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Self-Awareness in Authentic Leader Development in a South African State-Owned Company

A research report submitted by

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A research report submitted to the Faculty of Commerce, Law and Management, University of the Witwatersrand, in partial fulfilment of the requirements for the degree of Master of Management in Business and Executive Coaching

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ABSTRACT

Self-awareness is the most critical attribute in the development of authentic leaders, as a leader's true self is lived out in the workplace through their thoughts, actions and body language (Gardner, Avolio, Luthans, May, & Walumba, 2005). Specific coaching aimed at feedback interpretation and behavioural modelling is highly effective in developing self-awareness (Luthan & Suzanne, 2003). The focus of the research was to determine whether self-awareness is important for effective leaders and to explore the enhancers and obstacles in the development of self-awareness. A qualitative approach was followed, whereby 16 future leaders who were part of a leadership development programme, that included executive coaching, were interviewed through semi-structured interviews, and their responses thematically analysed, resulting in 14 themes related to self-awareness being identified.

A key finding was that these future leaders embraced the traits of authentic leaders, focused on their people in particular, and confirmed that self-awareness is critical to effective leadership. Another key finding was that these future leaders developed skills to regulate their behaviour, as they became conscious of how their life's journey and their thoughts and feelings shape their actions and behaviour in the workplace.

The significant obstacles to self-awareness development identified were conditioned upbringing, processing and dealing with feedback, and feelings for introverts. The significant enhancers to self-awareness development identified were tough upbringing, self-determination, life's set-backs, spouse and family, storytelling, coaching, reading, spirituality, and religion. The implications for those who experienced obstacles to self-awareness development are that they took longer to develop their self-awareness than others on the same programme. The implications for those who experienced enhancers to self-awareness development are that these future leaders developed their self-awareness before the programme, outside of the programme and after the leadership development programme.

It is recommended that before an assessment is done on self-awareness and a self-awareness development intervention such as coaching is undertaken, a leader

undergoes a readiness assessment to develop self-awareness. This readiness assessment should identify and deal with any potential obstacles, and harness existing enhancers to the development of self-awareness. A leader could discuss their 360-degree assessment as well as their readiness assessment with their coach. The trusting relationship between leader and coach could assist the leader process and deal with any negative feedback. The coach in turn can assist the leader to interpret these assessments and set goals to develop the leader's self-awareness. This research provides young future leaders with a reference to reflect on their inner-selves and their impact on others through their self-awareness.

DECLARATION

I, Ravi Nair, declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Management in Business & Executive Coaching at the University of Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at this or any other university.

……

Ravi Nair

Signed at ……

On the …… day of …… 20…..

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CHAPTER 1. INTRODUCTION

1.1 Purpose of the study

The purpose of this research was to discover the obstacles and enhancers in the development of self-awareness in future leaders of a South African state-owned company. This report establishes that they did experience obstacles and enhancers in their development of self-awareness.

1.2 Context of the study

The essence of authentic leadership is for the leader to be felt by his or her followers as honest and sincere in all they say and do in a consistent manner (Avolio & Gardner, 2005). Avolio and Gardner (2005) further propose nine components of authentic leadership, of which self-awareness is considered the most critical and the anchor to the other components as it is self-awareness that brings out the authenticity of the leader. The table below, adapted from Avolio and Gardner (2005), comprises these nine components of authentic leadership.

Table 1: Components of Authentic Leader Development

Component of Authentic Leadership Development	**Interpretation of the meaning of the component**
Positive Psychological Capital	Natural positive traits of the leader, such as self-confidence, hopefulness, optimism and determination.
Positive Moral Perspective	Leaders behaving with integrity and honesty, where their decision-making is transparent.
Leader Self-awareness	Leaders are mindful of how they come across to their followers in body and language.
Leader Self-Regulation	Leaders constantly aligning their inner thoughts to their behaviours to make their behaviours authentic.

Component of Authentic Leadership Development	Interpretation of the meaning of the component
Leadership Process/Behaviours	Leaders constantly shaping themselves to consciously develop all the components of authentic leadership.
Follower Self-Awareness/Regulation	Leaders, through their interactions with their followers and their self-awareness, positively influence their followers to also develop their own self-awareness and self-regulation.
Follower Development	Leaders consciously developing their followers through their interactions, as followers look up to their leaders as role models.
Organisational Context	Leaders must ensure their organisations have environments where information is easily shared. Openness and trust are the order of the day, any uncertainty is speedily dealt with, people feel they are part of a team, and the organisation is a place where people want to come to work and contribute.
Veritable and Sustained Performance Beyond Expectations	Leaders have to ultimately produce superior results; however, leaders must ensure their results are the result of honest actions and are sustainable over many years.

Leaders can only achieve high levels of self-awareness by firstly understanding deeply their inner-self and then aligning this to their behaviour and actions to represent the "real" person (Gardner *et al*., 2005). The authors further postulate that this alignment may also require the leader, while programmed with their past, to continuously change their thoughts and behaviour. They further advance that this is by no means easy as it is difficult to speak and behave while simultaneously understanding how your inner-thoughts may negatively influence how you come across to your followers.

South African organisations are emerging from a command-and-control leadership style to a transformational leadership style, where people skills are critical for successful leadership and to manage the complexities that arrived with globalisation (Denton & Vloeberghs, 2003). Riggio and Reichard (2008) further advance that leadership today is more about conversations with people and transforming from telling people what to do, to inspiring people to excel in their jobs and roles. They further suggest that leadership is now about the softer side of people. The conceptual basis for the problem is that people are prone to oppose personal change and hence not

develop their self-awareness (Goleman, Cary, Emmerling, Cowan & Adler, 1998). The impact of the problem is serious in that it inhibits the development of self-awareness by the organisation's leadership. The development of self-awareness is a pre-requisite for self-mastery (Boyatzis & Sala, 2004). Kinsler (2014) concludes that self-awareness is critical to authentic leaders and that coaching for other life skills can also assist in the development of self-awareness. Self-mastery is critical in effectively leading a complex organisation to deliver on its targets (Mumford, Marks, Threlfall, Zaccaro, Gilbert & Connelly, 2000). However, the literature does not identify individuals' personal obstacles and enhancers in the development of self-awareness. Hence the importance of this research study where individuals own experiences of their development of self-awareness is examined.

A leader generally undergoes a 360-degree assessment on self-awareness before any intervention is undertaken to develop self-awareness. However, Tang, Dai and De Meuse (2011) propose that leaders and their organisations must work together to prevent leadership failure and relapse after the 360-degree feedback. Early warnings systems, such as employee satisfaction surveys and objective leadership effectiveness assessments, must be set up to detect this relapse on self-awareness early enough so that it does not become embedded in the leader and the organisation.

This study may provide guidance to South African organisations with a growth strategy centred on its people, where leaders are being developed through rigorous focussed programmes, mainly targeted at skills development in getting the best out of their people. Some of these leadership development programmes include executive coaching. These findings (obstacles and enhancers) may be important to the success of a leadership development programme. A leadership development module on self-awareness may also be better informed to include the actual experiences of past participants.

1.3 Problem statement

1.3.1 *Main problem*

Identify the obstacles and enhancers in the development of self-awareness by future leaders.

1.3.2 *Sub-problem 1*

The first sub-problem is to determine whether self-awareness is important for effective leaders.

1.3.3 *Sub-problem 2*

The second sub-problem is to examine how leaders develop their self-awareness in terms of the enhancers and obstacles to achieve self-awareness.

1.4 Significance of the study

The ideal leader has to be authentic and true to his or her followers (Lord & Maher, 1991). As Gardner, Cogliser, Davis and Dickens (2011) postulate, authenticity is the basis of all types of successful leadership. The authors further conclude that authentic leaders have positive outcomes to follower performance.

Self-awareness is the most critical leader attribute in the development of authentic leaders as a leader's true self is lived out in the workplace through their thoughts, actions and body language. This true self is the most influential attribute to leader-follower engagement and commitment (Gardner *et al.,* 2005). Walumba, Avolio and Zhu (2008) further confirm that self-awareness is an important pillar of authentic leadership, which is significant to this study.

A critical tool to understand one's self-awareness proficiency is through the 360-degree feedback, where leaders subject themselves to fair, honest and constructive feedback (Day, Fleenor, Atwater, Sturm & Mckee, 2014). Organisations must not only pay attention to the positive feedback but also create programmes that prevent leadership relapse after their negative feedback. The relapse after negative feedback can manifest itself in one refusing further personal development (King, Hicks & Schlegel, 2011). This feedback must be appropriately managed as it relates to an emotional trait of self-awareness that is generally not well-received (Goleman *et al*., 1998).

Fletcher and Baldry (2000) concludes that the individual's personal level of self-awareness must be taken into account when feedback is given to the individual on their rating of self-awareness, as their maturity on self-awareness affects their

responses. This validates the significance of this study, as these future leaders underwent assessments of self-awareness and also received feedback from peers and subordinates on their self-awareness as they undertook their self-awareness development journey.

Sparrowe (2005) concludes that leaders' interactions with others can develop their self-awareness as self-awareness does not only come from the inner-self. This is significant to this particular study as these future leaders spend most of their time interacting with others, both inside and outside of the organisation.

However, Sheldon, Dunning and Ames (2013) make an interesting finding in that it is easier to develop one's self-awareness earlier on in one's career than later. This in particular is aligned to this research topic, which is focussed on young future leaders and their development of self-awareness.

Although Walumba *et al*. (2008) conclude that self-awareness is an important pillar of authentic leadership, the gaps in their research are that individuals' own experiences of self-awareness were excluded as a result of quantitative analysis on ratings on questions. The significance of this study is that it generates new knowledge in that individuals' own experiences of obstacles and enhancers in the development of self-awareness are discovered.

The Transnet Freight Rail (TFR), Chief Executive Talent Nurturing Programme creates a pipeline of leaders that will lead TFR in the future (Charan, Drotter & Noel, 2011). This programme selects future leaders through their sustained superior levels of performance over a three-year period and is aimed at developing, recognising, nurturing and accelerating high-potential future leaders. The programme began in 2012 with 33 participants and then in 2014 with 56 participants. These participants are in senior and executive management positions. The programme runs over two years and the participants undergo an initial online development assessment that evaluates their leadership and coaching readiness, following which they undergo 360-degree and peer assessments, as well as a Myers-Briggs Type Indicator (MBTI) assessment. They then participate in a development programme that includes self-awareness, personal mastery, leadership conversations, innovation and problem-solving, leader as a coach, and executive coaching (using individually allocated external coaches).

The further significance of this study is that the obstacles identified can inform a readiness assessment so that individual obstacles can be identified and dealt with in the development of self-awareness. The enhancers to self-awareness development could assist future leaders to self-develop their self-awareness outside a formal leadership development programme. Boyce, Zaccaro and Wisecarver (2010) make a good contribution on concluding that self-awareness can be self-developed.

1.5 Delimitations of the study

This study will only address self-awareness in the development of future leaders of a South African state-owned company. Thus, this study may not apply to self-awareness development in other companies, be they state-owned or non-state-owned.

This study will be limited to only one South African state-owned company and will be confined to Johannesburg. Thus, this study may not apply to other geographical areas of the same company.

1.6 Definition of terms

- Authentic leader – leaders who have high moral values and are deeply aware of their inner-selves and act in a trustworthy manner (Avolio and Gardner, 2005).
- Emotional intelligence – "knowing and handling one's own and others' emotions" (Salovey, Meyer & Caruso, 1990).
- Future leaders – leaders identified through a formal rigorous selection programme for succession planning for the future of a state-owned organisation (www.transnet.net).
- Leadership programme – a Chief Executive Development Programme for identified future leaders in a South African state-owned organisation (www.transnet.net)
- new South Africa – South Africa post-1994 first democratic elections.
- Self-awareness – how leaders are continuously mindful of how they come across to their followers in body and language (Gardner *et al*., 2005).
- Self-reflection – Intense thinking about one's beliefs and actions (Avolio & Gardner, 2005)

- South African state-owned organisation – an organisation fully owned by the South African government.

1.7 Assumptions

The following assumptions have been made regarding the study:

1. The research subjects were honest in sharing their experience of the development of self-awareness in their leadership programme; and

2. The research subjects were informed that should they wish not to disclose any personal information, they could inform the interviewer.

CHAPTER 2. LITERATURE REVIEW

2.1 Introduction

The first sub-problem is to determine whether self-awareness is important for effective leaders. The second sub-problem is to examine how leaders develop their self-awareness in terms of the enhancers and obstacles to achieve this.

The literature review was informed by the first and second sub-problems and focusses on the key constructs of relevance to this study. The first area reviewed was the type of leadership style suitable for the new South Africa. The importance of this is that leadership is within the context of a country and/or organisation's journey. The preferred leadership style of authentic leadership for the new South Africa is then explored, followed by a review of the critical construct of authentic leadership being, the "self" in authentic leadership. Self-awareness underpins the "self" in authentic leadership, and is also reviewed. Self-awareness is critical in leadership effectiveness and positive outcomes in the workplace (Atwater & Yammmarino, 1997). The literature does not, however, identify individuals' personal obstacles and enhancers in their development of self-awareness. This research study is therefore substantiated and further amplifies the importance of understanding the obstacles and enhancers to the development of self-awareness in future leaders, especially within the South African context.

Leaders need to understand their gaps in self-awareness if they are to develop it, hence the review then focuses on enabling leaders to identify their gaps in self-awareness. Finally, once leaders understand their gaps in self-awareness, the review focusses on how to close these gaps. Closing the gaps in self-awareness entails firstly understanding the enhancers and obstacles to self-awareness development. Lastly, an overview and conclusion of the literature is drawn.

2.2 Leadership style for the new South Africa

There is now, more than ever, an emphasis on openness, trust, information sharing and relationships in the workplace (Day *et al*., 2014). Day *et al*. (2014) further suggest

that people being led are more engaging and informed than ever before and want to be led by leaders who they believe are honest, possess high integrity and care for them. Day *et al*. (2014) conclude that this requires high levels of self-awareness.

Gardner *et al*. (2011) further postulate that authenticity is core to all leadership styles and that authentic and transformational leadership are not the same. This is critical in that a leader can be transformational without being authentic; that is, a leader can enthuse their followers to chase a vision that may not be realistic or which could even be fake. Day *et al*. (2014) confirm that this authenticity is underpinned by truthfulness in leaders, which is attained by self-awareness.

As organisational leadership is within the context of societies and cross cultures, there has also been research on self-awareness within cross-cultural contexts. Dickson, Den Hartog and Michelson (2003) conclude that different cultures impact on how leaders lead in terms of how they engage with their people, their power, their image and their personal character, and that this influences workplace outcomes. This places more pressure on leader self-awareness in a workplace that is characterised by people of multiple cultures. Mangaliso (2001) confirms that the rich South African multi-cultural society is evident in South African organisations.

Researchers have undertaken unique research on immoral leadership styles (Schyns & Schilling, 2013), proposing that destructive leadership behaviour leaves behind followers who are emotionally scarred for many years, developing even deep mistrust towards future leaders. This leads to workplace underperformance. This destructive leadership behaviour comes from either intentional behaviour or being unaware of the impact of self on others; that is, the lack of self-awareness (Denton & Vloeberghs, 2003). Denton and Vloeberghs (2003) further conclude that this is particularly relevant to South Africa’s past workplace, characterised by previous mistrust and poor employee relations.

As world markets have become more competitive, ambiguous and uncertain, causing organisations to undergo more regular large-scale change, together with employees who have far greater access to information and societies undergoing rapid change, so leadership has become a more complex set of skills (Higgs, 2003). Higgs (2003) further concludes that included in these skills is the theory of the need for successful leaders

to develop a competence of emotional intelligence and that the fundamental foundation of emotional intelligence is self-awareness.

With South Africa's transition into democracy, leadership is further challenged by workplace democracy, competing internationally for market share, attraction of foreign direct investment, ambiguity and uncertainty, as well as scarce skills (Denton & Vloeberghs, 2003). Denton and Vloeberghs (2003) further conclude that South African leaders have to be authentic leaders by building and maintaining trust with their followers from previous environments deeply embedded with mistrust, poor care for employees and their well-being, as well as inequality in the workplace. Moreover, South African authentic leaders must focus on empowering their employees and take a strategic focus of making their employees core to their business strategy (Denton & Vloeberghs, 2003).

With South Africa being a fairly new democracy and its people wanting a better life, leadership in South Africa has to continuously reassure their followers through their behaviour, style and words. Being constantly aware of how leaders behave, their style and words require high levels of self-awareness and authenticity in the workplace (Luthans, Van Wyk & Walumba, 2004).

In summary, the above clearly demonstrates that although leadership has evolved over the years, it is still within the context of a country and its history, the cultural context of the country as well as the country's transformation agenda. The focus on authentic leaders in South Africa against the background of a strong history of mistrust in the workplace (Denton & Vloerberghs, 2003) gives guidance for this literature review to focus on authentic leadership. This authenticity manifests itself in high levels of self-awareness in the South African workplace (Luthans *et al.*, 2004).

2.2.1 *Authentic leadership*

In understanding leadership, it is important to understand the ideal leader (Hitt, 1993). As human beings, we possess many competencies – some we are born with, some we develop along our life's path. Leadership is about being a complete and perfect person in all aspects of heart, mind, body and soul (Hitt, 1993). However, as we do not have all the perfect competencies, we strive to develop them over a period of time as

long as we have the passion to do so. The key is to passionately want to be a better leader and understand and accept that becoming a better leader may lead to personal change (Hitt, 1993). Hitt (1993, p. 4) proposes “a model of a complete leader in all aspects and competencies where authenticity is revealing one’s true being to others, maintaining congruence between inner-self and outer self & Identity is knowing who one is and who one is not”.

In examining leadership, it is important to consider upfront what people want in their leaders. This is important because, while leaders have to possess certain functional competencies and skills, their core purpose is to lead people and therefore it naturally follows that leaders must be who their followers want them to be (Lord & Maher, 1991).

Cottrell and Nicholls (2014) propose that while followers expect their most senior leaders to more skilled in other competencies, they have a general expectation of all their leaders, irrespective of levels in the organisation, to at least possess some fundamental common compassion values. When organisations select future leaders, they would be well advised to model how they envision their future organisation will look and thereafter to identify the potential successors who should have at least some of the basic values that can be developed further to fit into this future organisation. This type of succession planning for the future is more likely to generate future leaders who fit more easily into the future organisation’s values, thereby making the organisation more successful (Cottrell & Nicholls, 2014). However, the gap in this research is that it does not consider culture, and neither does it consider country and regional perspectives, as leadership of an organisation is within a context of the environment within which the organisation exists.

The leadership challenges for South Africa are in the context of the new South Africa and the freedom that democracy brought for all, not least the empowerment of people, which has changed the workplace dynamics as well as globally competing, continuous change management and the general expectation of people that democracy brings new opportunities (Denton & Vloeberghs, 2003).

Avolio and Gardner (2005) suggest that leaders are firstly normal human beings and then leaders, shaped by years of experience, their upbringing, values and morals orientation, life’s trials and tribulations. The authors further suggest that leaders are

influenced by the values and behaviours of people whom they have revered and through this have built up over the years an inner sub-conscious view of the world and people. These sub-conscious traits appear during interactions with people. Sometimes these sub-conscious traits are not aligned to the context of the leader's current role and hence, when the leader responds in the current role, these sub-conscious traits manifest themselves in the leader's behaviour and are seen by followers to be either aligned or not aligned to the expected behaviour (Avolio, Gardner, Walumba, Luthans & May, 2004).

