Interviewer: What is your sitting arrangement?

Interviewee: The sitting arrangement does not apply. It applies where you have those vertical arrangements where you have the boss and his/her subordinates. For us, it is just one project sitting in one room. The Director (maybe) has a separate room and the rest of the staff sit in what we call work stations. We don't sit in a way of hierarchy – the traditional way of sitting (sitting arrangement).

Interviewer probe: How would you compare the sitting arrangement at IREX, UNDP, and NURC?

Interviewee: Hahaha! At UNDP it was very much confused. They were saying that sitting arrangement was based on programs/department. But practically it was based on the availability of office space. For instance, if a person came in department and there's no space on their floor

(department floor), and there's space say on the floor of department XX, then that's where will sit. Why? It didn't matter because UNDP had the intranet system and decisions were made on the intranet, you can authorize anything by intranet. At the end of the day it does not matter whether I sit on the fifth floor and others (in the department) are sitting on the last floor. They were few sitting on the same floor and they didn't need to move around for signature, you could sign on the intranet. Then at the end one of them prints out. At UNDP, Ideally they should sit by program but practically it based on availability

Interviewer probe: Do they sit in the same room-open space?

Interviewee: I wouldn't call UNDP open space. Ideally that's what it is because you may find about four people in one room, but still there will be small partitions/closed. Talking about open space we were used to is big room where the boss and deputies sit in one room. But for UNDP, they have rooms. My understanding open space is indeed as per the word, for UNDP offices are always closed. And at the NURC, it was very much departmentalized. You could see hierarchy. You could see it from the top person, and the deputies in the way they sit and then the staff. It's very much departmentalized- observable to anyone. You asked to go to a certain department; they tell you that that is the Director's office.

Interviewer probe: Looking at the systems you have worked in, what's your view of those three arrangements?

Interviewee: Personally, I liked the open space. It is a little bit free. In those closed systems (which are indeed closed) in a sense that it creates significant gaps between the boss and the rest of subordinates. When I moved from government to the UNDP I could really see the gap was bridged to see that there's no boss. You can move at one moment and go to the office of Country Director and you say "hi" and you can go with a cup of tea and say hi? How was your night? Something you can never do in the government system. In the government system, you will take months to meet your boss or even fail to get him/talk to your boss. The open space is very important (good) - it is very informal but also formal. Informal in a sense that you can always pop in the office of your boss, and say hi to him/her with a cup of tea, we have this and that problem and the problem gets solved immediately. The other system (closed) - it is always booking appointments. If you

need someone it takes time and decisions delay, it creates that feeling that there's a boss and the subordinates?

Interviewer: Talking about boss and the subordinates, what's your view of expressing opinions in Rwanda context: Do Rwandans express their opinions freely to their bosses? How do you deal with differences in opinions from your subordinates?

Interviewee: This one I don't know. This is just my own feeling. In that first system, the impression I have is that on many occasions the boss's word is always the final. That is to say, you can discuss with the boss but bosses hardly change their opinion. Chances of changing boss's opinion are very minimal. Unless if it's something that has been discussed in a boarder management meeting but not the one-on-one. When the boss tells you that you have to do this activity, and you start to explain to him or her, chances are that the boss will not listen. Perhaps the boss can be influenced other people's opinions in a meeting as bigger group. This happens most often to finance managers – usually what you do (as a finance manager) is to tell the boss to sign for you. It used to happen in institutions where the boss took decisions (financial) regardless of guidelines in place. The good thing with open space system, it breaks the complex barrier, when you remove the complex barrier between you and the boss. The bad thing with the first system, the boss is the boss; any word from him/her is often treated with high respect as (a law or order). In the open space system, there's that room for the employees/staff to challenge the boss and express a different opinion. You say to the boss, what if we do things this way and you know that he/she will listen.

Interviewer: Talking about that complex or the boss being always right is that a Rwandan mentality or is it because of the sitting arrangements?

Interviewee: It was nothing to do with the sitting arrangement. It has a lot to do with the culture. The management culture people have. I guess things have changed after I left the government. With now the Auditor general's reports of government showing how bosses are messing up things, of recent the introduction of the public accounts committee that holds the Executive to account, ever since I left government, things might have changed or might change. But previously it was a culture. E.g. If I am a minister and I make a decision, the Permanent Secretary should

implement. And as the Permanent Secretary you should communicate to the rest of the team that the minister has taken the decision. If I'm the Executive secretary of an institution the same thing happened. So, now because any decision you take has a bearing on a number of things, it has a bearing on finances of the institution and the people you are commenting to implement.

For example; a minister could commit like a million francs and communicate to the Permanent Secretary that we have committed a million francs to such and such a district. If the Permanent Secretary found himself in a difficult situation, all he could do is to get the Minister's signature but currently it's no longer possible because of the accountability mechanism that were put in place. Every decision you make you must be held accountable especially if it is likely to backfire.

Interviewer probe: Talking about that culture, do you think that culture has in any way shaped your way of doing things? Do you sometimes feel having to adjust to certain cultural norms to be able to work with them? Do you think culture has in any way influenced your management style?

Interviewee: Yes, yes, yes, yes! Do you know what happens? You are always at logger heads with your bosses. For example my experience in finance we were always in conflicts with the bosses. But the good thing is when you are a firm person - on many occasions my boss has been invited by a certain district, they dance for him/her, she's happy and when she comes back, you receive a letter from the district saying that we would like to remind you that you pledged "two million francs", the letter comes and the boss sends it to you (head of finance). As the finance manager, what you do is to decide whether that is going to be a health financial transaction for the institution. So the boss sends you the letter and you communicate back saying there is no budget – then fighting starts (induru z'ikavuga). Of course I was privileged to work in an institution with financial flexibility (in terms of budget). If say the budget of the institution is 500millions the budget line are not predetermined. So you start to ask yourself how you can re-allocate. So what I want to tell you - how does it influence is that every time as a finance person - you would find that starting from the top, vertically through your peers, and subordinates, you are always trying to instill a sense of responsibility, a sense of accountability, a sense of policy abidance in the organization until everyone has got some sense of financial discipline. We reached a point where junior staff were delegated to represent the organization in a given function and they would

committee/pledge money without consultation and he would return and say “AFANDE” meaning ‘Sir’, everyone else gave money and I though the commission should not be undermined, so I committed 200,000Rwf. As a finance manager, you would tell them in management meeting that I think the pledge will come from your salary and they would turn it into a joke say but DAF you are exaggerating thing, so and so (Frank) represented the organization. And I would tell them let’s face up to the law. The law says no staff should give gift on behalf of the organization, not even the Minister. It’s only the top five (President, Prime Minister, Speakers and Chief Justice). The influence is that you are always at loggerheads with people trying to instill discipline - of course it shows whether you are a strict manager or a flexible person. At the end of the day - finally the institution has someone who leads.

Interviewer: Finally on that issue of culture, what aspect of the Rwandan culture do you think are important? For instance, age (elderly) managing people who are older than you, maybe because of the culture that kind of obliges respecting old people maybe that in a way that may influence the way you manage (your management style). Elderly, gender...

Interviewee: My experience of the Rwandan case, I don’t want to commit myself saying it’s the Rwandan culture, if I understand the culture; I am looking at it from a broad sense. I think it’s not solved yet- I often hear the press saying the country has been disoriented because of the effects of war– systems destroyed. We didn’t have systems, legal framework and accountability mechanisms that guide people to say if I don’t do this - often time rather than being a Rwandan culture you would find that it is individual culture. That’s you find that when a leader **xxx** is replaced by leader **yyy**, changes the whole setup and would do things the way she/he feels like or wants. But finally in organizations that are managed by systems, Processes- people come and go but systems remain. So for me I don’t want to call it a Rwandan culture but a disoriented system that we were working in and everyone would do things the way she/he wants /wants. And that was the truth. If you brought me as a manager I would try to do the best of my best. Everything revolves around the approach of the politician at the top, so the top politician would determine how he wants to manage the organization. If say Inyumba with the cadre-ship mentality, she would use cadre-ship style, if it was Fatuma who was her deputy with a bit of

young blood, she will want some reforms. So the thing is – where the country is moving, you need systems at least at the technical level. At the political level it's still difficult because a minister will always be a minister but thank God even the minister will find system in place.

Interviewer: If you are managing people in a Rwandan context, does the issues of culture or do you in a way feel compelled to behave in a certain way? Say when you are giving instructions (talking) to me who is younger than you or when talking to someone older than you. Things that may not necessary be managerial but maybe upbringing (uburere). For example having lived in Uganda you may compare the context there- if say you manage someone older than you - do you say (sha) you!

Interviewee: Well, well, well the Rwandan culture is too demanding but from the set up of the organization people are not compelled in a sense that if you don't respect me when I'm older you - nothing will happen to you. But my experience at personal level of course because of one's upbringing (uburere), someone can decide to respect. I remember I had an older man sometimes you felt compelled to give him some respect - not push him the way you would push any ordinary staff when you are actually demanding the same task like reports. You would treat him differently because he is of advanced age. But you were not compelled in a sense that if you did not treat him differently - he would..., so culture has a role to play.

Interviewer: As there are other cultural aspects that in your managerial experience that you felt somewhat compelled to give certain/ special consideration? Say for example, Gender, Age. Just a few examples of the things you think as a manager you have to be mindful about. They are not in the policy but you somehow treat them or mindful about.

Interviewee: The example I gave you does not have significant on the overall management of the organization but somehow you find yourself doing it. But the reason I don't want to do dwell on it, it does not affect the style of management of the organization. Because at the end of the day if you (for instance) you demanded a report from him, he had to produce it whether he was old or not. So, being kind is also relative. He probably did not see it as being special consideration. When talking to him- you often think you are a child (young) to him but still I don't think it has an impact on the management. It doesn't change the decision you may want to take against/for this

person. I would say that in my own experience. I didn't feel that probably it's possible in other organization. The other organization I have seen (worked for), it does not apply at all as long as it does not have any impact on the decisions or the policies of the organization.

Interviewer Probe: The reason I think these aspects may have an influence - let me give an example, when an older man (member of your staff) comes late, you don't (give a warning letter; a mother with a baby, or pregnant etc... you tend to give favorable consideration.

Interviewee: Well, I understand it happens.

Interviewer Probe: In your own words you said you could see yourself as a kid (young). Seeing yourself as young not in terms of work but in terms of age and I think that in away makes you adjust.

Interviewee: Yes you are right. I will give you an example a woman gives birth, she goes home for breast feeding. She's allowed one hour but she will go and come back after 2-3 hrs but you know she's gone breast feeding or the next day she turns to work at 9:00am (normally work starts at 7:00) and she tells you, I spent the whole night at hospital because my kid was sick etc... Those aspects are very important.

Interviewee: Never happened during my time.

Interviewer Probe: Well may never have happened to you but as a Rwandan working in Rwanda - do you think it has a kind of influence?

Interviewee: It does. I don't want to give examples

Interviewer: You don't have to name, names.

Interviewee: Yes it does matter so much; let me give you an example. Here in Rwanda, it actually works perhaps more than anywhere else. For instance it is being said that a man like Minister, he can't do anything at all without consulting his Permanent Secretary (actually seeking her approval). He doesn't or can't question the Permanent Secretary, Why? He knows that (Niwe umuhatse - the Permanent Secretary is his boss). It's the Permanent Secretary that gives daily

reports about the minister and those reports have to reach or must reach who/where they are meant to go. So, on one hand you have a minister who in fact is in charge of a super ministry (ikomeye) but he can't /doesn't power to question his subordinates. And clearly there are no other. There's clearly no other major reason except for the connection that the Permanent Secretary has. She has personal connections. That was a small example - (Nshuti thinks it is not small). Connections here in Rwanda give some people privileges on a number of things. I don't want to draw a general conclusion but that example will or shows how social status is very important an aspect. Another example, at Mr Mugabo's work place (bank) there's a lady who is an in-law to the kapero (Chief), 1st lady. I'm told that while she's even a nice lady, ntamuntu ushobora kumuvugiramo (she's never influenced) not even by the Director General/Managing Director. Why? She attends baptism parties for the 1st family. She can basically communicate bad or good things. When kids (1st family) go to visit the grandmother, she's the one to accompany them. You never know who she meets in all those circles. Contact is very important here. In fact if there is one important thing that influences how organizations are run here in Rwanda, that's it - informal powers, vested somewhere.

Interviewer: You talked about informal powers. How about the formal powers vested in an official/ formal position. For example, you as the DAF how much powers do you enjoy over subordinates?

Interviewee: It also works, here in Rwandan government, there's also the ethnic line. That is also another aspect in Rwanda. (I am late my boss is going to kill me). Not all individuals have equal powers. You never know where those powers come from. For example if today I'm trusted (ndi kw'ibere- tendered). Not all the DGs/MDs have equal (powers) influences, not all ministers have equal informal influences (powers) even though they (on the surface) have equal powers (formal powers). There are people who holds executive position but really do not appreciate (its powers). I will give you an example, you will be my boss and I'm your subordinate but in the organization everyone knows I'm the power. You will be my boss but within the organization, everyone fears me, why? Kubera ko wowe ntakantu bakubonamo, because they don't see any powers in you (the boss). They feel that one is just a "stooge"- just there to fill the position. The really powers lay in

someone else and you will hear people say it. For instance my former boss who was an Ambassador, they brought her back and made her (Appointed her) the deputy of a man called xxx. Her boss is a hutu (ethnic tribe) from Butare prefecture who just rose to prominence but his father was imprisoned in Gitarama prison for genocide - so she's been appointed as his deputy but now the word around is that she (my former boss/former ambassador) will take over the top position in less than a year. That means, even though they will be working together, one is a professor but the air (umwuka mubakozi) among the staff is of, so and so is the one that reports/reaches where major decision take place but this other one (the boss) is just a stooge. It's quite tricky to understand where people derive their powers from. Maybe you may want to ask- where those powers come from. They get it from their connections with the mighty powers. Again who are the mighty powers, where do they come from - or how do they get the mighty powers.

Interviewer probe: Talking about mighty powers and the examples you gave- I'm not going to repeat name them or for the purpose of charity let's take one example of Fatuma and Shyaka, among themselves (deep inside them) forget about perceptions of their subordinates. What is their working relationship vis a vis powers division?

Interviewee: It's hard to tell something like that, here in Rwanda, some of these things are very open. If you have been placed (appointed) somewhere - the relationship is that of adversarial crash. You take a decision and I refuse it, Ufata icyemezo nkahangana nawe (you take a decision and I confront you). Another good example is what these guys in TIG used to do, someone called xxx used to confront with the so-called boss. The boss takes the decision, his deputy refuses outright. In most cases, people are appointed to confront. But when you are appointed and given the confidence and you can feel the confidence - also it may depend on the personalities of both leaders. There are people who can never have problems e.g. (my former boss/ambassador and her new boss), that is personal except if other factors interfere or come into play. Why? I know quite well that even if she was appointed as the physical power broker, dealing with whoever should deal with, e.g. those research and survey reports can't be published before she gets approval from higher circles but I know that she can't undermine her boss. She will respect him but behind the scene, it won't stop her to do whatever she wants to do (what she is asked to

do). She will of course disagree with her boss because she represents another “eye” (someone else). She’s basically an eye for some other people (she represents other people/some).

Probe: Does the boss somehow fells or submit to subordinating someone junior to him? In other words, the boss accepts that real powers lay in his deputy?

Interviewee: eh, eh, yes, yes so much, if you hear of resignation – for instance our former Ambassador to Holland who resigned and when asked (Icyo azira), why he had resigned and he said it was his 1st secretary. He said “my 1st secretary makes my life hard”. Eventually you feel you can’t lead the organization and resign. For instance in FARG (Genocide Survivors Fund) we had those cases where the executive secretary was confronted by the DAF (Executive Secretary’s life made difficult by the DAF). Every decision he takes, the DAF doesn’t accept, those boys of **xxx**. Muhima got instructed from Barikana, until the man (Executive Secretary) failed and decided to quit and run away. So, you either submit or become rigid and fail (system Ikakunanira ukagenda) and go.

Interviewer: You have worked in government- let’s call it the local system. You’ve also worked with Non Government Organizations - let’s call it the international systems like UNDP. Going back to the 1st question where I started, do you think those open, international systems are replicable in Rwanda looking at the environment with all the aspects and configurations of cultures - aspects of informal powers etc... do you think international best practices can work here? You remember I talked about two things - the graveyard of best practices that aren’t working, or maybe the Rwandan environment is so dynamic that everything you bring in works. So, talking about powers (informal & formal), Age, Gender, Ethic lines.

Interviewee: there are two things. There’s the open system of the management where gaps between the employee and the leader is bridged - of course as the word goes - it’s open. If I’m sitting on this table and my boss is sitting next but there’s one thing called corporate governance. Actually I’m doing some kind of research (MA) on corporate governance; defines the structures of the organization and gives guidelines of how they are followed. For example, organization has boards, but do all boards understand their functions and roles or does the management or technocratic follow the instruction/guidelines from the boards. For the case of NURC, I know very

well that the board and the Executive used to crash. As staff we had a feeling that our board was useless. We didn't even have respect for it (board). They were in retreats every month, spending money but at the end of the day/retreats we were not communicated the resolutions of the board. We were never called to defend the budget. They just approved our budget without any questions.

Probe: Having a board that those not perform its duties is good or bad as not having one. That's what I want to the graveyard of.

Interviewee: You were asking me the difference between organizations. My experience that organization like the UNPD has that governance culture and the rules but that does not stop them from doing those mistakes (amanyanga), to a larger extent, the individual personality matters so much, and skills of managing people. For instance one will come and change the organization. The current representative of UNDP has disorganized the organization and recently, he was audited about three times. And I understand they have decided to replace/relocate him. Now looking at his style Vis his predecessor, both operating under the same rules of the organization but their management styles are different. UNDP offices should be following the same rules globally because the rules and structure of cooperate Governance are clearly defined. But people will do things the way they want/feel like. Here in Rwanda I think there's still a lot of things to be done, the regulatory framework is very much needed. They need to define the laws governing boards. Here boards don't work by the way; you can go and ask any one especially government boards. They come and sit, get their pay cheque and go. First of all they are under paid compared to common law countries. I understand that in Kenya when you sit on three boards, then it's enough. They are well paid, but here in Rwanda, our board members are paid 50,000Rwf. So, being a board member doing all the reading of organization documents is not worthwhile. Regulation framework should define powers. If they exist anyway I'm not sure. If for instance you wanted to introduce corporate governance culture, I think it's still difficult or impossible. Let me give you an example the ministry of finance tried to instill the corporate governance culture but if you go and investigate deep, you will find that the practice is as I told you earlier. The Permanent Secretary is stronger than the minister. Recently someone was fired, and as a last resort, he went

to the minister - he had made a grave mistake of going outside the country without permission - he pleaded to the minister whether that was the only appropriate decision to dismiss him given the position he held in the ministry (he was a director general in the ministry). He had not received any warning letter. The minister had received a letter from the organization that sponsored his trip and it clearly stated the Director General's names but the Permanent Secretary decided to dismiss/fire him yet the labor law requires you to write and ask me to explain myself brabrabra..... The minister said "my friend you have to own up to your mistakes. I can't help.

Probe: You think there should be a regulatory framework defining what works in Rwanda and not copy and paste standards.

Interviewee: Number one thing is the regulatory framework that clearly defines how institutions should be ran but the difficulty with our country is that, as I earlier said, (this is a disoriented country). Because of the little bit of what we went through - the culture is still down such that even if you to reform the legal framework, you will not see results tomorrow or in 2-4years time (foreseeable future). Why? Building systems takes time (long) but at the beginning (on set) you need the framework defining how systems should be working. This goes hand in hand with development - our human capital development and how will continue to change/ improve. Of course as number one thing, the laws makers (Parliament or boards) need to put in place the foundation to operate, For instance the relationship between the board and the executive. There should be clear policies, board, executive, technocrats etc... we always talk about customer service in private and public institutions, if there were clear systems - but still the regulatory framework alone cannot change much. For instance if you are not properly served here, the law will not be applied or change that person.

Probe: I think the regulatory framework is there (with its weakness or strength) but as you said, things haven't changed - maybe because of other dynamic, powers, ethnicity etc...

Interviewee: Yes, absolutely. A lot of things need to change - simple example is the private sector, we've been sitting here for over 30minutes (after eating) has any one asked you if you need something? We finished eating and someone should have asked us whether you need tea or drink etc... For this system to change, or this system will change when we become competitive. This is

like the demand and supply theory. It would be automatic if we opened up for external influences. When we first came here in Rwanda people were working till mid-day and would run and go home for lunch, but that is no more. We've given it time space and it disappeared. The way this has changed, I can't explain. That system was not changed by law but by people adapting to change. When we came to Rwanda, People were working up to 5:00PM, then a law was put in place to work 24hours but it has failed - very few people work 24hours. But what I can tell you is that things will work (we will see change) - I can't tell it will happen in 2yrs, 4yrs, or even in 10yrs but the trend shows that things will change. It started with not closing at 12:00 noon, to 5:00PM, 6:00PM and now at we close at 10:00PM (22hrs).

Probe: Final thought, you said we've been sitting for long and no one has bothered to ask us whether we need a tea, coffee or even a beer - and you are absolutely right. My question is why are you able to see that when they (bar owners) haven't? What is it that makes you see what others don't? Is it exposure of example, experience, what?

Interviewee: I understand what you mean. It's a complex question/situation; part of the problem is motivation. If people are not motivated, clearly this is how they work. They (staff) do not have the business at heart. They are not well paid. So, they are here simply waiting for their cash at the end of the month. Some bars have changed. Again in this particular bar, I can't tell you if it's the style of the manager. She doesn't motivate the staff and she/he himself may not be motivated. Sincerely speaking, customer care is still lacking in Rwanda including public sector. The reason this varies, you need to look at each of them case by case. My analysis of this bar - I would say it's the responsibility of the top management of this place. Because it is different from another bar (say at Pascal's). Pascal has moved a step and told his staff that, a customer is a very important person, he motivates his staff, and he trains them. At Pascal's place, the moment you sit, someone is there to serve you. So, you need to study these cases, case by case but on the whole, there's a very big problem. The causes I'm not able to break it down.

To come back to your question, I think we need to open up. We still lack the culture of competitiveness, Rwanda will not be changed by laws. As I said earlier, the former Mayor of Kigali did put in place the 24hrs work policy, we didn't do it. Only competition will make us

work/change. If people compete - you want to ask me how are we going to compete? I have no answer but time will tell. Give it time, you will see changes. I often drive around town, at 10PM and find a few shops still open. In my area (Remera/Kimironko) there are people I know that work 24hrs. If there's one person working 24hrs that shows that others will also follow or learn from him/her. Another reason for not working 24hrs could be no profit. Why should I keep my shop open when there are no people coming. I open, people don't come. Recent a 24hr policy was put in place, but police is forcing people to close at 10PM and people are asking - what is this contradiction? One had you are telling people to open shops 24hrs, and on the other hand, Police arrests people or forces them to close at 10PM.

Interviewer: My research is about those contradictions. It's basically that question of contradictions of policies and practices that I am interested in. Looking at whether what we are copying can actually work in this context. For instance we seem to be copying models like having boards at institutional level, districts have the Executives and the council boards are things that may or have worked well in Europe or that work well in Kenya, but as you said, they don't seem to work well in Rwanda. Does Rwanda need to keep investing or trying to replicate models from other places? Another aspect is the foreigners who read policies and are all good (similar to policies in their home countries) and come and invest here in Rwanda but, only to find that the practices are quite different. They face those power structures especially the informal power structures where you employ people e.g. a Managing Director of a business and by mistake or other factors, you employ a head of department, who has informal powers because of the connections (discussed earlier) and eventually manages the organization/company.

Interviewee: The moment/day you publish your doctoral project report is the day they will put you in 1930 (prison).

Interviewer: Why should go to the 1930. I am not saying this is good or bad. I am simply interested in the general perception of abanyarwanda (Rwandans).

Interviewee: Before you release it, you should come and we give you parental advice (Inama ya k'ibyeyi) ha ha ha... if you still need to live in this country. I think this is a good thesis but the people in this system don't want to hear this. That's why you people say there's no press freedom.

People don't like newspapers that write truth of matter, those people that we talked about - who have informal powers.

Interviewer: Well I am not a foreigner to this culture that's why I took it from a business perspective and not political angle.

Interviewee2

Interviewer: I would like you to start with your background first. Where were you born?

Interviewee: Yeah I was born here in Rwanda, in secondary I did Economics as my combination, and in the university I followed the option of finance at KIST. So according to different experience I have I worked in different NGO's, different ministries. For example: where I was the finance manager of the two projects under MIJEPROF where we had those two projects one was Healthy promotion and the second was Gender Advocacy, after that I was also an executive coordinator at Rwanda red cross and now I'm the program manager of HIV handled by the Global Fund.

Interviewer: What's your view of management?

Interviewee: management is all about to know different issues concerning how to control people, how to control the resources of an organization and etc.....

Interviewer: What has been your management style?

Interviewer: Actually there are two management styles (The open style and the closed style of management) where the modern style is the open style because here you have to discuss your points, where you have to discuss with the team you're working with.

Interviewer: What's your own style among these two, you know what would you say is the style for you as Mark's management style? Either from what you know about your or from your own experience what you had people talking about you what do people say is your style?

Interviewee: Yeah, my style is just to try and make the team work together, where I will be able to hear the views of other people in the group or in the team and to solve problems for a short period of time because if you have a question and you take a long time to resolve it has an impact

on an organization so, it is better to understand and make the analysis of views. Because that analysis will help you to come out with good solutions to your issue.

Interviewer: Now looking back in your experience years, can you tell me a little story of a decision you have taken on your own.

Interviewee: yeah for example when I was a coordinator of one of the Belgium projects of Red Cross, we had issues to integrate the people expelled from Tanzania where we had to build a house to do healthy integrate from. It was just a complicated issue because; there were different cultures so the big question we had I to integrate those people with different cultures and to try to show them a way how we had to go forward. So the problem there was to meet the project time and to get the result and accomplish our target. So I think the big decision here was concerning about the demand we had of construction which sometimes requires making the tender, to secure different material we had to lose.

Interviewer: Has your education ever contributed to your way of management?

Interviewee: the education you have will always help you in decision making processes e.g if you have a problem there're so many education systems (approaches to management) you can use to resolve the issue and understand it more. For example the course of code organization behaviour where you learn how issues are being solved, and how decision making steps should be undertaken.

Interviewer: How about your background as a Rwandese, do you think your family background has a contribution to your view of management.

Interviewee: Yeah normally if you were born in the family, you copy the styles of your parents. Sometimes if your parents take a decision in the family, a child will also refer to the decision a parent has made which will help you to have a background of decision making.

Interviewer: Now for to understand thing I'm sorry I will be asking for examples, do you remember of any example how your family background, your parents, or something your father

did or your family that influence the way you think and the way treat people to work and as well as the way you do your work?

Interviewee: Yeah normally if you're mistreated in your family, it will also affect the way you do your job at the work place. Example if your family has good behaviour it will also lead you to have that good behaviour at work also.

Interviewer: How about your work experience? What have you copied from your family which has also contributed to your way of thinking and you talked about your education and so also tell me about your working experience... actually has your experience influence your management style?

Interviewee: Yeah I told you that concerning to the background of the question, normally concerning to the management I told you just to see how you manage the people, how you manage the resources, how you manage the materials and so on. So concerning to the background you had in the education, it will be an asset for you to know how you should treat other people.

Interviewer: But I'm asking your experience at work because we have seen the contributions of education, we have seen the way your family influence the way you do things but do you think your work experience has also contributed to your view of management? For example when you see the time you started working and compare that day with today's management style of yours do you think there's something in change.

Interviewee: Yeah for example by now we work in rural areas so you have to meet the people who have different views, you will have to sensitize them how they can create the income generating activities and think the difference is all about experience where I listen to people and make the follow up to correct the mistakes they can do so as to get good results.

Interviewer: With a help of an example I'm asking, within the few years you have been working what do you think is the difference between the your (Mark's) styles of management in 3 years ago compared with the style you are using now?

Interviewee: Yes the difference is only the leadership skills I have acquired, management skills and more especially the practice which makes perfect.

Interviewer: So do you think you do things differently from the way you have been doing them in the past few years.

Interviewee: Yeah because when you complete studies, you don't have the experience on how to use the education you did but when you're on the field you get to know the realities because you meet different people with different ideas and you have to make those people with different views be as one, work together and choose amongst all the views what are the best to be to be worked up on.

Interviewer: Okay! Any way that was about you but will you talk more generally about Rwandans. What is your view of management in Rwanda?

Interviewee: the management style in Rwanda I can say it doesn't favour low class people, where the head is the determinant no arguing about his/her view.

Interviewer: Do you think that management style is consistent in all place, you know consistent to all managers in Rwanda?

Interviewee: I don't think so because there some people who still apply the bureaucracy but the number is very few.

Interviewer: Now having done management I think you have heard of these different leadership styles? Autocratic, Democratic, charismatic and others what do you think is the common leadership style in Rwanda?

Interviewee: I think it's democratic even though it is not totally democratic because there're some people who have no needed skills about democratic management.

Interviewer: How will you describe the Rwandan leadership styles?

Interviewee: They are so democratic workers.

Interviewer: Is that new or they have been democratic ever since? Not you just others including myself and different managers you have seen where ever you have been working in SONARWA, regional Red Cross and everywhere you go?

Interviewee: Now Rwandan managers are flexible.

Interviewer: Now we shift a little beat to talk about the Rwandan culture, how would you describe “Rwandese” person?

Interviewee: Ever since Rwandese people always want to have the values where they support their ideas in front other people, where they are confident about being called Rwandese, where they can’t abuse their leadership with so many sins (DOs & DON'Ts) in their daily living e.g. eating on the way and etc... if they want to take something they try and find where to take it from

Interviewer: And what is their behaviour?

Interviewee: Normally they have good behaviours compared to our neighbouring countries as their behaviour is very strong.

Interviewer: What do you mean by saying that they have ‘strong behaviour’?

Interviewee: I mean there are respective. They both respect themselves and others in general.

Interviewer: Any other behaviour trait that we can talk of about Rwandans instead of their respective strong behaviour?

Interviewee: Yeah they so morally.

Interviewer: Now talking about Rwandan people and their behaviours, do you think they are individualistic or they are collectivist?

Interviewee: They are so collectivist.

Interviewer: Will you explain why you think Rwandans are more collectivist?

Interviewee: Because they normally like sharing ideas among themselves, and when they want to take some decisions they consult each other.

Interviewer: Another value is about culture, "Equality and Hierarchy" do you think Rwandans are more equal in decision making or they are more Hierarchical?

Interviewee: No they are equal.

Interviewer: Another value is about task and people, in some cultures people are task oriented and others are people oriented what do you think?

Interviewee: They are people oriented.

Interviewer: How about formal and being informal do you think Rwandan people are more formal or something else?

Interviewee: Yeah okay for the present situation they are formal but before it was informal.

Interviewer: Another value is about being direct "open" and being indirect? Do you think Rwandans are direct?

Interviewee: No they are indirect

Interviewer: About power, do you think people respect power here in Rwanda or not?

Interviewee: Yes they respect power very much.

Interviewer: Will you give an example of how to respect power?

Interviewee: Yes, for example if there are some disseminations of any political kind in Rwanda, it's very simple to disseminate it because people respect the powers very much.

Interviewer: Is this how Rwandan are I mean respecting the powers very much or it is due to some political situations that make them feel that way?

Interviewee: No, normally the characters of Rwandans always want to go forward and even they are some complaints they want to do it after the political result but they can't create the resistance without seeing the results from it.

Interviewer: Now we talked about many things but you continuously mentioned before and now, do you think there have been the changes between these events?

Interviewee: Yeah because we have two different regimes.

Interviewer: What are the changes?

Interviewee: As I said before we had informal political regime but now we have formal e.g. Imihigo.

Interviewer: Are any Rwandan values that you think have lost value, I mean those ones that used to be very important but now they are not important?

Interviewee: For example we now have the political of gender, but before there were even some proverbs which concerned much the limitations of a lady in the real life but these are not there today.

Interviewer: Do you have any example of the proverbs?

Interviewee: Yeah like where they said that "urugo ruvuze umugore ruvuga umuhoro"

Interviewer: And are there any values have gained most significance?

Interviewee: Yeah, for example gender issue has now gained power compared to the situation before.

Interviewer: Is there anything borrowed outside with most significance which you think isn't good for Rwandans at all.

Interviewee: Yeah, like the case of homosexual relations this is very bad really.

Interviewer: But are sure it is there?

Interviewee: Yeah it's there but there's no law allowing them to do it publically.

Interviewer: But in terms of leadership, are there any leadership styles or practices that are being borrowed from outside that you think aren't necessarily positive to Rwanda?

Interviewee: for example the system of managing people, as we know Rwandans we don't have equal management skills like the European people. So this will make us go slowly by slowly to reach their step and this will be possible if we always work hard. E.g for the European child at the level of seven years he/she is given all the rights which I think is not easily possible in Africa to give a seven years child all the rights I mean in Europe by seven years you do what you want, you go where you want you manage yourself in other words.

Interviewer: But in terms of money at work, are there anything you think we need to involve?

Interviewee: Okay for example in Rwanda we don't have so many materials which is a barrier compared to the European people because we mostly use the materials which have been once used before and this will slowdown the development speed. Because the management we are using now is due to the opportunity we had to join schools and we learnt from them and the system we are using now is just their long ago system.

Interviewer: Final question can you describe "success" in Rwandan context what do Rwandans think mean by being successful?

Interviewee: they are very successes in Rwanda e.g. like in the education sectors, political sectors and economically...

Interviewer: What does it mean for someone to be a umugabo (real man)?

Interviewee: This will depend on what he does to the community not having that male sex but the way he involves himself in work makes him be a real man in front of the community eyes.

Interviewer: Is it fair to say "a man" in English means the success because I don't find a good explanation of a real man in the sense of success.

Interviewee: Not success only even the simple contributions can lead to be called a man.

Interviewer: What about a person who is a failure?

Interviewee: If you fail actually will lead you to the loss of the position in what you have been doing because people will lose hope in you and they will not consider you as a person who can lead their steps to success any more.

Interviewer: Finally what is your view of gender difference in Rwanda?

Interviewee: According to gender people don't understand what gender is, actually a man and a woman are very much different physiologically

Interviewer: For instance when you don't have family, I mean how do you see the person who is not married "single" but old not young?

Interviewee: To the society if you're still single they don't respect you as the married people. E.g. when the married and the single persons go to a certain ceremony and they happen to find a single seat, that seat will be given to a married person first and the single one will wait to get another seat if possible and if not possible obviously he will not get somewhere to seat simply because he came along with a married person which attaches some higher status to the person than the singles. So this confirms that people who are married are most respected than the singles.

Interviewer: But generally with nothing to compare what is your view of someone who is may be forty years and not married what will people think about him/ her?

Interviewee: In the Rwandan family they say that you're not normal because they can't understand possibly what the problem is, they do not understand what the person is missing to get married.

Nshuti: That's all I had to ask you so thank you very much for giving me your valuable time but do you have a question for me?

Mark: I would like to ask you what your plans are in the future.

Nshuti: very good question, actually I have so many interests in academics so I'm planning to finish my doctorate and later in future pursue my carrier in academics.

Mark: Okay that's good and I think no more questions but I wish you success!

Nshuti: Thank you once again for your time I really appreciate your quick responses and think you're really useful to my research and I will be back in case I get something more to ask you!

Interviewee3

Interviewer's Introduction: May to give as a background, in the past few decades Rwanda has been characterized by a number of different issues and notable rant history and people moving out of this country, and some of the people were born out of this country so they back after the war so I assume in one way or the other they must have acquired different cultures from different countries and we also have people who were born and educated here in Rwanda you know they also acquired that culture so I'm wondering whether and how will that work? You know what people feel about different leaderships in different organizations due to different cultures acquired. So we will be discussing mainly around three areas,

1. I would like to hear about your own background, this will let me know where you're coming from and also show the way you understand things so it's not knowing whether you're from this place or that but simply that our background informs the way we do business. And the second part of this question one about you, I want to see if there's any commonality if you ask Rwandese to talk about them how much information do they give you so is there some commonality because some people give less and others give more information so you take your time if you can describe yourself in one fine or if you can describe yourself in 1000 words that's also fine.

2. This second question will be around management, your own view of management "Business management or running an organization" business management doesn't mean commercials only...

3. The last part will be around culture I don't expect you to be an anthropologist but I want you to talk about the Rwandan people, your view of the Rwandan people or the description how you understand the Rwandan people...

Interviewee: I was born in Tanzania I grew up there in 1978 that's when I was born, I studied there the whole of my primary studies and one part of my secondary up to s.3 and then in 1994 that's when there was a war in Rwanda and right after the war we came back in Rwanda. So I studied there up to senior three and I came back to Rwanda in 1996 I was in Lycee de Kigali doing my high school studies by the way my parents are both Rwandans. So I have two mixed cultures as you said because I was born in Tanzania in an area where we were known as Rwandese but in terms of education I could not identify myself as a Rwandese because towards you education I couldn't identify myself as Rwandese unless I could say I'm a Tanzanian.

Interviewer: Still on that one, I know Tanzania is a multicultural area they have hundreds of tribes, would they tell that your name Bajeneza as a Rwandese?

Interviewee: Yes because I was born near this boarder of Tanzania called Ngara, and this Ngara is just about 50 Kilometers from the boarder of Rusumo and from there, that area itself had two different tribes in a way that one tribe was from Burundi and another tribe was from Rwanda so those people formed one tribe called abahangazi so for us we could describe ourselves as abahangazi because they spoke something close to Kinyarwanda language and the names came out of the tribe were like Hakizimana and things like that...

Interviewer: When did you know that you were not a Tanzanian?

Interviewee: Yeah I knew that since I was in primary four, I knew this because we had our own school and even the headmaster of the school and of course the big number of teachers was Rwandese also so that school was built for refugees at the time when our parents were moving to that area.

Interviewer: So you came to Rwanda, joined high school and then the university...

Interviewee: Actually Rwanda was quite different from the place where I was born in terms of culture and everything.

Interviewer: What was the difference?

Interviewee: The difference was because in Tanzania we used to live a socialized life, we loved each other even if you could meet a new person who was not a Rwandese you could talk and become friends so we used to be friendly in Tanzania with a lot of care about friends and any one you would meet on the way. And what I found here was like I don't know if I can call it selfishness but people were not open to each other at all I even once thought that I can't cope up with a person who were born in Rwanda. Okay after high school I joined KIST as a university, I studied there in systems where almost everything was changed after that I went to work because at the work, at the work place also there were so big difference. But again at work place things were quite moving, because would talk to each, people would chart and would also share different ideas may be this was because every work has got his/her target to achieve.

Interviewer: So for how many years have you been working?

Interviewee: Okay I started working in 2005 so I think this is my seventh year at work.

Interviewer: Within these 7years have you held a managerial post?

Interviewee: Yes I did, I started working as an IT Auditor in the computer lab training people but that one was not my job position, so after shifted from KIST when I joined RITA where I had a position of projects manager where I had like 5 project I was managing, I had a team of 10 people who were implementing in those projects. So from there I worked there until RITA was immerged to RDB and I worked in the RDB from 2009-2011 as a senior project manager.

Interviewer: So how do you find management, managing people?

Interviewee: Managing People have different aspect as you said depending on different backgrounds and culture. You know culture in Rwanda can be categorized according to the areas where people were born from; you see if you were born in the eastern province you have some elements that who was elsewhere because you having some difference resulted to different

cultural aspects but when it comes to the point of demographic that maybe you're born from where and where you come up with something that you need also to categorize the background.

