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IN PURSUIT OF ETHICAL LEADERSHIP IN BUSINESS: A CASE STUDY ON NAFCOC

BY

MUSHIMBEI MWILIMA MWANSA

MINOR-DISSERTATION

Submitted in partial fulfilment of the requirements for the degree

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In the

Faculty of Management

at the

University of Johannesburg

SUPERVISOR: Dr. LMM Hewitt

CO-SUPERVISOR: Prof. K. Kondlo

2016
DECLARATION OF INTENT AND ADHERENCE

I, MUSHIMBEI MWILIMA MWANSA the undersigned, hereby declare that this dissertation submitted by me in partial fulfillment of the requirement of the Master's degree in MPhil in Management (Leadership in Emerging Countries) at the University of Johannesburg is my own original work, and that the intellectual property of the authors cited in the product was not compromised.

Mushimbei Mwilima Mwanza.

PRINCIPLE RESEARCHER

__________________________
Signature

Johannesburg

PLACE

Date of handing in: 31 January, 2016.

Date
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ABSTRACT

Against a background of increasing incidences and reports of unethical leadership practices in both private and public organisations in South Africa, this study was conceptualised and conducted with a view of deepening the researcher’s understanding of how ethical leadership is conceived and practiced in NAFCOC—one of the oldest business organisation in South Africa.

This study was designed and conducted within a qualitative research paradigm, using a case study method approach, combined with document analysis and semi-structured interviews as techniques for data collection. Three purposively selected NAFCOC regional leaders each with more than 25 years of experience for NAFCOC in Gauteng Province, South Africa, were approached and interviewed. The data was analysed using Atlas Ti (7).

The study found that within NAFCOC ethical leadership is perceived on the basis of a leader’s characteristics and practices. The leadership qualities range from, but are not limited to being: i) honest, ii) courageous, iii) transparent, iv) fair, and v) hardworking. The practicing of ethical leadership has been demonstrated through incidences such as: i) dialogue with others, ii) unity with followers, iii) peacemaking, and iv) making decisions that are socially just and morally oriented.

It is concluded that conception and practice of ethical leadership in NAFCOC is shaped by the organisation’s history and mandate. The study has therefore made a substantial contribution to the field of understanding leadership practices and management within South Africa and will inform and stimulate future research in the same field.
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1  CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1  INTRODUCTION

The irregularities and corruption problems that occurred in reputable corporations like Enron and Tyco in the United States and Parmalat and Vivendi in Europe triggered increased and wide-spread interest in the study of ethical leadership in organisations across the world (Fombrun & Foss, 2004). In concurrence, Mc Cann and Holt (2009) pointed out that the increase of unethical behaviours in business organisations has created a clear need to examine the reality and perceptions of leadership integrity. A leader’s personal values are perceived to have an influence on their organisation; which makes aspects such as ethics an attribute critical to good and successful leadership (MC Cann & Holt, 2009).

In resonance with that observation, De Hoogh and Den Hartog (2008) argued that such growing interest in ethical leadership could be attributed to the significant impact leaders have on the conduct of their organisation’s employees’ and, eventually, on the organisation’s performance itself.

South African society, being part of the global village, is arguably not been spared from the challenges associated with rising unethical behaviours in business and the organisations involved. This is testified by the numerous scandals linked to people in leadership positions not only in private and public institutions but also in political organisations. Some of these scandals are either reported in South Africa in the newspapers or broadcast on local television. The range of scandals include nepotism and unfair issuing of tenders and corruption (Schoeman, 2012). A good example is that of the MTN Group who reportedly faced a lawsuit of $4.2 billion due to bribery and corruption allegations (Anon, 2013, as cited in Lloyd, Mey & Ramalingum, 2014). Further to this example, the Public Protector in South Africa, Madonsela (2012), raised the issue of massive maladministration in South Africa which she is always linking to a gradual rise of unethical leadership in the country. Madonsela further elaborated on the challenges of unethical leadership within the public and the private sector in South Africa, by making
references to observations with regards to contemporary malpractices in tender procedures and the allegations of corruptions within the auction industry, which emanates from abuse of power by those in leadership positions. In an interview with the Times Live Magazine (Madonsela, 2012), she emphasised the need of ethical leadership in African countries. Mc Cann and Holt (2009), suggested that the response to observed unethical leadership practices required a multifaceted approach, within which research is central and that ethical leadership is essential for preserving business credibility and integrity.

1.2 BACKGROUND

Ethics refers to the morals and values that are found applicable by members of society and its individuals (Northhouse, 2010). Thus, in business there are two views related to ethics: the shareholder view, and the stakeholder view. The shareholder view perceives the leader as the rightful representative of the owner of the business; thus, the owners’ immediate interest in the business is to create the most revenue they can and the hired leaders are bound to serve the interest of the owners (Barrile, 2002, as cited in McCann & Holt, 2009). On the other hand, the stakeholder view acknowledges that a leader has obligations to all the stakeholders, whose interest are impacted by the decisions and business activities of the organisation (Barrile, 2002, as cited in McCann & Holt, 2009). Therefore, the leader is expected to protect and serve the interest of stakeholder as much as possible, and this entails that unethical decisions or practices are by all means avoided. In this study the researcher works more with the stakeholder view conceptualisation of ethics, where it emphasises the need for leaders to serve stakeholder interest using moral practices.

Yukl (2010), asserts that researchers need to describe the concept of leadership, in line with their research focus and orientation. This is because there are various definitions of leadership, and not all of them are best suited for each and every research project. Northhouse (2001), in his definition of leadership, places more emphasis on the influence an individual use to get a cluster of people to achieve or execute a specific goal. Cooper (2006) argues that leaders have a big role of preventing the danger of ethical failures in organisations by safeguarding and promoting ethical values. Lasthuizen (2008) also
pointed out that leaders influence the behaviours of their staff directly through their leadership and development practices of the norms and values making up the organisation's moral climate and culture. In this study, leadership entails a process whereby an individual exercises his or her authority to direct others towards the achievement of a particular organisational goal.

Drawing on available literature, ethical leadership has also been conceptualised in many ways. Yukl (2010, p. 353) describes the conceptions of moral leadership to embrace “nurturing followers, empowering them and promoting social justice”. Moral leadership therefore includes attempts to promote ethical behaviour and also attempts to prevent unethical practices.

There are various theories related to ethical leadership. Examples of such theories are: transformation theories, spiritual leadership theories, and authentic leadership theories. These theories, as argued by Klenke (2007), are closely related and do overlap. For example, the relationship between authentic leadership and ethical leadership is seen in the authentic leaders’ abilities of appraising complex ethical problems by looking at them from multiple angles, and judging decisions made to establish their own moral worth through modeling positive attributes that include hope, optimism, and resiliency (Klenke, 2007). Ethical leadership entails that leaders are always alert to and proactive to the possibilities of unethical practices taking place within their organisations. It is the leadership of the organisation that is substantially held accountable if there is moral lapse in the way an organisation conducts its business. Ethical leadership affects the organisation's success and, if poor, can put its very existence at stake (Thomas, Schermerhorn & Dienhart, 2004). Ethical leadership is therefore an important aspect of an organisation.

1.3 ORIGINS OF NAFCOC

The researcher used the National African Federated Chamber of Commerce (NAFCOC) as a case in point for this study and analysis. A brief historical overview of NAFCOC is provided for clarity.
According to NAFCOC Business Annual (1994) and the African Business Souvenir (1994), the origins of NAFCOC spans from the early 1940s at the time when informal Black people with business interest in and around Johannesburg started recognising and appreciating the importance of improving their entrepreneurship skills for the purpose of raising the level of business awareness within its membership. Historically these Black entrepreneurs teamed together and formed Orlando Traders Association. In 1955, the Orlando Traders Association transformed into what then became known as the Johannesburg Chamber of Commerce. The chamber consolidated various associations (NAFCOC Business Annual, 1994).

As other Black entrepreneurs emerged across South Africa the Chamber also flourished culminating in the founding of the National Chamber of Commerce (NACOC) in 1964 (The African Business Souvenir 1994; NAFCOC Business Annual, 1994). According to Kondlo (2014), NACOC’s main objective was to emancipate society and promote unity amongst Black entrepreneurs, ensuring that they speak with one voice against restrictions imposed on them during the apartheid era. This was important, given the struggles of Black business people who had to survive and cope with countless challenges in their quest to achieve economic freedom and opportunity. Kondlo (2014) further asserted that businesses for Blacks faced many policy restrictions such as the type of items to sell and the strict measures in license protocols and applications. Related to that observation, Motsuenyane (2011) also pointed out that the restrictions given to Black traders were based on the recommendations made by the Stallard Commission under the Native Urban Area Act of 1923, which stated that Black business people were not in urban areas permanently but are temporary sojourners. Such policies and laws partly explain why Black traders were at that time allocated very small shops in the urban landscapes, and in trying to be inclusive and respond to the emerging diverse challenges that the Black traders continued to face. NACOC transformed itself and operated as National Federation Chamber of Commerce and Industries, now commonly referred to as NAFCOC, in 1972.

With such a long history and trajectories, NAFCOC thus becomes an interesting organisation to use as a case study. At this point in time NAFCOC as an organisation stands at a crossroads between politics and business (Kondlo, 2014). NAFCOC presents
the potential to generate varied and in-depth insights into how its leadership perceives and practices ethical leadership. It is also an organisation representative of a wide range of organisations engaged in all kinds of businesses, making the findings of this study a bit more generalisable across industry and commerce within South Africa.

1.4 PURPOSE OF RESEARCH

It is against the background presented in Section 1.3 that the researcher through a case study seeks to examine the meaning and practice of ethical leadership standards in business organisations affiliated to NAFCOC.

1.5 MOTIVATION

The increasing prevalence of unethical behaviours in organisations has far reaching negative effects on businesses. Such behaviours arguably result in decreased productivity, increased costs, inefficient work as well as deteriorating organisational image, status and reputation (Nasir & Bashir, 2012). Therefore, in response to the prevalence of unethical issues in organisations such as those pointed out by the Public Protector of South Africa and overviewed in Section 1.1 of this chapter, it becomes critical that studies such as this one are conducted. It is through the increased understanding and in-depth knowledge which research can provide that mechanisms to promote ethical leadership can be developed and established (Wolmarans, 2014).

Ethical leadership is important in business organisations, as it helps organisations to achieve their goals in a ‘clean way’ as well as assisting to preserve the organisation's credibility (McCann & Holt, 2009). It is therefore, envisaged that this study is going to contribute new knowledge to our current understanding of ethical leadership in South Africa. The study is therefore of interest and value to business organisations themselves, individual researchers and the country at large. This is because the study contributes towards a better understanding of the importance and practice of ethical leadership.
1.6 PROBLEM STATEMENT

As pointed out earlier in this chapter, the increase in the reported number and incidences of unethical leadership across the business and political organisations in South Africa calls for attention. The impact of such unethical leadership practices on the rating and image of South Africa is already known to be disastrous (Anon, 2013, as cited in Lloyd, Mey & Ramalingum, 2014). Consequently, Transparency International’s 2010 Corruption Perceptions Index graded South Africa as number 54 out of their list of 178 countries. This shows that corruption exists in South African organisations. Recent statistics also showed an increase of 67% in reported incidents from 33 000 to 55 300 from 1986 to 1992 in the trend of cases of fraud reported in South African organisations. A question that comes to mind focuses on the kind of leaders in charge of organisations within the country. Not much is known about how contemporary business and political leaders perceive and strive to practice ethical leadership. This study is designed to close this knowledge and practice gap. Based on the above the following research and sub-research questions were formulated:

1.7 RESEARCH QUESTION

How is ethical leadership conceived in a Business Organisation using NAFCOC as a point in case?

1.7.1 Sub Questions

The central research question is responded to through answering the following sub questions:

Sub-Questions

The main research question is answered through the following sub-research questions:

- What type of leadership behaviours does NAFCOC associate most with ethical leadership?
- How has NAFCOC’s leadership demonstrated and practiced ethical leadership?
• What are some of the issues and challenges of ethical leadership in NAFCOC?
• How is ethical leadership ultimately conceived and practiced in NAFCOC

1.8 ETHICAL CONSIDERATIONS

The study of “a contemporary phenomenon in real-life context” as in the case of this study obliged the researcher to respect issues around ethical research practices (Yin, 2009:73). It was therefore critical that this study was designed and conducted in accordance with the research ethics guidelines of University of Johannesburg and - in particular - the ethical obligations contained in the Department of Psychology and People Management (IPPM) guidelines for ethics in research. The researcher got the approval of the research from the Research Ethics Committee of the Faculty of Management and a clearance letter was issued (see annexure F). The researcher protected the privacy of the participants throughout the research both in data collection and when writing the report. Further, the researcher reassured the participants that the data collected was for the sole purpose of the partial fulfillment of her Master’s degree in Philosophy in Management (Leadership in Emerging Countries). The researcher also informed the participants of their right to exit the study, should they have felt so to do. The voluntary nature of the participation was encouraged at all levels during the data collection process and in all the semi-structured interviews.

Being ethical in a qualitative research study such as this one is critical, as that adds to the credibility and trustworthiness of the entire study (Golafshani, 2003; Patton, 2002). Yin (2009) also argued the importance for researchers to ensure that they get informed consent from their research participants. Being honest about the purpose of study and what is expected from the research participants was therefore one of the researcher’s central tasks. It is only when the participants have a clear understanding of the study that they can participate in an informed way (Golafshani, 2003; Bassey 1999)

1.9 STRUCTURE OF THE RESEARCH

This study report is structured in 5 chapters. These are:
Chapter 1 - Introduction and background: in which the background and contextual profile against which the study is conceptualized is given and the rationale and justification of the study explained. Chapter 1 also briefly presents an overview of how the researcher dealt with ethical issues in the study.

Chapter 2 - Literature review: in which the researcher reviews literature and previous research reports relevant to the focus and objective of this study. In this chapter conceptual frameworks of what ethical leadership is and how it is being practiced or can best be practiced are presented as supported by different scholars and researchers.

Chapter 3 – Research design and methods: where the thinking behind the design and conduction of the study is discussed. The qualitative research methodology used, and how it relates to the case study method used is also discussed. Chapter 3 also covers methodological issues such as research ethics, validity and reliability; explaining how these were ensured.

Chapter 4 – Entails the presentation and discussion of the findings coming out of this study. Data or evidence generated from the interviewing processes is drawn on to make some knowledge claims regarding NAFCOC’s perception and practice of ethical leadership.

Chapter 5 – Concluding the study Chapter 5 provides the researcher with space to reflect on the entire study, highlighting what is being assumed as the limitations of the study, the study’s main contribution to the field of ethical leadership, as well as a few recommendations made on future research.

1.10 CONCLUSION

This chapter introduced this study. It provides an orienting background to the conceptualisation, justification and purpose of this study. It provides an overview of the context within which this study was conceived and conducted. Chapter one therefore, outlines the purpose and objectives of the study. It presents the research questions that this study sought to answer. The chapter ended with an outline of the structure of the study report, briefly indicating what each of the five chapters cover.
2 CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter provides a review of literature on ethical leadership. An overview of the conceptual frameworks or key terms used in the study is provided. Ethics, leadership and ultimately ethical leadership are defined. First, the definitions of the key terms are presented, followed by the theories of ethical leadership that the study draws on. NAFCOC as an organisation is discussed in more detail, with emphasis placed on NAFCOC’s policy and structure that relates to how the organisation perceives and strives to practice ethical leadership.

2.2 CONCEPTUAL FRAMEWORK

Outlined below are the key terms used in this study. During the review of literature the researcher needed to deepen her understanding of these key terms. This understanding, other than improving the researcher’s knowledge of ethical leadership as a unit of analysis, also helped her to come up with a suitable research methodology and clear interview schedule.

2.2.1 Ethics defined?

The word ethics originates from the word ethos in Greek, which relates to customs, conduct or character (Northhouse, 2010). Hence, the term ethics tend to be associated with the nature of values and morals that society considers appropriate. Northhouse (2010) further argued that ethics tend to be associated with the personal virtues of individuals and what motivates them. Similarly, Yukl (2010) states that ethics includes value systems, personal traits and individual behaviours.

April, Peters, Locke and Mlambo (2010) also describe ethics in terms of ethical and moral obligation, social responsibility, and justice that is either learnt or inborn. The same authors further claimed that ethics involves rules of conduct through which groups of people live and relate to others. These rules of conduct are arguably used to judge what
is perceived as moral or immoral and correct or incorrect within the particular context or society. Therefore, April, et al., (2010) concluded that ethics implies a rationale, discursive practice on the part of the individual and is most evident at a time of moral dilemma. In concurrence with April, et al., (2010), Wolmarans (2014) also pointed out that ethics entail that there are certain ways of behaviour which are acceptable and those which are not acceptable in any given situation.

According to Markkula Centre for Applied Ethics (2001), numerous people associate ethics with their feelings, despite the fact that this does not always truly represent what ethics are about. The reason behind that is that people have different feelings within certain situations. For example, people following their feelings may recoil from doing right when that entails doing something they deem unpleasant. In addition, even though most religions advocate high ethical standards, it also, as is now being widely observed, doesn’t mean that all religious people perceive and practice ethics as it is conceptually defined by their religion. Some religions - e.g. Christianity - are also becoming problems areas in terms of deteriorating ethics. Therefore, the concept of ethics cannot be limited to religion or people’s feelings (Markkula Centre for Applied Ethics, 2001).

Another interesting and relevant aspect of ethics to this study is the relationship between ethics and the law. There is at times a tension between the two that is partially explained by the fact that laws are not always drafted on the basis of what is ethical (Markkula Centre for Applied Ethics, 2001). For instance, one can argue that some of the laws which were made during the apartheid era were not that ethical. A good example is that of laws perpetuating segregation of people based on race.

Care is therefore needed when talking about ethics in relation to the law. It was interesting for the researcher to explore how NAFCOC interpreted and worked with the concept of ethics as it relates to leadership and the landscape of law and legislation within South Africa.

Commenting on the link between ethics and leadership, Cashman (1997, as cited in Kondlo, 2013) said that moral leaders should be authentic and ought to be exemplary within themselves and follow what they desire others to become. It is against this observation that ethics is regarded as an important practice in any organisation.
Accordingly, Buckley et al., (2001) as cited in Wolmarans (2014) argued that an ethically sound organisational context creates a conducive environment for both leaders and employees to exhibit ethical behaviours. This is because employee’s behaviours and attitudes are specifically influenced by their organisational climate (Wang & Hsieh, 2012).

For the purpose of this study ethics are defined as a social construct referring to what a society or individual considers as moral or immoral and right or wrong. In this study the researcher also acknowledges that there are different definitions to the term ethics.

2.2.2 The concept of leadership and implications for the leader

Leadership has been defined differently by different scholars. In this study the researcher outlines how leadership is defined by a number of scholars or authorities. Rost (1993) describes leadership as the influence and value laden interactions amongst leaders and followers shaped by their quest to attain shared purposes and common goals. The Concise Oxford English Dictionary (2011) defines leadership as guidance given by being hands on actions and setting an example to others on how things should be done so that they can follow. Leadership is further defined by Northhouse (2009) as a means whereby an individual influences and gives direction to his or her followers to work towards achievement of a set goal. Similarly, Draft and Lane (2005) defined leadership as an influencing interaction and or relationship amongst leaders and followers working towards achieving a common goal and shared purpose.

From the definitions provided above it appears that leadership entails influence, guiding others and working together towards a given objective or goal. Leadership has a common assumption that involves an influence process by which the leader exerts intentional influence over followers (Charlton, 1993). It is also a group phenomenon involving the interaction of two or more people (Charlton, 1993).

Making reference to the notion of leadership and what a leader is envisaged to be, Charlton (1993) described a leader as a person who exhibits a positive attitude towards attainment of goals and sees himself or herself as responsible for actions needed to achieve the same goals. On the other hand, Griffin (1990) describes a leader as someone
who can influence and shape the behaviour of his followers without using any form of force.

Of interest to this study is that within the context of normative organisational ethics, leadership refers to how people must behave in an organisation. This includes viewpoints about standards, norms and values that outline acceptable ways of doing business. In line with this view of leadership, Hitt (1990) asserted that the leader’s responsibility in an organisation includes setting norms and values that govern the behaviour of employees within the organisation; hence, ethics and leadership go hand in hand. Making reference to how leaders can enhance their leadership, Pearce, Conger, and Locke (1998) said that a good leader use the notion of counting others as equals, their emotional awareness and knowledge of practice in making decision and formulating moral principles.

Malan and Smit (2001) asserted that the secret of good leadership is to channel positive mental energy into behaviour that satisfies both the employee’s personal needs and those of the organisation within the boundaries set by the organisation’s values. Van Zyl (2012) drawing from Boonzaier (2008), and Podsakoff, MacKenzie and Brommer (1996) argue that successful leaders are capable of changing followers’ basic values, beliefs and attitudes while helping them perform above the organisation’s minimum standards. Leaders should use their own behaviour to influence and change their followers’ behaviours. This could be done by stimulating their followers’ higher-order needs and encouraging them to go beyond their own self-interest for the benefit of the company (Boonzaier, 2008; Densten, 2003).

The researcher worked with the concept of leadership as a process whereby an individual exercises their authority by guiding and directing followers towards the attainment of the organisational goal. In resonance with the focus of this study, Darcy (2010) claimed that the world desperately needs good leadership. He further pointed out that good leaders are made up of great acts and small acts which are ethical. In addition, Johnson (2003), making reference to increased instances of corporate corruption being reported across the world (South Africa included), claimed that without ethical leadership most business organisations are at risk.
In the next section the researcher defines and elaborates on what ethical leadership is. Trying to show how illusive the concept of leadership is, Ciulla (2005) pointed out that one has to take a leadership role to be considered a leader and that people holding the position of a leader are expected to demonstrate what leadership is.

### 2.2.3 Ethical leadership: what it is?

As already pointed out earlier, ethics and good leadership go hand in hand; making it imperative that literature that talks about ethical leadership be included in this review, paying particular attention to how it relates to business and organisational development. This is as argued by Kanungo and Mendonca (1996), because ethical leadership remains fundamental and key for providing guidance that helps the organisation to fulfill its mission and vision and attain set goals. Similarly, Kelly (1990) stated that the moral health of an organisation rely on the standards and caliber of the chief executive (who apparently is the leader of the organisation). Senior leaders, according to Hitt (1990), have the main responsibility of ensuring ethical decisions and developing an organisation climate which promotes ethical conduct by employees. It is arguable that the success and business reputation of an organisation entirely depends on moral behavior portrayed by its leaders and kind of decisions that they make. Thus ethical leadership remains the main ingredient (Kanungo & Mendonca, 1996) for development of a positive organisational image.

In their attempt to unpack the meaning of ethical leadership, Trevino, Hartman and Brown (2000) suggest three important pillars of what ethical leadership entails: Firstly, the personal disposition and integrity of the leader (also known as the moral aspect of ethical leadership). Secondly, to promote integrity in his or her followers. The last pillar relates to the nature of the leader-follower interaction that defines the moral person and ethical manager components of leadership. This therefore means that ethical leadership involves more than one thing and is often a result of the interaction between different dimensions of both ethics and leadership as two different concepts (Trevino, Hartman & Brown, 2000; Darcy, 2010).

Binns (2008) argued that ethical leadership practice is not limited to the attainment of perfect relationships within an organisation, nor is it a kind of moral purity. He further
argued that for a leader to be considered ethical he or she needs to embody a number of qualities and characteristics. These characteristics include: courage, being fair and firm, and a quest for social justice. Ethical leadership is also synonymous with what Brown, Travino and Harrison (2005) describe as moral leadership. Duffield and McCuen (2000) pointed out that ethical leaders are leaders who have a clear mind of what is right and what is wrong morally. Thus in this study the two words are used interchangeably. They defined moral leadership as the demonstration of socially acceptable conduct through personal actions and interpersonal relationships, often involving a two-way communication process as part of decision-making (Marcy, Gentry & McKinnon, 2008).