Avolio and Gardner (2005) further conclude that those leaders who are consciously aware of the road they have travelled and how their experiences shaped them into who they are today, consciously try and ensure that their past experiences do not manifest negatively in the role they are currently playing. These leaders also deeply accept that their behaviour has to be in the context of their current role, the people they are leading and the context of the organisation's past, as well as its current and future strategy. Leaders must have a deep and honest desire for personal change to be able to modify and develop new personal behaviours. If this personal deep and honest desire is not embraced, the leader's old self will always be their domineering behaviour and any behaviour faked will be revealed. This is how leaders develop their self-awareness and self-regulation. Followers want to be led by a leader who is the real, authentic person.

Numerous authors (Walumba *et al*., 2008; Sparrowe, 2005; Graham, 1991; Bennis, 1989; Ilgen, Fisher and Taylor, 1979) have researched authentic leadership; however, Gardner *et al*. (2011) reviewed these studies and pointed out some interesting findings. This analysis by Gardner *et al*. (2011) shows a clear gap in the literature on authentic leadership, as the research studies may have been flawed due to their heavy reliance on surveys and their use of a single source of data. Podsakoff, MacKenzie, Lee and Podsakoff (2003) conclude that research comprising an overreliance on surveys and single source data is susceptible to bias. The research of Gardner *et al*. (2011) did not state that the findings of previous quantitative studies on authentic leadership must be disregarded. Neither did the research state that authentic leadership is not an appropriate style of leadership. In fact, the research stated that authentic leadership is an effective form of leadership style in modern-day leadership practise.

A study on authentic leadership by Walumba *et al*. (2008) is now examined. This study is interesting in that it examined samples from five different countries, inferring that regional and cultural context impacted the study. Walumba *et al*. (2008, p. 793), "using five separate samples from different countries and using ALQ (Authentic Leadership Questionnaire), comprised of leader self-awareness, relational transparency, internalised moral perspective and balanced processing, revealed a positive relationship between authentic leadership and supervisor-rated performance". Walumba *et al*. (2008, p. 825) proved, through their research, that "authentic leadership revealed positive performance". This is fundamental as leadership is ultimately about producing positive results. Hence, authenticity is important in leadership. However, it is not stated in the research of Walumba *et al*. (2008) what the organisational dynamics were when the research was done, how long the leaders were in their jobs or whether any past history of those leaders and their followers could have distorted their responses. The further gap in this research is that the participants where not free to express themselves but instead rated themselves on pre-prepared questions. Therefore, participants' own views would have been excluded.

In summary, the ideal leader has to be authentic and true to their followers (Lord & Maher, 1991). As Gardner *et al*. (2011) postulate, authenticity is the basis of all types of successful leadership. The authors further conclude that authentic leaders have positive outcomes to follower performance. Furthermore, self-awareness is an important pillar of authentic leadership (Walumba *et al*., 2008). The gaps in the above research are that individuals' own experiences of self-awareness were excluded as a result of quantitative analysis on ratings on questions. Hence the importance of this research study on individuals' personal obstacles and enhancers in their development of self-awareness.

2.3 The "self" in successful leadership

Leadership has evolved over the years (Day *et al*., 2014) and has been the subject of numerous authors' work (Higgs, 2003; Goleman, 1996; Greenleaf, 1977). Greenleaf (1970) published famous thoughts on Servant Leadership and has, over the years, encouraged many other authors (Bass, 1988, 1985; Burns, 1978) to examine successful leadership from different angles.

Goleman, Boyatzis and Mckee (2002) put forward a strong view that emotions are critical for successful leadership and that self-awareness is the most important construct of these emotions. Prati, Douglas, Ferris, Ammeter and Buckley (2003) postulate that personal attributes such as self-awareness and social skills are critical for successful leaders, as the workplace is comprised of social interactions where leaders, through their self-awareness, are able to be conscious of their own emotions and those of others in facilitating teamwork, encouraging and motivating employees to superior performance and being effective leaders.

Ladkin (2008) advanced that successful leaders portrayed their "true-self" to their followers through self-awareness, as this created congruence between leader aspirations and follower performance. Furthermore, numerous authors (Kinsler, 2014; Weischer, Weibler, & Petersen, 2013; Bratton, Dodd, & Brown, 2011; Higgs, 2003; Higgs & Aitken, 2002) examined self-awareness in successful leadership. This focus is on the "self" in leadership and positively connecting with followers to inspire them to deliver positive results. The "self" underpins the truthfulness of leadership. In todays' world, where information is easily available and workforces are more educated, it is not easy for leadership to misinform their followers (Higgs, 2003).

It is clear that those leaders who are more proficient in self-awareness, combined with their transformational leadership style, have a high personal alignment with what their followers think of them than those leaders who are less-than-proficient with their self-awareness. This personal alignment between leader and follower is more likely to result in superior workplace performance (Atwater & Yammmarino, 1997).

In their nine components of authentic leadership, Avolio and Gardner (2005) postulate that self-awareness is the most critical pillar as it embodies the leader's true self to their followers and helps leaders connect to their followers.

Therefore, in conclusion, self-awareness is critical in leadership effectiveness and positive outcomes in the workplace (Atwater & Yammmarino, 1997). The literature does not, however, identify individuals' personal obstacles and enhancers in their development of self-awareness. This research study is therefore substantiated and further amplifies the importance of understanding individuals' personal obstacles and

enhancers to the development of self-awareness in future leaders, especially within the South African context.

2.3.1 *Self-awareness is important for effective leadership*

Salovey *et al*. (1990, p. 306), “first used the expression of emotional intelligence and described it in four domains: knowing and handling one’s own and others’ emotions”. Salovey and Mayer (1990) further confirm that self-awareness and managing self-emotions are the most critical foundations of emotional intelligence. McCarthy and Garavan (1999) later contended that while intelligence quotient (IQ) is important to leadership it comprises a small percentage of leadership effectiveness and that the rest of this effectiveness is ascribed to the important leadership trait of self-awareness.

Later on, Goleman *et al*. (2002) described emotional intelligence as how one conducts oneself and manages relationships. In understanding the impact of emotional intelligence in effective leadership, Riggio and Reichard (2008) had the key finding that the skills to interact effectively with people are central to effective leadership. They concluded that this finding is important for leadership as the workplace is a place of interactions and relationships, with which leaders are mainly pre-occupied. Leaders and followers also bring to the workplace a plethora of cultural diversity and backgrounds. Furthermore, many scholars (Sparrowe, 2005; Goleman, 1998, 1996; Bennis, 1989) have proclaimed through their research that emotional intelligence is strongly linked to positive leadership results. Mumford *et al*. (2000) put forward an argument that in this complex new world, leadership has to be familiar with people’s needs. The authors also stressed the importance of emotional intelligence in a new complex world, where the time to make decisions is very short. If, as proposed above, emotional intelligence is important to leadership, then the question arises as to how self-awareness is linked to emotional intelligence.

It is also important to understand whether self-awareness is exclusively related to emotional intelligence. Interesting research by Kakabadse, Kakabadse-Korac and Kouzim (2002), correlates successful leadership traits to spirituality and justifies this on the basis that spirituality deals with a connectedness that exists with the inner-self, almost like self-awareness is inherent in spiritual leadership. In short, they propose that spiritual connection is a competence of self-awareness and therefore that self-

awareness may not necessarily and exclusively be related to emotional intelligence but can also be acquired through the development of other intelligences.

Goleman (1998, 1996) argues that self-awareness is perhaps the most important emotional capability of all, and the cornerstone for building personal success. A deficit in self-awareness can be debilitating both to one's personal relationships and career (Goldman, 1996). This is later validated by Boyatzis and Sala (2004), who postulated a model for emotional intelligence where they concluded that the foundation for emotional intelligence is self-awareness. This is further validated by Kinsler (2014), who argues that self-awareness is one of the key pillars of authentic leadership. It is therefore important to examine self-awareness in more detail as it is the topic of this study.

Gardner *et al.* (2005), besides proposing that self-awareness is critical to authentic leadership, conclude that self-awareness is defined as how leaders are continuously mindful of how they come across to their followers in body and language. They further propose that this requires high levels of maturity and introspection to understand and accept that their past experiences can influence their current behaviour, and hence they must manage this in their current leadership role.

The above definition of Gardner *et al*. (2005) confirms earlier research of Koonce (1996), who concluded that leaders' lack of self-awareness can unknowingly lead them to major failures in the workplace and they may even unknowingly mislead their people in the wrong direction. Therefore, self-awareness is the most important building-block on the journey to the development of emotional intelligence, hence the significance of this research on discovering the obstacles and enhancers in the development of self-awareness.

The question arises as to whether, when leaders accept they are deficient in self-awareness, this can be developed. Before understanding whether it can be developed it is important to remember what Hitt (1993) concluded that while we are not born with all the successful leadership traits, we can develop them as long as we are passionate about being better leaders.

Kinsler (2014) argues that while self-awareness is crucial to authentic leadership, it can be developed through coaching, among other initiatives. It is further proposed here that while there is not enough evidence of this, there is research on how people have developed their personal selves through other forms of coaching. The suggestion here is that even if leaders do not have authentic leadership traits, they can develop it, if they truly want to (Hitt, 1993). This is important in that most people do not know their true selves and how this plays out in their behaviours as leaders (Day *et al*., 2014).

In the development of self-awareness, Sparrowe (2005) promotes an interesting theory of the "narrative self'. This theory is based on the fact that for leaders to become authentic leaders, they cannot receive all their self-awareness from their inner-self only, as their interactions with others also shapes them and this shapes their self-awareness. Sparrowe (2005) further states that without proper and honest feedback, leaders cannot learn more about themselves other than just from themselves. Hence the "narrative self" as the self is shaped by the self's life story. Sparrowe (2005) does not, however, dispute that self-awareness and self-regulation are critical to authentic leaders. This is an interesting study as it also implies that while leaders cannot select who they interact with in the organisation, they can surely select who they interact with in their social circles outside of the organisation. If, as Sparrowe (2005) states, leaders' interaction with others also shapes their self-awareness, then it implies for leaders to socialise with the appropriate people even outside of the organisation.

Finally, once leaders have developed their self-awareness for their authenticity, it is important to understand how this is lived out in the workplace. Ladkin and Taylor (2010) propose that it is important for an authentic leader to actually live out their authenticity to their followers through their body language, as this is what followers see as the visible true-self. This is important in that followers feel their leaders firstly by presence and body language and secondly, by what they say. Leaders must always be cognisant of what messages their body language is sending to their followers. It is an important recommendation. However, it is important not to deliberately act yourself into authenticity as not only is this unsustainable but followers will soon see the faking (Bandura, 1962).

In summary, self-awareness is one of the most important pillars for authentic leadership (Kinsler, 2014). Gardner *et al*. (2005) conclude that without self-awareness, leaders' past experiences can influence their current behaviour in the workplace. However, Sparrowe (2005) does conclude that leaders' interactions with others can develop their self-awareness and that development of self-awareness does not only come from their inner-self. As self-awareness is important for effective leadership, it then follows that this research on discovering individuals' personal obstacles and enhancers in the development of self-awareness is important.

The literature above confirms the first sub-problem that self-awareness is important for effective leaders.

2.3.2 *Enabling leaders to identify their gaps in self-awareness*

Before self-awareness is assessed and developed, it is critical for the individual to undergo some training on self-assessment of their own level of self-awareness as this will make the development journey of self-awareness more embracing (Church, 1997). Church (1997, p. 292), pointed out, "high performing managers were able to assess more accurately their own behaviours in the workplace, yielding greater congruence in self-reports versus direct reports ratings, compared to average performers". It therefore holds that even if self-ratings on self-awareness are low, the propensity to develop them further will be high, as the individual self-rated their own self-awareness as low and therefore owns their own ratings.

Bratton *et al*. (2011, p. 149), argue that "leader performance is strongest for managers who underestimated their leader abilities. Underestimators earn higher follower ratings of leader performance than all other management categories. The analysis also suggests negative ratings for managers who overestimate their leader abilities". This correlates with Church (1997) work above on high performing managers who have the ability to accurately assess their own behaviours.

Multi-source systems can also be used in providing feedback to leaders on their competencies; however, Fletcher and Baldry (2000, p. 304), research "looked into Self-awareness as an individual variable in its own right". Fletcher and Baldry (2000) further concluded that individual differences in the level of self-awareness must be taken into

account when feedback is given. This proposes that some people are more or less self-aware mature than others. Hence, the level of maturity on self-awareness will impact the response to the feedback.

Thach (2002, p. 205) proposed that “executive coaching and 360 feedback does have a positive impact in individuals”. Therefore, this extends to the more trusting the relationship between the person giving the feedback and the recipient of the feedback, the more likely the positive acceptance of the feedback.

Ilgen *et al*. (1979) indicated that while feedback is important in the development of self-awareness, feedback is not always positively welcomed and accepted by leadership. This is mainly because leaders are human beings who do not want to readily accept negative feedback on skills they lack, and neither do they always hold the person giving the feedback in high esteem. Sometimes the method of feedback does not take into account the sensitivities of the message, the disposition of the individual receiving the feedback or the cultural context of the organisation. Leaders are human beings who are naturally blemished in that they have subjective processing and therefore negative feedback will almost naturally not be processed objectively at first (Tice & Wallace, 2003; Fiske & Taylor, 1991;). Leaders must be made aware of this natural human tendency so that they can be cognisant of the way in which they process feedback. Brown and Ryan (2003) confirm this in their study where they concluded that a key support of authentic leader development is where leaders are aware of both negative and positive feedback about them.

Tang *et al*. (2011, p. 343) indicate that “both leaders and their organisations take joint responsibility in preventing leadership derailment, especially when it is detected early and not ingrained over a long period of time”. King *et al*. (2011) further propose that leaders must be prepared for honest feedback and that they and their organisations must have mitigation actions for leadership derailment on negative feedback. Tang *et al.* (2011) further confirm that leadership derailment as a result of feedback must be detected early to be effectively dealt with.

In summary, Church (1997) concludes that it is important for individuals to undergo upfront some level of training on self-assessment of their self-awareness competencies, as this will make the journey to self-awareness more embracing.

Church (1997) also postulates that the more an individual rates themselves low on self-awareness, the more likely they are to develop it. Furthermore, McCarthy and Garavan (1999) conclude that the more individuals are passionately involved in their career development, the more likely they will want to grow personally. Fletcher and Baldry (2000) concludes that the individual's personal level of self-awareness must be taken into account when feedback is given to the individual on their rating of self-awareness as their maturity on self-awareness affects their responses. This validates the need for this research as the obstacles and enhancers in the development of self-awareness can be used to improve the current leadership programme for future leaders.

2.3.3 *Closing leadership gaps in self-awareness*

Once the gap in emotional intelligence and/or self-awareness is identified, it is important to understand whether this can be addressed to assist the leader to improve himself or herself. Goleman *et al*. (1998), in their pioneering research, present a strong view that developing self-awareness and emotional intelligence is possible.

Individuals must be intimately involved in the direction of their future as this will provide the stimulus for wanting to grow personally, if that is what is needed to ascend up the leadership hierarchy (McCarthy & Garavan, 1999).

Moses and Byham (1982) confirm that assessment centres to assess and improve managerial skills and competencies are effective. The theory of Goleman (1998) on the development of self-awareness needs to be taken into account in Higgs and Aitken's (2002) extensive study of the development of self-awareness. Higgs and Aitken (2002, p. 823) take previous studies on emotional intelligence and using a "leadership development centre, in which participants also completed an established measure of emotional intelligence – the EIQ Managerial" prove that positive relationships exist between emotional intelligence and leadership development in future leaders.

Higgs and Aitken (2002) neither confirm nor debate Goleman's (1998) views that to learn new habits, one has to unlearn old habits. This is very important in that it may not hold true, that to learn new habits or traits, one has to "unlearn old habits".

Higgs and Dulewicz (2000) confirm that emotional intelligence and self-awareness can be developed. Multi-level and multi-source feedback on self-awareness is critical in the development of self-awareness; however, those who are more critical of their self-awareness are more likely to accept the feedback (Fletcher, Taylor & Glanfield, 1996). Feedback will always have bias to one extent or the other (McEvoy, 1990; McEvoy & Buller, 1987). Sometimes the bias on feedback is also based on the level of contact that one has with others (Pollack & Pollack, 1996). Feedback from different sources will vary and it is important to evaluate and understand this feedback as we interact differently with different people (Kluger & DeNisi, 1996; Ilgen *et al*., 1979). However, the first step in the development of self-awareness is the acceptance of the feedback (Kernis, 2003).

Kernis (2003) further postulated that the feedback received must be processed in an unbiased manner. This processing must entail deep self-reflection and introspection on how we impact on others and the behaviours we want to change (Kegan, 1982). This deep self-reflection must be a deliberate focus on the person's inner-self, their behaviours, their intentions and how they impact on others (Hannah, 2005; Duval & Wicklund, 1972).

Fusco, Palmer and O'Riordan (2011) postulate that coaching aimed at specifically self-awareness development is possible when a leader reflects on their own values and intentions and how these impact their interactions with others. Yeow and Martin (2013, p. 625) also propose that a "single intervention such as either 360 feedback or multi source feedback is not effective in improving leadership competencies in self-awareness and self-regulation, but an added intervention such as executive coaching is more effective".

While self-awareness can be developed through formal programmes, coaching and even leadership development centres, it is important to also understand whether self-awareness can be self-developed. This is because leaders do not always have the time to be away from work in formal programmes, development centres and even to spend more time with their coaches. Deci and Ryan (2008; 2000), confirm that self-development is possible when there are high levels of motivation and a desire to want to learn. This is further confirmed by Ellinger (2004), who said that self-directed learning is possible when individuals are highly motivated to improve and grow as well

as possess high levels of self-regulation. Boyce *et al*. (2010) further conclude that it is possible for self-development of leadership to take place but that the organisation must support the individual in this, and the individual must have a high personal drive to achieve this trait.

Sheldon *et al*. (2013) propose that it is easier to develop self-awareness earlier in one's career than later. This correlates closely to the research topic in this research submission, which focusses on the development of young future leaders.

Self-awareness can also be developed from other sources, such as reading (Reeves, 2005). Cunningham and Stanovich (2001) confirm that reading is one of the greatest ways to learn in that it provides knowledge, helps one reflect, helps one think, improves cognitive abilities and destresses people. Jack and Smith (2007) further confirm that reading can promote self-awareness development. South (2007) postulates that reading and performing exercises on reflection using the Johari Window (Luft & Ingham, 1961) can also assist develop self-awareness.

Schank (1990) further stated that listening to others' stories models our memories of experiences. This is important in that, in many cultures, storytelling is integral to the passing over of values, beliefs and leadership from one generation to another. Mittans, Abratt and Christie (1995) postulated that storytelling in organisations creates organisation identity and assists leaders in identifying the needs of their people. Leaders can only lead if they know the needs of their people and share their own needs with their people. Shamir and Eilam (2005) put forward an argument that the more a leader tells their life story, the more they reveal about themselves and become an authentic leader. They further proposed that in this storytelling the leader becomes self-aware of who they are, the road they travelled and how they impact others.