Interviewer: Yeah maybe to put it this way, what is your view of that role of management?

Interviewee: It depends on the backgrounds of those people you're managing and it also depends on different levels of their education and of course to the management around us.

Interviewer: What is your understanding of that task management?

Interviewee: I understand this management in the two ways, if we have the skill set of management and we also need to have education because education contributes to that and leadership so you need to have those key elements of leadership.

Interviewer: What would you say is your own approach to management as Karen's approach to management? Not the managers, not the places you have worked but your own management for example you have managed about 10 people so, how would you say in own words?

Interviewee: my approach to management is set to two things,

1. Being open to my team, communicate my goals and targets that I want us to achieve so in my being very open I need also to be at the level of the people in the team that I'm managing.
2. My management bases on discuses of people I mean I can't recruit anyone that because seems working in my team. I have to make a selection so as to much the skills and the education of the people I have to manage especially when you're in a field that you're doing that management because managing a program or project you need to have a criteria.

Interviewer: Maybe what I'm trying to mean is that you heard about management styles, do you remember some of the common words they use in management styles or leadership styles you know I want to see if you can put yourself in one of the categories. For example there're, participative, democratic there's Autocratic there's self cycle hands off etc... some people have also used transformational leaders, invention ally leaders and charismatic leaders, as well as transactional so do you think you can fit yourself in one of those leadership styles?

Interviewee: Yeah I can fit myself in transformational leadership style because I always like to know how to project things in the future than in the present and that's how I operate actually.

Interviewer: Now am wondering what influences the way you look at these managing tasks? You know the way do things, do you think that there's something that influences the way you do them?

Interviewee: Yeah, actually the thing is what is built in you.

Interviewer: And what is that?

Interviewee: Okay myself I was born as someone who is in charge I mean somebody who keeps in touch all the time, who takes the lead to any type of work. So I always want to provide my views at the first place, you know let people get together, so as them to understand each and agree on some principle points and some ways of doing business.

Interviewer: Yeah that's perfect but where do you get that? Where do you think you get those characters from?

Interviewee: It is the way I was born and followed example from my Mum.

Interviewer: Now do you think education has in a way contributed to your view of management?

Interviewee: Yeah very much, education has contributed much to me and to my managerial style because when you start high school that's when you have to start finding yourself in some groups so all the time I thought I could find myself in a class of 20boys with one or two girls if were many it could 2 or 3 so I developed some confidence in organizing people. Because for example since my high school I was in a class of 40 boys and two girls, and in KIST I was in a class of 20 boys and 5girls even during my primary in Tanzania I could find myself in a class of very many boys with a small number of girls.

Interviewer: And what do you feel when you find yourself in a huge number of boys?

Interviewee: I always fit; with so comfort actually I dominate. You know am not talkative but when I get a chance to talk I talk a lot.

Interviewer: How do you dominate when you can't even talk a lot?

Interviewee: I keep quiet, I never just talk loudly but when there's a forum to talk I talk so when you approach me to talk to me, to discuss with me I get open and tell you truth of myself and when I find myself in a group of many males I like to be direct so that's why I say that I dominate in that way. And everyone becomes my friend.

Interviewer: We shift to experience a little bit, how do you see your work experience you know if it has how did it contribute to the way you look at management?

Interviewee: yeah it did contribute because as I told you something that happened ever since I joined the work place I found because I was in a department of many males and I could make sure that I manage that job and make sure that I'm performing well as they do because I had very little keys and the task was very high and very much demanding but I had to make sure that I accomplish my task, so all the time at the work place I learnt that that every time you can achieve the goals you set and you don't have to manage yourself so you have to be managed by others and so you have to follow their system.

Interviewer: Now do you think that the management style had changed, do you see any change in the way of doing business?

Interviewee: Yeah it has contributed a lot especially when I realized that I used to dominate, I used to like you know all my ideas to confect that all and that's when I realized that all the time I had to listen to others, give the compromise you know and all the time I had to share my ideas openly with people not just by taking decisions but tomorrow I want this, after tomorrow I will do this so it has contributed much like working in a team, team management, self management customer services how you treat people, how present you fellows all those things came.

Interviewer: Karen I need a story from you of a major decision you have taken in your career just if you could give me a small story of the decision you have taken and you took that decision?

Interviewee: Okay for me ever since my secondary school I was studying sciences so one time after my secondary in Lycee de Kigali I was a signed to UNR where there were no sciences actually

you could think that which science I was running for Computer Science so in UNR there was pure science but I wanted computer science so I cancelled my admission and said I have to wait for KIST which had the first year only so I had to wait for one year so that I go to KIST so I waited for 9 months and then they gave us an exam for KIST which I passed and I joined from there I choose computer science that's one part of it so the second part I said I will study up to masters degree and beyond and I set this goal at the age if 16 years of age and this was a dream.

Interviewer: No that was more of a dream but at the work place a decision you made which you think was your 100% decision with no influences from other people.

Interviewee: The time when I wanted to assign me to a project so I went back to theproject and I said I don't want! Why, because of so and so reasons, so what project do you want? I want this and hat project a chose was the most complicated project I have ever seen so that is the decision I have made and after that I received the team members I had to talk to them and told them that after 3 months I found that I have to evaluate them and recommended some of them just to away.....why, because he wasn't following the instructions.

Interviewer: So the recommendation to fire someone which was quiet a good one, how did you do that, how did you get a lead of that person in your team?

Interviewee: No I had to write down a reform for which I had to explain the how he has been acting in work; how he does the assignment and finally I did the conclusion.

Interviewer: Did you buy any chance you know having discussion with that person him/her self?

Interviewee: Yeah I did, I did so many times actually that's what I do even if you're my best friend, I have to talk to you at least 3 times telling you that this is what I don't like you to do.

Interviewer: Now looking at you know if we talk about the way you do things do you think many Rwandan do the same?

Interviewee: They are not.

Interviewer: What is your view of management style of others in Rwanda? The way they do manage people because you have heard managers who managed you so you have seen very managers so how do you see other people's management styles?

Interviewee: Quiet different because everyone has got his/her own style of management but the one common thing that they lack of is that for me according to my analysis, they lack one thing of leadership there's a way they can appoint you to become somebody you know DG "Director General" but in you, you lack a leadership skill, so leadership skill why I'm mentioning it, it has a lot of things it has customer service, it has communication, it has managing people and very many key things so we lack many of them.

Interviewer: Would you again describe, may be you talked about the leadership styles of transformation, transactional, Autocratic and so many others so what do you think is the common leadership style out there?

Interviewee: I don't know the common one now but I think if I could remember the factors that are under each and every style.

Interviewer: Well some build trust, you know others act in integrate and others inspire people, while others encourage and motivate, thanking, you know some managers will reward fastest and of course punishing may not be delivering and others will monitoring as they want to keep an eye on you.

Interviewee: Yeah monitoring is there but with no other something to help, they monitor but by eyes not by I mean there're kin of systems that can help to monitor someone without seeing him or her seated there in the office to believe that that person is working.

Interviewer: But some people can just monitor mistakes and what....

Interviewee: And that is it, they just monitor mistakes because I wasn't seeing you then I count you as somebody who isn't at work.

Interviewer: Some may say they are fire fighters, meaning that they only act when there's a problem and others just give you free time to do things and will approach you when you need some help

Interviewee: Though they do monitoring but they lack one thing of.... because the monitor the person not monitoring the activities you know if you monitor the activities that's when you have a real system to really measure that the person is working.

Interviewer: Yup we now talk about the Rwandan culture, how can you describe a typical Rwandan? Because you're like a Tanzanian so can you tell the characters of Rwandese people?

Interviewee: Yes someone who is humble by physical appearance, by the body he/ she is beautiful or handsome maybe tall or short but good looking. For the Rwandese characters, a Rwandan is a person who is humble, who respects people and too reserve to talk, because wherever you find a Rwandan you will not find him/her talking a lot, someone who is quiet when you seem to approach him.

Interviewer: How do they talk then?

Interviewee: They talk at the given time in different forums in an organized way they can't just talk, eat because he can even travel a long distance but reaches there without taking something on the way so he will wait until he finds a convenient place to eat.

Interviewer: What do they value more in terms of cultural values?

Interviewee: Okay in their culture they do never copy from others any how! E.g. when they find Tanzanians are doing something and they immediately do it also, no they have to first take time even if they are in that society, they take time to copy others people's culture or other people's style of leading. And another value is that they're educated, not having gone to school only but even if one didn't go to school he/she will act as a person who is educated so they all have the formal education. They have different powerful, good ideas and opinions wherever there're.

Interviewer: Are there any specific behaviors that you think Rwandans have that are different from other society tribes that you have seen.

Interviewee: Yeah all those behaviors I said you know they respect themselves, they respect other people that's one, and another thing is like they have another behavior of loving each other. Because you always find them together, they help the society they live in and they like co-operating and helping each other.

Interviewer: Now if you could use one of the words, maybe you could tell me where the Rwandan fit. You know, in some cultures people are individualistic, in some cultures people are more corrective, for instance you know the American people tend to be individualistic so do you Rwandese are corrective or are individualistic or something else?

Interviewee: They are not individualistic.

Interviewer: How about high lucky? What your view of Rwandese with regards to high lucky thing? E.g. someone is your boss what does that mean?

Interviewee: There's a very big distance between the boss and the employee, with a lot of fear that if someone is your boss then you can't just greet him or meet him anyhow! So there's a strong gap between a boss and an employee and that gap results into those other elements we said so they just live a life of no co-operation.

Interviewer: How about some cultures are formal strict and some cultures are informal you know you can just walk in someone's office, they don't care what you're putting on so do you Rwandese are formal "they are strict" or they are more informal?

Interviewee: They are formal.

Interviewer: Some cultures tend to focus on tasks over people so what is your view Rwandese. So do you think they are task oriented or people oriented?

Interviewee: They are task oriented.

Interviewer: And in conducting business do you think Rwandans are direct or more indirect in implicit or explicit?

Interviewee: In doing business they are not so direct.

Interviewer: And are any of these values changing, you know do you see any kind of change?

Interviewee: Yeah those values are changing time after time because as we move into a world of technology and everything so they are trying to adapt some good values or good examples from experience.

Interviewer: Which value do you think has lost the importance or significance?

Interviewee: Those of being too reserved, in terms of doing business because we are trying to be open to achieve what we want to achieve.

Interviewer: And is there any value you think that is gaining more significance than it was once sometime back?

Interviewee: Yeah the culture, because culture is now being encouraged has been common you know, as I said that in the last years you could think that we have different cultures in one nation. You could find that someone who is coming from the eastern province and another one from the southern province they are having like two different cultures but they are bringing in to one culture and that's why.

Interviewer: Talking to people during my research there's one word coming in "Agaciro" what is that?

Interviewee: It means keeping your values and letting others know that you're somebody not just any one can just see your appearance and judge the way you look like or the way you appear, so you have to demonstrate your values.

Interviewer: Another thing that seems to be gaining significance is gender, what is the Rwandans view of gender?

Interviewee: Rwandans doesn't see gender as a big issue as other cultures.

Interviewer: Do you think men are treated the same way as women in the society do they have the same value?

Interviewee: At least we are trying but not at 100% achieved so it's like 45%.

Interviewer: So which part of the society do you think men are more significant than women or women have more significance than men?

Interviewee: Men are more significant in the society though we are trying to have the balance somehow but we still have to wait for some time.

Interviewer: How does it feel, if you're grown up and you're not married whether you are a man or a woman?

Interviewer: They see you as someone who is lacking something, who has failed may be to take a decision and propose another for marriage, so he/she is considered as a person who failed actually by him/herself so you're taken as someone who doesn't have some characters of making decisions like so and so time that I have marry which goes with taking responsibility.

Interviewer: Do you also believe that one?

Interviewee: Yes, I do believe that also.

Interviewer: And how does the society see someone who divorced?

Interviewee: Yeah, it's different from someone who didn't get married because in our society someone who divorced is still having value in the society they always concentrate to know what happened and they always tend to know what has happened if the man is a husband or something and they like to know more about the background of that man you know all those stuff.

Interviewer: And again talking about being married or not being married do you think that the perception is the same for men and for women, you think a woman who isn't married and she is in her 40s and the man who is not married and he is also old does the society sees them as failure in making decision?

Interviewee: Yeah is almost the same because if it a man they say that this one is lousy man who can't settle down and plan for the future, which is the same as the lady.

Interviewer: How do they call an old lady who is not married?

Interviewee: They say that this has rejected all the proposals for marriage now she is ending up not keeping any because she wasted her time to take decision and say the one I want isn't this one another one comes also isn't this one so you stay like that because in Rwanda people share the information one will tell another that, that girls is ready so you will not manage her things like that. And for a man let's take two categories one the one they say that is "womanizer" and that is another bad quality so if a man doesn't get married they consider that factor but this time that is not common, it is not much and same as a man who has been going out very much.

Interviewer: Do you think that any Rwandese who has got these good values can decide, or do you think it is normal for a Rwandese to decide not to marry.

Interviewee: No it's not normal because in a Rwandese culture people have to get married even if you are not ready they used to get someone for you and this was among the values a Rwandan should have.

Interviewer: But as we interact and move around the world, we see in some areas where people don't marry and it's taken as a normal thing, so is there anything like that coming in our culture and people say well Nshuti Decided not to marry and it's fine he can also be respected as Joseph who is married.

Interviewee: No, Joseph is as different you know, and you know even the leaders in Rwanda should be married they first have to know this one is married or not.

Interviewer: The final question is about power; in some societies people have a lot of power and other societies power is evenly or equally distributed in an organization, so how is power distributed in Rwanda? In an organization how is power shared from the lower person to the top?

Interviewee: The powers are shared.

Interviewer: So you think that the boss and the subordinate seem to have equal powers or the bosses are the powerful?

Interviewee: Yeah the bosses actually are the powerful; the powers are at the top always.

Nshuti: Okay do you have a question for me?

Interviewee: I don't have a question; just I want to know which university you are graduating at.

Nshuti: Good question I'm pursuing my doctorate at the Robert Gordon University.

Interviewee: Where is it from?

Nshuti: It is in Scotland in the city of Aberdeen so I have been doing that and this is my fourth year which is the final year.

Interviewee: So you do it while working, I mean you do it online or what is it.

Nshuti: No I do it in class; well the doctorate is not slightly different from other ways graduate like master's degrees so when you have few questions you attend so I attend few months and come back so I do my doctorate by research.

Interviewee: That is fine keep it up!

Nshuti: Thank you!!!!!!!!!!!!!!

Interviewee4

Intro: Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the areas of leadership and culture. My research title is Traditional and hybrid leadership styles in Rwanda – looking at cultural influences on one's leadership styles. I'm trying to investigate if those people coming outside Rwanda – whether of Rwandan origin or completely foreigners –whether their practices can really work in Rwanda. I would be interested in hearing your views on a number of issues. There's no wrong or right answer. My objective is to get a general view of the Rwandans themselves. It's going to be a discussion and I will be mainly interested in stories or experiences. So, it is with experience from you and from the other people that in the end I will compile and

see what it is you know I would also be interested in talking with people who are not necessarily Rwandans so, that's the background, so do you have a question for me so far? (Not yet), good.

Interviewee: Reka tubanze icyongicyo simbizi niba I will be comfortable wenda tuvuze nko mukinyarwanda haricyo bigutwaye?

Interviewer: No problem.

Interviewee: Okay now, Njye urabona ndashaje manze iminsi nkora muri reta nakoze nohanze, icyokibazo ubajije nikiza cyane kandi njyewe nkibona muri prospective ya experience umuntu aba afite mumikorere y'abantu. Actually iyurebye ibintu from the model wavuze nk'iyoye kwa Toni Belier, ibintu bya Singapore tugenda tuvugango tuti dukore nkabiriya tugiredute, n'ibintu biri comp tic nuko tumeze natwe abanyarwanda kuko iyurebye umunyarwanda ahoyabaye hose umunyarwanda yari wa muntu ushaka ko agaragara nk'umugabo. Sinzi ntago nize ibintu bya cultural cyangwa ariko abanyarwanda bose baraavugango banyemere b'ambone nk'umugabo kandi kugirango bakwemere nk'umugabo n'ukuvugango ubugomba kugira icyufitecyangwa icyowakoze n'ibintu bibiri. Now iyurebye ababantu turimo dufatiraho za Model nka Singapore nka Toni B kuko we y'ifitiye abantu baza hano dugakorana nabo inama the new thinking badushyiramo nugukora cyane ntabwo ar'ikindi kintu gishya. Njye nagiyeye muri Singapore muri training bo icyo bakubwira barakubwira bati n'ibintu bibiri (Planning and Delivering), so, nibintu bibiri nukuvugango wowe wakoze planning, actually bavuga ko igomba gufata 30% percent of the time na budget, hahaaa... cyane mwashaka ukamara ukwezi kose mumwaka mukora planning ariko mwayirangiza mukanjya muri implementation muzi icyo mugiyeye gukora mwagitunganyije mukibona mumurongo neza.

Interviewer: Now kugirango mbimenye neza wenda bize nkokumpfasha nko kwa analyzing haruburyo narinateguye turibuganire, so, numvaga ndashaka mbere na mbere background yawe (amateka yawe), so your background will help me to analyze where you are coming from because one of the questions will be you know what are the influences to the way you see or do things. So, my first question would be if you could please tell me about your background!

Interviewee: Aho nabaye ibyonize njyewe nize muri Congo (Nihowavukiye?), Oya navukiye mu Rwanda nje ndashaje navukiye ndahunga ndimuto cyane ariko ninkaho ariho navukiye kuko n'ibyangombwa niko nabyandikaga sibyo nihonize amshuri yose, Nyuma hahahaha Abantu mwiga mubamushaka kuvugisha umuntu amagambo atakubwizukuri, Nyuma nzagukora mu Rwanda ndumuzayirwa ariko sinahatinda inkotanyi z'ihita zitera hahaha nubwowabeshya rero ngo urumuzayirwa inkotanyi zateye uragenda tu ng'iburundi gukorayo twakoraga nakazi kubwarimu so, narigishaga muri secondary education so, urumva nabaye muri Congo nabaye mu Rwanda nicishije I Burundi iyo niyo background yanjye nyuma tuje mu Rwanda, nkora muri MINICOM gusa (1994-2004), yeah MINICOM imyaka my'inshi (wakoraga iki muri MINICOM?), Nakoraga muri department ya Industry, (wakoraga iki akazi kaburimunsi?), akazi kaburimunsi icyogihe actually byari bikivangavanze ntaho ari nkubungubu ninaho wenda umuntu ashobora kubibonera ko tugenda twikosora icyogihe muri Reta barakubwiragango warazaga ngo uje kukazi bakakubwirango ukoriki bwaracyaga ugakora kiriya ibintu by'imihigo ntitwabigiraga performance zo ntawazitagaho.

Probe: Waba wibuka title warufite nibura uko y'itwaga?

Interviewee: yeah nitwaga yari kuri level ya division manager, assistance to industry yeah. Twagendaga mumugi za Kampala mu bintu byogukora assessment mukamenya ibibazo cyane cyane ikintu cyari kigezweho kitwaga rehabilitation, yeah so, n'ibyo twabagamo kureba ibibazo Bya Company burigihe gukorana nabo inama mugakora nka ka program ko gufasha muri diagnostic no gufasha muri management utuntu nkutwo tworoheje.

Interviewer: Harabantu wayoboraga?

Interviewee: No ntanumwe. Nagiye mbayobora ubwo nakoraga mumwanya wa Director

Interviewer: akakazi wakabonye gute:

Interviewee: Intambara ikirangira nagiye kuri minisiteri icyo gihe abantu twari tu kigenda kumaguru ntamodoka z'ihari bacyeneye abakozi ndakomanga ariko harumuntu twari tuziranyi uziranyi na minisitiri icyogihe uriya Higiye aramunye aramvuganira (introducing) arambwirango

ningende ampa akanoti shyira uwitwaga Director of the cabinet ndagenda ampa ibaruwa ndagenda ndatangira tu! Hahah...

Interviewer: Okay so, 2004 kugeza ubungubu?

Interviewee: Oya 2004-2008 nakoraga muri CAPMER (title?), Nari coordinator wa capacity building program.

Interviewer: Harabantu wayoboraga?

Interviewee: Narimfite bebiri, (muri make byariki?) twebwe twakoraga ikintu kitwa training muri CND nukuvuga iki? Twakoraga assessment tukavuga duti CND bacyeneye training mubintu bya business planning, bacyeneye training muri management isanzwe, accounting, marketing ibintu nkibyo, so twebwe tugatunganya ukuntu twabona aba trainers twebwe ntago aritwe twa twatozaga. We used to recruit trainers then after recruiting them we advertise that program harizo twakoraga with local trainers harizindi twakoraga with international trainers then abantu bakaza bakaba trained tugakora raporo tukazakora monitoring ho gatoya that's all,

Interviewer: So, from 2008 kugezubu?

Interviewee: Yeah ubwo nyine nanjye, kuko twaje hano muri December (2009) nibwo RDB yabaye prom minable yeah. (uba head wa trade?) ariko ubu head of trade and manufacturing mbimazeho igihe cy'amezi 5 gusa nabwo ndacyari muri acting.

Interviewer: Ufite abantu uyobora?

Interviewee: Yes ndabafite (bangahe?) cuminumwe (11) ubu,ariko mbere yo kwa acting nari division manager waa... Ubundi ninayo position yanjye division manager wa business incubation and BDF

Interviewer: Division manager nawe afite abantu ayobora?

Interviewee: Yes mfite batatu (3), yes.

Interviewer: So, murimake division manager, turavuuga muri acting role ukoriki umunsi kumunsi? Cyangwa what does it imply?

Interviewee: It involves gukurikirana ko action plan yabantu bawe bose irigukurikizwa nukuvugango when we start the fiscal (financial) year tuba dufite action plan ikaba approved including budget yayo yamara kuba approved then tukajya muri implementation and reporting so twebwe nuku monitoring ko izo action plans ziba implemented ukamenya akazi muri buri division, mfite divisions Eshatu (3), imwe ishinzwe incubation iyo arinayo nshinzwe jyewe indi ishinzwe trade development indi ishinzwe manufacturing development so nukuvugango programs za bagenzi bange zose kubera ko mba nzifite muri action plan

Ndeba (Monitoring) ko bagenda bakora activities twagiye tuvuga tuti this month tuzakora iki the other month tuzakora kiriya. Now ikindi gikomeye rero cyane cyane ni stakeholder meetings nabantu bohanze nkubu kuva mugitondo nibwo nkicara ahangaha hahaha.... So nkubu twaridufite umuntu wo muri World Bank waruje kubonana na CEO akaguhamagara ati ngwino kuko birakureba harinubwo twaridufite gutegura presentation ya minister harimo n'ibya RDB

Ejo munama y'ushyikirano from (8:00-2:00), so urabona ko nibintu byi involving cyane cyane meeting with stake holder partners mubikorwa noneho no gucoordinating actions.

Interviewer: Iyo uvuga gu coordinating action nijambo rinini uku wowe ucoordinating hano ntabwo ariko undi head a coordinating so wowe ubwawe muri division yawe cyangwa muri department bigenda bite in fact ikintu wibuka cyakozwe cyamfasha kuruta?

Interviewee: Yeah ukobigenda reka tuvuge tuti privatization of BDS centers (Business Development services Centers) iyo tuvuze nkicyongicyo wicarana nabagenzi bawe ukavuga uti muriyi division twebwe barashaka cyangwase twemeje yuko iyi privatization igomba gukorwa, Now dukeneye iki? Tukavuga tuti dukeneye ku developing the concept y'uko bizakorwa nyuma ya concept, ducyeneye ku developing terms of reference, then ninde uzabikora to bring in the private of the letters ninde uzikora, nikanaka nyuma yahoo dukeneye gukora na procurement kugirango dutange advert sibyo iyo advert nukuvugango twarangije kwemwza izo documents zose twakoze submitting yazo kubayobozi bacu the we move forward kunjya gukorana na

procurement bagatanga advert nyuma yaho niki, nugu coordinating ikindi nukuvuganga ngwino ngwino ngwino ibitabobyose byabonetse proposals zabantu zabetse muze dukore na evaluation

Interviewer: Niwowe ubahamagara cyangwa utuma umuntu uti mpamagarira bariya bantu cyangwa division manager niwe ubyi initiating?. You know ndimo ndashaka kugabanya role yawe niya division manager niba iyi privatization of BDA centers I assume ko biri muri division runaka so, wowe na division manager kuko ufite divisions eshatu (3) siko wavuze so, iyi division ishinzwe gu privatizing ibibintu nawe mukorana gute?

Interviewee: Gewe rero ukonkorana nabo cyane cyane twebwe dukorana urumva twaranabanye twaranicaranye uko dukorana cyane cyane nukuvugango ikikintu kirihutirwa iyikintukihutirwa niwowe babibaza wowe nka head nawe uravuga uti kanjye kubwira kanaka bigire vubavuba ukamuhamagara ngwino muze dukore ikikintu ntutegereza ngo we igihe azashakira azaze ngo akubwirengo ya evaluation twarayitangiye oyaaa gewe ndagenda nkamubwira nti muze tw'icare dukore iyi evaluation cyangwase muyikore ndeba hano ibitabo mbireba hano mubikore. So, naho bitandukaniye ubimurekeye y'avugango yeah "we meet tomorrow cyangwa se one week".

Interviewer: Babywakira bate se? (Ntakibazo) kuko I imagine a division manager numuyobozi mubyukuri mungana cyane cyane wowe ko uri no muri acting position nukuvugango mumezi 6 ashize mwari ku level imwe uwo muntu ndiba ari responsible so, abyakira ate?

Interviewee: Abyakira nezacyane kuko niwo muco dufite hano twebwe niko dukorana ntago arukuvugango nagiye kumupfinagaza cyangwa se ndashaka kumukoresha akuburetwa wa mugani wabanyarwanda cyangwa iki no ntago ariko bigenda.

Interviewer: **Kuko ndumva mfite intuzza division yange you know wowe kuza kumbwira ngo ni muzane byabintu tubya analyzing ese gentagonarimbizi ko ibibintu bigomba gukorwa.**

Interviewee: Urabizi ariko pressure mfite yo kuva hejuru ntago ariyo wowe nagushyizeho nange kuko nje barambwira bati ejobundi tugomba kuba twa sinye contract urumva ko mfite instruction, nangye nyimanukana vuba buba ngwino dukore byabintu birihutirwa kuko ejo contract igomba kuba yasinnye kuko we ashobora kumbwira ngo no ndacyafite ninama ngo mfite

nibindi bintu reka tuzabikore ejobundi ariko nukuvugango njyewe menya uburemere bwaburikintu nshobora nokumubwira ngo kiriya bukihoreye ngwino tubanze dukore ikingiki.

Interviewer: Leadership cyangwa management ya senior level involves decision, Do you have an example of a major decision wumva wafashe icyemezo runaka wafashe wiringiriye ukagifata ukaba wantekerereza story yiyo decision ikomeye wumva wafashe?

Interviewee: Decisions rero zacu ziragoye burya kugirango uvugengo nigenafashe ikiniki ariko nimurwego rwa program ushobora gutangira nka negotiation ndetse nabantu for a specific program ugafata icyemezo uti nimuze tuyikore even if itaraba approved cyangwa se n'agreement itaraba signed kurwego rwa RDB. Kubera ko mbanumva (Harurugero wumva wampa) nka program y'itwa ninayo James akoramo y'itwa trade winds, Trade winds ni program dushaka gu promoting ibicuruzwa by'uRwanda muri Uganda dufatanyije nabandi ba partners bitwa Trade Mark East Africa. Trade wind niyo company dufatanyije kimwe na Trade Mark East Africa so, twebwe tugashaka companies tukazikorera promotions Uganda nabo baga contributing tukabakorera ubwo buvugizi kugirango bageyo, abangaba dukorana bakaba guhura suspecting guhura n'abakiriya nka program nkiyongiyi za Guinness ziracyarimo zirakora signature ntibirarangira ariko twarabitangiye. So, nkicyongicyo n'icyemezo umuntu aba afashe ukavuga uti gewe nuwabimbaza navuga y'uko biriya biri munshingano z'ange kandi ntakintu cya miss management y'amafaranga nzashyiramo nyanicyo bindendabaho ariko ufashe icyocyemezo aho kubwira aba partners ngo nimube muretse ntago barabyemera you know icyemezo nk'icyongicyo.

Interviewer: Bibaye bisaba amafaranga se?

Interviewee: Bibaye bisaba amafaranga icyogihe you have to make sure that it goes with the regulations of money kuko ubijyanye wenda bitemewe icyogihe nabantu bashinzwe amafaranga ntibayaguha, ufata icyemezo nk'icyongicyo kuko it doesn't compromise you in terms of money, kuko arikintu cyamafranga ntushobora kubyirengera.

Interviewer: By'ihutirwa se cyangwa abagombaga gusinya badahari? (harimo amafaranga?)

Interviewee: Oya urabyihorera eeehh icyocyo nikintu gikomeye cyane urakihorera rwose.. Ha ha ha haaaa.... Icyocyo uracyihorera yeah so, ntago nzayakura kumufuka wange!

Interviewer: So, iyufashe icyemezo rero nkicyongicyo how do you communicate to others?

Interviewee: Dukorana inama nkabereka ukobimeze nkabahuza naba partners bacu tukumvikana uko activity ifite ikintu kimeze nka import ikomeye cyane, import ikomeye muri mandate yacu.

Interviewer: So, hari communication igana hasi hari na communication yohejuru so, bese ni mumanama cyangwa?

Interviewee: Nkabohejuru bo ushobora kubikorera munama cyangwa se ukaboherereza namanote yeah including the proposal ya agreement nk'uko nakubwiraga ukayohereza kugirango ubone bines zabo.

Interviewer: Ndashaka kubaza akabazo kuri education, yeah haribintu tw'iga mw'ishuri hari na experience, harikintu runaka wumva kw'iga byaba byarakumariye? Mucyongereza nabazaga nti "What is the most significant event in your education process?" which you know is important ikintu wumva w'ize mw'ishuri gikomeye nigiki?

Interviewee: Yeah ikintu nize mw'ishuri cyane, jyewe nkora research ndangiza License nkora research njewe nabonye arikintu kiri akiza cyane kuvugango ufashe nka topic runaka uyikoreye analysis you formulate ugiye muri research udefanze nabantu mubyo wanditse n'ikintu jyewe nabonaga cyanyuraga.

Interviewer: Byagenze bite niba ukibyibuka?

Interviewee: Yeah ndacyabyibuka cyane urumva ikibazo ntago twebwe umuntu simbinzi nubungubu niba ariko bikigenda twebwe wakoraga research kugirango uzabone amanota urangize amashuri wigendere ugekwishakira akaz.i ntabwo ari necessary cyakintu cyari muri mu bintu ukunda cyangwa iki, no jyewe nashaka kurangiza ngo mbone amanita gusa, ariko nanone ukavuga uti nanone gukora research ngomba gukora research ubwayo muri domain y'umu professor runaka nkunda kuko niwe tuzakorana, sibyo kandiburya professor aremewe ukoranye nawe research you can't fair yakuyobora neza ibyobyombi mbishyiraho pfata topic aranyobora dukora plan y'abyo nyamuri laboratory nigaga mubintu bya chemistry and biology ndabikora kugeza igihe ndangirije. ariko uko nagendaga nkora research niko nagendaga mbona ko kw'iga

arikintu kiza cyiguha ukuntu ugira knowledge mubintu byinshi noneho ukabawa wana, ubungubu nibwo abantu barikwiga neza kera twebwe ntago twigaga neza kwakundi ujya kuri internet kujya gushakisha ikintu, wajyaga muri library umuntu akurangiye igitabo ukagikurura ukarebamo ukagisoma wenda ukanakirirwaho ugakururayo nikindi byacya ugakora research ugahuza ibitekerezo birimo nacyakindi cyawe kicurimo ugasanga nibintu gewe nakunze cyane byanyoroheye.

Interviewer: Byagufashije iki mubuzima cyangwa mukazi?

Interviewee: Bipfasha nubungubu kugirango wumve unashubize ikibazo, ugishakire ibisubuzo by'inshi cyane ukoresheje ikintu kimeze nkubushakashatsi. Uvuguti ikingiki ngikoze gutsya byagenda gute, ikindi ngikoze gutsya byagenda gute noneho ukaza hamwe inzira nyayo wumva kuri wowe ifatika yeah. Urabona nkabantu babagabo iyo barimo baganira nkuku turiho tunganira nohanze iyo wakoze research ugerageza... kubera ko wagiye unyura muri byinshi wenda wafataga iyinzira ukavuga uti hariya ntago zahaca ikintu cyafata ugafata iyindi no muri discussion icyo kintu kibamo, usanga umuntu afite za redeemer kurusha ibyo waba warize gusa, umenya ku balancing thoughts.

Interviewer: Akandi kabazo ni aka experience haribyo mwshuri ariko binagufasha ariko noneho experience yo mukazi yo yagufashije iki niba haricyo y'igeze igufasha?

Interviewee: Oya iragufasha burigihe nagirango nkubwire nkurugero ngitangira akazi muri MINICOM, narimvuye mubwarimu urabona muri Reta twirirwa twandika amabaruwa, memo n'iki nokwandika ibaruwa ya administratif ntabwo narinzi numuntu twahasanze waruhamenyereye watubwiye ati dore uko bandika ibaruwa akatwerekera n'ibindi byose. Ariko ubungubu ibaruwa washoboraga kuyirirwaho umunsi wose kugirango uyinoze na minister azayisinye ari ibaruwa nziza cyane ariko ubungubu kukubwira ngo andika ibaruwa nikintu kiminota (30minutes) cyangwa maximum 15 ukaba uyishyiriye umuyobozi wenda akayisinye cyangwa akayikosoramo akantu urumva experience igenda yoroshya imikorere. Ikindi nukuvugango experience yo mukazi yo nikintu gikomereye you create network ikomeye cyane nkubu ntiwambwira ngo jyagushaka umuntu muri MINICOM cyangwa information muri MINICOM ngo nzagire ikibazo ntiwambwira gushaka information muri PSF ngo nzagire ikibazo ntiwambwira gushaka information muri MINAGRI ngo

nzagire ikibazo so, nabantu muba mwarakoranye mwarahuriye munama nyinshi mwarahuriye ahantu henshi kuburyo uba ufite network yo guhuza no kubona information n'ibitekerezo.

Interviewer: Akabazo kanyuma kuri culture nakubwiye y'uko research yange iri kuri culture, so nagirango umbwire umuco nyarwanda (hahahha... Ko ntawuzise?), ur'Umunyarwanda nagirango umbwire ukuntu gukorana nabanyarwanda ubibona ute? Cyane cyane ko wabaye muri Congo, wabaye iBurundi.

Interviewee: Gukorana nabanyarwanda hari ibintu bibiri ibishyize muri etaje gukorana nabanyekongo biroroshye gukorana nabanyarwanda bikoroha ariko sinko gukorana nabanyecongo noneho abarundi bigakomera. Urumva aho mpereye nukuvugango, ariko ibyobyose bitera n'iki nacyakintu cya openness Abanyarwanda ntago dufunze cyane nkabarundi ariko nanone ntago dufunguye cyane nkabanye Congo. So nukuvugango iyukorana numuntu cyakintu cyo gu sharing information, cyo kubwizanya ukuri, cyo kugirango ikintu kindimo koko abe aricyo nkubwira ntakantu nguhishe ngo utanamenya wese wese kuko abanyarwanda nicyo dufite ntago mpita nkubwira, niba nkubwiye ngo jyewe rwose uriho urantesha igihe, oya ariko umuzayirwa arabikubwira, wowe uransuriye mvira nomuri office abarundi akakubwira ngo aya maye nibiki byose akakwereka y'uko, Umunyarwanda yenda akihangana ho gatoya nyuma wenda akaza guturika, so iyo culture y'abanyarwanda yo irihagati Openness ntago bafungutse ariko nanone ntibafunze cyan, Gukorana nabo rero simbizi niba aruko umuntu amaze mubimenyera usanga cyeretse umuntu abihaye ama levels nibwowaguga uti yenda ntago ai 100% byoroshye ariko yenda maybe nka 50% biroroshye.

Interviewer: Yenda kugirango mbashe kubyumva wibaza niba utari umunyarwanda uri nkundi fata urugero nkumukongomani.

Interviewee: Byangora byangora icyocyo ni clear yeah.

Interviewer: Nibintuki bikomeye mumuco wabanyarwanda bituma bagorana nkibintu wavuga uti runaka uti haribintu byabo bikomeye, ingero runaka yenda zituma bikomeye gukorana nabo cyangwa ibintu runaka bemera se?

Interviewee: N'icyakintu cyo kugirango uvuge ubwize umuntu ukuri abanyarwanda ntago dugifite cyane duca kuruhande icyonyicyo mbona cyane cyane nogushaka guhisha utuntu kandi birajyanye n'icyongicyo yeah nicyombona cyane cyane, reka nguhe nkurugero, wenda nshobora kuba nyobora nk'umuntu hano kandi wenda andusha experience sibyo, twajyankomunama akanyumva akumva wenda ibintu ndiho mvuga akaza kunyi interrupting ho gatoya akambira ikintu,

Interviewer: Twarituri hafi yo gusoza, har'ibintu twariturimo tuvuga bikomeye mumuco nyarwanda hanyuma noneho nk'ibaza nka Gender abanyarwanda bayumva bate?

Interviewee: Ibihe by'inshi abanyarwanda bubaha abagore cyane, Njyewe mbona rwose n'andi moko ugereranyije n'andi moko nabayemo njyewe mbona abanyarwana abagore babo bagira agaciro najyaga mbibonana bamama muri Congo wabonaga nadata babubaha kurusha kurusha uko abazayirwa bafataga abagore babo, ukabona niba arukujya mw'isoko cyangwa se mumurima cyangwa nahandi ubona bafatanyije bajyanye amuha value ye rwose kurusha abobandi uko babigenzaga.

Interviewer: Nonese wowe iyo wumva, wumva abagore bafie ibyo bangobye gukora n'ibyo batagobye gukora abagabo fatite ibintu byabo, nkabantu babakobwa n'abahungu wumva bagombye gukora ibintu bimwe bagombye kurira igiti bese?, kubafata kimwe wumva byo yenda by'umvikana ariko harimirimo runaka w'umva igenewe nk'abakobwa abahungu batahora usibye ibi byadutse niba ariko navuga, ariko clearly ushyize mugaciro wumva abana bese bangombye gukora imirimo imwe?

Interviewee: No hari, jye simbona limitation yo k'umwana wumukobwa yo kuvugango akakazi yagakora cyangwa ntiyagakora, wenda umbwiyengo sport runaka yeah ariko akazi yenda nko gutwara igikamyo ubona bitabereye umugore, gutwara tax ubona bitabereye umugore, yeah hari imirimo uba ubona ariyakigabo cyane kurusha uko yaba iyakigore.

Interviewer: Abanyarwanda bafata bate abantu ukurikije imyaka (age) iyo umuntu umurut,a iyo umuntu akuruta ibyo bintu bigenda gute mubanyarwanda?

Interviewee: Mbere byari bikomeye,ubona abantu bubaha abantu bakuze ariko ubu jyewe mbona bigenda bigabanuka (nukuvuga?, N'ukuvugango urubwirako rwubungubu kubpna umuntu

wumusaza n'iyu yaba ari sekuru bafite icyobapfana cyangwa batagifite uba ubona rwose ntacyo binamubwiye.