Piccolo, Greenbaum, Den Hartog and Folger (2010) elaborate further on the definition and point out that acting in a morally acceptable and appropriate manner is to act in line with existing viewpoints informing the way leaders are expected to behave in an organisation. ‘Morally acceptable and appropriate manner implies that leaders portray fairness and righteous behavior in taking responsibility for their actions, and should make use of rewards and punishments when applicable. Ghoshal (2005) in concurrence with Binns (2008) further describes moral leadership as involving virtues such as being fair, unwavering and trustworthy, preventing harm to others and the environment, and fulfilling one’s duty. Studies done across the world depict moral leaders as being concerned with the conditions of other people and easily accessible (Resick, Hanges, Dickson & Mitchelson, 2006; Trevino, Hartman & Brown, 2000 as cited in Heres & Lasthuizen, 2010). Therefore, ethical or moral leadership entails displaying a real commitment to conduct business activities ethically. It also entails emotional and empathetic abilities needed for a leader to relate well with his or her followers (Moreno, 2010).

Additionally, Brown and Trevino (2006) cited in Heres and Lasthuizen (2010) argued that the definition of ethical leadership includes characteristics such as being reliable, trustworthy, firm and fair, that reflects one’s being ethical, and conduct such as discouraging unethical behaviour and raising awareness on the importance of ethics. Both Brown and Trevino conceptualise ethical leadership in terms of social learning.
Ethical leadership, according to Deborah (2006), entails leading an organisation or individuals to achieve its set goals through actions that are morally acceptable. Drawing on perspectives from the Centre of Ethical Leadership, Kondlo (2013) describes ethical leadership as being aware of one’s core values and having the courage to demonstrate such values within one’s everyday work tasks. Guy (1990) viewed ethical leadership as a process regarding exploring questions around what is right or wrong coupled with conduct setting an example to others regarding the rightness or wrongness of particular actions or decisions.

Ethical leadership, according to Enderle (1987), also refers to a kind of thinking with two objectives, namely clarifying and making explicit the moral dimension of decisions made against established set of rules and principles. Similarly, Kalshoven and den Hartog (2009) associate ethical or moral leadership with a range of ethical qualities such as honesty, integrity, reliability, modesty, trustworthiness, respect, conscientiousness, and fairness. Further to this, Brown, Trevino and Harrison (2005) and De Hoogh and Den Hartog (2008) claimed that being impartial is usually considered as the most significant component of ethical leadership. The notion of fairness is further described by Brown et al (2005) cited in Kalshoven and den Hartog (2009) as being truthful, trustworthy and honest. As already made clear earlier, it is important to reiterate that in this study ethical leadership is seen as a combination of the different dimensions of ethics and leadership. It is not one ‘straight jacket’ concept but is shaped by a number of aspects related to the notions of ethics and leadership.

Moral leaders provide their followers with space to air their views and be listened to (Moreno, 2010) and permit them to participate in decision-making on issues affecting their interests (Kalshoven & den Hartog, 2009). They further argued that ethical leaders operate transparently, make clear their expectations, and communicate clearly so that followers perceive what is desired and expected of them.

Michie and Gooty (2005) asserted that ethical leaders have a real interest in other people’s well-being and their most important and enduring desires. In the same vain, Thomas (2001) describes a moral leader as a person living up to the standards of behaviour that are key to his organisation. Ethical leaders, according to Michie and Gooty
(2005), are in a position to see the ethical aspects of the decision to be made and are also able to mediate the moral consequences of such decisions. In resonance with above perspective, Brown and Trevino (2006) also stated that ethical leaders are able to judge ambiguous moral issues by looking at such ambiguities from different angles of their personal moral viewpoints. Kouzes and Posner (1999) relate ethical leadership to threptic and energising effect of love and recognise that leadership could be more to do the relational interaction with followers. They argued that the leader’s objective is to serve and support and his or her passion for leading emerges from compassion.

Of importance to this study is the claim by Ciulla (1995) that a moral leader is often an effective leader. Though interesting, it must be noted that in practice there are also effective and unethical leaders (Michie & Gooty, 2005; Souba, 2011). This viewpoint was explored in detail in the interviews conducted in this study.

Lastly, ethical leadership is the way in which a leader behaves, sets the work tone and develops an enabling environment of the organisation (Plinio, 2009). Therefore, organisations rely on their ethical leadership in order to succeed (Binns, 2008; Brown & Trevino, 2006; Plinio, 2009).

2.2.4 Criteria for judging ethical leadership

It is also of interest to this study to problematise how one can judge and tell whether or not a given leadership approach or style is ethical. Yukl (2006) asserted that the suitable way for judging the ethical behaviour of a leader incorporates individual values, conscious intentions, and freedom of selection and stage of ethical development (see Table 2.1 below).
### Table 2.1:
**Criteria for evaluation ethical leadership**

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Ethical leadership</th>
<th>Unethical leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use of leader influence and charisma</td>
<td>Serves subordinates and the business organisation</td>
<td>Satisfies personal development needs and career goals</td>
</tr>
<tr>
<td>Handling multiple and varying stakeholder interests</td>
<td>Attempts to couple and integrate them</td>
<td>Encourages coalition partners who offer the most benefits</td>
</tr>
<tr>
<td>Formulating a strategic vision for the organisation</td>
<td>Develops a vision incorporating followers’ input, and their needs, values and ideas</td>
<td>Attempts to sell a personal view as the most reliable way for the organisation to succeed</td>
</tr>
<tr>
<td>Integrity of leader conduct</td>
<td>Acts consistently all times and with espoused values</td>
<td>Does what must be done to attain personal objectives</td>
</tr>
<tr>
<td>Risk taking in leader decisions and actions</td>
<td>Is willing to take personal risks and associated decisions</td>
<td>Tends to shy away from necessary decisions or actions that carries personal risk to the leader</td>
</tr>
<tr>
<td>Commitment of necessary information operations</td>
<td>Shares all information about events, problems and action on time.</td>
<td>Uses strategies such deception and distortion to influence subordinate views about problems and progress</td>
</tr>
<tr>
<td>React to criticism and dissent by subordinates</td>
<td>Encourages in-depth evaluation and assessment to find more suitable solutions</td>
<td>Discourages and fear criticism or dissent</td>
</tr>
<tr>
<td>Development of subordinates skills and self-esteem</td>
<td>Uses learning by doing, mentoring and training to develop followers</td>
<td>Demotivate development to keep subordinates weaker and reliant on the leader</td>
</tr>
</tbody>
</table>

Also of relevance to this study were Zanderer’s (1992 cited in Mihelic, 2010) criteria for how a leader can be assessed in terms of being ethical. Table 2.2 shows the characteristics of ethical and unethical leaders.

**Table 2.2: Ethical and Unethical Leadership**

<table>
<thead>
<tr>
<th>The Ethical Leader</th>
<th>The Unethical Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Displays self-effacing behaviour</td>
<td>Displays conceited behaviour</td>
</tr>
<tr>
<td>Mainly considers the greater good for everyone</td>
<td>Mainly promotes with self-interest</td>
</tr>
<tr>
<td>Is truthful</td>
<td>Is dishonesty</td>
</tr>
<tr>
<td>Accomplishes the set goals of the organisation</td>
<td>Breaches agreements through corrupt practices</td>
</tr>
<tr>
<td>Promotes equality through fair decisions</td>
<td>Not fair</td>
</tr>
<tr>
<td>Takes responsibility of his actions</td>
<td>Like blaming for others their actions</td>
</tr>
<tr>
<td>Displays respect for each and every person</td>
<td>Does not value dignity for others</td>
</tr>
<tr>
<td>Empowers and encourages others</td>
<td>Does not empower his followers</td>
</tr>
<tr>
<td>Is very helpful in serving others</td>
<td>Is not helpful</td>
</tr>
<tr>
<td>Very courageous</td>
<td>Lacks the bravery to challenge unjust acts</td>
</tr>
</tbody>
</table>


Ethical behavior characteristics as argued by Yukl and Yukl (2002) and Zanderer (1992) are important for this study as they provided more insights to the researcher into the conceptualisation and operationalisation of ethical leadership. The researcher also used it as a guideline to develop clear and relevant questions to constitute the semi-structured interview schedules (Annexure D). Besides helping the researcher to develop the semi-structured interviews the information contained in the two tables also came in handy during data analysis, particularly in making sense of the interview transcripts in relation to what the participants thought ethical leadership is or is not.
2.2.5 Why is ethical leadership important?

Ethical leadership helps limit the frequency of negative characteristics in work environments such as unethical behaviour and interpersonal conflict (Mayer, Aquino, Greenbaum & Kuenzi, 2012). Ethical leadership also contributes to the positive tenets of the working environment such as employees enjoying their work and feeling satisfied (Neubert, Carlson, Kacmar, Roberts & Chonko, 2009). Ethical leadership helps in shaping the way employees perceive their organisation through its emphasis on fair treatment and shared values. Similarly ethical leadership is known for its ability to inspire favorable behaviors among employees and thereby help them develop high levels of self-esteem and dedication to the organisation and its objectives. Important to highlight is that the high levels of commitment more often than not usually translate into more productivity for the organisation.

According to Trevino, Hartman and Brown (2000), ethical leadership contributes to the employee commitment and satisfaction; thus it is also valued for the purposes of attracting and retaining the best employees in an organisation. In line with Trevino et al., (2000) Neubert et al., (2009) state that the advantages of ethical leadership include job satisfaction, contentment with the leader, perceived leader effectiveness and employee dedication work extra hard and organisational commitment. It is therefore somehow important to point out that ethical leaders tend have a positive impact on the moral of workers—which, in most cases, also results in high turnover and increased productivity in the organisation due to the high input from workers. Sustainability and credibility is therefore related to the nature of leadership in an organisation. Ethical leadership is known to promote the organisation’s sustainability and credibility and a leader with ethical values sets the tone for the organisation. Ethical leaders develop an ethical culture to make sure their business organisations, and the service over which they preside is conducted in line with the highest ethical standards (Cotter, 2000).

In many cases, as Cotter (2000) argued, leaders are expected to exercise responsibility to ensure that the values of an ethic system are honored and maintained. When ethical leaders treat their workers well and with respect, positive relationships emerge giving the
organisation a good reputation. In summary, it is widely acknowledged that ethical leadership is the cornerstone of a successful organisation, be it private or public. Ethical leadership fosters success through shared understanding, respect for each other, and commitment to the organisation’s vision and mission.

### 2.2.6 Ethical leadership theories

Ethical theory is comprised of basically two main theories: i) teleological and ii) deontological theories. The teleological theories are more concerned with the leader and his behaviour, while the deontological theories focus on duties or rules. Teleological theories explore whether a leader’s actions or behaviour results in positive outcomes. In contrast, the deontological theories look at the actions of the leader which are either appropriate or unpleasant (James & David, 2002).

According to James and David (2002), deontological originates from the Greek word *deos* or *duty*. The action of the leader is viewed as ethical in the deontological approach when the action itself is appropriate. Instances include being honest, fulfilling promises, being fair, and being respectful of others (James & David, 2002). The action of the leaders is further determined by a duty to perform the action. Thus, the theory emphasises the actions of leaders and their ethical responsibility to do what is appropriate.

James and David, (2002), further views virtue-based theories such as teleological in terms of who the leader is as an individual. Therefore, virtues which are expected of ethical leaders include courage, respectfulness, generosity, and modesty (White & Lean, 2008; Yukl, 2012). Leaders who are virtuous act ethically and they portray their behaviour in an ethical way.

Of interest to this study, with its focus on ethical leadership, is the practice of various leadership styles and how these leadership styles relate to ethics. Each is briefly discussed paying attention to how it resonates with the notion of ethical leadership.

### 2.2.7 Transformational leadership

Transformational leadership, according to Brown and Trevino (2006) reflects ethical leadership, since transformation leaders often encourage their subordinates to go beyond
their personal-interests and work as a team for a shared purpose. Similarly, Kanungo and Mendonca (1996) contended that transformational leadership also entails a process of moral influence. Transformation leadership seeks to raise the consciousness of followers by appealing to views and moral values rather than to materialistic desires or negative emotions such as being scared and envious. Bass and Steidlmeier (1999) as a result claimed that authentic transformation leaders are ethical leaders because of the legitimacy of their qualities such as righteousness and justice, social inspiration, and limited use of coercion and manipulative influence.

2.2.8 Authentic leadership

Authentic leadership is described by Avolio, Luthans and Walumbwa (2004) cited in Brown and Trevino (2006) as the people who are deeply aware of themselves and their influence on the others. Such persons are capable of adjusting to their own values and perspectives in relation to the context in which they are working. They are self-assured, hopeful, optimistic, and resilient.

Luthans and Avolio (2003) cited in Brown and Trevino (2006) describe authentic leadership as encompassing charisma and entailing transformation, and integrity. Closely related to the point above, Kernis (2003) asserted that authenticity is normally mirrored in the free expression of core feelings, motives and inclinations. Similarly, May, Chan, Hodges and Avolio (2003) stated that the vital qualities of authenticity include knowing oneself and being one self.

Although authentic leadership differ from ethical leadership the two are connected by their emphasis on individual characteristics such as being morally principled and the need for leaders to take into account the importance of their decisions and sharing social motivation (Klenke, 2007). Therefore, authentic leadership is representative of an ideal leader whose conduct is shaped by powerful and positive moral values.

2.2.9 Spiritual leadership theory

Fly, Vitucci and Cedillo (2005) claimed that the term spiritual leadership entails that leaders become more zealous in what they do that they learn their inner selves and
become aware of whom they really are, in terms of their strength and weakness. In addition, Reave (2005) points out that spiritual leadership occurs when an individual in a leadership position exhibits religious values like trustworthiness, humbleness and reliability.

The association between spiritual leadership and ethical leadership is embedded on the consistency of moral concept dimensions of leadership that integrity is prominent integrity, such as altruism and respectfulness (Yukil, 2010, cited in Bischoff, 2010). In concurrence Bischoff (2010) also argued that the consequences of spiritual leadership can be seen as inspiring to someone to become a moral leader. Spiritual leadership can therefore be seen as closely related to ethical leadership in that it emphasises the spiritual and or moral aspects of the leader.

2.2.10 Social learning theory

According to Trevino (1986), social learning theory offers an outline which helps in understanding the interaction between ethics and leadership. It promotes observation as a process of learning, whereby learning occurs through observing other people’s actions. Thus, in social learning theory, the subordinates’ conduct is influenced by leaders through modelling. Modelling promotes standards and conducts which are shared in a wide range of settings including the work place. According to Lee and Cheng (2011), the social learning theories entail that, for leaders to be regarded as role models by their subordinates, their behaviour must be attractive and credible. This is where the connection between social learning theory and ethical leadership becomes clear. Additionally, social learning theory enables understanding of how the personal characteristics of some leaders and situational influences relate to follower’s perceptions on how they regard their leaders in terms of ethical leadership. This also explains why and how ethical leaders influence their followers (Lee & Cheng, 2011; White & Lean, 2008).

2.3 BRIEF OVERVIEW OF NAFCOC

The origin and historical formation of NAFCOC was explained in brief in Chapter 1. This section of Chapter 2 presents information that goes beyond just the origin and history of
NAFCOC. To engender better understanding about NAFCOC and how it perceives and practices ethical leadership, the researcher reviewed the following internal documents:

1. NAFCOC Business Annual (1994)
3. Kwebo (2013), NAFCOC Newsletter

Review of internal documents was important in two ways:

First, it gave the researcher a deeper insight into NAFCOC and how it grapples with issues pertaining to ethical leadership and practices. Review of NAFCOC documents also helped expand and deepen the researcher’s knowledge and understanding to go beyond just the history and origin of the organisation. By providing this overview of NAFCOC the researcher is also providing a contextual background against which the analysis of data and emerging findings can be understood.

Second, review of NAFCOC internal documents was also done as a form preliminary data gathering from which the researcher could formulate questions that needed further probing during the interviews. Review of literature from this point of view also entails corroboration or cross referencing of data coming from research participants. During the data analysis the research could verify or cross reference what participants were saying against information (data) generated as part of literature review.

2.3.1 The ever-changing leadership of NAFCOC: A historical overview

According to Kondlo (2014), the history of NAFCOC reflects stories which are good and bad, and from which many lessons relating to ethical leadership can be learnt. Of interest is the evolvement and change of the organisation’s leaders since its formation. According to Kondlo (2014), Mr. Masoka served as its first Executive President under the name African Chamber of Commerce (ACOC). The Chamber evolved into the Johannesburg African Chamber of Commerce (JACOC), which was then inaugurated as the National African Chamber of Commerce (NACOC) in 1964, and finally evolved into African Chamber of Commerce (NAFCOC) in 1972. Leadership of NAFCOC therefore stretched from that of Mr. Masoka, as the first Executive President, and Bigvai Masekela as the
Chamber Secretary, to Dr. Sam Motsuenyana who ruled NAFCOC as a President for 24 years and contributed significantly in the promotion of business for Black people within South Africa.

Between 1994 and 1998, Rev Hlonwane served as President of NAFCOC. Under his leadership there was stability in the organisation. He also expanded NAFCOC’s international partnerships and started participating on the Johannesburg Stock Exchange during his tenure, which resulted in twelve Black firms being listed in 1996 (Kondlo, 2014).

Also of interest is that the leadership of NAFCOC also evolved to recognise participation of women in the business sector. Ms Mthethwa was the first woman president of NAFCOC. She was of the view that the problems in the organisation she led were partly due to lack of firm governance structures; which, to a certain extent, was the main source of the battles for leadership in NAFCOC (Kondlo, 2014).

It is important to note from the review of NAFCOC documents that leadership in the organisation has not been without challenges, and evolved with the passing of time. An analysis of the descriptions of the different leaders of NAFCOC was also illuminating in terms of understanding the nature of people who presided over the organisation.

2.3.2 Constitution and Mandate of NAFCOC

According to NAFCOC Business Annual (1994), NAFCOC is an autonomous and non-profit making business advocacy institution primarily, but not exclusively, supporting the Black entrepreneurship community in South Africa. NAFCOC’s main goal is to promote and stimulate entities which gives an urge in economic activities and decision making within this context. NAFCOC also encourages cooperation and unity within the Black business people as they participate in the South Africa economy (NAFCOC Business Annual, 1994). Furthermore, NAFCOC is a membership–based organisation having much its membership concentrated in merchandising, building, transportation, agriculture, the services and informal sectors of the economy. The organisation’s present membership stands at over 100 000 business people dispersed throughout South Africa. NAFCOC has also representatives in various important business and government
organisations such as the National Economic Forum, the National Housing Forum, and the Manpower Commission (NAFCOC Business Annual, 1994).

NAFCOC Business Annual (1994) also reports that NAFCOC is affiliated to the International Chamber of Commerce, on whose council a member of NAFCOC serves. NAFCOC has taken part in meetings of the Business Council of Southern African Development and Community (SADC) and the Federation of Chambers of Commerce and Industry of the Preferential Trade Area of the Eastern and Southern African States (PTA) as an observer. Additionally, NAFCOC has good working relationships with Black business support organisations in Zimbabwe, Namibia, Swaziland, Botswana, Lesotho and other countries in Eastern and Southern Africa (NAFCOC Business Annual, 1994). It has also been supported by international donor agencies in the USA and European Union as well as leading Japanese organisations (NAFCOC Business Annual, 1994).

NAFCOC’s main areas of mandated action are illustrated in Figure 2.1.
Figure 2.1: NAFCOC Areas of Focus

Close inspection of Figure 2.1 reveals that the NAFCOC mandate has evolved over time to become broad and more diverse.
2.3.3 Institutional Structure and Governance

The NAFCOC Business Annual Report (1994) states that NAFCOC is a confederation which consist of nine Provincial Chambers of Commerce and Industry representing Black businesses across South Africa. The organisation holds annual conferences during which officers are elected in a democratic process. The National Council is their highest policy making body, on which the regional and certain sectorial chambers sit. The reviewing of organisations, programmes and election of executive committees responsible for guiding and supervising the day-to-day operations of the National Secretariats of NAFCOC are elected by the National Council, which convenes twice a year. Further, the executive committee meets bi-monthly (NAFCOC Business Annual Report, 1994). The president's office is located in Johannesburg together with National offices. However, previously, the National offices of NAFCOC were located in Soshanguve, to the north of Pretoria, were NAFCOC acquired land in the 1980s and built NAFCOC Center, which was the home of the Secretariat and the Management and Leadership Development Centre (MLDC) (NAFCOC Business Annual Report, 1994). It is important to note that NAFCOC appears to have a governance structure that are pro-democratic and accountable, elements which are also of relevance to ethical leadership as the focus of this study.

2.3.4 Challenges and Opportunities

Kwebo (2013) argued that, although NAFCOC experienced difficulties and challenges such as being dragged to court many times over the past 50 years, it succeeded to prevail over those challenging times and was able to flourish due to its competent leadership.

Similarly, irrespective of the challenges, NAFCOC has achieved a lot including, as reported by Khwebo (2013), the following:

- Predominantly fighting for the causes of Black businesses from the apartheid era;
- Advocating for fair treatment of small businesses from Government and quasi government entities;
- Significant contribution to legislation and polices in issues of equity and affirmative action;
• NAFCOC Resolutions 3 to 6 was passed and adopted during its 1990 Annual Conference is known to have shaped policies for Black economic empowerment regarding directorship structures, shareholding, management and outsourcing;

• Developed vital policy documents such as the economic policy, land policy, and barriers to entry and trade investment climate that were widely distributed.

• The above referred to Resolutions also influenced the founding of the Black Business Council and the increased participation and engagement of indigenous entrepreneurs within the various sectors of the economy (Khwebo, 2013).

Additionally, NAFCOC is involved in crucial areas including representation on the national forum, job creation, affirmative action, lobbying and advocacy, joint ventures, education and training, business standards and ethics, information service, networking, NAFCOC affairs, public sector relationship, and foreign and local representation (Figure 2.1).

Further, NAFCOC celebrated its 50th birthday in March 2014, and its celebration focus was on hope, faith and vision for the future. Thus, as claimed by Kwebo (2013), the fact that NAFCOC progressed swiftly from Apartheid to a new South Africa is indicative of its resilience to prevail as an authority for Black business in South Africa.

2.4 CONCLUSION

This chapter has provided both the conceptual and theoretical framework upon which this study was conducted. The chapter attempted to define the key terms applied in the study, and included a brief overview of the theories related to ethical leadership. The terms ethics, leadership and - ultimately - ethical leadership are defined and related to the focus of this study. Also provided is background information on both NAFCOC and the evolvement of its leadership; and the organisation’s mandate, structure, and governance. Some of the challenges and opportunities for NAFCOC are also considered. In Chapter 3 the discussion in this report shifts to focus on the design and methodology applied in this research project.
3 CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

In this chapter the researcher presents and discusses the overall research methodology within which this study was conducted. First discussed is the research paradigm used; the qualitative research paradigm is defined from the researcher’s ontology and epistemological viewpoint. The case study method used is discussed, including the rationale for using it. The researcher elaborates on the data collection protocols and data management strategies established to conduct this study. Discussions on how the researcher ensured validity and credibility of the study close the chapter.

3.2 EPISTEMOLOGY AND ONTOLOGY

Epistemology is described by Nieuwenhuis (2007) as having to do with how things can be known, how truth or fact or physical laws, if they do exist, can be discovered and disclosed. It entails knowledge generation. With regard to this study, epistemology entails that ethical perceptions and practices inherent in NAFCOC can be known by exploring the lived-experiences of selected research participants (Creswell, 2009) and by exploring historical documents related to the research topic.

Ontology is described by Nieuwenhuis (2007) as the study of the nature and form of reality or that which is or can be known. It denotes one’s worldview of reality. According to Creswell (2009), a researcher’s ontology determines the kind of methodology he or she uses. Therefore, it was imperative for the researcher to clearly articulate the ontology as it applies to the research paradigm that was used in the study.

Ontology therefore stipulates the nature of being and what can be found about it; while epistemology postulates the type of relationship between the investigator (knower) and what can be known (Davies & Dodd, 2002; Patton, 2002).

From an ontological and epistemological point of view the researcher decided on a methodology which guided how she might go about studying what she believe could be known about how ethical leadership was practiced in NAFCOC.
The relationship between ontology and epistemology, and how that determines research methodology, methods and data collection techniques is clearly illustrated by Hay (2002, p. 64) (Figure 3.1).