Denning (2005) confirms that leader storytelling gives credibility to the leader as the leader openly shares their journey and experiences with their followers, which builds trust and identity in authentic leaders. Therefore, storytelling and listening to others' stories can develop our own self-awareness.

Saarikallio (2011) puts forward an interesting argument in that listening to music helps self-reflection and self-regulation, and can improve social skills. This means that

people can be motivated to change on any activity that they feel resonates with their individual learning preferences.

Cavanagh (1999) put forward an argument that spirituality in the workplace is important in that through spirituality, managers connect their organisations to the broader community, family, themselves and others. Managers get to see themselves and their organisations as belonging to a bigger, connected world. Vaughan (2002) further postulated that spirituality, besides connecting with your mind, body and spirit, also assists in distinguishing reality from illusion and paying attention to subjective thoughts and feelings.

Fry (2003) makes a good case for a fundamental difference between religion and spirituality in that religion is belonging to a faith that is visibly practised, whereas spirituality is connecting with yourself, your purpose and your meaning in life. This purpose and meaning in life is to have a sense of harmony between yourself and your interconnectedness with others, among other things. This interconnectedness is how you impact others in your life. Furthermore, through this spirituality you discover your potential on who you could be. Self-awareness is therefore developed from spirituality as you can only understand your impact or interconnectedness with others if you are self-aware of how your behaviours impact them. Alexander (2004) further confirmed that spirituality helps one become more conscious of their own feelings, their actions and how they impact others. Therefore, spirituality can assist in self-awareness development.

Worden (2005) argues that the components of religion, such as respect for others and understanding oneself, can enhance several pillars of leadership, including self-awareness. Kriger and Seng (2005) conclude that, like religion, leadership is about inner meaning and purpose for the good of others and that one cannot mean good for others if we do not understand our own inner meaning and purpose in life. This, in effect, is understanding our self-awareness and impact on others.

Gervais and Norenzayan (2011) put forward a view that when people believe in religion they are almost aware that their behaviour is being monitored by a higher order and they must therefore be aware of themselves, how others perceive them and how they

impact others. Therefore, they conclude that religion in this way enhanced public awareness in those who believe in religion.

Suvaroj and Duberley (2009) postulate that religion is about one's own benefit, benefits to others and the benefit of the community at large. They further state that in religion one connects to a higher order and continuously reflects on how you manage yourself and your relations with others. This is essentially the self-awareness of knowing oneself and how one impacts on others.

Rogers (1959) confirmed that self-awareness can also be developed through therapy, where therapy is intended to enable the client to ask themselves questions about who they are, to accept themselves for who they are and to understand how they impact others.

Avolio and Gardner (2005) postulate that a "trigger" such as a major event in one's life can stimulate the need for self-awareness development. While there is no specific literature on parenting and development of self-awareness, Palkovitz (1996) does draw relationships between parenting and adult development to the extent that an adult in parenting has to be self-aware of their words, actions and body language in raising a child. There is, however, minimal evidence that confirms that raising children helps develop one's self-awareness.

In conclusion, Goleman *et al.* (1998) propose that developing self-awareness is possible. Serrat (2009) puts forward a strong case that self-awareness can be developed as long as the leader is motivated to learn and improve, practises regularly, seeks regular feedback and reinforces the new behaviours. Yeow and Martin (2013) conclude that a single intervention, such as feedback, is not effective in developing self-awareness but that an added intervention such as coaching is more effective. Boyce *et al*. (2010) make a good contribution on concluding that self-awareness can be self-developed. However, Sheldon *et al*. (2013) make an interesting finding in that it is easier to develop one's self-awareness earlier on in one's career than later. This in particular is aligned to this research topic, which is focussed on young future leaders and their development of self-awareness.

The literature review confirms the second sub-problem in that leaders can develop their self-awareness and that developing self-awareness is unique to an individuals' preferred learning style.

2.4 Conclusion of literature review

In reflecting on the above literature review, some key insights have emerged, which give credence to the research question as well as the current research gaps.

With leadership in organisations existing within the context of the greater country and its broader political and democratic dynamics, insight is provided by Denton (2003), that leadership in South Africa has its own set of unique challenges to change organisations from a past characterised by mistrust in the workplace to one of trust, openness and information sharing, and to make their people core to their strategy.

Gardner *et al*. (2011) postulate that authenticity is the basis for successful leaders. Hitt (1993) points out that the core of authentic leadership is that of the "true person", and this "true person" is underpinned by a high level of self-awareness.

Avolio and Gardner (2005) propose that leaders are only human beings shaped by years of life and that this journey creates their own paradigms on their view of the world. This internal "hard-drive storage of life and experiences" is played out daily positively or negatively in the behaviour of leaders and their interactions with their followers. However, Avolio and Gardner (2005) conclude that control of this "hard-drive storage" is possible through self-awareness. This is critical in future leaders being made aware of this normal human behaviour earlier on in their leadership development journey, so that they can effectively deal with this.

Cottrell and Nicholls (2014) conclude that it is easier to develop self-awareness earlier in one's career than later. This is directly aligned to the research topic. However, Cottrell and Nicholls' (2014) work does not consider culture. Neither does it consider the context of the environment and the country within which the organisation exists. As Denton (2003) points out, leadership in South Africa must understand the broader challenges in their country and the region.

Moving on to the development of authentic leaders, Kinsler (2014, p. 9) argues that "self-awareness and self-regulation are the key pillars of authentic leadership" and that self-awareness can be developed if the leader really and truly wants to do this, and that coaching for other life skills can also assist in the development of self-awareness. This is important in that many future leaders undergoing leadership development have executive coaches. The study on authentic leadership by Walumba *et al*. (2008, p. 825), concluded that "Authentic Leadership created positive performance". This is important as leadership has to ultimately produce positive results.

Sparrowe (2005) puts forward an argument that leaders cannot develop self-awareness by only looking into themselves and that their interactions with others shape their self-awareness. This is important especially for future leaders in that, with the current closely connected social world, future leaders need to be cognisant of their interactions in their social circles and how this affects the shaping of their character and their self-awareness.

While feedback can assist future leaders on their gaps in self-awareness, Ilgen *et al*. (1979), makes sensible recommendations in that leaders do not readily receive negative feedback on their self-awareness, as they do not want to accept that they lack certain skills. However, Church (1997) makes a sound recommendation that leaders must be trained to make their own accurate assessments of their abilities. This helps them as leaders before any other external assessment. Thach (2002) further concludes that executive coaching can assist individuals with feedback because of the close trust relationship. This is a good recommendation aligned to the research question.

Finally, Boyce *et al*. (2010, p. 178) confirms that "it is possible for self-development of self-awareness, provided the leader has a high level of motivation and the organisation provides support". This is important in the research question as the fact that one is identified as a future leader would follow that they are highly motivated.

The literature review provided very little, in fact, only one, quantitative study that included culture, as it included data from five different countries. This research study will be impacted by the cultural context of South Africa. Furthermore, the literature review did not provide the exact reasons why people will encounter obstacles and

enhancers in their development of self-awareness. The research will discover this and within a South African context.

The literature review provided several good suggestions on training leaders to perform self-assessments on their self-awareness before they are actually assessed. This will prepare them for any feedback and give them an opportunity to try and accurately self-assess themselves first (Church, 1997).

Numerous authors (Saarikallio, 2011; Suvaroj & Duberley, 2009; Shamir & Eilam, 2005; Fry, 2003; Cunningham & Stanovich, 2001) confirm that self-awareness can be developed from sources other than feedback, coaching or a formal development programme.

The literature review has provided solid insights on self-awareness as the most important pillar of effective leadership, and that self-awareness can be assessed and developed. This research study on the obstacles and enhancers in the development of self-awareness in future leaders is therefore crucial to their future roles as successful leaders.

Having concluded the literature review, attention now turns to the research methodology undertaken in this research study.

CHAPTER 3. RESEARCH METHODOLOGY

This section outlines the methodology used to undertake this research. The research paradigm is first discussed as this informs the methodology deployed. This is followed by the research design, population and sample, as well as the research instrument that was applied. Data collection and analysis, as well as a discussion on the validity and reliability of this study, concludes the chapter.

3.1 Research paradigm

The “interpretivist” research paradigm was selected for this research (Creswell, 2003). The reason for this is that this research study is rooted in discovering the respondents’ unique personal experiences, and these different experiences need to be understood and interpreted (Neuman, 2000).

The “interpretivist” paradigm informed the selection of qualitative research methodology so that respondents are allowed to express their experiences in their own words and not be confined to rating themselves on pre-determined questions, as in quantitative methodology. The qualitative methodology also allowed respondents to explain how they “lived out” their experiences without being confined to too much structure (Moustakas, 1994).

3.2 Research design

While there may be common experiences, the narrative approach to this qualitative methodology was chosen as the focus was on discovering all of each individual’s own personal experiences and not the common experiences of all individuals, as in the phenomenological approach (Moustakas, 1994).

Using open-ended questions, semi-structured interviews were undertaken as this was seen as the most effective way of collecting information on expressions, attitudes and feelings (Seidman, 2006). Respondents were made comfortable in the interviews by asking them to tell their story.

3.3 Population and sample

3.3.1 *Population*

The population is the senior and executive management within a state-owned organisation undergoing the Chief Executive's Talent Nurturing Programme.

Table 2: CE Talent Nurturing Programme

Programme Year	Total candidates
2012 CE Talent Nurturing Programme	33 - consisting of 7 females and 26 males
2014 CE Talent Nurturing Programme	56 - consisting of 18 females and 38 males

3.3.2 *Sample and sampling method*

Purposive sampling was used as these respondents were rich with information from the leadership development programme and they were also based in Johannesburg (Patton, 2002). Furthermore, these respondents underwent specific development of self-awareness, which is the focus of the phenomenon in this research (Cresswell & Clark, 2011). The respondents selected were available and willing to participate and express their experiences (Bernard, 2002; Spradley, 1979).

The leadership programme director assisted in selecting the 16 respondents and ensured their representation was of senior and executive managers, males and females, black and white, as well as a mixed age group.

Table 3: Population and Sample Size

Talent Programme	Location	Min. Nos to be sampled	Proposed respondents
2012 CE Talent Nurturing Programme – Total intake 33 candidates (seven females and 26 males)	Johannesburg	8	Four senior managers (includes males and females) Four executive managers (includes males and females)

Talent Programme	Location	Min. Nos to be sampled	Proposed respondents
2014 CE Talent Nurturing Programme – Total intake 56 candidates (18 females and 38 males)	Johannesburg	8	Four senior managers (includes males and females) Four executive managers (includes males and females)

3.4 The research instrument

The research instrument is the interview questionnaire in Appendix B where respondents were able to share their personal experiences in a comfortable manner during the semi-structured interviews.

The semi-structured interviews allowed for adaptability during the interview. This adaptability also allowed for probing questions as and when the need arose; however, these were limited as the intention was to "listen" to the respondent as much as possible. This allowed the respondents to share their information in an uninterrupted way (Creswell, 2003). The research instrument (Appendix B) was developed in a manner that allowed the respondents to be comfortable and expressive. The questions in the research instrument were developed using the first sub-problem to determine whether self-awareness is important for effective leaders and the second sub-problem to examine how leaders develop their self-awareness in terms of the enhancers and obstacles to achieve self-awareness. The interview questions were further informed by the literature review and derived from a trial discussion with one of the future leaders of the Chief Executive's Talent Nurturing Programme. This future leader was not included in the list of respondents.

The first few questions were intended to elicit the story of the respondent, where the respondent was asked about their personal life history. The questions in the research instrument were open-ended and intended to solicit from the respondent their personal experience of the leadership programme and whether they underwent any personal change. Probing questions were deployed as and when; however, the style of the interview was for the researcher to listen (Rubin & Rubin, 1995).

3.5 Procedure for data collection

The semi-structured interviews were pre-arranged interviews with the talent nurturing programme members in each intake year. Interviews were based in Johannesburg at the respondents' individual offices. This made it comfortable for the respondents'. However, there was no need to observe the working environment of the respondent as this interview was about their personal experiences not their environment. Interviews were recorded, as well as hand written notes taken.

These semi-structured interviews lasted approximately one hour for each respondent and were conducted as a conversation, where the respondent felt comfortable and relaxed to share their experiences in detail. To add to the process, the first few questions were intended to ensure that the respondent was comfortable to express himself/herself. Probing questions were deployed as and when; however, the style of the interview was for the researcher to listen (Rubin & Rubin, 1995).

The researcher was focussed on the present and on the respondents to also ensure no past experiences prejudiced the understanding of participants by "bracketing" himself (Nieswiadomy, 1993). This was critical so that the experiences of the respondents were protected and reflected their own experiences and not those of the researcher.

The recorded semi-structured interviews were translated into text using a certified professional transcriber.

All respondents were fluent in English; however, English is not their first language and to ensure accuracy and validity of the actual lived experiences of the respondents, none of their responses were altered to correct language or grammatical errors. The researcher retained the language and/or grammatical inaccuracies in the respondents' expressions to build confidence of the readers by accurately representing the real, lived experiences of the respondents (Bloomberg & Volpe, 2002). The direct quotations from respondents are reported in italics from their transcripts and in their exact words, forms and expressions (Morrow, 2005).

3.6 Data analysis and interpretation

Qualitative inductive content analysis was followed in analysing and interpreting the transcribed text of the semi-structured interviews. The transcripts were not reduced to data summaries so that no researcher bias was introduced.

This content analysis of the text began with open coding allocated to highlight the different themes emanating from the text (Neuendorf, 2002). The coding also assisted in organising the data and delivering the process to interpret the data. The initial themes were then re-grouped into categories or families. Thereafter, the key themes were identified.

The category development was done in an inductive manner to ensure these were linked to the actual data being analysed (Strauss, 1987). A code book was used to record the coding practise (Neuendorf, 2002).

Conclusions and drawing meaning from the data was accomplished through the noting of patterns and trends in the key themes identified (Miles & Huberman, 1984).

3.7 Limitations of the study

The limitations of the research are that the respondents' reflections of their experiences only relate to a particular point in time (during their leadership training) and not their behaviour over their entire life in leadership or management. Secondly, the discovery of obstacles and enhancers did not explain why the respondents behaved in a particular manner.

Furthermore, there is a generalisability limitation in this qualitative research in that the findings of this research cannot be generalised to other individuals in similar situations or leadership development programmes (Popay & Williams, 1998).

3.8 Validity and reliability

3.8.1 *External validity*

The population researched was comprised of young educated individuals in the employment of a state-owned company. These young future leaders (black and white)

represent the young educated population in South Africa. These individuals had the privilege of undergoing, as a collective, a rigorous leadership development programme. However, these findings cannot be generalised to the rest of the young, educated population (Neuendorf, 2002).

3.8.2 *Internal validity*

Internal validity was ensured by replicating the same interview questionnaire to multiple respondents. All supplementary probing questions arising out of the adaptability of this type of semi-structured interview were noted manually and repeated in all interviews to ensure validity. The rigour of using multiple respondents with a replicated interview questionnaire and also repeating the supplementary questions ensured continuous validity (Morse, Barrett, Mayan, Olson & Spiers, 2008). This ensured consistency in the data collection process.

3.8.3 *Reliability*

The interview questions were structured in a manner which, without confining respondents to a yes or no answer, allowed them to describe how they developed their self-awareness, what assisted them in their self-awareness and what was difficult in developing their self-awareness. The questions were open-ended and allowed the respondents to describe their experiences on self-awareness development.

The consistency of “yielding the same results on repeated trails” (Neuendorf, 2002) was ensured through the accuracy of the research instrument, that is the interview questionnaire in Appendix B, as well as the supplementary questions noted and repeated. Furthermore, the particular sample was appropriate in that it ensured that the respondents had knowledge of the research topic of self-awareness and the process to attain it, as they themselves had experienced self-awareness development (Morse *et al*., 2002). The researcher ensured rigour in the research through auditability of the results by storing all information gathered and analysed (Guba & Lincoln, 1981).

3.9 Ethical considerations

The researcher was committed to high standards of ethics in this research and specifically, the quality and integrity of the research, informed consent was sought, the confidentiality and anonymity of the respondents was respected, the respondents' participation in this study was voluntary (Appendix A), and the research demonstrates independence and impartiality.

CHAPTER 4. RESEARCH FINDINGS

4.1 Introduction

The purpose of this study was to examine self-awareness in authentic leader development in a South African state-owned company. The main problem was to discover the obstacles and enhancers in the development of self-awareness by future leaders. The first sub-problem was to determine whether self-awareness is important for effective leadership. The second sub-problem was to examine how future leaders developed their self-awareness in terms of the enhancers and obstacles to achieve self-awareness.

The table below indicates the profile of the participants interviewed and reflects their age, race, gender, the leadership group intake they were in, and whether they were coached or not.

Table 4: Profile of Participants Interviewed

No P	Age	Black	White	Male	Female	2012 Group	2014 Group	Coached	Not Coached
1	38	✓			✓	✓		✓	
2	40	✓			✓	✓		✓	
3	41		✓	✓		✓		✓	
4	43		✓	✓			✓	✓	
5	47	✓		✓		✓		✓	
6	46	✓		✓			✓	✓	
7	34	✓			✓	✓		✓	
8	42	✓			✓		✓	✓	
9	37	✓		✓			✓	✓	
10	47	✓		✓		✓		✓	
11	43	✓		✓		✓		✓	
12	43	✓		✓			✓	✓	

No P	Age	Black	White	Male	Female	2012 Group	2014 Group	Coached	Not Coached
13	34	✓		✓		✓		✓	
14	43	✓			✓		✓	✓	
15	40	✓		✓			✓	✓	
16	46	✓			✓		✓	✓	

The procedure to collect data was through semi-structured interviews with each of the 16 respondents. Using the main problem to discover the obstacles and enhancers in the development of self-awareness by future leaders, the first sub-problem to determine whether self-awareness is important for effective leadership and the second sub-problem to examine how future leaders develop their self-awareness, an interview as per Appendix B was used in the semi-structured interviews. The analysis of the 16 transcripts comprised open coding, where 165 codes (see Appendix C) were first allocated. These codes were then grouped together into 21 categories or code families (see Appendix D). These categories or code families were further analysed for emerging themes.

Fourteen themes directly related to the research questions emerged, detailed in Table 5 below. These 14 themes are grouped under four major clusters of upbringing, Chief Executive's Talent Nurturing Programme, self-awareness development in the Chief Executive's Talent Nurturing Programme and self-awareness development from other sources. As these 14 themes represent the actual lived experiences of the respondents in relation to the research questions, it was decided that these themes be presented in this findings chapter.

Table 5: Summary of Key Findings

Key Themes	In relation to self-awareness development
Upbringing	
Upbringing stifled self-awareness	Upbringing stifled self-awareness in some respondents and also brought strength and resilience to others in their development of self-awareness.