Interviewer: Ese ntibyaba y'uko wenda uwo musaza naba mbona murusha amashuri, n'urugero?

Interviewee: Nanjye sinzi impamvu!!! Ariko mbere wabonaga abantu kubera ukuntu bafite imyaka y'ubukure n'iki arikintu abantu bashyiramo agaciro cyane kurusha ubungubu.

Interviewer: Now position, position y'umuntu haba muri society, haba mukazi icyokintu abanyarwanda bagifata gute?

Interviewee: Eehee... n'ikintu gikomeye no muri karitsiyi no mumuganda nahehe hose, hahaa... n'iyu mugiyeye mumuganda uzarebe njyewe mpora nabantu iyo umuntu ari deputy mukajya kw'ira ahantu muri yanama yanyuma y'umuganda niwe wicara hariya imbere kandi mwagiye mumuganda guhinga mwese no kugira gute ariko iyo position ikamuhesha kagaciro kisumbuyeho kurusha ako yakabonye muruwo mwanyu.

Interviewer: Wowe ukabyakira ute?

Interviewee: Okay njye mbona arugukabya.

Interviewer: Wowe iyo babigukoreye se, urugero nkiyo mugiyeye kujya mumugi urikumwe na James sinibaza ko ajya imbere ngo wowe ujye inyuma?

Interviewee: Nanjye ntago binshimisha cyane, jye rero uzababaze ahubwo ninabyo dukunze no gupfa n'abantu jyewe niyicarira inyuma sinzi yenda niba arinaho nkunda. Ariko nukuvugango nkanjye abahungu dukorana bese hano usibye niyo position bananyubahira imyaka kuko ndibibakundira cyane kuko bese ndabaruta, ariko nukuvugango ntago cyakagombye kuba ikibazo ngo chief niwe ugenda y'icaye imbere ngo abandi...

Interviewer: No ibyo ni kuri wowe, nonese wowe n'abashefu bawe iyo mugendanye murikumwe se, muri munama se, mutanga ibitekerezo wowe wicara he?

Interviewee: Njye n'abashefu banjye iyo turikumwe murekera itebe y'imbere noneho jyewe nkaza nunganira yeah ntago ariyewe ubanza kuvuga kugira cyangwa iki no.

Interviewer: Nd'ibaza ari ibyongibyo twashakaga kuganira, so, sinzi niba wowe haricyo ushaka kumbaza? (urimo gukora research) ndimo ndakora research ya Doctoral, Ndimo kuganira nabantu yeah ntago ari ibibazo byo gukosora (teak) ngo nza totalize, ndashaka kuza analyzing nkareba abanyarwanda babyumva bate? Impamvu ndimo kubaza ibintu by'ukuntu mw'icara ahangaha arrangements hano wenda nacyo nagombaga kuba nakikubajije, gutsya kwicara mutsya wowe ubibona ute kwanza?

Interviewee: Kw'icara dutsya hano byabange kudutonda tukiza kuko twari tumenyereye ibintu bya offices aho umuntu y'injira agakinga akegekaho ukaza ukomanga, utanamuruzi, chief arukwe n'abakozi barukwabo noneho tuje hano dusanga nugukwicara hano telephone yasona niyo yaba ari n'umugore ukwishyuzwa ukayakira n'abandi bayumva cyangwa se ukabura uburyo bwo gusohoka, byabanje kudutonda ugasanga Atari by'iza ariko nyuma yaho twaje gusanga byorashya communication cyane kabisa.

Interviewer: Kuburyo ubu wumva ntakibazo cyangwa habonetse uburyo ukabona aka office.

Interviewee: No, ntakintu bintwaye bayishyizema sinayijyamo mvugango ahwiii... n'iruhukije ngo hariya hantu hari hamereye nabi noway!

Interviewer: Ntagobakuderanja se nibura, cyangwa ngo wowe ube uderanja abandi?

Interviewee: Yes, icyocyo nicyo kuko iyo ufite nk'inama ahangaha abandi bicaye hariya urabasakuriza ariko nukuvuga ngo ntago ariko byagakwiriye kujyenda, uko byagakwiriye kujyenda nukuvugango twakagombye kw'icarana birumuntu afite akekazi wagira inama yi involving abandi bantu mukaba mwajya mukandi ka room. So, icyongicyo nicyocyo koko n'ibyo kuko ntiwagombye kubuza abantu concentration yabo mugihe barimo bakora akazi ubakoreraho inama icyocyo ariko sukuvugango office ibe na meeting board nibiki byose oya ntago ariko yakagombye kugenda yeah!

Interviewer: Urakoze cyane! (Sawa)

Interviewee5

Introduction: Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest

is in the areas of leadership and culture – looking at cultural influences on one’s leadership styles. I would be interested in hearing your views on a number of issues. We will mainly be discussing about three areas; I would be interested to hear about your background. Your background in a way influences your thinking which then informs your leadership style. So it’s from that angle that I would like to hear your background - knowing whether you’re born, educated in Rwanda or out of the country or both, so that is the reason of my interest to know your background. Second, I would be interested to hear your view of management or your management styles; and lastly we will talk about issues around culture.

Interviewee: Culture?

Interviewer: Well, we are only going to talk about some aspects of the life of Rwandans then I should be able to know your view of Rwandan culture - your appreciation of the Rwandan culture. It’s going to be simple and straight forward. I wonder if you have a question for me regarding the structure of the discussion.

Interviewee: Now no question maybe it will come when we are discussing.

Interviewer: Yes, after the discussion you will also have chance to ask me any questions or any clarification or anything. To start, if you could kindly tell me about your background?

Interviewee: Well I was born out of Rwanda in 1975 in a family of 8 children; we had a chance to have all the parents by then for all of us and then to ensure that we all followed the education, actually we all attended schools which I think wasn’t a simple thing to the view of conditions whereby we were living as refugees. My father was a doctor who used to work in the hospital called Prince Charles in Burundi.

Probe: If I could interrupt a little bit, do you mind telling me which country it was?

Interviewee: Yeah, I said it’s from Burundi and my mother was a primary teacher and after she had to resign because she had to look after her children especially me and my brother the last born because we were too young and we came like six years after the first tribal conflict began. She resigned from that job and she put up a small business that helped us in contributing towards

the home (family) expenses and as I said it wasn't easy to study as a refugee because at the level of primary six in Burundi they had a policy that set a lower pass mark for Burundians only for primary six living exams, I think they were varying between 45-55% whereas the rate for the other people refugees and foreigners was at 75-80%. So, myself I was one of the victims for that and I had to, because of the conviction of my parents they couldn't let me go in senior one in a private school because they wanted me to get or to reach that point where by I had that 80% such that I can continue in a public school.

Probe: Did you at that early age know that you were not a Burundian?

Interviewee: Well, I knew when I was in (P2) primary two

Probe: Interesting! I am asking because I didn't know that I was a Rwandese until I was may be in secondary school.

Interviewee: No, I knew when I was in P2 or P1.

Probe: P1 really? Interesting! You must have been a kid how did you get to know that you're not a Burundian?

Interviewee: For us the culture where we grew up in I think forced us to know all those things. First of all though my father was the first and the only Osteopathic physician in the Burundi and Rwanda by that time he never wanted to seek for a Burundian nationality he remained as Rwandese I know not all Rwandese that migrated from Rwanda to Burundi had a chance of having that nationality because many who applied by then were given that nationality as well as other Rwandese that went (fled) to Uganda I think most of them had that nationality and those who went in former Zaire actually they had that nationality but my father didn't want that one, so, as I have been saying I had to repeat the primary six and at the 3rd time actually by that time I had or got 75% and that's when I had a discussion with my father showing him that this is not possible because other Burundians that we were together in the same class I was very far behind them because actually it's me who passed the exam very well compared to them but when the points came out I didn't have enough points to go to secondary school so, by then we decided and I went/attended the secondary school - a private secondary school actually established by the

Rwandese called **Ecole league** it's one that Rwandese came up with and from there I started shining - if I may use the word. After senior four there was another Exam that all senior four students used to do and I succeeded actually I succeeded at a point whereby I had a chance to continue in a public school actually that was the first or second most powerful secondary school within Burundi.

Probe: So you didn't repeat senior four?

Interviewee: No, no, no.. I didn't repeat any class in secondary. That school was owned by the Priests. At that school they were very selective at a point where by they couldn't let refugees or any foreigners. From there I finished up with my secondary school that was remaining three years because in Burundi we had to spend seven years in secondary school but primary was six years. When I reached that priests school there were Rwandese teachers, Burundians, and Congolese I don't know what happened but I think it's because of, I don't know if it was because of my leadership, my thinking, my behaviours within the first two weeks I had a crash with a teacher who used to teach mathematics that is in S5 - a Congolese and that crash came from nowhere. I may say came from the group but because I was kind of prepared and ready I knew how to manage it. I knew well at the time of the crash that I had excelled in his tests and the exams but at the end of S5 he couldn't let me be promoted to another class. I had to go through the process of repeating the subjects he taught - you had to pass them to be promoted to another class. And again in that second exam all the teachers and students were wondering how come I didn't succeed to the exam of this teacher (the Congolese) but there was a kind of a surprise they couldn't understand what happened but because I had some Rwandese teachers like the current RPF secretary general (Ngarambe Francis) so they used to give us some coaching and used to tell us that we were not welcomed to that school so that we have to fight (work hard) and having listened to many histories actually same things happened to our brothers who were there before then I said that this one (the Congolese) will see me, so, well in that second exam again.

Probe: Was he giving you less marks or what?

Interviewee: No, he was not marking me very well, giving me below marks in that second exam again. Well because I had excelled I had succeeded but he didn't want to show that I had succeeded/passed at a rate of - let's say 80% or 90% but he gave me 50%.

Probe: Was it (50%) enough to pass?

Interviewee: Yeah it was enough to pass for me I said that's fine then I continued, he again became one of my teachers in S7 - the terminal year but now not as in charge of mathematics but scientific drawing (one of the sciences courses), before he entered in the classroom I stood up because I was kind of, I stood up before the class and I said you know who is going to come it is this teacher but I'm sure something is going to happen and he entered, two minutes after he pointed at me and he asked me to go to the blackboard in front. I went there and all the students started laughing so he was embarrassed because those minor things, well he was embarrassed and he started asking me so many Physics, Biology and chemistry as my principal subjects, and again I succeeded very well and actually I was meant to continue to University. I had chosen to go for the Medicine Faculty in the University. That was towards the end of 1996 but my father returned to Rwanda actually he even returned a while before because he had participated in that noble fight he went there and we remained or I remained in Bujumbura myself because the rest of the children had that chance of going outside in Europe, so, I was the only kid who remained at home.

Probe: Where was your mother?

Interviewee: My mother died in 1987 but I had stayed or I have been living with my step mother - the second wife of my father, so, I think in Burundi there was the civil war it became tight and I decided to come to Rwanda I didn't have the chance to continue the Medicine Faculty because at the time I came to Rwanda other students had passed the test of joining the National University (Butare). But again to me I had all the certificates, there was that other certificate called "Homologation certificate" that was a kind of standard or internationally recognised certificate meaning that once you had that one, you are about to start the University. I don't remember what happened because I didn't have other chance and I came into Kigali.

Interviewer: You mean you missed a chance of going into the University in Burundi or in Rwanda?

Interviewee: In Rwanda, in Burundi I had my position already as a person who is proven to join the university any time but because of the Civil war, and coming to Kigali I started looking for other Universities by then the Adventist University of central Africa previously called Mudende University was opening and I started the university just in 1997. So, if I may go back a little bit maybe I can say one thing that helped me to get focused or one thing that opened my mind was the death of my mother in 1987 that's when I think I changed and I became another man.

Probe: So, how?

Interviewee: Now, from child level to a mature person at the age of 12 years because that's when the Rwandese Patriotic Front (RPF) preparations had started. Maybe a while before in struggle of gathering Banyarwanda thinking of when we can go back to Rwanda all those things - the meetings and everything. Well, I was very young so, I couldn't participate in meetings but I could go near the place where the meetings were taking place and stand outside so that they are not interrupted - meaning that I knew what was happening because I grew up seeing everything that was been taking place in the community. So at the University again the Lecturer and the Secretary General of the University were all whites (white people) and if I remember very well those two whites didn't like Banyarwanda more especially the Tutsis and again because I was kind of seeing that I said I have to intervene in one way or the other, first of all what I did (maybe this you can put it off the record) I approached the Military Intelligence I worked with one of their staff and showed them how they are treating the Tutsis in the University especially the genocide survivors and on top of that I said this is the time to put up a student structure so just one year after in 1998 that's when we started or set-up the student structure. Well I started going to the National University so that I can get to know how they started and maybe having that interaction because they had their own structure before, well me and my classmates not all of them there were some that I had chosen to get part of that fight we were able to make it and in 1999 that's when the university had the fast committee an executive committee of student councils and right after towards the end of 1999. Again because there was that general sensitization of putting up those structure within the secondary schools we put up all those structures in other schools to sensitise

them, It was in both secondary schools and universities at the same time and I think when was that time of I remember it was September 1999 together with the so called national youth council we started to work with those forces to work with those forces in the university and bring up other ones from secondary schools and we had a retreat in former Auto-Kicukiro whereby we put up the national student council, yeah In that retreat I think that we spent like a week. There were a lot of mergence's well some people were seen in those kinds of opportunities where for us we said this is what we have been fighting for years, n way for me I was saying if we succeed and put this up, like me this was my goal or my focus or my achievement though I can't get any position but I make sure that there's a student's council. Many government officials by then and military I mean the senior military officers came in deriver some topics actually it was the ministers, secretary generals and chiefs of staff all those. So during the elections all the Audience wanted me to become the president of that student's council they nominated me with other three people we went there before the audience and there were all those government officials and I remember saying, for me I really apologize it's I didn't like to work for them but let me leave this position to my partners but whoever who is going to win will lead us and the audience were like crazy saying no! Why are you saying that bra....bra..... bra..... until when one of the officials intervned and said well the man is Un capable or not having time or whatever you just leave him. The president was elected on the post of the vice president again they nominated me and I said please leave I know where I'm useful then it came a paralyzed kind and the minister of youth came up and said now you want to make the elections un successful, so tell us what are the variety points? And so, I faced the audience thinking that what am I going to say here in front of this audience?

Probe: By the way why did you refuse the job/the offer?

Interviewee: Yeah I didn't want to become the President because, you see, the National University as the leader in all other Universities, ULK as the leader in private Universities so, it was kind of if I happen to hold those positions I would have not been able to perform my tasks because I told you that before there were so many problems like robbing/misunderstandings so what you first have to do, is to try and find away how to settle people down showing them that even if they are fighting/hustling for the positions, first of all show them that the positions are there's but for

us what we want is to make sure that the council exists because for long time we tried our best for it to be there and in peace really. So, indeed for you the leaders you have so many challenges of choosing the people that merits the positions, so myself my conviction was say, because it was the first committee let us first have the National university of Rwanda on the post of the president and also have the ULK on vice president position then other universities come later.

Different question and I answered or replied. From there I said okay, in my heart I started thinking that this is the final term, this is the crucial one, so for me I told myself I'm not going to stand. I will be attending his classes but when it comes to exams and tests yes I will be doing them but I had taken another level that I'm going to engage the *Prefet des etudes* (the one in charge of studies in the school) so that he can come in and see. He was a priest (white man), okay everything went well because that was a minor course that didn't have any impacts because in the secondary school I have been offering Mathematics.

Because National University Butare had experience their students council had been there for years and years, they had the structure but in our University (Mudende) the structure had been there for only one year as well as in ULK though the council of ULK was quite bigger in terms of students numbers and in different faculties but they also had more improved powers compared to Mudende in fact even the students were a bit more. But I used to say that for the secretary general of the council am going to campaign for the post after all it was my favourite position, because I was saying as we are still in the beginning this is the position that needs a bit more hard working spirit because my only goals was to start and operate successfully and this is what happened the president was from ULK the vice president was from the National University and as well as me the secretary general from Mudende University and then rest followed but having voted for those three principal positions, so we made sure that we were done with that one, then in 1999 I think by the way it was in January or February I don't remember very well but we went up to Ruhengeri I don't remember the name of that school, yes it is Busogo.

That's where we had a retreat again to come up with the youth council at the national level, because we were youth representatives that had a chance to attend schools we tried to meet with other people from other areas who never had that chance of schooling/attending schools.

So, again when we reached there, the pressure was like 100% than the one we had in another group.

Probe: Why?

Interviewee: Because the people had known that the President and the vice president were all coming from the youth council will go to the parliament, so as we reached there as students we found there a very tough campaign saying that, because what I think to them, they thought that we had a chance so that it can make us succeed and reach that point (member of parliament). First of all started saying that we aren't allowed to lead the elections or campaigning in those elections because we were on top positions on the other side, so these are laws that they just formulated/invented which really weren't there before and as well they said so many things... again they used a trick of divisionism between Hutu's and Tutsis.

Probe: sorry, who are you referring to as they?

Interviewee: Well, the people who found there like youth from many sides. They never attended schools but they were voted at sector level and they kept on coming like that level by level till they reached at the national level.

Probe: No, you said that there was no youth council but there were youth clubs, youth committees and etc...

Interviewee: They were youth representatives from their sectors, well I don't remember if those sectors were there but yes they were there. As we didn't have provinces at that time there were prefectures. We didn't have what we have today, so I can say that the way we found there were block of eight provinces. Most of the representatives who were coming from there were all Hutus. But they had formulated a community in order to become so powerful so that they can defeat the force that came from Kigali. Those were some of the challenges that we have come across with. So, that's when we started that structure but as well as trying to change the atmosphere that we found there which was no good at all. Again we did that as a community/family where we had a late meeting at 2:00/3:00hrs in the morning, I think there were even another meeting that took place before the elections, which run until at 6:00 am in the morning,

Probe: Why?

Interviewee: Because there misapprehension between sides, even if were a Hutu or Tutsi, we were all members of the community but the only problem was that some of people were running after their personal interests not to the community, so, at times you may find even people fighting and abusing one another. Well we tried to sort them down; by the way let me come back, on my side, my contribution again first of all I was discouraged/ demotivated because I think it was my first time to hear of a crash in my ears. When you see the magnitude which was there regarding tribe in Rwanda, so as you could see, I can say the impacts of Genocide or what caused Genocide is also still there, even if may be most of times for us, I don't how I can say? Yeah we were clean in a way that we just wanted to make that council be there and as well in a better way. This means that even the people to be elected must also be of merits but we came across those problems so personally I got discouraged. I can express this in a way that, at the time we reached the site I stood behind and talked to 2 or 3 people telling them that I didn't expect this to happen.

There were evil spirits of tribes between Hutus and Tutsis, as well division between Anglophone and the francophone.

So surely I couldn't predict the future of the council, I didn't know why there were no decision making of course I was one of the participants so didn't have to make any decision but I said why can't we arrange things first by starting everyday meetings throughout the week. We see all those things well; it was comprehensible because the people I have been talking to were actually mature compared to me above all I told this to the minister of youth by then but it was beyond my expectations. Ok, the elections were persistent/continued but of course the President, the vice president and as well me as the secretary general.

Probe: But you said you had been banned from standing for elections?

Interviewee: well we could elect but not being elected and I said guys you know what still we have some responsibilities to do which are not even good at all because it was the first time to have that structure which was put in place, so what we have to do is work hard, of course we found some hostilities like these ones if we contest in this election and we involve our selves

much into this election I am sure the elections will never be successful/ we won't achieve our goals really! And to me I think that we will be more responsible than those because for us we are alerted and we have clear objectives, so we became so kind and they voted for their favourite leaders/candidates.

Probe: When you say "us" and "others" or those that also doing their things, at least among you, did you think that you were on the same page? That you had a common vision/ goal because what am trying to a understand here is that you didn't want because as you explained you had your own vision and etc to achieve but maybe within your own camp some people as you said were eyeing for potential role in parliament. I guess from your own camp there might have been people who could say I would also want to be part of that to contest for the positions.

Interviewee: Of course yeah, one/two people would prefer/want to be elected. I personally because the other one I was sure of his convictions, so one of the three I think if they even happen to get that chance surely he would have contest for the post.

Interviewer: Another discussion is all about your work life, if you could tell a little bit about how you started working and where. How has your career progress been?

Interviewee: Well I completed my university studies in 2000 and right after I started working with one of the family members. We worked together for two years from (2000-2001) then in 2002 I think it was in February that's when I heard that there was a job in MTN and I applied.

Interviewer: Which role was that, the job position?

Interviewee: The job position was dealer.

Interviewer: How was that job, coming from the University and all these movements so, how did you find the work environment?

Interviewee: Yeah I liked the working environment in MTN because the people we were working with were understandable and logical, they knew what they were titled to do and I think I even got appreciated by the director. I mean the head of the department, he used to point at me in the weekly meetings saying that you need to work, to behave like this gentleman here that we

have because I think I was the youngest in that department yeah (I was the youngest), I enjoyed working with that team really and I think that from there that's when, from that sense that's when I got an opportunity to of grabbing another job actually in 2004. Another opportunity was presented and I had to apply and that was a senior position. It was supervisory position so liked two years and five months before I became a credit controller supervisor, a supervisor in charge of administration. By then I was in charge of the main service centre which was like a head quarter and at the same time in charge of all prospect clients.

Interviewer: So this is now the most interesting part here you're managing staff, what would you say is your management style or what's your view of management, managing people.

Interviewee: Yeah am kind of liberal. First of all I agree with my staff on things that have to be done and then ensuring every staff member understands his/her obligations and all the support they need from me or from anyone who ever, and I expect to get good results as per the set targets and of course I do weekly meetings, monthly meetings and again in those meetings that's when I emphasise on how they performed. So, that's when we discuss on their performances such that they know in the following week or the following month what to be emphasized on.

Interviewer: Of course agreeing with the staff on tasks to do is one thing and ensuring that every staff member understands and giving them the support of analysis but in reality does it necessarily work telling someone that this is what you have to do this week? Do staff always understands what they are expected to do?

Interviewee: Not all the time, that's when I said I have to work with that person in particular and to ensure and see what are the challenges that person is facing and if he is not a performer/ not performing well then start from there

Probe: Do you have a particular example a staff who you think didn't work well. I would like to hear live example and you don't have to mention the names.

Interviewee: Yes, yes... but we reached a point where by some staffs couldn't perform as expected and well we tried our best.

Interviewer: If you could take me through that some process a little bit more - a particular example would be good just for one person, and the kind of a support you gave.

Interviewee: yeah, cases were there and for instance within the supplies there was someone who serving directly to the bank process so we used to have an MOU with some cooperative banks where by those banks were to pay for some of their clients. So, and that was kind of a monthly thing, so if the person in charge was either forgetting or failing to fall up and ensure that the payment are reconciled and those respective payments are captured within customs accounts. You could find that, that small check failed and that customers had paid many times, so we reached at a point where by those customers complained, the bank also complained. You must have been one of them ha ha ha...

Interviewer: Still on the experience, I actually chose to come to take you as MTN, because MTN is multi-national company. It might be registered as a Rwandan company but it is also multi-national or at least a pan Africa Company so, I am wondering whether you think working with MTN is Quite different from working with a Rwandan organisation, do you think there is a foreign influence in the way you do business?

Interviewee: Yes, sure! I can say the working environment is here at MTN is somehow different to all other institutions but to most of them especially public institutions though they are changing these days, yeah they are really changing one of the things that I can point out here is for instance here I think we have some performance areas (*performance objectives*) in just the beginning of the year that every staff is supposed to know what he is expected to deliver within key performance areas. We tried to lay down points by points and showing even the target and the performance indicators then say for instance within my team our performance areas is to ensure that all these amounts are paid back by customers. And accordingly, whoever is in charge of, let say this type of subscribers category he has his/her sets targets as every month, every bill that comes out that person has to ensure the collections and not going beyond x% of unpaid invoices. So, in that areas again that person has to ensure that according to brackets let's say the credit period in which different customers fall in, so that person has to ensure again that correction within those are not going beyond a certain x percentage. That's one of the things, so other things

because within my division that's where we are in charge of producing customer invoices, ensure that the invoices are accurate and ensure that the customers get their invoices on time, they also get responses from the customers acknowledge that they received invoices, the person who is in charge of that has to ensure that all the points are clearly done and the performance indicator for that person is like how many invoices, how many accounts did we invoice? If we invoice about 5,000 accounts or 10,000 accounts how many of them had issues in terms of long bill? And those issues needed to have been picked before the invoices are confirmed and printed. So, that person has to ensure that all that is done before the confirmation and printing of those invoices.

Interviewer: Moving on to another aspect, one other area that am also be interested in hearing your view on - the working environment in some organisation especially public institution which you referred to earlier and the gap between the boss and the subordinate, the staff, and the manager.

Interviewee: Yeah there's a gap, here I may say that the gap is not such a big thing, so when I started joining MTN/ working in MTN I think within the fast week I became a friend of the head of department because he could see me as a performer, a hard working person, he could also see me as a person who wants to learn and perform to the level where I am today as a manager, well yes am not reporting for instance to the CEO. Between me and the CEO there's one person but talking to the CEO or seeking for an appointment and discussing with him is not such a big deal.

Probe: Do you just walk in or you seek for an appointment?

Interviewee: Of course I have to alert him that before.

Interviewer: So, how about you? What if someone among your staff needed an appointment with you?

Interviewee: Here we practice open policy. So any time she/he walks in

Interviewer: What is your best communication style? Say you want to communicate something to your staff.

Interviewee: Of course officially we use internal E-mails or mails and if there's a need to emphasise on, I walk in to that general room and have a chat with them.

Interviewer: Ok, final question is about the Rwandan culture which is quite interesting and I would like to use a Rwandan expression "Abanyarwanda ntubazi (you don't know Rwandese people)". What does that expression mean to you?

Interviewee: Banyarwanda always have one or two things they keep behind for themselves, I think it's from this issue that expression is coming from of course you can work together, you can chat, you can do everything but it's changing now because we are coming from different countries acquiring different cultures but I think it's mostly because in everyday life we have habits of living a secret life.

Interviewer: And what is your understanding of banyarwanda? Say if you could describe banyarwanda for me, assume am not a munyarwanda and you are telling me 1 to 2 things about a munyarwanda for me.

Interviewee: First of all banyarwanda are beautiful with good culture even if we can't forget the hell that happened here which until now maybe we are yet to overcome but I think it's in the plans of the government. But when you see even those impacts/consequences it's slowly coming to the end even if it's unbreakable from the minds of people but really quite good improvement is recognised. Here I can give an example I think by now people have known the truth on how I was born as well as the other person was born if there's really any difference, from how I grew up as well as how other ones also grew, I think if there's any difference from other one's thinking. so, one doesn't have to be a problem to others but there must be friendship and co-assistance of one another so as to develop our country and ourselves in particular because this country as you earlier said in the beginning it's a country composed of too much cultures and beliefs due to where her people are coming from because of refugee setback which joins on the Rwandan culture it's self that we found here in Rwanda. I can say that wasn't 100% as you would wish the Rwandan culture to be because we found so many changes in our culture, look the Rwandan culture as of any country in Africa depends on her historical background (history) of Rwanda as a country say from (1959-1994) there was some Rwandan history that was confused from people's

minds, from schools, from people's understandings and kept it in drawers. It is difference from how we expected it to be so that means that what we have to understand is that even if we are 2, 3 or even millions we have different points of views, we have different backgrounds, we have also acquired different knowledge but do we all know or agree/see eye to eye our vision/our objectives.

Interviewer: My question I think is this, maybe I should put it this way, you know I'm trying to understand a picture of umunyarwanda, maybe compared to umurundi, Congolese, Ugandans – just a few elements which would maybe help me understand a munyarwanda.

Interviewee: Yes may be I didn't detail what I mentioned, but what I said they are good people thats what I tried to say. I'm not against/opposing the people's culture but still me as munyarwanda, eating on the way, advising someone when there's a problem like at home you don't go in public and fight until one another or if there's a certain problems the husband doesn't fight the wife or vice versa and after he buys her a clothing to ask for forgiveness. Well I didn't say that it's totally not there but in isolated say on every one's mental understanding but common that's why I said that they are good people there so many things in everyday life but what I can say related to Rwandan culture is that I'm proud of being a Rwandan. I'm proud of Rwandan culture, I'm proud of practice/ exercises or being in Rwandan culture and I think that today what I have been thinking in past year that I mentioned wasn't insincere to myself.

Interviewer: If you may also talk a little bit about the Rwandan people, you work with them, but you also work with foreigner and Rwandans from outside the country, what do you think, how do you find working with Rwandan (Abanyarwanda)? Working environment that may be different if you could be working in Burundi or anywhere else outside Rwanda?

Interviewee: I can say Rwandese are not straight, I think in every culture of a country there's advantage or disadvantage, so one of the disadvantages of Rwandan culture is that we are not straight and also that the reason to why we are not straight is that when someone has a problem he/she can't express the problem in public and also don't prefer the public but what if you can come and say that you need an advice or guidance about this kind of a problem as also giving your wishes on how you think it would be sorted-up or when you see and hear a person is in dilemma

or when you see someone working less than expectations, us Rwandans well we don't have that culture of communicating the problems in the public even if they say their problems in a good state/situation. I will give you an example: Anytime that I get a chance to go out of the country in bars or anywhere, I always watch to see how waiter serves, so what I have recognised is that say that, say we are sitting like this I think I expect the waiter to serve me from right side or the left side but also which even is convenient not coming and stand here then goes to serve other you see, or even if when serving me any of staff to keep on watching whether I have finished for the intention of giving me one more without even asking me. In addition he/she is holding the bottle-top. Ok I mostly enjoy looking at how the people we are together always see the problem but it remains his/her secret or he/she keeps quite you see, he/she has seen but kept quite he wants to say something but finally doesn't, so this always annoys me really. At the first time I agree to see but at the reactions but at the second time I put across the problem without showing disgust but telling him/her as a help to him because she/he never had that chance of knowing the right way/manner to serve in.

Interviewer: Now that's actually a good example which happened to me last night, I will get back to that discussion but why do you see those little things that others don't see? "Why are you so different? Or there are two parts in this question. There are those who keep quiet, and there are those who speak or talk about the problem.

Interviewee: That's what I told you, there exist some values people are used to or even people are trained in as well as the natural behaviours you were born with and mostly the effect on the environment you grew in which seems like ex-communities where boys were put into those communities so as to acquire/learn those good values, girls also the same thing, so I think that the only reason is that;

- There exist the people with traditional culture;
- Or those that acquired cultures they found in the area where they had migrated to,

It's like when you get both black stone and white stone may be and put them into the water after sometime the so called white stone changes to yellow and the one which was black even though it is losing its colour but still as quite black as it was before. So, giving you that example is because

people have got things in common/in universal, Rwandese culture. But in comparison those two people are same and put them into another new environment they are used to, do the effect that the environment affect them;

One: For them to get used/familiar/adjust in that environment.

Two: The way that new environment affects them, how they manage it/administer that new environmental effects.

Sometimes you may find a person meets some life styles which makes him loose morale for settling down and feel at home so as to analyse the situation and compare how he is, how he thinks, and say am of this nature and I want things this way but here it's a different case, so this is where so many Rwandan people missed.

Interviewer: The effect of the foreign environment on Rwandans, that is the subject on my study, you talked about values maybe to conclude I would like to hear your views on certain aspects of the Rwandan culture or people, family how much values of people put to families in a Rwandan context?

Interviewee: Oh first and fore most the family to me is very keen, I can't understand the parents who spends or who doesn't spend in terms of percentage maybe it's not necessary but the reasonable time with his family because as a parent always have the needed experience about life as a parent you have ways how you have to direct your family as well as that person. If you are a herdsman who keeps cattle in an unimproved way say giving them or graze them where there's no water in water expected time and vice versa it becomes a problem. Or if you are a herdsman and you care about your own things leaving them behind or everything that you may be doing you have to get some time for your family. Family is important in the Rwandan culture.

Probe: Family means kids, wife, and husband?

Interviewee: Family is made up of parents, and kids but there are also your brother, sisters, staple etc.... Even in working environment there's that second family and also close family of married ones, like it's about 10years for my marriage anniversary but brother-in-law are marred but they are young compared to me so it doesn't mean that I will only sit home and care only about my

kids and wife, but to me I feel like having that duty of caring also about how they are. Knowing some of problems they face day by day and why they have those problems and they can't solve them out and as well I advise them and because maybe I have more life experience than them.

So when it comes to the working environment it's the same care I told you I started as a low rank and today I'm a manager. So I came across so many things and so have to communicate this to them.

Interviewer: Another aspect of culture is gender, what is your view of gender?

Interviewee: For sure all the people either men or women in terms of everything they must all achieve them equally, then when one gets constraint let him/her know that she won't lose hope and it becomes the source of frustration and likewise but it may be a sign of knowing that people have got some differences and we don't have the same energy to do things and as well we will be the same in everything, towards the life cycle but let us get it as a lesson of helping each other or giving a hand to one another that's where it should come from because we all have the same cause.

Interviewer: There's gender aspect in the working environment but there's also looking at gender at family or society level. Do you think there certain things for women only and others for men only?

Interviewee: Definitely yes, not treated differently but that what I told you am looking/seeing that there are certain things attributes to men and others attributed to women of course, Men and men you can't feed a baby, blest feeding is something given to the women from God we can't change that but if the baby is crying when the **wife is not there** or is doing something else why can't I hold that baby, why can't I hold the baby and see what's wrong with the baby and solve it if it's trying to change the clothing stuff I do that; you know if the baby wants to sleep sometimes they cry so why can't I hold the baby until he/she falls asleep.

Interviewer: That's actually interesting, you are saying if the baby is crying when the mother is not there, so what if you're both there, and do you think its mother's primary responsibility?

Interviewee: We sometimes spent like 2 months without (a house boy/house girl) to take care of children but I was there and or well also the wife was there, the cooker by them was working day (I mean coming in the morning and go back home in the evening) so I knew that I had to come from the job having that responsibility of cleaning at home, I knew that I had to make sure that children have done their homework and see how or if their rooms are clean, everything it doesn't mean that I should leave all that for the wife.

Interviewer: Do you think that the culture in urban areas is different from that in rural areas? To give you an example; I come from pastoralist family my father had hundreds of heads of cattle. I don't know whether it was gender positive or negative but our sister were not looking after cows and we also couldn't clean the ranch, maybe it's a little bit hard to find a good example, but would you for instance voluntarily clean while someone also can clean. If say you wanted someone to buy you a beer at the shop next door and you daughter and son are right there, who do you ask to go buy it? Do you have a preference in the mind?

Interviewee: Rural I can't say much because I didn't have a chance to live there or keeping cows. There were some traditional beliefs things that were forbidden that if you do that the cow die as a result of what you did. Or won't give milk as usual, so I can't say about that because I don't know much about it but that's my limit. So back to urban areas yeah of course if you have a child or you have children who have a bit grown up to train them you don't train them as a priest I mean not just using words saying that "Do what I say not what I do" no you have to act so that you put into action of what you say. Yeah I may go home it's normal and I usually come back home late from work, but I can tell you that my last born who is two years, I think it was towards September he wasn't even two years I came home and he never greeted me I was tired but he saw me and came and stopped me on the dower for me I was forcing to enter and sit, he removed my shoes, socks this showed me that training children I think even if the baby doesn't talk but he/she always sees what you do, so he gets used to that, it also shows me that the home management style, it shows me the results that things are somehow good. Yeah It's possible that I can come home tired and ask for an older child to bring me a glass or even the wife also may take care of me as asking me what she can assist me of it's like when she finds me at home I also welcome her and help her in

everything she may need. Asking her how the day was, by the way I even know what she likes (I know she likes tea), I go and prepare the tea for her.

Interviewer: Ha ha ha... to cut the conversation short I see it can even take the whole day but do you think that the way you manage (your management style) is Rwandan because you have had your own exposure and the life you have gone through, you live in banyarwanda so, do you think that thing is common? Do you share that view with many people if I could put it that way?

Interviewee: Oh... well I don't think!

Interviewer: Ok the final sort is about positions power in Rwanda, you have talked about your own way of working with your colleges but what is your view of position of power in a Rwandan context, so do people take position of power to be a serious big thing?

Interviewee: Yeah well I know I have to respect that person because of that position he is holding but again when it comes to work, work is work that's what I said that you can be a cabinet Minister and your being a Minister and you have MTN's loan and am the one in charge of creditors accounts and I just not tell you or remind you because you are a minister or if you have refused to pay I fail to report you I can say many people because of the long-time maybe the effect of the environment changes them. So, those two things again died in our minds and cause us failing the work as it would be expected; maybe what I can tell you, I think, when I'm talking to people say customers of MTN of course I don't with the minister or any other leader telling him what they didn't pay in time because I know his overall but when I'm talking to one of those I feel like I could be in their positions so as to know what the problem is causing them not to pay in time. So, maybe I can also help them to sort out those issues. E.g. Last time (few days ago) there was one I told that "if you are telling this, I mean that the PS is doing this and that and remember this is about the second time for this to happen, so what do you think I can do? I said that, the powers I have starts from here and stops her. You see, we are discussing as colleges so, what I can manage to do is to talk to PS to know what the problem is or talk to minister. As saying the "Minister" he raised up the voice that" what? I said no take it easy of course I'm not going to report you because I trust in you what you tell me all the process that you passed through, I never thought that you were telling lies to me I trusted I took that as the truth so, if I don't do this in my responsibilities

and powers that I have is that “I will write a letter and give the copies to your senior managers and one to the minister. So, I said that, that will be the work to do and I prefer to first talk to you everything to find the solution so again in public institutions how people take positions, the gap is still wide, saying that so and so is untouchable.

Probe: Will it be fair to say that the Rwandan culture is highly hierarchal or do people respect or fear their bosses?

Interviewee: I think they fear them, to me well I’m not 100% sure but it’s like they fear their bosses.

Interviewer: Does the bosses themselves expect to be feared or where does that fear come from?

Interviewee: There’s the impact of responsibility of bosses because if you interactive with the staff they don’t have to fear you.

Interviewer: Talking about power, what is your view of informal power in the Rwandan environment? And how does it work?

Interviewee: Well its nature of the things you come across in your life make him know even if he/she has that right of doing something but he first imposition and arrange him. And well do you think that the leaders have let’s say at the level of ministers, do you think that there are the ones driving the country? Not only here in Rwanda even across the boarders in other countries.

Interviewer: May be my honesty answer would be I don’t know, it’s really hard for me to say yes or no, I may probably comment on that but i thought it’s the people in those positions or offices because there are the ones that make decisions.

Interviewee: Well I may say they make decisions at a certain percentage (%) which unfortunately I can’t tell/determine because I don’t have the facts. But the rate of the other percentage (%) it is kind of informal. I mean the outside influence is the one that do that rest of percentage.

Interviewer: Outside or inside the institutions? Because there could be informal power within the institution or you mean informal power from outside the institution?

Interviewee: Yeah it's there but I can't tell the actual extent though it's there but I think it's going on decreasing really as people run towards the development, people attended schools and also it goes on decreasing but it's still there.

Interviewer: Because someone was giving me main example of districts you find that the Mayor is figure head, that maybe the Executive Secretary or one of the vice mayors has the most decision making powers not because they better educated than the mayor but because they have informal power. How that work does if I'm the mayor and decision are made by someone else?

Interviewee: Yeah that's what I have been telling you, if we a bit come back to the experience that I had of setting up that council you could see some of people, their own goals were to capture the positions only. So, it means that there are two things; It means that, that mayor had the intentions of having the position only which is maybe a different case if he contested for that position because he saw some gaps/issues and he felt like coming in and adds his power so as to develop the community and there's also another mayor who battled for the position with the intentions of working but he gets discouraged by the staff he has, why because there's such persons who represent other forces or other influence and the mayor always gets put off by that person. So, for me if I could be that mayor who wanted to work the development my way would be this, either we seat and discuss as telling them my points of views not with those decision makers who can't come and help me, or resign from their position because in this world your life doesn't have to stop it has to continue because there are some staffs that are interested in your work.