![Figure 3.1: Research Perspective](adapted_from_Hay_2002_p.64)

**Figure 3.1: Research Perspective**

### 3.3 QUALITATIVE RESEARCH PARADIGM

Merriam (2009) stated that qualitative research acknowledges the subjectivity and multilayered nature of reality. It is most effective in obtaining answers for “whys” and “hows” of human behaviour, opinion, experiences and social contexts of particular populations (Creswell, 2009; Patton, 2002; Yin, 2009). In addition, qualitative research seeks to explore a given research question or issue from the perspective of the local population it involves. In this study the researcher used a qualitative research paradigm to seek to answer the main question of the study on how ethical leadership is conceived and practiced in NAFCOC.

Parkinson and Drislane (2011) describe qualitative research as research using methods such as participant observation and case studies, which often give a descriptive account of a setting or practice. Creswell (2009) also asserted that qualitative research assists in
developing theories or frameworks when existing ones do not adequately answer the current problem at hand.

Besides its recognition of the tentative nature of reality, qualitative research methodology is also already widely used in studies when seeking more in-depth understanding of practices (Trevino, Brown & Hartman, 2003). Commenting on the use of qualitative research methodology in ethical leadership, Trevino et al., (2003) stated that the use of qualitative research approaches in ethical leadership research is well-documented. The qualitative research approach allows for on-going clarifications in case of any misunderstandings during the interview process (Grobbelaar, 2000; Mouton & Marais, 1988). In this regard the researcher also put effort in to clarify any question on which her participants were not clear.

A qualitative research methodology was therefore used in this study, allowing the researcher to work within a less defined scope. The nature of the focus of this study required such a research paradigm. It further allowed the researcher to use semi-structured open interviews as the primary way of collecting her data.

**3.3.1 Advantages of qualitative research**

The use of qualitative research to gain the insight of the meaning of ethical leadership and how it is practiced in NAFCOC presented the following advantages, as stated by Hakim (1987):

- Qualitative research tends to be more informative, while remaining informal. The results are more accessible and attractive to special interest groups and as such they can contribute to public planning and policy formulation.

- Qualitative research through its descriptive nature promotes both the ability to manage research qualitatively and the strength of the approach to reveal the research questions.

- Qualitative research also provides substantively different and complimentary information on the way attitudes and experiences culminate into meaningful trends and patterns.
3.3.2 Disadvantages of qualitative research

As a way of enhancing the credibility and trustworthiness of her study the researcher acknowledges some of the weaknesses of qualitative research methodology (Golafshani, 2003). Elaborating on one of the major limitations of qualitative research, Boikanyo (1998) complained that qualitative research tends to be time and labour intensive. This is because a mixture of verbal and non-verbal behaviours typical of qualitative data presents challenges when identifying common themes during data analysis (Merriam & Simpson, 2000).

Regardless of the stated limitations, the researcher chose to use the qualitative research method because it was the best available approach to gain in-depth understanding of how ethical leadership is practiced in NAFCOC.

3.4 THE CASE STUDY RESEARCH METHOD

A case study is described by Babbie (2011) as the in-depth investigation of a single case of some social phenomenon, such as a township, a family, or juvenile gang. Baxter and Jack (2008) further defined the case study method as a method that allows for the exploration of a phenomenon within its natural setting using diverse sources of data sources and multiple lenses, making it possible for the multiple facets of that which is being studied to be uncovered and understood. Bassey (1999) defines a case study as the study of a singularity which is chosen because of its interest and value to the researcher.

Bassey (1999) classified case study methods into three categories namely; i) “theory seeking and theory testing case studies”, ii) “storytelling and picture-drawing case studies”, iii) “evaluative or exploratory case studies”. Similarly, Yin (2009) also pointed out to the variations within case study research frameworks. He classified case studies into three groups, namely i) “multiple case studies”, ii) “qualitative or quantitative case studies”, and iii) “exploratory case studies.

The case study method enabled the researcher to close in on real life situations, in the case of this study, on how ethical leadership is practiced in NAFCOC (Flyvbjerg, 2006). A case study method is usually applied in studies that evaluate a phenomenon within real
life context (Yin, 2009; Flyvbjerg, 2006; Patton, 2002). In this case, the aim is to understand ethical leadership practices in NAFCOC. Yin (2009) went on to point out that cases are normally chosen based on their uniqueness. As highlighted earlier, NAFCOC was chosen as a case in this study because of its potential to provide rich insights and the data needed to answer the main research question. NAFCOC is also one of the oldest business organisations in South Africa and its mandate requires a good level of ethical leadership.

3.5 POPULATION AND SAMPLE

3.5.1 Population

Babbie (2011) describes a population as a specified group of participants in a study. Similarly, McMillan and Schumacher (2006) cited in Nyaungwa, Linganiso and Karodia (2015) pointed out that population refers to a group of components or cases, whether people, objects, or events that conform to specified criteria and on which the researcher intends to generalise the study findings. Therefore, in this study the word population refers to NAFCOC Gauteng Province, South Africa. The reason for selecting this area was that Gauteng is the province where NAFCOC was established and besides that the province continues to be the hub of economic activities for most business organisations within the country. It is also in Johannesburg, the commercial capital city of South Africa, where NAFCOC Head Office is located.

3.5.2 Sampling

In terms of sampling, the researcher was guided by the purpose and scope of the study. McMillan and Schumacher (1993) asserted that the sample size is directly related to the aim and scope of the study as well as the research problem and the proposed method of collecting data, and its availability within the target participants. Merriam (1998) also supports this view, and further states that the size of the sample in purposive sampling is determined by the amount of data that is expected to be collected.

Purposeful sampling is defined by Babbie (2011) as a type of sampling in which the units to be studied are selected on the
basis of the researcher’s judgment about which ones will be the most relevant (will give the anticipated data) or representative of the population under investigation. Similarly, McMillan and Schumacher (1993) describe purposive sampling as a strategy used to select research participants who are likely to be knowledgeable and informative about the issue being researched. For the purpose of this study, three regional leaders were selected because of their positions and levels of seniority within NAFCOC; and because of their long organisational memory and that they were considered to be ‘data rich’ participants. In addition, the researcher, considering the scope of the study and resources available would not manage to cover all nine NAFCOC regional leaders stationed in the other provinces. Thus, the total sample represented a third of the target population; which is deemed adequate for the purpose, given the researcher’s use of in-depth interviews coupled with a review of carefully selected NAFCOC internal documents to generate as much data as possible.

3.5.3 Participants profile

Table 3.1 provides information about the three research participants. The codes used for identifying the participants are also included in their profiles.

All the respondents were Black males aged, over 60. They were all university graduates and they were currently active members of NAFCOC, serving as regional leaders. They have all been with NAFCOC for more than 25 years (Table 3.1).

Over and above the interview transcripts the research also drew on excerpts from NAFCOC internal documents to make sense of evidence presented, to illustrate ethical leadership practices in NAFCOC. As highlighted, the research called for both insights emerging from interviews and literature review (part of which was the analysis of NAFCOC internal documents) to draw conclusions about how ethical leadership is conceptualised and practiced within the organisation.
Table 3.1: Research participant’s profiles

<table>
<thead>
<tr>
<th>Name of Participant</th>
<th>Male or Female</th>
<th>Race</th>
<th>Age</th>
<th>Educational level</th>
<th>Number of years served in NAFCOC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 1 (P1)</td>
<td>Male</td>
<td>Black</td>
<td>Over 60</td>
<td>University graduate</td>
<td>Over 25</td>
</tr>
<tr>
<td>Participant 2 (P2)</td>
<td>Male</td>
<td>Black</td>
<td>Over 60</td>
<td>University graduate</td>
<td>Over 25</td>
</tr>
<tr>
<td>Participant 3 (P3)</td>
<td>Male</td>
<td>Black</td>
<td>Over 60</td>
<td>University graduate</td>
<td>Over 25</td>
</tr>
</tbody>
</table>

3.6 DATA COLLECTION

The researcher collected data in two stages, namely secondary data and through the conducting of semi-structured interviews.

3.6.1 Secondary Data

Secondary data was collected through analysis of three NAFCOC internal documents. These documents were namely, i) NAFCOC Business Annual (1994); ii) The African Business Souvenir (1994); and iii) Kwebo newsletter (2013). The Business Annual (1994) and The African Souvenir (1994) were obtained from the University of South Africa (UNISA), Muckleneuk Library in Pretoria. Those documents were obtained with permission from the librarian, as they are stored in the archive room. The researcher, with permission, made copied specific information that related to her enquiry. The Khwebo newsletter (2013) was downloaded free from the internet (www.nafcoc.org.za/media/khwebo%20Newsletter%20v2.pdf). The researcher typed the relevant information from Kwebo Newsletter into a Microsoft 2013-word document for analysis purpose using the Atlas software system. The contents and relevance of the three reports are discussed below.
3.6.1.1 NAFCOC Business Annual (1994)

The NAFCOC Business Annual (1994) was selected for analysis because of its richness of information related to NAFCOC business practices. It also provided valuable insights into some of the challenges the organisation was facing as it transitioned from the apartheid era into the democratic South Africa. Such challenges were relevant in understanding how leadership was practiced in NAFCOC during those challenging times.


Rationale for Inclusion

The African Business Souvenir (1994) provided valuable insights into how business was conducted in NAFCOC. This internal document was selected for analysis because it further provided a critical commentary on NAFCOC, including its success and failure stories. The researcher gained insight as well into some of the leadership challenges within NAFCOC and this helped her to better understand how ethical leadership was practiced within the organisation.

3.6.1.3 Kwebo newsletter (2013)

Rationale for Inclusion

In addition to getting historical perspectives into how ethical leadership was practiced in NAFCOC, the researcher needed to get recent information into the same matters. To this end she selected the Khwebo newsletter (2013). This newsletter provided information regarding how NAFCOC conducts its business from which the researcher could infer information exhibiting some of the virtues of ethical leadership. The newsletter was used to corroborate information from the other two internal documents and responses from the interviewees

3.6.2 Semi Structured Interviews

The semi-structured interview is one of the data collection techniques widely used in qualitative research (Patton, 2002). Furthermore, Cohen, Manion, and Morrison, (2000) also pointed out that face-to-face interviews enable researchers to observe participants
non-verbal behaviour. There are many advantages allocated to semi-structured interviews. These are outlined by Teijlingen (2014) as follows;

- Semi-structured interviews are most relevant for exploring attitudes, values, beliefs and motives;
- The non-verbal observations helps in evaluating truthfulness and urgency;
- They increase the response rate.

Upon receiving information from the researcher concerning the type of participants she wished to interview, the participants were identified with the assistance of a senior NAFCOC administrator. The administrator supplied the researcher with contact details (email addresses and cellphone numbers) of four NAFCOC regional leaders. While the researcher initiated contact (via email) with all four individuals, only three of them responded and accepted to be interviewed. The semi-structured interview questions (Annexure A) were emailed to the participants in advance, to afford them time to prepare. An interview schedule was subsequently drawn up (Annexure A).

All three regional leaders were interviewed at their respective offices, located in Johannesburg in Gauteng Province, on three different days. Upfront permission was acquired to capture the interviews using an audio recording device. The semi-structured interviews lasted 45-60 minutes and entailed the researcher engaging closely with each interviewee; the researcher gave the interviewees room to ask questions, speak out their own minds, and express their opinions on what they think about ethical leadership and how it is practiced within NAFCOC. The recorded semi-structured interviews were downloaded to the researcher’s personal computer and backed onto a memory stick immediately after each interview. The captured interviews were then transcribed, resulting in transcripts ready for data analysis.

Use of face-to-face semi-structured interviews consequently enabled the researcher to probe further and continue rephrasing the questions as and when there misunderstandings were revealed.
3.7 DATA ANALYSIS

Barbie (2011) describes qualitative analysis as the non-numerical investigation and interpretation of what is observed with a view of discovering hidden meanings and patterns of observed behaviours. Merriam (1998) also describes data analysis as a process of making meaning out of the data. In order to make meaning of data, one has to, according to Merriam (1998), consolidate, reduce and interpret what people said and what the researcher witnessed and read. Data analysis in this study, therefore, entailed making meaning and sense of the data that the researcher collected during the three semi-structured interviews and partly through document analysis of the three selected NAFCOC internal documents.

Merriam (1998) further states that the first step in the analysis of qualitative data entails the immersion of the researcher in the data to become familiar with it. To the researcher this meant reading and re-reading of the three reports and the three semi-structured interview transcripts to fully grasp them.

Neuman (1997) said that qualitative data can be analysed by means of organising information into categories derived from similar features, concepts or themes. According to him, new concepts can also be established by the researcher within emerging categories and relationships among concepts explored in detail.

3.7.1 Steps Followed in Data Analysis Processes

The researcher followed the five steps to analyse the obtained data (Figure 3.2).
3.7.1.1 Step 1

The researcher created a project file which contained all data such as text documents, findings, codes, memos, and structures under a single name called Hermeneutic Unit (HU). The data file for each project in Atlas.ti is delivered by the HU. All the information related to the project is part of the HU and resides in the electronic environment. In this project, the HU was activated by selecting a single file, and all the associated materials were then automatically activated. The name of the HU for this project was Ethical Leadership in Business Organisations (Annexure C).

3.7.1.2 Step 2

The three transcribed semi-structured interviews and the excerpts from NAFCOC internal documents (namely, NAFCOC Business Annual (1994), The African Business Souvenir (1994), and Kwebo (2013) were uploaded and codes were assigned to each of them.

3.7.1.3 Step 3

The researcher selected quotations from the primary documents (in this case PDs for Ethical Leadership Project 1). The quotations which were to be coded were first...
highlighted. The researcher highlighted 179 text segments—hereafter known as ‘quotations’ (Annexure B). The coding scheme was activated. The assigned codes were shown in the right column next to the quotation. When the coding process proceeded, the double codes merged into one distinct code that reflected the phenomenon in focus. The analysis yielded 21 codes (Annexure C).

3.7.1.4 Step 4

The newly created codes were then reviewed after the initial coding of the interview transcripts and were clustered into super ordinate codes or themes. Some of the codes created were dropped later in the coding process because they did not relate strongly to the questions that this study sought to answer.

3.7.1.5 Step 5

The code family or themes were then created and the codes grouped according to families or themes. A family or theme refers to the relationships between codes presented in visual format called a network (Morgan, 2014). The network family was enhanced by stipulating the type of relationship that existed between codes (Annexure D). This helped the researcher in searching for the meaning hidden in data or quotations (Annexure E). The findings based on the data analysis are discussed in detail in Chapter 4.

3.8 VALIDITY AND RELIABILITY

Merriam (1998) claimed that all research must be subjected to producing valid and reliable knowledge in an ethical manner. It was therefore important for the researcher to identify measures with which to ensure the validity and trustworthiness of this study. According to Babbie (2011), the word validity denotes an accurate measure reflective of the concept it is intended to measure. Similarly, validity is described by Silverman (1993) as the extent to which an account accurately represents the social phenomena to which it refers. Additionally, Wersma (1991) asserted that validity in research deals with the correct interpretability of results.

Validity and reliability are closely related concepts and often overlap. Babbie (2011) describes reliability as that quality of measurement methods which, if repeated over time using the same data, the researcher will always come up with same results or
observations concerning the phenomenon under study. In the same line of thinking
Merriam (1998) describes reliability as the extent to which the research findings can be
replicated. Miles and Huberman (1994) emphasised the importance of reliability in a
study, by arguing that reliability refers to dependability or consistency.

In this study, the researcher used different mechanisms or strategies to ensure that the
findings of this study are both valid and reliable. These measures are outlined below.

3.8.1 Having the focus on the study in mind:

From the start up to the design of the research methodology and then analysis of data,
the researcher always had in mind the focus and main objective of the study. This assisted
the researcher to ensure that same item questions were used in all the interviews and
analysis of the excerpts from the three NAFCOC reports. According to Vockell and Asher
(1995), reliability can be increased when the researcher is definite that items or aspects
of the data collection process focus on the same outcome or main research questions.
The researcher was also, as proposed by the authors conscious of each respondent's
irregularities. In addition, the researcher recorded all the respondent responses and
transcribed them accurately to enhance the reliability of this study.

3.8.2 Being honest and clear to research participants:

During the interviewing stage the researcher also ensured that informed consent was
obtained from all three interviewees. The process of getting informed consent from all of
the interviewees entailed that the researcher engage each of them meaningfully,
explaining as honestly as possible the aims and objectives of the study (Bassey, 1999).
The researcher was very careful about issues of beneficence, as some of the
interviewees needed clarity on what benefits if any would come from their participation in
the study (Golafshani, 2003). Being honest and clear to research participants was a very
important part of making this study credible and trustworthy (Bassey, 1999).
3.8.3 Use of different sources of data:

Validity of a study can be enhanced through careful research design. According to Creswell (2009), a good research design is a prerequisite for successfully carrying out a study with maximum control over factors that may interfere with the validity of the results. The research design provides a systematic framework for collecting, analysing and interpreting data and observations (Creswell, 2009). This also includes triangulation, which entails applying different data collection methods and having different sources of data. The researcher used literature review, document analysis, and semi-structured interviews as data collection methods in this study. Sources of data included semi-structured interviews with three Regional Leaders from NAFCOC and three NAFCOC internal documents.

3.9 CONCLUSION

Chapter 3 provides an overview on the overall research design and methodology. The reader is introduced to the notion of ontology and epistemology from which the researcher had to link her chosen research methodology. The interrelationship between ontology, epistemology and methodology is discussed to help the reader appreciate the way this study was constituted. The application of the qualitative research approach in this study was described and justified. The case study method and semi-structured interviews used were outlined. An overview of how participants were selected was provided. The data analysis processes and the measures taken to ensure that the findings of this study are both valid and reliable were discussed. Chapter 4 provides the findings of this study and discussion thereof.
CHAPTER 4: FINDINGS AND DISCUSSION

4.1 INTRODUCTION

Chapter 4 presents the data that was generated relevant to this study and discussion of the findings. The initial focus is on the results of the secondary data explored and the outcome of the semi-structured interviews conducted. Comparisons are made between the outcomes of the three reports and the information generated via the semi-structured interviews. The main themes that have emerged during the data analysis are highlighted and how they are related to the perception and practices of ethical leadership in NAFCOC as a business organisation. First, the findings extracted from the participants' responses will be discussed in order of the emerging themes. Therefore, for each theme all the most relevant and important data (extracted from both the interview transcripts and analysed documents) is presented.

The discussion that follows will only report on the most relevant findings.

4.2 RESULTS OF THE SECONDARY DATA (INTERNAL DOCUMENTS).

From the three internal documents the researcher only extracted excerpts that illuminated the manner in which ethical leadership is conceived and practiced within NAFCOC (Table 4.1).

Table 4.1:
Excerpts from NAFCOC documents

| NAFCOC Business Annual (1994) | • “It aims to promote a spirit of co-operation and unity among black business people, to encourage self-help in the black community and full participation in the economy of the country” [on peace making].
  | • “The 1980s saw the continuation of NAFCOC’s struggle against persistent government opposition and prohibitions. It persevered, built up its membership base and organisation and initiated several business enterprises and projects including the construction of the NAFCOC Centre in Soshanguve” [on committed leadership].
  | • “Its main objective is to promote and encourage the development of black business in South Africa and thereby draw the black majority into economic activity and decision making” [on strong leadership]. |
| African Business Souvenir (1994) | • “In those early years NAFCOC’s major objectives included to negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses. Thus in 1969, NAFCOC was established despite a government injunction against the forming of a united multi ethnic chamber of commerce in South Africa” [on strong leadership].  
• “National African Federated Chamber of Commerce (NAFCOC) promotes responsible business practices; fosters fairness and integrity in business relationships; promotes sound environmental practices; and promotes equal opportunity” [on integrity].  
• “NAFCOC is committed to growth and development of local, regional and sectional chambers. NAFCOC advocates more government assistance to new and growing businesses NAFCOC is proactive in recommending legislative and other polices for the empowerment of the disadvantaged communities. NAFCOC will continue to provide members with strong representation on regional and government bodies. NAFCOC is currently represented on the national economic forum; on the national housing forum; and on the manpower commission; To ensure the establishment of independent companies and institutions for the purpose of fostering black economic advancement; and to create general public awareness in the country for the need to extend the free enterprise system to the black community in SA. To negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses” [on committed leadership].  
• “NAFCOC is committed to growth and development of local, regional and sectional chambers” [on committed leadership].  
• “During the 1970s NAFCOC continued its struggle for a place in the SA mainstream economy for black businesses people” [on courageous leadership]. |
| Khwebo newsletter (2013) | • “NAFCOC’s humble beginnings began half a century ago in the sprawling suburb of Soweto when several black business people resolved to establish a chamber of commerce” [on commitment].  
• “NAFCOC has over the years produced men and women of steel who have led this giant of an organisation in fulfilling the dreams of its members, who at often times are not given an ear by the big outside world” [on strong leadership].  
• “NAFCOC’S first president was Dr. Richard Maponya with the following as successive presidents, Professor Chonco, Dr. Sam Motsuenyane, Dr. Archie Nkonyeni, Rev Joe Hlongwane, Steve Skhosana, Abraham Napo, Simon Mathysen, Patrice Motsepe, Buhle Mthethwa and currently Lawrence Mavundla. NAFCOC has indeed altered the course of South African business history and put a dent on the future which cannot be argued”. [on leadership change]. |

Those excerpts were used to corroborate information generated from the semi-structured interviews. The researcher interpreted and made sense of the emerging themes to enable her to respond to the research questions. With a view to avoiding repetition the same excerpts from the three internal documents and transcripts of the interviews (herein
referred to as P1, P2, and P3) are drawn on to discuss the emerging themes, as they relate to how ethical leadership is conceived and practiced in NAFCOC.

Drawing on the data analysis process, the researcher presented the excerpts and interview transcripts (data) in line with the emerging themes and not necessarily that of the research questions. Thereafter, the researcher moves to discussing the results of this study as they speak to the research questions.

4.3 EMERGING THEMES – SEMI-STRUCTURED INTERVIEWS

Relating to the three participants’ experiences and their memories as part of NAFCOC for over 25 years, five themes associated with ethical leadership and how it is practiced emerged, namely, i) ethical leadership, ii) work ethics, iii) ethical culture, iv) health relationships, and v) leadership change (Table 4.2).

Table 4.2: 
Themes Identified and Their Related Themes

<table>
<thead>
<tr>
<th>Number</th>
<th>Themes</th>
<th>Sub-themes (Codes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ethical Leadership</td>
<td>Strong leadership</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Courageous leadership</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dialogue with followers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Integrity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Justice</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Credibility</td>
</tr>
<tr>
<td>2</td>
<td>Behaviour or Work Ethics</td>
<td>Commitment</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Accountability</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hardworking</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Honesty</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Peace making</td>
</tr>
<tr>
<td>3</td>
<td>Ethical Culture</td>
<td>Morals</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fair decisions</td>
</tr>
</tbody>
</table>
4.3.1 Ethical Leadership

Analysis of the data revealed that ethical leadership is actually a culmination of diverse characteristics, such as: strong leadership, courageous leadership, dialogue with followers, integrity, justice, and credibility. Data related to these characteristics are accordingly presented below.

4.3.1.1 Strong Leadership

When commenting on the tenet of strong leadership as an aspect of what ethical leadership is and how it is practiced within NAFCOC, P1 was quoted saying:

“The thing that brought unity in NAFCOC was strong leadership that we had with Dr. Sam Motsuenyane and his followers themselves trusted him. When we had conferences, Dr. Sam Motsuenyane used to be invited as a guest speaker and everyone will come because that was the man who was really outstanding” (P1 #Transcript 1.docx-1:31; 1:58).

Commenting on the same issue, P2 said:

“Yes ethical leadership do really exist more especially if you look back at some strong leaders who ruled NAFCOC in the early years. Their leadership really demonstrated strong ethical leadership as they were clean in everything that they were doing. Ethical leaders should know who they are, who they lead and listen to their followers and lead with respect and dignity. An organisation can only expand when you have good leaders in place” (P2 #Transcript 1.docx- 2:2; 2:4; 2:20; 2:26).