Key Themes	In relation to self-awareness development
Upbringing brought strength Strong self-determination to succeed, improve and learn	Most future leaders were self-driven and had a strong self-determination to succeed, improve and learn.
Chief Executive's Talent Nurturing Programme (CETNP)	
CETNP Improved Leader Development	Being part of the CETNP group facilitated leadership development of future leaders.
Becoming Authentic Leaders	The future leaders were not only aware of the traits of authentic leaders but they also embraced it and acknowledged its importance in leadership. Future leaders also acknowledged the importance of self-awareness and its impact on followers in effective leadership.
Feedback helped develop self-awareness	Accepting feedback was difficult, especially on blind spots; however, being part of a group where everyone was on the same journey made the acceptance of the feedback easier and helped develop their self-awareness.
Introspection helped develop self-awareness	Introspection was difficult for most respondents; however, with the need to grow and learn, introspection became easier and helped develop self-awareness.
Self-reflection is difficult/makes me think	Self-reflection was new to all respondents and very difficult at first. However, as they practised, it became easier and helped them deal with their blind spots and develop self-awareness. Self-reflection made them think about their behaviours and how they came across to others.
Feelings for Introverts is difficult/learning from others	Feelings for introverts is difficult but being part of the group facilitated learning from others. As others opened up about their 360-degree assessments, it made others in the team comfortable to share their own shortcomings.

Key Themes	In relation to self-awareness development
Self-awareness development in the CETNP	
Self-awareness development/self-regulation	Self-awareness development is difficult but after a while became exciting when respondents could see their changes positively impact their families and subordinates/peers at work.
Self-awareness journey/letting go	Self-awareness is a journey and not an event. Respondents started enjoying this exciting journey of personal mastery and it even made them let go of things they held onto in the past. It made respondents feel more relaxed.
Self-awareness development work/home	Self-awareness development at work and home was different. At work, it was more structured, more intense, as they had to be conscious of how they came across to others. At home, it was relaxed as they were in the company of people whom they knew well and who knew them well.
Self-awareness development from other sources	
Spouse and family helped develop self-awareness	Spouses and family members helped develop self-awareness. Spouse's feedback was very accurate and readily accepted by respondents.
Coaching and self-awareness	Coaching helped develop self-awareness as respondents could discuss their assessments in a safe place with their coaches and agree on goals to improve their self-awareness.
Reading/religion/spirituality	Reading, religion and spirituality helped respondents develop their self-awareness.

4.2 Leader participants' experiences and perceptions of the self-awareness component in the CE Talent Nurturing Programme

The findings of the 14 themes are presented under four major clusters below.

4.2.1 *Upbringing*

UPBRINGING STIFLED SELF-AWARENESS

In relating their upbringing to self-awareness, four respondents felt strongly that their upbringing stifled their self-awareness and actually conditioned them, for example, respondent P1 said, "*No, I think my young years, has not necessarily shaped me to be self-aware but it sort of, I think there's a large part of my history having clouded my judgement."*

One respondent felt strongly that the entire culture when growing up stifled in particular Afrikaner men from being in touch with their feelings and emotions, for example, respondent P3 said, "*Old school Afrikaner old school so you don't talk about feelings much. Yeah everything I knew was a certain way and what I knew was never reinforcing to know yourself whatever I was exposed to during that time never reinforce the importance of having to know yourself and being aware of who you are and what to do and how it impacts on others... very little of it."*

Respondent P3 also stated that in growing up, emphasis was on being tough and not discussing their emotions. This culture not only existed in their homes but it was also perpetuated in the broader environment and media as well, for example, respondent P3 said, "*It's the whole culture the Afrikaner culture in general was guys don't talk about their emotions, guys don't cry, guys don't do this it's like, even the movies you saw, US movies at the time, it's all about tough cowboys so that's the way we were raised."*

One respondent felt that he is already old and has ingrained in him as to who he is, for example, respondent P3 said, "*I mean what, I'm 46 so you've already got ingrained in your head who you are, or you think you know who you are."*

In summary, some respondents felt strongly that their upbringing and culture conditioned them, clouded their judgement and stifled their self-awareness.

UPBRINGING BROUGHT STRENGTH

Many respondents described their tough upbringing with pride and even though they went through life's struggles at a young age, they felt that this made them stronger people. Story-telling and families played a big role in giving them solid values and even contributed to their self-awareness.

On developing self-awareness outside of the programme, respondent P5 said, "*Outside of the programme I think it's from the family. From the family, how I was raised. And families are there to build and raise people that should become responsible parents themselves in future. So, the way my parents raised us, they always emphasised that you need to become a better person, always, all the time."*

Some respondents felt that their tough life made them resilient and want to better themselves, for example, respondent P9 said, "*A two-year gap year. I didn't have financial support at that time but I used to sell, you know like caps, things like that, play sport."*

In relating their tough upbringing to their children, respondents felt proud, for example, respondent P11 said, "*When I take my kids to my mum and show them where I used to sleep you know at the corner on the floor, they just laugh. So, the story, when I tell it, I tell it with emotion and excitement."*

The tough upbringing brought resilience to some respondents, as respondent P13 stated, "*In my upbringing, I was taught to be resilient and supporting myself and this contributed to my self-awareness. I don't know if there was a deliberate attempt to develop my self-awareness at work, per se. But what I can say is that I got thrown into the deep-end very early in my work life."*

The tough upbringing as well as role models helped respondents become resilient, as respondent P14 said, "*My life's history has been that, you know, I grew up without a dad. My dad was killed in a motorcar accident when I was two months old, so my mom reared us and I think that probably the journey has been from the role modelling that you pick up. It was basically the only role model that I had."*

Some respondents felt that them having to survive contributed to their resilience, as respondent P16 said, "*Yes, and then growing up with the grandparents, the environment, we were many because we were many cousins. So, it was the survival of the fittest. It has taught me to be independent, to be self-driven because what my mum used to say, if you want to get out of that environment in the rural areas, make sure you pass so that you can go to boarding school."*

Moving from a small town to a large city at an early age also contributed to self-awareness, as respondent P14 said, "*So, that move for me helped me in my development and in my self-awareness. I think my fending for myself."*

In summary, many respondents went through great difficulties in their youth and had to survive. These difficulties brought strength, contributed to their self-awareness and gave them the self-determination to succeed. They also appreciate their success today and look back on their upbringing with pride and even share their stories with their children. Many respondents were brought up without their parents, but either grandparents or an aunt or uncle and had to fend for themselves at an early age. However, most respondents mentioned that even though their upbringing was tough, they were brought up with strong principles and values.

STRONG SELF-DETERMINATION AND FEAR OF FAILURE

Most respondents stated that their early difficulties in life gave them strong self-determination to succeed and a fear of failure. They did not want to let down their parents and this drove them to set high standards of performance.

Strong self-determination

Some respondents had, through their tough upbringing, a strong desire to become successful, for example, respondent P2 said, "*I have a deep desire to improve in all aspects of my life."*

Not having the funds to go to university did not deter some respondents, as respondent P5 said, "*If there's an opportunity presented for learning, I grab it. I knew when I finished matric, I passed matric with, I mean I had a full matric exemption. I know that all things being equal, somehow I should have been able to get a bursary to go and*

further my education. But I didn't allow that to deter me. I knew that one day I will have a university education. Because I knew this is what I wanted. It was my self-drive and because it was my self-drive."

Some respondents had a strong desire to succeed, as respondent P9 said, "*I think I've been constantly pushing myself, striving for excellence. I think it's just commitment and dedication. I just like to succeed."*

Fear of Failure

Some respondents had a strong desire not to fail and disappoint others, as respondent P2 said, "*I have been afraid. I've had this fear of failure and rejection, so I don't want to disappoint myself or others*." Respondent P11 also said, "*And there was this thing that, you know, if you fail, you fail and then the second opportunity you're out. So I was not going to allow that and I could see my colleagues, you know, weekends, you know, it's nice in Bloemfontein, you can go partying."*

In summary, most respondents stated that they had a tough life, were unable to go to university and study further, moved from town to town trying to get a job and start a career. Also, many respondents stated that they had a deep desire to become better people, to grab every opportunity to learn, had a desire to learn and had strong self-motivation. Many respondents also took many different turns in their careers to get to where they are today and never stopped studying. They were determined to succeed and come out of their poor status. Many also had this fear of failure, fear of disappointing their parents and others. They also set high performance standards for themselves and others.

4.2.2 *Chief Executive's Talent Nurturing Programme (CETNP)*

CETNP IMPROVED LEADER DEVELOPMENT

All respondents spoke proudly of the strict selection criteria to be placed in the programme. They also felt this criteria recognised and rewarded their years of hard work and future leadership potential. On being informed of their selection to be on this programme, all respondents reacted with excitement and pride. Being in a group of high performers motivated all respondents to prove their worthiness and share their

value and expertise. All respondents emphasised the self-awareness module as being the highlight of the programme in that it challenged them to look at themselves more deeply.

Being selected for the CETNP brought excitement and even honour to all respondents, as respondent P2 said, "*It was also a case of feeling proud. So it was extremely overwhelming. I felt honoured, deeply, deeply honoured."*

Being in the presence of other high performers elevated respondents and their self-esteem, as respondent P5 said, "*I mean, like as I'm saying, the people that were selected there, some of the people that were selected there, they were people that in my opinion, they are the best performers in the organisation. And to see myself, you know, being put in the same category, in the same league with those people, it was actually saying to me you are also, you know, in that league."*

Respondents also acknowledged that the programme assisted them in their personal mastery, as respondent P11 said, "*So it's a great course, that can turn anyone from the personal mastery to take him to the greatness. From good to greatness."*

Respondents also stated that they noticed how past candidates on this programme were positively transformed by this programme, as respondent P16 said, "*I have seen the people who have been through the programme, how they've transformed. You know, personally, in terms of their outlook, how they communicate and how they do things, and they just command this respect by the way they do things."*

In summary, respondents were excited to be recognised and selected for the programme. This excitement gave them pride and also humility and they wanted to prove their worthiness to be in the programme. Many respondents said they were honoured to be in the same room as other high-fliers. They shared knowledge and experience with others on the programme and enjoyed the journey together. The personal mastery part excited them as they got to undergo their own journey of self-discovery. Being selected for the programme motivated them to develop themselves.

BECOMING AUTHENTIC LEADERS

All respondents stated that the programme made them look at their people differently and more than just a means to better results in their departments. They became more conscious of how they led their people, how they treated their people and most importantly how they came across to their people. The programme made them realise that their people were the centre of all they wanted to achieve and that they had to inspire their people to greater performance. More than ever before, they wanted to become authentic leaders to their people as well as to be consistent in who they are at work and at home.

The programme assisted respondents in embracing the importance of focussing on their people and not just on the deliverables, as respondent P3 said, "*But through this programme I've realised it's much more than that just like I have my own issues every individual in the organisation has his or her own issues and we have to recognise that and spend a lot more time on understanding human beings rather than understanding the deliverables only."*

Respondents wanted to become authentic leaders and focussed on their true selves, as respondent P4 said, "*But yes, a lot more patient. Try to be myself a lot more. The true me and not what people expect me to be. And I think the authentic leadership paradigm that was started with us."*

Getting things done in the workplace through people became important to the respondents, as respondent P5 said, "*Your role as a leader is really to get things done through others and if people are having this perception about you, they may do things because you've got power. You can, you know, threaten them to do things. You can do this but they will just give you a little bit to stay out of trouble. So that people give you respect not because they know you, they give you respect because of your attitude, because of your behaviour, because of your conduct."*

Respondents also focussed on listening more to others, as respondent P4 said, "*I think as leaders that is, I think, one of the most important characteristics that you must have. You must be able to listen to people. And not just listen to them for the sake of hearing*

what they want to say but really understand the underlying issues between what they're trying to tell you."

Making a telling contribution to people also became important, as respondent P7 said, "*You must make a difference. You must look back and change lives. You must contribute to people whom are not in that space where you find yourself in. Because that's what other people did for me."*

Respondents felt that you could not have two personas and that you should be consistent at work and at home, as respondent P8 said, "*I think, who you are should be consistent and if you want, if you're authentic, you should not have two different personas."*

Respondent P13 indicated that he faked the self-awareness in the beginning as he could not develop it. He said, "*Yes. I faked the confidence, just fake the persona, develop a persona. Until I could have it. I guess time. I guess time and interestingly enough, the persona that I was faking, was not necessarily the person that I became."*

The programme also made respondents conscious of their behaviour and they made efforts to regulate their behaviour, as respondent P16 said, "*Having to face the reality and say, I'm going to behave differently. Number one, in a meeting when somebody says something that I feel is personal, I am not going to respond immediately and I have to practice that and say, okay.***"**

The programme also provided support for the respondents in solving some of their own problems in the workplace, as respondent P15 said, "*I'm just talking about the fact that the group that has been put together I have been able to solve a lot more things much, much quicker just through networking with the group."*

The programme also made people more conscious of themselves and how they come across to others, as respondent P16 said, "*How it changed me personally, I think the first thing, it's self-awareness, okay, how I impact on the people around me okay. Because, if I am not aware of who I am and how I behave, and how I talk and all these things, being driven by how I think and how I feel and being aware of the situation around me, I'll obviously have a negative impact on other people."*

In summary, many respondents stated that the programme helped them become better leaders in that they began looking at their people beyond just results, and they started to care for their people. They began having more patience with their people, developed massive attention to listening to their people, listening to even what people were not saying, developed a passion for working with people, acknowledging that as a leader you do things through people, wanting to make a difference in people's lives. They began to respect people more, building relationships and networking with their people and being empathetic. All respondents also stated that they cannot have different personalities at home and at work but rather they have be to be consistent wherever they are. One respondent also stated they faked their persona before the programme to be an authentic leader. The programme also helped respondents improve who they were at home as well. Respondents stated they are now more conscious of how they speak, their posture, their body language and how they impact others. Respondents embraced becoming authentic leaders.

FEEDBACK

All respondents stated that receiving feedback and processing it was one of the most challenging parts of the programme. This was mainly because the feedback shocked most of them as they did not see themselves as others did. This feedback was painful for many as on self-reflection of the feedback, they accepted how others experienced them to be their true selves. The feedback humbled many of them and they realised that if they wanted to become authentic leaders, they had to accept this feedback and embark on their journey of personal change and development.

Feedback on the 360-degree assessment on self-awareness was an eye opener, as respondent P2 said, "*The feedback that I had not expected, unsettled me. It was an eye-opener. I did not see myself as my peers had seen me. And I, at the time, fortunately, had already received the training on self, I started the process of doing self-reflection. So, I was able to deal with it in a manner that did not destroy me. I did not take it personally instead, I took it constructively. So, it was unsettling."*

While feedback was difficult to accept, the desire to become a better person made some respondents look at the feedback as development for them, as respondent P5 said, "*Human nature, things that actually make you feel good, that are good, that*

people are saying, it's easy to accept them. But negative feedback, where people are saying things that you sort of don't like, those are the ones that were actually difficult to accept. So, to change the perception, open yourself up, ask people what is it that they would like you to change and make a commitment at personal level, to say yes, this I will change. I want to change this because I want to become a better person. Then you make that commitment with yourself to say I want to change this perception that was created and I can only change this perception by creating a different perception."

All respondents, however, felt that without the feedback they would not know their self-awareness and how to improve it, as respondent P7 said, "*But also, when people get to tell you things, or giving you feedback you need to take that you need to be open minded about it versus automatically being defensive or declining. Take it, test it, see how it can change your life. And that's how you continuously improve and grow."*

The feedback was important for development, as respondent P7 said, "*It was about development. It was about me changing. And I believe whoever wrote those things, they wrote it in good spirit. Otherwise they would have wrote lies. So, it's always nice for people to be critical at some point, because then you know they're being honest versus someone that's only going to say nice things about you all the time. It's difficult. Hence the important thing is to make sure that you create that trust in people who gives you feedback."*

Respondents used the feedback to reflect on their behaviour, as respondent P15 said, "*Oh, that was painful… the benefits of really being in a programme like this is that the 360 feedback that you get from your colleagues is really that brutally honest to the point that you start realising that no here is not for me to defy it, but it is for me to reflect on it."*

In summary, feedback was difficult to digest for almost all respondents. One respondent felt the MBTI was more reliable than feedback from a 360-degree rating. The training module on self-understanding assisted, as most candidates, while shocked at the feedback, took it constructively after they reflected on it. Feedback was an eye-opener as respondents did not see themselves as others did. However, respondents were deeply appreciative of the honesty in the feedback. The negative

feedback was difficult to accept. However, many respondents felt that if they wanted to become better people, they needed to be open to this negative feedback and want to grow. Many were not self-aware of how they came across to others in their interactions and thus the feedback was good in making them aware. On reflection, many felt the feedback, good and bad, was "spot on". The feedback, aside from giving respondents an opportunity to reflect on their own behaviour, also initiated a change in their behaviour to others in their teams at work. Creating trust in the person giving you feedback was also important to all respondents so that they accepted the feedback as genuine. Many respondents took the feedback so seriously that even after the 360-degree feedback they started asking for continuous feedback from their colleagues in the workplace. Life's set-backs also brought some of them down to earth and they felt if this did not happen to them, they would not have been humble to embrace self-awareness development.

INTROSPECTION HELPED DEVELOP SELF-AWARENESS

Introspection was testing for all respondents as they had never deeply introspected themselves before nor had they confronted themselves of who they really are in the eyes of others. Being critical of oneself in introspection and accepting their shortcomings was extremely difficult. However, all respondents stated that their desire to become better people was stronger than their denial of their weaknesses and therefore through introspection they accepted their weaknesses. This eventually led them to develop their self-awareness and become better leaders.

Introspection was difficult, as respondent P2 said, "*First, it has allowed me to recognise my strengths and my weaknesses and not to be, not to see it as a failure. About having that honest conversation with yourself, because it's very easy to fool oneself and externalise and point fingers at everybody else. What I practised diligently, is asking myself the questions rather when I find myself in a difficult or unpleasant or uncomfortable or unfavourable situation, is what is it that I have done or could have done differently to influence the situation and give myself an honest answer. I think I've said it before, but I can expand. It's having that honest conversation with oneself. Acknowledging to yourself what your, what my weaknesses are."*

Introspection is a journey, as respondent P8 said, "*I think the most difficult part, is always going to be that you're not the perfect person that you thought you were. And although you know that people are never perfect, the fact that people see you, or one, you can identify traits that you're not absolutely happy with then also being aware that other people also see that in you, I think that's rather difficult. I think it's, yes, even though you it there's things that you can change, any change is a journey. It doesn't happen overnight. If someone thinks I'm really, I don't know, I have very poor interpersonal skills, for example, even though you know that that's what people think of you and you can see it, you can't change that overnight. Yes, it's difficult and wanting, you know, finding the courage to do it and knowing that it's the right thing to do, being able to introspect and reflect and understand that this is a difficult journey.*

Upon introspection, respondents felt that the assessments of themselves were true, as respondent P6 said, "*It's interesting that some of the things that you thought, it's not true, when you really go and do introspection you would find that they're actually very true. And that people see a lot more than what you try to put out there."*

Introspection also made respondents reflect on their past behaviours and how they treated others, as respondent P5 said, "*You know, take a look at yourself and critique yourself and do some mirroring in terms of how you have dealt with others, those that are superior and how you deal with your peers and how you deal with your subordinates. The way you deal with your subordinates, is it the way that you love your superiors to deal with you?"*

The ego was a major obstacle to respondent P13, who said, "*So that I can look within. Because when there's no ego you can actually look within, you're naked, you see yourself for who, what you are. For it to be complete self-awareness. And you won't accept it if you're just into yourself and your head is in the cloud. You won't see any blind spots, nobody can tell you anything, nobody can advise you on anything. And that's literally how I was."*

In summary, introspection was difficult for all of the respondents as it made them confront the truths of who they are and who they are not. They had to confront themselves and be critical of themselves. Introspection also helped them recognise their strengths and weaknesses, made them reflect on how treated people in the past

and how they could have reacted differently. Also, they had to acknowledge their weaknesses and work on it. They had to challenge their inner-self and accept their blind spots and be open minded to develop their self-awareness. They wanted to become better leaders so they eventually accepted the truths about themselves when they reflected. Continuous introspection is a journey. One respondent felt strongly that humility is critical in accepting one's weaknesses as their ego was a major obstacle to them accepting what others thought of them.