Interviewer: That brings to an interesting part because from your perspective of working in private sectors, from those institutions which are structured like that. How does it work when you meet the head of institution and the person you are meeting doesn't make the decisions?

Interviewee: Of course I wouldn't wish to work in such environment.

Probe: How do you feel meeting a head of an institution when you clearly know that s/he doesn't have power to make a decision or whatever decision you reach may not be implemented?

Interviewee: of course it will be wasting time. First of all you get surprised then you need to adjust accordingly that means you need to get to know the real decision maker and you talk or have a chat or a discussion with that decision maker who is going back and influence that deal.

Interviewer: Rwanda is developing very fast, and according to RDB website they are promoting international best practices of Singapore and Malaysia and everywhere. My question is that we are importing those best practices of Malaysia, Europe and in all other places in a Rwandan culture that has informal powers sometimes over powers formal powers and my question which is actually one of the core areas of my research is to know whether those international best practices can actually work in Rwanda. Is the Rwandan environment too dynamic to accommodate all those international best practices or it is going to a graveyard of models that don't work? I'm interested to hear your view on this.

Interviewee: Umwera uturuka ibukuru ugukurikira aho ugiye hose! That's my answer as long as the top leaders are flexible enough for them to see and compare what they have that was working and those that were not working/not productive so, that new or those new practices, what are the disadvantages and advantages do they have, well in these advantages what is suitable as regards the Rwandan culture so that they can come and help what good we also had or ours that didn't work because I didn't have to bring those international best practices in Rwanda or doing things but there would be a group of people who are interactants in each and every domain/domain experts; so, that they seat and analyse those practices to remove what is good and leave alone what is not productive and see how can they chose feat in what we have, so the second step which is the special one how can we present those new practices in the Rwandan community so, as getting a group of people and put them into a new environment because there will be some that were dominated which can help in our development and what we already have so, it's like schedules of practices so, that person who was used to the, say in practices I can call "Ansambly A" and then there can comes another practice say "Ansambly B" and then practice C as a result of these above two practices. E.g. the person that was used to swimming in a river say "Akagera" and changes to a swimming pool, you understand what will happen and likewise so, you have to first see what you can be able or accomplished of.

1. The first problem that we will meet is that most of us we don't have the realisation capacity to see the change that happened or we don't have the capacity of say I was used to swimming in a pool and now I have shifted to the river so, that you compare and contrast between the "river" and the "pool" yeah I know and I even learnt but I didn't know that the Akagera flows while the pool constant you know those things. So, sense makes sense of agency that it's time for the country "Rwanda" to develop because those things we migrate from A to C to create that sense of agency.
2. The way we live "our life styles" the way we analyse things has to change to accommodate so as we shift to C we don't face so many problems. So, if we manage to function that second step.

Interviewer: Looking at the trends that planned for RDB, they shifted prefectures to districts so between me and you the structure seem to bang and that's why I'm interested in this question, you know that UMWERA UTURUKA IBUKURU

NIWO UZANA those best practices of Singapore of having say a board that rules MTN but within that board you find that, the board is there but not making any decisions at all, you know not as independent as you would think it should be because there's someone in that board say Nshuti who is in that board that basically drives everything, Njyanama iraho, Komite nyobozi aho sometimes they meet up basically again there's maybe one person kingly managing Akarere and is not necessarily the mayor so, I'm wondering whether looking at the trend does it seem to be working because unfortunately the Singapore model is international board and those best practices if you work in an international organisation you need to have a board, open to equal boards, equal decision making, do you think that the way the MTN board at least the one of yours in Rwanda works is the same way as the board of OCIR-TEA works and if yours is also composed of so many foreigners may I think there two or even maybe one person who don't think they over power others but if you look at the way MTN board works and the board of NIMC board or board of any other public institution?

Interviewee: Ok I never had any chance to attend any board, maybe if I get a chance to meet His Excellence, I will ask him that favour that he could have to also think about the youth, yeah it's in

already in the process but they have to even have the representatives in those boards. Today the ones that are ruling them also I'm not sure but it's kind of impression there are some who go with everything that comes in.

Interviewer: What causes this "I mean being much flexible moving with whatever that comes in", isn't it because there are not empowered or because you know first, I'm telling you because I don't know.

Interviewee: "Umwera uturutse ibukuru"

Probe: what does it mean?

Interviewee: It means that;

The way people are appointed to the Board of Directors is the source of the whole problem and maybe they are not be the right person to sit in that board, which is the problem that does really happen.

People come and find the way things are, they start expressing view but no reaction and if they keep shouting, then they will show him that he can be fired finally he keeps quiet and waits for the seating allowance.

Interviewer: Just something came into my mind, why not have Boards with people who know what needs to be done other than bringing the figure heads. Am assuming there should be people who understand the vision, goals of any kind of company that is going to be put up other than mixing people who don't know what they are doing.

Interviewee: I don't know maybe we will reach there!

Interviewer: Yes, so thank you very much for your time. Do you have a question for me.

Interviewee: Yeah, I have one question. so, should you tell me how chose me and how did you find me, and my last question what is your primary goal after conducting this research where do you want to go and what do you want to do?

Interviewer: Yeah, very good question. Well, I think I choose MTN before choosing to speak to you. Secondly, I think as I gave you the background of my research and my interest in hearing about your views of management or how people think of leadership or management in different areas so, I choose private and public and in private sector, I choose local and international or multi-national because of the foreign cultural influences. MTN being an international or multi-national company I don't think that it operates as exactly the same way as a local company - say "Rwandatel" I expected that may there would be a difference between MTN and Rwandatel because of that foreign influence or that foreign input and now because my subject is about leadership, and leadership lies somewhere between middle to senior management. So, I wanted to interview people at managerial level because managers have got experiences. So having interacted with you on business basis, I asked whether we could discuss and, again thank you very much for accepting to talk to me. Briefly that's how I choose MTN and yourself, and I would appreciate if you could refer colleges "managers" whom I can talk to.

With regards to how I find you? Should I say, I find a bit of contrast between the backgrounds of a stubborn student who was crashing with teachers, who was leading movements etc... and the soft spoken, easy person and I think I'm not exaggerating hahaha... Talking about leading riots and now I see someone who is down to earth, soft spoken, it just unbelievable!

Interviewee: Do you think I'm in wrong position?

Interviewer: Ah, well maybe that's where you want to be. I sometimes find myself thinking I'm in a wrong position but I think I asked why you didn't want to be elected; I think your answer was quite clear. So having had that answer from you I wouldn't say you are in a wrong position. I think having dealt with you on a business or professional level I would personally say you are good at your job because I call you a lot of times and every time, i get what I want.

To answer your question about my goal, I will go back to my profile. I happen to have a lifetime leadership role as a clan leader (umukuru w'umuryango) which I have been practicing since I was a little bit young. I also have a person plan to transition from relief and development work to research and academics in a not distant future. I really like the opportunity to further interrogate the topics of behaviour, culture and leadership. I'm interested in researching and writing about

leadership, so as to inform policy in Rwanda I think my interests lie in the contributions I can make to thinking independently in freelance work in consultancy, research, education and training around leadership...!

Interviewee6

Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the areas of leadership and culture. My research title is Traditional and hybrid leadership styles in Rwanda – looking at cultural influences on one’s leadership styles. Perhaps to give you a little background to my own interest in this subject. I was born and lived outside Rwanda after the war and genocide. Since 1994 many Rwandans – who were with born or had fled the country – returned and the country has been trying to recover from the past history. Rwanda has been in the news for its economic progress and more recently as among the best reformer in the World Bank’s “Doing business report”. Rwanda through RDB is attracting Diasporas and foreign investors to invest in Rwanda. You (RDB) say you are modeled on international best practice examples of Singapore and Costa Rica and have advisors with global entrepreneurs and experts from World Bank etc... So, I am investigating whether these international best practices that seem to have worked miraculously well in Singapore and Costa Rica will yield similar successes in Rwanda context or risk turning Rwanda a graveyard of foreign models blind to the local context. So, I will be interested in your view of management in a Rwandan context as a Rwandan. There’s no right or wrong answer.

Interviewee: When I received your email I started asking myself what I would (you know) help you with.....as far as this information you are looking for is concerned because most of these questions or the issues you are looking at, I would say they are really debatable ...people have their own ways of thinking, and how they manage things, what influences them but I thought I was really worth it having a discussion rather than it being a q&a session..it would be good to share our ideas. If you spent some time in Scotland, you can see what is happening there, and

how people manage things there, and also being here managing this kind of NGO (WaterAid), it is an INGO, I guess?

Interviewer: Yes, an International organisation.

Interviewee: Probably you interact with people here around and can see where the differences are. So, personally, I think as you said, after the war, it was quite clear that people would not continue with their own cultures or something like that, again as you said we got many people who came from outside the country, who were living outside the country, whether its neighboring countries or even from other countries. I personally was born in this country, grew up in this country although I was privileged to go to Congo for some time where my parents used to work. Interestingly, I went to Russia. So that is my interesting to look at how Russians live. I spent some time (7yrs) in Russia....not a little time.

I also had the privilege to travel a lot going to many countries. You were talking about Singapore; I went as part of the senior management of RDB to Singapore to see how far they have gone. We went through their history to see that they came from far, went through difficult problems and were able to become one of the most powerful countries in the world. If I come back a bit to what you were saying (traditional and international practices), I think in Rwanda there's need to combine....

We don't want to lose our culture in many aspects...whether in management, whether in practice in as far as Rwanda is concerned, the culture is still there. That's why we...am sure you've heard of several programmes still trying to bring back ...when we talk of Gacaca, when we talk about Imihigos, all these are programmes that used to be in this country. We don't want to lose these elements of our culture. We still believe we can use them to resolve some of the issues the country has. Very important to keep these cultural elements but at the same time, the world has become a small village. We all depend on each other as far as countries are concerned. If we depend on international trade and FDI, there's no way we cannot interact with other countries both to trade with them but also to get currency/investments from them.

Interviewer: Maybe to try and structure the discussion, I would like to suggest a few topics, and I would mainly be interested in your own experiences, am not really looking for the best answers in this case, as I already said, there's no right or wrong answer...but your view. We will talk about your background, your management approach and the local Rwandan context.

So, If you could briefly tell me about your background, where you were born, your education and experiences:

Interviewee: Ok, well! I was born in this country (Rwanda). I would say, I did my primary school and part of Secondary school in Rwanda. I did part of my Secondary school education in Congo in the early 1990s when my parents ...my Dad went to work. So, I spent some time there and in the late 1990s, (ofcourse am not too old as you can see), I went to study in Russia. I did my first degree and my Masters degree in Russia, so I spent like 7years in Russia. So I had a quite early experience in managerial role from the University where I was leading African students where I used to be. I had also considering my.... People say I can easily learn. I believe it's true because I can easily speak many different languages. I was really privileged to learn the Russian language and lead students from other African countries in different platforms. After my 7years in Russia, in fact, I had started my PhD but I had to stop it when I came to Rwanda. I had spent like 6months on the PhD programme then I came back, started working in RIEPA. I was given as the first job to manage a World Bank programme called Trade Point.

Interviewer: Sorry, how did you get the job?

Interviewee: I applied and passed exams and I was retained. That's how I got that position.

It was the beginning – of course it was challenging because I had to lead people. I had to manage a programme that was financed by the World Bank. I had to learn the WB processes and procedures but at the same time the Rwandan procedures – a country I left when in secondary school. I had to learn almost everything.

Interviewer: This was your first managerial role, right?

Interviewee: First job and first managerial role and what was most interesting at that time - very difficult to believe – I didn't speak good English. My English was very poor because the 7years I spent in Russia, I only spoke the local language.

Interviewer: But you spoke Kinyarwanda (a common language to all Rwandans)?

Interviewee: Yes, I spoke Kinyarwanda because I was born here, I grew up here but I had spent 7years I Russia speaking only Russian – the only language of instruction in Russia. Because it was a friendly university, people came from different countries, we used to interact with many people from Nigeria and others from English speaking countries, so by the time I came here, I had some basic English. I started this job in RIEPA and one and half years, I was promoted to become Director of Export Promotion because that WB programme was really a component of export promotion. I was moved up to become Director of export promotion before we joined RDB. RDB is a merger of several institutions.

Interviewer: What was the difference between the Manager and the Director roles?

Interviewee: One difference was in the number of people. As a manager for the WB Programme, I had maybe 2people who were under me – who were supporting me but I was also having indirect supervisory role to people who used to be in the Trade Point Centres. These TLC were about decentralizing RIEPA services. There were people in those centres that I used to supervise indirectly because they were under PSF. But because I was providing facilitating services to those people in those centres, I would somehow supervise them.

Now, being Director of export promotion, I had the whole team of export promotion - though not many but it was an interesting experience. Sometimes, I wonder, I asked myself the kind of culture.... It was a mixture of things.

Born in Rwanda, spent some time in DRC then moved to Russia when I was quite young. When I went to Russia, I was 18years of Age. I spent 7years in a country where there's a lot of people... I had to deal with at different times. There were really difficult times when we met people who don't like Africans. So, when I came back, I found people – particularly in the team (my team) from different cultures. You find people from Uganda, from Congo – who were born there, grew

up there and came to Rwanda after the war. It was very interesting to manage people from different cultures.

Interviewer: Were they all Rwandans or some were foreigners?

Interviewee: There were people from Uganda, Congo and Rwanda. No foreigners. I would say I had working relationship with foreigners. Now we talk about foreigners when it comes to working with them. We had to interact with many people. Talking about trade, we talked to people from many countries whom we had to work with, those we wanted to sell our product to... we met potential buyers of our products from different countries.

Interviewer: In your view, was there any difference between the Manager and Director role in terms of work?

Interviewee: In terms of work, what I would say is that from manager to director role, the responsibilities became more. You have more portfolios to manage. You have more people to manage from different cultures but you also have processes and procedures that you need to be aware of, that you need to be able to develop within that particular environment. I wouldn't know exactly what you want me to touch on.

Interviewer: At managerial level, you are practically doing the job but at Director level - it ofcourse depends on the structure of the organization you are working for – you manages Managers while Managers manage staffs.

Interviewee: Well, that's probably talking about delegation of powers if I understood you correctly. In taking up the Director job, I didn't have managers to manage. Maybe the structure of the institution is different. When I was a manager, I had people under me in specific projects. When I became a Director, I only had staff under my direct supervision. I didn't have people in the middle to manage staff. I had about 5 or 6 people that were all officer. It was more of change of job title but the role remained the same because the role was called manager because it was managing a particular project which was not within the structure of the institution itself.

Maybe something that just came to my mind, when you talked people under you and its important to understand the kind of delegation of powers that you exercise.

Delegation of powers is important because you want to do everything. You want to put a final touch on everything. You would spend a lot of time doing that instead of focusing on other important things. Trust of subordinate..Does that.

Interviewer: You talked about trust of subordinates; does that come with the manager's experience or subordinates' experience?

Interviewee: Well, both, more particularly I would think that if you are not experienced yourself as a manager, you are not confident enough to say that you don't trust any of the subordinates. I think as experience comes in the job, that's when you start feeling that perhaps, you need to develop confidence in subordinates. I think it really comes with time and experience and your subordinates also need to have certain experiences. You don't expect someone who has just spent one month in the job to come up with good results on certain assignments because they need time/experience to be efficient.

To learn to draft a letters for example may not be easy not because the person is not good but just because the person needs time to develop that skills and confidence.

Interviewer: The next topic of our discussion is about decision making, as a manager or Director, this is a daily activity. Can you tell me about a major decision you may have taken in recent times and how you went about it?

Interviewee: Hmm!! A very recent decision one I think is here at RDB. I happen not to have staff as you can see but I happen to have some Interns but Interns are not in the structure of the institution. These are people who come for a certain period of time, stay a short time and go. We have a six month internship program. We hire young graduates who want to learn and gain some experiences. So, it happened that we got an opportunity for training and I knew that this is something that is usually given to (permanent) staff of the institution but because I had a very good intern - in fact who is still here and currently being recruited – I had to take a decision to send him for this international training to Japan not even in Rwanda. It was about travelling to

Japan for 3weeks. I of course consulted with the HR department and the HR department would – you know that for the Intern it is very difficult to get clearance – you know we get our clearance from the President’s office and Prime-Minister’s office- but I said we cannot really lose this opportunity of sending this person who is a Rwandan, who studied here in Rwanda and is going to work in this country just because he is an Intern. I said to the HR that I was going to take the responsibility for sending him to Japan for that particular training. It wasn’t an easy decision. I know I was perhaps going to be asked to explain – in fact that happened because I had to give explanations to the CEO and other senior staff of the institution. Fortunately, we made a request to the President’s office for clearance for him to travel – giving justification. We always make a justification note. I had to explain that although this is an Intern but I believe he can work for RDB but also for the country in general. So, I personally took the responsibility and decision to make sure that he benefited from that particular capacity building programme.

Interviewer: You mentioned a while ago – of following the procedures, according to your own words, it’s not in the procedure or one would say inappropriate to send an Intern on an expensive training like that one, why did you do that? You would have gone there yourself?

Interviewee: Me?

Interviewer: yes, because you are in the structure of the institution. I’m not against the Intern – because I don’t even know him – but clearly the policy is that Interns are temporary. They are only here for 6months and not worth investing in someone who is not going to be here in the next couple of weeks. It is also possible that while in Japan, he gets other opportunities and doesn’t return. Wasn’t the decision a good use of institutional resources?

Interviewee: Yes. But the good thing is that when I later shared this with the management, it wasn’t as crazy an idea as you might think. Again, it wasn’t clear in the HR manual ...

Again, a 6months internship is not like the usual one month internship for undergraduate who want to write their project. This is a graduate who has finished studies, who want to gain work experience, these interns get money from the institution they work for like RDB and for me he was like any other contractual staff – not statutory but atleast contractual, you get it? We even

take 3 months contractual staff to work for some time. Personally I said he was eligible for this kind of opportunity. Again, I could go myself not only because this was training for junior staff but I had gone to a similar training before. It would have been more difficult to live with that guilt for losing that opportunity when there was another person to delegate. Someone who somehow understands what we are doing and could potentially become our staff member. So that's how I decided to say that let's take the advantage of this opportunity and also more importantly, this was fully financed by JICA (Japan International Cooperation Agency). Losing such an opportunity would have been seen by our partners as something we didn't take seriously. Again the CEO is the one who signed the request for clearance. I went to him with a justification note. I explained to him and in the end he also said that he believed this opportunity shouldn't be lost. That's how the decision was taken and the intern was sent to Japan. Fortunately he went and came back.

Interviewer: Would you handle it the same way if another opportunity came? Or to put it in another way, if another opportunity came and you thought it was worthwhile but funds would have to come from your budget (Institutional budget).

Interviewee: I would try to get other people concerned, my supervisor to buy-in. But that's another question because among the questions I was asked was who is going to **finance the trip**. It was much easier when I said it was JICA but I would not tell what would have happened if I said it was RDB. We usually have training plans, so if it's not in the training plan, it might be difficult but when an opportunity comes from outside and is financed by that particular institution, we don't need to say that this is not part of the plan. I mean, it's an opportunity to learn – any person in the institution whether intern or staff in the structure. I would say it might be difficult to convince other colleagues here that that person needs training but I would personally take the decision because when you are managing a department, you understand better what the department need vis a vis the benefit to whole country. I see this Intern (Patrick) not as an RDB person but as a resource for the country. If he's not here, he might be in the Ministry or other institution. I know that whatever skills he got from Japan is important for RDB but also for other institutions but more importantly for the country that's why I think I would take the same decision.

Interviewer: How was this received by the Intern himself and others within the institution? Maybe you partly answered it – do you think the CEO just signed it off because after all it wasn't going to you (RDB) anything? What was the view of the people you consulted?

Interviewee: I would say they weren't very much convinced at the beginning but I pushed hard. What is more interesting is that when he (Intern) came back, the CEO came and talked to him and he realized that he (intern) was a person not to lose. He even said to me, please make sure we don't lose him because we will need him in the department. What was important is that we had a retreat as RDB senior management and we were talking about thinking outside the box, and working with other institutions, and consulting with many other stakeholders and one of the case he (CEO) talked about was the decision I took to send the intern to Japan for training. He said he wasn't very convinced at the beginning but after he realized it was important to let managers take decisions. We are an agency that cuts across all the ministries. Sometimes, to work with an institution, you have to inform the CEO. You inform him later.

Interviewer: How do you inform him or what strategies do you use to communicate regularly with others within the institution?

Interviewee: We have – particularly at senior management level apart from the weekly meeting – time allocated to heads of departments to talk to the CEO about the plans we have or the activities we are undertaking and programs you are planning. So every week there's time for every head of department to meet the CEO to discuss issues affecting the department. It doesn't happen every time depending on the schedule of the CEO who is very busy but that's the principle we have here.

Interviewer: So, you have senior management meetings and one-on-ones with the CEO?

Interviewee: Yes, we have one-on-ones with the CEO but we also have monthly meeting with all the staff. Every first Tuesday of the month, we have staff meeting where we meet and discuss issue. We also have an electronic way of communicating – through the intranet, where we share documents, we share information internally that is also a good way of communicating. At department level, we also have weekly meetings but ofcourse me here... I don't have many staff.

I rarely meet my advisor (Singaporean) and Patrick who is still an Intern but is the process of being recruited – we share some of those issues.

Interviewer: Do you use memos?

Interviewee: Yes, we use memos and emails. Those are ways we share information. We also have what we call strategic issue memos. Sometimes when you want the senior management to take a decision on a strategic issue, you have to make a “strategic issue memo” that you take to the senior management meeting and you briefly talk about it and the senior management takes the decision.

Emails are used – for example – when the Human resource department wants to make a general communication like the community umuganda (community work) for all the staff. That’s a simple email the HR sends to all staff. You also use email when you want to go on a mission – to communicate to staff that you will be away for a certain period of time. Those kind of communications. Sometimes you do a memo when it is particularly for the CEO or COO for a particular consideration or a particular senior official.

Interviewer: So, Memos are upward communication while emails are downward communication – right?

Interviewee: Yes.

Interviewer: What do you think influences the way you take decisions? Do you think it’s the education, experience or the local context, for example?

Interviewee: Personally, there are two things. I think one is the experience in working with these public environment and secondly the exposure as well. Because being exposed to certain environment makes you decide to make certain decisions but we also go through certain capacity building programmes where we talk about leadership and what it means being a leader. Sometimes it’s about taking the risk, or thinking outside the box. Sometimes building that confidence in you helps you to look far – not what is going to happen today but the impact that the decision you are going to make will have on the overall mandate or objective of the institution.

I always try to think about the future. When I decided to let Patrick go (the Intern), I was thinking about maybe next year when he will be happy here in RDB or when he will be somewhere else in a certain position. I was thinking that we need a team. It was also important to understand the topic of this capacity building training. So, there's really a mixture of these things because when I was in Russia, I was exposed to these kind of environment where I would go and talk to the management of the University about certain issues affecting students. All these experiences working with public institutions – I remember when I was in RIEPA, I would hardly take such decision because I thought I needed to follow all processes and I knew that that could be done by me only. But with experience, I used to learn from other leaders what they used to do, talk to some people, they tell me what kind of decision they have to take bearing in mind that it is a risk. I think sometimes to think as a leader. If I do this, I will be in trouble.

Interviewer: How important has been education to your life journey?

Interviewee: I would say, only the second part was really important to my journey or current life. Personally when I think about the first 4years at the University, I would not tell you exactly what I got out of it. I had to spend all the fours because I had to learn the Russian language. It was hard and after nine months, I was moved to first year of the University. The four years I didn't learn a lot perhaps a part from interacting with the Russian people and speaking better the language – otherwise it wasn't much helpful. But in Masters what brought even confidence in me in whatever am doing, it was quite different in a sense that we would not have many courses to go through with our lecturers. We would do it ourselves. We would go and prepare and come and teach others. A Professor would be there to provide some guidance but you would be really the one to teach all these students who were all Russians. I was the only African and foreigner in that particular class. I would go home, prepare the course and come teach them and answer questions and all that. I think that really built confidence in me and something I realized it later. I remember when I went to defend my project without having any papers. I was convinced that I needed to make a surprise. I went there and there were all the old men and I talked about my subject. I was asked questions and I was among the top two best students.

Interviewer: Congs ☺! How did you get the confidence yet you did not have the experience you have now?

Interviewee: Well, it is about building the confidence. The first time we were told that for Masters Degree we were not going to have lecture courses, that we were in fact going to prepare them, I was worried because I had never done this before. I never took seriously my studies for the first four years. Now, I realized this was the beginning and that whatever was done in previous years was not important. I thought this was important. I realized that I needed to start building confidence in me so that I can be able to face all these Russian people which I thought were superior to me. I think this is where the cultural thing comes in, when I went to Russia. I thought this is a country of smart people because they are white that...feeling inferiority complex. I had to fight hard until I had to convince them that we were the same or I can even do better than you (them). That is why I took the decision and said I was going to defend my subject without any paper. I know we all come with those papers. I remember spending the whole night reading the summary of my project and deciding to go in the morning and face all this. I think it helps. When there is this complex but deep in you, you have that courage to say I need certain thing. I think it helps and that is how it continued and when I came back to Rwanda, I didn't have complex to think no, no I need to be under someone to supervise me, to tell me what I have to do. But because I had the confidence from the University, I believed in me that I could do that.

Interviewer: That urge in you. The can do better, wanting to do or make a difference attitude or doing things differently, the courage in you. Where do you think you get that courage from? Is it an inborn for example?

Interviewee: I wouldn't say that courage comes from parents or other members of the family. Personally, I tend to believe that because I was exposed at an early age to certain circumstances in very difficult countries such as Russia. I think it came because I was still young, I could get such qualities in me.

Interviewer: Is this (courage) something you developed because you were in Russia – specific to Russia? Would you say this courage is more Russian or Rwandan-Russian?

Interviewee: Yes, they (Russians) do have courage. I remember I used to be in a class of mostly young – even young to me but they used to do things that I thought was impossible to be done by such young people. I grew up with them and it's in the Russian culture to be really working hard and take risks. You probably know about Russian history, they have also gone through difficult periods. From young age, Russian people are working hard. Whatever they start, they have to finish. I think that's where I got that from but I think I was in very difficult situation when it was very hard to get money. I remember my Dad used to pay for my studies but it would be very difficult to pay for eating (food). I would struggle myself to get that and that most important thing is that in Russia it is very difficult to get a job if you are a foreigner. So I would really struggle much and would say I need to do something to finish my studies and to do it well so that I become self sustainable. All these things brought me to become really courageous and who I am.

Interviewer: Let's talk about Rwanda. How do you think the Rwandan people shaped your management style?

Interviewee: Personally to be frank, I don't think I have learnt a lot from the Rwandan people or the Rwandan environment because I am sure whatever achievement Rwanda has made today, the biggest percentage is the experience that the people in Rwanda brought from other countries. The culture (Rwandan) remains and in the sense there's need to keep everything around the Rwandan culture so that we don't become a country with values from other countries. I tend to believe that most of what we were able to achieve comes from outside – from people in managerial positions being exposed to the outside world.

Interviewer: You touched on cultural values, what aspects of the local culture do you think are important?

Interviewee: Yes, we talk about values, we talk about dignity – this is something that is even mentioned most of the time (agaciro). We need to be proud of where we come from as Rwandans because most of us come from other countries where we had become citizens of those countries and had acquired values of those countries but we still think of Rwandan culture of dignity. I tend to forget most of these values because we really don't talk much about values.

Interviewer: How important is family for instance? Some of the values are family, gender, age (children/elderly)...

Interviewee: I think they are important. I was young when I left the country. I know what used to happen when we were still young or how family would be important. Unfortunately, today, although we tend to say that we attach much value to the family but you find that we don't spend enough time with the family. I personally I think family is important and try best when I have time to go to my parents who are not even here in Kigali. When I have time, I take my wife and my kind of certain places but gender is also important. Equality in terms of gender respecting old people... I find these values really important.

Interviewer: Talking about gender, Rwanda is one country with many women in decision making positions, what is your view of gender – do you for instance think men and women are equal in all aspects.

Interviewee: I think they should, and today when you go in a meeting and you find a woman leading, you realize that they are really capable of becoming leaders of the country. I think the most important thing is to give them opportunity to show that they are capable of leading. What used to be lacking in other countries is that women are not exposed to those kind of leadership environment but we can see that in Rwanda if you trust women and give them responsibilities, they can deliver. Women are mature people. If they are able to take care of the family as women – and that is my own belief – it would not be difficult to take care of other people as leaders.

Interviewer: Someone would say, there are certain roles for women and others for men. If you had a team of men and women, would you give them the same kind of tasks?

Interviewee: Well, yes. No exception when it comes to physical capabilities of what women can do, it is definitely... if it's about lifting something like this (table), then definitely women cannot but if it is about thinking and taking a decision and guiding people in certain things, I think these are things that women can also do (i6, L2702, p78).

Interviewer: At home, would you want all the children – girls and boys – to do everything or you think that there are certain things that girl at good at and others for boys? For example making the bed, fetching water, cleaning the house/clothes, collecting firewood etc...

Interviewee: To me, I wouldn't think there should be. If it is not something that requires physical intervention that you find in men that you don't find in women, then I think all can be done by both. Gusasa (making the bed) for example, I don't see why boys can't do that. In fact I happen to do that myself.

Interviewer: How the issues of integrity and sensitivity or privacy especially for girls or women?

Interviewee: Well, if you talk about the sensitivities that are associated to certain interventions – yes. I am not going to send a girl to fetch water not because she is not able to do that but because she might be exposed to people who might rape her or something like that. This is also something you would tend to think for the boys. You can't send a boy to fetch water in the middle of the night for example not because he would not be able to do that but because he would be exposed to other dangers.

Interviewer: Some Rwandans think that girls can do a good job than boy in cleaning a house for example, what is your view?

Interviewee: That is a perception. That's how people perceive things but if you have the chance to be exposed to different perception, you will see that cleaning the house would be done by either the boys or girls. But again, if there are other factors that come in, like having enough strength to do that, perhaps a girl would not be able to clean a whole house not because of the job itself is not something she cannot do but perhaps because of the enormity of the work. There could be factors that could affect the perceptions but naturally I think boys or girls could do more or less the same.

Interviewer: You made your point clear how strongly you believe about gender, do you think this is a perception shared by many Rwandans?

Interviewee: I think it is a view shared by Rwandans. I wouldn't know if there are many who think the same way but it depends on what you have been exposed to. If a person grew up in Nyaruguru (Rusizi district) in rural areas, who grew up seeing only men doing this and women doing that, he will definitely tend to remain with that particular position. But for me, because I grew up in a family where my mother would give any task either to my sister or to myself or my brother and I could see that something girls do, we could do as well. Again, if something was risky for a girl, my mother would not give it to the girl not because she believes that girls cannot do it but because she thinks it's risky for girls.

Interviewer: Would the majority of Rwandans see it the say way?

Interviewee: The majority? Yes, because the majority of people have been exposed.

Interviewer: How about in the rural areas who are not exposed that much?

Interviewee: People who are not exposed wouldn't think that way.

Interviewer: How important is position of power in a Rwanda context? For example, Job titles (Director, Minister etc..) or rank. Does it make any difference?

Interviewee: I think in African context in general, it makes a lot of sense. It is unfortunate to me because I was in Rwanda.....You can see that Director example you don't feel comfortable just because you are director. Again that's because of cultures, mentality etc... That's how I grew up.

Interviewer: So, you think the Rwandan culture is hierarchal?

Interviewee: Yes, very hierarchal unfortunately. Again, people who have been exposed would not feel disturbed to talk to me. But I don't know for example how a minister would feel if I am comfortable to speak to him/her easily. Sometimes you speak to a Minister and s/he thinks that you disrespect him/her because you come to him easily. You talk to him easily but just because s/he is a Minister.... You don't feel comfortable to talk to him but unfortunately some people want to use those powers to become much more superior and more powerful. If I am a minister, you are not allowed to come to my office any time and ask for appointment. There are certain things

that people tend to think that power gives. Unfortunately, yes, the Rwandan culture still has these influences on how people use their powers.

Interviewer: How do you interact with people with power?

Interviewee: How I interact with them depends on how long I have spent (known) with a certain person. In the beginning, I am reluctant to comfortably talk to people in power. I have to go through channels to make appointment, where I go there and not talk about sensitive issues - fear to talk about different things even when you have a different view of certain things, asking questions but as time goes, feel comfortable to talk – see how that person goes. It becomes much easier. But perhaps because I don't know the culture the person, I tend to be careful in the beginning when I talk to people with power.

Interviewer: Expression of opinion. How do you express your opinion that may not necessarily shared by your superior?

Interviewee: That one again – a different opinion I would always go for mentioning it – particularly if it's something that I believe in. I would go for my opinion.

Interviewer: Do Rwandan people usually express their opinions?

Interviewee: No

Interviewer: Why?

Interviewee: This is again similar to powers and all that. For example at retreat of senior management team, there people express opinion in public and explaining your opinion only with one person that's what happens most of the time. Today you will to pass in the corridors and people talking about the CEO that the CEO cannot take decisions, that he is slow etc...but when you go to the staff meeting that person cannot mention it.

Interviewer: Why? Is it fear of the CEO or the personality of that particular person?

Interviewee: I think it is both but the fear comes from something behind. The personality of the person not the CEO because the CEO has been exposed, he is very open. He never lived in Rwanda.

He will meet you in the corridor and tell you that you shouldn't wear that shirt for example. He will tell you anything even in public. He believes that if there's something he needs to share, he will share but...

Interviewer: Will he also accept to be challenged?

Interviewee: Yes he would. People who challenge others usually like to be challenged but there are others who want to challenge but not to be challenged. But if you are courageous enough to challenge other people, you would expect others to challenge you would still have your own opinion.

Interviewer: If you thought the criticism was somehow negative, how do you deal with negative criticism?

Interviewee: I don't take it personal particularly if it is related to work. If for example it is about my decision ways or managerial approach or something like that, I don't really take it personal. On the contrary, I would like to hear from that person what s/he would like me to improve on.

Interviewer: Do you think that is a view shared by many Rwandans?

Interviewee: No I think it depends. People who have been exposed tend to accept. If you are talking about people who were born and lived their entire life in Rwanda, they would hardly accept criticism and I think that is definitely a concern as far as leaders are concerned because you can't lead effectively if you don't accept criticism. You would not expect to be perfect.. Even some leaders would want to hear from people under them about what they would want their leader to change in terms of the way they manage the institution or the way they take decisions.

Interviewer: You (RDB) are inviting people - including foreigners to come and invest in Rwanda. There are two issues as far as this subject is concerned. On one hand you have Foreigners who come to invest in Rwanda will have their mentalities (cultures), on the other hand, you have local people who may not have been exposed to other cultures – as you said who are not as open. How do you think these two kinds of extremes will work?

Interviewee: Again, when these people (foreigners) come, it depends on the people they interact with. The people/investors we get come from different countries, very open people, sometimes they face people (locals) who are very open in everything they do or sometimes they meet people who are very slow in the services they provide or people who are not used to being criticized because most of these investors will tell you the whole truth. For example there's a Singaporean guy who came here. You know, Singaporeans are very open. If they think something is wrong, they will tell you straight away. Even though I was exposed, I was surprised to hear a Singaporean investor whom I took to my colleague in the one-stop centre where they provide registration services when my colleague picked a phone and the Singaporean was showing him something on the laptop. He packed up his stuff and said am leaving because I can talk to someone who answers a phone when am talking to him etc... so, those are the kind of things we (Rwandans) are not used to. My colleague was shocked and said what this is. Now I can't even answer a phone. Investors come with their own ways of thinking. He (investor) said you guys are not serious. You cannot talk to investors and then start talking to phones. It's not polite. Yes, we have these kind of investors who come with these mentalities.

Interviewer: Do you think that disparity in terms of mentality is an issue? On one hand you have people who come with their ways of doing things; on the other hand you also have people (locals) who are not very dynamic or not exposed. What do you think is the way forward? Should we for instance adopt the "international best standards" or stick to the local ways of doing things?

Interviewee: I think we need both. We need to borrow some international standards that will help us improve this particular environment. It's not really a bad thing if someone could express themselves easily/openly about something they are not happy about. I think and wish we can also borrow from those people. At the same time I wouldn't say we leave out the remaining values that Rwanda has. As we mentioned, family, respect for old people etc.. All those kinds of Rwandan traditional values that we have but at the same time try to learn from other particular cultures.

Interviewer: In other words a hybrid that incorporates the local as well as the international practices?

Interviewee: Yes. In the current environment, I wouldn't think that you would stick to your own cultural values and think that you are going to be able to perform in this particular environment. For example one thing we need to have in RDB is confidence - if we want to attract people to come and invest in Rwanda. Sometimes you stick to your culture because Rwandan people don't talk much. Are very quite. Things will not change... people are coming from outside and are coming with those standards. You need to find your way to position yourself in that kind of environment so that you are able to attract them.

Interviewer: Should we therefore try and copy and paste the Singapore model in Rwanda after all it has worked extremely well in Singapore – why can't it work in Rwanda.

Interviewee: I don't think we are copying and pasting. For example I personally wouldn't have been harsh as the Singaporean was. I would have been polite and explain that next time not use a phone when we are discussing a business. The way he packed his things and said you guys are not serious, I personally think that was harsh. But that's their way of doing business. If I were to copy and paste, I would do the same and if an investor tells me something I am not happy about, I would tell him to go away, I don't need you. But I have to find a way of mixing i.e being frank and open but at the same time keeping the culture of being polite and respecting people. That's what we are talking about hybrid – mixing particular culture with international standards that we need to adapt to.

Interviewer: Thank you very much for your time and sharing your insights. It's been a real pleasure talking to you. I wonder if you have a question for me.

Interviewee: I want to know what next. What are you going to do with this particular conversation?

Interviewer: Good question. I am talking to a wide range of people – those who were born and raised in Rwanda and others who were born and raised outside Rwanda (exposed and those not very much exposed) to try and see if there are any difference or similarities in their view/perception of management. This is what my doctoral research is all about.

Interviewee: Why me? Why did you choose to speak to me?

Interviewer: Again, I think that's an interesting question. Perhaps I should start by explaining why I chose this institution. I live and work in Rwanda and I know a bit of background about this institution (RDB), so I kind of knew the people working for RDB. I expected to find people who have lived outside the country as well as people who grew up in Rwanda – I for instance knew the CEO lived outside Rwanda for many years. Why you? I looked at RDB website and your job title seemed to suggest to me that you interact with foreigners. So, I was really interested to talking to you because I thought that by interacting with foreigners, you will have some insights about the behaviors of foreigners. Of course I could also tell from your names that you are a Rwandan and you would know something about Rwandan culture. And I think it came out clearly in the discussion that you have a good appreciation of the local culture as well as the exposure to foreign context.

Interviewee: Interestingly, I also interact with people in rural areas. I find myself interacting with farmers. You have to establish linkages between foreigners who come to invest in Agriculture sector and farmers who produce raw materials they need for their industries. So, I sometimes have to go there with foreigners, have meeting with cooperatives who want to work with foreign investors. It is really a privilege to be able to interact with all sorts of people and I hope this discussion has been helpful.