Adding his views to how strong leadership is linked to the overall conception and practice of ethical leadership within NAFCOC, P3 responded with:
“Of course the leadership of NAFCOC demonstrated strong leadership in the past because everyone used to speak with the same voice. I am saying this because the organisation cannot grow without ethical leadership. How can a leader be trusted when he or she is not ethical? So in my opinion ethical leadership does exist even though there are some leaders who are not ethical. This clearly tells you that he was not doing this to benefit himself but the organisation and the community itself. He served NAFCOC for almost 24 years because of his effective leadership. (P3 #Transcript 1.docx- 3:17; 3:1; 3:27).

From the analysis of the three documents it also emerged that strong leadership is considered a key ingredient of ethical leadership within NAFCOC. The African Business Souvenir (1994, p. 49) states:

“When Mr. S M Motsueyane (Now Doctor S. Motsueyane), one of NAFCOCs and South Africans most well-known personalities took over the reign he did not give up despite the challenges that the organisation was facing” (African Business Souvenir 1994.docx)

In addition, Khwebo (2013) also weighed in and stipulated that during the apartheid era most of the leaders at NAFCOC had to endure and forge ahead against the trials and tribulations of being a Black oriented business organisation. Making reference to another NAFCOC leader the same document reported that “Maponya did not give up hope”.

4.3.1.2 Courageous Leadership

During the interviews another characteristic that emerged as key in making sense of that which ethical leadership within NAFCOC entailed was courageous leadership. When asked to share their viewpoint of how courageous leadership is related to ethical leadership, P1 said:

“A leader who emphasises followers, a leader who is decisive in decision making, a leader who thoroughly sit down and gather facts so that when he makes decision, it’s really from an informed point of view. Well during apartheid one can say that the leadership that was there in NAFCOC was really out of resistance. I mean I for one was in prison because we were fighting the government and we were not ready to give in to their nonsense that was happening and that is the kind of leadership that we got from Dr. Sam Motsuenyane and
we fought until we achieved our goal. Dr. Sam Motsuenyane through his negotiation with the apartheid government managed to convince the regime government that for a country to operate its business properly we need both political and economic freedom, somehow that’s how it went. Hence, it takes a courageous leader with good communication skills to convince the regime government” (P1 #Transcript 1.docx- 1:33; 1:35).

P2 was quoted saying:

“He is really courageous in decision making and regarded as a team builder. I think NAFCOC played a very important role in negotiating with the regime government on political freedom because honestly, if we had obtained economic freedom at that time without political freedom, you could not even have come to interview me over NAFCOC because definitely the regime government was going to put in some strict measures to prevent it from expanding. Economic freedom and political freedom go hand in hand that why the organisation integrated both” (P2 #Transcript 2.docx- 2:16; 2:43).

P3 illustrated his viewpoints on the link between ethical leadership and being courageous by saying:

“From the personality perspective, I would say an ethical leader must be emotionally strong, courageous and fair in treating all employees or his followers. Courage to stand up for what is right for the organisation. NAFCOC was such a united organisation due to its strong and courageous leaders. Look, the organisation itself went through a lot of challenges during apartheid period. If leaders were not that courageous, the organisation was going to give in to the discriminatory demands which were made by the apartheid government. Through the leadership of Dr. Sam Motsuenyane, there were a lot of negotiation going on with the government and this can only take a very courageous leader to go through that process and mind you he emphasised on faith. Mr. Joe had very nice strategies and he had courage as well. Well NAFCOC went under a rough path and I would say the organisation realised that for business leadership to be realised and for it to be sustainable, political freedom was also required, so that’s how the leadership of Dr. Sam Motsuenyane managed to negotiate with the regime government on removing the strict measures which were imposed on black business and at the same time talking about
political freedom. It was not easy but faith and courage made this possible”. (P3

In resonance with the above viewpoints regarding courage and ethical leadership the NAFCOC Business Annual, May Report of 1994, alluded to reasons the organisation's leadership needed to be courageous from its inception. An excerpt from this annual report states:

“In those early years NAFCOCs major objectives included to negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses. Such advocacy required strong and courageous leadership. Thus in 1969, NAFCOC was established despite a government injunction against the forming of a united multi ethic chamber of commerce in South Africa”. (NAFCOC Business Annual May 1994.docx 6.2)

The same report also highlighted incidences when courage was called for, for the organisation to flourish. Another excerpt from the 1994 Annual Report stated:

“The 1980s saw the continuation of NAFCOC’s struggle against persistent government opposition and prohibitions. It persevered, built up its membership base and organisation and initiated several business enterprises and projects including the construction of the NAFCOC Centre in Soshanguve”. (NAFCOC Business Annual May 1994. docx 6:4).

Similarly, the tenet of courage as part and parcel of ethical leadership within NAFCOC is also highlighted in Khwebo 2013 document, an excerpt of which highlighted:

“They refused to sit on their laurels and bemoan their suppression by an injunction by the government of the day, which disallowed the formation of a united multi-ethnic chamber of commerce in South Africa” (December 2013, KHWEBO 5:2).

Courageous leadership therefore is seemingly considered as an important part to ethical leadership, what it is and how it is practiced in NAFCOC.

4.3.1.3 Dialogue with followers

Dialogue with followers also came out as an important characteristic of ethical leadership:
Responses from participants on dialogue with followers as a characteristic of ethical leadership varied. P1 said:

“Every body’s views were taken on board and that kind of leadership to me is good because it really now listens to what the people are saying. And you can only become a good leader if you listen, if you hear what people are saying. One can still say that you know it is important that you really take views of people on board no one can emphasise that because your followers will need that, how are they going to believe you if you are not an exemplar”. (P1 #Transcript 1.docx- 1:22; 1:26).

Whilst P 2 talked of:

“An open environment were open communication is welcome and encouraged. The environment must also be peaceful and conducive for both leaders and followers to participate freely in decision making; their voices should be heard and were everyone is viewed as an equal partner in working towards the same organisational goal. As I have already said, the leader himself should set very good example in the way he makes decision and communicates because the leader can only build trust in his followers if he practices what he says.” (P2 #Transcript 2.docx- 2:40; 2:42).

In resonance with the views of P2, P3 emphasised:

“An ethical leader should be able to build strong relationship with his followers and encourage communication between him and his followers. An ethical leader in NAFCOC should have qualities such as integrity, reliability, trustworthy and fairness. It must be a leader who is approachable, be able to understand people’s different views and solve problems in the appropriate way without any favouritism. He must not be judgemental”. (P3 #Transcript 3.docx- 3:12; 3:16).

Findings from NAFCOC internal documents also pointed to the need for open dialogue, over and above leaders being courageous and committed to the success of the organisation. Both the NAFCOC Business Annual, May 1994 Report, and The African Business Souvenir (1994) alluded to the need for open dialogue (Annexure H).
4.3.1.4 Integrity

The importance of integrity as an aspect of ethical leadership was highlighted by all three participants during the interviews. And they also used the term moral to relate to the notion of integrity (see Section 2.2.4, p.18).

Commenting on integrity and ethical leadership, P1 made reference to one of NAFCOC’s previous leaders by saying:

“He was upright in terms of morals. The other day we celebrated his 60th year’s anniversary in marriage. Sixty years anniversary in marriage, it’s not easy thing, it’s a long, long way. So you can see he was a man of outstanding morals and character. That actually elevated him because after 1994, he was the first ambassador of South Africa to Saudi Arabia, where you know that moral standards there are very, very high. That was the first ambassador which Nelson Mandela sent to Saudi Arabia to prepare there for South Africa. You need a person of high morals to be able to live and exist in Saudi Arabia. Because of his progressive thinking, he could really ensure that he encompasses everyone because one wants to see this man who is so outstanding. This business man who was so strong, he was not a man who had a lot of flush things” (P1 #Transcript 1.docx- 1:7; 1:23; 1:46).

P2 stated:

“Some of the strong leaders in NAFCOC were Dr. Sam Motsuenyane the third president who ruled NAFCOC for almost 24 years. He is a leader who served NAFCOC for a long period and the man had high moral standards and he was very outstanding in everything that he did”. (P2 #Transcript 2.docx- 1:7; 1:23; 1:46).

Drawing from his experience of working within NAFCOC P 3 said:

“From my experience, I would say the leadership of Dr. Sam Motsuenyane was very excellent. He was a very humble man with high morals who led the organisation with dignity. He recently celebrated his 60th wedding anniversary. So that tells you everything about the man’s personality and behaviour. Background life of a leader is very important as it will inform you whether the person will be ethical or not. He is upright that’s what I can say. As I have mentioned already these leaders I am talking about were very ethical.
They led the organisation with honesty and integrity” (P3 #Transcript 3.docx- 3:21; 3:22; 3:19).

Integrity as a characteristic of ethical leadership is also reflected in NAFCOC documents. Findings from NAFCOC internal documents on integrity as a characteristic of ethical leadership:

An excerpt from The African Business Souvenir of 1994 stipulated:

“National African Federated Chamber of Commerce (NAFCOC) promotes responsible business practices; fosters fairness and integrity in business relationships; promotes sound environmental practices; and promotes equal opportunity”. (African Business Souvenir, 1994, docx. 4:12)

4.3.1.5 Justice

Commenting about how important the characteristic of justice is for ethical leadership in NAFCOC, participants expressed the following views:

Making reference to the tenure of Dr. Sam Motsuenyane, and his ability to resolve conflicts in an open and just manner, P1 said:

“A leader who thoroughly sit down and gather facts so that when he makes a decision, it’s really from an informed point of view. That to me means you know what you are doing. It was very difficult to manage and integrate the strands of ethical political leadership and ethical business leadership but what Dr. Sam Motsuenyane used to host annual conferences were issues were tabled and resolved amicably. If there were conflicts it was over small things which were resolved amicably”. (P1 #Transcript 1.docx- 1:34; 1:36; 1:48).

P2 provided a very short but succinct response when asked to comment on justice and ethical leadership. He said “Ethical leaders are not judgmental” (P2 #Transcript 2.docx-2: 11).
On the other hand P3 stated:

“A leader who uses his powers appropriately by not abusing it for his personal gains. A leader who is decisive in decision making and who treats his workers fairly” (P3 #Transcript 3.docx- 3:6; 3:7).

4.3.1.6 Credibility

In addition to the five main characteristics associated with ethical leadership, the issues of credibility and not being judgmental of others also came out as part and parcel of the wider spectrum of what the interviewees considered important when judging whether a particular leader is ethical.

Participants responded to the question on credibility in different ways. P 1 argued:

“Look I am of the opinion that you know any organisation, it doesn’t matter whether if it is big business, if it has no credibility then it’s not going to progress in any way, it’s not going to go forward because it will be everybody for himself and that kind of situation will not be able to really advance any course of business”. (P1 #Transcript 1.docx- 1:18).

In and long and winding response P 2 narrated:

“Yes as I said earlier on, NAFCOC had demonstrated strong leadership before. If you see NAFCOC the way it was formed, you will be impressed on the quality of leaders that it had. Yes some of the leaders in NAFCOC were ethical leaders. I am saying this because I witnessed their type of leadership and through them the organisation expanded. You can see good ethical leaders always leave a good story in the organisation. Ethical leadership is important because it contributes to credibility and leaves a very good story for the organisation to tell and other people out there”. (P2 #Transcript 2.docx- 2:25; 2:34; 2:48).

P3, who was very short and clear, elucidated:

“Well the organisation is clocking 51 years this year because of its ethical stance. Therefore ethical leadership is very important in the organisation as it actually makes the organisation credible and sustainable and builds a very good reputation for the organisation” (P3 #Transcript 3.docx- 3:20; 3:34; 3:48).
4.3.2 Work Ethics

The second key theme related to ethical leadership, and in answer to the research questions in this study, is that of work ethics. Six aspects linked to ethical leadership that are reflected in the data collected during this study are, namely: commitment, accountability, hardworking, honesty, and peace making.

4.3.2.1 Commitment

All three participants commented or expanded on why commitment is an important aspect of ethical leadership.

In making his point, P1 made reference to certain NAFCOC’s historical activities which he thought reflected the commitment of its leadership. He narrated:

“That’s why when Namibia got independence; NAFCOC was the only organisation which assisted in terms of transporting people to the polls and during the return of those who were in exile back to South Africa including one for UNCHR. So we have contributed very clearly in terms of doing away with apartheid. However, we have never abandoned the role of being business people. That’s why even during the new government, when it came in, NAFCOC stood and said look us NAFCOC, we want to remain in business, but we want also government to listen to our plight. The constitution of NAFCOC is very solid I think if you speak it is very solid constitution. Secondly it is backed up by policies that are very solid in order to support that. This businessman who was so strong, he was not a man of flush things. All that he had was this power in him of uniting people. We have fought very hard after 20 years, at least now we have got the Minister of small business. It took 20 years to do that. We have got the Minister of small business. NAFCOC invested money many years ago and I think what was beautiful is that when that fund matured, NAFCOC set up a trust and I think the trust that NAFCOC set up was really going to assist those people who used to be molested and un able to progress during apartheid regime. There are some people who received some kind of hand shake from NAFCOC from that fund. At least it shows transparency and good leadership”. (P1 #Transcript 1.docx- 1:40; 1:43; 1:49; 1:51; 1:52).
P 2 also referred to one of NAFCOC’s previous leader and reported:

“He was very committed to his work. There is a very good constitution which is backed up by policies that are very solid in order to support that”. (P2 #Transcript 2.docx- 2:14; 2:30; 2:54).

Whilst P 3 elaborated on the importance of commitment by reporting:

“He is one of the leaders who sacrificed most of his time in putting correct measures in the organisation which lead to the achievement of some organisational goals. There is a very good constitution in place which is backed up by policies that are very good in supporting that”. (P3T #Transcript 3.docx- 3:26; 3:40).

Analysis of the African Business Souvenir of 1994 also revealed:

“NAFCOC is committed to growth and development of local, regional and sectional chambers. NAFCOC advocates more government assistance to new and growing businesses NAFCOC is proactive in recommending legislative and other polices for the empowerment of the disadvantaged communities. NAFCOC will continue to provide members with strong representation on regional and government bodies. NAFCOC is currently represented on the national economic forum; on the national housing forum; and on the manpower commission. During the 1970s NAFCOC continued its struggle for a place in the SA main stream economy for black businesses people. During the 1970s NAFCOC continued its struggle for a place in the SA main stream economy for black businesses people. In those early years NAFCOCs major objectives included to negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses. To ensure the establishment of independent companies and institutions for the purpose of the purpose of fostering black economic advancement; and to create general public awareness in the country for the need to extend the free enterprise system to the black community in SA. To negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses?” (African Business Souvenir 4:1; 4:2; 4:3; 4:5; 4:6; 4:7; 4:8; 4; 9)
Another internal document, the Khwebo (2013) alluded to the history and age of NAFCOC, to show that it was an organisation with a long history and its leadership were committed to what the organisation wanted to achieve. An excerpt from that document:

“NAFCOC’s humble beginnings began half a century ago in the sprawling suburb of Soweto when several black business people resolved to establish a chamber of commerce. Now the organisation sees its role as a guiding hand to small business and an advisor of government on matters affecting small business” (December 2013 KHWEBO 5:1; 5:5)

In a similar vein the NAFCOC Business Annual Report (1994) states:

“Its main objective is to promote and encourage the development of black business in South Africa and thereby draw the black majority into economic activity and decision making. It aims to promote a spirit of co-operation and unity among black business people, to encourage self-help in the black community and full participation in the economy of the country” (NAFCOC business Annual 1994. 6:1; 6:2; 6:3; 6:4).

The need for committed leadership is clear in the way NAFCOC, as depicted above, strives to continue (from its origins to date) advocating for flourishing of black owned business and commerce in South Africa.

4.3.2.2 Accountability

On accountability as a characteristic of work ethics, and ultimately ethical leadership, P1—talking of how NAFCOC conducts business—said that “At least it shows that accountability and good leadership” (P1 #Transcript 1.docx- 1:53).

P2 talked of NAFCOC leadership saying:

“He takes responsibility or rather he is accountable to the organisation. In terms of transparency, a good ethical leader is accountable for everything that is going on in the organisation. Therefore, he must explain to his followers everything he is doing concerning the organisation and he must also know everything that his followers are doing or the specific task that each and every follower is doing. Transparency and accountability must be the corner stone of the organisation”. (P2 #Transcript 2.docx- 2:15; 2:23; 2:41).
P3 emphasised the importance of accountability by reinforcing:

“He must be accountable for his mistakes and accept and learn from it and the behaviour that he displays to others must be pleasant. The leaders must be accountable for the organisation. Good ethical leaders boost the follower’s performance. Therefore, in short I would say it actually prevents the squabbling of organisational resources since it’s the actual source of honest, transparency and accountability”. (P3 #Transcript 3.docx- 3:13; 3:32; 3:38).

4.3.2.3 Hardworking

Responses related to the character of hard working as a quality of work ethics and ethical leadership were rather short but to the point.

P1, though referring to more of dedication (which is closely related to hard work), commented on one of NAFCOC leaders saying:

“He was so dedicated to his work and actually forgot about himself”. (P1 #Transcript 1.docx- 1:12).

On the same character of hard working P 2 reported:

“They worked hard by uniting the followers in order to achieve the organisation’s objectives. He used to check each and every province to see how they were working. In other words he was vigilant and result oriented”. (P2 #Transcript 2.docx- 2:5; 2:32).

P 3 talked of a hardworking leader as:

“A leader who has the drive to maintain and increase competence” (P3 #Transcript 3.docx- 3:5).

Brown and Trevino (2006) and Ghoshal (2005) alluded to hard working as being important in ethical leadership, when they both highlighted that an ethical leader is consistent in fulfilling his or her duty. Also linked to the aspect of hard working is that an ethical leader needs to lead by example; and that may entail being hard working him/herself—for the followers to emulate.

4.3.2.4 Honesty

Commenting on the characteristic of honesty as an aspect of work ethics, P1 stated:
“Otherwise if you don’t do that, people will say listen whose talking now can you really follow this guy whose morals are questionable. Secondly, as a leader, if you want to move on having established the trust which of course you have earn because of your actions”. I think the best really for me to describe that is trust and honest. You trust and trust means that whenever, a leader stands up and says something people can hear what you say”. (P1 #Transcript 1.docx- 1:9; 1:24)

Whilst P 2 said:

“The type of behaviour associated with ethical leadership is being honest in everything that you do when executing the organisational duties. In short I would say for a leader to be called ethical leader he must display the behaviour which is pleasant to others. A good ethical leader is trustworthy and of high integrity. By this I mean, your followers can only obey you if you have built that trust in them. It comes with how you yourself as a leader conduct yourself. As I have already said the leader himself should set very good example in the way he makes decision and communicates with his followers because the leader can only build trust in his followers if he practices what he says”. (P2 #Transcript 2.docx- 2:6; 2:18; 2:19; 2:42).

P 3 stated:

“I would consider a leader as ethical when he or she is open honesty, humble and straightforward. He should be very good peace maker and should always display the behaviour that is trustworthy. An ethical leader in NAFCOC should have qualities such as integrity, reliability, trustworthy and fairness. It must be a leader who is approachable, be able to understand people’s different views and solve problems in the appropriate way without favouritism. He must not be Judgmental. As I have mentioned already, these leaders I am talking about were very ethical. They led the organisation with honesty and integrity”. (P3 #Transcript 3.docx- 3:3; 3:10; 3:16; 3: 19).

4.3.2.5 Peace-making

The perception of an ethical leader as a peacemaker also emerged from the analysis of data collected in this study.
Relating to the tenet of peace-making as an important aspect of ethical leadership, from the point of view of NAFCOC, P1 said:

“All that he had in him was this power of uniting people and those years there were no conflicts in NAFCOC. If there was a conflict it was over small little things which were resolved amicably” (P1 #Transcript 1.docx- 1:15; 1:32).

P2 elaborated on the same character of peace-making by reporting:

“When problems are tabled to him, he analyses them critically and solves the problem amicably together with the parties concerned”. (P2 #Transcript 2.docx- 2:13).

Whilst P3 stated:

“He [referring to a leader] should be very good peace maker and should always display the behaviour that is trustworthy” (P3 #Transcript 3.docx- 3:10).

The perception of an ethical leader as a peacemaker is therefore one of the tenets that from NAFCOC’s point of view needs to be acknowledged. The same notion is also embedded within the aims and objectives of NAFCOC. The NAFCOC business Annual Report of 1994 quoted one of the aims of NFACOC as:

“.. It aims to promote a spirit of co-operation and unity among black business people” (NAFCOC business Annual 6:1; 6:2; 6:3; 6:4).

The notion that an ethical leader is a peace-maker is already widely recognised (Kouzes & Posner, 1999; Neubert et al., 2009; Thomas, 2001).

4.3.3 Ethical Culture

The theme of ethical culture includes aspects associated with ethical leadership such as morals, transparency, and fair decisions. Asked to comment and share their views on those three aspects of ethical leadership the participants provided varied and valuable responses.

4.3.3.1 Morals

On morals and referring to leaders in NAFCOC, P1 said:
“He was upright in terms of morals. The other day we celebrated his 60th year’s anniversary in marriage. Sixty years’ anniversary in marriage, it’s not easy thing, it’s a long, long way. So you can see he was a man of outstanding morals and character” (P 1: Transcript 1.docx - 1:7).

P 2 commented by saying:

“They are very ethical in all what they are doing and they encouraged us to have faith that one day things will be ok. In short I would say for a leader to be called ethical leader he must display the behaviour which is pleasant to others. He promotes effective communication and promotes a favourable ethical culture within the organisation. Encourages followers to do what is right is very important for a leader to carry out his or her ethical leadership” Rev. Joe Hlongwane is also a man of moral standards. Ethical leaders boost the moral standards of their workers and as such followers become more motivated in working towards the organisational goal” (P2 #Transcript 2.docx- 2:17; 2:22; 2:39; 2:47; 2:49).

P 3 stated:

“Most importantly, a leader should know himself morally. From my experience, I would say the leadership of Dr. Sam Motsuenyane was very excellent. He was a very humble man with high morals who lead the organisation with dignity. It is through that faith that one day things will be ok and this faith was instilled to us followers through our very leaders who realised that. It takes a God fearing person to have strong faith in everything that he does and a very good background of that person to have such a good caliber I would say”. (P3 #Transcript 3.docx- 3:8; 3:21; 3:25).

4.3.3.2 Transparency

On transparency and how it is viewed as an element of ethical leadership, P 1 argued:

“Transparency is key, because in NAFCOC those years at every conference we used to have audited financial statements of the organisation. Auditors will not give you clean audited report if they discover some discrepancies. Supporting documents were required to show that the audited report was authentic. At least it shows transparency and good leadership” (P1 #Transcript 1.docx- 1:10; 1:53).
Re-emphasising the tenet of transparency, P 2 elaborated by saying:

“Every year we used to have conferences were all the activities for that particular year will be tabled together with the audited report. Transparent and accountability must be the corner stone of the organisation”. P2 #Transcript 2.docx- 2:31; 2:41).

P 3 made a connection between transparency and honesty pointing out:

“A leader who displays openness and honesty. The leaders must be transparent and accountable for the organisation. Good ethical leaders boost the follower’s performance. Therefore, in short would say it actually prevents the squabbling of organisational resources since its actual source of honesty, transparency and accountability” (P3 #Transcript 3.docx- 3:15; 3:32; 3:38).

4.3.3.3 Fair decisions

The response from the participants on fair decisions as a characteristic of ethical culture is presented below.

P1 commented on fair decisions as an aspect associated with ethical culture by stating:

“Well what I saw or what I learned from Dr. Sam Motsuenyane leadership was really what one would call participative leadership were everyone participated, everybody’s views were taken on board in terms of decision making and that kind of leadership to me is good it really now listens to what people are saying”. (P1 #Transcript 1.docx- 1:10; 1:53).