SELF-REFLECTION IS DIFFICULT / SELF-REFLECTION MAKES ME THINK

All respondents said that in the beginning self-reflection was very demanding and strange for them. It was equally difficult to take time off to self-reflect and to do this regularly and honestly. Regular practise of self-reflection and exploring how they came across to others in past situations made it easier as time went on and helped develop their self-awareness. This assisted respondents to accept how they should have conducted themselves in the past and regulated their future behaviour.

Self-reflection is difficult but gets easier, as respondent P2 said, "*Very difficult. It's unnatural, but it gets easier with practice. I think, setting aside specific time for the reflection is important and it has helped me. And, yes, it certainly did change me. It allowed, or it was almost a journey of self-discovery. I think I took a lot of things in my life for granted, a lot of my behaviours and how I react in certain situations, for granted. The reflection allowed me to acknowledge them, come to terms with them, name them and deal with them. So, it has changed me professionally as well as in my personal life. I even use the techniques that I've learned with my son."*

Self-reflection provided the stimulus for change, as respondent P5 said, "*It was not because you begin now to look in the mirror and you see areas that needs to change and you look at yourself and you say, this is how I have been over the years and now I'm confronted with this and there's a choice that I must make now. Am I going to change or am I going to remain as I am? When we finish with this module, will I remain as I am or will there be a change."*

Self-reflection made respondents calmer and more relaxed, as respondent P3 said, "*Yeah I'm much calmer and more relaxed than I used to be because I used to react to things quite a bit... now I think about things a little bit more."*

Self-reflection made respondents vulnerable, as respondent P14 said, "*Probably the hardest part of the programme, self-reflections. And not show only your strengths but to almost make yourself vulnerable enough to expose what your weaknesses are. That has been the toughest part of the programme thus far."*

Self-reflection also changed respondents' perceptions of others, as respondent P6 said, "*The self-reflection changed me on, I think the one big area where it changed me was I did not have a good perception of some of the people I worked with."*

Self-reflection made respondents understand themselves better, as respondent P11 said, "*My experience is that, it takes you from the known to the unknown. And when you're done with that, you emerge as a person who understand yourself."*

Self-reflection helped respondents develop their self-awareness, as respondent P16 said, "*How it changed me personally, I think the first thing Ravi, it's self-awareness, okay, how I impact on the people around me okay. Because, if I am not aware of who I am and how I behave, and how I talk and all these things, being driven by how I think and how I feel and being aware of the situation around me, I'll obviously have a negative impact on other people. So, what I normally do is, either in the morning, but mostly in the evenings I sit and reflect on the day."*

In summary, all of the respondents said that in the beginning, self-reflection was difficult and unnatural, and setting aside time to do it was equally difficult. However, as they moved forward, they practised more and it became easier to do. Some respondents said they kept a journal to remind them on what to work on after reflecting. Many respondents stated that their self-reflection helped them look back at how they behaved, how they came across to others and where they messed up. Many respondents also said that their self-reflection made them understand how they should conduct themselves. Many respondents said they must introspect, have an open mind and face their weaknesses to improve their self-awareness. Some said it was an

amazing self-mastery journey and made them think deeply about who they really are as a person. For some, self-reflections made them relaxed and calmer.

FEELINGS FOR INTROVERTS IS DIFFICULT / LEARNING FROM ENGAGING OTHERS

Opening up and sharing their feelings with others was difficult for some respondents in the beginning. However, as the programme advanced, they interacted more with each other and trust developed. This trust gave them the courage to share their feelings without fear but instead to personally grow. Listening to personal stories of others brought inspiration to many and produced closer relationships. The support from the group assisted in learning from each other. The group provided a safe environment of learning for all of them.

Talking about their feelings in the group was difficult at first, as respondent P3 said, *"Also opening up to others it's still difficult, it's worse... it was worse in the beginning when we had those sessions where you had to talk about yourself and share with groups and things like that but it's become a lot easier."*

The leadership programme provided a safe place for respondents to share their feelings with others, as respondent P14 said, "*What has been moving beyond was how people actually relate like, that's my weakness as well. I'm so glad because now there's ease to bring it out. The level of honesty that people have brought out weakness was almost ashamedly. So, what were you thinking of trying to hide when people are spilling you know, everything of theirs. They are entrusting you with this information. And I thought to myself wow, if you are only willing to and it really does create a safe environment."*

The leadership group provided support for each other on this journey, as respondent P1 stated, "*Yes, definitely made me trust people a bit more, because, you know the process of unlearning and confronting yourself and when people are going through almost the same process at the same time with you, it's like almost, you know when certain bad things happen in your life and you have other people going through it with you, you have a bond, you have sense of affiliation because they understand."*

The leadership group also assisted one another in reminding each other of the techniques to improve their self-awareness, as respondent P2 said, *"We made a conscious effort as a group to hold each other, or to remind each other, what is it that we've learned and constantly reference the techniques, and so forth that we'd learned, particularly around self-awareness."*

Shortcomings were raised in a positive manner and assisted each other on the programme, as respondent P6 said, *"Because if it's a shortcoming, we are embarrassed, we don't want to have our shortcomings put out in the open. But if it's raised in a manner where it's constructive, because we all have shortcomings, we tend to just not want to hear about it. It was positive in the sense that others would then help you to improve on it."*

In summary, some respondents felt uncomfortable sharing their weaknesses with this new group of people they had met on the CETNP. They felt vulnerable. However, as they got to trust each other and see and hear others sharing their own shortcomings, all of the respondents said they felt they were in a safe environment where there was trust and they then shared their shortcomings. All of the respondents also stated that this programme created long-lasting relationships where they created a network of people who were undergoing the same change as them and who they could call on for help on anything. They used each other to remind themselves about things they were working on to improve their self-awareness. The group provided support and the feedback was trusted. One of the respondents said he was inspired by another colleague when he heard this colleague's life's story and hardship. This made him aware of what he had that his colleague did not have, and now that they were in the same group, he respected this person even more.

4.2.3 *Self-awareness development in the CETNP*

SELF-AWARENESS DEVELOPMENT / SELF-REGULATION

All respondents said that practising their self-awareness was arduous in the beginning. This difficulty came mainly from facing the truths about themselves and regulating their future behaviour. However, being part of a larger group on the same journey of self-awareness development made it easier as time progressed. Continuous practise made

their self-awareness development easier, more natural and embedded in their behaviour.

The programme helped respondents in developing their self-awareness, as respondent P2 said, "*It's one of the most difficult things, to have a conversation with yourself and to be honest and truthful with yourself, because that's what self-awareness was for me. Then I attended the programme, and it kind of crystallised at the time, that you know, you have already started this journey and this is what it means and ja. So, I don't think I ever approached it or, what's the word. That's been, that's the most difficult and I think it is getting better with practise and with practical application. And with time, I guess, time will make it easier.*"

Being more conscious of themselves made respondents think before responding, as respondent P16 said, "*I shot from the, even in meetings here at work I would go, anything, I would go. But now, I just sit back and process. I process, yes, I process stuff. Sometimes I don't have to respond then I decide that, you know what? I think I can talk to that person outside the meeting.*"

The process of self-awareness development made respondents more conscious of how they behaved and their blind spots, as respondent P9, said, "*Before you can even engage, what do I mean by that? It's about your tone. It's about certain things that you say to a person because you can say certain things without, unconsciously you say them, and then a person will basically fold. To say: 'Allow yourself to be taught. Allow yourself to learn. You don't know everything.' I think, blind spots. I think I said earlier on, we always like to think highly of ourselves.*"

In summary, all respondents stated that their self-awareness development was very difficult in the beginning. This difficulty came from areas such as being in denial as to who they really are, confronting the truths about themselves, accepting the feedback they were given about themselves, regulating themselves to listen before they speak, and practising self-awareness. However, all respondents stated that the more they practised, the easier their self-awareness developed. All respondents stated that the CETNP, and being part of a larger group where they could all experience the same learnings and have conversations, assisted them in their self-awareness development. As they progressed in developing their self-awareness they became more conscious

about their behaviour, response to others, “shooting from the hip”, speaking before listening, their body language, and tone of voice. They also stated that their self-awareness helped them motivate and get the best out of their people. One respondent said that they could not confront all their issues on self-awareness as there are consequences and called this their “Pandora’s box”, while another respondent stated that he faked his self-awareness until he made it.

All respondents stated that self-awareness made them think deeply about themselves at work and even at home, and how they impacted others. Two respondents felt that raising children also helped them to develop their self-awareness. One respondent stated that had he not experienced a life set-back which destroyed his ego and gave him humility, he would not have embraced developing his self-awareness.

SELF-AWARENESS JOURNEY / LETTING GO

All respondents described their self-awareness development as a journey and not an event. They also said that continuous practise made self-awareness development easier and natural. Letting go of things close to them was very difficult in the beginning but as they developed their self-awareness they realised the things they needed to let go was actually not important for them to hang onto anymore.

Self-awareness is an ongoing process, as respondent P2 said, “*I think it’s a process. I don’t believe that there’s an actual start and end to it. I think it’s on-going and one can only get better and better with practise. The human mind is amazing and so is the human heart, so, with ongoing practice of awareness, I think, the limits are, I think there are no limits.”*

Self-awareness is a journey, as respondent P5 said, “*There is always a big room for improvement to become the best that you can be. So, being the best that you can be is not an event, it’s a process and that process can only be successful if you have self-awareness about yourself. Because every now and then you realise that in this situation, this is how I dealt with the situation. So then self-awareness become a journey, you know, in your life that.”*

Self-awareness is relative to the environment you are in, as respondent P12 said, "*I think it always because again self-awareness is relative to the environment you're in, the ever-changing environment, politics, social, family and that I don't think it's, I think it's a journey through life."*

LETTING GO

Self-awareness assisted many respondents to let go of things they held onto in the past, as respondent P3 said, "*Yeah you see even at the office I let things go that I previously wouldn't have and I find that it helps the team, it helps the colleagues because if I'm that particular about small little things, what does it really change in the big picture."*

In summary, all the respondents stated that their journey of self-awareness development it is a process and not an event. Furthermore, they all stated that their self-awareness improves as they practice it more and more. Some respondents stated that practising their self-awareness in the beginning was difficult but the more they practised it, the more it improved and the more comfortable they became with it. One respondent mentioned the importance of support on this journey. Two respondents mentioned that they are in an ever-changing world and that leaders should develop self-awareness earlier in their careers. On letting go, many respondents stated that they now let go of things they used to hold onto much easier, as they are more relaxed on this journey of self-awareness development.

SELF-AWARENESS DEVELOPMENT AT WORK AND HOME

All respondents felt that they had to have the same level of self-awareness at work and at home. They felt that their personas had to be consistent wherever they were. However, many respondents said their self-awareness development at work and home was vastly different in that they were more relaxed at home.

Self-development at home was more sporadic and less structured, as respondent P3 said, "*At home because it's sporadic and things just happen you don't have that warning or time to prepare necessarily. So yeah, it does develop differently because at work it's more, call it structured."*

All respondents felt that one had to be consistent in their self-awareness, as respondent P5 said, "*You can't be a good leader at work and then at home you are an animal, you know, you are a monster. I mean or you can't be this good husband and good father and at work you are a monster. You must choose to develop yourself and when you develop yourself it doesn't matter where you are? Because self-awareness, it's about, it's an awareness that is intended to help you to become a better person. So you can't be a better person in one area and then in another you are, you know, you are not a good person."*

Respondents had to be more self-aware at work, as respondent P16 said, "*At work I would say I'm more self-aware at work because number one, I know that it's a professional environment and whatever I do, you know, I impact, not only myself, I impact other people and I impact the organisation. I impact on customers as well. So I think at work I'm more conscience and I think, a lot, but at home, I'm more relaxed."*

In summary, most respondents felt that developing self-awareness at work was more structured than at home. However, many respondents also felt that you had to be the same person at work and at home. A few respondents stated that they were more relaxed in developing their self-awareness at home.

4.2.4 *Self-awareness development from other sources*

SPOUSE AND FAMILY HELPED DEVELOP SELF-AWARENESS

All respondents stated that their families positively influenced their self-awareness development and that they discussed their self-awareness journey with their families. Most respondents also stated that the wisdom of elders helped, their elders were roles models and that they shared their journey with their spouses so that their spouses could also grow. Moreover, they took feedback from spouses seriously as their spouses knew them better than anyone else.

Some respondents stated that the feedback they received from their spouses was more critical than those at work and that they took this feedback seriously and it assisted them in their development of self-awareness, as respondent P15 said, "*Oh,*

that was painful. I must be honest with you the 360-degree I got from my wife was cutting straight to the point."

Some also stated that as they started developing their self-awareness, their spouses told them that they noticed changes in them.

One respondent stated that storytelling by elders during their childhood helped them develop their self-awareness, while another felt strongly that their elders when growing up were roles models for shaping their values and principles.

Respondents acknowledged that their families assisted them to develop their self-awareness, as respondent P2 said, "*And so, I would say that my family, have, to some extent, influenced, or, yes, to some extent influenced my self-awareness. It was all though, ignited, with the leadership programme."*

Some respondents have conversations with their family members on self-awareness, as respondent P6 said, "*So I do have now family members here whom I constantly have those discussions, self-awareness discussions."*

Spouses assisted in the development of self-awareness, as respondent P9 said, "*Of course, she helped me develop my self-awareness."*

Elders in the family, as well as values, assisted in the development of self-awareness, as respondent P7 said, "*There's quite a lot of wisdom that one still needs to seek from elders. Be it at home, be it wherever. By people that are grounded by values and the principles and ethics that you can always engage with when you need guidance."*

In summary, respondents' families played a very big role in helping them develop their self-awareness. This ranges from being role models for values and principles to giving critical and important feedback, including telling them their blind spots. Spouses in particular gave feedback that respondents took more seriously than their work colleagues, as respondents believed their spouses knew them better than anyone else. One respondent stated that storytelling by elders during their childhood helped them develop their self-awareness, while another felt strongly that their elders when growing up were roles models for shaping their values and principles.

COACHING AND SELF-AWARENESS

Two respondents felt that coaching did not assist them in their development of self-awareness. Most of the respondents felt that coaching was extremely helpful in their development of self-awareness, and one respondent even shared their 360-degree feedback with their coach in a "safe environment" and was able to reflect on this feedback. One respondent even stated that the coaching assisted them to put goals in place to work towards self-awareness. Coaching assisted most respondents in becoming better leaders and positively influenced their development in self-awareness.

Coaching assisted respondents in their reflection of the 360-degree feedback, as respondent P5 said, "*So I think that intervention of coaching, it also assisted me. My 360-degree feedback and the feedback and the engagements with the people, you know, that did the assessment. Yes. So, I shared with my coach and in the coaching session, it created an opportunity to reflect more and that's why it helped me to go back to the team and say look, this is a safe environment. This is a safe environment, anything that you say, it's intended to help me to become a better leader."*

Coaching provided a sounding body to commit to change, as respondent P7 said, "*Having that sounding body to always keep you honest in what you're committing to do. So, it's coaching, and then obviously reading…"*

Coaching also assisted in letting go of resentment and developing self-awareness, as respondent P16 said, "*You know I think coaching or having somebody to talk to, you know, without fear that you will be judged. It also helps to let go and be aware of, if I want to move forward, I can't be blaming people… with the coaching session that I've been on, I realised that to move, you know, and become a better person, is not easy when you have anger and resentment. So, I need to move whether to progress in a positive way, to have more good relationships or professional aspects. I realised that if I have positive energy around me, and people experience me as such and I am a pleasure to be around, in whatever situation."*

In summary, coaching assisted most of the respondents in developing their self-awareness. The coaching intervention gave them a safe environment to discuss their

360-degree feedback and interpret it. Furthermore, coaching assisted in setting goals to develop their self-awareness, and helped them to become aware of their behaviours.

READING

Many respondents felt that reading assisted them in developing their self-awareness. It gave them a reference source and a sounding board to check their own commitment, and taught them about great leadership. It also gave them personal tips on self-awareness. One respondent said that reading gave them insights into personal mastery, while another said he can relate to real-life experiences when he reads his books on self-awareness. Some respondents even shared their leadership books with their family.

Most respondents had reference books that they personally selected which helped them develop their self-awareness, as respondent P2 said, "*And that's one of the books that I simply adore. So, I have gotten my source from reading."*

Some respondents used books given on the programme to develop their self-awareness, as respondent P7 said, *"Such as leadership books, yes. And when you're in the programme, they used to give us quite a lot of good books that taught us about great leadership. And a lot of these tips are in that material. How you deal with the day to day challenges that you face as a leader and how to respond as a leader and how to react."*

Some respondents always referred to their favourite book which helped them develop their self-awareness, as respondent P13 said, "*You know, there's a book that I once read by Peter Senge called: "The Fifth Discipline" and in there he describes the concept of personal mastering. And, which is basically in a nutshell, I like the way he describes it, where he say you need to approach your life as a, an artist approaches a work of art that never ends, so constantly work on yourself. So, when I had read the book, that's the philosophy that I kind of adopted about my life."*

In summary, respondents felt that reading gave them a good source of knowledge on leadership, self-awareness, personal mastery and tips on how to become better

leaders and be able to handle difficult situations. Reading on real-life experiences also helped respondents relate to their challenges on self-awareness development.

RELIGION

Many respondents felt that being religious taught them to reflect on their behaviour, how it influences others and how they treat others. Respondents felt that being religious assisted in the development of their self-awareness by being able to connect with a higher order and that even reading the Bible now gives them more meaning. One respondent felt that spending time with elders in the church assisted in their personal mastery before the CETNP, and that the CETNP gave them structure in their personal development.

Respondents felt that their religion helped them develop their self-awareness, as respondent P2 said, "*I am also a Christian, so I, Christianity teaches one to reflect on yourself and your behaviour and how it influences others and the fundamentals of treating others as you would like to be treated and so forth."*

Respondents felt that their religious affiliation made them reflect, which assisted their self-awareness development, as respondent P8 said, "*As a Hindu, the manner in which we worship is not always, it's very intrinsic sometimes. It's who you are, it's not always a physical kind of way in which you do something and it's an event, maybe that's what I'm saying. It's not always an event. It's a very reflective process, and I think, you know, you go through a journey when you find religion, of discovering the religion and through that, discovering yourself. So, religion has played a role."*

Respondents relate to their self-awareness journey by finding new meaning in the Bible, as respondent P3 said, "*When you read, when I read the Bible some of the things that I know about me know it's become, it comes out more clearer in what I read in the Bible so some of the lessons that I learn about or learnt about myself through the process. I'm reminded even in the Bible sometimes about those lessons..."*

In summary, religion gave many respondents an opportunity to reflect on themselves, they felt connected with themselves and God. It also helped them develop their self-

awareness. Some respondents stated that reading their Bible now brought new meaning to what they read before and they can relate these readings to themselves.

SPIRITUALITY

Many respondents felt that spirituality or being spiritual assisted them in developing their self-awareness. Some respondents felt that there was a difference between spirituality and religion. One respondent stated that they spent a lot of time with themselves in spiritual moments. Some respondents felt that being spiritual helped them connect with themselves. One respondent described their spirituality as doing good as a person. Another stated that spirituality and meditation is similar for them and that being spiritual is being present with yourself and understanding each and every sense in your body. One respondent felt that being spiritual gives meaning and shape to everything else in their life. Two respondents felt they needed to do more in the area of spirituality to give them a balance in life.

Spirituality assisted in respondents connecting to themselves and being aware of who they are, as respondent P6 said, "*It helps me. And I think if you are not spiritual in one way or the other you're not going to be able to connect with yourself. It's bringing us together. It helps me with my own awareness about who I am, and it gives me great comfort in knowing that this is me and this is what keeps me going. And the way I respond and I act with people."*

Spirituality helps to be present with oneself, as respondent P9 said, "*Spiritually and meditation to me is like, kind of like one and the same thing. It's just being, present with yourself. Understanding each and every sense in your body – how are you feeling at any given point in time. "*

Spirituality gave meaning to everything else, as respondent P13 said, "*It is something that sort of gave meaning to everything else. Before that I was self-aware but there was something lacking. The spiritual part of it is sort of a container."*

In summary, respondents were clear that there was a difference between spirituality and religion and that spirituality meant them connecting with themselves and giving meaning to everything else. Some respondents felt this helped them develop their self-

awareness. Two respondents acknowledged that they needed to do more in the area of spirituality to create a balance in their lives.

4.2.5 *Summary of findings chapter*

In summarising the findings chapter, it is important to relate these findings to the main problem in the research and that is to discover the obstacles and enhancers in the development of self-awareness by future leaders. The first sub-problem is to determine whether self-awareness is important for effective leadership. The second sub-problem is to examine how leaders develop their self-awareness in terms of the enhancers and obstacles to achieve self-awareness.

Upbringing stifled self-awareness for some respondents and also brought strength and resilience to others, which in turn created strong self-determination to succeed, improve and learn. This strong self-determination assisted in the development of self-awareness.

The Chief Executives' Talent Nurturing Programme (CETNP) facilitated leadership development. Through the CETNP, future leaders embraced the traits of authentic leaders and acknowledged the importance of their self-awareness development. Feedback was difficult to process and accept in the beginning but assisted in the development of self-awareness. The self-awareness development journey was made easier by being part of a team undertaking the same journey. Introspection was difficult at first, though it assisted in the development of self-awareness. Self-reflections were also difficult in the beginning, though this became easier with practice and assisted respondents to see their blind spots in their self-awareness development journey. For introverts, expressing their feelings was difficult, though being part of a group that supported them made it easier for them to talk about their feelings and develop their self-awareness.

Self-awareness development was difficult at first, though the CETNP assisted respondents to develop their self-awareness. Self-awareness development is a journey and not an event and assisted some respondents to let go and become more relaxed. Self-awareness development at home was less structured than at work.

Respondents also developed their self-awareness from other sources, such as family, spouses, coaching, reading, religion and spirituality.

CHAPTER 5. DISCUSSION

This chapter discusses the key themes that emerged in the findings chapter and validates these against existing literature that either confirms them or identifies areas of future research. The key themes discussed are further aligned to the main purpose of the study, which is to examine self-awareness in authentic leader development in a South African state-owned company.

The main problem was to discover the obstacles and enhancers in the development of self-awareness by future leaders.

The first sub-problem was to determine whether self-awareness is important for effective leadership. This research concluded that self-awareness is important to effective leadership in that the respondents embraced the traits of authentic leaders, of which self-awareness is the most critical component. The respondents confirmed that through self-awareness they became conscious of how they came across to others, how they impacted others through their behaviour, their tone of voice, their words and their deeds.

The second sub-problem was to examine how future leaders developed their self-awareness in terms of the enhancers and obstacles to achieve self-awareness. This research confirms that upbringing was both an obstacle and an enhancer to self-awareness. The research further confirms that a formal leadership development programme can help develop self-awareness. Furthermore, processing of negative feedback can be an obstacle, while self-reflection, family, coaching, reading and spirituality enhanced the development of self-awareness.

5.1 Upbringing

UPBRINGING STIFLED SELF-AWARENESS

In relating their upbringing to self-awareness, four respondents felt strongly that their upbringing stifled their self-awareness and actually conditioned them. They felt that their upbringing clouded their judgement as they were not allowed to talk about their feelings and there was no importance of knowing yourself and who you are. One

respondent felt strongly that the entire culture when growing up stifled in particular Afrikaner men from being in touch with their feelings and emotions.

Avolio and Gardner (2005) state that the life's journey and experiences of a leader influences who the leader is today. This therefore confirms respondents' views that their upbringing conditioned them and stifled their self-awareness. However, the authors further postulate that leaders develop their self-awareness by first recognising where they have come from and who they are today, as is the case with these respondents who acknowledge the impact of their upbringing on who they are today and are conscious of this. Brown and Ryan (2003) state that a key enabler of authentic leader development is being aware of both negative and positive information about oneself. In this case, respondents freely expressed that their upbringing stifled their self-awareness. Dickson, Den Hartog and Michelson (2003) also concluded that different cultures impact leaders' personal character, how they lead and how they engage with their people. This is confirmed by the four respondents who felt strongly that their upbringing stifled their self-awareness and conditioned them. Furthermore, it is positive that at least these four leaders acknowledge how their upbringing had conditioned their behaviour so that they could deal with it, as Denton and Vloeberghs (2003) confirm that leader destructive behaviour comes from intentional behaviour or being unaware of their impact of self on others. Hitt (1993) also confirmed that leaders are not perfect and do not have all the key competencies of a perfect leader, however as long as the leader has the passion to want to become a better leader and accept and understand that this may lead to personal change. These four leaders, even though their upbringing stifled their self-awareness, they embraced self-awareness development on their leadership journey.

Cottrell and Nicholls (2014) concluded that when organisations select future leaders they should select leaders who have the basic values that can fit into the culture of this future organisation. Denton and Vloeberghs (2003) also confirmed that South African authentic leaders operate in an environment characterised by a strong history of mistrust in the workplace. This is further confirmed by Luthans *et al*., (2004) who concluded that leaders in the South African workplace need to be authentic as this genuineness expresses itself in high levels of self-awareness in the South African workplace. Even though upbringing stifled their self-awareness, these future leaders

accepted and acknowledged this shortcoming and worked on it to become authentic leaders.

There is little evidence in the literature that in particular Afrikaner culture growing up stifled self-awareness in Afrikaner men and perhaps this could be an area of future research.

UPBRINGING BROUGHT STRENGTH

Several respondents felt that hardships experienced during their upbringing made them resilient at a young age and even contributed to their self-awareness. Their upbringing also brought on strong principles that contributed to them being self-driven and tenacious. They were also positively influenced by their families and role models. Many respondents spoke proudly of their past struggles and related their stories to their children. Many respondents were brought up by their grandparents, uncles and aunts and some had single parents. Most of them had to fend for themselves at an early age, which gave them resilience and contributed to their self-awareness.

Kinsler (2014) confirms that basic needs can bring about positive self-determination, such as in this case the hardship that respondents experienced in their upbringing. Brown and Ryan (2003) further confirm that mindfulness is being aware of what is taking place in the present. It can then be inferred that where respondents stated their tough upbringing made them resilient and that they had to fend for themselves at a young age and this contributed to their self-awareness means they were mindful of their circumstances at the time and how they needed to survive. Weischer *et al*. (2013) confirms that leaders telling their life's story to their followers gives them more authenticity and this confirms, in some respondents, the need to tell their life's stories to their children. Avolio and Gardner (2005) state that leaders are shaped by role models they have looked up to in their life's journey. This confirms some respondents being positively influenced by families and role models. Some respondents stated that their upbringing included listening to elders stories as in their culture, values, beliefs and leadership was passed on from one generation to another through storytelling. This is confirmed by Schank (1990) who concluded that listening to others' stories models our memories of experiences.

STRONG SELF-DETERMINATION TO SUCCEED, IMPROVE AND LEARN

Most respondents stated that they had a tough life, were unable to go to university and study further, and moved from town to town trying to get a job and start a career. Many respondents stated that they had a deep desire to become better people, had a desire to learn and to grab every opportunity to learn, and had strong self-drive. Hitt (1993) confirmed this and concluded that the key to becoming a better leader is to have the passion to do so. Many respondents also took different turns in their careers to get to where they are today and never stopped studying. They were determined to succeed and come out of their poor status and took charge of their career development. McCarthy and Garavan (1999) confirm this in that they conclude that the more individuals are passionately involved in their career development, the more likely they will want to grow personally. Many respondents had a fear of failure, a fear of disappointing their parents and others. They also set high performance standards for themselves and others.

Deci and Ryan (2008; 2000) speak of “Self-Determination Theory”, where internal motivation is more likely for leader goals to be achieved. This confirms the findings that those respondents who were self-determined to become better people and to succeed, were internally motivated and embraced every opportunity to learn and become better. The author further concludes that this self-determination could be derived from basic needs, such as in this case the need to get out of poverty, or the fear of failure or disappointing others. This is confirmed by Ellinger (2004), who said that self-directed learning is possible when individuals are highly motivated to improve and grow. This strong self-determination to succeed assisted respondents in embracing self-awareness development despite their challenges of introspection and self-reflection. Furthermore the same self-determination helped respondents accept the truths about what others felt of their behaviour.

5.2 Chief Executive’s Talent Nurturing Programme (CETNP)

CETNP IMPROVED LEADER DEVELOPMENT

All respondents expressed excitement, pride and recognition when they were informed of their selection for the programme. This elation humbled them as they also wanted

to prove their merit to be in the programme. Many respondents said they were privileged to be in the same group as other high performing individuals. They shared knowledge and experience with others on the programme and enjoyed the journey together. The personal mastery part energised them as they got to undergo their own journey of self-discovery. Being selected for the programme itself, motivated them to develop themselves further in all aspects.

McCarthy and Garavan (1999) clearly indicate that management development and training is critical to career advancement. This supports the fact that these future leaders were selected through a rigorous process to be trained and developed as future leaders for the organisation. The authors further postulate that a key area of management development is that of managerial self-awareness and that this underpins management excellence. Self-awareness development was a module for these future leaders on the CETNP programme. Lastly, the authors conclude that participants in a leadership development programme benefit from the multiple views of others on the same programme as is the case with these future leaders who used each other to help develop their self-awareness. Yeow and Martin (2013) conclude that a single intervention such as feedback is not effective in developing self-awareness but added interventions such as coaching and training and development are more effective. All of these future leaders also had executive coaches who coached them on this leadership journey and this corroborates Thach (2002), who concluded that feedback when combined with executive coaching, can help develop self-awareness.

Sheldon *et al*. (2013) proposes that it is easier to develop self-awareness earlier in one's career than later, as is the case with these young future leaders who are being developed and prepared for their future leadership roles in the organisation through the CETNP.

BECOMING AUTHENTIC LEADERS

Many respondents stated that the programme helped them become better leaders in that they began looking at their people beyond just results as they started to care for their people. They began having more patience with their people, developed huge attention to listening to their people, listening to even what people were not saying and developed a passion for working with people. They also acknowledged that as a leader

you do things through people and they wanted to make a difference in people's lives. Sparrowe (2005) confirms this in that a leader cannot receive all their self-awareness from their inner selves but that interactions with others also shape their self-awareness. They began to respect people more, building relationships and networking with their people and being empathetic to people. All respondents also stated that they cannot have different personalities at home and at work but have to be consistent. One respondent stated that they faked their persona before the programme to be an authentic leader. The programme helped respondents improve who they were at home too. Respondents stated they are now more conscious of how they speak, their posture, their body language and how they impact others. This confirms Lord and Maher (1991) who concluded that the ideal leader has to be authentic and true to his or her followers. Respondents embraced becoming authentic leaders.

Avolio and Gardner's (2005) model of authentic leaders clearly illustrates the importance that these future leaders saw in those traits of authentic leaders. These future leaders wanted to care more for their people than just results, they wanted to connect with their people, they wanted to listen to their people, to build trust with their people, to motivate and develop their people. Walumba *et al*. (2008) confirms this in that they concluded that "authentic leadership revealed positive performance". This is important as these future leaders realised that they could only produce good results through their people. These future leaders also understood how their integrity and body language and tone of voice impacted on their followers. Gardner *et al.* (2011) conclude that authentic leaders have positive outcomes to follower performance. Self-awareness is an important pillar of authentic leadership (Walumba *et al*., 2008). Cottrell and Nicholls (2014) propose that while followers expect their most senior leaders to be more skilled in other leadership areas, they expect their leaders to have empathy. Avolio and Gardner (2005) suggest that leaders are firstly normal human beings and then leaders, shaped by years of experience, their upbringing values and morals orientation, life's trials and tribulations. The authors further conclude that leaders are also influenced by the values and behaviours of people whom they have revered and through this have built up over the years an inner sub-conscious view of the world and people. These sub-conscious traits appear during interactions with people. This is how leaders develop their self-awareness and self-regulation. Followers want to be led by

a leader who is the real person and this means the authenticity of the leader. The literature confirms the respondents' views of authentic leaders, their values and traits and that self-awareness is critical for effective leadership.

One respondent faked his self-awareness and persona on his journey to developing self-awareness. He modelled his behaviour not on his own potential but on imitating other leaders he revered in the workplace (Bandura, 1962). However, this was not sustainable and eventually he started developing his own persona and self-awareness.

FEEDBACK HELPED DEVELOP SELF-AWARENESS

In summary, feedback was difficult to digest for almost all respondents as Day *et al*. (2014) conclude that most people do not know their true selves and how this plays out in their behaviours as leaders. One respondent felt the MBTI was more reliable than feedback on a 360-degree rating. The training module on self-understanding assisted, as most candidates, while shocked at the feedback, took it constructively after they reflected on it. This training module on self-understanding was good in that leaders were able to some extent assess their own behaviours more accurately before feedback, as Church (1997) concluded that this created greater congruence between self-reports and others ratings and this increased the propensity to develop further. This training on self-understanding assisted the respondents and is confirmed by King *et al*. (2011) who concluded that leaders must be prepared for honest feedback. Feedback was an eye-opener as respondents did not see themselves as others did. Whilst respondents stated that the training module on self-understanding assisted, it is not clear whether their individual differences in the level of self-awareness or their self-awareness maturity was taken into account when feedback was given (Fletcher and Baldry, 2000). However, respondents were deeply appreciative of the honesty in the feedback. The negative feedback was difficult to accept. However, many respondents felt that if they wanted to become better people, they needed to be open to this negative feedback and want to grow. Many respondents were not self-aware of how they came across to others in their interactions and thus the feedback was good in making them aware. On reflection, many felt the feedback, good and bad, was "spot on". Interesting that Bratton *et al*. (2011), concluded that "leader performance is strongest for managers who underestimated their leader abilities and this holds true as some

respondents felt that they were not perfect and wanted to receive feedback that made them grow. The feedback, besides giving respondents an opportunity to reflect on their own behaviour, also initiated the change in their behaviour to others in their teams at work. Creating trust in the person giving you feedback was also important to all respondents so that they accepted the feedback as genuine. Many respondents took the feedback so seriously that even after the 360-degree feedback they started asking for continuous feedback from their colleagues in the workplace. Life's set-backs also brought some of them down to earth and they felt if this did not happen to them, they would not have been humble to develop their self-awareness. This is confirmed by Tice & Wallace (2003) as well as Fiske & Taylor (1991) who concluded that ego increases the potential for biased processing and that a defining moment where the ego is destroyed creates humility and balanced processing.

Ilgen *et al*. (1979) postulates that feedback is important in changing behaviour; however, the source and integrity of the feedback is critical to be able to stimulate a change in behaviour. The respondents on this programme did not readily accept the negative feedback in the beginning; however, as they wanted to become authentic leaders and because they knew the source of the feedback was genuine, they accepted the feedback. The feedback, as respondents stated, was critical and helped in their development of self-awareness as it pointed out their blind spots. Mcarthy and Garavan (1999) further note the importance of feedback in identifying development areas in self-awareness as well as the impact that one has on others. The respondents also confirmed that when they reflected on the feedback they received, it was accurate in terms of their own behaviours, how they impacted on others and where they needed to develop further. Fletcher, Taylor and Glanfield (1996) confirm that those who are more critical of their self-awareness are more likely to accept the feedback. The feedback therefore provided the stimulus for change in their self-awareness development.

INTROSPECTION HELPED DEVELOP SELF-AWARENESS – SELF REFLECTION IS DIFFICULT / MAKES ME THINK

Introspection was difficult to all of the respondents as it made them confront the truths of who they are and who they are not. They had to confront themselves and be critical

of themselves, it helped them recognise their strengths and weaknesses. It also made them reflect on how they had treated people in the past and how they could have reacted differently to how they did. They had to acknowledge their weaknesses and work on it. This is confirmed by Hannah (2005) and Duval and Wicklund (1972) who concluded that this deep self-reflection must be a deliberate focus on the person's inner-self, their behaviours, their intentions and how they impact on others. They had to challenge their inner-self and accept their blind spots and be open-minded. This is confirmed by Kegan (1982) who concluded that processing must entail deep self-reflection and introspection on how we impact on others and the behaviours we want to change.

They wanted to become better leaders so they eventually accepted the truths about themselves when they reflected. All respondents felt that continuous introspection is a journey. One respondent felt strongly that humility is critical in accepting your weaknesses.

Thach (2002) confirms that feedback, combined with executive coaching, can help develop self-awareness. The author further states that this feedback, no matter how negative, is effective only when reflected on and acted upon positively by the leader for a change in behaviour. Kernis (2003) further concludes that the processing of feedback is most effective when there are no denials but instead objectivity in accepting one's strengths and weaknesses. This process of processing information requires deep thinking about oneself. In this case, while it was difficult reflecting on feedback and their actions, future leaders did eventually accept the feedback and reflect on it, and chose to become better leaders. Avolio and Gardner (2005) conclude that leaders can develop their self-awareness through self-reflection by accepting their strengths and weaknesses and accepting their blind spots. The authors further postulate that this self-reflection results in self-regulation aimed at the leader regulating their future behaviour to their self-reflection on past behaviour that is not congruent to their new values or standards. This confirms the process of introspection, development of self-awareness by the respondents and consciously regulating their future behaviour based on their self-reflections.

FEELINGS FOR INTROVERTS IS DIFFICULT / LEARNING FROM OTHERS

Some respondents felt uncomfortable sharing their weaknesses with this new group of people they had met on the CETNP. They felt vulnerable. However, as they got to trust each other and see and hear others sharing their own shortcomings, all of the respondents said they felt they were in a safe environment where there was trust and they then shared their shortcomings. All of the respondents stated that this programme created long-lasting relationships where they had a network of people, undergoing the same change as them, and who they could call on for help on anything. They used each other to remind themselves of things they were working on to improve their self-awareness. The group provided support and the feedback was trusted. One of the respondents said he was inspired by another colleague when he heard this colleague's life's story and hardship. This made him aware of what he had that his colleague did not have, and now that they were in the same group he respected this person even more. This is confirmed by Schank (1990) who concluded that listening to others' stories shapes our memories of encounters. Shamir and Eilam (2005) later confirmed the same in that in some cultures values, principles and leadership was passed on through storytelling, which forms part of the leader's history and life's path.

McCarthy and Garavan (1999) conclude that developing self-awareness in a group leadership programme is effective in that leaders learn from each other, as they are on the same leadership journey. This is later confirmed by Denning (2005) that leader storytelling gives credibility to the leader as the leader openly shares their journey and experiences with followers and others. Therefore respondents on the programme in sharing their stories with others on the same programme helped them gain more trust with each other and improved their credibility. The author further states that even those introverted in their study wanted to learn about others quickly. This confirms the respondents' views in this research, where expressing feelings was difficult for introverts in the beginning. However, as the course progressed they became comfortable as this was a safe environment to share their feelings, their assessments and development areas for self-awareness. They developed trust with each other and as Ilgen *et al*. (1979) states, the source of feedback is critical in accepting the feedback, the respondents' trust in each other gave the feedback integrity. Wiescher *et al*. (2013) further confirms that storytelling by leaders develops their authenticity, as mentioned

by one respondent in listening to a fellow colleague's life story and the impact it had on him.

5.3 Self-awareness development in the CETNP

SELF-AWARENESS DEVELOPMENT / SELF-REGULATION

All respondents stated that their self-awareness development was very difficult in the beginning. This difficulty came from areas such as being in denial as to who they really are, confronting the truths about themselves, accepting the feedback they were given about themselves, regulating themselves to listen before they speak and practising self-awareness. This confirms Sparrowe (2005) who concluded that without proper and honest feedback, leaders cannot learn more about themselves other than just from themselves. Sparrowe (2005) further confirmed that self-awareness and self-regulation are critical to authentic leaders.

However, all respondents also stated that the more they practised, the easier their self-awareness developed. The respondents also stated that the CETNP, and being part of a larger group where they could all experience the same learnings and have conversations, assisted them in their self-awareness development. As they progressed in developing their self-awareness they became more conscious about their behaviour, their response to others, "shooting from the hip", speaking before listening, their body language, and tone of voice. This confirms Riggio and Reichard (2008) who conclude that the skills to interact effectively with people are central to effective leadership. They further conclude that the workplace is a place of interactions and relationships, with which leaders are mainly occupied with. Ladkin and Taylor (2010) confirm that leader self-awareness is played out in the workplace by leaders interacting with their followers through their body language as this is what followers see as the visible true-self. This is important in that followers feel their leaders firstly by presence and body language and then secondly by what they say. Leaders must always be cognisant of what messages their body language is sending to their followers. Day *et al*. (2014) later confirm the same in that most people do not know their true selves and how this plays out in their behaviours as leaders (Day *et al*., 2014).

Respondents also stated that their self-awareness helped them motivate and get the best out of their people. This confirms Gardner *et al*. (2005) who concludes that in developing their self-awareness, leaders are more conscious of their behaviour and regulate their behaviour before they respond, and that self-awareness in leaders' results in positive motivation to their followers.

One respondent said that they could not confront all their issues on self-awareness as there are consequences and called this their "Pandora's box", while another respondent stated that he faked his self-awareness until he made it. Bandura (1962) confirmed that one should not intentionally act yourself into authenticity as not only is this unsustainable but followers will soon see the faking.

All respondents stated that self-awareness made them think deeply about themselves at work and even at home and how they impacted others. One respondent stated that, had he not experienced a life set-back which destroyed his ego and gave him humility, he would not have embraced developing his self-awareness. Gardner *et al*. (2005) also conclude that a trigger can lead to self-awareness development. This trigger could be an incident, experience or defining moment for a leader, which in this case could even be a life setback to destroy the ego and create humility to embrace self-awareness development.

McCarthy and Garavan (1999) argue that a leadership development programme is critical in career development and that self-awareness development in this programme is the basis for all other leadership development. The authors further argue that a group leadership development programme, as is the case here, is effective in that self-awareness assessments are discussed within the group and leaders help each other identify and accept their feedback.

Two respondents said raising children helped develop their self-awareness. While there is no specific literature on parenting and development of self-awareness, Palkovitz (1996) does draw relationships between parenting and adult development to the extent that an adult in parenting has to be self-aware of their words, actions and body language in raising a child. This could be a future research area on specifically how self-awareness is developed through raising children.

SELF-AWARENESS JOURNEY / LETTING GO

All the respondents stated that their journey of self-awareness development is a process and not an event. Furthermore, they said their self-awareness improved the more they practised it. Some respondents stated that practising their self-awareness in the beginning was difficult but the more they practised it, the more it improved and the more comfortable they became with it. One respondent mentioned the importance of support on this journey. Two respondents mentioned that they are in an ever-changing world and that leaders should develop self-awareness earlier in their careers. On letting go, many respondents stated that they now let go of things which they used to hold onto much easier, as they are more relaxed on this journey of self-awareness development.

Gardner *et al*. (2005) confirms the respondents' views that self-awareness development is a process and a journey and not an event. In this journey, a leader discovers their self-awareness through many interactions with others, their self-reflection and their mindfulness. The authors further conclude that in this journey, leaders develop self-regulation by setting new standards for themselves. These new standards can be existing standards or new ones against which the leader constantly measures their behaviour. This is practising of self-awareness. The discrepancy in behaviour against these new standards can be termed "letting go" of behaviour and values that are not congruent to these new standards.

Although support in the journey of self-awareness development is not mentioned in Gardner *et al*. (2005) article, it is said that a leader cannot develop their self-awareness without constant feedback from followers, peers and others with whom the leader interacts. These sources of feedback can be regarded as support to the leader in the development of their self-awareness, as the feedback helps the leader identify discrepancies in their behaviour versus their true-self. All respondents had executive coaches and Thach (2002, p. 205) proposed that "executive coaching and 360 feedback does have a positive impact in individuals" as the coaching relationship with a client is generally a trusting one which extends to the more trusting the relationship between the person giving the feedback and the recipient of the feedback, the more likely the positive acceptance of the feedback.

Sheldon *et al*. (2013) confirms that it is easier to develop one's self-awareness earlier in one's career than later. This is aligned to the leadership development of the respondents, who are young future leaders and where one respondent said he wished this programme had come to him earlier on in his career.

SELF-AWARENESS DEVELOPMENT AT HOME / WORK

In summary, most respondents felt that developing self-awareness at work was more structured than at home. However, many respondents felt that you had to be the same person at work and at home. A few respondents stated that they were different at home and more relaxed in developing their self-awareness. These respondents did state that the feedback they received from their spouses was taken more seriously than feedback from others. This confirms Pollack and Pollack (1996) who conclude a bias on feedback processing is based on the level of contact that one has with others, which in this case implies that these leaders had more contact with those at home.

Kinsler (2014) argues that leadership is, in its simplest form, about influence, and the ability to influence others to a particular direction. While there is no specific literature on self-awareness development at home versus work, one can assume that a leader at work plays some leadership role at home and that interactions at home can influence or develop a leader. Sparrowe (2005) concludes that a leader cannot receive all their self-awareness from their inner selves but that interactions with others also shape their self-awareness. Therefore, it can be concluded that self-awareness development at home is no different to self-awareness development at work in that both situations entail interactions with others. Naturally the development of self-awareness at work will be more structured than at home, where the leader is more relaxed in the company of people whom he or she knows very well and who knows the leader very well.

There is a case here for future research on self-awareness development at home versus at work and whether each of these areas better improves self-awareness.

5.4 Self-awareness development from other sources

SPOUSE AND FAMILY HELPED DEVELOP SELF-AWARENESS

In summary, respondents' families played a very big role in helping them develop their self-awareness. Bandura (1962) concluded that our lives are ones of continuous social interactions with others and that our learning is influenced by these interactions over many years. Respondents' families played roles ranging from being role models for values and principles to giving critical and important feedback, including telling them their blind spots and storytelling. Avolio and Gardner (2005) confirm that leaders are moulded by those they have interacted with over many years. Sparrowe (2005) concludes that leader interactions with others shapes their self-awareness and that leaders need to be cognisant of their interactions in their social circles and how this affects the shaping of their character and their self-awareness.

Spouses in particular gave feedback that respondents took more seriously than their work colleagues, as respondents believed their spouses knew them better than anyone else. This confirms Pollack and Pollack (1996) who conclude a bias on feedback processing is based on the level of contact that one has with others, which in this case implies that these leaders had more contact with those at home. Thach (2002) further concludes that the more trusting the relationship, the more feedback is accepted. Therefore it is inferred that respondents had trust with their spouses and hence took their feedback more seriously.

There is no specific research on how spouses and families assisted leaders in the development of their self-awareness. However, IIgen *et al*. (1979) concluded that the integrity of the source of feedback affected the leader's processing of this feedback. In other words, if the source of feedback was familiar with the leader's behaviour, was credible and trustworthy, then the leader was more likely to accept and process the feedback positively to effect a change in behaviour. Therefore, when respondents stated they took feedback from their spouses more seriously than from others, as their spouses knew them better than anyone else, they were meaning that they trusted the integrity of the source of the feedback.

On storytelling and self-awareness, this needs to be looked at for future research, as many respondents came from cultures that passed over from one generation to another their values, principles and leadership traits through storytelling, which forms part of the leader's history and life's path (Shamir & Eilam, 2005). Schank (1990) further confirmed that listening to others' stories models our memories of experiences.

COACHING

Coaching assisted most of the respondents in developing their self-awareness. The coaching intervention gave them a safe environment to discuss their 360-degree feedback and interpret it. Furthermore, coaching assisted in setting goals to develop self-awareness, and helped respondents to be aware of their behaviours. This is confirmed by Thach (2002, p. 205), who proposed that "executive coaching and 360 feedback does have a positive impact in individuals". This extends to, the more trusting the relationship between the person giving the feedback and the recipient of the feedback, the more likely the positive acceptance of the feedback.

Fusco, Palmer and O'Riordan (2011) postulate that coaching aimed at specifically self-awareness development is possible when a leader reflects on their own values and intentions and how these impact their interactions with others.

Yeow and Martin (2013, p. 625) also propose that a "single intervention such as either 360 feedback or multi source feedback is not effective in improving leadership competencies in self-awareness and self-regulation, but an added intervention such as executive coaching is more effective".

Moving on to the development of authentic leaders, Kinsler (2014, p. 9) argues that "self-awareness and self-regulation are the key pillars of authentic leadership" and that self-awareness can be developed if the leader really and truly wants to do this, and that coaching for other life skills can also assist in the development of self-awareness. This is important in that all of the respondents undergoing leadership development have executive coaches.

READING

In summary, respondents felt that reading gave them a good source of knowledge on leadership, self-awareness, personal mastery and tips on how to become better leaders and be able to handle difficult situations. Reading about real-life experiences helped respondents relate to their challenges on self-awareness development.

Cunningham and Stanovich (2001) confirm that reading is one of the greatest ways to learn in that it provides knowledge, helps one reflect, helps one think, improves cognitive abilities and destresses people. Therefore, this confirms the finding from respondents that many of them gained invaluable knowledge on leadership self-awareness and personal mastery from their reading. Reading about real-life experiences helped respondents relate to their own situations and many articles and books are about people's own, lived experiences on leadership, which includes self-awareness. Reeves (2005) concludes that self-awareness can also be developed from other sources such as reading. Jack and Smith (2007) further confirm that reading can promote self-awareness development. South (2007) proposes that reading and performing exercises on reflection using the Johari Window (Luft & Ingham, 1961) can also assist develop self-awareness.

RELIGION

In summary, religion gave respondents an opportunity to reflect on themselves, they felt connected with themselves and God. Moreover, it helped them develop their self-awareness. Some respondents also stated that reading their Bible now brought new meaning to what they read before and they can relate this to themselves. This confirms Worden (2005) who concludes that factors in religion, such as respect for others and understanding oneself, can enhance several pillars of leadership, including self-awareness. Kriger and Seng (2005) amplify this by postulating that both religion and leadership is about inner meaning and doing good for others and that one cannot do good for others, if one does not understand their purpose in life through self-awareness.

The findings from respondents is further confirmed by Suvaroj and Duberley (2009), who postulate that religion is about one's own benefit, benefits to others and the benefit

of the community at large. They further state that in religion one connects to a higher order and continuously reflects on how you manage yourself and your relations with others. This is essentially the self-awareness of knowing oneself and how one impacts on others. They further postulate that leadership is like religion in that both are focussed on when one helps others, one helps oneself. They further state that, like religion, leadership is about the self-awareness of knowing right from wrong and following moral principles. This confirms the findings from respondents on religion helping them connecting with a higher being, reflecting on themselves and developing their self-awareness.

Finally, Gervais and Norenzayan (2011) argue that when people believe in religion they are almost aware that their behaviour is being monitored by a higher order and they must therefore be aware of themselves, how others perceive them and how they impact others. Therefore, they conclude that religion in this way enhanced public awareness in those who believe in religion.

SPIRITUALITY

In essence respondents were clear that there was a difference between spirituality and religion and that spirituality meant them connecting with themselves and giving meaning to everything else. Some respondents felt their spirituality helped them develop their self-awareness. Two respondents acknowledged that they needed to do more in the area of spirituality to create a balance in their lives. Cavanagh (1999) confirms this and concludes that spirituality in the workplace is important in that through spirituality, managers connect their organisations to the broader community, family, themselves and others. Managers get to see themselves and their organisations as belonging to a bigger, connected world. Vaughan (2002) further postulates that spirituality, besides connecting with your mind, body and spirit, also assists in distinguishing reality from illusion and paying attention to subjective thoughts and feelings. This further confirms that spirituality can help develop self-awareness as stated by respondents.

The findings from respondents is also confirmed by Fry (2003), who makes a good case for a fundamental difference between religion and spirituality in that religion is belonging to a faith that is visibly practised, whereas spirituality is connecting with

yourself, your purpose and your meaning in life. This purpose and meaning in life is to, among other things, have a sense of harmony between yourself and your interconnectedness with others. This interconnectedness is how you impact others in your life. Furthermore, through this spirituality you discover your potential on who you could be. Self-awareness is therefore developed from spirituality as you can only understand your impact or interconnectedness with others if you are self-aware of how your behaviours impact them. Finally, Alexander (2004) further confirmed that spirituality helps one become more conscious of their own feelings, their actions and how they impact others. Therefore, spirituality can assist in self-awareness development.

Perhaps future qualitative research on specifically how spirituality develops self-awareness is needed. This research could explore how people, through their spirituality, develop their self-awareness.

5.5 Conclusions

The main problem in this research report is to discover the obstacles and enhancers in the development of self-awareness by future leaders; to determine whether self-awareness is important for effective leadership, and to examine how future leaders developed their self-awareness in terms of the enhancers and obstacles to achieve self-awareness. This chapter takes into account the findings identified from respondents to the semi-structured interviews, the discussion on these findings against the literature reviewed, and the conclusions drawn on whether the literature confirms the findings. Recommendations are also made for future research.

UPBRINGING AND STRONG SELF-DETERMINATION

The study reveals that upbringing is both an obstacle and enhancer to self-awareness development in these future leaders. In the case of conditioned upbringing, this stifled self-awareness development in that future leaders where not in touch with their feelings and emotions when they grew up. On the other hand, hardships during upbringing brought resilience and created mindfulness in these future leaders, and enhanced their self-awareness development. Storytelling and role models further enhanced self-awareness development during growing up.

Strong self-determination is an enhancer in the development of self-awareness in that those respondents who were self-determined to become better people and to succeed, embraced every opportunity to learn and become better. This strong self-determination to learn and succeed was greater than the denial of blind spots in feedback received and therefore respondents embraced self-awareness development. This is a contribution to the literature.

CETNP FACILITATED SELF-AWARENESS DEVELOPMENT IN A GROUP

The CETNP was a critical intervention in leader development, and that development of self-awareness in a group in a structured programmed enhanced the development of self-awareness. The multiple views of others, as well as the support and network on the programme, assisted future leaders in their development of self-awareness.

BECOMING AUTHENTIC LEADERS EMBRACED SELF-AWARENESS

The CETNP helped future leaders to become authentic leaders in that these future leaders through the programme identified with and embraced the traits of authentic leaders and wanted to care more for their people than just results; they wanted to connect with their people, they wanted to listen to their people, to build trust with their people, to motivate and develop their people. These future leaders also understood how their integrity and body language and tone of voice impacted on their followers. The respondents confirmed that self-awareness was critical in effective leadership.

FEEDBACK AND SELF-REFLECTION ENHANCED THE DEVELOPMENT OF SELF-AWARENESS

Feedback enhanced self-awareness development in that respondents stated it was critical as it helped point out their blind spots. The respondents also confirmed that when they reflected on the feedback they received, it was accurate in terms of their own behaviours, how they impacted on others and where they needed to develop further. The feedback therefore provided the stimulus for change.

Self-reflection on feedback and leader behaviour enhanced self-awareness development. This self-reflection created objective processing of leader assessments and behaviour resulting in deep thinking on leaders accepting their strengths,

weaknesses and creating new values or standards. Leaders developed new values and standards after self-reflections. Through self-awareness, these new values and standards assisted leaders in their self-regulation to ensure their future behaviour would be congruent to their new standards and values.

SELF-AWARENESS LEARNING IN A GROUP

A group leadership programme can enhance self-awareness development in that trust is developed among individuals on the same leadership journey. The trust developed creates a safe environment that allows leaders, especially introverts, to freely share their feelings and assessments, as well as identify their development areas with each other. The feedback to each other in these trusting relationships is of high integrity as the source of the feedback is regarded as genuine. Life storytelling by leaders in a leadership programme helps develops the authenticity of the storyteller and the self-awareness of the listener, as the listener processes the journey undertaken by others and reflects on their own journey.

SPOUSE AND FAMILY ENHANCED SELF-AWARENESS DEVELOPMENT

Interactions with spouse and family can enhance the development of self-awareness. In other words, if the source of feedback was familiar with the leader's behaviour, was credible and trustworthy, then the leader was more likely to accept and process the feedback positively to effect a change in behaviour. Therefore, when respondents stated they took feedback from their spouses more seriously than from others, as their spouses knew them better than anyone else, they were meaning that they trusted the integrity of the source of the feedback.

COACHING ENHANCED SELF-AWARENESS DEVELOPMENT

Coaching enhanced the development of self-awareness. The coaching intervention gave respondents a safe environment to discuss their 360-degree feedback and interpret it. Coaching also assisted in setting goals to develop their self-awareness and helped respondents to be aware of their behaviours. Specific coaching aimed at feedback interpretation and behavioural modelling is highly effective in developing self-awareness (Luthan & Suzanne, 2003).

LIFE'S SET-BACKS ENHANCED SELF-AWARENESS DEVELOPMENT

A life setback can trigger a defining moment for a leader, where the ego is destroyed. Humility is created in a leader to embrace self-awareness. This is important in destroying the ego, as the presence of ego increases the potential for biased processing (Tice & Wallace, 2003; Fiske & Taylor, 1991). In this research, two respondents experienced a life-setback as a defining moment that destroyed their ego, brought them humility and caused them to embrace self-awareness development. This life-setback that destroyed their ego to bring humility and thus embrace self-awareness is a contribution to the literature.

RAISING CHILDREN ENHANCED SELF-AWARENESS DEVELOPMENT

There is minimal evidence that raising children helps develop self-awareness and this could be a future research area. Avolio and Gardner (2005) do speak of triggers in life to stimulate development of self-awareness and argue that some of these triggers could be positive or negative experiences. Raising children could be a positive or negative trigger; however, there is no research to prove that raising children helps develop self-awareness. In this research two respondents confirm that raising children helped develop their self-awareness as they had to be constantly aware of how they came across to their children. This particular trigger in life of developing self-awareness through raising children is a contribution to the literature.

SELF-AWARENESS JOURNEY AND LETTING GO

Self-awareness development is a process and a journey and not an event. In this journey, a leader discovers their self-awareness through many interactions with others, their self-reflection and their mindfulness. In this journey, leaders develop self-regulation by setting new standards for themselves. These new standards can be existing standards or new ones, against which the leader constantly measures their behaviour. This is practising of self-awareness. The discrepancy in behaviour against these new standards can be termed "letting go" of behaviour and values that are not congruent to these new standards.

SUPPORT IN SELF-AWARENESS DEVELOPMENT

A leader cannot develop their self-awareness without constant feedback from followers, peers and others with whom the leader interacts. These sources of feedback can be regarded as support to the leader in the development of their self-awareness, as the feedback helps the leader identify discrepancies in their behaviour versus their true-self.

SELF-AWARENESS DEVELOPMENT AT HOME AND WORK

While there is no specific literature on self-awareness development at home versus at work, one can assume that a leader at work plays some leadership role at home and that interactions at home can influence or develop a leader. A leader cannot receive all their self-awareness from their inner selves, as interactions with others shape their self-awareness. Therefore, it can be concluded that self-awareness development at home is no different to self-awareness development at work, in that both situations entail interactions with others. Naturally, the development of self-awareness at work will be more structured than at home where the leader is more relaxed in the company of people whom he or she knows very well and who know the leader very well.

STORYTELLING ENHANCED SELF-AWARENESS DEVELOPMENT

Storytelling can enhance self-awareness development, as many respondents came from cultures that passed over from one generation to another their values, principles and leadership traits through storytelling. Specific research of how storytelling helps develop self-awareness could prove useful in that many cultures in South Africa still practise storytelling to pass over values, morals, experiences and leadership to others.

READING ENHANCED SELF-AWARENESS DEVELOPMENT

Reading gave respondents a good source of knowledge and awareness on leadership, self-awareness, personal mastery and advice on how to become better leaders and be able to handle difficult situations (Reeves, 2005). Reading about real-life experiences also helped respondents reflect and relate to their challenges on self-awareness development, and once they were aware of this, made them aware of others.

RELIGION ENHANCED SELF-AWARENESS DEVELOPMENT

Religion gave respondents an opportunity to reflect on themselves. They felt connected with themselves and God. It also helped them develop their self-awareness. Some respondents stated that reading their Bible now brought new meaning to what they read before and they can relate these readings to themselves. Religion is about one's own benefit, benefits to others and then the benefit of the community at large. They further stated that in religion one connects to a higher order and continuously reflects on how one manages oneself and one's relations with others. This is essentially the self-awareness of knowing oneself and how one impacts on others. Gervais and Norenzayan (2011) put forward a view that when people believe in religion they are almost aware that their behaviour is being monitored by a higher order and they must therefore be aware of themselves, how others perceive them and how they impact others. Therefore, they conclude that religion in this way enhanced public awareness in those who believe in religion. This correlates to the respondents who felt that through religion they were able to develop their self-awareness.

SPIRITUALITY ENHANCED SELF-AWARENESS DEVELOPMENT

Respondents were clear that there was a difference between spirituality and religion and that spirituality meant them connecting with themselves and giving meaning to everything else. Thus, some respondents felt their spirituality helped them develop their self-awareness. Spirituality is connecting with yourself, your purpose, your meaning in life. This purpose and meaning in life is to, among other things, have a sense of harmony between yourself and your interconnectedness with others. This interconnectedness is how you impact others in your life. Furthermore, through this spirituality you discover your potential on who you could be. Self-awareness is therefore developed from spirituality as you can only understand your impact or interconnectedness with others if you are self-aware of how your behaviours impact them. Besides connecting with your mind, body and spirit, spirituality also assists in distinguishing reality from illusion and paying attention to subjective thoughts and feelings. This confirms that spirituality can help develop self-awareness, as stated by respondents.

SUMMARY OF CONCLUSIONS CHAPTER

The first sub-problem was to determine whether self-awareness is important to effective leaders and the second sub-problem was to examine how leaders develop their self-awareness in terms of the enhancers and obstacles to achieve self-awareness. The summary below goes through the conclusions against the first and second sub-problems.

Upbringing was both an obstacle and an enhancer to self-awareness development. Some respondents felt strongly that their upbringing conditioned them and they were not in tune with their feelings at a young age, seeing this as an obstacle to their self-awareness development. Many respondents underwent hardship in their upbringing and felt that this made them self-aware at a young age and helped them develop their self-awareness during their struggle for survival. This tough upbringing made respondents self-determined to learn and succeed. The strong self-determination helped respondents embrace self-awareness development. This is a contribution to the literature.

Some respondents felt that storytelling by their elders enhanced their self-awareness development as values, morals and culture were passed on from one generation to another in this way.

The CETNP facilitated group learning on self-awareness development. The programme assisted future leaders to embrace authentic leader behaviours and also enhanced their self-awareness development. Future leaders confirmed that through them embracing authentic leader behaviours, they accepted that self-awareness is important to effective leaders. The CETNP provided a safe place where all future leaders could share their assessments on self-awareness and others to help them develop their self-awareness, as they were all on the same journey.

Feedback and self-reflection enhanced self-awareness development. Through reflecting on their feedback, future leaders developed new values and standards on their behaviour, which assisted them to regulate themselves and live out the new standards and values on their self-awareness. The feedback made them more conscious of their behaviour.

Respondents' spouses and family feedback and interaction was an enhancer to self-awareness development. Feedback from spouses was taken very seriously as spouses knew the respondents better than anyone else. Many respondents had role models in their families whom they felt enhanced their self-awareness development.

Coaching enhanced self-awareness development as it provided a safe place to discuss assessments on self-awareness, seek clarity and set goals to improve their self-awareness.

Life's set-backs humbled some and gave them humility, which in turn enhanced their self-awareness development. Without their life's set-backs they felt their ego would have prevented them from embracing self-awareness. This is a contribution to the literature.

Two respondents felt strongly that raising children enhanced their self-awareness as with their children they were forced to be self-aware in their interactions. This is a contribution to the literature.

Self-awareness is a journey and not an event. The more they practised, the more the respondents improved their self-awareness. Furthermore, their ongoing interactions with people gave them new thoughts and ideas on how to improve their self-awareness. Self-awareness helped them let go of things they felt strongly about in the past, which made them feel more relaxed. Respondents being more relaxed on this journey of self-awareness was confirmed by feedback from their spouses.

Self-awareness development at work was more structured and formal due to the formal interactions at work. Self-awareness development at home was less structured due to the familiarity of the people. However, respondents felt that the level of self-awareness at work and home was the same, as they could not be two personas.

Religion and being connected with a higher order of God enhanced self-awareness development as leaders felt their connection with this higher order is watching their behaviour and how they impact on others. Spirituality on the other hand and being connected with a higher order, not necessarily being God, also enhanced self-awareness development.

Reading books that resonated with leader life stories and experiences enhanced the development of self-awareness.

Having dealt with the conclusions of the findings identified against the literature review, attention is now drawn to the recommendations for future research.

5.6 Recommendations for future research

In referencing the findings of the respondents to the literature review, it emanates that the following areas need further research on how they impact on self-awareness development. This future research could assist leaders in their self-awareness development, as some of them will experience the phenomena below.

STORYTELLING

On storytelling and self-awareness, this needs to be looked at for future research, as many respondents came from cultures that passed over from one generation to another their values, principles and leadership traits through storytelling. This has become part of the leader's life story and reference point (Shamir & Eilam, 2005). Particular research could be undertaken here in how storytelling enhances self-awareness development at a young age.

SPIRITUALITY

Perhaps future research on how spirituality helps develop self-awareness specifically is needed. This research could explore the process of how people, through their connections with a being higher than themselves, develop their self-awareness.

SELF-AWARENESS DEVELOPMENT AT WORK AND HOME

There is a case here for future research on self-awareness development at home versus at work, as many respondents stated that their self-awareness development at home hinged on the fact that they took feedback from their spouses more seriously than from other sources and that their change in their self-awareness development journey was noticed more quickly by their spouses.

RAISING CHILDREN

There is little evidence that raising children helps develop self-awareness, which could be a future research area. However, it can be assumed that having children is a major trigger in one's life, as well as the assumption that one has to be more self-aware in communicating, guiding, mentoring and caring for children, as well as being constantly receptive to the needs of the child. It can also be said that when one raises children, there is a profound awakening in the adult that you are now responsible for the survival of a child. This creates heightened awareness in the adult for the child's needs. While Avolio and Gardner (2005) mention a trigger that can help develop self-awareness, the trigger of having and raising children has not been researched in self-awareness development.

AFRIKANER CULTURE AND UPBRINGING

There is little evidence in the literature that growing up in an Afrikaner culture stifled self-awareness in Afrikaner men and perhaps this could be an area of future research. While an opportunity exists here for future research, the researcher is not convinced that knowing this through research will necessarily improve self-awareness development in people raised in this type of culture. The research may only confirm what one respondent who was raised in this type of environment felt about how it conditioned his self-awareness development at a young age. Proving this in research may not assist others raised in the same environment to help develop their self-awareness.

5.7 Concluding remarks

The researcher is passionate about the development of young future leaders. The researcher has been coaching future leaders for several years and feels that their most important social skill is self-awareness. Hence the choice of this topic in the research. The obstacles and enhancers in the development of self-awareness are unique to every individual; however, they provide a platform for young future leaders to start their own journey of self-awareness development. The past two years has truly been an amazing journey for the researcher. The researcher's journey progressed from being

self-taught on coaching to learning and acquiring a plethora of knowledge, skills and ethics on coaching in a structured programme.

Organisations are about people and leadership is about people. Without a focus on people, no matter what technologies organisations have, they will not be sustainable or successful. Successful leaders make personal connections with their people. It is these personal connections that galvanises the organisation towards attaining its vision. People who are led by authentic leaders who make personal connections with them will drive the organisation's success.

The personal connections between leaders and their followers comes from leaders being authentic, building trust with their followers and sincerely caring for them. The crux of this leader-follower connection comes from leader self-awareness, where leaders are conscious of how they come across to their people, how they impact on their people and continuously regulate their behaviour. Self-awareness is a critical social skill and the workplace is a place of continuous socialising. Without a proficiency of self-awareness, leaders will not lead effectively.

Self-awareness development is a wonderful journey of discovering yours and others' true selves, to be in harmony with your life's path and how your thoughts, actions and behaviours impact on others. Go forth and discover yourself, how your life's journey has moulded you to who you are today, how you impact others and how by regulating your behaviour, you can make personal connections with people and become that great leader.

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Appendix A – Consent Form

The Graduate School of Business Administration

2 St David's Place, Parktown,
Johannesburg, 2193,
South Africa
PO Box 98, WITS, 2050
Website: www.wbs.ac.za

MMBEC – Masters of Management in Business and Executive Coaching – RESEARCH CONSENT FORM

Dear Respondent,

My name is Ravi Nair. I am conducting research for the purpose of completing my MMBEC at Wits Business School.

I am conducting research on self-awareness development in a South African state-owned company. I am conducting a qualitative study with 16 future leaders to discover the obstacles and enhancers in the development of self-awareness.

I am asking you whether you will allow me to conduct one interview with you. If you agree, I will ask you to participate in one interview for approximately one hour. I am also asking you to give us permission to tape record the interview. I tape record interviews so that I can accurately record what is said.

Please understand that **your participation is voluntary** and you are not being forced to take part in this study. The choice of whether to participate or not, is yours alone. If you choose not to take part, you will not be affected in any way whatsoever. If you agree to participate, you may stop participating in the research at any time and tell me that you don't want to continue. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way.

Any study records that identify you will be kept confidential to the extent possible by law. The records from your participation may be reviewed by people responsible for making sure that research is done properly, including my academic supervisor/s. (All of these people are required to keep your identity confidential.)

All study records will be destroyed after the completion and marking of my thesis. I will refer to you by a code number or pseudonym (another name) in the thesis and any further publication.

At the present time, I do not see any risks in your participation. The risks associated with participation in this study are no greater than those encountered in daily life.

There are no immediate benefits to you from participating in this study. However, this study will be extremely helpful to us in understanding your experience of self-awareness development and could be included in coaching and other leadership programmes.

If you would like to receive feedback on the study, I can send you the results of the study when it is completed sometime after April 2017.

This research has been approved by the Wits Business School. If you have any complaints about ethical aspects of the research or feel that you have been harmed in any way by participating in this study, please contact the Research Office Manager at the Wits Business School, Mmabatho Leeuw. Mmabatho.leeuw@wits.ac.za

If you have concerns or questions about the research you may call my academic research supervisor Mr Peter Christie on 011 440 8560.

CONSENT

I hereby agree to participate in research on discovering the obstacles and enhancers in the development of self-awareness. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop participating at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally in the immediate or short term.

I understand that my participation will remain confidential.

……..
Signature of participant **Date**:……..

I hereby agree to the tape-recording of my participation in the study.

……..
Signature of participant **Date**:……..

Appendix B – Interview Guide - Actual Research Instrument

1. Tell me about your life's history and how you came to be in this senior job today.

2. How are future leaders identified to be on the leadership programme?

3. Describe how you felt when you were informed that you were selected for this future leadership programme?

4. Describe your overall experience of the leadership programme.

5. How did this leadership programme change you personally?

6. Describe how you dealt with self-reflections during the programme and did this change you personally?

7. Describe how you felt when you received your 360-degree feedback.

8. Describe how you developed your self-awareness during and after the programme.

9. Did you develop your self-awareness from other sources, either before, during or after the programme? If so, where and how did you acquire this self-awareness?

10. How did you develop your self-awareness at work versus at home? Was it a different experience?

11. Tell me about the difficult part of developing your self-awareness and how you overcame this.

12. Were there things that assisted you in the development of self-awareness and even the feedback you received on the 360-degree assessment? Describe them and how they assisted you.

Appendix C – Code analysis list – ATLAS.ti

accepting oneself

appreciate differences

authentic leader

be principled

benefits of self-awareness

build relationships

caring

caring for others

challenge my inner self

close friends helped

coaching did not help self-awareness

coaching helped self-awareness

coaching tools

comfortable

conditioned behaviour

conditioned upbringing

confront yourself

confronting self-reflection truths

connection with coach

consistent at work and home

continuous self-regulation

continuous studying

conversations helped

culture

culture and emotions

culture exposed feelings

culture stifled feelings

development

difficult upbringing

diligence

discipline

disciplined

dismissal of feelings

elders’ wisdom

emotional issues stifled

emotions was new

enquiring mind

faking

fear of disappointing

fear of disappointing parents

fear of failure

feedback

feelings for introverts is difficult

feelings were new to me

focussed on building special skills

focussed on goals

frank

future leadership potential

growth and development

hard worker

humility

ingrained behaviour

introspection

introvert

leadership is a way of life

leadership relapse

learning from engaging

learning from people

learning from self-reflection

letting go

life’s set-backs

listening

loyal

made parents proud

mentored

mindful of others

motivate others

motivating the team

multiple careers

networks of people

open minded

opening up to others was difficult

outside world

overcame difficulties

parents encouraged

passion for people

people are important

personal drive

personal mastery focus

political awareness and resilience

poor listener

practise self-reflection

private person

proud of achievements

proud of struggles

proud past

prove worthiness

reading did not help

reading helped self-awareness

real person

recognised

recognition

reflect on my journey

reflect on myself

rejected self-awareness

religion

religion helped reflect

resilience and perseverance

respect people

respond without thinking

role models

scheduling self-reflection time did not work

seeked better life

selection for development programme

self-aware of others

self-aware with seniors

self-awareness and letting go

self-awareness at home

self-awareness at work

self-awareness at work is different to home

self-awareness development

self-awareness development at home is less structured

self-awareness development at work is structured

self-awareness helps letting go

self-awareness helps me let go of more things than in the past

self-awareness helps me think before I respond

self-awareness helps patience

self-awareness helps relax

self-awareness helps seeing others views

self-awareness helps seeing the big picture

self-awareness helps understanding

self-awareness improved

self-awareness is a journey

self-awareness is critical

self-awareness is worked on daily

self-awareness journey

self-awareness support

self-awareness takes time

self-awareness thinking

self-determination

self-reflection

self-reflection and failure

self-reflection easier after practise

self-reflection for future

self-reflection is difficult

self-reflection makes me think

self-reflection time

self-reflections developed self-awareness

self-regulation helps behaviour

self-regulation helps responding

self-understanding

sets high standards

share struggle stories

sharing feelings is difficult

spirituality helped self-awareness

sponsor

spontaneous self-reflection

spouse and family

stereotyped upbringing

stifled feelings

storytelling at childhood

strict selection criteria

studying

surprised how people viewed me

surprised on 360 feedback

survival

the whole environment growing up was tough

uncertain career

uncomfortable to deal with emotions

understanding people

upbringing stifled feelings

vulnerable

wanted to be a better person

zest for learning

Appendix D – Code family list – ATLAS.ti

Authentic and learning from others

CE Leadership Programme

Coaching and self-awareness

Conditioned and culture

Fear and self-determination

Feedback

Introspection

Introvert and learning from engaging others

Life’s set-backs

Reading / religion and spirituality

Self-awareness development at work and home

Self-awareness development

Self-awareness helps relax

Self-awareness journey

Self-awareness and letting go

Self-reflection developed self-awareness

Self-reflection is difficult

Self-reflection makes me think

Self-regulation

Spouse and family

Upbringing brought strength/stifled feelings

Appendix E – Approval of research title

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

Private Bag 3 Wits, 2050
Fax: 0270865536132
Tel: 02711 7178007

Reference: Ms Jennifer Mgolodela
E-mail: jennifer.mgolodela@wits.ac.za

08 October 2015
Person No: 1277170
PAG

Mr RS Nair
Private Bag X47
2000
South Africa

Dear Mr Nair

Master of Management: Approval of Title

We have pleasure in advising that your proposal entitled *Self-awareness in authentic leader development in a South African state owned company* has been approved. Please note that any amendments to this title have to be endorsed by the Faculty's higher degrees committee and formally approved.

Yours sincerely

Mrs Marike Bosman
Faculty Registrar
Faculty of Commerce, Law & Management