Interviewer: Sure! It was extremely helpful. I like your honesty in the way you respond to questions and your openness in expressing your views. You clearly have the external experience having lived outside the country as well as a good grasp of the local context. You clearly understand the local culture though at some point you were a bit hesitant to discern your own view from the general view. E.g: I think your view of gender was clear – no doubt about that but as a Rwandan I thought not all Rwandans were as gender sensitive as you. I am not sure if many Rwandans would treat girls and boys the same.

Interviewee: Yes, you are right – they are not. I think I tried to draw a line when I talked about people in rural area who never left the country, who are never exposed. That's why I said it would be good to categorize these people and look at people who were exposed to external world - people who will have seen that everything is possible when it comes to gender. Others who grew

up in a culture where their parents would tell them what to do – what boys do and what girls do. When you grow up with such mentality, it will follow you.

Interviewer: Do you think there was a reason for the grandparents to have specific roles for girls and boys?

Interviewee: Sometimes when I think that they were colonized by these western people, I ask myself why they kept their mentality. But I think the rationale is about the issues we talked about – maybe the risks related to exposing girls to certain things, or maybe even physical capabilities, otherwise I don't see any other reason why people would tend to think this is for men and that is for women. If for example there is risk that a girl would be raped going to certain areas, I would understand that but in an environment that does not expose any of them to any risk, then I would really see no reason. That is really something very important to know.

Interviewer: Talking about gender and the Rwandan culture, if you did something important, they will say “uri umugabo” (you are a really man) and I think the bible talks about man to refer to people – not woman. What do you make of that?

Interviewee: Being head of family? In certain context, yes, I can agree with that but it shouldn't be.... The problem is that sometimes it is wrongly interpreted. That's the problem. Even the bible is sometimes wrongly interpreted by one Pastor or another depending on what a particular Pastors thinks. So I really think that things should be flexible. There should be that flexibility and not have that kind of.....where you think things should be like this and not consider the other way is also possible. Otherwise people can have different views on different things.

Interviewer: Thank you very much. It was a real pleasure talking to you. This will be kept confidential and I will definitely share the findings of my research with you.

Thank you!

Interview7

Intro: Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the

areas of leadership and culture. My research title is Traditional and hybrid leadership styles in Rwanda – so I am looking at cultural influences on one’s leadership styles. I would be interested in hearing your views about doing business in Rwanda. Can International best practices be applied to work in Rwanda” Or is Rwanda at the risk of becoming a halfway house of the so-called “International best practices”? There’s no wrong or right answer. My objective is to see what many Rwandans think as general prospects.

We will talk a little bit about your back ground, because your back ground will inform why you think this or that. The next question will be around your education and experiences as how they inform your managerial approach, how you manage your business or how you conduct business and the third question will be around culture, so I don’t expect (ask) you to explain what culture. I will be asking questions and probes to be able to understand what your perception (your view) of Rwandan culture to is. Do you have a question about the structure of the interview?

Interviewee: No.

Interviewer: Maybe to start, could you tell me your background?

Interviewee: First, I come from the legal field, legal field is my background. I’m a lawyer by confession. Secondly it’s now 10-11yrs of experience in the field with almost 10yrs in trade and investment office, so basically I have been handling commercial matter.

Interviewer: What does that mean in practice?

Interviewee: It has very many issues; one is giving legal opinion to the business men especially investors and the legal opinion would vary depending on the work that they have questions about. It could be labor, maybe on investment, be it dispute settlement, drafting legal documents, then the other part that is the part of investors. On the government side my main task has been to advise the government on what best practices of legal matters we should borrow to our legal system as a way of having a best friendly investment climate and in getting those best practices of course I look at countries that have advanced, countries which were in more less the same situation as Rwanda in 30yrs, which were in developing countries but now they have gone far - a

best example is Singapore, Mauritius though it's still in the developing path but they advanced in many stages.

Interviewer: So, how did you get this job in the first place?

Interviewee: I went through the normal channels of recruitment I did interview and I got it. I saw it in the newspaper that was in 2003 then I applied, went into recruitment process and got a job. So, I have been in several offices, I have been in investment promotion, I have headed special investment project, I have been a public Notary, I have been a legal advisor of the Institution (RDB) and 2008 I left government and I became a legal consultant to government so that is the job that I'm handling up to now (I advise government).

Interviewer: Would you say that you have done any managerial roles?

Interviewee: Yes.

Interviewer: what was it?

Interviewee: I was a head of doing business in 2008-2009

Interviewer: How many people were you managing?

Interviewee: Three consultants.

Interviewer: Could you tell me about your view of management?

Interviewee: Yes my management style was that of team spirit where I table a proposal and my colleagues debate on it and we come up with something that is final - an action plan or way forward. Someone would say that, it is being bureaucratic because you know some people need a manager or a leader, who make decisions. Mine was democratic where people would come up with views and we deliberate on them it doesn't necessarily mean that if I bring my suggestion that is it. We have to weigh Pros and Cons.

Interviewer: The point I want to make here is that nowadays people would like someone who could make decision not even having to call meetings every now and then. A little thing you are

consulting, you table a proposal and you get views and people debate and come up with a decision?

Interviewee: Definitely there are some administrative decisions that you would not necessarily need to debate on, but the work plan of unit you have to debate on it come up with an action plan then divide tasks then we meet when we are presenting our results.

Interviewer: You talked about administrative decisions it would really help me if you could give an administrative decision that you made in recent times and tell me how you went about it (how you approached it), A live example of an incidence and decision not how you would do it but how you did it. For instance I will give you an example maybe to clarify this; two weeks ago I had to let go one of my colleagues. So this is something that happened now if you ask me how I did it then I would tell this what I did, and how I did it. A live example of something that happened and a decision made.

Interviewee: ooh decisions or my decisions are not that big. I will give many examples my decision were though I call them administrative but were simple decisions that don't carry any legal element like if I say next week we should have a press conference, that is an administrative decision that doesn't require any legal mandate and by saying that I instruct our communications person to prepare then we make a briefing to the press.

Probe: But I asked for an example. I mean there are these issues in a managerial role

Interviewee: Today I'm not in managerial role I told you that was in 2009.

Interviewer: So, you are a consultant?

Interviewee: Yeah, I'm a consultant.

Interviewer: Being a consultant I think would also involve making decision?

Interviewee: Of course some decisions but you know when you are a consultant you are not guided as the other people who get daily orders. I have terms of reference, work to deliver in a specific period so, the way I go about that work those are my own decisions. If I say I will be visiting

the Ministry of Justice as a follow-up of my work every two weeks that is a decision that I really don't need to request anybody.

Interviewer: yeah, so but even in other consultancies you can choose to take this consultancy or you leave it because of one or two things. Even in your day-to-day life at home we always meet decisions on a day-to-day basis. Maybe just as an example which would have helped you to illustrate but maybe moving on, you said you are a lawyer by profession, what would you say was the most important thing about your education?

Interviewee: The most important thing as you said is being part of the team that has reformed the country to the global title, having moved Rwanda from the position of 139 any way 150 in fact from 2007 to today's rank of 45 in the whole world (from 150 in 2009, to 87 in 2011 to today. Also today in 2011 we are at the position of 150 in the ease of doing business. Rwanda is the easiest.

Probe: You said you are 150th position in doing business?

Interviewee: Yes I was a part of the group.

Probe: Rwanda is on 150th position out of?

Interviewee: Yes 150 out 183 countries and now we are at 45 out of 193, so being part of it and having seen that atleast in those reforms the legal reforms have been taking the line share around 70% of the reforms, so being part of it I think I'm happy with it.

Interviewer: So, you think your legal advice contributed to this

Interviewee: Yeah it has led the country so good.

Probe: I mean it takes a lot of things for the country to develop (definitely), so why do you think your legal contribution was important?

Interviewee: I say it was important because the kind of work we do have got deliverables that are on record of course I can't, claim that I was the only person in those reforms but being in a unit that is mandated to coordinate reforms in the country and being the only lawyer in that unit it means that I was coordinating all those legal reforms even if there are other people many people

who also contributed but I was the only person in charge of coordinating the legal reforms so I feel my contribution is good.

Interviewer: So how does that link to your education?

Interviewee: Well my education I studied law and it's what I'm doing basically I'm putting in practice what I studied which has developed my career.

Interviewer: Other than your legal training is there anything else that you think education contributed to your thinking and how you conduct yourself or was just the legal skill you got from the university, is there anything else you learnt from school that you think was important?

Interviewee: Well being in school I wasn't alone of course I was with many people and I learnt the team spirit by the way starts from school not only at work because when you are at school, you are given an assignment that you work as a team so, the team spirit started from school working with people accepting people's ideas, learning how to concede or to accept that this argument sounds more professional or more contributive than yours. So those are some of the things that I studied from school.

Interviewer: So we now move on to your working experience I think we are now kind of going back, what you would say was the most significant event in your work life?

Interviewee: The most significant event was in 2010 Rwanda my country and this time in the doing business where I work was pronounced as the top global reformer and the event was officiated by the world bank officials where the vice president was there and almost 6 countries in Washington, South Africa, Mauritius, Liberia and many others I have forgotten were hooked on the video conference, and everybody was eager to ask what we did, so to me I think that event was really important to me.

Interviewer: Why do you think it was important, it is because it video conference-d with Washington?

Interviewee: Ooh... Not only just having video conference but it shows that what we did was very, very much reorganized meaning that I can call it is an appreciation of our work because

looking at countries that have advanced and at that time they were asking us how we handle things. So to me it was something good, something memorial.

Interviewer: I'm glad that you are using the word memorial which means that is something you still recognize. How has that experience pushed you either do more or do less?

Interviewee: It has inspired us because of the following:

- It showed us that we can do some things that we thought that we could not do, we have been reforming but we didn't know that our skills can be so much reorganized! To a level of beating those advanced countries so we felt that we have the capacity.
- And the second thing is that we got an inspiration of even more hard working, we think we are able to compete.

Interviewer: Ok! Let us now move on to the next subject called culture – a seemingly complex issue but quit easy subject. How have the Rwanda people shaped your view of management, or your view of doing your job?

Interviewee: Yeah the only one thing that they have taught me how to be patient and the reason is simple.

Probe: So Rwandan people are patient?

Interviewee: The culture requires patience, because the kind of work we do is somehow new to the traditional or the cultural way of doing business the reforms as you said are the first that we were trying bring in the best practice those are the kind of work or reforms that are borrowed from the western culture which is totally different from our culture. So, you require some patience for people to adapt to those reforms because they are totally new.

Interviewer: So, what is the difference between the new models and the typical Rwandan traditional way of doing things?

Interviewee: Well, I can't say that the style is 100% western, we borrow some of the forms or some of the culture that we feel is necessary to our culture much as we maintained the way some of the issues or some of the ways we have been doing things discarded.

Interviewer: So which new practices do you think you have borrowed from outside?

Interviewer: Yes, I will give you an example; you know when you do business, you start business you know business has got a life cycle, you start a business, you do the borrowing from the bank, you reach a stage of putting up a structure, you do business but at certain point not all the 100% businesses are successful, due to many factors some of the businesses collapse, So in the Rwandan culture having a business that have once collapsed was something treated as a shame if you go by the culture of these people who rear cattle if the cattle got finished meaning that you are knobbed you aren't a man you can't talk in people. That culture has hampered a lot of people a lot of business men here many people have gone bankrupt but because they don't have that culture of going to court to request for bankrupts they could keep cringing to that dying business at the end they get defaulting in the Bank they even sale their houses, their property and they get finished but if they could have been borrowed the system we are bringing in now of filling for bankrupts, you file for bankrupts, the court declares you bankrupt and the company closes tomorrow you start afresh other than going far deep making yourself busy into your personal property trying to rescue the company.

Interviewer: So, is that to do with Rwandan people or is it Africans or is it specific to Rwandans?

Interviewee: Well, I think it is to do with Rwandans. It's the society that I know better since Africans have got some similarities even African have got that kind of behavior of thinking that if I show that I'm bankrupt people will rough at me but this is a normal culture in business it's also, even in those big, big multinationals they go bankrupt there's no shame in that things can go wrong. So our culture has been very crowd of being so separative even if you're getting to and to you don't want to be known and there is no way in business you can be rescued from that angle unless you file for bankrupts I will give you an example maybe to insight you on bankrupts. For instance if you have a company or a hotel like this one normally you have tax administration revenue which you have to pay you have electricity, you have water, and you have suppliers of

food or drinks and whatever so when your business goes wrong you find yourself you can't pay taxes, you can't pay suppliers and also you can't pay EWASA, if you don't file for bankrupts at the end you will find you are now going into your personal accounts to make sure that at least next year you can survive the other year you try to borrow from other places to try to pay the date when you should have gone to court and say guys I'm bankrupt then you save your property.

Interviewer: Now talking about the bankrupt thing is it a new thing or is filling the bankrupt the new thing because there are two things here: One is that did we have these roles before or for there to file the bankrupts or is it force there were no laws and people were not filling bankrupts?

Interviewee: They were there but not sufficient and not updated those laws were there, they were not being implemented. One because the culture was so strong, two the laws that were there were shaky. So, we have brought in modern laws and we are trying sensitizing people not to fear.

Interviewee: Maybe for the implementation of those laws and the Revenue Authority hunting people up and down how do people receive you know those new approaches.

Interviewee: Definitely they are resistant for every reform it is not easy changing the mind-set of people is not easy people are to certain things and you trying to bring in others even if there're good it will take time it's not easy to change people's mind.

Interviewer: So why is it not, because if you are saying these are good things everyone wants good things, don't they?

Interviewee: Because they don't understand first of all they have to understand that good thing what is good in it so it will take time.

Interviewer: So why do some people see the advantage of having these new laws and for others it takes ages (yrs) for them to except (understand) as you are saying you bring new thing you think they are good for the business in Rwanda but the business community doesn't welcome those changes.

Interviewee: Yes because you know in business there're risks so they also have to take time to understand the risks involved in that new thing, secondly there's this thing I don't know how I can call it something that is in a human being of trying to be resistant to change no matter how positive it is they will first resist.

Interviewer: Maybe let me check it to another angle, did it also take a bit of time to even expect to bring in those change you know is it justified for the community to resist from the good thing that you are bringing?

Interviewee: I think to cut your story short it all goes back to the culture; the culture is somehow resistant to accepting good things at the first sport they always take some time.

Interviewer: So who takes the leads then?

Interviewee: Of course as of now the reforms are being taken the lead reform the government.

Interviewer: But I'm trying to understand why people would go to say for instance Singapore and not America and you know would you say this is absolutely right I have to bring this how do you choose where to go.

Interviewee: That's good, one you compare all those entire best practices there are pots done worldwide for instance you have got a report done by World Bank on doing business, that report it comes out on an annual basis (every year) and it shows, it ranks countries. So, if you really look at Singapore it has been always the first for the last 5years, that's one reason why we say we should go to Singapore because it is the best country, Secondly you see the historical background, Singapore was behind in last 30years today is being ranked as the first so this also shows you that even our country can go to that level if they have been on our level in 30yrs only and they have managed to make all those reforms in 30yrs, so it gives us hope and courage that we can as well do what they are doing.

Interviewer: Do you believe in those World Bank reports and rankings?

Interviewee: Partly yes and (partly no) yes partly no because we read them and they don't take 100% of what they say we have to bring in our own positions.

Interviewer: So you only accept things that you think that (that can help what we have) no but if they ranked in N°145 out of 180 countries are you happy with the rankings?

Interviewee: Yes, we are happy with the rankings because the rank doesn't only help us assessing how we are doing things but it also helps us to sell our sales to the investors because whenever the investor is going invest in a country he go through those many reports it's not doing business only there is another one called world economic forum there's transparence international there are many reports worldwide done by different people or different organizations.

Interviewer: But today you said you are at 150 I think no (145) if next year you are ranked 100 (definitely we would feel bad) why?

Interviewee: Because it shows, you know the ranking comes after doing the assessment so it would show us that we are going back we have been doing well in trying to make the investment climate friendly if we go to the rank that is above it is an indicator that somehow somewhere we not performing well.

Interviewer: So, would you say, would you agree with their ranking and you say we think we are 100 let's do more or you know the environment you said you have been in warping throughout this process so if next year you happen to be ranked N°67 so how would you receive it? Would you think it's fair?

Interviewee: No, no, no it is something that I can't just say no or yes, or this or the other because there are reasons today we are 45 but if we went backwards like 20 positions and we are 65 position that would be a question mark (?) because the experience that we have you can't tell me that 20 countries have by passed us even if we don't make a reform today any reform you can't tell me that we would go back 20 times we would go back like 5 and if it goes to worse finally we would go back like 10 positions but 20 position in reforming procedures in methodology we know it's not possible there would be something we would question the world bank what happened but if you go back 5 that's possible like we make positions in front we can still flow behind if we don't continue again.

Interviewer: If then next year Rwanda is ranked N⁰⁷ would you still question form 45-maybe to 30th or 25th

Interviewee: If even if we reforming of whatever kind at the level we are now at 45 because we are approaching top 30 countries, top 30 countries those are countries that automated all their systems everything is on automation so it would be a shock because I know the situation here there's no way you can tell me that we can just jump into the top 30

Interviewer: So, would you protest or would you question that rank? Okay fine.

Interviewee: No I wouldn't protest but I know it basically I know it's impossible.

Interviewer: If it happens would you question?

Interviewee: No I wouldn't question but I know many countries would question.

Interviewer: Yeah! So, still on this subject of culture I would like to understand your view on a few cultural aspects: one of each is Gender, what is your view of gender? To give an example do you think men and women are equal or are supposed to be equal or treated equal in Rwanda

Interviewee: Well I believe in quality but the equality as explained in the constitution.

Probe: How is it explained?

Interviewee: It means that we have equal rights if I'm allowed to vote one ballot then the woman will also be allowed to one ballot if my right to get a job is through doing interview then they should also do interviews.

Interviewer: Yeah but in a cultural or in the Rwandan context at home do you see yourself as equal to your wife?

Interviewee: No.

Interviewer: Do you think there are certain roles for men there are certain roles for women?

Interviewee: Definitely yes there some responsibilities that are specifically for men (like?), like being a head of a family because we know society has got two people heading at the same time. So, always men are the head and of course the security of the family is headed by a man

Probe: When you say security what do you mean? Do men have a gun☺?

Interviewee: I don't have a gun but culturally we have got our guns the sticks and whatever if anything goes wrong let's say at night you don't expect a woman to come out and check when you are there unless if you are not there but if a man is there definitely that is a role of a man in our culture and I really do support that.

Interviewer: And women what are they supposed to do?

Interviewee: Women definitely have got these young domestic roles (issues), like for instance preparing food even if you have maids at home but I don't expect to ask a maid food when my wife is there, that is a role of a woman.

Interviewer: How about children (girls and boys) so do you think they should also be treated the same or as equal?

Interviewee: Definitely they should be treated equally

Probe: And when it comes to work do you again think that there should be specific roles for boy child and girl child?

Interviewee: Yes, yes because this specification gives them an upbringing of growing up knowing that s/he belongs to this gender and this is the type of work they will do if I can give you an example if I have my son here and my daughter when I want to give them tasks at home I can't get a boy to tell him to sweep the house I would rather tell the daughter to sweep the house then I tell the son to go and fetch water.

Interviewer: The other aspects you have said of course ages, what is the age difference in terms of respect maybe if I could use that word you know how do you treat people who are young to

you and people who are older than you or people of your same age, do you treat them the same, does age make any difference?

Interviewee: Definitely it has a very, very big... age somebody who is below 18 to me is a child s/he has got a separate class of people I treat them separately between those who are not married and then those who are married. To be simple I have got three classes, one are those who are under 18, the other one are those who are above 18 but not married then the other age group is that person who is married that one is also in a certain category, then the next of course the last is the old somebody who is above 60yrs of age, I also give him a kind of respect that is different from these other people.

Interviewer: Would you help me to understand how you treat these differences you have mentioned. Some of them, under 18 you call them the children so how you treat these four categories differently?

Interviewee: Yes, yes the under 18 are the people I give respect but not because they, you know the simple way I treat them as children people whom I feel I have an obligation to take care of, **(Probe: Even if you are not related to them?)** yes because those are young people. They are still in school and those who are not at school they are not still in position to be self sustaining on their own so that's why I look at them at that level. And then the above 18 but not married those ones in our culture again if somebody is just there he has never been married and he is just there and yet he has the age which is very important in the culture leave alone other factors but he has the age so to me I also give him respect in his category but I treat him in that level

Probe: But which level I mean you think they are not serious you think they are

Interviewee: I mean in the level for instance what can I talk with him if for instance the issues of the family he has no experience with a family **(Probe: But he can do business)** well maybe I didn't understand your question.

Interviewer: You tell me how do you deal with them?

Interviewee: I can do with them very many things even the other people under 18 I can do some of the issues with them but in general they have got there class.

Interviewer: So, how about the married ones?

Interviewee: now we share a lot (**Probe:** like?) like the family issues, like taking care of the children, solving issues of the domestic nature so, basically I treat them as my friends in the club.

Interviewer: And the older ones the above 60years?

Interviewee: Ooooh the above 60yrs now those are advisors (senior citizens) yes, (**Probe:** so how do you treat them?) I give them maximum respect they are my parent because they merit to be my parents, having had experience in life I treat them, they are my advisors because I think they know more than I do.

Interviewer: Another interesting aspect of culture is positions what does that means to you to know that Nshuti is a managing director or so and so is a military person you know those positions, do they ring any bells (knowing that so and so holds a certain position) if I told you I do this, what does that mean to you my position?

Interviewee: In our culture some things do help knowing somebody is good (**Probe:** why, why is it good?), because in one way or another you might need his assistance and his assistance you should be treat it this way not to mix it with corruption - you know our systems somehow still closed the African setup so the information is not accessible as the advanced countries but when you know that you are one and you are the mayor of Kigali or a district is very easy for me to get the information from you as quick as possible unlike the advanced countries where I don't need to come to you but to browse through the web site and I get what I want.

Interviewer: No but if someone came here, say for instance you saw a Minister walking in and someone tells you that he is a Minister does that make any difference to you?

Interviewee: Not really!

Interviewer: And if the Minister come and greets you would you great them differently

Interviewee: Yes, I have to give him that respect being a Minister or holding any title not necessarily a Minister there is that kind of respect because either from the administrative point of view or from cultural point of view you have to respect the people with their titles.

Probe: But these are titles;

Interviewee: Yes, if he is demised I would greet him like a colleague but if he holds that title maybe the Minister he deserves respect

Probe: But he is not your minister he is a Minister in another department/Ministry you have nothing to do with.

Interviewee: Yes, in fact even if he is not a Minister in my function but he is a minister from somewhere I will give him that respect because in our culture we respect either the age, people with those titles, because we know they have got should I call it a command of respect. They have got some obligations, social obligations or administrative obligations to cater for the people so we have to give them that respect.

Interviewer: So, would it be fair to say, Rwandans are hierarchical?

Interviewee: Partly yes.

Probe: Now the reason to why I brought in that question of hierarchical thing is I want to go to another aspect of culture - disagreeing or expressing different views with people with positions. For instance if your position was slightly lower than mine or if your position is slightly higher than mine, how do we interact? Is there a difference between interacting up wards and interacting down wards?

Interviewee: Yes, interacting up wards when you are, for instance you want to bring in suggestion it is in form of a request with arguments, with supportive arguments but when you are interacting down wards there is a little bit of *instructions*.

Probe: What if the instructions are not respected for any reasons? That is you are asking me the way I see it or if I was somebody you line manage. If you instructed someone and he don't respect the instructions?

Interviewee: Yes, it would depend on the kind of instruction if the instruction - if I was a leader and the instruction is basically knocking into the entrance of the institution that I lead then you would definitely have to follow the instructions but if it is, the instruction doesn't look into the interest of the many you can as well also give it up.

Interviewer: So to you what is the most important is it the person or the product or the activity?

Interviewee: The activity not the person.

Interviewer: How about the person, it's the person that does the activity or do you put work first and then person the second.

Interviewee: Then that one also goes back to my issue as I was saying what does that activity do? If that person also benefits on that activity then the activity is above him if it is a national interest by the way the nation interest comes faster than anyone else but if it is personal then...

Interviewer: Well maybe the national interest is big or quite big depending on how you define a national interest but by the way what activity would you refer to be the national interest?

Interviewee: For instance if I say that if there is a reform being carried out and the reform is really going to benefit Rwandese or the people living in the country then that reform is above a personal interest it is a national interest but if somebody is bringing in a reform that helps his company grow, single company then that reform is a personal interest people can as well discard that but if it is benefiting many people then that is a national interest and you can't object that.

Interviewer: My final question is around communication, how do you often communicate with the people you work with?

Interviewee: Oooh frequently I have no problem in that

Interviewer: No I mean the way of communication. Do you for instance use meetings to communicate, Emails, memos, or letter?

Interviewee: Yes, yes we use Mails, messages on phone I don't go to many meeting with people I work with.

Interviewer: Both the ones you work at the same level and the ones that you line manager?

Interviewee: Even if there are the people we work in the same office I don't remember having meeting sitting, setting agenda or what.

Interviewer: Then how do you plan?

Interviewee: No the plan of course I'm not saying we don't have meetings we do but there are rare in fact we have got an action plan for a hole year for instance now we have made a plan for a whole year so what is remaining is to make a follow-up otherwise I don't see ourselves meeting again maybe like in three months or four.

Interviewer: So how was that action plan communicated to ensure that everyone understands it and the role?

Interviewee: Yes the proposal is designed by our office then we call stakeholders, - stakeholders those are the people we work with to implement it so we call a meeting we make a presentation we deliberate on it and we agree on it so the final action plan is sent to them on their personal e-mails and hard copies then the rest is to follow-up how far have you gone with these, - any problem or such kind of things. Then we meet like in three months or four to make the evaluation of what we have done.

Probe: But if you have an agent issue to deal with how do you link-up with others how do you communicate?

Interviewee: Because the urgent issue would not need all the stakeholders because the action plan is divided into sections if an urent issue is for instance in paying taxes it means that I would

hold a meeting with commissioner general I don't need to call somebody in land centre because one he is wastage of time there's no his contribution.

Interviewer: So, after the meeting with the commissioner general

Interviewee: Yes, I don't even need to communicate it in the land centre because it has nothing to do with his work

Interviewer: So, who else in your organization do you communicate it to?

Interviewee: I just communicate it to my immediate boss.

Interviewer: How?

Interviewee: Either through face to face, Verbal communication in most cases E-mail.

Interviewer: Okay

Interviewer: You said sometimes uses Short Messages (SMS), When do you use SMS?

Interviewee: Ooh... when we have like very fast message, if I want to deliver a very fast message urgent things we deliver both I can send an email at the same time a message.

Interviewer: Okay! Do you have a question for me?

Interviewee: In fact for instance if somebody is in a meeting the messages are very easier.

Interviewer: I thank you very much for your time

Interviewee: Thank you too

Interviewer: And at this moment you can ask me any question.

Interviewee: Yeah we have talked at length, so, what have you gained from the talk or from my answers.

Interviewer: As I said at the beginning there is no wrong or right answer I'm gathering stories - talking to people so in the end I will be doing an analysis to try and understand the general view

- I'm interested in people's perceptions so I'm asking the same questions in an informal in unstructured manner but they are kind of structured in a way. I'm a bit consistent on the number of issues that I'm discussing so in the end I need to see if there's anything that is common to Rwandans - do they see things in the same way or do they see things differently? For instance the best practices that we touched on at the beginning. So do you see those as working in Rwanda or maybe should I rephrase it, do you think those Singaporeans models can really work in Rwanda? So that is the question I'm trying to investigate.

Interviewee: No. The second question when should I expect to see your findings? Because I need to, I feel interesting and it's in my field and I would also need to see your analysis because I guess after this you will make your analysis on how you will also see them or how you found the guidance so when should we expect it and maybe they can guide us also?

Interviewer: So that's a very good one actually, yeah I'm doing few interviews I need atleast to gather I think about twenty interviews and I so far had quite a few, so I need to do a bit of few interviews then I analyze them and I will be definitely be interested in sharing with you my analysis for your comments and I would actually appreciate if you could again allow me more time to further discuss my analysis and hear what you think.

Interviewee: I'm very, very much optimistic because we might think that there are doing good things but when things are analyzed and maybe they give us sense of direction on where we should change and yeah.. So thank you very much!

Interviewer: Thank you very much! Really helpful it's not easy to get people to give time to talk to. I appreciate own to be honesty to be honesty.

Interviewee: I have had these interviews and people are not forthcoming. They are trying to be on defense. Ndabizi abanyarwanda umubaza akantu agashaka kujya kuri defense icyomaze nicyo dupfa nabazungu (I know Rwandan people, you ask him/her one thing and they are trying to be on defense. That's where we differ with white people).

Inteviwee8

Interviewer: Thank you for accepting to talk to me about my research, it's going to be belief. So my research is about Leadership and Culture, I'm interested in understanding how culture influences leadership or management styles? So to be able to do that, I would like to hear from you what you think culture has to do with management but first of all I want to hear a bit of an introduction of yourself, now that will allow me to understand how you have been going about and the countries that you lived in so that I see your culture diversity, then we talk about experience how manage the work you do? So that will tell me your management style which is basically what I'm interested in! and of course your education because I will also need to know how your education influences your management style so basically I want to know your management style but also to know what influences the way you manage things. So a brief introduction will be helpful.

Interviewee: Thank you very much! Ok let me start with my education background I have Bachelors Degree in law. But before law I also did philosophy and as you know I'm working in the water sector and my long working experience is in water and sanitation. My education life has focused much on church institutions or seminaries secondary schools and I passed in the major seminary for three years where I completed it.

Interviewer: Sorry, where was that:

It was in Rwanda. I started working in the year 2000 as a teacher for five months - teaching biology, history and from 2001 I started working in NGO's (None Government Organizations) with COFORWA and I spent ten years. I think my best times so far in working are related to COFORWA because I have been the manager of the project so I was involved in the management of the institution itself not only with the executive committee but also linked or collaborating with the board of directors, so I have been involved in the development of the association devising the schedules. Generally that is my background as regards my work experience.

Interviewer: How many people were you managing at COFORWA, did you have any people that were under your line management?

Interviewee: Yeah at first I was managing 60 people as depute coordinator at that time for four up to five years with structuring of the association I was dedicated to one department (social mobilization of trainers department)

Interviewer: Now coming from teaching to managing people how did you find it?

Interviewer: It seemed different, there is something additive of course but teaching is just dealing with children under eighteen most of them but working, managing sixty employees it's another case even most of them were older than me maybe I was the youngest of the team hahahaha.....The acceptance of my authority was very challenging but with my skills and the confidence of the power given by the board and head executive could make me come out with good results because of many improvements within the institution itself from the new project formulation and people working in the capacity building of the organization not only the staff group but also board, advisors commit and members who were also a huge number more than a hundred. I proposed many activities of capacity building of this organization, so at certain time I was accepted and everybody was appreciating my competence to building the capacity or to support the organization towards a better vision and all this was just the source of good results.

Interviewer: What would you say is your management style?

Interviewee: At that time and today it has been changed according to time, my management ability was rebuilt as I have acquired different leadership trainings and also increasing my knowledge in my studies so gives me a kind of more experience in my management styles.

Interviewer: What is your understanding of management?

Interviewee: Yeah management to me, are those principles that I call maybe managing is organizing, coordinating, guiding, controlling communicating to prevent aspects from loosing disappointments for efficiency and for obtaining good results. Ok this is a technical aspect but the results of that aspect of leadership which is different.

Probe: Maybe we will get to the leadership in the moment but what would you say is your own style of leadership style? So I think you know how you managed people at COFORWA and how

you manage them here at JICA, and also see how other people manage institutions or projects and also their businesses. So what would you say is your own as Norbert's style of doing approach to management?

Interviewee: I think three words can be a key for me, looking at my experience what I can tell is good communication, guiding people and the third is encouraging hard working initiative to make people work on their own and so they become confident to contribute and produce good results with no much of supervision.

Interviewer: Now going back to leadership. What is your understanding of leadership and the difference between leadership and management?

Interviewee: Leadership is that aspect of a leader guiding people towards objectives aims and focus of innovation and allowing initiatives to be enlarged.

Interviewer: so what is the difference between management and leadership in your view?

Interviewee: Leadership is about vision and management is a technical level of standards but leadership is always communicating the vision.

Interviewer: Some people say management is about doing things right while leadership is doing the right things does that make sense to you?

Interviewee: yeah surely.

Interviewer: We now move on to the culture aspect and I think if you could kindly tell me about your understanding of a Rwandese?

Interviewee: A Rwandan person is that person, who is very confident, patient and somebody with fidelity and so on... who is very attached to the value of human rights and values.

Interviewer: What values do you consider to be more important a Rwandese?

Interviewee: Targeting and courage.

Interviewer: How do they manifest these values?

Interviewee: In families we try to appear somehow respectful. I think the values are divided between family and community because a Rwandese, a well respected Rwandese will appear on the community value as trying to show his superiority to the public but what he is starts at home and when seen in the public he try to show that power. So you can't go appear smart in the public without something behind on how your family behaves your children are taught or cared so the best starts in the family and from people enjoy the community life where they can also learn different things or contribute to the rest of the community so if the man doesn't care about his family he comes to the community and they start saying that " Aah this man is talking a lot of things in front of us but at home he even doesn't care about his children and his wife' so you find that it is something considered as a shame to that man. So the valuable behavior for a Rwandese is to be balanced at home, in the family and at same time to the community.

Interviewer: Now how do you compare a Rwandese and a non Rwandese people that you work with or you worked with? I think most people will love their families but are there any other cultures that you think are different - at least from neighboring countries.

Interviewee: Of course there are some differences, a Rwandese will tell you that Congolese are so productive and the Ugandans don't care much about their behaviors, the Rwandese person would like to stay away from the public life. Yeah those are some different aspects between a Rwandese to the other communities.

Interviewer: What is importance do Rwandese people put to things like "Power", how do people see you when you are their line manager?

Interviewee: They really fear, worry much about power and they respect too much on it. The higher person let say the leader, the chief of the group they do so much so that they carry all the initiatives.

Probe: How about yourself?

Interviewee: Myself I don't fear power. Okay I need to give that respect to the higher persons but I would also make things simple, actually most people really don't like injustice and those super powers demonstration.

Interviewer: Now when you say people fearing the boss, do you think the boss also expects the subordinate to fear him?

Interviewee: Yeah most of them really do like being feared by the subordinates, or being praised to certain concept of power. I don't know if it is necessarily to Rwandese only, but anyway I think many people like that praise.

Interviewer: Another thing that interests me is age! You said that you managed people that were mostly older than you, so how does it defer managing people who are older than you and managing people who are younger than your age?

Interviewee: Of course for the people who are younger than you, you need to be a model for them but to the older people you need to be maybe more good communicative with them so that they can understand the ideas you develop but they also need your attention to towards their ideas as well. Here I don't say that clear communication isn't good for the young people but also focus on being their model where you need first to let the adults communicate.

Interviewer: Now if you were to do things again, would you treat them the same way or not?

Interviewee: No, of course no, you need to guide, to correct the mistakes and you also need to draw lessons from their respect especial adults.

Interviewer: Have you ever had time to make a major decision at a work place? Please tell me about the most important decision you took and how you managed that decision.

Interviewee: This decision was proposing restructuring the organisation, so before you make such a big decision you need to prepare your mind set, prepare people who will solve it and you need also to prepare the governance not only your team but also partners. So for a big decision to be successful, you need to do it when you're well prepared and having consulted with all the important people who can give you some good ideas.

Interviewer: No I'm interested in a one live example that you yourself have taken as a manager and how you dealt with outcomes. I mean a practical decision made that as now you can show me that here are results of that decision. Okay it may have ended successfully or not on the other

hand. So it doesn't have to be the best decision you made but to me the most important decision is that decision you thought was really challenging and the results don't have to be positive

Interviewee: I don't think I have made such a kind of decision at work place so far. Okay we once made a decision.

Interviewer: How did it go?

Interviewee: Okay we were a group of 60 people and the organization was facing serious financial problems and we made a decision to reduce the number of workers from 60 to 30 people. This took like six months to prepare and find different ways of how people will be oriented, some of them were asked to retire and others were asked to just stop the work. So we mobilized the to restructure the organization and as well reducing the costs raising roles and responsibilities to people and then at certain times we conducted consultations but first of all with the management committees and after concentration also we informed our partners, donors and other local Authorities in the area and because the organization was very sensitive in the area, sensitive I mean it had a wide influence on different perspectives, I mean COFORWA was Socially, Economically and Professionally important at certain times we worked with other people, so before communicating this we sat in the ground meeting and discussed with all staff members and we were ready to receive their comments about the decision that was to be made so with the observation about the issue. Okay I'm proud that they understood that it was necessary to be made that way and if we couldn't make that decision that time, the organization would have ended up collapsing and close... so you see people understood the decision and yeah it was really the only choice that we had.

Interviewer: What was the feedback from the people?

Interviewee: Of course they were there! And many people were unhappy to be fired but a good thing here is that we were prepared. Okay most of them got their terminal benefits and their terms of conditions the person was living in. but also no people who would have that idea so we found a bionomist because after that decision we needed also to settle down and start working.

Interviewer: How do you think education or to what extent do you think that education is important? You told me earlier that you did Philosophy, and law, but you ended up doing management 'Water and Sanitation' so why do you think education is important yet you're doing things that aren't necessarily in line with your education background?

Interviewee: Even if I'm doing things which are not related to what I studied but the studies I got opened my mind to even hold the work that in any different field of study. So the important thing first is you need to be educated at the first place so as to be open minded in any field and *if you're lucky* you can find a job which is related to the field that you specialized in but not still with the capacity that if you find another you can adapt yourself easily.

Interviewer: Wait, is that education or it is a matter of experience? Because if I did law and I end up in the Water and sanitation or other field, what is the link?

Interviewee: There are certain bases that you got in education so without them you couldn't adapt yourself to a different new sector or field, of course experience will complement as we all know always studied things which were theoretical and we need experience to focus on that so that we acquire the knowhow. I think my first class in philosophy had opened me to the world enough. I don't know if it is personal spirits or sign of philosophy that I walk with which are reactive enough. Otherwise I could have stayed where I worked before.

Interviewer: Do you think that education has influenced something on the way you conduct business? Your view of management, the way you interact with people, the way you manage people and etc....

Interviewee: There are many courses that helped me to dealing with people or understanding different people, because when you did philosophy and law, those are also social courses that help to understand people not only individuals but also in groups. So those courses contributed a lot to my view of things and view of people. I can't also forget to mention the short term courses were practical because at the university, you will find that a person who has an opportunity to participate in trainings of people with different nationalities so this is something that opens much your mind towards your view of things or to the view of realities.

Interviewer: Do you think that the way you do business is because you're a Rwandese?

Interviewee: I have a bit of a Rwandese style that dominates but also for business especially we acquire knowledge from experience.

I should have asked what the Rwandan aspect was!

Interviewer: Do you think that most Rwandese would have the same management style like you?

Interviewee: Not really, Okay they try to do well but it will depends on who the person is. So a Rwandese traditional style of management is very much open to businesses, so what I do depends much on what I got elsewhere.

Interviewer: You've worked with many organizations and indeed as a Rwandese yourself, and remember you said a traditional style, what would you say is a typical Rwandan style or way of managing people? Could you describe how most Rwandese manages people or manage businesses.

Interviewee: People are less motivated to share their views.

Probe: I'm talking to the leaders themselves, what would be your description of a typical way a traditional Rwandan use to manage people? I mean the Boss to say.