Still on fair decisions and referring to the kind of leadership in NAFCOC, P2 was quoted saying:

“They are very fair in all what they do as such they do not promote favouritism. He treats his followers equally. I think NAFCOC played a very important role in negotiating with the regime government on political freedom because honestly if we had just obtained economic freedom at that time without political freedom, you could not even have time to come to interview me over NAFCOC because definitely the regime government was going to put in some strict measures to prevent it from expanding. Economic freedom and political freedom go hand in hand that’s why the organisation integrated both”. (P2 #Transcript 2.docx- 2:12; 2:43).
P 3 argued:

“From the personality perspective I would say an ethical leader must be emotionally strong, courageous and fair in treating all his employees or followers. The necessary condition required to carry our ethical leadership in an organisation involves the peaceful and conducive environment were both leaders and followers participate freely in decision making, their voices should be heard and were everyone is viewed as equal partner in working towards the organisational goal”. (P3 #Transcript 3.docx- 3:14; 3:3).

4.3.4 Health Relationships

Under health relationships, two sub themes of characteristics associated with ethical leadership emerged. The two are a “sense of humour” and “unity within others”.

4.3.4.1 Sense of humour

Asked to give their viewpoints on the sense of humour as it related to the theme of health relationships and ultimately ethical leadership, P1 did not provide much feedback.

P2, however, talked of sense of humour and linked that to empathy and concern for the other. He argued:

“An ethical leader has got empathy” (P2: # Transcript 1.docx- 2:9).

The researcher acknowledges that she did not manage to get more data concerning this aspect of a sense of humour. A possible reason for this could be that the participants did not think deeply about this tenet; which could serve to revoke their memories of incidences when NFACOC leadership indeed exhibited a sense of humour. Coincidentally, there is much literature about how a sense of humour links to ethical leaderships.

4.3.4.2 Unity within others

Asked to provide their insights on unity within others as a characteristic of healthy leader relationships, all three participants provide detailed feedback.
P 1 said that:

“All of us who were from school we have really abide that kind of culture within NAFCOC. All that he had was this power in him of uniting people and those years there were no conflicts in NAFCOC” (P1 #Transcript 1.docx- 1:2; 1:15).

Drawing on his collective memory of NAFCOC leadership, P 2 reported:

“They worked hard by uniting followers in order to achieve the organisation’s objective. So in short ethical leadership does exist. He builds his team by promoting unit among his followers. He has got a listening ear. He calls followers whenever there is a dispute, sits down with them and listens to their concerns and together with his followers they find solutions to the disputes. These leaders brought unit or rather united all the followers in NAFCOC to work towards the achievement of the organisational goal which was promoting the small businesses for black people. A conducive environment of mutual respect was leaders and followers work together towards the common good”. (P2 #Transcript 2.docx- 2:3; 2:8; 2:10; 2:27; 2:38).

Contrarily and of interest to this study, is that the same participant (P2) also alluded to some of the challenges that NAFCOC faced in terms on unity. He reported:

“Others had hatred towards other members of the organisation. How can the organisation grow when there’s hatred, greed and self-enrichment. Unit within the organisation became a major problem as well because followers were divided. Lack of unit within the organisation” (P2 #Transcript 2.docx- 2:37; 2:46; 2:52).

Adding his viewpoints to unit within others P 3 claimed:

“NAFCOC was such a united organisation due to its strong and courageous leaders. Unity was emphasised and regarded as the very first important tool for the organisation to achieve its mission. Look the organisation itself went through a lot of challenges during apartheid period. If the leaders were not that courageous the organisation was going to give in to the discriminatory demands which were made by the apartheid government” (P3 #Transcript 3.docx- 3:18; 3:23).

In support with P2’s later observation, Khwebo (2013) also alluded to the challenges of unity within NAFCOC. The document stated:
“The so called ‘internal battles’ that NAFCOC often finds itself engaged in, are due to the democratic nature of the organisation where every member has a voice” (December, 2013, KHWEBO, P 5-7).

4.3.5 Leadership Change

On leadership change as one of the themes linked to how ethical leadership is perceived and practiced within NAFCOC, the participants interviewed made a number of valuable comments.

The participants mentioned that leaders come and go; arguing that such occurrences speak of how democratic NAFCOC is and as well as how ethical its leadership has been in terms of accepting change. The participants further talked of how ethical leadership ran in the blood of all NAFCOC leadership over time. In this regard, P1 was quoted saying:

“But because leaders come and go, there was strong ethical leadership during the reign of Dr. Sam Motsuenyane. I would say because of the quality of Dr. Sam Motsuenyane all the people who really followed him were really outstanding. In the all nine provinces of South Africa those were outstanding. We had Mr. Archie Nkonyana who followed Dr. Sam Motsuenyane and then we had another one after Archie Nkonyani who is now reverend Joe who is currently NAFCOC president. In my view after Dr. Sam Motsuenyane, those were outstanding” (P1 #Transcript 1.docx- 1:1; 1:27).

Making reference to ethical leadership and how, as indicated above by P1, that was needed to be a key character across all NAFCOC leadership, P2 stated:

“Dr Archie Nkonyeni was also a strong ethical leader. The rules and regulation that have been agreed upon by all members will place the organisation on the right track and with the new leader who is currently there NAFCOC will definitely be on the right track because of the new strategy that is in place”. (P2 #Transcript 2.docx- 2:33; 2:56).

In direct reference to some of public’s comments on the possibility of NAFCOC degenerating into chaos due to leadership change, NAFCOC Business Annual Report 1994 provided a historical overview of how leadership change was actually a strength factor for NAFCOC. An excerpt below alludes to this observation.
“NAFCOC’S first president was Dr Richard Maponya with the following as successive presidents, Professor Chonco, Dr Sam Motsuenyane, Dr Archie Nkonyeni, Rev Joe Hlongwane, Steve Skhosana, Abraham Napo, Simon Mathysen, Patrice Motsepe, Buhle Mthethwa and currently Lawrence Mavundla. NAFCOC has indeed altered the course of South African business and showed that leadership change happening in it reflects the selflessness of its leadership and how ethical there are. Mavundla also dismissed fears from commentators who say that NAFCOC faces a real danger of disintegrating due to the internal squabbles in which he faces off a splinter group led by former NAFCOC president Joe Hlongwane. Hlongwane is backed by a NAFCOC Investment company called NAFHOLD in which he sits as Chairman, which has been accused by Mavundla’s executive of failing to account for hundreds of millions of rands (NAFCOC Business Annual, 1994, 5:8).

4.3.5.1 Leadership positions

Another aspect that emerged from the data analysis is that of leadership positions. Trying to make a clear link between leadership positions and ethical leadership at NAFCOC, P1 explained:

“Because now people becomes greedy, people don’t even want to move away from their positions and that’s were now the ethical leadership issue becomes more problematic because now there is funds. NAFCOC lagged behind and of course I think to a large extent there was no really proper succession also during that time of Dr. Sam Motsuenyane that was meaningful. They started to fight over positions. Fighting for leadership position and leaders who were not capable of performing the duties properly. People fighting for position and people wanting to hold position for a long period” (P1 #Transcript 1.docx- 1:4; 1:17; 1:29; 1:42; 1:55).

P 2 was short:

“Well the practical issues include fighting for positions” (P2 #Transcript 2.docx- 2:51).

P3 provided another detailed observation and viewpoint regarding the issue of leadership position and how it related to ethical leadership within NAFCOC; by saying:
“Some leaders actually fail to resist their appetite for obtaining things in dubious ways. Greedy and fighting for leadership positions was among those challenges which the organisation was facing. Some leaders wanted to hold the position for a long term though typically they knew that they were not performing. Us followers we lost trust in them as the organisation was on track of losing its credibility. Some wanted to hold positions for a long period regardless of them being dysfunctional. The practical issues in NAFCOC include greediness, fighting for positions and people benefiting themselves. These actually lead to the organisation failure” (P3 #Transcript 3.docx- 3:30; 3:35; 3:39).

4.3.5.2 Beneficiation

Beneficiation was another aspect that came out and it closely links to the aspect of fighting for leadership positions presented above. The researcher asked all three participants to elaborate on how beneficiation is associated with leadership change and fighting for leadership positions. P1 indicated:

“Unfortunately as I say, leaders come and go, with the present kind of leadership, especially any non-profit company that engage in business because once you engage in business you start to make profit and once you start to make profit that’s where the problem lies. I will say if NAFCOC stayed the way it used to be in the past. In other words business yes, without the involvement of the organisation per say, In other words business must be run as business on its own, it must not be run with the involvement of leadership because once you start to mould it up, that’s where now the credibility, that’s where now ethics collapses in the organisation because money brings greedy. Yes other leadership displayed unethical leadership because of greedy. But otherwise the organisation per say is really weak in all the structures because people are now concentrating on what they can get and not necessarily what they can give to the communities. The main challenges involved greedy. People benefiting themselves instead of working to meet the needs of the organisation and the community at large” (P1 #Transcript 1.docx- 1:3; 1:21; 1:28; 1:30; 1:54; 1:56).

P2 responded saying:

“Yes I would say some of the leaders were lacking ethical leadership qualities because the organisation was almost shaking with a lot of problems. They wanted to enrich
themselves. They forgot about working towards the vision of the organisation and for the benefit of the community but instead they became so greedy. In this sense I mean they were just too greedy and selfish. They were leading to enrich themselves as such the organisation faced many problems. Greediness but however, with the new leader, things are going in the right direction so far” (P2: Transcript 2.docx- 2:35; 2:36; 2:45; 2:53).

P3 argued:

“We end up having leaders who are dishonest to hold positions to make quick money and not serving the purpose of the organisation because we don’t know their background. You hear a lot of squabbles because of that. Some leaders actually fail to resist their appetite for obtaining things in dubious ways. Greedy and fighting for leadership positions was among those challenges which the organisation was facing. The practical issues in NAFCOC include greediness, fighting for positions and people benefiting themselves. These actually lead to the organisation failure” (P3 #Transcript 3.docx- 3:2; 3:30; 3:39).

4.4 DISCUSSION OF FINDINGS

Based on the evidence generated from this study and insights emerging from review of relevant literature on ethical leadership, the three reports (NAFCOC Annual Business Report, 1994; The African Business Souvenir, 1994; and Khwebo Newsletter, 2013) and the insights gained form semi-structured interviews, the researcher was able to at least some extent answer the main research question and sub-research questions as elucidated in Chapter 1 (page 6-7) and again below. These knowledge claims constitute the findings of this study and also represent the contribution of this study to the field of ethical leadership.

The sub-research questions will first be answered and, lastly, the main research question will be addressed.

4.5 SUB-RESEARCH QUESTIONS

Data analysis revealed that the sub-research question on “how ethical leadership is demonstrated within NAFCOC” and the sub-research question on “incidences of illustrating the practice of ethical leadership” were generating similar responses. Thus, in
the discussion of the findings these two sub-research questions were melded into one and discussed as such below. As part of synthesising the discussion of the findings the researcher also discusses how ethical leadership is ultimately conceived and practiced within NAFCOC.

4.5.1 Sub-Research Q1: What type of leadership behaviours does NAFCOC associate most with ethical leadership?

During data analysis it also appeared that most of the research participants used the terms “behaviours” synonymously with that of “characteristics”. Implication of this was that the participants gave very similar responses to the two questions probing behaviours and characteristics of ethical leaders.

What therefore has come out of this study is that from NAFCOC’s point of view as represented by the interviewed regional managers, characteristics and behaviours associated with ethical leadership are many, including: strong leadership, being courageous to stand for what is morally right, having a good level of integrity, credibility and accountability, and as well as being transparent in the way the leader makes decisions. The participants also indicated that ethical leadership entails that the leader be honest, and fair.

This view of what makes a leader an ethical one has been put forward by a number of scholars. Trevino, Hartman et al., (2000) also alluded to integrity and credibility as further pillars of ethical leadership; whilst Piccolo, Greenbaum, Den Hartog and Folger (2010), also emphasised the aspect of accountability in ethical leadership.

 Similarly, Kalshoven and Den Hartog (2009) associated ethical or moral leadership with a range of ethical virtues such as honesty, integrity, reliability, modesty, trustworthiness, respect. Strong leadership as a character of ethical leadership is also supported by NAFCOC internal documents, and scholars such as Zanderer (1992) cited in Mihelic (2010) who talks of an ethical leader as a person who has a strong character and has courage to stand for his organisation.

Yukl and Yukl, (2002), in resonance with the findings of this study, also made reference to how important it is for a leader to be respectful of his followers and to give them
opportunities to air their views. Ciulla (1995) also emphasised the need for dialogue with followers if leaders are to be ethical and effective.

The idea of an ethical leader as being justice is also reflected upon by Miche and Gooty (2005), who argued that ethical leaders are able to make decisions that are fair and based on established moral principles.

The view of ethical leadership emerging from this study is therefore substantially trustworthy and valid. That is because this conception of ethical leadership emerges from empirical evidence (interview transcripts and excerpts from NAFCOC internal document) and is corroborated by existing literature and what other scholars have already advanced.

4.5.2 Sub-Research Q2: How has NAFCOC’s leadership demonstrated and practiced ethical leadership?

This study also found that NAFCOC has demonstrated ethical leadership in a number of ways. The participants interviewed and documents reviewed showed that the leadership of NAFCOC has been ethical in many ways, and these include moments where the leaders exhibited transparency, unity with followers, peacemaking and dialogue with followers (Annexure H). This observation speaks to questions around both how ethical leadership has been demonstrated and practiced in NAFCOC.

On the other hand, the study also found that there were instances where leadership in NAFCOC suffered from incidences of unethical behaviours revolving around issues of beneficitation, fight for leadership positions, and decay of morals. Despite these challenges, the study also found that NAFCOC managed to continue with its mandate exhibiting the characteristics and practices of strong leadership and commitment to the organisation’s mandate. Thus some of the incidences exhibiting how ethical leadership is demonstrated and practiced in NAFCOC are therefore illustrated by how its leadership faced and managed to overcome operational challenges.

Previous studies done across the world on ethical leadership have also produced similar findings to the ones emerging from this study (Yukl, 2006). Scholars such as Thomas (2001) have described a moral leader as a person in accordance with the standards of conduct that are important to his organisation and followers. Whilst Neubert et al., (2009)
indicated that ethical leadership is known to promote the organisation’s sustainability and credibility. Similarly, Cotter (2000) argued that leaders are expected to exercise responsibility to ensure that the values of an ethic system are honored and maintained. The sustainability is only made possible if leaders demonstrate and practice what they perceive as the central tenets of ethical leadership.

4.5.3 Sub-Research Q3: What are some issues and challenges of ethical leadership in NAFCOC?

From analysis of available data and review of the selected NAFCOC internal documents, this study found that there are a couple of issues and challenges related to how ethical leadership is conceived and practiced in NAFCOC. The main issues that came out strongly include the fight for positions and greed linked to beneficiation. The study therefore concludes that even though ethical leadership seemed to be an important feature within NAFCOC, the organisation has also been affected by counter-ethical issues linked to beneficiation and the fight for positions that is normally tied to it. All three reviewed documents reported incidences in which some of the leaders exhibited such unethical characteristics (Annexure H). The manner in which these challenges were handled is synonymous with how ethical leadership is practiced within NAFCOC.

Related to the above finding, Kelly (1990) stated that the moral health of an organisation depends on the standards and selflessness its leaderships. This entails that ethical leaders are those that are, as Zanderer (1992, cited in Mihelic, 2010) claimed, driven by the desire to serve others. Ethical leadership thus tends to be hindered by personal traits such as greed and power hungri ness, which make it difficult for leaders to put the interest of the organisation before their own.

4.5.4 Sub-Research Q4: How Is Ethical Leadership Ultimately Conceived and Practiced in NAFCOC

In summary, the study found that the conception and practice of ethical leadership within NAFCOC is broader and is informed by both the interviewed participant’s experiences of working within NAFCOC and observations made through the review of the organisation’s internal documents. Ethical leadership is, within NAFCOC, perceived as made up of a
number of virtues, and personal qualities that ranges from integrity, to having a sense of justice and fairness (Mayer, Aquino, Greenbaum & Kuenzi, 2006). Further, it is interesting that ethical leadership was also conceived as being similar to moral leadership; hence, all the already established characteristics and aspects of moral leadership in this study were also reported for ethical leadership (Brown, Trevino & Harrison, 2005; Kelly, 1990).

Similarly, the study also found that NAFCOC’s conception and practice of leadership is deeply embedded in its history and struggles for emancipation of black business people in South Africa. Therefore, characteristics of ethical leadership such as commitment, strong leadership, courage to stand for what is right, and unity with others were arguably made necessary by some of the challenges that the organisation faced.

4.5.5 Main Research Question: How Is Ethical Leadership Conceived in A Business Organisation Using NAFCOC as A Point in Case?

Drawing from NAFCOC’s experiences as discussed above, ethical leadership in a business organisation can be conceived as multifaceted. For a leader to be viewed as ethical he or she must portray a number of characteristics. Some of these characteristics include: being fair, honest, principled, and trustworthy (Kalshoven & den Hartog, 2009). In addition to above, characteristics such as being courageous, committed, and a peacemaker are also key in constituting ethical leadership in a business organisation.

Experiences from NAFCOC point to the fact that ethical leadership is closely related to moral leadership (Brown et al., 2005); hence, the ability of a leader to demonstrate socially acceptable behaviours through personal actions and interpersonal relationships is central to how ethical leadership is conceived and practiced in any organisation. Ethical leadership also entails being able to lead an organisation or individuals to achieve its set goals through actions that are morally acceptable. NAFCOC’s experiences illustrate that an ethical leader should have virtues like integrity, reliability, trustworthiness, and fairness. He or she must be a leader who is approachable, able to understand people’s different views, and solve problems in an appropriate way without any favoritism.
Ethical leadership is therefore a concept with many facets and is best shown through one's exhibition of personal characteristics that range from being honest, committed and selflessness to being courageous and strong minded.

4.6 CONCLUSION

Chapter 4 presented the data generated through the three interviews and review of NAFCOC internal documents, which was then used to interpret and make sense of the emerging themes and how they related to the way ethical leadership is conceived and practiced within NAFCOC. Based on the analysis of data, emerging themes, and in line with the research questions, the discussion moved on to consider the main findings of the study. In Chapter 5 the reflections and conclusions of the research to the findings are discussed.
5 CHAPTER 5: REFLECTIONS AND CONCLUSION

5.1 INTRODUCTION

Chapter five concludes this report. The chapter provides a critical reflection of the study, initially highlighting some of the limitations associated with the way the study was conducted, including the design and methodological framework used. The manner in which the researcher tried to mediate the shortfalls to ensure that the study remained valid and credible is described. The focus moves to presenting and discussing the contribution this study makes to the field ethical leadership within South Africa. Thereafter, the chapter closes by the researcher outlining topics that could be areas of interest or opportunities for future research in ethical leadership, its conception and practice. Chapter five is therefore a synthesis of how this research project was conceptualised and conducted and what it contributes to the field of ethical leadership.

5.2 REFLECTIONS ON THE STUDY

Conducting this study was for the researcher a very inspiring and great learning experience. Therefore, it is important the researcher reflects on the whole study process to consider the manner in which it was conducted. Through reflection she could detect and discuss the limitations of this study. Later the process enabled the researcher to appreciate and present the main contributions of this study to the field of ethical leadership in South Africa (SA). Thus the process of reflection itself also facilitated learning and the professional growth of the researcher.

5.2.1 Study limitations

Upon reflection the researcher realised that conducting this study as a student was not an easy thing to have accomplished. First, there was a lot of pressure from home and this made it difficult to find as much time as was needed to work on the research project. Coupled with that pressure was the realisation that being a mother and studying at the same time has its own challenges. Specifically the limitations of this study were:
5.2.1.1 Lack of previous research

The researcher faced challenges related to limited previous research focusing specifically on ethical leadership. Whilst ethical leadership is a widely explored area, there are not many studies to draw on for a researcher whose particular interest lies in the context of South Africa. This limited scope of previous studies resulted in the researcher relying on very few research reports. To mediate this challenge, the researcher had to work with literature coming from across the globe and try to relate them to the context of South Africa. It is important that future researchers use such strategies when faced with limited literature around their area of research focus.

5.2.2 Time and limited resources

As already alluded to, the issue of limited time and also resources affected the way in which the study was conducted. As highlighted, the researcher found studying and managing a home at the same time a bit challenging. Limited resources also impacted on the way the researcher designed the study. The idea of working with only three participants instead of more was partly to do with costs involved in planning and conducting good quality interviews. However, the researcher had to carefully select the research participants to make sure that the three participants that were selected were data rich and could thus provide adequate information needed to address the research question. Careful sampling was thus a mitigating measure in terms of this limitation. In addition to careful sampling, the researcher planned that the three interviews to be long and in-depth enough to collect as much information as possible.

5.3 CONTRIBUTION OF STUDY

Even though it was limited in scope and exploratory in orientation, this study has made a substantial contribution to the field of ethical leadership in South Africa. Besides being one of the few studies with a direct focus on ethical leadership within local organisations in South Africa, this study provides a fertile ground upon which future and more contextualised studies on ethical leadership can be conceptualised and conducted. Some of the contributions that can be ascribed to this study include:
5.3.1 Provision of a body of literature

Given the lack of previous research reports, as already alluded to, the researcher is convinced that this study represents an additional body of literature upon which future researchers can develop their studies; be they conceptually or methodologically.

Methodologically this study has demonstrated how the case study method and semi-structured interviews can be used within qualitative research. This is an important contribution, as it will advance more engaged use of these methodological frameworks. Future researchers can actually draw lessons on how to better work with a case study as well as how to plan for and conducted in-depth semi-structured interviews.

5.3.2 Recommendations for promotion of ethical leadership

As a way of closing the knowledge gap pointed out earlier (see section 1.6) this study also provide the following few viewpoints for promoting ethical leadership in business organisations;

- In order to be ethical leaders in business organisations must first and foremost strive to maintain their personal and moral dignity so as to obtain some respect from their subordinates. In other words ethical leaders are exemplary and provide role models to their followers. This way they can also influence others to be ethical in their everyday business practices;

- The importance of virtues such as honest, fairness and trustworthiness need no emphasis for any leader who strives to be ethical in his way of doing business. Taking from NAFCOC experiences such virtues can be propagated and promoted through the setting up of a work environment where there is continuous interaction and open dialogue between the leaders and their followers. In addition, it is important for leaders to trust their followers so that they also feel and begin to appreciate the essence of behaving well so as to keep the trust;

- Leaders must perceive and practice ethical leadership as a multifaceted social construct made up of various and equally important aspects. This is important because not all virtues of ethical leadership may be exhibited through one leadership
process or practice. Thus it is important to appreciate each and every effort one puts in towards attaining ethical leadership within a particular institution and;

- That in real life there are many challenges and issues that constrains how ethical leadership is conceived and practiced. Drawing on NAFCOC experiences it may mean that a lot patience and perseverance is needed for one to become a successful ethical leader. Ethical leadership is constrained by many mechanisms some of which are political, social, cultural and or economical. What is important is therefore for one to be always alert and energised to face challenges head on and not allow them to easily influence the way one leads or conduct business.

5.3.3 Identification of areas for future research

In this study there are a number of focus areas of interest and issues that emerged that were not followed up on, as they fell outside the scope of this study. These areas provide a basis for formulating future studies in leadership and management. Some of the areas and issues that may be further pursued:

- **Problematising** and exploring of the different interrelationships between the different characteristics of ethical leadership. What this study did is to establish the characteristics that are associated with ethical leadership in NAFCOC. The interaction between the different pillars when inspected from the context of South Africa can be areas worth further interrogation.

- **Investigating** how context and history shapes the conception and practice of ethical leadership is an area that this study touched on but never pursued in detail. A comparison analysis of more than one organisation and how its history relates to the manner in which ethical leadership is conceived and practised will produce more insight into ethical leadership construction and practise.

- **Conducting follow up studies** to broaden the scope of this study is another way of promoting more research into ethical leadership and management within South Africa. Having more interviewees and drawing on more literature and analysis of more policy and practice documents can broaden the scope of this study and generate more insights.
5.4 CONCLUSION

Chapter 5 provides a reflection of the entire study. The limitations associated with the conceptualisation, design and implementation of this study are discussed. The contribution that this study makes to the field of leadership management is highlighted. And the researcher reflects on and shares with the reader her learning and how she thinks the study can pave the way for future studies. This chapter concludes this study.
6 REFERENCES


7 ANNEXURES

ANNEXURE A: SEMI STRUCTURED INTERVIEW: SCHEDULE

Thank you very much for accepting the request for interview. The purpose of the interview is to examine the meaning and practice of ethical leadership in business organisations with specific focus on NAFCOC in the Gauteng province.