Interviewee: A typical Rwandese manager is that person who likes *full control* of the group he/she is leading to be under his/her rules and powers but they also have relaxation moments with the group but doing that at the same time with limitations to protect his power on the other hand very proud of success of his team not only inside but also outside in front of other groups.

Interviewer: Ok, Do you have any question for me?

Interviewee: How are you going to get the difference between management and leadership because the two really confusing, I think with our discussion we mostly talked about management?

Interviewer: Well I have read some literature about leadership and as well a lot on management, from interviews I should be able to draw a line between what is the strategic from the operational. So during my analysis I will be looking at the key words and phrases. For instance I asked what a traditional Rwandan managers do and you said they control, want everything, they are proud of success now those are some leadership traits. I think is quite scientific as it's about looking at what seems to consistent across or what is endorsed by the majority of Rwandans.

Interviewee: It will be very difficult for me to find the difference between the traditional way of management and the new management style, because this country 'Rwanda' is changing day by day, so I don't think that people will be able to provide you with the needed information about the traditional way of management e.g Before Independence management style, so you need to involve older people within your research area because for us we are not sure of what has been happening.

Interviewer: No actually I understand what you mean but I'm not very much interested in the pre-independence Rwanda. By asking the traditional or the typical Rwandese style of management really what I am looking for is what you just said "that people like supervising/controlling". I'm trying to know is it still there that Rwandan managers still like much of controlling or it is less. You know people go outside and they get exposed to other influences they try to practice a kind of dual management than the traditional one.

Interviewee: When do you think you're going to be done with your research?

Interviewer: Very good question. I'm working to complete it by the end of this year hopefully.

Interviewee: You need to work hard.

Interviewer: Unfortunately my work doesn't allow me. I'm actually running for another meeting at ADB (African Development Bank) to discuss equity and inclusion but I want to work hard on this and make sure that I complete by the end of this year.

Thank you very much for your time!

Interview10

Interviewer: With developing a model of Singapore and all others so my interest is that can those models of Singapore really work or be applicable here in Rwanda and 2 is that personally I was born out of this country, now how do I find working here in Rwanda? Do I it easy for me? So it's from that background that I would like to hear your background where have you spent your last couple of years, education and all that so that when we come to your experience of course we will be talking about your own view of management in a way that will inform your view of thinking about management and leadership and basically we talk about your own background which is used to do with where you got up and where you had your education, your experience and I will also be interested in your view about Rwanda.

Interviewee: I'm still wondering why you refer to me as a leader

Interviewer: Well I had a chance to look at your profile and I thought your position, maybe also to give you background is that I'm talking to people who are at a managerial level so I'm not talking to freshly graduated people because they haven't managed people yet! But at a managerial you at least understand policies, visions and the strategy of the institution that you're working in.

Interviewee: Okay I'm like you also didn't grow up in Rwanda, I grew up in Kenya but I went to high schools and universities in Uganda so these are two different cultures, so after university of course I came back to Rwanda

Interviewer: So where did you do your university?

Interviewee: At Makerere University so I came to Rwanda of course but right after that I started working now the place I worked first as a prosecutor and at that prosecutors work was actually, it was undergoing some reforms; it was the guideline on how you want it was in terms of culture and everything, Okay in terms of culture and everything it was a real culture show, introduction to the Rwandan society and for me one of my challenges, because I was a prosecutor at a provincial level and I have been with people who had worked for many years so they did not understand how a person like me with my age would work with them! And on top of that I spoke "I used to speak a lot of English" so I was kind of, any way to them I was an outsider.

Interviewer: Did you speak Kinyarwanda?

Interviewee: Yeah I did speak Kinyarwanda but my Kinyarwanda wasn't so good I remember I went to court and people laughed because really I spoke little of Kinyarwanda. So to them I wasn't a Rwandan enough and on top of that I was very young compared to them, so it was a challenge to impose myself.

Probe: Today you're not Rwandan enough and what about you, did you yourself with being a Rwandan that one there was no doubt?

Interviewee: well I have never felt anything elsewhere, well with so many differences with them well the fact is that tried to impose myself then that did make me feel Rwandan enough but I thought in their case they were a bit cross minded, you know in the sense that for them what made you probably a professional in that profession was so limited yet for me my understanding was that it was just beyond the standard they had created. For example on how well you speak the language you know, I spoke the language but not well enough.

Interviewer: I think I'm not a lawyer, but I think not knowing the language well enough in my understanding it doesn't work well you know I can struggle with business but when it comes to law! And the cases are being heard in Kinyarwanda! You know miss interpretation of words is a problem?

Interviewee: Even the judge's perception view of reading certainly or if you took someone to court they were not confident that I should actually you know I could actually what I had to do in a proper way, because you're not well good enough in the language but for me I was a fresh graduate I was just looking at an opportunity to get into system understand better, I knew I had no way out and so I had to find my way in and do what I had to do but I wasn't there for longer I left about after some months I moved to Tanzania where was legal reception of the tribunal, so I was there for about 8 months and after that I went for my masters degree in Scotland as well in black pool university and then after I came back to Rwanda again. And when I came back my job wasn't as a lawyer I was used to doing some public events so that I try to find a job. And it's from there that I really got into the real Rwandan system.

Interviewer: For how long time did you spend in public investment?

Interviewee: Almost about four months, yeah I think so. So with that time I was just going around and I had to look sponsors I was involved in a whole organization, there was a big international women parliamentary conference here, same as that a lot of people were used to men being at the full control of organizing these things. So I appreciate I had a good school which gave me the opportunity of being at the top “Actually I was an event organizer”

Interviewer: Did you manage any people there?

Interviewee: Yeah, I managed people basically what I used to do is that, when we were organizing the conference, we had a lot of things we were doing we had to have protocols we had conference services and I had to supervise all those people for which we contacted them, so after four months I left and came to the ministry.

Interviewer: For how long have you been here?

Interviewee: I have been here I think it's going to be my fifth year in the ministry by August.

Interviewer: And what are you doing now?

Interviewee: I'm a principle “Senior Lawyer” “Attorney” I actually don't go to court because I'm a senior lawyer for the government of Rwanda. So have the general who is known as the Minister so all the lawyers who work under him are called Attorneys so there is principle and there're also state attorneys so for me I'm a principle state attorney and mainly my work involves, well when I started to work, I worked in the law reform department I used to reform laws, actually my work basically was law reforming. So the laws reform aspect I think would interest you because talked about Singapore and everything. So our laws were actually old laws. So we had some laws of 1940s, 1970s and others of 1980s you know when you look at the 80s really Rwanda was a much closed society it was mainly francophone's (French speaking people) and following civil laws. So in terms of the region and everywhere they were not really bordered their wings and their system so they were very close, so when we came in, it was a bit of a challenge with a new system, I mean we joined the east African community, things that involves business are being looked at a totally

different perspective in Rwanda now. It has a more developed perspective so we found that the laws most of the laws didn't apply to where Rwanda was at time there were even laws that didn't exist that we thought were relevant. So what we did is that we had to conduct law reformation, (changing laws, and introduce the new ones) to actually get us to the level of other states in the East Africa and also to better our systems. So we had borrow Ideas from other countries that actually succeeded in combining both civil laws and common laws because by then we had only had civil laws and we wanted to apply civil laws which we thought was much better and wider, but one of the things I remember when we were organizing these workshops a lot of people were francophone's especially and the people who were here in Rwanda before the war did not understand what system that would be better than the one they already had.

Interviewer: So what they had was the civil law system?

Interviewee: Yeah was a civil law and now we are getting a highbred and mixture of both civil and common laws. So we met a lot of challenges you know and one of those were people who didn't want a change so that those were other culture perspectives we were looking at. You know for example in the court the civil law were not allowed to refer to a previous case and everything, so sometimes we thought that in the common law you have to and when we introduced fact and we said it will be relevant they like said that your doing doesn't exist "how?" you consider the case with its own facts you don't have to reconstruct on a previous one.

Probe: Now do you consider or it's still the same.

Interviewee: We don't really consider simply because it's a gradual process especially in a court process.

Interviewer: So laws of any case say when someone killed is the whole information/history is forgotten?

Interviewee: No, no, no it's kept so that's the basis. No what we mean by precedent is a mother case similar to that one that can be referred to as for guidance. E.g. when you're in the court then they refer to a previous case that you were involved in to use it as a reference and to help them decide.

Interviewer: Can you put it in a non legal language because I have a whole trail of cases so whether this vague but I know I have a record of driving when drunker so is that what you mean?

Interviewee: No, that's not what I mean. For example if you raped, you raped your claims so you to court, the law is clear on that but there is a judge who decided previously that in a marriage there is nothing like rape! So they refer to that case to determine your case may be introduce totally a new aspect on that particular matter but maybe I could tell in terms of law reform and real classic case on how our society and culture so we tried to introduce an insolvent law meaning a back graft so when we introduced this law actually it was introduced by MINICOM so abantu baravuga ntamucuruzi uhomba basically you cannot declare that you made a loss it was as good as declaring yourself dead in accouter you cannot go somewhere and declare that you made a loss! So it's a personal thing and with hope that next time you pull yourself out of that loss situation. So when we introduced this law, the insolvents law even in parliament they were like it can't happen! How do you introduce such a law for someone to go to court and declare his/her loss? Be declared bankrupt so there was opposition of that.

Interviewer: Yeah for the company to go bankrupt.

Interviewee: In Rwanda they go bankrupt but they never declare the bankrupts there is a difference between you actually loosing and declaring that loss because when you declare that loss that's means your credit about to be sorted so you have protected your creditors, here they do it in the most suitable way they feel.

Interviewer: Now let look at how they used to do it before.

Interviewee: What happened you never went to court it's like you made a loss and you have loan from other people you may never pay them that's why you find people are killing each other and the other agree that the feeling made a loss and it ends there. When luck he can go and find the properties but the other one can refuse because there was no a system in the place helping creditors I think you understand what I'm saying so you just close your business and finish so the other people who gave you that loan won't be paid because they cannot pursue you but for me their understanding wasn't over privy thing you know okay all know that your business had some

losses but yourself don't give out an open declaration about what happened to the business, so for them they didn't understand that about people seeing you like you have failed but it's more about protecting your property and protecting the people you own their money.

Interviewer: So the insolvent thing was seen as a failure?

Interviewee: Yeah sure.

Interviewer: And what is the situation now?

Interviewee: The situation, now I think the law is in place where it should be in place!

Interviewer: Now talking about your experience, what is your view of management in Rwanda at least compared to other places you have been living in? How do Rwandan people approach management or leadership? Now let me start with your own, what is your view of management?

Interviewee: Well for me my view of management over here, first of all for us in Rwanda our perception of leadership starts from hope. So what I'm trying to say is that we are expected to work in certain way because of the expectations that have been created. Do you understand! In the sense that when you're working it's just beyond yourself it is more about the country. So when I come to the office I have these files when I'm looking at them I look at them in such a way that can I actually get a benefit out of this! When I'm working on myself I'm looking at how is it going to take us to the next level in Kinyarwanda we call it "politics" you know there is a lot of politics that have been created at a certain level that even at a lower level it's in grade new have to actually conduct or re-conduct this in a certain way.

Interviewer: And what is that way? That's what I have been asking!

Interviewee: whatever you're working on look at it beyond yourself look at it as a way of building the nation yeah it's really beyond yourself. To the sense that I have been here for 5 years, and I want to look beyond the nation, I want to now start looking at self you understand what I mean? Because the thing about it is this kind of leadership way is that you're not a priority here, only the nation is the priority

Interviewer: So how do you balance serving the nation or how do you! Because when I asked your view of management, I was trying to see how, because management is like a wide thing that's the goal but management is the mean to reach the goal and is where interact with other people and management is way you interact with people to make them be productive actually the managers don't do work unless they supervise other to do it. So my question is would you make people work and this is your view or your approach to management?

Interviewee: Yeah, well my approach to work, well for me here it's a very technical thing it's about receiving your files and giving to the people that belong in the people you're supervising in other words to carry out their tasks so for me it's a technical thing, say have you received your file, do you understand what it tells, have you conducted whatever you're supposed to do and have returned it on time!

Interviewer: Now that's one thing giving the assignments and etc...But getting the output is a different thing, so how do you manage people to make sure that they produce what you're expecting them to produce?

Interviewee: Yeah getting the output, okay first of all maybe I will tell you what the chain is like here. There's a minister, there's the head of department, then there's me and then lastly there're people below so the chain comes from up going down. So in terms of my supervising it's minimal unless if my boss isn't around and in the past year she has been away for the ever a year so I had basically to be the head of the department and the way that has worked for me is that when I received a file, before I can actually hand it over to the person below me I have to go through it, understand it just a quick peruse then give it to the person and give them the task so show them what I'm expected to them so after when they're done they it back to me and I have to go through it again to ensure that I understand their point of view and if they have actually done what I told them to do and in the case that they didn't fulfill the task I seat with them and tell them exactly what is expected from the file

Interviewer: When you're giving those instructions and all the tasks, how do you communicate that? Do you email, do you send letters actually how do you communicate these things

Interviewee: No you send by memo and then have office administrators, but if it's a file that I notices first of all sensitive or complicated in any way I personally take it to them.

Interviewer: Now talking of management I'm sure you have had of these theories of autocratic, charismatic you know they whole list of leadership styles, what is your preference or what do you think is your style of leadership or management in other words?

Interviewee: Me I can tell you what my leadership style is so which I have found a bit of challenge working institutions in Rwanda for example I'm an adult I have a child you know I'm a grown person so I know that I have to come to office to work I know I'm expected to leave here on time basically I know there some tasks that I have to undertake but my bigger challenge has been in some cases where you're followed to that "ugiyе hehe" "kudahari" you know it I think! That hope followed up that I think it should be, any way I don't think that's a good style of leadership where you spend most of the time following up on what all your staff are doing in terms of their movements so that they are seated in the office because being seated in the office doesn't mean that they're actually doing the job! So because of that I think a good management style or leadership style in a working environment is first of all give clear instructions. Of what is expected on the employees and then give the employees their opportunity to exploit themselves you know to understand who I am in the working environment or what is expected on them or give them a benefit of the ditch and when I talk benefit of the ditch I don't mean only in terms of how they execute their case files, but also how they conduct themselves in the office are you on time, are punctual, how serious do you take your job you know! And once you have done that then that you can come in and have a more strict supervisory style but not necessarily a policing style because I believe everyone is a grown up so if you search and tell them what you expect on them and also give by example because I don't see why how you run after your staff members while you're also hardly in an office so I believe they should lead by examples.

Interviewer: Now, you said you have acted in a position of a head of department, which means, you manage people and practically whether it is in few months or years how do you conduct that business of managing people? What is Christine's style of managing people? How have you done it? But take in mind that I'm not interested in what is supposed to be good!

Interviewee: Well mine, I give you the files, first of all I expect you to be here on time really if you're supposed to be here by 7:30AM then you should be here by that time or at most be here at 8:00 O'clock be here early enough, yeah and then a file for me it's a maximum of 5 days yes the early you bring it the better but if you have a file beyond 5 days and there's something that is not right and I will not leave my office to come and check if your seated on your desk or anything the most important thing is that are you delivering what you're expected to deliver? So for me my management style is I expect everyone to be responsible for what they are doing and deliver what you have to deliver on time, Yeah actually I'm a free hand if you call it that way.

Interviewer: Yeah the style itself the language that people use in management is basically that "freehand" so where you think people are responsible enough they can deliver on their own, but what if they don't or one of them doesn't?

Interviewee: Well if you don't I caution you really there's the caution but if you still insist on doing what you have been doing in proper way then I will send the matter to the boss

Interviewer: Now I want to take you to the culture thing, I think people like to be policing others now looking at the way those people are managing and the people that you have managed do you in a Rwanda context, do you think it's necessary to police people? Because you could police people if there are not naturally they need to be policed or it's just me with that altitude of policing people so do you think it's necessary or do you think Rwandan people can work freely if you give them I free hand to manage themselves?

Interviewee: I think it depends on the institution because for us here it does really encounter your reputation really matters and we are also appointed to the cabinet most of us. So and the ones below are not appointed to the cabinet and when people are here they looking at being promoted, they are also looking at the risk of losing their jobs because you just don't know when you're going to lose your job so all those issues for me make policing irrelevant

Interviewer: Now is that from the police people or from the policed people or the community that you're policing are these relevant reputations, the posts for promotion and that job insecurity as you call it, okay is that at the leader level or is that at the led level?

Interviewee: It's at the led level because if you have a file you have to execute, because for us here we work on the basis of a file when have you produced your work, and we also have a culture reporting others to the leaders they are also these people looking for ways to I don't want to say to bring you down but many people are fighting for the same position so that means they will do anything to get what you have so for me those issues make policing irrelevant.

Interviewer: Now I'm struggling to find how the net policing thing is irrelevant because if you're saying it's about to the led or the community that is being led now because of reputation, promotion and insecurity how does it orient them to be policed?

Interviewee: No, it doesn't orient them to be policed its makes policing irrelevance.

Interviewer: So for the boss?

Interviewee: Yeah for the boss, because these people down here are not comfortable enough, you cannot say there're comfortable enough.

Interviewer: And how about the boss or the leaders?

Interviewee: Of course the leaders are under pressure, the leader has been appointed to by cabinet the leader is also being watched.

Interviewer: So it's a cycle everyone is looking for promotion and everyone is being reported which actually makes policing irrelevance?

Interviewee: Yeah absolutely.

Interviewer: That takes me back to the law reforms, and combining the models from Singapore and everywhere else because the Singapore model I assume is supposed to be working in an environment which is actually similar where you have insecurity and etc..., so how will it work?

Interviewee: Well what we do when we are trying to get system from other countries we create a highbred, for example we have Mauritius, Mauritius actually has civil and common laws. So the laws are drafted in such a way they are applied free, in Rwanda we have civil law and we have common law as well combined so what we do is that we look at countries or states that have both

systems and then borrow ideas from them you don't lift everything from them and bring it here no you lift the workable of course depending on how far we have gone in terms of development.

Interviewer: sorry to take you back to the management area! You talked about your own view of management and how you practice management, but generally what would you say is the common style of management in Rwanda? Because you have also managed and seen how people conduct themselves so what would you say is the common style here if not the majority style?

Interviewee: I think the common management style in Rwanda is not the free style management, because looking at the way things work what I have seen and what I have exploited in some cases, your boss is more than your boss because he/she is going to look at how well you conduct your work in the office and he will also go beyond that and also follow up on your reputation outside the office.

Interviewer: Why?

Interviewee: It's a culture thing, it's a Rwandese culture. Your personal life affects your professional life they are actually merged. Yeah it's a culture thing and that's why you will see someone who has behaved in a certain way it will cross over to his employment as well and will affect.

Interviewer: So your boss also wants to manage your personal life?

Interviewee: He wants to know, it's by knowing your personal affairs suppose the drunken you love going to the bars after work and the boss wants to bring this situation into the office despite the fact that you get to office on time and all that, this also becomes a limitation to your promotion in work.

Interviewer: Actually my research is mostly all about what people think, there's one thing that free hand is the best way of management so I'm struggling to understand why do you think, you think it's important I mean you like being freely managed, but do you also think policing is justified or is okay?

Interviewee: I don't think policing is justified, even in the Rwanda context it's not justified I don't really like the policing way of conducting business because every employee needs to be given the benefit of the ditch he needs to be given the tools to perform your duties, so if you have failed to make use of those tools of a liberty to conduct your duties, that's when policing can come in even I don't think its proper. I don't think policing means better output at work that's not what it means to me.

Interviewer: Maybe towards the final question is that, in your view how would you describe a Rwandese person? Well you can say a Munyarwanda is a friendly person and everything but in your own description because also Rwandese, you work in Rwanda, you live in Rwanda, etc...

Interviewee: Lol... Goodness it's hard! I think Rwandese is contradiction yeah in the sense that you want to be who you're but can't be who you're because perceptions of the society.

Interviewer: Maybe that's how the society is?

Interviewee: I think the problem with that you know, that's why for us Rwandese it's beyond individual it is society so you're who the society pursues you to be and that's the styli types come in, as a man you have to be like this and this and this, as woman you're supposed to be like this..... you're supposed to conduct yourself in this way and that way so where does the individual come in, you as a person exactly what do you what are you looking for.

Interviewer: Now to help me I think it's really touching on what I was looking for, you said they are these perceived expectations of a man and those of a woman, if you could kindly tell me one/two things you remember that perceived to be attached to Rwandan man or how a Rwandan man is expected to be?

Interviewee: for example from my first perspective I'm a woman, I'm a single woman because of my job and everything I can be found in many like society or things like management and all that, but when I go for someone for a visit I will stand up and speak, I think I'm exposed enough I believe in speaking what I feel like and I believe if you have given me a certain position because I'm a woman I shouldn't let men take it, I have a contribution to men so we go somewhere and with women and they will not speak actually that women are not supposed to speak in the

public."Ugomba kw'ifata nk'umugore cyangwa umukobwa" you know let the men take the forefront.

Interviewer: So you mean if the man doesn't take the forefront then you're not a man enough.

Interviewee: Yeah.

Interviewer: And if you're taking the forefront as the woman?

Interviewee: You're more than a woman or you're beyond their expectations it's not obviously but it's there you see it to the extent that even you at a certain point you also change your mind and fell like what is this let people don't think I'm something new..

Interviewer: Is it not really changing to some extent?

Interviewee: Not really very much! It's changing slowly but It's still the ambition you know for example like I have said I'm a single woman, I get paid, I have a child, and I take care of my business but because of societies perceptions they don't understand how that is done because their understanding is that a woman has to be taken care of you can't be doing this on your own I think that's clear.

Interviewer: So what I also wanted to ask you. What is the Rwandan perception of single woman?

Interviewee: It's a problem Lol... for them it's a big deal I go for parents meetings and people are wondering why they ask me "wabuze umugabo, cyangwa ntawe ushaka" so this is a parent's meeting totally different from your professional life but it always comes in, you know that thing of status always affects every aspect of your life. So you find that you have to impose yourself to get certain things done.

Interviewer: What would you say are the most important values in Rwanda?

Interviewee: I think the most important value in Rwanda which is also a contradiction is "Dignity" Agaciro as they put it; you know you need to have the way you present, that is the contradiction I was saying. The way you present yourself in society and the way you conduct a business is beyond self it will also determine how the society gets you to be so dignity is beyond it is how

people pursues you! So if you give them the wrong impression then you don't have that dignity. So as a Rwandan you can't run away from society because society is your guiding principle in life which can as well be your down fall because society has created styli tight so if you are not satisfied with those styli tights the society will not consider you as doing the proper things.

Interviewer: How important is family?

Interviewee: It is very important yeah.

Interviewer: How?

Interviewee: When we talk about family me I'm looking at the setup of a husband, wife and kids in Rwanda you seemed to have succeeded if you have that complete you're considered successful ahahahaha... so if you don't have that complete status they look at you and they feel like what's going on! And when you come to the society they perceive you in that way.

Interviewer: How about power in Rwanda?

Interviewee: Everyone wants power because they think with power you will get all that you want whether it's a commanding respect or access to things power is important but with time I think my generation also understands also that power is everything yeah. Because Rwanda's perception of power is not total, today you can have it but tomorrow it's taken away from you

Interviewer: so when you have it you know when we analyze power leadership, certain cultures are what we call high power distances, where the distance between you and your boss the gap is quite huge and the gap between you and your subordinate is quite huge and in some societies

Interviewee: I think the power difference is not wide and that's why, is because of all these activities e.g the community, ubusabane work and all these things we are involved in brings the leaders closer to the people.

Interviewer: In a working environment but depending on how your boss is but generally what is the power difference between the bosses and the subordinates?

Interviewee: I think it has changed but before the distance was there but today I have not had people complaining you know they were looking bosses as unreachable but it's not common anymore now.

Interviewer: So do people walk in into their boss's offices and everything?

Interviewee: For us here we do, every staff member is given a priority to receive a minister so you go and you cannot miss it even in meeting, but I don't know what is going on in other ministers offices but some that I know I know that they have access to their ministers.

Interviewer: So I asked this because of two reasons. One is that I know your minister and I would struggle to use him as a case, because I called him for an appointment and he said that Nshuti I don't give appointments just come in if I'm in you will see me and if I'm not there I'm not. But generally being in Rwanda and working here we know, of course you don't work with this ministry, you're not confined to this ministry, because this ministry interacts with all the other ministries so how do you find as a leader.

Interviewee: I think in ministry its okay most difficult thing has been maybe like going to see an executive those district people for me that's the hardest.

Interviewer: Talking about the part power distance which I also work as my own perception as a Rwandese do you think the leader except some people use the word fear, do you think leaders expect to be feared and the subordinates also expect to give fear to their leaders or their bosses?

Interviewee: it's true; it's even a cultural thing. Even they don't expect the appointment from people like ministers so that's mean what we have encountered previously has given them the perception as if people are not reachable.

Interviewer: So Christine thank you very much for your I wonder if you have a question for me!

Christine: So I'm wondering why you are doing this PHD and you're an Engineer or something? So why are you doing this?

Nshuti: Very good question, it is passionate one actually I work in WaterAid, I'm an engineer I'm a representative unfortunately I like sometime.....or I'm an engineer but as you saw my business card I'm no longer doing much of engineering work so I lead company but also I have a life time leadership role because I'm a clan leader and I have been doing that for quite some time now.

Christine: So your clan is called what does it have a name?

Nshuti: Abenegitore!

Christine: Aaaah even me I'm of that clan "I'm Umwenegitore" as well

Nshuti: So you're lost from the clan lol... In that way I have that life time role and I have been practicing leadership since I have been a little bit young and even at work I liked a job as I did as an engineer but unfortunately I gained more experience you find you know moving up the ladder and I ended up in leadership so I'm doing leadership but the reason of doing a Doctoral research around leadership and culture is that Rwandan culture is quite contradictory as you said and doing this at a Doctoral level is thinking of transitioning, I think my interest is in contributing to areas of research and academics so would really like to retire it a bit early and transitioning to academics and research that's where I'm pensioned.

Christine: Okay academic that means you will end up teaching what you studied?

Nshuti: I'm actually good at teaching, yeah I like teaching when I time I do a bit of teaching and I would like to continue doing so.

Christine: I wish you the best, but you're at the final stages or you're just at the beginning?

Nshuti: I think I will finish by the end of this year. So in the next year I will be as Doctor Rugerinyange and etc...but it has not been easy combining it with work. Establishing Water Aid in Rwanda and managing

Christine: So what do you people do at Water Aid?

Nshuti: Water Aid is an international, is a bit charity that works exclusively on water sanitation and hygiene and In Rwanda we do work around water, sanitation and hygiene, we have two programs sacks delivery of the hardware putting infrastructure in place which is actually my passionate area! But the other important area is policy influencing the advocacy because water and sanitation is central to life but unfortunately we think isn't priority enough and everyone in most countries I think including Rwanda is modernized but 884Million people around the world don't have water and 2.4 Billion do not have a place to for erective in Rwanda the figures are not as good actually Rwanda is one of the countries that are trying but there are still a long way to go I think and so we do pilots some techniques of how to feed people with water but also we contribute to push you guys that are doing policies and laws to make sure you prioritize water and sanitation because we think by not prioritizing water and sanitation, it affects other areas for instance by investing a little bit in water in schools, communities and other facilities you will actually 1Dollar you invest in water you get about 8Dollars in return because when people have good access in water and good sanitation they produce more in work and other thing but without clean water and sanitation people spend productive work in hospitals and not only them but the bills still go high again in a society like Rwanda where family is strong they will all go to the villages you know they will also leave work and in rural areas. So one person is but puts a whole lack to about 6 other people so now if you could compute that into monitory terms what they lose, what the family loses in addition to the bill they are going to pay the hospital, so I think investing in water saves a lot of things. Community education we have made research around water and sanitation 442Million school days are lost in one year because of lack of clean water and sanitation and unfortunately the majority of this 442million are girls so even in Rwanda the figure could be disturbing because when we building schools especially primary and secondary school we don't cater for girls menstrual hygiene so and with taboos and things that are nation barrier girls will not go to school during their days menstruation period, so of the 442 million days, I think more than a half of it is people of anemia girls contribute to that and I think it is a challenge we need to address if we are to develop countries yeah especially poor countries like Rwanda so we were making noise so part of my job is to make noise that people decision makers can realize that this is a priority.

Christine: It's quite interesting really.

Nshuti: Well thank you very much it was a honesty discussion and you know I'm getting a picture of the Rwandan society and I think it's going to be an interesting piece of research!

Christine: Send us when you're done with it!

Nshuti: Thank and surely I will!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

-END-

Interview11

Interviewer: I would like you to start with your background first. Tell me about your background, where were you born?

Interviewee: Yeah I was born here in Rwanda, in secondary I did Economics as my combination, and in the university I followed the option of finance at KIST. So according to different experience I have I worked in different NGO's, different ministries. For example: where I was the finance manager of the two projects under MIJEPROF (Ministry of gender) where we had those two projects one was Health promotion and the second was Gender Advocacy, after that I was also an executive coordinator at Rwanda red cross and now I'm the program manager of HIV project funded by the Global Fund.

Interviewer: What's your view of management?

Interviewee: Management is all about to know different issues concerning how to control people, how to control the resources of an organization and etc...

Interviewer: What has been your management style?

Interviewer: Actually there are two management styles (The open style and the crossed style of management) where the modern style is the open style because here you have to discuss your points, where you have to discuss with the team you're working with.

Interviewer: Of these two, what's your own style, what would you say is your management style?

Interviewee: Yeah, my style is just to try and make the team work together, where I will be able to hear the views of other people in the group or in the team and to solve problems in a short period of time because if you have a question and you take a long time to resolve it, it has an impact on an organization so, it is better to understand and make the analysis of views. Because the analysis will help you to come up with good solutions to these issues.

Interviewer: Now looking back in your experience years, can you tell me a little story of a decision you have taken on your own.

Interviewee: Yeah for example when I was a coordinator of one of the Belgium projects of Red Cross, we had issues to integrate the people expelled from Tanzania where we had to build a house to do healthy integrate from. It was just a complicated issue because; there were different cultures so the big question we had I to integrate those people with different cultures and to try to show them a way how we had to go forward. So the problem there was to meet the project time and to get the result and accomplish our target. So I think the big decision here was concerning about the demand we had of construction which sometimes requires making the tender, to secure different material we had to use.

Interviewer: Has your education contributed to your way of management?

Interviewer: The education will always help you in decision making processes e.g if you have a problem there're so many education systems you can use to resolve the issue and understand it more. For example the course called organization behavior where you learn how issues are being solved, and how decision making steps should be undertaken.

Interviewer: How about your background as a Rwandese, do you think your family background has a contribution to your view of management?

Interviewee: Yeah normally if you were born in the family, you copy the styles of your parents. Sometimes if your parents take a decision in the family, a child will also differ to the decision a parent has made which will help you to have a background of decision making.

Interviewer: For me to understand this, sorry I will be asking for examples, do you remember of any example how your family background, your parents, or something your father did that influence the way you think and the way you treat people at work and as well as the way you do your work?

Interviewee: Yeah normally if you're mistreated in your family, it will also affect the way you do your job at the work place. Example if your family has good behavior it will also lead you to have that good behavior at work also.

Interviewer: How about your work experience? What have you learnt from your family which has also contributed to your way of thinking and you talked about your education and so also tell me about your working experience... has your experience influence your management style?

Interviewee: Yeah I told you that concerning to the background of the question, normally concerning to the management I told you just to see how you manage the people, how you manage the resources, how you manage the materials and so on. So concerning to the background you had in the education, it will be an asset for you to know how you should treat other people.

Interviewer: But I'm asking about your experience at work because we have seen the contributions of education, we have seen the way your family influence the way you do things but do you think your work experience has also contributed to your view of management? For example, from the time you started working and compare that day with today's management style of yours do you think there's something in change.

Interviewee: Yeah for example by now we work in rural areas so you have to meet the people who have different views, you will have to sensitize them how they can create the income generating activities and think the difference is all about experience where I listen to people and make the follow up to correct the mistakes they can do so as to get good results.

Interviewer: With a help of an example I'm asking, within the few years you have been working what do you think is the difference between the mark's styles of management 3 years ago compared with the style you are using now?

Interviewee: Yes the difference is only the leadership skills I have acquired, management skills and more especially the practice which makes perfect.

Interviewer: So do you think you do things differently from the way you have been doing them in the few past years.

Interviewee: Yeah because when you complete studies, you don't have the experience on how to use the education you did but when you're on the field you get to know the realities because you meet different people with different ideas and you have to make those people with different views be as one, work together and choose amongst all the views what are the best to be worked upon.

Interviewer: Okay! Any way that was about you but will you talk more generally about Rwandans. What is your view of management in Rwanda?

Interviewee: The management style in Rwanda I can say it doesn't favor below class people, where the head is the determinant no arguing about his/her view.

Interviewer: Do you think that management style is consistent in all all managers in Rwanda?

Interviewee: I don't think so because there some people who still apply the bureaucracy style but the number is very few

Interviewer: As a graduate of management I think you have heard of these different management styles? Autocratic, Democratic, charismatic and others what do you think is the common management style in Rwanda?

Interviewee: I think it's democratic even if it is not totally democratic because there're some people who have no needed skills about democratic management.

Interviewer: How will you describe the Rwandan management if someone asks you that question?

Interviewee: They are so democratic workers.

Interviewer: Is that new or they have been democratic ever since? The different managers you have seen wherever you have been working in SONARWA, regional Red Cross and everywhere you go?

Interviewee: Now Rwandan managers are flexible.

Interviewer: Now we shift a little beat to talk about the Rwandan culture, how would you describe “Rwandese” person?

Interviewee: Ever since Rwandese people always want to have the values where they support their ideas in front other people, where they are confident about being called Rwandese, where they can’t abuse their leadership with so many so called sins in their daily living e.g. eating on the way and etc... if they want to take some staff they try and find where to eat it from

Interviewer: And what is their behavior?

Interviewee: Normally they have good behaviors compared to our neighboring countries as their behavior is very strong.

Interviewer: What do you mean by saying that they have ‘strong behavior’?

Interviewee: I mean there are respecting and respectable. They both respect themselves and others in general.

Interviewer: Any other behavior trait that we can talk of about Rwandans instead of their respective strong behavior?

Interviewee: Yeah they so morally.

Interviewer: Now talking about Rwandan people and their behaviors, do you think they are individualistic or they are corrective?

Interviewee: They are so corrective.

Interviewer: Why you think Rwandans are more corrective?

Interviewee: Because they normally like sharing ideas among themselves, and when they want to take some decisions they consult others.

Interviewer: Another value is about culture, equality and hierarchy, do you think decision making powers are evenly divided or they are more hierarchical?

Interviewee: No they are equal.

Interviewer: Another value is about task and people, in some cultures people are task oriented and others are people oriented what do you think?

Interviewee: They are people oriented.

Interviewer: How about formal and being informal do you think Rwandan people are more formal or something else?

Interviewee: Yeah okay for the present situation they are formal but before it was informal.

Interviewer: Another value is about being direct “open” and being indirect? Do you think Rwandans are direct?

Interviewee: No they are indirect

Interviewer: About power, do you think people respect power here in Rwanda or not?

Interviewee: Yes they respect power very much.

Interviewer: Will you give an example of how power is respect?

Interviewee: Yes, for example if there are some disseminations of any political decision in Rwanda, it's very simple to disseminate it because people respect the powers very much.

Interviewer: Is this how Rwandan about respecting the powers very much or it is due to some political situations that make them feel that way?

Interviewee: No, normally the characters of Rwandans always want to go forward and even they are some complaints they want to do it after the political result but they can't create the resistance without seeing the results from it.

Interviewer: We talked about many things and you continuously mentioned before and now, do you think there have been the changes between these events?

Interviewee: Yeah because we have two different regimes.

Interviewer: What are the changes?

Interviewee: As I said before we had informal political regime but now we have formal e.g. Imihigo.

Interviewer: Are there any Rwandan values that you think have lost value, I mean those ones that used to be very important but now they are not as important as used to be?

Interviewee: For example we now have the politics of gender, but before there were even some proverbs which concerned much the limitations of a lady in the real life but these are not there today.

Interviewer: Do you have any example of the proverbs?

Interviewee: Yeah like where they said that "urugo ruvuze umugore ruvuga umuhoro". A family where the woman has the ultimate work then havoc prevails

Interviewer: And are there any values that have gained most significance?

Interviewee: Yeah, for example gender issue has now gained power compared to the situation before.

Interviewer: Is there anything borrowed outside with most significance which you think isn't good for Rwandans at all.

Interviewee: Yeah, like the case of homosexual relations this is very bad really.

Interviewer: But are you sure it is there?

Interviewee: Yeah it's there but there's no law allowing them to do it publically.

Interviewer: But in terms of management or leadership, are there any leadership styles or management styles or practices that are being borrowed from outside that you think aren't necessarily positive to Rwanda?

Interviewee: For example the system of managing people, as we know Rwandans we don't have equal management skills like the European people. So this will make us go slowly by slowly to reach their step and this will be possible if we always work hard. E.g for the European child at the level of seven years he/she is given all the rights which I think is not easily possible in Africa to give a seven year child all the rights. I mean in Europe by seven years you do what you want, you go where you want you manage yourself in other words.

Interviewer: But in terms of work, is there anything you think we need to adopt?

Interviewee: Okay for example in Rwanda we don't have so many materials which is a barrier compared to the European people because we mostly use the materials which have been once used before and this will slowdown the development speed. Because the management we are using now is due to the opportunity we had to join schools and we learnt from them and the system we are using now is just there since long ago system.

Interviewer: Final question, can you describe "success" in Rwandan context what do Rwandans think being successful?

Interviewee: They are very many successes in Rwanda e.g. like in the education sectors, political sectors and economically...

Interviewer: What does it mean for someone to be Umugabo (manly not as in being male sex)?

Interviewee: This will depend on what he does to the community not just he is male by sex but the way he involves himself in work makes him be a real man in front of the community eyes.

Interviewer: Is it fair to say “umugabo” means a ‘successful person’ in English because I don’t seem to find an equivalent word in the same sense?

Interviewee: Not success person only even the simple contributions can lead to be called umugabo.

Interviewer: What about a person who is a failure?

Interviewee: If you fail actually will lead you to the loss of the position in what you have been doing because people will lose hope in you and they will not consider you as a person who can lead them to success any more.

Interviewer: Finally what is your view of gender or gender difference in Rwanda?

Interviewee: People don’t understand what gender is, actually a man and a woman are very much different physiologically

Interviewer: For instance when you don’t have family, I mean how do you see the person who is not married “single” but old not young?

Interviewee: To the society if you’re still single they don’t respect you as the married people. E.g. when the married and the single persons go to a certain ceremony and they happen to find a single seat, that seat will be given to a married person first and the single one will wait to get another seat if possible and if not possible obviously he will not get somewhere to seat simply because he came along with a married person which attaches some higher status to the person than the singles. So this confirms that people who are married are most respected than the singles.

Interviewer: But generally if someone is forty years and not married what will people think about him/ her?

Interviewee: In the Rwandan family they say that you’re not normal because they can’t understand possibly what the problem is, they do not understand what the person is missing to get married.

Interviewer: That's all I had to ask you. Thank you very much for giving me your valuable time. Do you have a question for me?

Interviewee: I would like to ask you what your plans are in the future.

Interviewer: Very good question, actually I have interests in academics. So I'm planning to finish my doctorate and pursue a career in academics.

Interviewee: Okay that's good and I think no more questions and I wish you success!

Interviewer: Thank you once again for your time I really appreciate your quick responses to my request and thank you for the useful information. Hope you will be happy to talk to me in case I have something more to ask you!

Interview12

Interviewer's Introduction: To start with, I will give you a bit of background to my research, in the past few decades Rwanda has been characterized by turbulent history and people moving out of this country, and some of the people were born out of this country so they came back after the war. So I assume those Rwandans who were born or lived out of the country for many years may have acquired different cultures from different countries and we also have people who were born and educated here in Rwanda - they also acquired that culture so I'm wondering what has become of the Rwandan culture. Also, what people feel about different leadership styles in different organizations differ due to different cultures acquired. So we will be discussing mainly around three areas,

I would like to hear about your own background, this will let me know where you're coming from and also your perspective of things so it's not knowing whether you're from this place or that but simply that our background informs the way we do business. And the second part of this question one about you, I want to see if there's any commonality if you ask Rwandese to talk about them how much information do they give you so is there some commonality because some people give less and others give more information so you take your time if you can describe yourself in one sentence, it's fine or if you can describe yourself in 1000 words that's also fine.

2. This second question will be around management, your own view of management “Business management or running an organization” business management doesn’t mean commercials only...

3. The last part will be around culture I don’t expect you to be an anthropologist but I want you to talk about the Rwandan people, your view of the Rwandan people or the description how you understand the Rwandan people...

Interviewee: I was born in Tanzania I grew up there in 1978 that’s when I was born, I studied there the whole of my primary studies and one part of my secondary up to senior three (secondary school 3) and then in 1994 that is when there was a war in Rwanda and right after the war we came back in Rwanda. So I studied there up to senior three and I came back to Rwanda in 1996 I was in Lycee de Kigali doing my high school studies by the way my parents are both Rwandans. So I have two mixed cultures as you said because I was born in Tanzania in an area where we were known as Rwandese but in terms of education I could not identify myself as a Rwandese because towards education I couldn’t identify myself as Rwandese unless I could say I’m a Tanzanian.

Interviewer: Still on that one, I know Tanzania is a multicultural area they have hundreds of tribes, would they tell by your name that you are a Rwandese?

Interviewee: Yes, because I was born near the border of Tanzania called Ngara, and this Ngara is just about 50 Kilometers from the border of Rusumo and that area itself had two different tribes in a way that one tribe was from Burundi and another tribe was from Rwanda so those people formed one tribe called abahangazi so for us we could describe ourselves as abahangazi because they spoke something close to Kinyarwanda language and the names came out of the tribe were like Hakizimana and things like that...

Interviewer: When did you know that you were not a Tanzanian?

Interviewee: Yeah I knew that since I was in primary four, I knew this because we had our own school and even the headmaster of the school and of course the big number of teachers was

Rwandese also that school was built for refugees at the time when our parents were moving to that area.

Interviewer: So you came to Rwanda, joined high school and then the university...

Interviewer: Actually Rwanda was quite different from the place where I was born in terms of culture and everything.

Interviewer: What was the difference?

Interviewee: The difference was because in Tanzania we used to live a socialized life, we loved each other even if you could meet a new person who was not a Rwandese you could talk and become friends so we used to be friendly in Tanzania with a lot of care about friends and any one you would meet on the way. And what I found here was like I don't know if I can call it selfishness but people were not open to each other at all I even once thought that I can't cope with a person who were born in Rwanda. Okay after high school I joined KIST as a university, I studied there in systems where almost everything was changing after that I went to work because at the work, at the work place also there were so big difference. But again at work place things were quite moving, because would talk to each, people would chat and would also share different ideas may be this was because every person has got his/her target to achieve.

Interviewer: For how many years have you been working?

Interviewee: Okay I started working in 2005 so I think this is my seventh year at work.

Interviewer: Within these 7years, have you held a managerial post?

Interviewee: Yes I did, I started working as an IT Auditor in the computer lab training people but that one was not my job position, so after shifted from KIST when I joined RITA where I had a position of projects manager where I had like 5 project I was managing, I had a team of 10 people who were implementing in those projects. So from there I worked there until RITA was merged to form RDB and I worked in the RDB from 2009-2011 as a senior project manager.

Interviewer: So how do you find management, managing people?

Interviewee: Managing People have different aspect as you said depending on different backgrounds and culture. You know culture in Rwanda can be categorized according to the areas where people were born from; you see if you were born in the eastern province you have some elements that those who were born elsewhere because you having some difference resulted to different cultural aspects but when it comes to the point of demographics that maybe you're born from where and where you come up with something that you need also to categorize the background.

Interviewer: Maybe to put it this way, what is your view of that role of management?

Interviewee: It depends on the backgrounds of those people you're managing and it also depends on different levels of their education and of course to the management around us.

Interviewer: What is your understanding of that task management?

Interviewee: I understand this management in the two ways, if we have the skill set of management and we also need to have education because education contributes to that and leadership so you need to have those key elements of leadership.

Interviewer: What would you say is your own approach to management? For example you said you have managed about 10 people so, how did you manage them?

Interviewee: My approach to management is set to two things,

1. Being open to my team, communicate my goals and targets that I want us to achieve so in my being very open I need also to be at the level of the people in the team that I'm managing.
2. My management bases on discussion with people I mean I can't work with anyone that because seems working in my team. I have to make a selection so as to match the skills and the education of the people I have to manage especially when you're in a field that you're doing that management because managing a program or project you need to have criteria.

Interviewer: Maybe what I'm trying to mean is that you've heard about management styles, do you remember some of the common words they use in management styles or leadership styles? I want to see if you can put yourself in one of the categories. For example there're, participative,

democratic, Autocratic, hands off etc... some people have also used transformational, charismatic as well as transactional leadership styles, do you think you can fit yourself in one of those leadership styles?

Interviewee: Yeah I can fit myself in visionary style because I always like to know how to project things in the future than in the present and that's how I operate actually.

Interviewer: Now, I'm wondering what you think may have influenced the way you look at these managing tasks? The way you do things, do you think that there's something that influences the way you do them?

Interviewee: Yeah, actually the thing is what is built in you.

Interviewer: And what is that?

Interviewee: Okay myself I was born as someone who is in charge I mean somebody who keeps in touch all the time, who takes the lead to any type of work. So I always want to provide my views at the first place, you know let people get together, so as them to understand each and agree on some principle points and some ways of doing business.

Interviewer: Yeah that's perfect but where do you get that? Where do you think you get those characters from?

Interviewee: It is the way I was born and followed example from my Mum.

Interviewer: Now do you think education has in a way contributed to your view of management?

Interviewee: Yeah very much, education has contributed much to me and to my managerial style because when you start high school that's when you have to start finding yourself in some groups so all the time I thought I could find myself in a class of 20boys with one or two girls if were many it could 2 or 3 so I developed some confidence in organizing people. Because for example since my high school I was in a class of 40 boys and two girls, and in KIST I was in a class of 20 boys and 5girls even during my primary in Tanzania I could find myself in a class of very many boys with a small number of girls.

Interviewer: And what do you feel when you find yourself in a huge number of males?

Interviewee: I always fit; with so comfort actually I dominate. You know am not talkative but when I get a chance to talk I talk a lot.

Interviewer: How do you dominate when you don't seem to talk a lot?

Interviewee: I keep quiet, I never just talk loudly but when there's a forum to talk I talk so when you approach me to talk to me, to discuss with me I get open and tell you truth of myself and when I find myself in a group of many males I like to be direct so that's why I say that I dominate in that way. And everyone becomes my friend.

Interviewer: If we could shift and talk about your experience a little bit. How do you see your work experience? How did it contribute to the way you look at management?

Interviewee: Yeah, it did contribute because as I told you something that happened ever since I joined the work place I found because I was in a department of many males and I could make sure that I manage that job and make sure that I'm performing well as they do because I had very little keys and the task was very high and very much demanding but I had to make sure that I accomplish my task, so all the time at the work place I learnt that that every time you can achieve the goals you set and you don't have to manage yourself so you have to be managed by others and so you have to follow their system.

Interviewer: Now do you think that your management style has changed, do you see any change in the way of doing business?

Interviewee: Yeah, it has contributed a lot especially when I realized that I used to dominate, I used to like you know all my ideas to confect that all and that's when I realized that all the time I had to listen to others, give the compromise you know and all the time I had to share my ideas openly with people not just by taking decisions but tomorrow I want this, after tomorrow I will do this so it has contributed much like working in a team, team management, self management customer services how you treat people, how present you fellows all those things came.

Interviewer: Appreciated if you could tell me a story from you of a major decision you have taken in your career?

Interviewee: Okay, for me ever since my secondary school I was studying sciences so one time after my secondary in Lycee de Kigali I was assigned to UNR where there were no sciences actually you could think that which science I was running for Computer Science so in UNR there was pure science but I wanted computer science so I cancelled my admission and said I have to wait for KIST which had the first year only so I had to wait for one year so that I go to KIST so I waited for 9 months and then they gave us an exam for KIST which I passed and I joined from there I choose computer science that's one part of it so the second part I said I will study up to masters degree and beyond and I set this goal at the age if 16 years of age and this was a dream.

Interviewer: That was more of a dream but I'm asking about a work place decision you made which you think was 100% your decision with no influences from other people.

Interviewee: The time when they wanted to assign me to a project so I went back to the Manager and I said I don't want! Why? Because of so and so reasons, so what project do you want? I want this and that project. I chose the most complicated project I have ever seen so that is the decision I have made and after that I received the team members I had to talk to them and told them that after 3 months I found that I have to evaluate them and recommended some of them just to away.....why, because he wasn't following the instructions.

Interviewer: So the recommendation to fire someone which was quite a good one (jokes), how did you do that, how did you let go that person in your team?

Interviewee: No, I had to write down a report for which I had to explain how he has been acting in work; how he does the assignment and finally I did the conclusion.

Interviewer: Did you have discussion with that person him/herself?

Interviewee: Yeah, I did, I did so many times actually that's what I do even if you're my best friend, I have to talk to you at least 3 times telling you that this is what I don't like you to do.

Interviewer: Now looking at you, if we talk about the way you do things do you think many Rwandan do the same?

Interviewee: They are not.

Interviewer: What is your view of management style of others in Rwanda?

Interviewee: Quite different because everyone has got his/her own style of management but the one common thing that they lack is that for me according to my analysis, they lack one thing of leadership. There's a way they can appoint you to become somebody you know DG "Director General" but in you, you lack a leadership skill, so leadership skill why I'm mentioning it, it has a lot of things it has customer service, it has communication, it has managing people and very many key things so we lack many of them.

Interviewer: Would you again describe, may be you talked about the leadership styles of transformation, transactional, Autocratic and so many others so what do you think is the common leadership style out there?

Interviewee: I don't know the common one now but I think if I could remember the factors that are under each and every style.

Interviewer: Well some build trust, you know others act in integrate and others inspire people, while others encourage and motivate employees. Some managers will reward success and of course punish none delivery and others will be monitoring because they want to keep an eye on you.

Interviewee: Yeah, monitoring is there but with not to help, they monitor but by eyes not by systems I mean there're kind of systems that can help to monitor someone without seeing him or her seated there in the office to believe that that person is working.

Interviewer: But some people can just monitor mistakes

Interviewee: And that is it, they just monitor mistakes because I wasn't seeing you then I count you as somebody who isn't at work.

Interviewer: Someone may say they are fire fighters, meaning that they only act when there's a problem and others just give you free time to do things and will approach you when you need some help

Interviewee: Though they do monitoring but they lack one thing of... because they monitor the person not monitoring the activities, you know, if you monitor the activity that's when you have a real system to really measure that the person is working.

Interviewer: Now talk about the Rwandan culture, how can you describe a typical Rwandan? Can you tell the characters of Rwandese people?

Interviewee: Yes, someone who is humble by physical appearance, by the body he/ she is beautiful or handsome maybe tall or short but good looking. For the Rwandese characters, a Rwandan is a person who is humble, who respects people and too reserve to talk, because wherever you find a Rwandan you will not find him/her talking a lot, someone who is quiet when you seem to approach him.

Interviewer: How do approach/talk to then?

Interviewee: They talk at the given time in different forums in an organized way they can't just talk, eat because he can even travel a long distance but reaches there without taking something on the way so he will wait until he finds a convenient place to eat.

Interviewer: What do you value more in terms of cultural values?

Interviewee: Ok, in the culture, we do never copy from others any how! E.g. when we find Tanzanians are doing something and they immediately do it also, no they have to first take time even if they are in that society, they take time to copy others people's culture or other people's style of leading. And another value is that they're educated, not having gone to school only but even if one didn't go to school he/she will act as a person who is educated so they all have the formal education. They have different powerful, good ideas and opinions wherever there're.

Interviewer: Are there any specific behaviors that you think Rwandans have that are different from other society tribes that you are aware of.

Interviewee: Yeah, all those behaviors I said you know they respect themselves, they respect other people, that's one, and another thing is like they have another behavior of loving each other. Because you always find them together, they help the society they live in and they like co-operating and helping each other.

Interviewer: How about hierarchy? What your view of Rwandese with regards to hierarchy?

Interviewee: There's a very big distance between the boss and the employee, with a lot of fear that if someone is your boss then you can't just greet him or meet him anyhow! So there's a strong gap between a boss and an employee and that gap results into those other elements we said earlier – the disconnect between the boss and the employees.

Interviewer: Some cultures are formal strict and some cultures are informal - you can just walk in someone's office, they don't care what you're putting on. What is your view of Rwandese - formal or more informal?

Interviewee: They are formal.

Interviewer: Some cultures tend to focus on tasks over people so what is your view Rwandese. So do you think they are task oriented or people oriented?

Interviewee: They are task oriented.

Interviewer: And in conducting business do you think Rwandans are direct or more indirect?

Interviewee: In doing business they are not so direct.

Interviewer: And are any of these values changing, you know do you see any kind of change?

Interviewee: Yeah, those values are changing time after time because as we move into a world of technology and everything so they are trying to adapt some good values or good examples from experience.

Interviewer: Which value do you think has lost the importance or significance?

Interviewee: Those of being too reserved, in terms of doing business because we are trying to be open to achieve what we want to achieve.

Interviewer: Is there any value you think that is gaining more significance than it was sometime back?

Interviewee: Yeah, the culture, because culture is now being encouraged. As I said, in the past you could think that we have different cultures in one nation. You could find that people from the Eastern province and another one from the Southern province had two different cultures but now are bringing into one culture.

Interviewer: Talking to people during my research there's one word that keeps coming - "Agaciro" what does it mean?

Interviewee: It means keeping your values and letting others know that you're somebody not just any one can just see your appearance and judge the way you look like or the way you appear, so you have to demonstrate your values.

Interviewer: Another thing that seems to be gaining significance is gender, what is the Rwandans view of gender?

Interviewee: Rwandans don't see gender as a big issue as other cultures.

Interviewer: Do you think men are treated the same way as women in the society do they have the same value?

Interviewee: At least we are trying but not at 100% achieved so it's like 45%.

Interviewer: So which part of the society do you think men are more significant than women or women have more significance than men?

Interviewee: Men are more significant in the society though we are trying to have the balance somehow but we still have to wait for some time.

Interviewer: How does it feel, if you're grown up and you're not married whether you are a man or a woman?

Interviewee: They see you as someone who is lacking something, has failed maybe to take a decision and propose another for marriage. You're taken as someone who doesn't have some characters of making decisions. Marriage goes with taking responsibility.

Interviewer: Do you also believe like that?

Interviewee: Yes, I do believe that also.

Interviewer: And how does the society see someone who divorced?

Interviewee: Yeah, it's different from someone who didn't get married because in our society someone who divorced is still having value in the society they always concentrate to know what happened and they always tend to know what has happened and they like to know more about the background of that man you know all those staff.

Interviewer: Talking about being married or not being married, do you think that the perception is the same for unmarried men and unmarried women in their 40s?

Interviewee: Yeah is almost the same because if it a man they say that this one is lousy man who can't settle down and plan for the future, which is the same as the lady.

Interviewer: What is your view of an unmarried lady in her 40s?

Interviewee: They say that this has rejected all the proposals for marriage now she is ending up not keeping any because she wasted her time to take decision - saying the one I want isn't this one, another one comes also isn't this one so you stay like that because in Rwanda people share the information one will tell another that, that girls is not good so you will not manage her things like that. And for a man let's take two categories one the one they say that is "womanizer" and that is another bad quality so if a man doesn't get married they consider that factor but this time that is not common, it is not much and same as a man who has been going out very much.

Interviewer: Do you think it is normal for a Rwandese to decide not to marry.

Interviewee: No, it's not normal because in a Rwandese culture people have to get married even if you are not ready they used to get someone for you and this was among the values a Rwandan should have.

Interviewer: But as we interact and move around the world, we see in some areas where people don't marry and it's taken as a normal thing, so is there anything like that coming in our culture and people say well Nshuti decided not to marry and it's fine he can also be respected as Joseph who is married.

Interviewee: No, Joseph is as different you know, and you know even the leaders in Rwanda should be married they first have to know this one is married or not.

Interviewer: The final question is about power; in some societies people have a lot of power and other societies power is evenly or equally distributed in an organization, so how is power distributed in Rwanda? In an organization how is power shared from the lower person to the top?

Interviewee: The powers are shared.

Interviewer: So you think that the boss and the subordinate seem to have equal powers or the bosses are the powerful?

Interviewee: No, the bosses actually are the powerful; the powers are at the top always.

Interviewer: Ok, do you have a question for me?

Interviewee: I don't have a question; just I want to know which University you are studying at.

Interviewer: Good question. I'm pursuing my doctorate at the Robert Gordon University.

Interviewee: Where is it from?

Interviewer: It is in Scotland in the city of Aberdeen. I have been doing that and this is my fourth year which is the final year.

Interviewee: So you do it while working, I mean you do it online or what is it.

Interviewer: No, I do it in class; well the doctorate by research is slightly different from other ways graduate studies - Masters' degrees, I had classes to attend in the UK and come back. The rest of my doctoral work is by research.

Interviewee: That is fine, keep it up!

Nshuti: Thank you!

Interview13

Interviewer: Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the areas of leadership and culture. My objective is to get a general perception of what people think, it's not for me to judge what is right or wrong and I'm not asking you to tell me what is good or bad. So, we'll talk about your background, because your background informs your thinking and your view or appreciation of the world around you. We'll also talk about your managerial role or experience, and your educational background and we also talk about the Rwandan context/culture, your views of the Rwandan people, the culture etc...

You will have the chance to ask me any questions at the end of our discussion. Do you have a question on the structure of the interview?

Please describe yourself - your early background and professional experiences.

Interviewee: I was born in Rwanda, attended Primary and Secondary school in Rwanda, and went outside Rwanda for university and masters. I'm a senior manager for a non governmental organization. I have lived and worked in Rwanda for the last 20 years.

Interviewer: *Thanks. Talk to me about your view of management.* How would you describe your management style?

Interviewee: I believe that a good manager should confers with the the staff before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility. This way, the manager proactively builds and aligns stakeholders, capabilities, and resources for getting things done quickly and achieving complex objectives.

Interviewer: **Could you please give me an example to explain what you mean?**

Interviewee: The example: we recently revised our staff policy, procedures and code of conduct, I always inform staff about what I think should change, and get their feedback either in writting or during a meeting before any changes are made. If contradictory ideas come out, i then have to take a decision as a leader.

Any other example?

Interviewee: **Yes, for example** with a new staff, I always work with him/her to demonstrate how things need to be done, showing him/her examples of my success in similar assignments, and telling him/her that if determined, s/he should be able to accomplish anything with no or minimum supervision.

Interviewer: What do you think has influenced your approach to management?

Interviewee: **Personally, I think that my approach** of management I use in carrying out my duties is inherent in my personality structure. I personally wouldn't wish to implement any decision blindly, so I strive to do the same to my subordinates.

Interviewer: **Would you say that most Rwandan managers share your management style?**

Interviewee: No

Interviewer: Why and how would you describe the management style(s) of other managers in this society?

Interviewee: From my experience, some share my management style philosophy, others are just dictators; do not consult in any way, and subordinates have to implement their decisions whatever bad they might be.

Interviewer: What is your view of the behavior of Rwandans?

Interviewee: To me the behavior of Rwandans has two perspectives - the family and professional view. Much as educated Rwandans are becoming most conscious about time management, there are still a lot of flexibilities when it comes to time. People are flexible on time, plans, tasks and commitments. The situation is worse in the rural settings.

Probe: Why is that?

Interviewee: It is because of education. At professional level most people are educated and things are slightly better organized but in family matters there are no rules to follow.

Interviewer: Now we will talk a bit about culture. What would you say are the most important values?

Interviewee: I would say the many Rwandans consider values such as integrity, service, ambition, honesty, accountability, courage, wisdom, generosity as very important. Other values include success in social standards (successful).

Interview14

Interviewer: Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the areas of leadership and culture. My objective is to get a general perception of what people think, it's not for me to judge what is right or wrong and I'm not asking you to tell me what is good or bad. So, we'll talk about your background, because your background informs your thinking and your view or appreciation of the world around you. We'll also talk about your managerial role or experience, and your educational background and we also talk about the Rwandan context/culture, your views of the Rwandan people, the culture etc...

You will have the chance to ask me any questions at the end of our discussion. Do you have a question on the structure of the interview?

Interviewee: Not now. Maybe I may have questions as we talk.

Interviewer: Please describe yourself - your early background and professional experiences.

Interviewee: Uhhh, ok, I was born in Uganda 1984 but am a Rwandese, I attended primary and secondary school in Rwanda, I am a middle manager and have lived and worked in Rwanda for over 5 years with 3 years in financial institutions and private enterprise.

Interviewer: You said you are a middle manager, how would you describe your management style?

Interviewee: My management style is that I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility. I also believe the leader should lay the problem and allow the decision to emerge out of the process of group discussion, instead of imposing it on the group as its boss. A leader should have effective and a friendly talk with his stuff in figuring out what's really the problem and their take on it collectively so that they can draw to a genuine decision.

Interviewer: Why is that important to you?

Interviewee: My understanding is that appreciation, tolerance, and protection for the welfare of all people and for nature (social justice, broadminded, world of peace, wisdom, a world of beauty, equality) are really important demonstrate professional ethics to inspire others towards common goal. To ensure that the whole team contribute to the betterment of the organization.

Interviewer: What do you think has influenced your approach to management?

Interviewee: I would say, professional ethics has been the main factor that influenced the way I work (leadership styles) to persuade others to commit to the process of transforming the organization.

Interviewer: Would you say that most Rwandan managers share your management style?

Interviewee: Well, I don't want to generalize but i don't think many Rwandans share the same management style. Due to the in competencies resulted from acquiring positions/offices by technical know who, most of Rwandan managers are there to execute what is been given by their top bosses, and they scrutinize their subordinates.

Interviewer: Why and how would you describe the management style(s) of other managers in this society?

Interviewer: What is your view of the behavior of Rwandans?

Interviewee: People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships. Communication is slow, indirect communications and is primarily task oriented.

Interviewer: Now we will talk a bit about culture. What would you say are the most important values? I think Rwandans are becoming individualists but usually they cherish such values integrity, service, responsibility, respect, improvement, empowerment, dignity, courage, influence, dependability.

Interview15

Interviewer: Thank you very much for accepting to talk to me to discuss my research. To introduce myself, I am a doctoral student at The Robert Gordon University. My research interest is in the areas of leadership and culture. My objective is to get a general perception of what people think, it's not for me to judge what is right or wrong and I'm not asking you to tell me what is good or bad. So, we'll talk about your background, because your background informs your thinking and your view or appreciation of the world around you. We'll also talk about your managerial role or experience, and your educational background and we also talk about the Rwandan context/culture, your views of the Rwandan people, the culture etc... You will have the chance to ask me any questions at the end of our discussion. Do you have a question on the structure of the interview?

Interviewee: Yes, how did you get my contact?

Interviewer: I interviewed one of your colleagues here and after the discussion I asked him to give me contacts of other people at middle manager level so that i seek appointments to talk to them. So when I email you, you accepted.

Interviewer: Please describe yourself - your early background and professional experiences.

Interviewee: Ok, I was born in Uganda, raised up and attended primary, secondary and college in Kenya and did my University in Rwanda. I am a middle manager and have lived and worked in Rwanda for now 13 years.

Interviewer: You said you are a middle manager and worked in Rwanda for now 13 years, how would you describe your management style?

Interviewee: For me I believe the manager should create and sustains a context that maximizes human and organizational capabilities. As a manager, you recruit the right people, develop them, and retain talents to ensure that people with the right skills and motivations to meet business needs are in the right place at the right time.

Interviewer: What do you think has influenced your approach to management?

Interviewee: I would say, three factors have influenced my management style. First, i would call it organisational policy which expects managers to behave in a certain wayand getting out of step with peers may not be appreciated. Secondly, I try to adopt a style of management in a manner that is compatible with the the local culture. You know the people you manage also expects you to behave according to the culture. Last but ofcourse not least is the professional ethics which we learn in college.

Interviewer: Would you say that most Rwandan managers share your management style?

Interviewee: Yes

Interviewer: Why and how would you describe the management style(s) of other managers in this society?

Interviewer: What is your view of the behavior of Rwandans?

Interviewee: In this Rwandan culture, personal interests are not seen as different from those of the group. Individuals are content to accept and seek to understand, preserve and protect it rather than change, direct or exploit it. Individuals and the resources associated with society are organized hierarchically and individuals within those societies are socialized to comply with the roles assigned to them in the hierarchy and subjected to sanctions if they fail to comply, modesty and self-control are values associated with hierarchy. Important values include social order, respect for tradition, security, obedience and wisdom.

Interviewer: What is their view on things like time, values etc...?

Interviewee: Oh, in this culture and i think in African culture, time is flexible and people are flexible on time, plans, tasks and commitments. To give you an example, meetings are never on time including high level meetings.

Interviewer: Now we will talk a bit about culture. What would you say are the most important values?

Interviewee: I think Rwandans emphasize values such values integrity, service, responsibility, respect, improvement, empowerment, dignity, courage, influence, dependability, dedication.

Extensive use of informal networks, Emphasis for change and mobility; Prefer formal information networks;

Interview16

Interviewer's Introduction: To start with, I will give you a bit of background to my research, in the past few decades Rwanda has been characterized by turbulent history and people moving out of this country, and some of the people were born out of this country so they came back after the war. So I assume those Rwandan who were born or lived out of the country for many years

may have acquired different cultures from different countries and we also have people who were born and educated here in Rwanda - they also acquired that culture so I'm wondering what has become of the Rwandan culture. Also, what people feel about different leadership styles in different organizations differ due to different cultures acquired. So we will be discussing mainly around three areas,

I would like to hear about your own background, this will let me know where you're coming from and also your perspective of things so it's not knowing whether you're from this place or that but simply that our background informs the way we do business. And the second part of this question one about you, I want to see if there's any commonality if you ask Rwandese to talk about them how much information do they give you so is there some commonality because some people give less and others give more information so you take your time if you can describe yourself in one sentence, its fine or if you can describe yourself in 1000 words that's also fine.

2. This second question will be around management, your own view of management "Business management or running an organization" business management doesn't mean commercials only...

3. The last part will be around culture I don't expect you to be an anthropologist but I want you to talk about the Rwandan people, your view of the Rwandan people or the description how you understand the Rwandan people.....

Interviewee: I was born and attended nursery, primary, secondary and half of University education outside Rwanda. I did my first degree in Rwanda and did my master degree in the UK. I have worked for about 20 years now from low to management levels. My professional experience is in academics, NGO and Public sector.

Interviewer: How would you describe your management style?

Interviewee: I believe that a manager should confers with his or her staff members before taking decisions and, in fact, considers staff advice and their feelings when taking decisions on organisational matters. You create an environment where staff are involved to be able to maximize their potential and organizational benefits/profits. There is no stand alone

man/woman. Collective decision is always the best and its always better to agree on the decision to facilitate its implementation.

Interviewer: Would you say that most Rwandan managers share your management style?

Interviewee: Yes, i think so.

Interviewer: How do you go about persuading others?

Interviewee: It starts with recruitment of the right people (with the right skills), develop their talents to ensure that they meet business. Then motivating them builds their passion and commitment toward the organisational objectives. Ensure they have resources for getting things done quickly and achieving objectives.

Interviewer: What would you say are the most important values and ethics of management?

Interviewee: I don't know how to describe the values but for me some of the important values include independence of thought and action, good relationships with those whom one is in frequent personal contact, respect for all people, appreciation, tolerance, and commitment to one's job, and acceptance of the customs, traditional culture or religion

Interviewer: What would you say influences your management style?

Interviewee: For me, it is has to do with my personality - how I grew up, my professional background because of education and work experience. I am motivated to get things done by persuading others to commit to achieving the task ahead of us. Of course I also try to adopt a style of management or create an atmosphere that I believe is most compatible with the diverse culture sets of workers.

Interviewer: What is your view of the behavior of Rwandans?

Interviewee: Due to the effects of the tragic history and other internal dynamics, the behavior of Rwandans can be perplexing and hard to define. However, there are common factors that cut across the different sections of Rwandans. For instance you find that personal interests are

advanced as those of the community. Important values include social order, respect for tradition, security, obedience and wisdom. Individuals value succeeding and getting ahead through self-assertion and proactively seek advance their personal and their community interests. As you grow up, you are taught that heroism or fearlessness and daring, ambition and hard work are key drivers for success.

Probe: just out of curiosity, what is their approach to time?

Interviewee: hahahahah, in Rwandan culture, people are flexible on time, plans, tasks and commitments. You find that meetings are never on time. If a meeting is scheduled to start at 08am, don't be surprised to see people start coming at 10am.

Probe: Why?

Interviewee: I don't know. It is the culture.

Interviewer: Thank you very much for your time. Do you have a question for me?

Interviewee: No

Interviewee17

I would like to hear about your own background, this will let me know where you're coming from and also your perspective of things so it's not knowing whether you're from this place or that but simply that our background informs the way we do business. And the second part of this question one about you, I want to see if there's any commonality if you ask Rwandese to talk about them how much information do they give you so is there some commonality because some people give less and others give more information so you take your time if you can describe yourself in one sentence, it's fine or if you can describe yourself in 1000 words that's also fine.

2. This second question will be around management, your own view of management "Business management or running an organization" business management doesn't mean commercials only...

3. The last part will be around culture I don't expect you to be an anthropologist but I want you to talk about the Rwandan people, your view of the Rwandan people or the description how you understand the Rwandan people.....

I'm a born again Christian, I have been in Christian ministry since I was young, I'm now the senior Pastor of StEtienne Cathedral. I was born in Uganda, by Rwandan parents. I have been a Pastor! Manager and Administrator since 1999, it's now my 14 year of service.

How would you describe your management style philosophy?

I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility.

I believe the leader should lay the problem and allow the decision to emerge out of the process of group discussion, instead of imposing it on the group as its boss.

Please give an example to support your answer/s above. The leader is not an island and he can not be a specialist in everything.

How do you go about inspiring others to achieve company objectives?

Builds passion and commitment toward a common goal.

Integrates information from all sources to develop a well-informed, diverse perspective that can be used to optimize organizational performance.

Would you say that most Rwandan managers share your management style philosophy?

If no, how would you describe a typical Rwandan manager? Most managers rely on what they know and rarely find out what their staff think.

What would you say influences your management style?

READINESS OR STAFF MATURITY - the developmental level of the people being managed determines the type of leadership style a manager adopts

Give us an example to support your answer

The level and capacity of those being led has an impact on the style of leadership.

What would you say are the most important values and ethics of management?

SECURITY - Safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, sense of belonging).

Give an example of how you demonstrate those values in your daily practices I give peace and a sense of self-worth to the staff to raise their esteem and confidence.

Describe communication styles in Rwandan?

Interprets laws impersonally thus maintain strict adherence to rules;

What is your view of the behavior of Rwandans?

In this culture, "time is flexible" and people are flexible on time, plans, tasks and commitments.

Interviewee18

How would you describe your management style philosophy?

I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility.

I believe the leader should create and sustains a context that maximizes human and organizational capabilities

I believe the leader should leverage multicultural differences for innovation, fostering team and individual effectiveness.

Would you say that most Rwandan managers share your management style philosophy?

No

If no, how would you describe a typical Rwandan manager?

Management capacity is still low and discussions are still not fully utilised

What would you say influences your management style?

PERSONALITY - The particular style of management I use in carrying out my duties is inherent in my personality structure.

BELIEF SYSTEM - professional ethics has been the main factor that influenced the way I work (leadership styles) to persuade others to commit to the process of transforming the organization.

CULTURAL DIVERSITY - I try to adopt a style of management or create an atmosphere that I believe is most compatible with the diverse culture sets of workers.

Give us an example to support your answer while the organisational structure helps in facilitating the management in general, the individual's approach and character also helps in addition to experience and patience.

What would you say are the most important values and ethics of management?

Independent thought and action; choosing, creating, exploring (creativity, freedom, curious, independent, choosing own goals). Personal success through demonstrating competence according to social standards (successful, capable, ambitious).

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Develops a long-range course of action or set of goals to align with the organization's vision.

Proactively builds and aligns stakeholders, capabilities, and resources for getting things done quickly and achieving complex objectives. Builds passion and commitment toward a common goal. Integrates information from all sources to develop a well-informed, diverse perspective that can be used to optimize organizational performance. Creates an environment that embraces change; makes change happen even if the change is radical and helps others to accept new ideas. Ensures shareholder value through courageous decision making that supports enterprise or unit-wide interests.

How would you describe communication styles in Rwanda?

Communication is an art that is unifying and cohesive and thus displays sophistication, nuance, and cultural identity; Appreciates slow, indirect communications; Communication is primarily task oriented; Prefer formal information networks; what is your view of the behavior of Rwandans?

Individuals value succeeding and getting ahead through self-assertion and proactively seek advance their personal and their groups' interests. Important values include independence, fearlessness and daring, ambition and hard work, drive for success and competence.

Individuals and the resources associated with society are organized hierarchically and individuals within those societies are socialized to comply with the roles assigned to them in the hierarchy and subjected to sanctions if they fail to comply, modesty and self-control are values associated with hierarchy. People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships.

In this culture, "time is flexible" and people are flexible on time, plans, tasks and commitments.

Which cultural values are considered the most important in Rwanda?

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc...).

Born in Rwanda, grew and attended school in Uganda, USA, UK. Worked in organisations and also Created organisations and helped build them. Worked as a Senior Manager in Government and now works as a High level Technician in International organisation.

Interview 19

How would you describe your management style philosophy?

I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility.

Would you say that most Rwandan managers share your management style philosophy?

No

If no, how would you describe a typical Rwandan manager? Lord servant relationship

What would you say influences your management style?

THE STYLE OF THE BOSSES - the boss is a very directive manager it may be difficult to engage in a consultative or participatory leadership style without getting myself into hot water.

Give us an example to support your answer my boss believes that every body in the institution is equally important in his / her context of work accomplishments

What would you say are the most important values and ethics of management?

Personal success through demonstrating competence according to social standards (successful, capable, ambitious). Safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, sense of belonging).

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Develops a long-range course of action or set of goals to align with the organization's vision.

How would you describe communication styles in Rwandan?

Extensive use of informal networks;

What is your view of the behavior of Rwandans?

Individuals and the resources associated with society are organized hierarchically and individuals within those societies are socialized to comply with the roles assigned to them in the hierarchy and subjected to sanctions if they fail to comply, modesty and self-control are values associated with hierarchy.

Which cultural values are considered the most important in Rwanda?

Loyalty, teamwork, excellence, security

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc...).

Born and attended primary and secondary schools in Uganda later attended university education and worked in Rwanda. I have worked in Rwanda for the last 12years in different institution in different capacities and lastly to day am among senior manager in my present institution which am working for.

Interviewee20

How would you describe your management style philosophy?

I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility.

Please give an example to support your answer/s above.

Philosophy chosen encourages team spirit, a leader is not necessarily relinquishing his powers but creating a bond that is driven by thier involvement in setting objectives & goals e.g Bank of Kigali Ltd is a listed company and majority of staff are shareholders who attend AGM and vote.

Would you say that most Rwandan managers share your management style philosophy?

No

If no, how would you describe a typical Rwandan manager?

Most organisations in Rwanda still practice old traditional style of management which is "do as you are told" a leader decides on behalf of managers and in some cases where they are empowered there is fear to make decisions and take risks!

What would you say influences your management style?

The particular style of management I use in carrying out my duties is inherent in my personality structure. My professional ethics has been the main factor that influenced the way I work (leadership styles) to persuade others to commit to the process of transforming the organization. I try to adopt a style of management or create an atmosphere that I believe is most compatible with the diverse culture sets of workers.

Give us an example to support your answer.

I am calm and composed and always take time to think things through!! Avoid making decisions under duress...

What would you say are the most important values and ethics of management?

Personal success through demonstrating competence according to social standards (successful, capable, ambitious). Social status and prestige, control or dominance over people and resources (social, power, wealth, authority, preserving public image). Safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, sense of belonging). Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (obedient, self-discipline, politeness, honoring parents & elders). Preserving and enhancing the welfare of those with whom one is in frequent personal contact (helpful, forgiving, honest, and loyal).

Give an example of how you demonstrate those values in your daily practices.

My values centered on being Firm & fair to all.....

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Clearly and quickly works through the complexity of key issues, problems and opportunities to affect actions. Attracts, develops, and retains talent to ensure that people with the right skills and motivations to meet business needs are in the right place at the right time. Integrates information from all sources to develop a well-informed, diverse perspective that can be used to optimize organizational performance. Creates an environment that embraces change; makes change happen even if the change is radical and helps others to accept new ideas. Ensures shareholder value through courageous decision making that supports enterprise or unit-wide interests.

How would you describe communication styles in Rwandan?

Emphasis for stability, Appreciates slow, indirect communications, Extensive use of informal networks;

What is your view of the behavior of Rwandans?

Individuals and the resources associated with society are organized hierarchically and individuals within those societies are socialized to comply with the roles assigned to them in the hierarchy and subjected to sanctions if they fail to comply, modesty and self-control are values associated with hierarchy. Individuals are seen as moral equals and everyone shares the same basic interests and feel concern for everyone's welfare. Egalitarianism values include social justice, honesty, equality, sympathy and caring for the weaker members of the society. People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships. In this culture, "time is flexible" and people are flexible on time, plans, tasks and commitments.

What cultural values are considered the most important in Rwanda?

Competency, individuality, loyalty, stewardship, accomplishment, Security, challenge, influence, discipline/order, dependability

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc..)

I was born raised and attended primary, secondary, university in EAC & UK. I am a middle manager have been in Rwanda for 3 years! Good Luck with your research!!

Interviewee21

How would you describe your management style philosophy?

I believe the leader should set clear objectives and goals for others and emphasize getting things done either by punishments or rewards in order to encourage compliance. I believe the leader should create and sustains a context that maximizes human and organizational capabilities. I believe that everything should be done according to procedures & policy, if not covered by the policy, it should be referred to the next hierarchy level above. I believe the leader should lay the problem and allow the decision to emerge out of the process of group discussion, instead of imposing it on the group as its boss. I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility.

Please give an example to support your answer/s above.

I believe being a leader is putting the needs of your followers first. Thus, you have to listen to your staff, get advice from them. This motivates them and the organization quickly realizes its goals.

Would you say that most Rwandan managers share your management style philosophy?

No

How would you describe a typical Rwandan manager?

Policies and procedures are in place but they are not followed as they are.

What would you say influences your management style?

I believe in the developmental level of the people being managed determines the type of leadership style a manager adopts. The particular style of management I use in carrying out my duties is inherent in my personality structure. The professional ethics has been the main factor that influenced the way I work (leadership styles) to persuade others to commit to the process of transforming the organization. I try to adopt a style of management or create an atmosphere that I believe is most compatible with the diverse culture sets of workers. My management style is largely influenced by time - if time is available, I will be happy to support subordinates than when things get wild and hairy around the office. Give us an example to support your answer because most managers don't do as written in the procedures manual, you find that the organizational goals are diverted, thus, it's good to follow your personality backed by the factors mentioned above.