The interview is a semi-structured interview as questions are predetermined. It will last for about 45 minutes and will primarily consist of the following questions:

1. In your view, does ethical leadership really exist?
2. What type of behaviour and personal characteristics do you associate with ethical leadership?
3. What type would you say an ethical leader in an organisation like NAFCOC would display?
4. Has your organisational leadership demonstrated strong leadership in the past? Would you say some of the strong leaders were ethical leaders? Who were they and why? Did other strong leaders display or lack ethical leadership qualities? Why?
5. What do you regard as the necessary condition required to carry out your ethical leadership in an organisation?
6. Has the leadership of NAFCOC been forced at some point to manage and integrate the strands of ethical political leadership and ethical business leadership during the apartheid period? Has this happened after 1994?
7. What ethical leadership challenges have NAFCOC leaders encountered after 1994?
8. Why do you think ethical leadership is very important in your organisation?
9. What are the practical issues of ethical leadership in NAFCOC and how do you relate these to the challenges of leadership in business organisation.
10. What type of measures have you put in place to overcome all the challenges in order to execute your duties as an ethical leader?
But because leaders come and go there was strong ethical leadership during the reign of Dr. Sam Msutunyana.

All of us who were from school we have really abide that kind of culture within NAFCOC.

Unfortunately as I say, leaders come and go, with present kind of leadership, especially any non-profit company that engage in business because once you engage in business you start to make profit company and once you start to make profit that's were the problem lies.

because now people becomes greedy, people don't even want to move away from their positions and that's were now the ethical leadership issue becomes more problematic because now there is funds.

Well what I saw or what I learned under Dr. Sam leadership was really what one would call participative leadership were by everybody participated, everybody's views were taken on board and that kind of leadership to me is good because it really now listens to what people are saying.
And you can only become a good leader if you listen, if you hear what people are saying and then you follow up

P 1: Transcript 1.docx - 1:7 [He was upright in terms of mor..] (5:5) (Super)
Codes: [Integrity - Family: Ethical Leadership]

No memos

He was upright in terms of morals. The other day we celebrated his 60th years anniversary in marriage. Sixty years anniversary in marriage, it’s not easy thing, it’s a long, long way. So you can see he was a man of outstanding morals and character

P 1: Transcript 1.docx - 1:8 [I think the best really for me..] (7:7) (Super)
No codes

I think the best really for me to describe that is now that is trust. You trust and trust means that whenever a leader stands up and say something people can hear what you say. Otherwise if you don’t do that, people will say listen whose talking now can you really follow this guy whose morals are questionable

P 1: Transcript 1.docx - 1:9 [Otherwise if you don’t do that..] (7:7) (Super)
Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

Otherwise if you don’t do that, people will say listen whose talking now can you really follow this guy whose morals are questionable. Secondly, as a leader as a leader if you want to move on having established the trust which of course you have to earn because of your actions

P 1: Transcript 1.docx - 1:10 [Transparency is key, because i..] (7:7) (Super)
Codes: [Transparency - Family: Ethical Culture]

No memos

Transparency is key, because in NAFCOC those years every conference we used to have audited financial statements of the organisation. Auditors will not give you a clean audited report if they discover some discrepancies. Supporting documents were required to show that the audited report was authentic.

P 1: Transcript 1.docx - 1:11 [He used to visit each and ever..] (11:11) (Super)
Codes: [Foresight]

No memos

He used to visit each and every province every year.

P 1: Transcript 1.docx - 1:12 [He was so dedicated to NAFCOC ..] (11:11) (Super)
Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

He was so dedicated to NAFCOC and actually forgot himself.
P 1: Transcript 1.docx - 1:13 [All that he had was this power..] (11:11) (Super)
No codes
No memos
All that he had was this power in him of uniting people and those years there were no conflicts in NAFCOC.

P 1: Transcript 1.docx - 1:14 [who is decisive and decision m..] (14:14) (Super)
No codes
No memos
who is decisive and decision making, a leader who thoroughly sit down and gather facts so that when he makes a decision, it's really from an informed point of view.

P 1: Transcript 1.docx - 1:15 [All that he had was this power..] (11:11) (Super)
Codes: [peace making - Family: Behaviour or Work Ethics] [Unit within Others - Families (2): Healthy Relationships, Leadership Change]
No memos
All that he had was this power in him of uniting people and those years there were no conflicts in NAFCOC.

P 1: Transcript 1.docx - 1:16 [And you know what, It would ha..] (18:18) (Super)
Codes: [courageous leadership - Family: Ethical Leadership]
No memos
And you know what, It would have being pointless to achieve ethical business without economic freedom because it was going to be pointless to operate in a very a friendly atmosphere as the apartheid government was really un predictable in its operation.

P 1: Transcript 1.docx - 1:17 [NAFCOC lacked behind and of co..] (20:20) (Super)
Codes: [Leadership positions - Family: Leadership Change]
No memos
NAFCOC lacked behind and of course I think to a large extent there was no really proper succession also during that time of Dr Sam Musutunyana that was meaningful

P 1: Transcript 1.docx - 1:18 [Look I am of the opinion that ..] (23:23) (Super)
Codes: [credibility - Family: Ethical Leadership]
No memos
Look I am of the opinion that you know any organisation, it doesn’t matter whether if it is big business, if it has no ethical leadership then it’s not going to progress in any way, It's not going to go forward because it will be everybody for himself and that kind of situation will not be able to really advance any course of business.

P 1: Transcript 1.docx - 1:19 [unity with others] (20:20) (Super)
Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]
No memos
Nafcoc has also the problem with unit
The constitution of NAFCOC I think if you speak it is very solid constitution.

I will say if NAFCOC stayed the way it used to be in the past. In other words business yes, without the involvement of the organisation per say, in other words business must be run as business on its own, it must not be run with the involvement of leadership because once you start to mould it up, that’s where now the credibility, that’s where now ethics collapses in the organisation because money brings greedy.

everybody’s views were taken on board and that kind of leadership to me is good because it really now listens to what people are saying. And you can only become a good leader if you listen, if you hear what people are.

That actually elevated him because he became after 1994, he was the first ambassador of South Africa to Saudi Arabia, where you know that moral standards there are very, very high. That was the first ambassador which Nelson Mandela sent to Saudi Arabia to prepare there for South Africa. You need a person of high morals to be able to live and exist in Saudi Arabia.

I think the best really for me to describe that is now that is trust. You trust and trust means that whenever a leader stands up and say something people can hear what you say.

One can still say that you know it is important that you really take views of people on board no one can emphasise that because your followers will need that, how are they going to believe you if you are not an exemplar.
One can still say that you know it is important that you really take views of people on board no one can emphasise that because your followers will need that, how are they going to believe you if you are not an exemplar.

Would say because of the quality of Dr Sam Musutunyana all the people who really followed him were really outstanding. In the all nine provinces of South Africa those were outstanding. We had Mr Archie Nkonyana who followed Dr Sam Musutunyana and then we had another one after Archie Nkonyani who is now reverend John who is also currently NAFCOC president. In my view after Dr Sam Musunyana those were outstanding.

Yes other leaders displayed un ethical leadership because of greedy.

They started to fight over positions

But otherwise the organisation per say is really weak in or the structures because people are now concentrating on what they can get and not necessarily what they can give to the communities.

The thing that brought unity in NAFCOC was strong leadership that we had with DR Sam Musutunyana and his followers themselves trusted and believed in him.

If there was conflicts it was over small little things which were resolved amicably.
A leader who emphasises followers, a leader who is decisive and decision making, a leader who thoroughly sit down and gather facts so that when he makes a decision, it’s really from an informed point of view.

**P 1: Transcript 1.docx - 1:34 [a leader who thoroughly sit do..] (14:14) (Super)**

Codes: [justice - Family: Ethical Leadership]

No memos

A leader who thoroughly sit down and gather facts so that when he makes a decision, it’s really from an informed point of view. That to me means you know what you are doing.

**P 1: Transcript 1.docx - 1:35 [Well before apartheid, one can..] (16:16) (Super)**

Codes: [courageous leadership - Family: Ethical Leadership]

No memos

Well before apartheid, one can say that the leadership that was there on NAFCOC was really out of resistance. I mean I for one mean I was in prison because we were fighting for the government and were not ready to give in to their nonsense that was happening and that is the kind of leadership that we got from Sam Musunyana and we fought until we achieved our goal.

**P 1: Transcript 1.docx - 1:36 [It was very difficult to manag..] (18:18) (Super)**

Codes: [justice - Family: Ethical Leadership]

No memos

It was very difficult to manage and integrate the strands of ethical political leadership and ethical business leadership, but what Dr Sam Musutunyana used to host annual conferences were issues were tabled and resolved amicably.

**P 1: Transcript 1.docx - 1:37 [Dr Sam Musutunyana used to vis..] (18:18) (Super)**

Codes: [courageous leadership - Family: Ethical Leadership]

No memos

Dr Sam Musutunyana used to visit Nelson Mandela in prison and up dated him about the Black business resistance in the country and what Blacks are doing actually and even assisting people in exile. And you know what, It would have being pointless to achieve ethical business without economic freedom because it was going to be pointless to operate in a very a friendly atmosphere as the apartheid government was really un predictable in its operation

**P 1: Transcript 1.docx - 1:38 [Dr Sam through his negotiation..] (18:18) (Super)**

Codes: [courageous leadership - Family: Ethical Leadership] [Dialogue with followers - Family: Ethical Leadership]

No memos

Dr Sam through his negotiation with the apartheid government managed to convince the regime government that for a country to operate its business properly we need both political freedom and economic freedom. Somehow that’s how it went. Hence it only takes a courageous leader with good communication skills to convince the regime government.

**P 1: Transcript 1.docx - 1:39 [Somehow that’s how it went. Hen..] (18:18) (Super)**

Codes: [justice - Family: Ethical Leadership]
Somehow that’s how it went. Hence it only takes a courageous leader with good communication skills to convince the regime government.

That’s why when Namibia got its independence, NAFCOC was the only organisation which assisted in terms of transporting people to the polls and during the return of those who were in exile back to South Africa including one for UNCHR. So we have contributed very clearly in terms of doing away with apartheid. However, we have never abandoned the role of being business people. That’s why even during the new government, when it came in, NAFCOC stood and said look us NAFCOC, we want to remain in business, but we want also government to listen to our plight.

People were divided and unit was also a big challenge

Fighting for leadership position, and leaders who were not capable of performing the duties properly.

The constitution of NAFCOC I think if you speak it is very solid constitution. Secondly it is backed up by policies that are very solid in order to support that

Instead of NAFCOC now pursuing what they used to as a business movement, NAFCOC lacked behind and of course I think to a large extent there was no really proper succession also during that time of Dr Sam Musutunyana that was meaningful. So I think his departure weakened the structure of NAFCOC

Then we had conferences, Dr Sam Musutunyana used to be invited as a guest speaker and everybody will come because that was really a man who was really outstanding.
Because of his progressive thinking, he could really ensure that he encompasses everyone because one wants to see this man who is so outstanding. This businessman who was so strong, he was not a man who had a lot of flush things.

Because of his progressive thinking, he could really ensure that he encompasses everyone because one wants to see this man who is so outstanding.

If there was conflicts it was over small little things which were resolved amicably

This businessman who was so strong, he was not a man who had a lot of flush things. All that he had was this power in him of uniting people

Nafcoc has also the problem with unit.

We have fought very hard after 20 years, at least now we have got the Minister of small business. It took 20 years to do that. We have got the Minister of small business.

NAFCOC invested money many years ago and I think what was beautiful is that when that fund matured, NAFCOC set up a trust and I think the trust that NAFCOC set up was really going to assist those people who used to be molested and un able to progress during the apartheid regime. There are some people who received some kind of hand shake from NAFCOC from that fund. At least it shows that transparency and good leadership
At least it shows that transparency and good leadership

The main challenges involved greedy people fighting for position and people wanting to hold positions for long a period

People benefiting themselves instead of working to meet the needs of the organisation and the community at large.

Thirdly, I think the rules and regulations that have been agreed upon by all the members now to me will be able to emerge as a business organisation in the future

When we had conferences, Dr Sam Musutunyana used to be invited as a guest speaker and everybody will come because that was really a man who was really outstanding.

Yes ethical leadership do really exist more especially if you look back at the some strong leaders who ruled NAFCOC in the early years. Their leadership really demonstrated strong ethical leadership as they were very clean in everything that they were doing.
leaders who ruled NAFCOC in the early years. Their leadership really demonstrated strong ethical leadership as they were very clean in everything that they were doing

P 2: Transcript 2.docx - 2:3 [They worked hard by uniting th..] (3:3) (Super)

Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]

No memos

They worked hard by uniting the followers in order to achieve the organisation's objectives. So in short ethical leadership do exist

P 2: Transcript 2.docx - 2:4 [Their leadership really demons..] (3:3) (Super)

Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

Their leadership really demonstrated strong ethical leadership as they were very clean in everything that they were doing

P 2: Transcript 2.docx - 2:5 [They worked hard by uniting th..] (3:3) (Super)

Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

They worked hard by uniting the followers in order to achieve the organisation’s objectives.

P 2: Transcript 2.docx - 2:6 [The type of behaviour associat..] (5:5) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

The type of behaviour associated with ethical leadership is been honesty in everything that you do when executing the organisational duties

P 2: Transcript 2.docx - 2:7 [A good leader sets up a good e..] (5:5) (Super)

Codes: [Integrity - Family: Ethical Leadership]

No memos

A good leader sets up a good example to his followers. He respects his followers and views them as equal partners in pursuing the organisational goal

P 2: Transcript 2.docx - 2:8 [He builds his team by promotin..] (5:5) (Super)

Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]

No memos

He builds his team by promoting unit among his followers

P 2: Transcript 2.docx - 2:9 [An ethical leader has got empa..] (5:5) (Super)

Codes: [sense of humor - Family: Healthy Relationships]

No memos

An ethical leader has got empathy.

P 2: Transcript 2.docx - 2:10 [He has got a listening ear. He..] (5:5) (Super)

Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]
He has got a listening ear. He calls followers whenever there is a dispute, sit down with them and listens to their concerns and together with his followers they find solutions to the disputes.

**P 2: Transcript 2.docx - 2:11 [Ethical leaders are not judgemental.] (5:5) (Super)**

Codes:  [justice - Family: Ethical Leadership]

Ethical leaders are not judgemental.

**P 2: Transcript 2.docx - 2:12 [They are very fair in all what..] (5:5) (Super)**

Codes:  [fair decisions - Family: Ethical Culture]

They are very fair in all what they do as such they do not promote favouritism. He treats his followers equally.

**P 2: Transcript 2.docx - 2:13 [When problems are tabled to hi..] (5:5) (Super)**

Codes:  [peace making - Family: Behaviour or Work Ethics]

When problems are tabled to him, he analyses them critically and solves the problem amicably together with the parties concerned.

**P 2: Transcript 2.docx - 2:14 [It's a person who is always tr..] (5:5) (Super)**

Codes:  [commitment - Family: Behaviour or Work Ethics]

It's a person who is always transparency in everything that he does.

**P 2: Transcript 2.docx - 2:15 [He takes responsibility or rat..] (5:5) (Super)**

Codes:  [accountability - Family: Behaviour or Work Ethics]

He takes responsibility or rather his accountable to the organisation.

**P 2: Transcript 2.docx - 2:16 [He is very deceive in decision..] (5:5) (Super)**

Codes:  [courageous leadership - Family: Ethical Leadership]

He is very deceive in decision making and regarded as a team builder.

**P 2: Transcript 2.docx - 2:17 [They very faithful in all what..] (5:5) (Super)**

Codes:  [Morals - Family: Ethical Culture]

They very faithful in all what they were doing and they encouraged us to have that faith that one day things will be ok. In short I would say for a leader to be called ethical leader he must display the behaviour which is pleasant to others

**P 2: Transcript 2.docx - 2:18 [In short I would say for a lea..] (5:5) (Super)**
In short I would say for a leader to be called ethical leader he must display the behaviour which is pleasant to others.

A good ethical leader is trustworthy and of high integrity. By this I mean, your followers can only obey you if you have built that trust in them. It comes with how you yourself as a leader conducts yourself.

ethical Leaders should know who they are, who they lead and listen to their followers and lead with respect and dignity

I personally think an ethical leader in NAFCOC would display leadership based on trust, transparency, accountability and a leader with high ethical morals.

He promotes effective communication and promotes a favourable ethical culture within the organisation.

In terms of transparency, a good ethical leader is accountable for everything that is going on in the organisation. Therefore, he must explain to his followers everything that he is doing concerning the organisation and he must also know everything that his followers are doing or the specific task that each and every follower is doing

ethical leader should be morally sound. This is so because you will act as a role model to your followers and as such you should display good behaviour all the time.
Yes, as I said earlier on, NAFCOC had demonstrated strong leadership before. If you see NAFCOC the way it was formed, you will be impressed on the quality of leaders that it had. Yes some of the leaders in NAFCOC were ethical leaders. I am saying this because I witnessed their type of leadership and through them the organisation expanded.

An organisation can only expand when you have good leaders in place.

These leaders brought unit or rather united all the followers in NAFCOC to work towards the achievement of the organisational goal which was promoting the Small Businesses for Black people.

you see if NAFCOC was weak the organisation would have collapsed a long time ago because the apartheid regime wanted to dis unite us along tribal lines. But because of the strong leaders that we had by then, they refused to fall for that and because of the unit that we had and the vision that we were pursuing we managed as NAFCOC to refuse and pursue our main dream

Some of the strong leaders in NAFCOC were Dr Sam Motsuenyane the third president who ruled NAFCOC for almost 24 years. His the leader who served NAFCOC for a long period and the man had high morals standards and he was very outstanding in everything that he did.

he was very committed to his work

Every year we used to have con..]
Every year we used to have conferences where all the activities for that particular year will be tabled together with the audited reports.

**P 2: Transcript 2.docx - 2:32 [He used to check each and every..] (11:11) (Super)**

Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

He used to check each and every province to see how they were working. In other words he was vigilant and result oriented.

**P 2: Transcript 2.docx - 2:33 [Dr. Archie Nkonyeni was also a..] (11:11) (Super)**

Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

Dr. Archie Nkonyeni was also a very strong ethical leader

**P 2: Transcript 2.docx - 2:34 [You can see good ethical leade..] (11:11) (Super)**

Codes: [credibility - Family: Ethical Leadership]

No memos

You can see good ethical leaders always leave a good story in the organisation.

**P 2: Transcript 2.docx - 2:35 [Yes I would say some of the le..] (11:11) (Super)**

Codes: [Beneficiation - Family: Leadership Change]

No memos

Yes I would say some of the leaders were lacking ethical leadership qualities because the organisation was almost shaking with a lot of problems. They wanted to enrich themselves.

**P 2: Transcript 2.docx - 2:36 [They forgot about working towa..] (11:11) (Super)**

Codes: [Beneficiation - Family: Leadership Change]

No memos

They forgot about working towards the vision of the organisation and for the benefit of the community but instead they became so greedy.

**P 2: Transcript 2.docx - 2:37 [Others had hatred towards othe..] (11:11) (Super)**

Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]

No memos

Others had hatred towards other members of the organisation. How can the organisation grow when there’s hatred, greed and self-enrichment.

**P 2: Transcript 2.docx - 2:38 [A conducive environment of mut..] (14:14) (Super)**

Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]

No memos

A conducive environment of mutual respect were leaders and followers work together towards the common good.

**P 2: Transcript 2.docx - 2:39 [Encourages followers to do wha..] (14:14) (Super)**
Encourages followers to do what is right is very important for a leader to carry out his/ her ethical leadership.

An open environment were open communication is welcome and encouraged. The environment must also be peaceful and conducive for both leaders and followers to participate freely in decision making, their voices should be heard and were everyone is viewed as an equal partner in working towards the organisation goal.

Transparent and accountability must be the corner stone of the organisation.

As I have already said the leader himself should set very good example in the way he makes decision and communicates with his followers because the leader can only build trust in his followers if he practice what he says.

I think NAFCOC played a very important in negotiating with the regime government on political freedom because honestly if we had just obtained economic freedom at that time without political freedom, you could not even have come to interview me over NAFCOC because definitely the regime government was going to put in some strict measures to prevent it from expanding. Economic freedom and political freedom go hand in hand that’s why the organisation integrated both.

In this sense I mean they were just too greed and selfish.
themselves as such the organisation faced many problems

P 2: Transcript 2.docx - 2:46 [Unit within the organisation b..] (19:19) (Super)
Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]
No memos

Unit within the organisation became a major problem as well because followers were divided.

P 2: Transcript 2.docx - 2:47 [ev Joe Hlongwane is also a man..] (19:19) (Super)
Codes: [Morals - Family: Ethical Culture]
No memos

ev Joe Hlongwane is also a man of moral standards. H

P 2: Transcript 2.docx - 2:48 [Ethical leadership is importan..] (21:21) (Super)
Codes: [credibility - Family: Ethical Leadership]
No memos

Ethical leadership is important because it leaves a very good story for the organisation to tell and other people out there.

P 2: Transcript 2.docx - 2:49 [Ethical leaders boost the mora..] (21:21) (Super)
Codes: [Morals - Family: Ethical Culture]
No memos

Ethical leaders boost the moral standards of their workers and as such followers become more motivated in working towards the organisational goal.

P 2: Transcript 2.docx - 2:50 [Well the practical issues incl..] (23:23) (Super)
No codes
No memos

Well the practical issues includes fighting for leadership positions, lack

P 2: Transcript 2.docx - 2:51 [Well the practical issues incl..] (23:23) (Super)
Codes: [Leadership positions - Family: Leadership Change]
No memos

Well the practical issues includes fighting for leadership positions

P 2: Transcript 2.docx - 2:52 [lack of unit within the organi..] (23:23) (Super)
Codes: [Unit within Others - Families (2): Healthy Relationships, Leadership Change]
No memos

lack of unit within the organisation,

P 2: Transcript 2.docx - 2:53 [greediness but however, with t..] (23:23) (Super)
Codes: [Beneficiation - Family: Leadership Change]
No memos

greediness but however, with the new leader. Things are going on in the right direction
so fa

P 2: Transcript 2.docx - 2:54 [There is a very good constitut..] (25:25) (Super)

Codes: [commitment - Family: Behaviour or Work Ethics]

No memos

There is a very good constitution which is backed up by policies that are very solid in order to support that.

P 2: Transcript 2.docx - 2:55 [The rules and regulations that..] (25:25) (Super)

No codes

No memos

The rules and regulations that have been agreed upon by all the members will place the organisation on the right track and with the new leader who is currently there, NAFCOC will definitely be on the right track because of the new strategy that he is in place.

P 2: Transcript 2.docx - 2:56 [he rules and regulations that ..] (25:25) (Super)

Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

he rules and regulations that have been agreed upon by all the members will place the organisation on the right track and with the new leader who is currently there, NAFCOC will definitely be on the right track because of the new strategy that he is in place.

P 3: Transcript 3.docx - 3:1 [I am saying this because organ..] (3:3) (Super)

Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

I am saying this because organisation cannot grow without ethical leadership. How can a leader be trusted when he or she is not ethical? So in my opinion ethical leadership does exist even though there are some leaders who are not ethical.

P 3: Transcript 3.docx - 3:2 [We end up having leaders who a..] (3:3) (Super)

Codes: [Beneficiation - Family: Leadership Change]

No memos

We end up having leaders who are dishonest just to hold positions to make quick money and not serving the purpose of the organisation because we don’t know their background. You hear a lot of squabbles because of that.

P 3: Transcript 3.docx - 3:3 [I would consider a leader as e..] (5:5) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

I would consider a leader as ethical when he or she is open honesty, humble and straightforward.

P 3: Transcript 3.docx - 3:4 [courage to stand up for what i..] (5:5) (Super)

Codes: [courageous leadership - Family: Ethical Leadership]

No memos
courage to stand up for what is right for the organisation.

P 3: Transcript 3.docx - 3:5 [A leader who has the drive to ..] (5:5) (Super)
Codes: [Hardworking - Family: Behaviour or Work Ethics]
No memos

A leader who has the drive to maintain and increase competence

P 3: Transcript 3.docx - 3:6 [A leader who uses his powers a..] (5:5) (Super)
Codes: [justice - Family: Ethical Leadership]
No memos

A leader who uses his powers appropriately by not abusing it for his personal gains.

P 3: Transcript 3.docx - 3:7 [A leader who is decisive in de..] (5:5) (Super)
Codes: [justice - Family: Ethical Leadership]
No memos

A leader who is decisive in decision making and who treats his workers fairly.

P 3: Transcript 3.docx - 3:8 [Most importantly a leader shou..] (5:5) (Super)
Codes: [Morals - Family: Ethical Culture]
No memos

Most importantly a leader should know himself morally.

P 3: Transcript 3.docx - 3:9 [He must respect all his follow..] (5:5) (Super)
Codes: [Integrity - Family: Ethical Leadership]
No memos

He must respect all his followers and set a very good example to his followers.

P 3: Transcript 3.docx - 3:10 [He should be very good peace m..] (5:5) (Super)
Codes: [honesty - Family: Behaviour or Work Ethics] [peace making - Family: Behaviour or Work Ethics]
No memos

He should be very good peace maker and should always display the behaviour that is trustworth

P 3: Transcript 3.docx - 3:11 [An ethical leader must have a ..] (5:5) (Super)
Codes: [Dialogue with followers - Family: Ethical Leadership]
No memos

An ethical leader must have a listening ear. H

P 3: Transcript 3.docx - 3:12 [An ethical leader should be ab..] (5:5) (Super)
Codes: [Dialogue with followers - Family: Ethical Leadership]
No memos

An ethical leader should be able to build strong relationship with his followers and encourage communication between him and his followers.

P 3: Transcript 3.docx - 3:13 [He must be accountable for his..] (5:5) (Super)
He must be accountable for his mistake and accept and learn from it and the behaviour that he displays to others must be pleasant.

From the personality perspective I would say an ethical leader must be emotionally strong, courageous and fair in treating all employees or his followers.

A leader who displays openness and honesty

Furthermore, an ethical leader in NAFCOC should have qualities such as integrity, reliability, trustworthy and fairness. It must be a leader who is approachable, be able to understand people’s different views and solve problems in the appropriate way without any favouritism. He must not be judgemental.

Of course the leadership of NAFCOC demonstrated strong leadership in the past because everyone used to speak with the same voice.

NAFCOC was such a united organisation due to its strong and courageous leaders.

As I have mentioned already these leaders I am talking about were very ethical. They led the organisation with honesty and integrity.
The organisation is clocking 51 one years because of that strong ethical leadership.

From my experience, I would say the leadership of Dr Sam Motsuenyane was very excellent. He was a very humble man with high morals who lead the organisation with dignity.

He recently celebrated his 60th wedding anniversary. So that tells you everything about the man’s personality and behaviour. Background life of a leader is very important as it will inform you whether the person will be ethical or not. He is up right that’s what I can say.

Unity was emphasised and regarded as the very first important tool for the organisation to achieve its mission. Look, the organisation itself went through a lot of challenges during apartheid period. If the leaders were not that courageous, the organisation was going to give in to the discriminatory demands which were made by the apartheid government.

Through the leadership of Dr Sam Motsuenyane, there were a lot of negotiation going on with the government and it can only take a very courageous leader to go through that process and mind you he emphasised on faith.

It’s through that faith that one day things will be ok and this faith was instilled to us followers through our very leaders who realised that. It takes a God fearing person to have strong faith in everything that he does and a very good back ground of that person to have such a good calibre I would say.
His one of the leaders who sacrificed most of his time in putting correct measures in the organisation which lead to the achievement of some of the organisation goals

P 3: Transcript 3.docx - 3:27 [This clearly tells you that he..] (10:10) (Super)

Codes:  [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

This clearly tells you that he was not doing this to benefit himself but the organisation and the community it selves. He served for almost 24 years because of his effective leadership.

P 3: Transcript 3.docx - 3:28 [Mr Joe had very nice strategie..] (10:10) (Super)

Codes:  [courageous leadership - Family: Ethical Leadership]

No memos

Mr Joe had very nice strategies for the organisation and he had courage as well

P 3: Transcript 3.docx - 3:29 [Some leaders actually fail to ..] (10:10) (Super)

No codes

No memos

Some leaders actually fail to resist their appetite for obtaining things in dubious ways. Greedy and fighting for leadership positions was among those challenges which the organisation was facing.

P 3: Transcript 3.docx - 3:30 [Some leaders actually fail to ..] (10:10) (Super)

Codes:  [Beneficiation - Family: Leadership Change] [Leadership positions - Family: Leadership Change]

No memos

Some leaders actually fail to resist their appetite for obtaining things in dubious ways. Greedy and fighting for leadership positions was among those challenges which the organisation was facing. Some leaders wanted to hold the position for a long term though typically they knew that they were not performing. Us followers we lost trust in them as the organisation was on track of losing its credibility.

P 3: Transcript 3.docx - 3:31 [The necessary condition requir..] (13:13) (Super)

Codes:  [fair decisions - Family: Ethical Culture]

No memos

The necessary condition required to carry our ethical leadership in an organisation involves the peaceful and conducive environment were both leaders and followers to participate freely in decision making, their voices should be heard and were everyone is viewed as an equal partner in working towards the organisation goal

P 3: Transcript 3.docx - 3:32 [The leaders must be transparen..] (13:13) (Super)

Codes:  [accountability - Family: Behaviour or Work Ethics] [Transparency - Family: Ethical Culture]

No memos

The leaders must be transparent and accountable for the organisation.

P 3: Transcript 3.docx - 3:33 [ell NAFCOC went under a rough ..] (16:16) (Super)
No memos

even NAFCOC went under a rough path and I would say the organisation realised that for business leadership to be realised and for it to be sustainable, political freedom was also required. So that’s how the Leadership of by then Dr Sam managed to negotiated with the regime government on removing the strict measures which were imposed on Black business and at the same time talking about political freedom. It was not easy but faith and courage made this possible.

P 3: Transcript 3.docx - 3:34 [I think the departure of Dr Sa..] (19:19) (Super)

No memos

I think the departure of Dr Sam weakened the institution when he retired because some of the leaders who took over were very unethical as they started to enrich themselves forgetting to work towards the achievement of the organisation and meeting the community needs.

P 3: Transcript 3.docx - 3:35 [some wanted to hold positions ..] (19:19) (Super)

No memos

some wanted to hold positions for a long period regardless of them being dysfunctional.

P 3: Transcript 3.docx - 3:36 [Well the organisation is clock..] (22:22) (Super)

No memos

Well the organisation is clocking 51 one years this year mainly because of its ethical stance. Therefore ethical leadership is very important in the organisation as it actually makes the organisation sustainable and builds a very good reputation for the organisation.

P 3: Transcript 3.docx - 3:37 [Good ethical leaders boost the..] (22:22) (Super)

No codes

Good ethical leaders boost the follower’s performance. Therefore, in short I would say it actually prevents the squabbling of organisational resources since it’s the actual source of honest, transparency and accountability. In

P 3: Transcript 3.docx - 3:38 [Good ethical leaders boost the..] (22:22) (Super)

No memos

Good ethical leaders boost the follower’s performance. Therefore, in short I would say it actually prevents the squabbling of organisational resources since it’s the actual source of honest, transparency and accountability.

P 3: Transcript 3.docx - 3:39 [he practical issues in NAFCOC ..] (24:24) (Super)
he practical issues in NAFCOC includes greediness, fighting for positions and people benefiting themselves. These actually leads to the organisation failure.

P 3: Transcript 3.docx - 3:40 [here is a very good constitution] (26:26) (Super)

No memos

here is a very good constitution in place which is backed up by policies that are very good in supporting that.

P 3: Transcript 3.docx - 3:41 [The rules and regulations that..] (26:26) (Super)

No memos

The rules and regulations that have been agreed upon all members will also definitely put the organisation on its good journey of promoting small black business in South Africa.


No memos

NAFCOC is committed to growth and development of local, regional and sectional chambers.


No memos

NAFCOC advocates more government assistance to new and growing businesses. NAFCOC is proactive in recommending legislative and other polices for the empowerment of the disadvantaged communities.

P 4: African Business Souvenir 1994.docx - 4:3 [NAFCOC will continue to provid..] (20:20) (Super)

No memos

NAFCOC will continue to provide members with strong representation on regional and government bodies. NAFCOC is currently represented on the national economic forum; on the national housing forum; and on the manpower commission.


No memos

On 2 February the political scenario changed dramatically. Many legal restrictions and political constraints disappeared.


No memos
During the 1970s NAFCOC continued its struggle for a place in the SA main stream economy for black businesses people

During the 1970s NAFCOC continued its struggle for a place in the SA main stream economy for black businesses people

In those early years NAFCOCs major objectives included

- To negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses

To ensure the establishment of independent companies and institutions for the purpose of the purpose of fostering black economic advancement; and

To create general public awareness in the country for the need to extend the free enterprise system to the black community in SA

When Mr. S M Motsueyane (Now Doctor S Motsueyane), one of NAFCOCs and South Africans most well-known personalities took over the reins

Thus in 1969, NAFCOC was established despite a government injunction against the forming of a united multi ethic chamber of commerce in South Africa.
National African Federated Chamber Of Commerce (NAFCOC) promotes responsible business practices; fosters fairness and integrity in business relationships; promotes sound environmental practices; and promotes equal opportunity.

NAFCOC’s humble beginnings began half a century ago in the sprawling suburb of Soweto when several black business people resolved to establish a chamber of commerce.

They refused to sit on their laurels and bemoan their suppression by an injunction by the government of the day, which disallowed the formation of a united multi-ethnic chamber of commerce in South Africa.

Maponya did not give up hope.

Nafcoc has over the years produced men and women of steel who have led this giant of an organisation in fulfilling the dreams of its members, who at often times are not given an ear by the big outside world.

Now the organisation sees its role as a guiding hand to small business and an advisor of government on matters affecting small business.

Mavundla also dismissed fears from commentators who say that Nafcoc faces a real danger of disintegrating due to the internal squabbles in which he faces off a splinter group led by former Nafcoc president Joe Hlongwane. Hlongwane is backed by a Nafcoc Investment company called NAFHOLD in which he sits as Chairman, which has been accused by Mavundla’s executive of failing to account for hundreds of millions of rands.
The so called ‘internal battles’ that Nafcoc often finds itself engaged in, are due to the democratic nature of the organisation where every member has a voice.

NAFCOC’S first president was Dr Richard Maponya with the following as successive presidents, Professor Chonco, Dr Sam Motsuenyane, Dr Archie Nkonyeni, Rev Joe Hlongwane, Steve Skhosana, Abraham Napo, Simon Mathysen, Patrice Motsepe, Buhle Mthethwa and currently Lawrence Mavundla. Nafcoc has indeed altered the course of South African business history and put a dent on the future which cannot be argued.

Its main objective is to promote and encourage the development of black business in South Africa and thereby draw the black majority into economic activity and decision making.

The 1980s saw the continuation of NAFCOC’s struggle against persistent government opposition and prohibitions. It persevered, built up its membership base and organisation and initiated several business enterprises and projects including the construction of the NAFCOC Centre in Soshanguve.
accountability
Beneficiation
commitment
courageous leadership
credibility
Dialogue with followers
fair decisions
Foresight
Hardworking
honesty
Integrity
justice
Leadership positions
Morals
peace making
sense of humor
sense of humour
Strong Leadership
Transparency
unit with others
Unit within Others
ANNEXURE D: NETWORK DIAGRAMS

1. Hardworking is associated with commitment.
2. Accountability is associated with honesty.
3. Peace-making is caused by behaviour or work ethics.
4. Transparency is associated with fair decisions.
5. Morals is associated with ethical culture.
Code: accountability (7-1)

P 1: Transcript 1.docx - 1:53 [At least it shows that transpa..] (25:25) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics] [Transparency - Family: Ethical Culture]
No memos
At least it shows that transparency and good leadership

P 2: Transcript 2.docx - 2:15 [He takes responsibility or rat..] (5:5) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics]
No memos
He takes responsibility or rather his accountable to the organisatio

P 2: Transcript 2.docx - 2:23 [In terms of transparency, a go..] (8:8) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics]
No memos
In terms of transparency, a good ethical leader is accountable for everything that is going on in the organisation. Therefore, he must explain to his followers everything that he is doing concerning the organisation and he must also know everything that his followers are doing or the specific task that each and every follower is doing

P 2: Transcript 2.docx - 2:41 [Transparent and accountability..] (14:14) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics] [Transparency - Family: Ethical Culture]
No memos
Transparent and accountability must be the corner stone of the organisation.

P 3: Transcript 3.docx - 3:13 [He must be accountable for his..] (5:5) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics]
No memos
He must be accountable for his mistake and accept and learn from it and the behaviour that he displays to others must be pleasant.

P 3: Transcript 3.docx - 3:32 [The leaders must be transparen..] (13:13) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics] [Transparency - Family: Ethical Culture]
No memos
The leaders must be transparent and accountable for the organisation.

P 3: Transcript 3.docx - 3:38 [Good ethical leaders boost the..] (22:22) (Super)
Good ethical leaders boost the follower’s performance. Therefore, in short I would say it actually prevents the squabbling of organisational resources since it’s the actual source of honest, transparency and accountability.

Code: Beneficiation (14-1)
P 1: Transcript 1.docx - 1:3 [Unfortunately as I say, leader..] (3:3) (Super)

Unfortunately as I say, leaders come and go, with present kind of leadership, especially any non-profit company that engage in business because once you engage in business you start to make profit company and once you start to make profit thats were the problem lies,

P 1: Transcript 1.docx - 1:21 [I will say if NAFCOC stayed th..] (3:3) (Super)

I will say if NAFCOC stayed the way it used to be in the past. In other words business yes, without the involvement of the organisation per say, in other words business must be run as business on its own, it must not be run with the involvement of leadership because once you start to mould it up, that’s where now the credibility, that’s where now ethics collapses in the organisation because money brings greedy.

P 1: Transcript 1.docx - 1:28 [Yes other leaders displayed un..] (10:10) (Super)

Yes other leaders displayed un ethical leadership because of greedy.

P 1: Transcript 1.docx - 1:30 [But otherwise the organisation..] (10:10) (Super)

But otherwise the organisation per say is really weak in or the structures because people are now concentrating on what they can get and not necessarily what they can give to the communities.

P 1: Transcript 1.docx - 1:54 [The main challenges involved g..] (25:25) (Super)

The main challenges involved greedy

P 1: Transcript 1.docx - 1:56 [People benefiting themselves i..] (25:25) (Super)
People benefiting themselves instead of working to meet the needs of the organisation and the community at large.

Yes I would say some of the leaders were lacking ethical leadership qualities because the organisation was almost shaking with a lot of problems. They wanted to enrich themselves.

They forgot about working towards the vision of the organisation and for the benefit of the community but instead they became so greedy.

In this sense I mean they were just too greed and selfish. They were leading to enrich themselves as such the organisation faced many problems.

greediness but however, with the new leader. Things are going on in the right direction so far.

We end up having leaders who are dishonest just to hold positions to make quick money and not serving the purpose of the organisation because we don’t know their background. You hear a lot of squabbles because of that.

Some leaders actually fail to resist their appetite for obtaining things in dubious ways. Greedy and fighting for leadership positions was among those challenges which the organisation was facing. Some leaders wanted to hold the position for a long term though typically they knew that they were not performing. Us followers we lost trust in them as the organisation was on track of losing its credibility.
I think the departure of Dr Sam weakened the institution when he retired because some of the leaders who took over were very unethical as they started to enrich themselves forgetting to work towards the achievement of the organisation and meeting the community needs.

The practical issues in NAFCOC includes greediness, fighting for positions and people benefiting themselves. These actually leads to the organisation failure.

That’s why when Namibia got its independence, NAFCOC was the only organisation which assisted in terms of transporting people to the polls and during the return of those who were in exile back to South Africa including one for UNCHR. So we have contributed very clearly in terms of doing away with apartheid. However, we have never abandoned the role of being business people. That’s why even during the new government, when it came in, NAFCOC stood and said look us NAFCOC, we want to remain in business, but we want also government to listen to our plight.

The constitution of NAFCOC I think if you speak it is very solid constitution. Secondly it is backed up by policies that are very solid in order to support that

This businessman who was so strong, he was not a man who had a lot of flush things. All that he had was this power in him of uniting people

We have fought very hard after 20 years, at least now we have got the Minister of small business. It took 20 years to do that. We have got the Minister of small business.
NAFCOC invested money many years ago and I think what was beautiful is that when that fund matured, NAFCOC set up a trust and I think the trust that NAFCOC set up was really going to assist those people who used to be molested and unable to progress during the apartheid regime. There are some people who received some kind of handshake from NAFCOC from that fund. At least it shows that transparency and good leadership.

It’s a person who is always transparency in everything that he does.

He was very committed to his work.

There is a very good constitution which is backed up by policies that are very solid in order to support that.

His one of the leaders who sacrificed most of his time in putting correct measures in the organisation which lead to the achievement of some of the organisation goals.

NAFCOC is committed to growth and development of local, regional and sectional chambers.

NAFCOC advocates more governance.
NAFCOC advocates more government assistance to new and growing businesses. NAFCOC is proactive in recommending legislative and other polices for the empowerment of the disadvantaged communities.

**P 4: African Business Souvenir 1994.docx - 4:3 [NAFCOC will continue to provid..] (20:20) (Super)**

No memos

NAFCOC will continue to provide members with strong representation on regional and government bodies. NAFCOC is currently represented on the national economic forum; on the national housing forum; and on the manpower commission.


No memos

During the 1970s NAFCOC continued its struggle for a place in the SA main stream economy for black businesses people


No memos

To ensure the establishment of independent companies and institutions for the purpose of the purpose of fostering black economic advancement; and


No memos

To create general public awareness in the country for the need to extend the free enterprise system to the black community in SA


No memos

To negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses

**P 5: December 2013 KHWEO.docx - 5:1 [NAFCOC’s humble beginnings beg..] (7:7) (Super)**

No memos

NAFCOC’s humble beginnings began half a century ago in the sprawling suburb of Soweto when several black business people resolved to establish a chamber of commerce

**P 5: December 2013 KHWEO.docx - 5:4 [Nafcoc has over the years prod..] (7:7) (Super)**
Nafcoc has over the years produced men and women of steel who have led this giant of an organisation in fulfilling the dreams of its members, who at often times are not given an ear by the big outside world

Now the organisation sees its role as a guiding hand to small business and an advisor of government on matters affecting small business

Nafcoc’s first president was Dr Richard Maponya with the following as successive presidents, Professor Chonco, Dr Sam Motuwenyane, Dr Archie Nkonyeni, Rev Joe Hlongwane, Steve Skhosana, Abraham Napo, Simon Mathysen, Patrice Motsepe, Buhle Mthethwa and currently Lawrence Mavundla. Nafcoc has indeed altered the course of South African business history and put a dent on the future which cannot be argued.

Its main objective is to promote and encourage the development of black business in South Africa and thereby draw the black majority into economic activity and decision making.

And you know what, it would have being pointless to achieve ethical business without economic freedom because it was going to be pointless to operate in a very a friendly atmosphere as the apartheid government was really unpredictable in its operation.
A leader who emphasises followers, a leader who is decisive and decision making, a leader who thoroughly sit down and gather facts so that when he makes a decision, it’s really from an informed point of view.

Well before apartheid, one can say that the leadership that was there on NAFCOC was really out of resistance. I mean I for one mean I was in prison because we were fighting for the government and were not ready to give in to their nonsense that was happening and that is the kind of leadership that we got from Sam Musunyana and we fought until we achieved our goal.

Dr Sam Musutunyana used to visit Nelson Mandela in prison and up dated him about the Black business resistance in the country and what Blacks are doing actually and even assisting people in exile. And you know what, It would have being pointless to achieve ethical business without economic freedom because it was going to be pointless to operate in a very a friendly atmosphere as the apartheid government was really un predictable in its operation.

Dr Sam through his negotiation with the apartheid government managed to convince the regime government that for a country to operate its business properly we need both political freedom and economic freedom. Somehow that’s how it went. Hence it only takes a courageous leader with good communication skills to convince the regime government.

He is very deceive in decision making and regarded as a team builder.

I think NAFCOC played a very important in negotiating with the regime government on
political freedom because honestly if we had just obtained economic freedom at that
time without political freedom, you could not even have come to interview me over
NAFCOC because definitely the regime government was going to put in some strict
measures to prevent it from expanding. Economic freedom and political freedom go
hand in hand that’s why the organisation integrated both.

P 3: Transcript 3.docx - 3:4 [courage to stand up for what i..] (5:5) (Super)

Codes: [courageous leadership - Family: Ethical Leadership]
No memos
courage to stand up for what is right for the organisation.

P 3: Transcript 3.docx - 3:14 [From the personality perspecti..] (5:5) (Super)

Codes: [courageous leadership - Family: Ethical Leadership] [fair decisions - Family: Ethical Culture]
No memos
From the personality perspective I would say an ethical leader must be emotionally
strong, courageous and fair in treating all employees or his followers

P 3: Transcript 3.docx - 3:18 [NAFCOC was such a united organ..] (10:10) (Super)

Codes: [courageous leadership - Family: Ethical Leadership] [Unit within Others - Families (2): Healthy Relationships, Leadership
Change]
No memos
NAFCOC was such a united organisation due to its strong and courageous leaders.

P 3: Transcript 3.docx - 3:23 [Unity was emphasised and regar..] (10:10) (Super)

Codes: [courageous leadership - Family: Ethical Leadership] [Unit within Others - Families (2): Healthy Relationships, Leadership
Change]
No memos
Unity was emphasised and regarded as the very first important tool for the organisation
to achieve its mission. Look, the organisation itself went through a lot of challenges
during apartheid period. If the leaders were not that courageous, the organisation was
going to give in to the discriminatory demands which were made by the apartheid
government

P 3: Transcript 3.docx - 3:24 [Through the leadership of Dr S..] (10:10) (Super)

Codes: [courageous leadership - Family: Ethical Leadership]
No memos
Through the leadership of Dr Sam Motsuenyane, there were a lot of negotiation going
on with the government and it can only take a very courageous leader to go through that
process and mind you he emphasised on faith.

P 3: Transcript 3.docx - 3:28 [Mr Joe had very nice strategie..] (10:10) (Super)

Codes: [courageous leadership - Family: Ethical Leadership]
No memos
Mr Joe had very nice strategies for the organisation and he had courage as well

P 3: Transcript 3.docx - 3:33 [ell NAFCOC went under a rough ..] (16:16) (Super)
NAFCOC went under a rough path and I would say the organisation realised that for business leadership to be realised and for it to be sustainable, political freedom was also required. So that’s how the Leadership of by then Dr Sam managed to negotiated with the regime government on removing the strict measures which were imposed on Black business and at the same time talking about political freedom. It was not easy but faith and courage made this possible.

In those early years NAFCOCs major objectives included

- To negotiate with the SA government for the removal of all discriminatory laws and policies which adversely affected black businesses

Thus in 1969, NAFCOC was established despite a government injunction against the forming of a united multi-ethnic chamber of commerce in South Africa.

They refused to sit on their laurels and bemoan their suppression by an injunction by the government of the day, which disallowed the formation of a united multi-ethnic chamber of commerce in South Africa.

The 1980s saw the continuation of NAFCOC’s struggle against persistent government opposition and prohibitions. It persevered, built up its membership base and organisation and initiated several business enterprises and projects including the construction of the NAFCOC Centre in Soshanguve

Look I am of the opinion that you know any organisation, it doesn't matter whether if it is..
big business, if it has no ethical leadership then it’s not going to progress in any way, It’s not going to go forward because it will be everybody for himself and that kind of situation will not be able to really advance any course of business.

P 2: Transcript 2.docx - 2:25 [Yes, as I said earlier on, NAF..] (11:11) (Super)

Codes: [credibility - Family: Ethical Leadership]

No memos

Yes, as I said earlier on, NAFCOC had demonstrated strong leadership before. If you see NAFCOC the way it was formed, you will be impressed on the quality of leaders that it had. Yes some of the leaders in NAFCOC were ethical leaders. I am saying this because I witnessed their type of leadership and through them the organisation expanded.

P 2: Transcript 2.docx - 2:34 [You can see good ethical leade..] (11:11) (Super)

Codes: [credibility - Family: Ethical Leadership]

No memos

You can see good ethical leaders always leave a good story in the organisation.

P 2: Transcript 2.docx - 2:48 [Ethical leadership is importan..] (21:21) (Super)

Codes: [credibility - Family: Ethical Leadership]

No memos

Ethical leadership is important because it leaves a very good story for the organisation to tell and other people out there.

P 3: Transcript 3.docx - 3:20 [The organisation is clocking 5..] (10:10) (Super)

Codes: [credibility - Family: Ethical Leadership]

No memos

The organisation is clocking 51 one years because of that strong ethical leadership.

P 3: Transcript 3.docx - 3:36 [Well the organisation is clock..] (22:22) (Super)

Codes: [credibility - Family: Ethical Leadership]

No memos

Well the organisation is clocking 51 one years this year mainly because of its ethical stance. Therefore ethical leadership is very important in the organisation as it actually makes the organisation sustainable and builds a very good reputation for the organisation.

Code: Dialogue with followers {9-1}

P 1: Transcript 1.docx - 1:21 [I will say if NAFCOC stayed th..] (3:3) (Super)

Codes: [Beneficiation - Family: Leadership Change] [Dialogue with followers - Family: Ethical Leadership]

No memos

I will say if NAFCOC stayed the way it used to be in the past. In other words business yes, without the involvement of the organisation per say, in other words business must
be run as business on its own, it must not be run with the involvement of leadership because once you start to mould it up, that’s where now the credibility, that’s where now ethics collapses in the organisation because money brings greedy.

P 1: Transcript 1.docx - 1:22 [everybody’s views were taken o..] (5:5) (Super)

Codes: [Dialogue with followers - Family: Ethical Leadership]

No memos

everybody’s views were taken on board and that kind of leadership to me is good because it really now listens to what people are saying. And you can only become a good leader if you listen, if you hear what people are

P 1: Transcript 1.docx - 1:26 [One can still say that you kno..] (7:7) (Super)

Codes: [Dialogue with followers - Family: Ethical Leadership]

No memos

One can still say that you know it is important that you really take views of people on board no one can emphasise that because your followers will need that, how are they going to believe you if you are not an exemplar

P 1: Transcript 1.docx - 1:38 [Dr Sam through his negotiation..] (18:18) (Super)

Codes: [courageous leadership - Family: Ethical Leadership] [Dialogue with followers - Family: Ethical Leadership]

No memos

Dr Sam through his negotiation with the apartheid government managed to convince the regime government that for a country to operate its business properly we need both political freedom and economic freedom. Somehow that’s how it went. Hence it only takes a courageous leader with good communication skills to convince the regime government.

P 2: Transcript 2.docx - 2:40 [An open environment were open ..] (14:14) (Super)

Codes: [Dialogue with followers - Family: Ethical Leadership]

No memos

An open environment were open communication is welcome and encouraged. The environment must also be peaceful and conducive for both leaders and followers to participate freely in decision making, their voices should be heard and were everyone is viewed as an equal partner in working towards the organisation goal.

P 2: Transcript 2.docx - 2:42 [As I have already said the lea..] (14:14) (Super)

Codes: [Dialogue with followers - Family: Ethical Leadership] [honesty - Family: Behaviour or Work Ethics] [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

As I have already said the leader himself should set very good example in the way he makes decision and communicates with his followers because the leader can only build trust in his followers if he practice what he says.

P 3: Transcript 3.docx - 3:11 [An ethical leader must have a ..] (5:5) (Super)

Codes: [Dialogue with followers - Family: Ethical Leadership]

No memos
An ethical leader must have a listening ear. 

**An ethical leader should be able to build strong relationship with his followers and encourage communication between him and his followers.**

Furthermore, an ethical leader in NAFCOC should have qualities such as integrity, reliability, trustworthy and fairness. It must be a leader who is approachable, be able to understand people’s different views and solve problems in the appropriate way without any favouritism. He must not be judgemental.

Well what I saw or what I learned under Dr Sam leadership was really what one would call participative leadership were by everybody participated, everybody’s views were taken on board and that kind of leadership to me is good because it really now listens to what people are saying.

They are very fair in all what they do as such they do not promote favouritism. He treats his followers equally.

I think NAFCOC played a very important in negotiating with the regime government on political freedom because honestly if we had just obtained economic freedom at that time without political freedom, you could not even have come to interview me over NAFCOC because definitely the regime government was going to put in some strict measures to prevent it from expanding. Economic freedom and political freedom go hand in hand that’s why the organisation integrated both.
No memos

From the personality perspective I would say an ethical leader must be emotionally strong, courageous and fair in treating all employees or his followers.

P 3: Transcript 3.docx - 3:31 [The necessary condition requir..] (13:13) (Super)

Codes: [fair decisions - Family: Ethical Culture]

No memos

The necessary condition required to carry our ethical leadership in an organisation involves the peaceful and conducive environment were both leaders and followers to participate freely in decision making, their voices should be heard and were everyone is viewed as an equal partner in working towards the organisation goal.


Codes: [fair decisions - Family: Ethical Culture] [Integrity - Family: Ethical Leadership] [Morals - Family: Ethical Culture] [sense of humour]

No memos

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______________________________________________________________________

Code: Foresight (1-0)

P 1: Transcript 1.docx - 1:11 [He used to visit each and ever..] (11:11) (Super)

Codes: [Foresight]

No memos

He used to visit each and every province every year.

______________________________________________________________________

Code: Hardworking (5-1)

P 1: Transcript 1.docx - 1:12 [He was so dedicated to NAFCOC ..] (11:11) (Super)

Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

He was so dedicated to NAFCOC and actually forgot himself.

P 2: Transcript 2.docx - 2:5 [They worked hard by uniting th..] (3:3) (Super)

Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

They worked hard by uniting the followers in order to achieve the organisation’s objectives.

P 2: Transcript 2.docx - 2:32 [He used to check each and ever..] (11:11) (Super)

Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

He used to check each and every province to see how they were working. In other
words he was vigilant and result oriented.

P 3: Transcript 3.docx - 3:5 [A leader who has the drive to ..] (5:5) (Super)

Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

A leader who has the drive to maintain and increase competence


Codes: [Hardworking - Family: Behaviour or Work Ethics]

No memos

On 2 February the political scenario changed dramatically. Many legal restrictions and political constraints disappeared.

Code: honesty {11-2}

P 1: Transcript 1.docx - 1:9 [Otherwise if you don’t do that..] (7:7) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

Otherwise if you don’t do that, people will say listen whose talking now can you really follow this guy whose morals are questionable. Secondly, as a leader as a leader if you want to move on having established the trust which of course you have to earn because of your actions

P 1: Transcript 1.docx - 1:24 [I think the best really for me..] (7:7) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

I think the best really for me to describe that is now that is trust. You trust and trust means that whenever a leader stands up and say something people can hear what you say.

P 2: Transcript 2.docx - 2:6 [The type of behaviour associat..] (5:5) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

The type of behaviour associated with ethical leadership is been honesty in everything that you do when executing the organisational duties

P 2: Transcript 2.docx - 2:18 [In short I would say for a lea..] (5:5) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos

In short I would say for a leader to be called ethical leader he must display the behaviour which is pleasant to others.

P 2: Transcript 2.docx - 2:19 [A good ethical leader is trust..] (5:5) (Super)

Codes: [honesty - Family: Behaviour or Work Ethics]

No memos
A good ethical leader is trustworthy and of high integrity. By this I mean, your followers can only obey you if you have built that trust in them. It comes with how you yourself as a leader conducts yourself.

As I have already said the leader himself should set very good example in the way he makes decision and communicates with his followers because the leader can only build trust in his followers if he practice what he says.

I would consider a leader as ethical when he or she is open honesty, humble and straightforward.

Furthermore, an ethical leader in NAFCOC should have qualities such as integrity, reliability, trustworthy and fairness. It must be a leader who is approachable, be able to understand people’s different views and solve problems in the appropriate way without any favouritism. He must not be judgemental.

Good ethical leaders boost the follower’s performance. Therefore, in short I would say it actually prevents the squabbling of organisational resources since it’s the actual source of honest, transparency and accountability.
He was upright in terms of morals. The other day we celebrated his 60th years anniversary in marriage. Sixty years anniversary in marriage, it’s not easy thing, it’s a long, long way. So you can see he was a man of outstanding morals and character.

That actually elevated him because he became after 1994, he was the first ambassador of South Africa to Saudi Arabia, where you know that moral standards there are very, very high. That was the first ambassador which Nelson Mandela sent to Saudi Arabia to prepare there for South Africa. You need a person of high morals to be able to live and exist in Saudi Arabia.

Because of his progressive thinking, he could really ensure that he encompasses everyone because one wants to see this man who is so outstanding. This businessman who was so strong, he was not a man who had a lot of flush things.

A good leader sets up a good example to his followers. He respects his followers and views them as equal partners in pursuing the organisational goal.

I personally think an ethical leader in NAFCOC would display leadership based on trust, transparency, accountability and a leader with high ethical morals.

ethical leader should be morally sound. This is so because you will act as a role model to your followers and as such you should display good behaviour all the time.
Some of the strong leaders in NAFCOC were Dr Sam Motsuenyane the third president who ruled NAFCOC for almost 24 years. His the leader who served NAFCOC for a long period and the man had high morals standards and he was very outstanding in everything that he did.

He must respect all his followers and set a very good example to his followers.

Furthermore, an ethical leader in NAFCOC should have qualities such as integrity, reliability, trustworthy and fairness. It must be a leader who is approachable, be able to understand people’s different views and solve problems in the appropriate way without any favouritism. He must not be judgemental.

As I have mentioned already these leaders I am talking about were very ethical. They led the organisation with honesty and integrity.

From my experience, I would say the leadership of Dr Sam Motsuenyane was very excellent. He was a very humble man with high morals who lead the organisation with dignity.

He recently celebrated his 60th wedding anniversary. So that tells you everything about the man’s personality and behaviour. Background life of a leader is very important as it will inform you whether the person will be ethical or not. He is up right that’s what I can say.
It’s through that faith that one day things will be ok and this faith was instilled to us followers through our very leaders who realised that. It takes a God fearing person to have strong faith in everything that he does and a very good back ground of that person to have such a good calibre I would say.


Codes:  
[faith - Family: Ethical Culture]  
[Informed decision - Family: Ethical Leadership]  
[Morals - Family: Ethical Culture]  
[faith - Family: Ethical Culture]  
[sense of humour]

No memos

National African Federated Chamber Of Commerce (NAFCOC) promotes responsible business practices; fosters fairness and integrity in business relationships; promotes sound environmental practices; and promotes equal opportunity.

Code: justice (7-0)

P 1: Transcript 1.docx - 1:34 [a leader who thoroughly sit do..]  (14:14)  (Super)

Codes:  
[Informed decision - Family: Ethical Leadership]  

No memos

a leader who thoroughly sit down and gather facts so that when he makes a decision, it's really from an informed point of view. That to me means you know what you are doing.

P 1: Transcript 1.docx - 1:36 [It was very difficult to manag..]  (18:18)  (Super)

Codes:  
[Informed decision - Family: Ethical Leadership]  

No memos

It was very difficult to manage and integrate the strands of ethical political leadership and ethical business leadership, but what Dr Sam Musutunyana used to host annual conferences were issues were tabled and resolved amicably.

P 1: Transcript 1.docx - 1:39 [Somehow that’s how it went. Hen..]  (18:18)  (Super)

Codes:  
[Informed decision - Family: Ethical Leadership]  

No memos

Somehow that’s how it went. Hence it only takes a courageous leader with good communication skills to convince the regime government.

P 1: Transcript 1.docx - 1:48 [If there was conflicts it was ..]  (11:11)  (Super)

Codes:  
[Informed decision - Family: Ethical Leadership]  

No memos

If there was conflicts it was over small little things which were resolved amicably

P 2: Transcript 2.docx - 2:11 [Ethical leaders are not judgem..]  (5:5)  (Super)

Codes:  
[Informed decision - Family: Ethical Leadership]  

No memos

Ethical leaders are not judgemental.
A leader who uses his powers appropriately by not abusing it for his personal gains.

A leader who is decisive in decision making and who treats his workers fairly.

because now people becomes greedy, people don’t even want to move away from their positions and that’s were now the ethical leadership issue becomes more problematic because now there is funds.

NAFCOC lacked behind and of course I think to a large extent there was no really proper succession also during that time of Dr Sam Musutunyana that was meaningful.

They started to fight over positions

Fighting for leadership position, and leaders who were not capable of performing the duties properly.

instead of NAFCOC now pursuing what they used to as a business movement, NAFCOC lacked behind and of course I think to a large extent there was no really proper succession also during that time of Dr Sam Musutunyana that was meaningful. So I think his departure weakened the structure of NAFCOC.
people fighting for position and people wanting to hold positions for long a period

Well the practical issues includes fighting for leadership positions

Some leaders actually fail to resist their appetite for obtaining things in dubious ways. Greedy and fighting for leadership positions was among those challenges which the organisation was facing. Some leaders wanted to hold the position for a long term though typically they knew that they were not performing. Us followers we lost trust in them as the organisation was on track of losing its credibility.

some wanted to hold positions for a long period regardless of them being dysfunctional.

he practical issues in NAFCOC includes greediness, fighting for positions and people benefiting themselves. These actually leads to the organisation failure.

Mavundla also dismissed fears from commentators who say that Nafcoc faces a real danger of disintegrating due to the internal squabbles in which he faces off a splinter group led by former Nafcoc president Joe Hlongwane. Hlongwane is backed by a Nafcoc Investment company called NAFHOLD in which he sits as Chairman, whichhas been accused by Mavundla’s executive of failing to account for hundreds of millions of rands. '
They very faithful in all what they were doing and they encouraged us to have that faith that one day things will be ok. In short I would say for a leader to be called ethical leader he must display the behaviour which is pleasant to others.

**P 2: Transcript 2.docx - 2:22** [He promotes effective commun...](8:8) (Super)

No memos

He promotes effective communication and promotes a favourable ethical culture within the organisation.

**P 2: Transcript 2.docx - 2:39** [Encourages followers to do wha...](14:14) (Super)

No memos

Encourages followers to do what is right is very important for a leader to carry out his/her ethical leadership.

**P 2: Transcript 2.docx - 2:47** [ev Joe Hlongwane is also a man...](19:19) (Super)

No memos

ev Joe Hlongwane is also a man of moral standards. H

**P 2: Transcript 2.docx - 2:49** [Ethical leaders boost the mora...](21:21) (Super)

No memos

Ethical leaders boost the moral standards of their workers and as such followers become more motivated in working towards the organisational goal.

**P 3: Transcript 3.docx - 3:8** [Most importantly a leader shou...](5:5) (Super)

No memos

Most importantly a leader should know himself morally.

**P 3: Transcript 3.docx - 3:21** [From my experience, I would sa...](10:10) (Super)

No memos

From my experience, I would say the leadership of Dr Sam Motsuenyane was very excellent. He was a very humble man with high morals who lead the organisation with dignity.

**P 3: Transcript 3.docx - 3:25** [It’s through that faith that o...](10:10) (Super)

No memos

It’s through that faith that one day things will be ok and this faith was instilled to us.
followers through our very leaders who realised that. It takes a God fearing person to have strong faith in everything that he does and a very good back ground of that person to have such a good calibre I would say.

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**Code: peace making (5-1)**

All that he had was this power in him of uniting people and those years there were no conflicts in NAFCOC.

If there was conflicts it was over small little things which were resolved amicably

When problems are tabled to him, he analyses them critically and solves the problem amicably together with the parties concerned.

He should be very good peace maker and should always display the behaviour that is trustworth

it aims to promote a spirit of co-operation and unity among black business people,

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**Code: sense of humor (1-0)**
An ethical leader has got empathy.

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National African Federated Chamber Of Commerce (NAFCOC) promotes responsible business practices; fosters fairness and integrity in business relationships; promotes sound environmental practices; and promotes equal opportunity.

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But because leaders come and go there was strong ethical leadership during the reign of Dr Sam Musutunyana.

The constitution of NAFCOC I think if you speak it is very solid constitution.

would say because of the quality of Dr Sam Musutunyana all the people who really followed him were really outstanding. In the all nine provinces of South Africa those were outstanding. We had Mr Archie Nkonyana who followed Dr Sam Musutunyana and then we had another one after Archie Nkonyani who is now reverend John who is also currently NAFCOC president. In my view after Dr Sam Musunyana those were outstanding.

The thing that brought unity in NAFCOC was strong leadership that we had with DR Sam Musutunyana and his followers themselves trusted and believed in him.
Because of his progressive thinking, he could really ensure that he encompasses everyone because one wants to see this man who is so outstanding.

Thirdly, I think the rules and regulations that have been agreed upon by all the members now to me will be able to emerge as a business organisation in the future.

When we had conferences, Dr Sam Musutunyana used to be invited as a guest speaker and everybody will come because that was really a man who was really outstanding.

Yes ethical leadership do really exist more especially if you look back at the some strong leaders who ruled NAFCOC in the early years. Their leadership really demonstrated strong ethical leadership as they were very clean in everything that they were doing.

Their leadership really demonstrated strong ethical leadership as they were very clean in everything that they were doing.

ethical Leaders should know who they are, who they lead and listen to their followers and lead with respect and dignity.

An organisation can only expand when you have good leaders in place.
No memos

ou see if NAFCOC was weak the organisation would have collapsed a long time ago because the apartheid regime wanted to disunite us along tribal lines. But because of the strong leaders that we had by then, they refused to fall for that and because of the unity that we had and the vision that we were pursuing we managed as NAFCOC to refuse and pursue our main dream

P 2: Transcript 2.docx - 2:33 [Dr. Archie Nkonyeni was also a..] (11:11) (Super)

Codes:  [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

Dr. Archie Nkonyeni was also a very strong ethical leader

P 2: Transcript 2.docx - 2:42 [As I have already said the lea..] (14:14) (Super)

Codes:  [Dialogue with followers - Family: Ethical Leadership] [honesty - Family: Behaviour or Work Ethics] [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

As I have already said the leader himself should set very good example in the way he makes decision and communicates with his followers because the leader can only build trust in his followers if he practice what he says.

P 2: Transcript 2.docx - 2:56 [he rules and regulations that ..] (25:25) (Super)

Codes:  [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

he rules and regulations that have been agreed upon by all the members will place the organisation on the right track and with the new leader who is currently there, NAFCOC will definitely be on the right track because of the new strategy that he is in place.

P 3: Transcript 3.docx - 3:1 [I am saying this because organ..] (3:3) (Super)

Codes:  [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

I am saying this because organisation cannot grow without ethical leadership. How can a leader be trusted when he or she is not ethical? So in my opinion ethical leadership does exist even though there are some leaders who are not ethical

P 3: Transcript 3.docx - 3:17 [Of course the leadership of NA..] (10:10) (Super)

Codes:  [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

Of course the leadership of NAFCOC demonstrated strong leadership in the past because everyone used to speak with the same voice

P 3: Transcript 3.docx - 3:27 [This clearly tells you that he..] (10:10) (Super)

Codes:  [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]

No memos

This clearly tells you that he was not doing this to benefit himself but the organisation and the community itself. He served for almost 24 years because of his effective
leadership.

P 3: Transcript 3.docx - 3:41 [The rules and regulations that..] (26:26) (Super)
Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]
No memos

The rules and regulations that have been agreed upon all members will also definitely put the organisation on its good journey of promoting small black business in South Africa

Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]
No memos

when MR S M MOtsueyane (Now Doctor M Mr Motsueyane), one of NAFCOCs and South Africans most well-known personalities took over the rains

P 5: December 2013 KHWEB0.docx - 5:3 [Maponya did not give up hope] (7:7) (Super)
Codes: [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]
No memos

Maponya did not give up hope

P 5: December 2013 KHWEB0.docx - 5:8 [NAFCOC’S first president was ..] (8:8) (Super)
Codes: [commitment - Family: Behaviour or Work Ethics] [Strong Leadership - Families (2): Ethical Leadership, Leadership Change]
No memos

NAFCOC’S first president was Dr Richard Maponya with the following as successive presidents, Professor Chonco, Dr Sam Motuvenyane, Dr Archie Nkonyeni, Rev Joe Hlongwane, Steve Skhosana, Abraham Napo, Simon Mathysen, Patrice Motsepe, Buhle Mthethwa and currently Lawrence Mavundla. Nafcoc has indeed altered the course of South African business history and put a dent on the future which cannot be argued.

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Code: Transparency {7-0}

P 1: Transcript 1.docx - 1:10 [Transparency is key, because i..] (7:7) (Super)
Codes: [Transparency - Family: Ethical Culture]
No memos

Transparency is key, because in NAFCOC those years every conference we used to have audited financial statements of the organisation. Auditors will not give you a clean audited report if they discover some discrepancies. Supporting documents were required to show that the audited report was authentic.

P 1: Transcript 1.docx - 1:53 [At least it shows that transpa..] (25:25) (Super)
Codes: [accountability - Family: Behaviour or Work Ethics] [Transparency - Family: Ethical Culture]
No memos

At least it shows that transparency and good leadership
Every year we used to have conferences were all the activities for that particular year will be tabled together with the audited reports.

Transparent and accountability must be the corner stone of the organisation.

A leader who displays openness and honesty

The leaders must be transparent and accountable for the organisation.

Good ethical leaders boost the follower’s performance. Therefore, in short I would say it actually prevents the squabbling of organisational resources since it’s the actual source of honest, transparency and accountability.

The so called ‘internal battles’ that Nafcoc often finds itself engaged in, are due to the democratic nature of the organisation where every member has a voice’.

All of us who were from school we have really abide that kind of culture within NAFCOC
All that he had was this power in him of uniting people and those years there were no conflicts in NAFCOC.

Nafcoc has also the problem with unit

People were divided and unit was also a big challenge

They worked hard by uniting the followers in order to achieve the organisation’s objectives. So in short ethical leadership do exist

He builds his team by promoting unit among his followers

He has got a listening ear. He calls followers whenever there is a dispute, sit down with them and listens to their concerns and together with his followers they find solutions to the disputes.

These leaders brought unit or rather united all the followers in NAFCOC to work towards the achievement of the organisational goal which was promoting the Small Businesses for Black people.
Others had hatred towards other members of the organisation. How can the organisation grow when there’s hatred, greed and self-enrichment.

P 2: Transcript 2.docx - 2:38 [A conducive environment of mutual respect were leaders and followers work together towards the common good.]

A conducive environment of mutual respect were leaders and followers work together towards the common good.

P 2: Transcript 2.docx - 2:46 [Unit within the organisation became a major problem as well because followers were divided.]

Unit within the organisation became a major problem as well because followers were divided.

P 2: Transcript 2.docx - 2:52 [lack of unit within the organisation,]

lack of unit within the organisation,

P 3: Transcript 3.docx - 3:18 [NAFCOC was such a united organisation due to its strong and courageous leaders.]

NAFCOC was such a united organisation due to its strong and courageous leaders.

P 3: Transcript 3.docx - 3:23 [Unity was emphasised and regarded as the very first important tool for the organisation to achieve its mission. Look, the organisation itself went through a lot of challenges during apartheid period. If the leaders were not that courageous, the organisation was going to give in to the discriminatory demands which were made by the apartheid government]

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ANNEXURE F

FACULTY OF MANAGEMENT

Date : 2015/04/13
Ref. No : 201463877

Ms MM Mwansa
PO Box 8753
Edleen Park
KEMPTON PARK
1625

Dear Linda

ETHICAL CLEARANCE – 201463877- 2015/008

This serves to inform you that your Research Proposal served at a Research Panel in the Department of Industrial Psychology & People Management on the 28 November 2014 at 10:30, where adherence to ethical research practices have been checked. Ethical clearance has been granted for this study and it is logged as Number 2015/008 in the Department.

Kind Regards

[Signature]

DR LMM HEWITT
CHAIRPERSON