What would you say are the most important values and ethics of management?

Independent thought and action; choosing, creating, exploring (creativity, freedom, curious, independent, choosing own goals). Personal success through demonstrating competence according to social standards (successful, capable, ambitious). Safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, sense of belonging). Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (obedient, self-discipline, politeness, honoring parents & elders). Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self (accepting my portion, devout, respect for tradition, humble, moderate). Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (social justice, broadminded, world of peace, wisdom, a world of beauty, equality).

Give an example of how you demonstrate those values in your daily practices

By letting staffs initiate anything in the organization rather than waiting for others to think or innovate for them. This helps staff feel part of the decision and the organization at large. Self-Direction

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Ensures shareholder value through courageous decision making that supports enterprise or unit-wide interests. Creates an environment that embraces change; makes change happen even if the change is radical and helps others to accept new ideas. Integrates information from all sources to develop a well-informed, diverse perspective that can be used to optimize organizational performance. Builds passion and commitment toward a common goal. Attracts, develops, and retains talent to ensure that people with the right skills and motivations to meet business needs are in the right place at the right time. Develops a long-range course of action or set of goals to align with the organization's vision.

What is your view of the behavior of Rwandans?

Personal interests are not seen as different from those of the group. Important values include social order, respect for tradition, security, obedience and wisdom. Individuals are viewed as autonomous and are expected to cultivate and express their own preferences, feelings, ideas, and abilities and find meaning in their own uniqueness. Individuals value succeeding and getting ahead through self-assertion and proactively seek advance their personal and their groups interests. Important values include independence, fearlessness and daring, ambition and hard work, drive for success and competence. Individuals are content to accept and seek to understand, preserve and protect it rather than change, direct or exploit it. Important values in societies include world at peace, unity with nature, and protecting the environment. Individuals are seen as moral equals and everyone shares the same basic interests and feel concern for everyone's welfare. Egalitarianism values include social justice, honesty, equality, sympathy and caring for the weaker members of the society. In this culture, "time is flexible" and people are flexible on time, plans, tasks and commitments.

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc...)

I was born and attended Primary School in Uganda. I later came in Rwanda where i attended my secondary school. I am a middle manager and have lived in Rwanda for 18 years.

Interviewee22

How would you describe your management style philosophy?

I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility. I believe the leader should lay the problem and allow the decision to emerge out of the process of group discussion, instead of imposing it on the group as its boss. I believe the leader should set clear objectives and goals for others and emphasize getting things done either by punishments or rewards in order to encourage compliance. I believe the leader should leverage multicultural differences for innovation, fostering team and individual effectiveness.

Please give an example to support explain your answer/s above.

In our department we do create an environment where everyone is free to give ideas either face to face or by email and then as managers we sit and take final decisions.

How would you describe a typical Rwandan manager?

It varies across companies. Some are rigid to consult team members and other are quite open for ideas.

What would you say influences your management style?

The developmental level of the people being managed determines the type of leadership style a manager adopts. I try to adopt a style of management or create an atmosphere that I believe is most compatible with the diverse culture sets of workers.

What would you say are the most important values and ethics of management?

Independent thought and action; choosing, creating, exploring (creativity, freedom, curious, independent, choosing own goals). Excitement, novelty, and challenge in life (daring, a varied life,

an exciting life). Personal success through demonstrating competence according to social standards (successful, capable, ambitious). Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self (accepting my portion, devout, respect for tradition, humble, moderate).

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Develops a long-range course of action or set of goals to align with the organization's vision. Identifies and exploits opportunities for new products, services, and markets. Attracts, develops, and retains talent to ensure that people with the right skills and motivations to meet business needs are in the right place at the right time. Builds passion and commitment toward a common goal. Creates an environment that embraces change; makes change happen even if the change is radical and helps others to accept new ideas.

How would you describe communication styles in Rwandan?

Information is less widely shared hence requires less cultural programming;

What is your view of the behavior of Rwandans?

Individuals and the resources associated with society are organized hierarchically and individuals within those societies are socialized to comply with the roles assigned to them in the hierarchy and subjected to sanctions if they fail to comply, modesty and self-control are values associated with hierarchy. People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships.

What cultural values are considered the most important in Rwanda?

Ambition, competency, integrity, responsibility, discipline/order

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc...).

Was born 1976 attended primary school at Gadaffi Barracks primary school and joined Jinja College for O'level in Uganda and finished my A'level in Rwanda. Did my bachelors in USA and masters in South Africa. Am a middle Manager and i have lived in Rwanda since 1994. I have more than 8 years in the work environment.

Interviewee23

How would you describe your management style philosophy?

I believe that the leader should confers with the group members before taking decisions and, in fact, considers staff advice and their feelings when framing decisions but still retains full responsibility.

Would you say that most Rwandan managers share your management style philosophy?

No

If no, how would you describe a typical Rwandan manager? Take decisions for the group and then explain to the group.

What would you say influences your management style?

The particular style of management I use in carrying out my duties is inherent in my personality structure.

What would you say are the most important values and ethics of management?

Independent thought and action; choosing, creating, exploring (creativity, freedom, curious, independent, choosing own goals). Personal success through demonstrating competence according to social standards (successful, capable, ambitious). Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provides the self (accepting my portion, devout, respect for tradition, humble, moderate).

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Develops a long-range course of action or set of goals to align with the organization's vision.

Identifies and exploits opportunities for new products, services, and markets.

Proactively builds and aligns stakeholders, capabilities, and resources for getting things done quickly and achieving complex objectives.

How would you describe communication styles in Rwandan?

Appreciates fast and direct communications;

What is your view of the behavior of Rwandans?

Personal interests are not seen as different from those of the group. Important values include social order, respect for tradition, security, obedience and wisdom.

In this culture, "time is flexible" and people are flexible on time, plans, tasks and commitments.

What cultural values are considered the most important in Rwanda?

Ambition, credibility, excellence, dignity wisdom discipline/order optimism

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc...).

I was born in 1953 in Rwanda. I attended primary school and secondary and university in Katanga/DRC. I attended postgraduate studies in Africa, Europe and America. I has been a middle manager for more than 27 years. I worked in Rwanda for more than 30 years.

Interviewee24

Interviewer: Please describe yourself - your early background and professional experiences (e.g: where you were born, raised and whether you attended primary & secondary school in or outside Rwanda. Also you could mention about the level of your current role in the company and years of experience.

Interviewee: I was born and raised in Rwanda. I completed Primary in 1993 in Nyanza and secondary in 1998 and then University also in Rwanda. Currently I am a middle manager working at MINECOFIN (Ministry of Economic Planning and Finance) as EDF/NAO Infrastructure sector specialist.

Interviewer: How would you describe your style of management?

Interviewee: Hahahah my style is that of consulting with my bosses and subordinates as well as others I work before taking decisions and, in fact, I consider staff advice and their feelings when making my decisions.

Probe: who takes the decision then?

Interviewee: Ofcourse I am answerable for every decision made but i also follow according to procedures & policy, if not covered by the policy, it should be referred to the next hierarchy level above.

Interviewer: Would you say that most Rwandan managers share your management style philosophy?

Interviewee: No

Please give an example to support your answer/s above.

Interviewee: Leader keeps severe, close control over supporters by keeping close regulation of policies and procedures given to followers. His emphasis on the feature of the authoritarian leader and their supporters, these types of leaders make sure to only create a distinct professional

relationship. Direct supervision is what they believe to be key in maintaining a successful environment and follower ship

What would you say influences your management style?

The particular style of management I use in carrying out my duties is inherent in my personality structure. I emphasize the developmental level of the people being managed determines the type of leadership style a manager adopts. It is expected that all managers operate in pretty much the same manner and getting out of step with peers may not work best for me and your company. If time is available, I will be happy to support subordinates than when things get wild and hairy around the office.

Give me an example to support your answer

Every manager must have or adopts appropriate management style which will help organization to achieve. The general objective as well as with personal knowledge to dispatch tasks and respect time frame.

What would you say are the most important values and ethics of management?

Independent thought and action; choosing, creating, exploring (creativity, freedom, curious, independent, choosing own goals). Excitement, novelty, and challenge in life (daring, a varied life, an exciting life). Personal success through demonstrating competence according to social standards (successful, capable, ambitious). Social status and prestige, control or dominance over people and resources (social, power, wealth, authority, preserving public image). Safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, sense of belonging). Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (obedient, self-discipline, politeness, honoring parents & elders). Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (social justice, broadminded, world of peace, wisdom, a world of beauty, equality).

Give an example of how you demonstrate those values in your daily practices.

All of values are linked to security and from security you can achieve as many as possible required target.

Leadership has been defined as "inspiring others to achieve common goals". How do you go about inspiring others to achieve company objectives?

Clearly and quickly works through the complexity of key issues, problems and opportunities to affect actions. Identifies and exploits opportunities for new products, services, and markets.

Proactively builds and aligns stakeholders, capabilities, and resources for getting things done quickly and achieving complex objectives. Integrates information from all sources to develop a well-informed, diverse perspective that can be used to optimize organizational performance.

Ensures shareholder value through courageous decision making that supports enterprise or unit-wide interests.

Please specify.

By adopting team spirit working, delegate power, consider lifestyle and behavior of all staffs, providing motivation and receive advice of every one.

How would you describe communication styles in Rwandan?

Information is widely shared hence requires extensive cultural programming; Emphasis for stability; Extensive use of informal networks; Emphasis for change and mobility; Appreciates fast and direct communications; Interprets laws impersonally thus maintain strict adherence to rules;

What is your view of the behavior of Rwandans?

Personal interests are not seen as different from those of the group. Important values include social order, respect for tradition, security, obedience and wisdom.

Individuals value succeeding and getting ahead through self-assertion and proactively seek advance their personal and their groups' interests. Important values include independence, fearlessness and daring, ambition and hard work, drive for success and competence.

Individuals are seen as moral equals and everyone shares the same basic interests and feel concern for everyone's welfare. Egalitarianism values include social justice, honesty, equality, sympathy and caring for the weaker members of the society.

People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships.

In this culture, "time is flexible" and people are flexible on time, plans, tasks and commitments.

Other (please specify) Rwandans have cultural belief, behaviors and values which guide and used in management style.

Which cultural values are considered the most important in Rwanda?

Ambition, competency, equality, integrity, responsibility, diversity, improvement, credibility
Honesty.

Please describe yourself - your early background and professional experiences (e.g: I was born attended primary & secondary school in or outside Rwanda, I am a middle or senior manager and have lived and worked in Rwanda for xx years etc...).

I'm Public Health Engineer, specialized in WASH intervention, I completed Primary in 1993 in Nyanza, secondary in 1998 and then University also in Rwanda Currently I work at MINECOFIN as EDF/NAO Infrastructure sector specialist.

7. References

Afegbua, S.I & Adejuwon, K. D. (2012). The challenges of leadership and governance in Africa. International journal of Academic research in business and social science. Vol. 2, No. 9.

Avruch, K. and Black, P. W. (1993) "Conflict Resolution in Intercultural Settings: Problems and Prospects," in Conflict Resolution Theory and Practice: Integration and Application, edited by Dennis Sandole and Hugo van der Merwe. New York: St. Martin's Press.

Avruch, K. and Black, P. W. (1993) "Conflict Resolution in Intercultural Settings: Problems and Prospects," in Conflict Resolution Theory and Practice: Integration and Application, edited by Dennis Sandole and Hugo van der Merwe. New York: St. Martin's Press.

- Ayittey, G.B.N. (2001). The African People in the Global Village: An Introduction to Pan African Studies. *Journal of World History*, Vol. 12, number 1, spring, pp. 220-222
- Barbuto, J.E. (Jnr) (2005). Motivation and transactional, charismatic, and transformational leadership: a test of antecedents. *Journal of Leadership and Organizational Studies*, 11(4), 26-40.
- Barling, J., Weber, T., and Kelloway, E.K. (1996). "Effects of Transformational Leadership Training on Attitudinal Financial Outcomes: A Field Experiment." *Journal of Applied Psychology* 81, no. 6: 872-832.
- Barnett, A. (2003). The impact of transformational leadership style of the school principal on school learning environments and selected teacher outcomes: a preliminary report. Paper presented at NZARE AARE, Auckland, New Zealand. Manuscript available from the author.
- Barnett, K., McCormick, J. & Conners, R. (2001). Transformational leadership in schools – panacea, placebo or problem? *Journal of Educational Administration*, 39(1), pp. 24-46.
- Bass, B., Jung, D., Avolio, B.J., and Berson, Y. (2003). "Predicting Unit Performance by Assessing Transformational and Transactional Leadership." *Journal of Applied Psychology* 88, no. 2: 207-218.
- Bass, B.M. (1990). From Transactional to Transformational Leadership Learning to Share the Vision. *Organizational Dynamics*, (winter): 19-31.
- Bass, B.M. (1990a). Bass & Stodgill's Handbook of Leadership. Theory, Research and Managerial Applications (3rd Ed.). New York, NY: The Free Press.
- Bass, B.M. (1990b). From transactional to transformational leadership: learning to share the vision. *Organizational Dynamics*, 13, pp. 26-40.
- Bass, B.M. (1997). The ethics of transformational leadership. KLSP: Transformational Leadership, Working Papers. Retrieved August 3, 2006, from http://www.academy.umd.edu/publications/klspdocs/bbass_pl.htm

Bass, B.M., Avolio, B.J., Jung, D.I., & Berson, Y. (2003). Predicting unit performance by assessing transformational and transactional leadership. *Journal of Applied Psychology*, 88(2), pp. 207-218.

Bateman, T.S., and Zeithaml, C.P. (1990). *Management: Function and Strategy*. Homewood, IL: Irwin.

Bedeian, A.G., and Gleuck, F.W. (1983). *Management 3rd Ed*. New York: The Dryden Press.

Bennis, W.G. (1959). Leadership theory and administrative behavior: the problem of authority. *Administrative Science Quarterly*, 4, pp. 259-260.

Bligh, M. C. (2009). Personality Theories of Leadership. In Levine, J. M., & Hogg, M. A. (Eds.), *Encyclopedia of Group Processes and Intergroup Relations*.

Bligh, M.C., (2009). Personality Theories of Leadership. *Encyclopedia of Group Process & Intergroup Relations*. SAGE Publications.

Bligh, M.C., and James R. Meindl. (2005). "The Cultural Ecology of Leadership: an Analysis of Popular Leadership Books." *The Psychology of Leadership: New Perspectives and Research*. Ed. David M. Messick and Roderick M. Kramer. Mahwah, NJ: Lawrence Erlbaum Associates, 11-36.

Bloor, G., & Dawson, P. (1994). Understanding Professional Culture in Organizational Context. *Organization Studies*, 15, 275-292.

Bloor, G., & Dawson, P. (1994). Understanding Professional Culture in Organizational Context. *Organization Studies*, 15, 275-292.

Bono, J.E. & Judge, T.A. (2004). Personality and transformational and transactional leadership: a meta-analysis. *Journal of Applied Psychology*, 89(5), pp. 901-910.

Bromley, D. (2002) 'Comparing corporate reputations: League tables, quotients, benchmarks or case studies', *Corporate Reputation Review*, 5(1), 33-50;

Bromley, D. (2002) 'Comparing corporate reputations: League tables, quotients, benchmarks or case studies', *Corporate Reputation Review*, 5(1), 33-50;

- Brubaker, T. A. (2013), 'Servant Leadership, Ubuntu, and Leader Effectiveness in Rwanda. *Emerging Leadership Journeys*, Vol.6 Iss.1, pp. 95-131
- Bryant, S.E. (2003). The role of transformational and transactional leadership in creating, sharing and exploiting organizational knowledge. *Journal of Leadership and Organizational Studies*, 9(4), pp. 32-44.
- Burke, C. Shawn, Stagl Klein, Cameron Klein, Gerald F. Goodwin, Eduardo Salas and Stanley Halpin. "What Types of Leadership Behaviours are Functional in Teams? A Meta-Analysis." *The Leadership Quarterly* 17, (2006): 288-307.
- Burns, J. (1978). *Leadership*. New York, NY: Harper and Row.
- Capowski, G., (1994). 'Anatomy of a Leader: Where are the Leaders of Tomorrow?' *Management Review*, Vol. 83 Issue 3, p.10-18.
- Carlson, D.S. & Perrewe, P.L. (1995). Institutionalization of organizational ethics through transformational leadership. *Journal of Business Ethics*, 14(10), pp. 829-839.
- Cashin, J., Crewe, P., Desai, J., Desrosiers, L., Prince, J., Shallow, G. & Slaney, S. (2000). *Transformational Leadership*. Retrieved August 3, 2006 from http://www.mun.ca/educ/ed4361/virtual_academy/campus_a/aleaders.html
- Chekwa, E. (2001). Searching for African American transformational leaders. *Academy of Business and Administrative Sciences 4th International Conference*, Quebec City, Canada. Manuscript available from the author.
- Chemers, M.M. (1997). *An Integrative Theory of Leadership*. Mahwah, NJ: Lawrence Erlbaum Associates. Chicago (Author-Date, 15th Ed.).
- Conger, J.A. (1999). Charismatic and transformational leadership in organizations: an insider's perspective on these developing streams of research. *The Leadership Quarterly*, 10(2), pp. 145-170.
- Cooke, R. A., & Rousseau, D. M. (1988). Behavioral Norms and Expectations: A Quantitative Approach to the Assessment of Organizational Culture. *Group & Organizational Studies*, 13, 245-273.

Cooke, R. A., & Rousseau, D. M. (1988). Behavioral Norms and Expectations: A Quantitative Approach to the Assessment of Organizational Culture. *Group & Organizational Studies*, 13, 245-273.

Cooper, P., Smith, C.J., and Upton, G. (1994). *Emotional and Behavioural Difficulties: Theory to Practice*. New York: Routledge.

Cox, P.L. (2001). Transformational leadership: a success story at Cornell University. Proceedings of the ATEM/aappa 2001 conference. Retrieved March 17, 2004, from http://www.anu.edu.au/facilities/atem-aappaa/full_papers/Coxkeynote.html

Crawford, C.B., Gould, L.V., & Scott, R.F. (2003). Transformational leader as champion and techie: implications for leadership educators. *Journal of Leadership Education*, 2(1), pp. 1-12.

Creswell, J.W. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. 3rd ed. Thousand Oaks, CA: Sage.

Crowley, J. (2000). Rwanda: Recent Economic Developments. International Monetary Fund. Staff Country Report. No.4

Davidson, B., *The African Genius*, Boston, 1969, p.31

Den Hartog et al. (1999)

Dionne, S. D., Yammarino, F. J., Atwater, L. E. & Spangler, W. D. (2004). Transformational leadership and team performance. *Journal of organizational change management* 17 (2), 177-193.

Dixon, D. (1998). "The Balanced CEO: A Transformational Leader and a Capable Manager." *Healthcare Forum Journal* 41, no. 2: 26-29.

Epitropaki, O. (undated). What is transformational leadership? Institute of Work Psychology, University of Sheffield, England.

Fardon, R & Furniss, G. (2002). African languages, development and the state.

Fayol, H.H (1908a). "L'exposee des principes generaux d'administration". Unpublished paper, translated by J.D Breeze. Published in: Daniel A. Wren, Arthur G. Bedeian, John D. Breeze, (2002)

"The foundations of Henri Fayol's administrative theory", *Management Decision*, Vol. 40 Iss: 9, pp.906 - 918

Feinberg, B.J., Ostroff, & Burke, W.W. (2005). The role of within-group agreement in understanding transformational leadership. *Journal of Occupational and Organizational Psychology*, 78, 471-488.

Geertz, C. (1973). "Description: Toward and Interpretive Theory of Culture," *The Interpretation of Culture*, (NY: Basic Books).

Gellis, Z.D. (2001). Social work perceptions of transformational and transactional leadership in health care. *Social Work Research*, 25(1), pp. 17-25.

Gesteland, R.R. (2012). "*Cross-cultural business behavior*", a guide for global management, Copenhagen business school press- Universitetsforlaget, 5th edition

Goodson, J. et al., (1989). "Situational Leadership Theory: A Test of Leadership Prescriptions", *Group and Organization Studies*, Vol 14, No. 4, p. 358

Gronn, P. (1996). From transactions to transformations: a new world order in the study of leadership. *Educational Management and Administration*, 24(1), pp. 7-30.

Gummesson, E. (2005), 'Qualitative research in marketing', *European journal of marketing* 39 (3/4): 309 - 329

Hagen, F.A et al., (1998). "Assessing the perceptions of human resource managers toward nepotism: A cross-cultural study", *International Journal of Manpower*, Vol. 19 Iss: 8, pp.554 – 570.

Hagen, F.A et al., (1998). "Assessing the perceptions of human resource managers toward nepotism: A cross-cultural study", *International Journal of Manpower*, Vol. 19 Iss: 8, pp.554 – 570.

Hall, E. T. (1976). *Beyond culture*. Garden City, N.Y., Anchor Press.

Hall, E. T. (1976). *Beyond culture*. Garden City, N.Y., Anchor Press.p.79

Hall, E.T. (1959). *The Silent Language* (Garden City, NY: Doubleday & Company, Inc.), 55.

Hall, E.T. (1959). *The Silent Language* (New York: Anchor Books, 1959)

Hall, E.T. (1983). *The Dance of Life. The Other Dimension of Time* (New York: Doubleday), p.229

Hall, E.T. (1987). *Hidden Differences Doing Business with the Japanese*. Anchor Books. p.3

Hall, J., Johnson, S., Wysocki, A. & Kepner, K. (2002). Transformational leadership: the transformation of managers and associates. Retrieved August 3, 2006, from <http://edis.ifas.ufl.edu>

Hersey, P. and Blanchard, K. H. (1969). *Management of Organizational Behaviour – Utilizing Human Resources*. New Jersey/Prentice Hall

Hilarie, O. (2000). *In Search of Leaders*. New York: John Wiley & Sons, 2000. Questia. Web. 15 Jan. 2011. Sogunro, Olusegun Agboola. "Leadership Effectiveness and Personality Characteristics of Group Members." *Journal of Leadership Studies* 5.3 (1998): 26.

Hofstede, G. (1997). *The Archimedes effect. Working at the interface of cultures: 18 lives in social science*. M.H.Bond, London, Routledge: 47-61.

Hofstede, G., Hofstede, G.J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill. P.6;

Horwitz et al., 2002; Jackson, 2002; Mbigi, 1997; Malunga (2006); Mulanga, 2004; 2006; Dia, 1991); Seny Kan et al., 2015; Chen, 2014; West, 2014; Kragh, 2012).

Horwitz, F. M., Kamoche, K., & Chew, I. K. (2002b). '*Looking East*: Diffusing high performance work practices in the southern Afro-Asian context'. *International Journal of Human Resource Management*, 13(7), 1019-1041.

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.). (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Thousand Oaks, CA: Sage.

Howell, Jane M., and Bruce J. Avolio. "Transformational Leadership, Transactional Leadership, Locus of Control and Support for Innovation: Key Predictors of Consolidated-Business-Unit Performance." *Journal of Applied Psychology* 78, no. 6(1993): 891-902.

Hoyt, C.L. & Blascovich, J. (2003). Transformational and transactional leadership in virtual and physical environments. *Small Group Research*, 34(6), pp. 678-715.

Igwe, E.D. (2011). Igbo Jurisprudence; A discourse on the nature of punishment in traditional African society. *Filosofia Theoretica*, Vol. 1, No.1.

Israel, M. & Hay. I. (2006). *Research Ethics for Social Scientists: between ethical conduct and regulatory compliance*. London: Sage.

Jackson, T. (2002c). Reframing human resource management in Africa: a cross-cultural perspective. *Int. J. of Human Resource Management* 13:7 November 2002 998–1018.

Jackson, T. (2012) Cross-cultural management and the informal economy in sub-Saharan Africa: implications for organization, employment and skills development, *The International Journal of Human Resource Management*, 23(14), 2901–2916.

Jackson, T. (2012) Cross-cultural management and the informal economy in sub-Saharan Africa: implications for organization, employment and skills development, *The International Journal of Human Resource Management*, 23(14), 2901–2916.

Jackson, T. (2012) Postcolonialism and Organizational Knowledge in the Wake of China's Presence in Africa: Interrogating South-South relations, *Organization*. 19(2): 181-204.

James, R. and Malunga, C., (2006), 'The Rise and Pitfalls of Civil Society Networks in Malawi', INTRAC, London

Jayasingam, S., Mahfooz, A., and Jantan, M.M. (2009). "Influencing Knowledge Workers: The Power of Top Management." *Industrial Management & Data Systems* 110, no.1, 134-151. Doi: 10.1108/02635571011008443

Judge, T.A. & Piccolo, R.F. (2004). Transformational and transactional leadership: a meta-analytic test of their relative validity. *Journal of Applied Psychology*, 89/5, pp. 755-768.

Judge, T.A., and Piccolo, R.F. (2004). "Transformational and Transactional Leadership: A Meta-Analytic Test of their Relative Validity." *Journal of Applied Psychology* 89, no. 5: 755-768. Doi: 10.1037/0021-9010.89.5.755.

Kamoche, K, Yaw, D, Horwitz, F and Muuka, G N (Eds) (2004) *Managing Human Resources in Africa*, Routledge, London;

Kamoche, K. (2002) "Human resources in Africa," *International Journal of Human Resource Management* 13 (7): 993-997

Kawa, L. (2013). "The 20 Fastest-Growing Countries in the World", *Business Insider*.

Kelly, J. and Kelly, L. (1998). *An Existential-Systems Approach to Managing Organizations*. Westport, CT: Quorum Books.

Kelly, M.L. (2003). Academic advisers as transformational leaders. *The Mentor*. Retrieved August 3, 2006, from <http://www.psu.edu/dus/mentor/030101mk.htm>

Kelman, HC. (1958). Compliance, identification, and internalization: Three processes of attitude change. *Journal of Conflict Resolution*. 2(1):51-60.

Kelman, HC. (1958). Compliance, identification, and internalization: Three processes of attitude change. *Journal of Conflict Resolution*. 2(1):51-60.

Khatri, N., Toang, E.W.K. and Bigley, T.M. (2006) 'Cronyism: A Cross-cultural Analysis', *Journal of International Business Studies*, vol. 37, pp. 61–75.

Kirkpatrick, S.A. & Locke, E.A. (1991). Leadership: do traits matter? *Academy of management Executive*, 5, 48-60

Koontz, H. and O'Donnell, C. (1955). *Principles of Management: An Analysis of Managerial Functions*. New York: McGraw-Hill Book Co.

Kragh, S. U. (2012). The anthropology of nepotism: Social distance and reciprocity in organizations in developing countries. *International Journal of Cross Cultural Management*, vol 12, no. 2, pp. 247-265.

Kuper, A., Lingard, L., and Levinson, W. (2008). Critically appraising qualitative research. *British Medical Journal*, 337, 687–689.

Kwame, G. (1996). *African Cultural Values. An Introduction*. Philadelphia, Pa/Accra: Sankofa Publishing Company

- Kwame, G. (1996). *African Cultural Values. An Introduction*. Philadelphia, Pa/Accra: Sankofa Publishing Company
- Leithwood, K. & Jantzi, D. (2000). The effects of transformational leadership on organizational conditions and student engagement with school. *Journal of Educational Administration*, 38(2), p. 112.
- Liontos, L. B. (1992). Transformational leadership. *ERIC Digest*, Number 72. (Report No. EDO-EA-92-5).
- Lituchy, T.R., Punnett, B.J., & Puplampu, B.B. (2013). *Management in Africa: Macro and Micro Perspectives*. New York, NY: Routledge.
- Liu, L. (2010). *Conversation on leadership. Wisdom from management gurus*
- Locke, E.A. (1986). "Toward a Theory of Task Performance and Incentive." *Organizational Behavior and Human Performance* 3, no. 2: 157-189.
- Lord, R.G. & Maher, K.J. (1991). *Leadership and Information Processing: Linking Perceptions and Organizational Performance*. New York: Routledge, Chapman & Hall
- Lord, R.G. & Maher, K.J. (1991). *Leadership and Information Processing: Linking Perceptions and Organizational Performance*. New York: Routledge, Chapman & Hall
- Lord, R.G. & Maher, K.J. (1991). *Leadership and Information Processing: Linking Perceptions and Organizational Performance*. New York: Routledge, Chapman & Hall
- Lowe, B.K., Kroeck, G.K., & Sivasubramaniam, N. (1996). "Effectiveness Correlates of Transformational and Transactional Leadership: A Meta-Analytic Review of the MLQ Literature." *Leadership Quarterly* 7, no. 3.
- Lunenburg, F.C. (2011). Leadership versus Management: A Key Distinction—At Least in Theory. *International Journal of Management, Business & Administration*, vol 14, number 1 (pp.2).
- Lussier, R.N. & Achua, C.F. (2004). *Leadership: theory, application, skill development (2nd Ed.)*. Eagan, MN: Thomson-West.

- Lutz, D.W. (2009). African Ubuntu Philosophy and Global Management. *Journal of Business Ethics*, 84, 313-328
- Lutz, D.W. (2009). African Ubuntu Philosophy and Global Management. *Journal of Business Ethics*, 84, 313-328
- Lutz, D.W. (2009). African Ubuntu Philosophy and Global Management. *Journal of Business Ethics*, 84, 313-328
- Malunga, C. (2004). Learning Leadership Development from African Culture: A persona Perspective. Praxis note 25. International NGO Training and Research centre.
- Malunga, C. (2009). Understanding Organizational Leadership through Ubuntu. Adonis & Abbey Publishers, London
- Mbigi, L & Maree, J. (1995). Ubuntu, the spirit of African transformation management. Knowledge Resources
- Mbigi, L. (1997). The African Dream in Management, Randburg, Knowledge Resources
- Mbigi, L. (2000), In the Search for African Business Renaissance, Randburg, Knowledge Resources
- Miller, S. and Konorski, J. (1928). Sur one forme particulibe des reflexes conditionels. *Compt. Rend. Sbnc. Soc. Biol.* 99: 1155- 1157.
- Miner, J.B. (2002). *Organizational Behavior: Foundations, Theories, and Analyses*. Oxford: Oxford University Press.
- Molotlegi, K. (2004). Traditional Leadership for a Progressing Africa. A paper presented at the Africad Development Forun (IV), United Nations Economic Commission for Africa. Addis Ababa.
- Moore, J.D. (2012). *Visions of Culture: An Introduction to Anthropological Theories and Theorists*. Expanded 3rd Edition.
- Muchiri, M.K. (2011), 'Leadership in context: a review and research agenda for Sub-Saharan Africa', *Journal of Occupational and Organizational Psychology*, Vol. 84 No. 3, pp. 440-452

Munch, R. and Smelser, N.J. (Eds) (1992), Theory of Culture, Berkeley: University of California Press.

Mwakikagile, G. (2001). The Modern African State. Quest for transformation. Huntington, New York: Nova Science Publishers, pp. 73 – 107.

Naval Reserve Officers Training Corps. (Undated). Leadership and management: Transactional and transformational leadership. Retrieved March 29, 2004 from <http://nrotc.wisc.edu/battalioncourses/naval>

Ncube, L. B. (2010). Ubuntu: A transformative leadership philosophy. Journal of Leadership Studies, 4(3), 77–82

Newenham-Kahindi, A. (2009). *The transfer of Ubuntu and Indaba business models abroad: A case of South African multinational banks and telecommunication services in Tanzania*. International Journal of Cross Cultural Management, 9(1), 87-108.

Ntahobari, J. and Ndayiziga, B. (2003). The role of Burundian women in the peaceful settlement of conflicts. UNESCO, printed in France. SHS-2003/WS/38.

Nussbaum, B. (2003), African culture and Ubuntu: Reflections of a South African in America. World Business Academy 17 (1)

Nwabueze, C., Nweke, N., Ejezie, L. (2012). Cross-cultural research in public relations: An analysis appraisal. Journal of business and management. Vol. 2, Issue 6, pp. 14-18

Odom, L. & Green, M.T. (2003). Law and the ethics of transformational leadership. Leadership and Organization Development Journal, 24(1/2), pp. 62-69.

Onwubiko, O.A. (1991). African Thought, Religion and culture. Snaap Press Ltd.

Oral literature

Osterman P., (2008) The Truth about Middle Managers: Who They Are, How They Work, Why They Matter, Boston, MA: Harvard Business School Press.

Otieno O.A. (2008). Political instability in Africa. Where the problem lies and alternative perspect. The African diaspora policy centre, Amsterdam

Rice, J.B. (1993). Transactional and transformational leadership: an analysis of male and female leadership styles in Delaware public schools. Abstract of EdD dissertation completed at Widener University, Pennsylvania. Retrieved August 3, 2006 from <http://muse.widener.edu/~egr0001/Dissertations/RiceW.html>

Robbins, S.P., et al. (2009). Organisational behaviour: Global and Southern African Perspectives. Forest Drive, Pinelands, Cape Town: Pearson Education South African

Rohber, R.P. (1984). Toward a Conception of Culture for Cross-Cultural Psychology. *Journal of Cross-Cultural Psychology* 15: 111-138,

Sanders, C.P. (1934). From an unidentified fragment c. 1897. *Collected Papers*, vol. 2, para. 228, Harvard University Press (1934).

Sanders, J.E., Hopkins, W.E. & Geroy, G.D. (3rd) (2003). From transactional to transcendental: toward an integrated theory of leadership. *Journal of Leadership and Organizational Studies*, 9(4), pp. 21-31.

Sapir, E. (1921). *Language: An introduction to the study of speech*, p.7

Sardan, J. (2004). 'Etat, bureaucratie et gouvernance en Afrique de l'Ouest francophone. Un diagnostic empirique, une perspective historique'. *Politique Africaine*.

Schein, E.H. (2004). *Organisational culture and leadership*, 3rd ed. (Jossey-Bass);

Schuster, J.P. (1994). "Transforming Your Leadership Style." *Association Management* 46, no.1.

Schwartz, S. (2006). A Theory of Cultural Value Orientations: Explication and Applications. *Comparative Sociology*, Volume 5, Issue 2, pages 137 – 182.

Schwartz, S.H (2006a). Basic Human Values: Theory, Measurement, and Applications, *Revue française de sociologie*, 47(4) 249-288;

Schwartz, S.H (2006a). Basic Human Values: Theory, Measurement, and Applications, *Revue française de sociologie*, 47(4) 249-288;

Schweizer, T.S. and Wijnberg, N.M. (1999) Transferring reputation to the corporation in different cultures: Individuals, collectives, systems and the strategic management of corporate reputation, *Corporate Reputation Review*, 2(3), 249-266;

Schweizer, T.S. and Wijnberg, N.M. (1999) Transferring reputation to the corporation in different cultures: Individuals, collectives, systems and the strategic management of corporate reputation, *Corporate Reputation Review*, 2(3), 249-266;

Seny-Kan, K.A, Apista, S.M, Adeghite, E. (2015). "African management": concept, content and usability", *Society and Business Review*, Vol. 10 Iss: 3, pp.258 – 279.

Sheppard, P. (2002). Leading the turnaround: Lou Gerstner of IBM. *Wharton Leadership Digest*. Retrieved August 3, 2006, from <http://leadership.wharton.upenn.edu/digest/02-03.shtml>

Shin, S.J. & Zhou, J. (2003). Transformational leadership, conservation, and creativity: evidence from Korea. *Academy of Management Journal*, 46(6), pp. 703-714.

Silvia, P.T. & Duval, T.S. (2001). Objective self-awareness theory: Recent progress and enduring problems. *Personality and social psychology Review*, 5, 230 - 241

Silvia, P.T. & Duval, T.S. (2001). Objective self-awareness theory: Recent progress and enduring problems. *Personality and social psychology Review*, 5, 230 - 241

Silvia, P.T. & Duval, T.S. (2001). Objective self-awareness theory: Recent progress and enduring problems. *Personality and social psychology Review*, 5, 230 - 241

Simic, I. (1998). Transformational leadership - the key to successful management of transformational organizational changes. *Facta Universitas*, 1(6), pp. 49-55.

Slade, A. (2002). Keeping the baby in mind: A Critical Factor in Perinatal Mental Health. Yale Child Study Center New Haven, Connecticut

Spreitzer, G.M., Perttula, K.H. & Xin, K. (2005). Traditionality matters: an examination of the effectiveness of transformational leadership in the United States and Taiwan. *Journal of Organizational Behavior*, 26, 205-227.

Stephen, B. (1998). Establishing a System of Policies and Procedures. BookMasters, Inc

Stewart, G. L. (2006). A meta-analytic review of relationships between team design features and team performance. *Journal of Management*, 32, 29–55.

Stroh, A. (2007). Crafting Political Institutions in Africa: Electoral Systems and Systems of Government in Rwanda and Zambia Compared in: *VRÜ Verfassung in Recht und Übersee*, Volume 40 (2007), Issue 4, page 449 – 470.

Swartz, E & Rae, D. (1997) "Ubuntu - the spirit of African transformation management - a review", *Leadership & Organization Development Journal*, Vol. 18 Iss: 6, pp.290 – 294.

Tangwa, G. (1998), *Democracy and Development in Africa. Putting the Horse before the cart. Road companion to democracy and meritocracy*. Bellington, WA; Kola Tree Press

Thomas, D., and Bainbridge, W.L. (2002). Sharing the Glory. *Leadership*. Volume 31, Number 3, Pages 12-15.

Tichy, N.M. & Devanna, M.A. (1986). *The Transformational Leader*. New York, NY: John Wiley.

Triandis, H. C. (2001). Individualism-collectivism and personality. *Journal of Personality*, 69, 907–924.

Tripp, A.M. (2005). *Empowering Women in the Great lakes region: Violence, Peace and Women's Leadership*. Madison: University of Wisconsin Press.

Tucker, B. A., & Russell, R. F. (2004). The influence of the transformational leader. *Journal of Leadership and Organizational Studies*, 10(4), 103-111.

Tuuli, M M. and Rowlinson, S (2010) Impact of leadership style and team context on psychological empowerment in construction project teams. In: Egbu, C. (Ed) *Procs 26th Annual ARCOM Conference, 6-8 September 2010, Leeds, UK, Association of Researchers in Construction Management*, 411-420.

Van der Colff, L. (2003). Leadership lessons from the African tree. *Management Decision*, vol.41, no.3, pp.257-261.

Velkley, R.L. (2002). *Being after Rousseau: Philosophy and culture in question*. Chicago: University of Chicago Press, Pp. 192.

- Verkerk, P. (2002). Fiedler's contingency model of leadership effectiveness: Background and recent developments. Department of Philosophy and Social Sciences. Eindhoven University of Technology
- Wang, J. (2008). A Cross-cultural Study of Daily Communication between Chinese and American - From the Perspective of High Context and Low Context. *Asian social science*. Vol. 4, No.10
- Wehrich, H. (1979). How to change a leadership pattern. *Management Review*, April: 26-28, 68(4), 37-40
- Wells, J. E., and Welty P. (2010). Turnover Intentions: Do Leadership Behaviours and Satisfaction with Leader Matters? *Team Performance Management*, 17, no. 1/2 (2010): 23-40.
- Williams, M., (2005) *Leadership for Leaders*, London, Thorogood.
- Yates, M. (2002) Genghis Khan. *LeaderValues*. Retrieved August 3, 2006 from <http://www.leader-values.com/historicalleaders/>
- Yukl, G.A. (1989). *Leadership in Organizations* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall