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Self-knowledge and leadership effectiveness in corporate South Africa

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DECLARATION

Student Number: 02-14146N

I, Gabriel Landry Ngouessy-Guibinga hereby declare that SELF-KNOWLEDGE AND LEADERSHIP EFFECTIVENESS IN CORPORATE SOUTH AFRICA is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references. I hereby declare that this thesis, submitted for my degree of PhD in Business Administration Degree at the University of the Witwatersrand, is my own independent work and has not been previously submitted by me at another university or faculty.



Signature

09 November 2020
Date

Gabriel Landry Ngouessy-Guibinga

ABSTRACT

This study explored leadership effectiveness and self-knowledge through a constructivist grounded theory paradigm. The research also looked at the journey of some attributes of leadership effectiveness from the leaders' selves to their bodies according to the dualistic effect, and the impact this has on shaping the effective actions taken by those leaders towards others. It finally presented the impact of those effective actions on others, as well as the manner in which they respond to the effective actions taken by their leaders towards them. The study was guided by the following research objectives: (a) to assess the leaders' understanding of the concepts of self-knowledge, self-body dualism and leadership effectiveness; (b) to assess the informants' view on the relationship that could exist between self-knowledge and leadership effectiveness; and (c) to build a theory of leadership effectiveness based on the concept of self-knowledge.

Twelve leaders took part in the research, and all the models that emerged from this study are grounded in their presentation of their experiences. The results of this study suggest that the leaders experienced the acquisition of self-knowledge as the journey of a lifetime through continuous spiritual, emotional, verbal and physical exchanges of the self and the body with the external universes these leaders had described through self-doubt, self-reflection, unlearning, challenges, experience and feedback from others. A broader understanding of the way in which the interviewed leaders perceived their individual processes of acquiring self-knowledge and the impact this could have on the shaping of their leadership styles, which would determine whether or not they would be effective leaders, is permitted through the study of the leaders' quotidian life experiences, which were subsequently mapped in the context of their professional, personal and informal social worlds. The entire self-knowledge acquisition experience was reflected by the inclusion of their individual experiences and knowledge, their social world and the descriptions they gave of these. Lastly, if the journey of self-knowledge for leadership effectiveness is assessed only from the viewpoint of having failed in one's leadership role, then the whole purpose of undertaking the journey is missed. Immersing oneself in the individual experiences of the interviewed leaders has practical inferences for academics and consultants in the field of self-knowledge-based leadership.

DEDICATION

This work is lovingly dedicated to:

- The cosmic body of "Yetsi" Gabriel Ngouessy-Guibinga (1935-2016), who I had the privilege of having as my father in this lifetime; he dedicated his life to the service of love. This is also dedicated to those who did not listen to his teachings - may they find here the continuation of his work, for he said in Latin: "Morior sed omnis non morior" (I will die, but not entirely).
- Yetsi, Yetu, and Yami, my cosmic co-travellers, the children that I have the honour of being the father of in this lifetime – may you find here a point to start from in the study of yourselves and of the universe.
- "Mopaka" Emma Pulcherie Ogandaga Dodo, the lady who I am privileged to have as a mother: no words can describe what you have been going through to make me the man I am today. I love you and will always be your servant, Queen of Louango.
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- I am Brave supporting I am Peace: eternal cosmic union.
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I love and trust.

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PUBLISHABLE MANUSCRITS

Two publishable manuscripts have been extracted from this thesis:

On the causes and effects of self-knowledge: a grounded theory study of leadership effectiveness in corporate South Africa

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On the attributes of leadership effectiveness: a grounded theory study of self-leadership and self-knowledge in corporate South Africa

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CHAPTER 1 : INTRODUCTION TO THE RESEARCH

1.1 Research background

Modern organisations are faced with challenges of *leadership effectiveness* (Chirumbu, 2014; Mohanty, Begun and Kar, 2016). In some organisations, leadership is expected to flow from the top to the bottom and in some others, it is anticipated to be a collective organisational effort. In order to be better enabled to lead others, most organisational leaders are inclined to studies in the social sciences and psychology, and sometimes enrol in expensive leadership seminars. Those same leaders sometimes also incriminate others and blame them for the loss of their organisational reputation and increases in unethical behaviour. However, while they endeavour to understand and lead others, an important element is often forgotten: the self, for leadership should supposedly start with the individual (Graham, 2011). To expand further on this trajectory, even though it does not form part of this research, the type of leadership the researcher emphasises, which should naturally emerge from within the individual, is driven by what chiropractors refer to as innate intelligence, the body's inborn intelligence that enables it to heal and regulate itself (Donahue, 1986). By intelligence, the researcher does not mean education or the ability to learn through our interactions with society. Intelligence in this context is closely related to the capacity human beings must have to adapt naturally to whatever comes their way; this refers to doing what their bodies naturally recognise as good for their survival. This innate intelligence applies to all beings in the universe. A good example is that of the sunflower that turns and follows the sun without using logic. Another example is that of a plant that is put in half shadow. The plant naturally turns its leaves towards the light; if it is turned around, the plant will turn its leaves in the other direction to face the sun. In the case of human beings, this can be referred to as innate intelligence, the natural ability of a human to draw from the self that which is good, for the wellbeing of society and nature. For the purpose of this research, the word self is used in reference to soul or mind, and the word leader refers to a person who is leading or has previously led an organisation, a department, a division or a team in any organisation in South Africa. The researcher's focus in the context of this research is the Gauteng Province.

The ability of the self to touch the consciousness of communities has been viewed for centuries as a metaphysical or esoteric matter (Soellner, 1972). Since the time of Socrates and Plato, the self has on many occasions been regarded as an element of the soul and thus as ephemeral to most (Hitz, 2011). In consideration of the above, the research is motivated to investigate the impact of self, which is a matter that is often seen as peculiar to the soul and mind, on leadership

effectiveness, with a view to achieving positive organisational outputs: (1) promoting a clear vision and strategy to achieve excellence, (2) inspiring, motivating and communicating, (3) making effective decisions and (4) building and sustaining trust with employees and external stakeholders. Consequently, definitions of some key words that are the drivers of this research work are provided in this section of the first chapter and are used repeatedly in Chapter 2, the aim being to provide a guide with a view to enhancing readers' understanding as they journey through this research project. Leadership, in the context of this research, refers to the ability of human beings to use what they and others consider positive in their inner selves, to act towards others in society; in other words, it is the ability of a person to lead his or her own actions from within (Dåderman, Ronthy, Ekegren and Mårdberg, 2014).

It is important to highlight that this research aims to establish whether or not a relationship exists between leaders' aptitude to know themselves, and their ability to be effective in the practice of leadership. This process of investigating the above is supported by the theories of self-body dualism and leadership effectiveness. The purpose of this research is to assess to what extent a leader's inner self-knowledge can positively affect his or her words and actions and ensure that effectiveness in the practice of leadership is achieved. The relevance of investigating the effect of self-knowledge in the practice of leadership in this research stems from the fact that it may assist leaders to improve their awareness of others, and measure the impact that their words and actions may have on others; that may also improve their self-control abilities.

From time immemorial, long before the sciences were stolen by the Greeks, under the leadership of Aristotle and Alexander the Great, from the royal temples and libraries of Egypt (James, 2009), ancient Egyptians, the teachers of Pythagoras, Socrates, Plato and Aristotle, to name but a few, uttered the secret words "*Know Thyself*" to their newly initiated brethren. This admonition, which was later written by the Greeks who had studied in Africa at the entrance of the temple of Apollo in Delphi, entails the journey of a person into the recesses of his or her heart, an internal trip that enables that person to discover what, within him or her, can make one collapse or hurt others (the negative part of self-knowledge), as well as what can make one rise and do good to the whole of creation (the positive part of self-knowledge) (Graham, 2011; Griswold, 1978). This is mostly attained through self-examination. If one considers that an empty pot cannot give food, one is also tempted to affirm that the negative part of the self cannot produce any positive external effects or results. There is no external production without an internal effect, not only upon the muscles but upon the character as well (Ballard, 1965). For that reason, health and virtues can be produced in people by exercising (Ballard, 1965). For the action of the self on the body to be efficient, a good understanding of the notion of good and evil should be embedded in human beings (though this is not the focus of the current research

work). Whoever learns what is good and what is bad will never be swayed by anything to act otherwise than as knowledge bids (Ballard, 1965). Since, with the exception of Egypt and the Kingdoms of Shaba and of Mali, literature was never the way Africans transferred knowledge, but is the reason why the Greeks have been glorified on the back of knowledge that they stole from Africa (James, 2009), the researcher is in agreement with Socrates's definition of self-knowledge as the means to that knowledge that is virtuous and is, therefore, the just life for a person to lead (Ballard, 1965). Based on the preceding, the researcher would define self-knowledge as the state of partial or full understanding of what in oneself has the potential to harm or benefit other human beings. It is the ability of a person to discern clearly the boundaries between right and wrong. For the purposes of this research, which is also aimed at assessing what in them can cause leaders to be effective, the researcher's focus is on the positive part of *self-knowledge*. Note that self-knowledge is defined by Socrates as the highest form of human wisdom (*Sophia*), also called prudence (*phronesis*) (Griswold, 1978). This wisdom is what leads a person to self-correction or purification, for it enables him or her to see his or her faults; for only he or she who sees his or her faults can correct them with humility (Koltko-Rivera, 2007). According to Ballard (1965), self-knowledge leads to temperance, which he describes as that harmony and health of the self that enables a person to do his or her work (Republic IV); he also describes temperance as that good of the self without which no other achievement or possession is good (Laws III). This is referred to as 'integrity.'

Leadership, on the other hand, has been described as a social process to engage colleagues, individually and in teams, to face challenges, and to work together to advance mission-aligned goals (Swensen, Gorringe, Caviness and Peters, 2016). Klagge (1996) goes further to describe leadership as a phenomenon akin to trailblazing, where individuals are out in front of others exploring virgin territories, mapping new pathways and setting the pace. In activities such as leadership, front-running behaviours are required from individuals and these have their roots in human diversity (Klagge, 1996). *Leadership effectiveness*, according to Cooper and Nirenberg (2012), is the ability to perform the above-mentioned with the following elements in mind: build a collective vision, mission, and set of values that help people focus on their contributions and bring out their best; establish a fearless communication environment that encourages accurate and honest feedback and self-disclosure; make information readily available; establish trust, respect, and peer-based behaviour as the norm; be inclusive and patient, show concern for each person; demonstrate resourcefulness and willingness to learn; and create an environment that stimulates extraordinary performance.

1.2 Problem statement

This research work is mainly based on the school of thought propagated by Socrates, Plato and Aristotle, who were among the first non-Africans to have received the teaching of self-knowledge from the Egyptian priests, according to James (2009). They were also among the first to have compiled this knowledge in literary form, the passing of secret knowledge to only the initiated having mostly been oral throughout the African continent (James, 2009). These three authors violated the oath of secrecy by openly speaking about the power of self-knowledge, which they described as human wisdom (Ballard, 1965) to the profane. The study of Plato, who's thinking closely follows that of Socrates, was principally focused on the power of the interior, that is, the ability to know oneself, not physically, but to discover the inner sources of human actions, be these good or bad. This is what Ballard (1965) and Descartes (1966) refer to as self-knowledge, the opposite being self-ignorance. This is a form of self-introspection that involves the exercise not of the outer senses, but of the inner senses, as Kant called them (Cassam, 2004). Socrates proclaims at the beginning of the Phaedrus that since he does not yet know himself, as the inscription at Delphi has it, it would be laughable for him to look anywhere else but into himself (Griswold, 1978). Even though the written origin of self-knowledge derives from Socrates (428 B.C – 348 B.C) and his disciples, René Descartes (1596 - 1650) was the first to address the issue of self-knowledge in the form of self-body dualism. It is therefore important to note that Descartes's self-body dualism is at the centre of this research work, since it contributes in demonstrating the existence of a relationship, as well as interdependence, between the inner and outer parts of a human being. At the same time, Northouse (2012) defines leadership as a trait, meaning that each individual brings to the table certain qualities that influence the way he or she leads.

Trait theory was studied in the 20th century to determine what made certain people great leaders; it was then referred to as the *great man theory* (Northouse, 2013). That theory pointed out great leaders as having the characteristics of honesty and integrity, emotional maturity, motivation, self-confidence, cognitive ability, and the drive for achievement (Bass and Bass, 2009). The above-mentioned theory was contradicted by Stogdill (1948), who believes that a leader in one situation is not always a leader in another. To Northouse (2012), leadership is behaviour, a behavioural dimension that is concerned with how leaders act towards others in various situations. Socrates shared these views with his readers, through Plato, noting that the inner state of one's character is what is externally manifested (Ballard, 1965). From this perspective, one can then be tempted to conclude, after providing proof, that people's external behaviour could be the reflexion of their *substantial self,* according to Plato, that is called *soul*. The self

is what makes people's bodies act; confirming the previous argument, Ryle (2004) states that a person's body and self interact with each other.

Cory (1998: 62) states that "there is a lie that must be named and a truth that must be told; our institutions are killing our spirit; we are allowing it to happen." This simply signifies that organisations nowadays are more focused on returns to shareholders than they are on helping individuals to find a sense of purpose in their work (Moxley, 2000). The key problem is that most leadership theories are concerned with leaders' influence on their followers (Northouse, 2013). In addition to being concerned with leaders' influence on their followers, a leadership model such as the head, heart and hands model (that is presented in the next chapter) is mostly directed at the individual leadership of the heart (inspirational leadership), that of the head (strategic leadership) and that of the hands (supervisory leadership), as noted by Nicholls (1994). According to Singleton (2015), the head, heart and hands, in the leadership development model, are also referred to as reflection, relational knowing and deep engagement, respectively. According to the same author, reflection is peculiar to the head and its role is to create meaning from experience by drawing connections and relations to past experience, knowledge and ideas. That connection is meant to ensure continuity and enables people to see the significance of their experience in general. Reflection is considered the foundation from which self-awareness, that is necessary for change, is to rise (Singleton, 2015). It is through interaction with others that reflection occurs (Dewey, 1944; Roberts, 2002). Reflection, in leadership, corresponds to what Nicholls (1994) refers to as the strategic leadership of the head, for it enables a person to propose a strategic development plan for the future based on past experiences. Relational knowing, which is specific to the heart, is defined by Riley-Taylor (2004) as awareness of the relationships shared with the community and the natural world. People's emotions, thoughts and behaviours are highly affected by relationship because of the fundamental need that human beings have to belong (Baumeister and Leary, 1995). The sense of belonging is the source of identity formation that generates love, which is associated with the affective domain (Singleton, 2015). It is through love that people can inspire one another, which justifies Nicholls's (1994) statement about the inspirational leadership of the heart. Bringing the head and the heart together is equal to connecting self-awareness to identity formation. Because those two connect through continuous relationships, knowledge of the self becomes eminent, Singleton (1994) notes. The last one, the deep engagement of the hands, can be described as active participation, involvement and investment (Singleton, 1994). It is through practical engagement that supervisory leadership of the hands is born (Nicholls, 1994). The head, heart and hands model, though currently popular among academics and business leaders in many Western organisations, has its own limitations. As presented by John Nicholls (Nicholls, 1993; Nicholls, 1994), this leadership model is limited by the fact that it is concerned

with the separate leaderships of the head, the heart and the hands. According to Nicholls (1994), this model presents leaders as being strategic (head), inspirational (heart) or supervisory (hands), but does not address the way in which an individual leader could, on his or her own, be at the same time strategic, inspirational and supervisory, and could direct those three attributes at leading not others, but rather him/herself.

This research work seeks to bring the leadership of the head and the heart into the inner power of an individual leader, which is the self, and to exploit the possibility of this combination affecting the actions of the hands that is represented in this research by the body. The actions of the body in this case can be physical, verbal or nonverbal. The inclusion of nonverbal actions stems from Darioly and Mast's (2014) studies according to which nonverbal communication plays a prominent role in leadership due to the fact that, to the two authors, when a leader's "verbal and nonverbal cues are in contradiction, the followers are more likely to trust the leader's nonverbal cues" (Darioly and Mast, 2014, p. 4).

1.3 Purpose of the study

This study seeks to investigate the way self-knowledge could, with the help of self-body dualism, assist leaders to be effective in the performance of their leadership duties. In other words, the research objectives are:

- to assess the leaders' understanding of the concepts of self-knowledge, self-body dualism and leadership effectiveness;
- (2) to assess the informants' views on the relationship that could exist between self-knowledge and leadership effectiveness, and
- (3) to build a theory of leadership effectiveness based on the concept of self-knowledge.

This process requires leaders to live according to the good practices that they would have perceived to be the prerequisites for effectiveness in the practice of leadership. The findings of this research are intended to assist in improving leadership effectiveness in South Africa, since its aim is to raise awareness about the importance of self-knowledge among leaders in South Africa, and to encourage them always to ensure that they act according to what they know to be right.

It is hoped that this assessment assists in establishing a relationship between self-knowledge and the effective actions of leaders.

1.4 Research questions

Badenhorst (2008) notes that the role of the research question is to investigate the research problem in a systematic way and to show the scope of the project. This research work revolves around a set of two questions that were posed to selected interviewees in the form of full open-ended questions (see Appendix II). The main research question is to determine what type of actions should be taken by leaders who perceive themselves as demonstrating qualities of effectiveness in the practice of leadership. In this regard, the sub-questions that the research has identified are the following:

- How do leaders define the concepts of self-knowledge, self-body dualism and leadership effectiveness?
- What is the relationship between effective leadership and self-knowledge?

1.5 Significance of the study

Socrates's time was characterised by religion and politics that were hostile towards esoteric and spiritual knowledge, but the Renaissance, during which Descartes lived, was more accepting of those sciences. Wisdom being associated with divinity, it was unacceptable for a human to claim it. Even though Socrates' notion of *self-knowledge* is now understood to refer to *human wisdom* (Griswold, 1978), the politics of the time believed that he was claiming to be like the gods, and that led to his death through an overdose of hemlock. Between the 20th and the 21st centuries, many authors (Verene, 1997; Cassam, 2004, among others), have reconsidered the teachings of Socrates, Plato (as well as those of Aristotle, Plato's student) and René Descartes, on self-knowledge and self-body dualism. Esoteric gatherings and schools of philosophy all over the world more than ever strive to teach the power of self-knowledge in people's daily behaviour (Levinson, 2006).

Despite self-awareness being taught in organisations, as well as in universities around the globe, the esoteric teachings of the powers of self-knowledge remain confined to a small group of world leaders. Even though esoteric means hidden, the ability to acquire self-knowledge should not be the privilege of a few, but open to all those who are interested in building a better internal and external life in organisations, as well as extending this into their private lives.

It is thus interesting to embark on the investigative study of the relationship that self-knowledge may have with leaders' effectiveness in the daily practice of leadership in South Africa. This could also constitute a good starting point to introduce the concepts mentioned earlier to organisations in South Africa, test their efficacy and finally evaluate to what extent they can

positively help improve leadership effectiveness in South Africa. The choice of South Africa, and the Gauteng Province in particular, stems from the researcher's desire to circumscribe his research within a more manageable area, due to financial constraints and a lack of funding during the first year of his studies. Another reason for the choice of South Africa and the uniqueness of this research stems from the fact that the extant literature hardly makes any mention of the concept of self-body dualism as applied to leadership, especially in the South African context.

1.6 Delimitations of the study

The study took place in South Africa, Gauteng province, and the research was conducted in English. Even though information on self-knowledge, self-body dualism and effectiveness in the practice of leadership are used extensively in this research assignment, the researcher focused on assessing whether or not there is a relationship between self-knowledge and leadership effectiveness.

South Africa was chosen for its political stability compared to most countries on the African continent, for its positive political and economic impact on the rest of the African continent, for generally having a good level of leadership promotion, as well as for the good health of its economy, and for the political leadership role that it plays on the continent. Details on the number of participants in this study are given in the research methodology chapter.

1.7 Assumptions

In this research, it is assumed that:

- The leaders interviewed have a good understanding of the concepts of self-knowledge, self-body dualism and leadership effectiveness (a summary of the basic definitions of these concepts was provided ahead of the interviews, together with the interview protocol containing the questions that were asked);
- The research instruments that were used for the measurement of the variables are appropriate and fit for the study.
- The responses collected throughout the interview process were sufficient to rephrase, keeping the same meaning, the interview questions that were not well understood by the participants for further data collection in this research.
- The respondents understood and were able to complete the instrument correctly, honestly, dispassionately, and individually.

- The generalisation from a sample could be made to a population.

1.8 Definition of terms

The terms "self-knowledge", "self-body dualism" and "leadership effectiveness," and their synonyms, have been used interchangeably throughout the research report. For future orientation, below are some references relating to the definition of these terms:

- "*Self-knowledge*" covers soul, human wisdom, knowledge of goodness/righteousness (Griswold, 1978).
- "*Self-body dualism*" is concerned with the existence of a self and a body that together make up a human being, as well as with the interaction between the two (Descartes, 1966).
- "*Leadership*" is a social process to engage colleagues, individually and in teams, to face challenges, and to work together to advance mission-aligned goals (Swensen *et al*, 2016).
- *"Leadership effectiveness"* is the ability to perform leadership duties with the following elements in mind: build a collective vision, mission, and set of values that help people focus on their contributions and bring out the best in them; establish a fearless communication environment that encourages accurate and honest feedback and self-disclosure; make information readily available; establish trust, respect, and peer-based behaviour as the norm; be inclusive and patient, show concern for each person; demonstrate resourcefulness and willingness to learn; and create an environment that stimulates extraordinary performance (Cooper and Nirenberg, 2012).

CHAPTER 2 : CONCEPTS OVERVIEW AND GAP INVESTIGATION

This chapter aims at presenting an overview of the concept of self-knowledge, which is the positive part of the self, and develops an analytical scheme for its application in leadership effectiveness. The information presented in this overview is intended to serve as possible comparative data during the validation stage of this research; this supports the data that was collected during the interviews with the participants. This chapter is also meant to show how much knowledge has been developed in the understanding of the relationship between self-knowledge and leadership effectiveness. The afore-mentioned development of knowledge is directed at identifying the gap in the existing literature on leadership.

Self-knowledge is defined as the *inner guide* or ego (Needleman, 1976); it is the art of striving to understand the nature of the self (Soellner, 1972). The relationship of self-knowledge to leadership effectiveness lies in the fact that, according to Goleman (2003), it enables leaders to recognise how their feelings affect themselves, other people, and their ability to lead others.

In this research, self-knowledge is perceived as the positive part of the self, that enables human beings to steer a clear course between right and wrong (Brooks, 2000), as well as to see their faults. It is a catalyser of positive changes, within and outside the object of change, and the foundation for the development of self-control and self-respect (Engelberg, 1955).

The journey to self-knowledge can be a voluntary or involuntary (accidental experiences) decision. Self-knowledge is defined by Soellner (1972) as the ability of the soul, this immortal part of mankind, to know itself. The relevance of self-knowledge in management sciences is presented in Goleman's (2003) article titled, 'What makes a leader?' As stated above, Goleman (2003) believes it is important for leaders to understand how their feelings, which are reflected through their actions, affect their work environment, their followers and their performance on the job. It has for centuries now, since Plato's time, been difficult to establish the existence of an immortal part of human beings, distinct from the body. As Descartes or Reid would say, a person is something that has the psychological features of experiencing, thinking, desiring, and so on (Shoemaker, 1970).

This chapter is made up of five main sections. The first section is concerned with several theories that relate to the self and self-knowledge, which include (1) the theory of self-body dualism, (2) the impossibility of knowing others' selves, but only one's own self, (3) the self as the human soul, and (4) self-knowledge. The researcher reserves the second section for a discussion on an important conceptual component, namely leadership effectiveness, as well as its relationship to self-knowledge. The third section is dedicated to the introduction and the

presentation of the head, heart and hands model as a potential conceptual framework for this study. The researcher also looks at its relationship with self-body dualism and leadership effectiveness. The fourth section is an attempt to discuss self-knowledge and self-body dualism in the South African context using the concept of Ubuntu. The last section is concerned with the contributions of this research.

2.1 An overview of self-knowledge and related theories

Many theories are found in literature (Calef, 2005; Mohammed, 2012; Ryle, 2009; Shoemaker, 1970) that give information on the self and self-knowledge. These theories are mostly concerned with the human immortal element of the self and its knowledge of itself (self-knowledge) and reflect Ross's belief that humans must not follow those who advise them to be inclined to human and mortal things, but rather look for immortality, and leave no stone unturned in the pursuit of life in accordance with the best thing in us (Hitz, 2011). This immortal element, defined in Hitz (2011), can be compared, in the researcher's view, to whatever an organisation believes to be essential to its success. The question raised has often been whether the self would be physical or psychological, leading an author such as Descartes to develop and write extensively on what he calls the theory of self-body dualism. In this theory, Descartes attempts to demonstrate that self and body, though part of the same human unit, may be only contingently related. This theory of dualism presented by Descartes (1966) has, in the researcher's view, the potential for enlightening us on the way in which the orientation of the self of a leader may be responsible for the type of actions and words he or she takes out to the world around him or her. To assess the above, in the following subsections, the researcher has embarked on a review of the literature on dualism.

2.1.1 Origin of self-body dualism: Plato and Descartes

The distinction between *self* and *body* is a philosophical concept that can be traced to the royal libraries and temples of Egypt, even though the first to have put it in the form of literature was Plato, who received it from his master, Socrates, the illiterate disciple of the Egyptian priests, and Aristotle, the imposter, and his pupils Theophrastus and Eurdemus (James, 2009). According to James, "Egypt was the centre of the body of ancient wisdom, and knowledge, religious, philosophical and scientific spread to other lands through student initiates" (James, 2009:14). The importance of studying self-knowledge in the South African context stems from the fact that the original Egyptians were Negro-Africans (Diop, 1977; Diop, 1979; Diop, 1988; Diop, 1993), and African cultures and traditions are deeply rooted in that concept.

The first systematic account of the relationship between self and body, however, was given by René Descartes (1596-1650). This distinction is generally referred to as self-body dualism or simply as dualism, and emphasises the radical difference, as well as the interaction, between the soul/mind that is the self and the matter that is the body. Dualism, in Descartes's (1966) estimation, deals with the influence that the self has on the body and vice versa. Let us consider from the previous quotation that each individual in society experiences dualism and that according to the head, heart and hands model (which presents the interconnectivity between the outputs emanating from those three substances) the heart commands the hands' actions with the intervention of the head (Gazibara, 2013). One can deduct from the above, if he or she combines those two models, that a leader's self can control his or her actions. This is to say that if the leader has good cognition of what could make him or her an effective leader, he or she might be encouraged to act in an effective manner. This is, in the researcher's view, the way in which dualism and leadership effectiveness relate. For the above argument to be understood there needs to be more clarity on the concept of dualism.

Self is defined by Banai (2004) and Krishna (2001) as the authentic "I" that sits in the mind, the silence between the thoughts. Banai (2004, p. 2) adds that "the self is the human faculty to which is ascribed thoughts, feelings, intentions, etc." Self can only bring to the foreground and into awareness the information that is already stored in it (Banai, 2004). It is "a Time-Track Arrangement on which every single moment of the now is recorded in a linear fashion" (Banai, 2004, p. 50). In Banai's (2004) view the body, on the other hand, is the part of the human being that, externally, is the tool that enables him or her to observe, detect and interact with the physical environment; it is the seat of the five senses of sight, hearing, touch, taste and smell, also called the seat of actions.

For many years, "the relationship between self and body has been a psychological and philosophical problem" (Duffy, O'Hare, Bradley, Martin and Schoen, 2005:1405). Dualism is the cause of linked oppositions in the universe (male and female, right and wrong, light and darkness, self and body etc.), writes Banai (2004). In other words, self-body dualism can be interpreted as the process of transforming thoughts, feelings, intentions, etc., into bodily actions.

The literature, according to Duffy *et al* (2005), divides the self-body relationship into two categories, namely monistic and dualistic. In monistic theories, self and body are said to be dependent on one another, as proposed by Baruch Spinoza in his theory of double-aspectism. Spinoza's theory posits that self and body are distinguishable but not separable (Duffy *et al*, 2005). In dualistic theories, the self is seen as distinct from the body and not made up of any physical substance (Duffy *et al*, 2005). Descartes claims that the "body without self would be

an automaton, responding to external stimuli, while the self without the body would have consciousness but only of innate ideas" (Duffy *et al*, 2005, p. 1405).

a. Plato, his critics and metaphysical dualism

The original source of literature concerning the metaphysical dualism of Plato (428 B.C – 348 B.C) is the *Phaedo* - metaphysics being that which claims not to rest on observations (Fine, 2001). This was dictated by Socrates to his favourite student (Plato) in his last days. Plato, being the first to have written about self-body dualism, was of the view that the body is a prison in which the self (mind/soul) is kept captive (Calef, 2005). To Calef (2005) the self, being caged in the body, has no other option but to investigate the truth through it; and because of that, the self is incapable of acquiring the knowledge of the highest, eternal, unchanging, and non-perceptible object of knowledge, which it forms. It is the organs of perception that the self uses to seek truth, notes Calef (2005), but this leads to inability to comprehend reality. In the introduction to his dualism theory, Plato proposes the practice of philosophy by the self to achieve knowledge of the pure essences of things; this is the practice of dying while still alive and signifies that the self must struggle to distance itself from the body as far as possible and turn its attention to the contemplation of intelligible but invisible things (Calef, 2005). Plato's conclusion is that, even though perfect understanding of physical forms cannot always be achieved in this life, knowledge is available to pure selves before and after death, which is the separation of the self and the body.

Plato's main critics were not strangers to the teachings of Socrates. In fact, many of those criticisms were made in the *Phaedo* itself by Socrates' friends, Simmias and Cebes, says Calef (2005). These two, as well as many modern philosophers, agreed that Plato's arguments failed to demonstrate the immortality of the self and its independence and separability from the body, Calef (2005) concludes. This argument stems from the fact that substance has no contraries – old age comes from youth but not the opposite. Plato's dualism was examined by other philosophers, such as Saint Augustine (354 AD - 430 AD), but it was only during the Renaissance period that dualism took a different route with the involvement of René Descartes.

b. Descartes and the existence of self and body

The French mathematician, scientist and philosopher René Descartes lived in France and England during the Renaissance (period in European history, from the 14th to the 17th century, regarded as the cultural bridge between the Middle Ages and modern history). The greatest particularity of Descartes is that he never criticised his predecessors, but rather deliberately

ignored them and built his own systems of thought. He believed that others' truths were discovered before his time but vowed not to accept them as true until he had clearly proven them to be such (Mohammed, 2012). Descartes' work over several years led him to the development of his self-body dualism, also referred to as dualism. Dualism is simply the existence, according to Descartes, of two distinct parts in the human being, namely the self and the body.

Descartes' dualism emanated from his doubt of everything, including his own existence. In his *Second Meditation* he concludes that he is not "that set of limbs called a human body" and goes further to ask what he is, in these words: "What then am I? A conscious being? What is that? A being that doubts, understands, asserts, is willing, is unwilling; further, that has sense and imagination?" (Vohra, 1986: 70). But while doubting all things, Descartes realised that it was impossible for him to doubt the fact that he was a thinking being; and if the action of thinking indubitably leads to one's existence, then Descartes was able to confirm that he existed through his statement, *Cogito Ergo Sum,* or *I think, therefore, I am* (Swindler, 2004). This, according to Mohammed (2012), only helped to establish the fact that Descartes was a thinking substance.

However, Descartes's challenge did not stop with the above. In fact, even though he was able at a certain point to prove that he was a thinking substance, and that God existed and was not a deceiver, Descartes still had to prove beyond all doubt whether his so-called thinking being had a body or not (Mohammed, 2012).

Descartes then went further to question the truth about his senses that, according to him, might be misleading. To illustrate this, he argued that his senses often presented him with experiences in dreams, which were never the reality when he was awake (Mohammed, 2012). Descartes however noted that activities such as walking, eating, etc., were physical activities that could not be performed without bodily organs such as mouth, legs and other parts of him, which demonstrated that he had a body, an extended substance, which was distinct from his thinking substance (Rodriguez-Pereyra, 2008). In view of the above, it becomes crucial, for future reference, to present a summarised discussion of Descartes' dualism and self-body interaction.

c. Descartes on self-body dualism and interaction

According to the preceding subsection, Descartes established the existence of his self as a substance that was clearly distinct from his body. He was then faced with one dilemma, which was to prove that those two entities (self and body) interacted. Taking pain as an example, Descartes argued that whenever he was hurt, he felt pain, which was sufficient to conclude that the mind/soul reacted to any sensation experienced by the body (Rozemond, 1999). He could

not for that reason deny that the reverse action was possible; that whenever affected, the self emotionally also acted upon the body. The above demonstrates that any action affecting the body also affects the self and vice versa; this is certainly proof of affiliation and interaction between the self and the body (Mohammed, 2012). According to Mohammed (2012), another observation of Descartes is that not only does the body influence the self, but the self also influences and causes the body to act, the self being the superior substance. The importance of presenting the above lays in the fact that this demonstrates that the actions and words of leaders reflect the state of their selves. Leaders offer to their followers the products of their thoughts, which emanate from their selves. This means that if leaders choose from the self whatever is good, their actions will be positive; and if on the contrary they choose from the self that which is bad, the result will be catastrophic. It is crucial to understand what comes first, even though the objective of this research is strictly the good part of the self. The interaction between self and body takes place, according to Descartes (1966), in the pineal gland, which is situated in the innermost part of the brain; it is, in his opinion, the place where the self meets the body through the animal spirits and drives it (Mohammed, 2012).

However, Descartes' self-body dualism did not go uncriticised. In fact, he had numerous critics, such as Gottfried Wilhelm von Leibniz (1646 – 1716), Nicolas Malebranche (1638 – 1715) and George Berkeley (1685 – 1753), to name but a few. Among those critics was Anton Wilhelm Amo (1703 - 1759), an African philosopher from Ghana, educated in Germany during the 18th century. Those criticisms may be divided into schools of thought, mainly materialism, idealism, behaviourism, occasionalism, epiphenomenalism, the theory of pre-established harmony and double aspect theory. Of the above-named schools of thought, some were opposed to dualism, while the majority only opposed the way in which Descartes establishes the link between self and body.

2.1.2. Critics of Descartes's dualism

Descartes' many critics mostly emerged during the Renaissance, though some operated in the modern period, closer to our time. These critics are grouped into schools of thought, as described at the end of the previous section.

The first school of thought, namely materialism or behaviourism, is that of Thomas Hobbes (1588 – 1679) and Pierre Gassendi (1592 – 1655). Materialists believed that people are mostly physical entities and have propensities that cannot be regarded as identical to other physical systems; this clearly shows that human beings are solely a special type of substance of a physical nature (Mohammed, 2012). As noted by Mohammed (2012), Hobbes attempts to

explain all mental states in terms of physical states, opposing Descartes' view that self and body are different entities. In fact, Hobbes argues that self and body are but one and that the self dies when the body dies. Another materialist critic of Descartes is D.M. Armstrong (1981, p. 5), who believes that "the self is not an inner arena but an outward act, which can be publicly observed." Ryle (2009) also notes that the self is not something behind the behaviour of the body, but simply part of the physical behaviour. The last author in this category is Leibniz, who states that the *pineal gland* does not create the link between self and body, but rather God (Copleston, 2003).

Another school of thought that criticised Descartes' dualism is the school of the epiphenomenalists, a modified form of the materialism theory of self and body. Richard and Avrum (1956), two of the critics, believe that the meaning of the events that take place in the universe only relates to matter, for each time there is a particular kind of physical situation in the brain, a thought occurs, which is the result of material events (Mohammed, 2012). In 1865, Shadworth Hodgson wrote that states of consciousness are not the product of previous states of consciousness, but that both are produced by the action of the brain; conversely, there are no grounds for saying that states of consciousness react upon the brain or modify its action. Huxley (1874), on the other hand, compared mental events to a steam whistle that contributes nothing to the work of the locomotive; human beings are conscious automata. Epiphenomenalism received very little support in the 20th century, although the theory was defended by the likes of George Santayana (1905), C.D. Broad (1925) and Johan Lachs (1963). It was only in 1970 that a new epiphenomenalism theory, which combines aspects of epiphenomenalism with the view of mental states as brain states, was put forward by Keith Campbell (1984). According to Mohammed (2012), epiphenomenalism fails to eliminate the problem of materialism because it does some disservice to human mental life.

The third school of thought that is of concern in this presentation of the critics of Descartes is occasionalism, led by Nicholas Malebranche (1638 – 1715), who states that both of Descartes' substances, self and body, are causally ineffective, for God is the one and only true cause, and the nature of power of each thing is nothing but the will of God (Fisher, 2011). This is to say that when, for example, a person desires to move a finger that serves as the occasion for God to move the finger. It also signifies that when an object suddenly appears in a person's field of view, which serves as the occasion for God to produce a visual perception in the person's self (Mohammed, 2012). The above is supported by Parkinson's (1988) affirmation that no events cause other events at all, but that God uses each event as it arises as the occasion for Him to cause the next event in what appears to us as a causal sequence. Descartes is very speculative about the occasionalists' viewpoint (Mohammed, 2012), and Malebranche tries as much as he can to avoid this issue. If Descartes can maintain that self and body are separated entities,

Malebranche on the other hand is able, by eliminating the body, to hold to the self without encountering contradiction (Mohammed, 2012). Despite all the above, Malebranche's theory remains extremely unconvincing if we consider our ordinary experiences, which we naturally interpret in terms of some reaction to events between mind and body (Mohammed, 2012).

Another type of occasionalism theory was the idea of Gottfried Wilhelm von Leibniz. In Leibniz's view, no coherent sense can be made of Descartes's idea that the self, which is not in a physical space, can causally interact with a material body; Leibniz believes that the self and the body are in *pre-established harmony*, rather like clocks synchronized by the shopkeeper in the morning, with God having started off ourselves and bodies in a harmonic relationship (Mohammed, 2012).

In their search for an element that creates a relationship between self and body, Leibniz's and Malebranche's theories overcome the difficulties in Cartesian metaphysics, but those views are inconceivable from the point of view of our ordinary, common experience (Mohammed, 2012).

Idealism is another especially important dualist theory in the critique of Descartes' views on the self-body interaction. Let us consider the idealists led by George Berkeley (1685 – 1753), who is considered the father of idealism. Berkeley is of the view that not only the impression of self-body causal interaction is an illusion, but the material world is itself an illusion too; he believes that the self is only a substance, and the sensations or ideas in our selves are produced by God (Berkeley, 2002). Berkeley (2002) adds that we do not perceive the physical world directly because there simply is no physical world; the world consists exclusively of selves and their contents. It can be seen from the above that idealism is diametrically opposed to materialism. Even though some idealists are of the view that self and body are real and that the self is superior, most of them insist that only the self is real (Lewis, 1944).

Another philosopher from the school of idealism that criticised Descartes' dualism is Amo (1703 - 1759). Even though he did not reject the assumption that mind is a substance, he suggested that there was inconsistency and confusion in Descartes' terms; Amo wondered how two fundamentally different substances could be in union (Hountondji, 1996). He believed that it is the peculiarity of the human mind/soul that it understands and cuts through ideas, since it is very closely tied to the body (Hountondji, 1996).

Idealism is however in contradiction with science and surely flies in the face of what most people acknowledge as being common-sense beliefs, adds Mohammed (2012). Mohammed (2012) concludes that if scientific data concerning the influence of substances such as drugs on our mental life exist, then the idealistic approach to the self-body problem is difficult to accept,

unless the arguments in its favour can far overweigh the initial conflicts with our ordinary beliefs.

The last theory in the criticism of Descartes' dualism is the double-aspect one. It is an effort by Baruch Spinoza (1632 – 1677) to solve the self-body riddle. Spinoza is of the view that the difficulty in the Cartesian theory came from its total separation of the self and the body and the total separation of both from God. This is to say that the mental and the physical are simply different aspects of one and the same substance, and that single substance is God (Mohammed, 2012). In his endeavour to overcome the Cartesian theory, Spinoza did not wish to adopt the materialistic or idealistic ideas of subordinating one of these realms to the other, but instead, insisted that they were both aspects of the same thing, Mohammed (2012) argues. Spinoza believes that there is no influence between self and body, just parallelism; this signifies that for everything that happens in one realm, a corresponding event occurs in the other.

The aim of the above review of literature on the self-body dualism of René Descartes is not to find out which of Descartes or his critics is right, but rather to present the different views of dualism theories and schools of thought, and to establish which of these dualistic theories attributes the actions of the body to the self. The dualistic theory of Descartes is most appropriate in the above context as it is the only one matching that criteria. The rest of the dualistic theories presented attribute the actions of the body either to God or to providence. In this explorative project, the researcher endeavours to justify the choice of those two realms, which for centuries have been presented as interactive. His choice of the dualism theory of Descartes stems from the fact that his aim in this research work is to establish the relationship between the self (the perceived prerequisites for leadership effectiveness) and the body (the proven effective actions posed by leaders). It is at the same time to assess to what extent the self and the body influence one another, causing a good self to generate effective actions that can be imitated by leaders' followers. In this study, the researcher uses the above-mentioned literature to facilitate the development of the framework. A summary of the above schools of thought and their theories is contained in Table 2.1.

2.1.3. Understanding of self-knowledge and its importance

Self-knowledge is a multi-form concept, and many different types of self-knowledge are found in the literature. As described by Carruthers, Fletcher and Ritchie (2012), the most widely acknowledged types of self-knowledge are (1) knowledge of self as a bodily agent that is usually presented in the form of the so-called "mirror test", (2) knowledge of one's own traits

and dispositions, such as generosity or friendliness, and (3) the more demanding, knowledge of oneself as an ongoing bearer of mental states and dispositions, that has both a past and a future.

The focus of this sub-section of the review of literature is none of the above-mentioned kinds of self-knowledge, but rather knowledge of one's own current mental states, namely one's judgements, beliefs, desires, values, decisions, intentions, experiences, and emotions, as suggested by Carruthers *et al* (2012). As stated by Carruthers *et al* (2012), we do not just see, we know that we see; we do not just hear, we know that we hear and what we hear; and so on. The researcher trusts that knowledge of one's own current mental state is plausibly more fundamental than either knowledge of one's traits or knowledge of oneself as a self with an ongoing mental life, as noted by Carruthers *et al* (2012).

Carruthers *et al* (2012) argue that one cannot have knowledge of one's past or future mental life if one does not also know some of one's current mental states. The reverse would however be difficult to prove, since one might be aware of one's current mental state without having knowledge of past or future mental states, or of weaving them together into a narrative. It similarly seems likely that knowledge of one's own character traits depends on knowledge of current mental states, but not vice versa. In view of the foregoing, a good understanding of the type of self-knowledge that is to be used in the context of this research is required.

Self-knowledge can be presented as the understanding of the workings and functions of one's being without which one cannot be free (Gurdjieff, 1973). It is the knowledge of what one tends to call the true self, a true self that is made up of one's true character, values, desires, emotions and beliefs (Cassam, 2014). Tolle (2005) perceives this as the journey of self-realisation that begins with self-study, and that enables one to understand the meaning and purpose of one's existence. Self-knowledge is also a process that permits the investigation of one's body and self through direct experience and enables self-understanding (Hart, 1987).

In Packer's (1990) view, self-knowledge is acquired through the understanding of ourselves as we really are, which entails getting deeply in touch with our emotions, our behaviours, our beings and ourselves. It is also by looking at oneself with eyes other than one's own that self-knowledge is achieved, for it is important to understand how the self-body reacts to experiences of life, that is, physically, emotionally, and mentally (Packer, 1990).

It is through our reactions to what we encounter daily that opportunities for self-knowledge are provided (Packer, 1990). To acquire self-knowledge, which is a lifetime commitment to study and work, and in which one gradually builds up a true picture of oneself (Low, 1997), one must look for faults in oneself that one previously sought in others, and begin to perceive in others the merits one formerly imagined to be one's own (Ali-Shah, 1998).

Table 2.1: The different dualistic schools of thought and their theories

Philosophers	**Schools of thought**	**Theories**
René Descartes (1596-1650)	Cartesianism	Self and body interact in the pineal gland.
Thomas Hobbes (1588-1679) Pierre Gassendi (1592-1655) D.M. Armstong (1981) G.W. von Leibniz (1646-1716)	Materialism/behaviourism	Self and body are the same substance. Self is not inner arena but outward act that can be observed publicly. Self and body interact through God.
H.R. Richard and S. Avrum (1956) Shadworth Hodgson (1865) Thomas H. Huxley (1825-1895) George Santayana (1905) C.D. Broad (1925) Johan Lachs (1963) Keith Campbell (1984)	Epiphenomenalism	Events that take place in the universe are only those of matter: the physical situation in the brain leads to a thought, which results in material events Mental events are like a steam whistle that contributes nothing to the work of the locomotive; human beings are conscious automata.
Nicholas Malabranche (1638-1715) G.H.R. Parkinson (1988) G.W. von Leibniz (1646-1716)	Occasionalism 1 Occasionalism 2	God moves self and body when an occasion presents itself. Self and body are in pre-established harmony, God being the starter of our self and body in harmonic relationship.
George Berkeley (1685-1753) A.W. Amo (1703 - 1759)	Idealism	Interaction of self-body is an illusion, but the material world is itself an illusion too; self is only a substance, and the sensations or ideas in our selves are produced by God. It is the peculiarity of the human mind that it understands and cuts through ideas, since it is very closely tied to the body.
Baruch Spinoza (1632-1677)	Double aspect	Mental and physical are different aspects of one and the same substance that is God.

It has been documented (Klein, 1988) that the purpose of self-knowledge is to remove barriers to understanding, meaning that one needs to polish the surface of one's personality and release human potential, allowing the essential self to emerge and shine. Klein (1988) also noted that to improve the knowledge of oneself, one should explore the nature of the body, self and feelings in a detached manner that excludes judgment. Self-knowledge is that without which there cannot be intelligent actions (Krishnamurti, 1976), and its value is practical, for any human being will be happier and more effective in his or her life if he or she knows him/herself (Cassim, 2014).

In order to give a clearer direction to this research, that consists of qualitatively assessing the relationship between leaders' self-knowledge and their ability to act in a manner that is considered effective by their followers, the researcher also endeavours to succinctly address the evolutionary origins of the knowledge and mental states of humans, as stated previously. For that reason, when he henceforth speaks of *self-knowledge* it is the above mentioned to which it should refer. In the present research activity, the focus is on:

a. first-person based self-knowledge.
b. understanding the concept of self-knowledge; and
c. self-knowledge: limits, value and potential for improvement.

i) First-person-based self-knowledge

This type of self-knowledge evolves for reasons of metacognitive monitoring and control. In the case of human beings, people build a capacity for self-knowledge with the aim of managing and controlling their own mental lives better (Carruthers *et al*, 2012). First-person-based self-knowledge is self-knowledge acquired through the belief that each of us is better situated to know about our own psychological state than anyone else's (Parrott, 2011). People can only become more efficient and reliable in terms of cognition if they become conscious of their mental states and processes; and they can for the above reasons make better and more adaptive decisions (Moltmann, 2010). This concept of first-person-based self-knowledge is organised around several cognitive capacities or mechanisms underlying self-knowledge, one of them being the so-called *inner sense* (Goldman, 2006; Nichols and Stich, 2003). In the same way as our senses enable us to have knowledge of what is important in the world, as well as our own bodies, the role of our inner senses is to inform us about the states of our own mental lives.

From the point of view of the first person-based mechanism, self-knowledge is an adaptation for analysing and solving one's own cognitive processes, intervening, and controlling those processes where necessary to improve performance (Moltmann, 2010). It should be noted in

this case that people will have some significant native competence that is not there only to monitor their mental lives, but also for intervening in and improving these; that is why literature tells us that, on a first-person-based account, the whole purpose of self-monitoring is to confer control, and through control, improvement (Carruthers *et al*, 2012). Monitoring and control abilities being at the centre of first-person-based self-knowledge, those capabilities are as stated by Carruthers *et al* (2012) to surface by the second year of life.

ii) Understanding the concept of self-knowledge

In the context of this study, and because the researcher is aiming at establishing what impact self-knowledge could have in making leaders effective, he chooses to define self-knowledge as the state of partial or full understanding of what in a person has the potential to harm or benefit other human beings, as well as its ability to make that person discern clearly the boundaries between right and wrong. As described by Vazire and Carlson (2010), the choice of this definition stems from the fact that it places significant emphasis on the interpersonal aspects of self, such as one's reputation, to a certain extent because these are the easiest to assess (Vazire and Carlson, 2010), but principally because most of the understanding of self is inherently interpersonal; these characteristics are consequently likely to be the most important to know about ourselves.

The focus of this review of literature is primarily the attempt to evaluate, based on the extant literature, how much self-knowledge people have, how objective they are when looking inward, and how well their outward self reflects their inward self. The three most common approaches taken by researchers in the study of self-perception (Vazire and Carlson, 2010) are described below.

The first approach, comparing self-views to objective criteria, has been considered the best way of attempting to evaluate to what extent self-perceptions would be accurate. It is however impaired by the difficulty of obtaining objective measures for behaviour; one must for example first decide which behaviours are associated with the trait, before obtaining a criterion for measuring a single trait of the self. A group of observers must then record and code a large sample of behavioural traits to ensure that an atypical moment is not captured (Vazire and Carlson, 2010). The limitation of this approach is the fact that researchers often take shortcuts or simply avoid the approach altogether, making studies that compare self-perceptions to robust, objective measures of behaviour rare.

Two other approaches, according to Vazire and Carlson (2010), namely the art of comparing self-perceptions to the perceptions of others with whom they are well acquainted and asking

whether people know their reputations, are more straightforward to adopt and therefore much more popular. One of the two approaches consist simply in identifying informants who know the target person well and then comparing the target's self-perception to what is perceived by the informants. The second approach involves asking the targets about their perceptions of the impressions they make on others (Laing, Phillipson and Lee, 1966) and comparing these perceptions to others' actual impressions of the target. The limitation of the above-mentioned approaches is that they are likely to be less convincing to both self-knowledge enthusiasts and sceptics, for most will realise how self-perceptions are inconsistent with others' perceptions.

iii) Self-knowledge: limits, value, and potential for improvement

According to Wilson and Dunn (2004), most of the time personal motives and the architecture of the mind make it difficult for people to know themselves. The conscious and sometimes unconscious blockage and rejection of unwanted thoughts and feelings are considered some of the main reasons. One other source of self-knowledge failure is the inaccessibility of much of the mind to consciousness, including mental processes involved in perception, motor learning, personality, attitudes, and self-esteem. Wilson and Dunn (2004) add that other ways of increasing self-knowledge are to include looking at ourselves through the eyes of others and observing our behaviour. Access to self-knowledge does not then come without challenges.

- **The limits to self-knowledge**

The first reason why people do not investigate themselves, according to Wilson and Dunn (2004), might be the large amount of information involved. In the same way as the process of reviewing the literature during this research presents various challenges and complexities, reviewing the network of story lines, themes and leitmotifs in one's self can constitute a serious nightmare (Wilson and Dunn, 2004). This may demand extensive analysis, so it can be difficult to delve into or confront the complex themes of the individual psyche. Those who are not experienced in the journey to self-knowledge may not be able to understand themselves fully.

As stipulated at the beginning of this subsection, the most common reason for failure of self-knowledge is the motivation to keep some thoughts and feelings outside of the consciousness, generally because of their unpleasant character or the anxiety that they can bring about, Wilson and Dunn (2004) argue. There is a vast repository of infantile urges that are actively kept out of conscious awareness.

- **Non-motivational limits to self-knowledge**

The fact that much of the self is inaccessible to conscious awareness constitutes a more prevalent limit on self-knowledge; the role of non-conscious mental processing has been well documented in the empirical research of Wilson (2002). In the new view of unconscious processing that has emerged in recent years, the self is perceived as a collection of processing modules that operate efficiently outside of knowledge and may have existed before consciousness evolved; these modules are involved in perception, attention, learning, evaluation, and motivation (Wilson and Dunn, 2004).

These non-conscious processes are referred to as the *adaptive unconscious* by Wilson (2002), and there are three main ways in which they differ from the Freudian unconscious (a reservoir of feelings, thoughts, urges, and memories that are outside of our conscious). A similar concept to that of Wilson is that of the *collective unconscious* described by Carl Jung (1968). Jung (1968) differentiated personal unconscious, that is made up essentially of contents that had at one time been conscious, but which had disappeared from consciousness because of being forgotten or repressed, from the contents of collective unconscious that have never been in the consciousness. The latter is said by Jung (1968) never to have been individually acquired; it rather exists through heredity. This is to say, on the one hand, that mental processes are unconscious because of the architecture of the self, rather than because of repression or suppression. This signifies that there are no motivational forces preventing people from knowing their thoughts and feelings; on the contrary, much of the self is simply inaccessible to consciousness (Wilson and Dunn, 2004). The second point is that the unconscious is much more than the repository of the primitive, infantile drives and desires presented by Freud, Wilson, and Dunn (2004) argue. The self operates quite efficiently by relegating to the unconscious *normal* processes of perception, attention, learning and judgement. To close this subsection, the modern approach makes different assumptions about people's ability to view their unconscious states; rather than assuming that such states are recoverable, it assumes that a large part of mental functioning is inaccessible to conscious awareness, no matter how much introspection people do (Wilson and Dunn, 2004). Modern research on unconscious processes paints a simpler picture than models of repression and suppression (Bargh and Morsella, 2008; Greenman, 2013).

- **Improving self-knowledge**

In view of the above described limits to self-knowledge, maybe the most common way in which people can attempt to decode their feelings, judgements and motives is introspection.

Introspection can be compared to an archaeological or mining dig where people attempt to excavate or extract their hidden mental states (Wilson and Dunn, 2004). As in the above-named activities, some aspects of our mental lives are near the surface and easy to examine, whereas others lie under multiple strata and require considerable excavation; it is the metaphoric analogy of digging that Sigmund Freud (1856 – 1939) uses to describe his process of psychoanalysis (Wilson and Dunn, 2004). However, the more contemporary view is that the vast adaptive unconscious is dissociated from conscious awareness and can never be directly viewed via introspection, Wilson and Dunn (2004) note. Through introspection, people can reveal the contents of their consciousness (at least current thoughts and feelings), even though it cannot provide one with access to unconscious mental processes. The process of introspection cannot be subdued to the level of a simple unearthing of hidden feelings and motives. Though the current study is not going to expand on this, several areas of research on different kinds of introspection can be presented.

If introspection is one way one can improve his or her way to self-knowledge, seeing ourselves through the eyes of others can be a complementary technique. This is referred to as reflected appraisals or looking-glass self by Cooley (1902) and is concerned with the impression that others have of us (Kinch, 1963). In fact, other people constitute a powerful source of self-knowledge; this technique, called interactionism, happens to be a highly effective process and requires that one carefully observes how other people view one; noticing that their views differ from one's own, one could revise one's own narrative accordingly (Wilson and Dunn, 2004). The advantage of this process is that it teaches us about our non-conscious states, to the point where other people can assess us by observing behaviour that emanates from our non-conscious traits and motives (Wilson and Dunn, 2004). Another way of acquiring self-knowledge is through social comparison (Festinger, 1954). During this process, people learn about themselves by comparing themselves with others (Suls and Wills, 1991). Self-perception is also presented in the existing literature on self-knowledge as a way in which people can attain self-knowledge (Bem, 1972). Self-perception theory is concerned with self-knowledge acquisition through the examination of one's own behaviour, attitudes, motivations and emotions (Bem, 1972).

Gurdjieff (1973) is of the view that for one to attain self-knowledge, one must look within, to observe oneself. Because human beings are always changing and are never the same, every moment revealing a new facet, a new depth, a new surface, Gurdjieff (1973) suggests that we stop looking outward and start looking at our own mental structure, our own actions and our own reality. He adds that because we are not aware of the forces within ourselves, we remain under their control. Therefore, it is crucial in Gurdjieff's (1973) view to dispel our inner

darkness so that we can start apprehending the truth, gain insight into our own nature and thus be led to understand the nature of existence.

According to Goleman (2004), Socrates's injunction, 'Know Thyself', speaks to the keystone of emotional intelligence; he describes self-knowledge as ongoing attention to one's internal state. To Goleman, Boyatzis and McKee (2002), emotional intelligence can be defined as the way in which leaders handle themselves and their relationships. This is probably another way in which the concept of self-knowledge relates to that of leadership effectiveness. In the views of Cherniss and Goleman (2001: 14), "emotional intelligence, at the most general level, refers to the abilities to recognize and regulate emotions in ourselves and in others"; this shows the central role played by self-knowledge in emotional intelligence. In the context of this study, the researcher is only concerned with the self of a leader, and not with that of the followers. It is therefore crucial to remind the reader that the four domains of emotional intelligence are self-awareness, self-management, social awareness, and relationship management (Cherniss and Goleman, 2002). Because of the focus of this research on the self rather than others, self-awareness and self-management are the two emotional intelligence domains that can be embodied in the concept of self-knowledge.

2.2. The concept of leadership

In previous sections, the researcher addressed the issue of self-knowledge, which is the *highest form of wisdom*. In this section, in which he addresses the importance of leadership in management sciences and in organisations, he bases this on the premise of Shields, Larocque and Oberg's (2002: 130) statement that wise leaders are those who "learn to create psychological spaces for genuine exploration of difference, initiate conversations where problems and challenges may be identified and discussed, and create a climate in which staff feel safe in clarifying their assumptions to deal with cultural dissonance."

2.2.1. Theories and models of leadership

A significant number of publications on leadership theories and models have emerged in the past decade in popular and contemporary journals and reviews. From time immemorial, the subject of leadership has been spoken about and studied. Some theories and models of leadership are concerned with the innate aspect of leadership, while others are more concerned with leaders' actions. It is noteworthy here that trait theory dominated the literature of the 20th century. According to Bass and Bass (2009), this theory concentrated strongly on determining the specific traits that clearly separated leaders from followers: the belief was that great people

were born with six great traits, namely honesty and integrity, emotional maturity, motivation, self-confidence, cognitive ability, and achievement drive. It however happened that, even though many historically great leaders had traits such as these, some significant exceptions had a detrimental effect on such theories. In fact, even in the 20th century, the likes of Stogdill (1948) challenged this approach when he suggested that no consistent set of traits differentiated leaders from non-leaders across a variety of situations. Stogdill (1948) argued that a person with leadership traits who was a leader in one situation might not be a leader in another. Stogdill's affirmation was supported by Goleman (2000) in *Leadership that Gets Results*. According to Goleman (2000: 78), "six distinct leadership styles, each springing from different components of emotional intelligence" can be observed in the work environment, namely commanding (demands immediate compliance), visionary (mobilises people towards a vision), affiliating (creates harmony and builds emotional bonds), democratic (forges consensus through participation), pacesetting (sets high standards for performance), and coaching (develops people for the future). Goleman (2000) believes that the combination of those six leadership styles is what makes an effective leader, who applies one of the above according to the situation he or she is faced with.

The high volume of research undertaken during the period 1947 to 2003, led to the development of six different types of leadership theories, namely contingency theories (success comes from several factors, of which leadership is one; this should also take into account situations and followers), situational theories (it is the circumstances that leaders face that determine their behaviour), transactional or exchange theories (transactional agreement made between the leader and his or her followers; action is required when performance is above or below this agreed level), transformational leadership (focusing on the links formed between a leader and his or her followers; this is the type of leader that inspires and motivates all team members to maximise their performance because they understand the significance of the task overall) (Khan, Bhat and Hussanie, 2017), authentic leadership (that encompasses personal beliefs and values, and how these are aligned and lived in one's everyday leadership experience) (Avolio and Gardner, 2005), and emotional intelligence (self-awareness and self-management) (Cherniss and Goleman, 2002). A more recent authentic leadership model is the *three-pillar model*, which is underpinned by three pillars, namely self-awareness, self-regulation and ethics, and is closely related to the element of emotional intelligence that is being examined in this research; ethics includes ethical virtues and ethical actions (Beddoes-Jones and Swailes, 2015). As a root construct that underlines all positive forms of leadership and their development (Avolio and Gardner, 2005), authentic leadership is also suggested to be a *leadership multiplier* through which the interventions made by authentic leaders are received more favourably by

their followers, ensuring that their outcomes are more influential (Chan, Hannah and Gardner, 2005).

Lastly, another leadership model that has emerged and could be closely related to self-body dualism is the head, heart and hands model, which involves respectively strategic leadership, inspirational leadership and supervision leadership (Nicholls, 1994), and aims at transforming leadership.

Having briefly explained the above theories of leadership, the focus in the research is on the head, heart and hands leadership model, since it adequately examines what this study is trying to assess, namely 'what makes leaders effective' (and inspires and motivates all team members to maximise their performance) and 'the relationship between the self, full of good intentions, and the actions that emanate from it' (self-body dualism). The head, heart and hands model is at the centre of the current research because of its alignment to self-body dualism, as presented in figure 2.1. It brings about the relationships between the self and the head-heart, and the body and the hand. It is aided in that endeavour by some internal elements of authentic leadership (which are closely related to emotional intelligence) such as personal beliefs, personal values, self-awareness, self-regulation/management and ethical virtues, and some external elements that include trust, humility, optimism, quality relationships and ethical actions, drawn from Beddoes-Jones and Swailes (2015). Authentic leadership being a consequence of self-knowledge acquisition, just like leadership effectiveness (Ford and Harding, 2011), this theory will not be central in this research as it aims at studying a similar phenomenon.

In the same way as it is difficult for people to talk about their characters, self can then be seen as an issue that has often been avoided in most conversations, people taking the discussion on self as being very personal and unchangeable, to argue on the lines of Leavy (2016). The discussion on self can however no longer be avoided, for people's actions, according to most dualists, are products of the self. It is in line with the above that Kriel (2015: 9-10) states that "to date there has been no useful leadership model that combines a sense of duty to create value with a desire to leave the world a better place." Many leaders want to be effective without looking at their most powerful element, which is the self. One cannot embark on the study of leadership effectiveness without establishing what it entails. What then is being an effective leader all about?

2.2.2. Leadership effectiveness

Leadership effectiveness can be defined as the ability of a leader "to mobilize and influence followers" (Cicero, Pierro and Van Knippenberg, 2010, p. 411). It is the driver of proclivity of

the workforce towards the achievement of shared goals (De Cremer and Van Knippenberg, 2004). According to situational leadership theory, leadership effectiveness is described as the ability of a leader to use the style of leadership that best matches the readiness and willingness of subordinates (Chen and Silverthorne, 2005). Even though the literature is filled with definitions of what leadership effectiveness is, a model that is of particular interest to the researcher links leadership effectiveness to values that are at the core of the self. According to Cooper and Nirenberg (2012), and with reference to section 1.1, leadership effectiveness is fundamentally the application of the following principles: building a collective vision, mission, and set of values that help people focus on their contributions and bring out the best in them; establishing a fearless communication environment that encourages accurate and honest feedback and self-disclosure; making information readily available; establishing trust, respect, and peer-based behaviour as the norm; being inclusive and patient, showing concern for each person; demonstrating resourcefulness and willingness to learn; and creating an environment that stimulates extraordinary performance. In the current research project, the focus is on inner values/beliefs built around leadership effectiveness, which can be well integrated in the concept of value-based leadership (VBL). In the context of this research, VBL is best defined by Reilly and Ehlinger (2007) as leadership based on foundational moral principles or values. The investigation revolves around the impact that knowledge of a set of values by leaders can have on their actions, making them effective.

Leadership effectiveness can be developed, and this can be achieved through certain types of leadership developmental approaches for effective leadership and organisational performance (Chuang, 2013). These leadership developmental approaches that are of high importance in the improvement of effectiveness in leaders are in Chuang's (2013) view (1) development of self-awareness, (2) understanding of cultural stereotypes, (3) increase of self-assurance, (4) looking at the bigger picture, (5) creating a vision and being able to sell it, (6) development of a global mindset, (7) gaining and offering support, (8) building effective communication skills, (9) searching for and using available resources, (10) creating appropriate motivational techniques, and (11) taking social responsibility seriously. The above listed leadership effectiveness development activities can be developed as follows:

- *Developing self-awareness*: The development of self-awareness instils the identification of self-strengths and self-weakness, the appreciation of individual differences, as well as closing the cultural gap by looking for similarities between oneself and others (Dubrin, 2004; Holt and Seki, 2012; Cranford and Glover, 2007).

- *Understanding cultural stereotypes*: This includes the avoidance of stereotypes and personal biases and leading people with respect (Frost and Walker, 2007; Choan, 2003).

- *Increase of self-assurance*: This is the ability to understand competitors and to stay one step ahead of the game and be enthusiastic in the face of challenges (Weiss, 2004; Guitierrez, Spencer and Zhu, 2012; Rausch, Halfhill, Sherman and Washbush, 2001; Flaum, 2002).

- *Looking at the bigger picture*: This means that a leader must step back and look at the bigger picture to find out what is currently going on and anticipate future challenges (Amagoh, 2009).

- *Creating a vision and being able to sell it*: In this aspect of leadership effectiveness, the leader must create a realistic vision that aligns with environmental changes and the values of the organisation, the stakeholders and the customers (Lussier, 2005). That vision needs to be easy to sell to employees (Cranford and Glover, 2007).

- *Development of a global mindset*: This is done through enrichment of one's cultural intelligence (Lovvorn and Chen, 2011) that requires the building of trust, the manager-employee relationship, organisational commitment, and global business orientation (Story and Barbuto, 2012).

- *Gaining and offering support*: This aspect of leadership effectiveness involves gaining ongoing support from all levels of the organisation (Lussier, 2005) and providing support to people and organisations (Dubrin, 2012; Roy, 2012).

- *Building effective communication skills*: The building of effective communication skills requires the leader to develop verbal communication skills such as cross-cultural negotiation (Okoro, 2012) and nonverbal communication skills by understanding and being aware of acceptable behaviour in different cultures, and to view each communication as an opportunity to sell a vision and develop a relationship (Choan, 2003).

- *Searching for and utilizing available resources*: This involves the usage of available technologies that can enable the organisation to increase its production and profit but can also assist leaders in enhancing the efficacy of teamwork and activities (Dubrin, 2004).

- *Creating appropriate motivational technics*: This implies that effective leaders need to be able to establish trust, motivate team members and foster a team spirit (Roy, 2013; Frost and Walker, 2007).

- *Taking social responsibility seriously*: This part is concerned with leaders' ability to commit to social responsibility to communities and organisational stakeholders, creating a comfortable and pleasant work environment, and helping in the preservation of the environment (Smith, 2011).

2.2.3. Descartes in the South African context: Ubuntu leadership

It is important to remember that this research is being undertaken to assess to what extent self-knowledge could make leaders effective in the practice of their leadership roles. From the above, it is crucial to understand the roles played by the concepts of self-knowledge and self-body dualism in the South African context that mostly revolves around the concept of Ubuntu. "Ubuntu is both a philosophy of life and a worldview. It is a comprehensive mode through which reality is constructed and shared. The philosophy has multiple dimensions encompassing the moral, philosophical, rational, psychological, and social. Ubuntu is characterised by such values as caring, reciprocity, sharing, compassion, hospitality, cohabitation, cooperation and tolerance" (Khoza, 2005: xxii). Another definition of Ubuntu, according to Broodryk (2005: 12), is "the art of being a human person. In this sense, Ubuntu is an ideal: ideal of being a good person." In a word, Ubuntu means humanness and is summarised under the Zulu phrase "*Umuntu ngumuntu ngabantu"* or 'I am because you are, you are because we are'" (Khoza, 2005: 5). This concept is rooted in community life and the interdependence of human beings. How then can self-knowledge and self-body dualism relate to it?

Khoza's (2005) definition above starts with the elements of values (present in the self) that are shared by individuals living in the same community and internal to each of them. He also talks about caring, sharing, compassion, hospitality, cohabitation, cooperation, and tolerance, which are part of the actions of one's body towards others. This demonstrates the existence of self-body dualism in the concept of Ubuntu. The study of self-knowledge becomes relevant in the context of Ubuntu for the fact that it can enable leaders to discover their inner set of good values and externalise them through good actions influenced by those values. The link between self-knowledge and emotional intelligence is also presented in the book, *Let Africa Lead,* by Reuel J. Khoza (2005). Khoza (2005: 23) declared, "Emotional intelligence is a determinant of high performance. For those in authority, it means understanding their own motives and matching these with the intentions, responses and behaviour of the followers." This takes us back to the

concept of self-knowledge and demonstrates that without ennoblement of the self, the essence of Ubuntu is in vain. Self-knowledge and self-body dualism are for the above reasons very relevant in the South African context.

It is thus important to reassure readers that the aim of this research, though based on the Western concepts of self-knowledge and self-body dualism, in the South African context is not to dismiss the message contained in the above definitions of Ubuntu, but rather to improve this interaction between people and their interdependence through the knowledge of self. The purpose of this exercise is to enable a leader to understand the importance of knowing him/herself; that is, to help him or her become more conscious of his or her good value systems and beliefs, with the aim of improving his or her actions towards others, without whom he or she cannot exist. The first part of the conclusion of this subsection is that Khoza (2005) puts emphasis on the importance of introspection in the concept of Ubuntu when he states that transformation had to begin with himself, and that he had to seek within himself for the meaning that would give direction to his actions. The second and final conclusion lies in the following quotation from Khoza (2005: 172), in which he states that "Afrocentrism and Eurocentrism, leading and serving, technology and humanism, and community and individuality. These apparent polar opposites were, in reality, founded along the same continua. Sensitive and introspective leaders seek to reconcile the tensions in organisations by acknowledging diversity and looking for the motives and interests that would unite people, rather than divide them further." This quotation is core in demonstrating the reason why these two Western concepts should not be rejected from any study of leadership effectiveness that is conducted in the South African context, as it is important that Africans in the South African corporate space do not perceive them as an attempt to reinforce a somewhat functionalist approach that underestimates individuals and contextual differences and imposes Western concepts (Bolden and Kirk, 2009).

2.2.4. Self-knowledge and self-body dualism's relevance to leadership effectiveness

In the book entitled *Passion de l'Âme*, Descartes (1955) states that the principal effect of the passions is that they incite and persuade the self to will the events for which they prepared the body. This simply means that all our actions originate in the self and that, if the elements contained in the Cooper and Nirenberg (2012) definition of leadership effectiveness are engraved in the self, the body will act according to this table of elements (the focus here being on values, beliefs, etc.). If one links the previous to self-knowledge – knowledge of what in us can hurt or do good to ourselves and to others – then the introspection of leaders will enable them to choose only what is considered good, making them effective in the practice of

leadership. This is in the researcher's opinion the demonstration of the relevance of self-knowledge and dualism in this study of leadership effectiveness.

In summary, self-body dualism (applied to the head, heart and hands model) incorporates some concepts that are crucial in understanding the impact that self-knowledge could have on leadership effectiveness. The concept of self-body dualism is important in this research in that it helps in the understanding of the mechanism of moving the information contained in the self to the body, while the concept of self-knowledge helps in the establishment of what in the self can make a leader effective in the practice of his or her leadership role. Lastly, the concept of leadership effectiveness and its definitions ensure the alignment between what one considers good in one's self, and the feedback from others.

The next section addresses the specific interaction between one's self and body, using the self-body dualism and the head, heart and hands model, in other words, how the leader's knowledge of the prerequisites for leadership effectiveness could cause his or her body to act effectively. The next section aims at presenting a conceptual model that seeks to explain the leader's ability to lead his or her body from the self. For this to be done, the researcher uses Descartes' self-body dualism as the lead model/concept, with the support of the head, heart, and hands model.

2.3. A conceptual model of self-body dualism leadership

Leadership effectiveness is what most organisations aim to cultivate. Many different processes have been developed and tested over the years, but it is clear, from the view of the current poor leadership on the African continent to which Africa's underdevelopment is attributed (Poncian and Mgaya, 2015), that a lot needs to be done to remedy the situation. For this reason, room for improving old models or developing new ones still exists.

To throw light on this study, the researcher draws from the head, heart, and hands model. The proposed conceptual model presented in Figure 2.1 is adapted from the head, heart and hands model and is based on self and body that interact through the pineal gland situated at the bottom of the human brain (Descartes, 1637). The head, heart and hands model was developed, according to Gazibara (2013), to promote a certain level of emotional intelligence (self-determination, self-work, self-organisation and self-management), and therefore focuses on the development of the self and the actions caused by it. In this model and in the context of this study, the heart represents the soft element where the values (beliefs and feelings) are situated, the place where passions are born; this is the support of the vision that is the foundation of the strategy (Nicholls, 1994). The head, according to Nicholls (1994), is the element where the

strategy is built and recrafted, the storehouse of skills and knowledge, whereas the hands are the operational element, the visible part of the content of the heart, the home of actions.

The following model is presented as the self-body dualism effective leadership model. In the model that the researcher is proposing, the *pineal gland* represents the head (strategy, planning, etc.), the *self* the heart (emotional intelligence, inspiration, beliefs, feelings, vision, values, purpose, stimulation, etc.), and the *body* the hands (actions). For the next subsection, heart and head is considered as one element that is the self, since they are both internal substances, and the hands is represented by the whole body, since actions can emanate from any part of the body.

2.4 Research contribution

A theory, according to Gioia and Pitre (1990), is a statement of concepts and interrelationships that shows how and/or why a phenomenon takes place. A theoretical contribution, on the other hand, has been achieved when the newly developed theory is valuable (adds an insight that is important and relevant for other researchers), imitable and rare (Bergh, 2003).

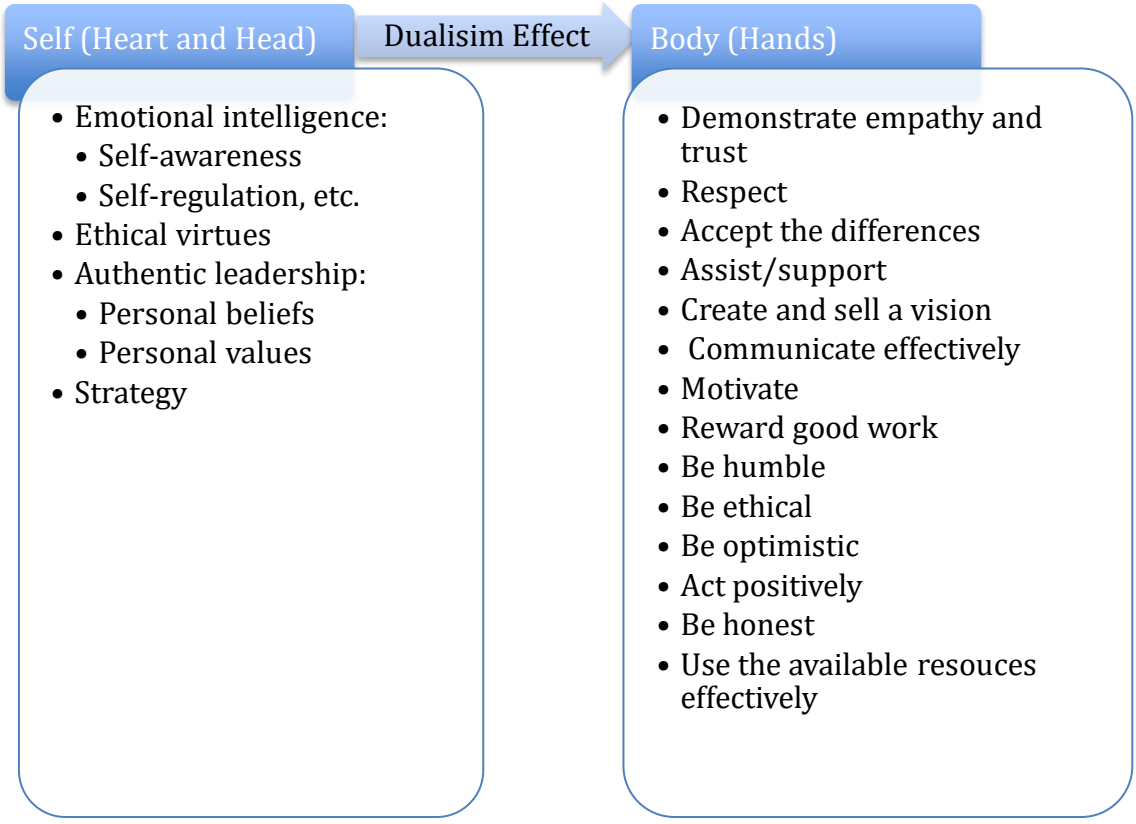


Figure 2.1: Self-body Dualism Effective Leadership Model

Source: Constructed by the author.

The aim of this research is to develop a theory pertaining to the extent to which the ability of leaders in South Africa to know themselves can have a positive impact on their actions, making them effective in the performance of their leadership roles. The current knowledge that is provided by the literature (Kriel, 2015; Swensen *et al,* 2016; Shields *et al,* 2002) regarding leadership effectiveness is mostly focused on the positive impact that leaders have on the behaviour of others, especially in the corporate environment (Hartman, 1999). The existing literature provides ample information on self-body dualism (Calef, 2005; Fine, 2001; Mohammed, 2012), as well as on leadership effectiveness (Chuang, 2013; Stogdill and Coons, 1957; Cooper and Nirenberg, 2012; Chen and Silverthorne, 2005), but little or no evidence of the concept of self-body dualism as it applies to leadership is given. This is enough, in the researcher's view, to consider investigating the way in which the concepts of self-body dualism and leadership effectiveness can be brought together to assess to what extent self-knowledge could enable leaders to be effective. Before embarking on this research work, it is crucial to elaborate on the unique theoretical and conceptual contributions that it can potentially make to the body of knowledge on leadership effectiveness. The present research might contribute to the leadership effectiveness literature through the development of a self-body dualism effective leadership model.

- **Theoretical contribution**

On the *theoretical* side, the contribution might emerge from the fact that leadership effectiveness has most often been a matter of one person's positive impact on others (Hartman, 1999). In this research work, the focus is on the leader's ability to lead him/herself from within. What makes the current study revelatory and unique (Bergh, 2003; Corley and Gioia, 2011) is the introduction of self-body dualism into the study of leadership effectiveness or leadership in general in South Africa. Self-body dualism has hardly been used in the studies of leadership/leadership effectiveness and business in general, only in philosophy to prove that the self and body are distinct substances (Descartes, 1637; Mohammed, 2012; Calef, 2005) and in psychology using the pain test to show that interaction between the body and the self occurs (Guha, 2007).

- **Conceptual contribution**

On the *conceptual* side, the researcher is making use of the head, heart and hands leadership model to develop a new model based on Descartes self-body dualism theory. Bringing the two together has given birth to the self-body dualism effective leadership model where the self represents the heart-head (the repository of values, beliefs, strategy, coordination, etc.), and the body represents the hands (actions). Traditionally, the self would have represented the heart, the pineal gland the head and the body the hands (Nicholls, 1994). In this model, a close

relationship is maintained between the head and the heart, eliminating the possibility of separating their actions, since both operate inwardly.

A closely related model to the proposed "self-body dualism effective leadership model" is the self-leadership development model presented by Tat and Zeitel-Bank (2013). The self-leadership development model is centred on the physical and cognitive perspective of learning and intends to qualitatively analyse the relationship between body, self and reflection to develop selected self-leadership competencies. The difference between the self-leadership development model and the self-body dualism effective leadership model (proposed by the researcher) is that, in the first model, the prerequisites for leadership effectiveness are known in advance, while in the second or proposed model they have to be determined by the participants.

CHAPTER 3 : RESEARCH METHODOLOGY

3.1 An introductory note

The concept of *research*, as defined by Welman and Kruger (1999), refers to the process in which scientific methods are used to expand knowledge in a particular field of study. It is the journey that a researcher undertakes to discover the indubitable truth and eliminate false versions of it (Wilson, 2003). In his *Discourse on Method*, Descartes (1637, p. 6) presents method as "the method of properly conducting one's reason and of seeking the truth in the sciences." It is however a process that should be undertaken with rigour; as noted by Descartes (1637), it may be easy to mistake a little copper and glass for gold and diamonds.

For the above reasons, this chapter aims at giving a summary, as well as justifying the methods that have been used in this research. The chapter also presents the individual research milestones that form part of the entire research project. Its purpose is to further discuss the techniques and tools that have been used to collect, analyse, and interpret the data that have been generated and tested as the project progressed and evolved. This chapter finally serves as a platform to examine the contribution of the thesis as a whole from the lens of grounded theory.

3.2 Background of grounded theory

Grounded theory has been placed in the category of a symbolic analysis approach to social science research by Covaleski and Dirsmith (1990), "where humans are seen as actors and symbol users … where information is a network of symbols" (Covaleski and Dirsmith, 1990:547). The aim of grounded theory, according to Kirk and van Staden (2001:176) is to facilitate the "emergence of theory from the data, rather than … exploring the data to confirm existing theory". In other words, grounded theory is basically a theory that is developed directly from field data and that automatically guides the research process (Wastell, 2001).

Grounded theory originated in the 1960s, from the research undertaken for several years by Glaser and Strauss (1967). It was first published in their book, *The Discovery of Grounded Theory*. This book, purely written as "a protest against what they view as a rather passive acceptance that all the 'great' theories had been discovered and that the role of research lay in testing these theories through quantitative 'scientific' procedures" (Goulding, 1988:51), equipped the reader with a strong intellectual rationale for using qualitative research to develop theoretical analysis. It however did not take long before Glaser and Strauss parted ways on account of divergence of opinions when it came to the further improvement of the grounded

theory research method (Denk and Kaufmann, 2012). They each developed, over time, dissimilar methodological views, which led to two separate schools of thought, namely the Glaserian and the Straussian schools. According to Jones and Nobles (2007), even though certain core ideas remain the same between the two schools (Wastell, 2001), those two schools differ along six dimensions, the first five being (1) the emergence and researcher distance, (2) the core category, (3) the theory development, (4) the coding procedures, and (5) the specific, non-optional procedures. The sixth difference between the two school is in memo writing. In fact, while the Straussian school believes that "memos can be specialized types of written records, that contain the products of analysis or directions for the analyst", the Glaserian school argues that "the preconceived approach and framework is in conflict with the freedom of memoing and that because of this restriction of memos Grounded Theory loses this vital aspect" (Rupsiene and Pranskuniene, 2010, p. 10). The Glaserian is of the view that "memos are theoretical notes about the data and the conceptual connections between categories" (Rupsiene and Pranskuniene, 2010, p. 10).

3.2.1 Emergence and researcher distance

When it comes to the theory of emergence, Glaser does not deviate from the original grounded theory approach that states that "researchers maintain distance and independence from the phenomena they study" (Locke, 1996:24). Strauss (1987) is of the view that it is important for researchers to build their studies on existing knowledge gained from prior personal and professional experiences. In fact, from Denk and Kaufmann's (2012) viewpoint, it is difficult to enter a field without any prior knowledge of the phenomena under investigation and expect to produce a good and relevant theory. The Straussian way, on the other hand, prescribes that grounded theorists should enter the field with an initial idea or pre-defined research questions (Denk and Kaufmann, 2012). In the current study, the initial idea and the research questions are known in advance. The Straussian grounded theory research method, for the cited reasons, is therefore the preferred method in this study.

3.2.2 Core category

According to the definition given by Mello and Flint (2009:111), a core category is the "central category of the phenomenon about which the theory is concerned. As such, it explains the majority of the behaviour in an investigated phenomenon." Glaser and Strauss however do not share the same definition of this concept. In fact, Glaser sees the notion of a core category as a pattern of behaviour that constantly concerns the informants (Denk and Kaufmann, 2012).

Allowing only one core category to emerge, Glasser views the product of grounded theory as an integrative theory that pulls together all shades of data in one overall scheme that researchers must identify (Denk and Kaufmann, 2012). On the contrary, and according to Denk and Kaufmann (2012), Strauss's notion of a core category is rather directed towards the pattern of behaviour underlying a pre-determined research question; in the Straussian approach, the pre-determination of the research result either allows categories and sub-categories to be connected to one emerging core category, or simply does not force the emergence of a core category. For this reason, the Straussian school is again more appealing to the researcher because his desire was not to force the emergence of any core category, but to allow core categories and sub-categories to connect.

3.2.3 Theory development

The objective of grounded theory, as stated by Glaser (2003:3), is to "generate a conceptual theory that accounts for patterns of behaviour." Strauss (1987) and Strauss and Corbin (1990, 1998), on the other hand, encourage the use of grounded theory for other purposes besides theory development. In the context of this study, which is theory building, the researcher has subscribed to the Straussian approach, because the "ultimate research goal is to arrive at a set of findings rather than theory development" (Strauss and Corbin, 1998, p. 15).

3.2.4 Specific, non-optional procedures

Glaser (2003:5) and Glaser (2001:225) respectively state that grounded theory has "clear, extensive procedures" that are paramount to follow "if the study is to be recognized as a product of the grounded theory methodology." Glaser's approach imposes "strict adherence to analytical procedures that include coding, constant comparison, theoretical sampling, writing memoranda, category building, property development, densification, core category identification, delimitation, saturation, sorting and communicating of research results" for the methodology to be recognised (Denk and Kaufmann, 2012:746). The flexibility of Strauss and Corbin (1998:8) is more alluring, for it encourages researchers to "choose, reject, and ignore single procedures according to their own tastes." To Strauss and Corbin, those procedures are just guidelines that should not stop researchers from investigating the phenomenon of interest in the way they deem suitable.

3.2.5 Coding procedures

The approach developed by Glaser relies on open, selective, and theoretical coding procedures. In the early stages of the analysis, a great deal of freedom is permitted to allow the researcher to identify as many categories as possible during the open coding phase (Denk and Kaufmann, 2012). The selective coding phase enables the grounded theorist to delimit the coding to exclusively those variables that relate to the identified core category, whereas during theoretical coding, all categories are interlaced to form a theory (Dank and Kaufmann, 2012).

Strauss and Corbin's (1998) analysis is based on open, axial, and selective categorisation. In this approach, open coding is performed through the grouping of similar conceptual labels under a common category. Axial coding, on the other hand, is carried out by further specifying the context for each category; this is done by delineating the conditions, the strategies for handling a specific category, and the consequences of those strategies (Denk and Kaufmann, 2012). During selective coding, the different categories are intertwined to "form a larger theoretical scheme" (Strauss and Corbin, 1998:143).

3.3 Qualitative methods: Constructivist

Because of the complexity of this research project, the choice of an adequate research paradigm is crucial, especially for the generation of suitable evidence. The word *paradigm* is defined by Göktürk (2016) as the specific collection of questions, viewpoints and models that define how the authors, publishers, and theorists, who subscribe to that paradigm, view and approach the science. The search for self-leaders for effective leadership constitutes a global problem (Graham, 2011) and if many in Africa believe that some African self-leaders have led their countries effectively, African leaders and South African leaders in particular have currently lost the ability to lead from inside (Afegbua and Adejuwon, 2012). This research uses one paradigm, constructivism, under the banner of the grounded theory design of qualitative methods research. This design is useful when the research process involves collecting and analysing qualitative data that emanate from a process, action or interaction grounded in the views of participants (Creswell, 2014).

This paradigm is used in social science as an interpretative approach and is concerned with the way in which people interact and associate with others. According to Neuman's (2006) writings, its aim is to provide comprehensive understanding and interpretation of the way humans create and maintain their social worlds. In this type of research, a relativist ontology that assumes multiple realities was used by the researcher: an external reality that is independent of human choice and cannot be wished away; an experiential reality that consists of the varied

individual interpretations of the external reality; and a subjective intuitive reality that is constructed through socialisation processes (Stake, 1995). According to Creswell and Clark (2011), constructivism - or constructivist grounded theory (C-GT) approach in the current research - is typically associated with the qualitative approach. In this study, the participants and the researcher were to contribute jointly to the construction of knowledge (Guba and Lincoln, 2005), since it is from experience and from socialisation processes that understanding of the social world is created. Also, since the researcher's own interpretation and those of the participants were to be reflected in his research work, a subjectivist epistemology was considered. The knowledge that is derived from the above has been described by Denzin and Lincoln (2011: 106) as "individual or collective reconstruction coalescing around consensus."

In this research, the axiological assumption of the qualitative methods paradigm recognises the research process as being value-laden, that is, reflecting the author's positive or negative opinions based on his or her social position, personal experiences, and political and professional beliefs (Creswell and Poth, 2018). This includes, according to Creswell and Poth (2018), actively reporting those values and biases, as well as the value-laden nature of the information gathered during data collection. This multiple stance should enhance the researcher's ability to receive and understand ideas emanating from participants from different backgrounds. As advised by Neuman (2006), the researcher adopted a relativist position in this process.

From a rhetorical point of view, the researcher used, as advised by Creswell and Poth (2018), terms and a narrative unique to qualitative research. He excluded for the purpose of this research, the use of the first-person pronoun *I* and used instead the impersonal third-person voice. He also used a formal style in this research work. The use of metaphors was not excluded from the language of the study. The validity of the research was assessed, during the presentation of all stakeholder views, using criteria of trustworthiness such as (1) disconfirming evidence that requires the researcher to establish a theme first, and then look through all the evidence for exceptions to this theme, (2) prolonged engagement by the researcher in the field, involving spending more time in the field, and (3) a rich description of the settings, the people, and the themes in the qualitative report (Creswell, 2016).

Truth, according to Patton (2015), can be difficult to determine, but determining the truth is the appropriate goal of scientific inquiry; to him, truth means reasonably accurate and credible data, rather than data that are true in some absolute sense.

In the context of this research, which is to explore the relationship between self-knowledge and leadership effectiveness, the truth was to ascertain whether self-knowledge causes effectiveness in the practice of leadership (Shenton, 2004). This involved data examination and data analysis

that enabled him to conclude and see whether or not the study was correct and accurate (Guba and Lincoln, 2005).

The methodological assumptions presented above directed the research towards the grounded theory method, as presented in the Straussian school of thought. This method required him to develop a theory grounded in the data from the field (Creswell and Poth, 2018), and allowed him to manoeuvre with flexibility around the rules from grounded theory research initially set by Strauss and Corbin (1998).

The researcher's interest was specifically in assessing to what extent a set of perceived prerequisites for leadership effectiveness presented by the participants could help the leaders act effectively. To achieve the above, he used qualitative methods studies, since his intention was to commence his research with interviews that were to lead into the analysis of the collected data. He applied a qualitative research approach to inform himself of what categories and core categories needed to be investigated.

A qualitative methods approach to the assessment acknowledges the participants' accord and their ability to make conscious decisions to engage in the process of becoming effective leaders. In their endeavour to become effective leaders, they perform social actions that are defined by Weber (1968) as actions to which the actor attaches subjective meaning and which are oriented towards the activities of other people.

The researcher has, in this study, provided evidence of different perspectives using quotations and themes from participants, as required by the relativist ontology. It has been his role to stitch, edit and put slices of reality together in a way that captures the different voices, perspectives and points of view that emerge (Denzin and Lincoln, 2003). The distinct corporate and social leadership roles and the diverse personalities of the participants provided different perspectives of social reality. The researcher's aim in this research was to thoroughly understand the built case and preserve the multiple realities in his presentation (Stake, 1995).

From a subjective viewpoint, his role as a researcher was to lessen the distance between the participants and him, with the aim of gaining an insider view (Creswell, 1998). The aim of a qualitative inquiry adopting a constructivist perspective is to promote understanding by providing a reconstruction of the research participants' social universe. The object of a study is, according to Guba and Lincoln (2005) and Stake (1995), to generate knowledge through an informed reconstruction that would provide readers with sufficient material for their own generalisation.

3.4 The research design: Qualitative methods

A qualitative research method is designed employing philosophical assumptions as well as methods of inquiry. It involves philosophical assumptions that guide the direction of the collection and analysis of data (Creswell and Clark, 2011). It is a method that focuses on collecting and analysing qualitative data in a single study or series of studies, providing in that manner a good understanding of research problems (Creswell and Clark, 2011).

3.4.1 Qualitative methods: Grounded theory design for theory building

A basic definition of qualitative research, according to Denzin and Lincoln (2011:3), is "a situated activity that locates the observer in the world, and consists of a set of interpretive, material practices that make the world visible and transforms it. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memoranda of the self. It involves an interpretive, naturalistic approach to the world." In other words, add Denzin and Lincoln (2011), qualitative researchers are in the business of studying things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.

These qualitative methods studies were aimed at building a theory based on the information that had been collected from the participants, and used for that reason, as stated previously, *grounded theory* (Creswell and Poth, 2018) being a theory that is inductively generated from fieldwork (Patton, 2015). As the researcher intended to build a theory based on the information gathered from the participants, a basic definition of the concept of *theory building* was then required in this research.

Theory building can be defined as a qualitative approach to research in which a structure is devised that allows the emphasis to be placed on the emergence of data collection and analysis, the refinement of research ideas and the development of themes, relationships and explanations (Saunders, Lewis and Thornhill, 2016). The theory in this research has been built using the grounded theory approach to research, which involves (1) initiating the research, (2) selecting data, (3) initiation and ongoing data collection, (4) analysing the data, and (5) concluding the research (Egan, 2002).

It was crucial, before embarking on further studies, to highlight that grounded theory is a component of the generalised theory building process and that it is preceded in this whole process by the steps of (1) conceptual development, (2) operationalisation, (3) confirmation or disconfirmation, and followed by (5) continuous refinement and development; the application

phase (4) in generalised theory building is considered the essential starting point and the focus of the core steps in the grounded theory research process (Egan, 2002).

According to Lynham (2002: 231), the purpose of conceptual development is "to develop a conceptual framework that provides an initial understanding and explanation of the nature and dynamics of the issue, problem or phenomenon that is the focus of the theory." This has been performed in the literature review chapter of this research. Lynham (2002) adds that operationalisation is the art of connecting the conceptualisation phase to the practice. This can only be achieved through the development of the measuring instrument, which is, in the context of this research, questions relating to the impact of the perceived prerequisites for leadership effectiveness (the independent variables) on the effective actions performed by the leaders (the dependent variables). The next session of the chapter on research methodology deals with what Lynham (2002: 233) refers to as confirmation/disconfirmation and defines as the "planning, design, implementation, and evaluation of an appropriate research agenda and studies to purposefully inform and intentionally confirm or disconfirm the theoretical framework central to the theory."

3.5 Research agenda: Planning the grounded theory research

The aim of this section was to present the way in which the grounded theory research process was anticipated to be conducted. As stated in the preceding section of this chapter, the grounded theory approach was favoured in this process, and its different phases were contextualised in the next subsections of this section.

3.5.1 Initiating research

In this research, the phenomenon to be studied is the relationship between self-knowledge and leadership effectiveness. The context is South Africa and the particular location is the Gauteng Province. The study of this phenomenon in the above-mentioned context was supported by the concepts of self-body dualism, a model originated by René Descartes, the head, heart and hands leadership model and authentic leadership theory based on the three-pillar model. In this phase, the researcher ignored all theoretical information contained in the literature on the area under investigation until later in the study (Egan, 2002; Creswell and Poth, 2018). He also relayed all initial information and maintained a theoretical sensibility for the development of categories emerging from the data and then related the data to categories (Egan, 2002; Creswell, 2016). He reported on the time that he spent initiating the study, which includes "(1) the consideration of how the research questions can be clearly worded and communicated, (2) brainstorming

about the kind of data that could be examined to aid in the exploration, and (3) the identification and contacting of potential research sites to begin the inquiry" (Egan, 2002: 282). The intention of the research was to examine to what extent the acquisition of self-knowledge could potentially affect leaders' abilities to act in an effective manner. In the quest to achieve this, cultural, social, organisational, and interpersonal influences (Egan, 2002) were considered. The implementation of the above then led the researcher to the data selection phase.

3.5.2 Data selection

This phase of the grounded theory research consisted of locating and identifying potential sources of data associated with the research questions (Egan, 2002). At this stage, a specific, clear plan for sampling could not be developed because sampling decisions should be informed theoretically; for this reason, ongoing decisions on the direction of the data collection were dependent on the emergence of categories and grounded theory (Egan, 2002; Creswell and Poth, 2018). At this stage of the study, the researcher's focus was on locating South African-based individual leaders with an exceptionally good track record in the field of leadership. The participants were chosen from the pool of good leaders, male and female, with whom the researcher had interacted during his professional career, as well as in his social, associative, and academic interactions. They were approached for their professional views, not for research on their institutions. The aim was to ensure that he had gathered enough participants to be able to affirm with confidence that he had a saturated understanding of the issues under study. He approached the potential participants via email and telephone calls, to enquire whether they would be willing to participate in the research. He explained to them what the research was about, and only upon receiving their verbal and written approval did he send the interview information sheet, the research participant's consent form and the interview questions to them.

3.5.3 Initiation of data collection

In the context of this research, no statistical sampling was used, but rather theoretical sampling, as suggested by Glaser and Strauss (1967). Theoretical sampling is defined by Kirk and van Staden (2001:181) as "the process of data collection for generating theory whereby the analyst collects, codes and analyses his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges." However, to Strauss and Corbin (1990:176), who are the preferred grounded theorists in this research, theoretical sampling is just "sampling on the basis of concepts that have proven themselves to be theoretically relevant to the evolving theory." This is basically used, according to Parker and Roffey (1997), to sample situations,

populations, and responses. In order to collect the initial data, the researcher selected 15 top individuals of his choice, out of a pool of 20 pre-selected ones, who had a good track record of effectiveness in the practice of leadership, who had held very senior positions in organisations in South Africa and had a sound knowledge of the concepts of self-knowledge, self-body dualism and leadership effectiveness. The selection was made across industries, race, age, gender, religions, and social background.

Of the 15 selected, 12 undertook to participate and made themselves available. Ten men and two women aged between 34 and 74 years were interviewed; the group had a mean age of 49. The selection of the participants was based on theoretical sampling, under the constraints of availability, cost and time. Of the 20 initially pre-selected, the researcher made sure that the final 10 to 15 selected, from which the 12 participants were drawn, had not been part of any corrupt company at the time corruption was discovered, or after the scandal had happened, unless proven to have been called on to salvage the said organisation. The level of leaders' expertise required for the type of study that the researcher undertook could only be obtained from participants who had once been or were still at the level of senior manager, through to members of the executive committee. The researcher looked at the level of exposure of each potential informant in the field of leadership/leadership effectiveness. The subject of the research was outlined to the final 12 participants in detail. In the event that no saturation was obtained by the time that the data collected from the twelfth participant would have been coded, the researcher had planned to engage further potential candidates for the interviews, until saturation would have been identified. Like in most qualitative research, the sample proved to be a small one in this qualitative grounded theory research (Vasileiou, Barnett, Thorpe and Young, 2018). In the case of this research particularly, the levels of saturation of the data collected inform the small sample size. As a matter of fact, saturation was identified at the early stage, at the level of #D2 and #D8 for the coding for research question 1 and 2 respectively. Further interviews were mostly guided by the appearance of new codes at levels #D2 and #D7 during the coding of responses emanating from research question 2.

An interview is said to be a social event that has its own set of interactional rules, which may be more or less explicit, more, or less recognised by participants (Holland and Ramazanoglu, 1994). The participants' interviews were designed to assess to what extent the selected leaders believed that some perceived prerequisites for leadership effectiveness affected the actions that they performed; this is to say that their knowledge of themselves made them act in a way that demonstrated effectiveness in the performance of their leadership roles.

Interviews were conducted with the 12 initially selected leaders who made themselves available to be part of this research, and the initial set of data was collected through one-on-one interviews.

The population of interest in this research are mature men and women of all ages with a good proven track record in leadership effectiveness, who were not part of any organisation that is publicly known to have been involved in corrupt activities when the scandal broke. Those leaders are also openly knowledgeable about the concept of self-knowledge, especially in its esoteric form.

At the initial stages of developing the interview guide protocol the aim was to ensure that the questions are aligned to the two research questions. This is to say that the totality of each set of questions would answer the correspondent research questions. The second stage was aimed at making sure that each question to interviewees is designed to elicit specific information related to the aim of this study (Patton, 2015); this included the development of a consistency matrix (Appendix IV). The protocol was developed with the purpose of generating a conversation between the participants and the researcher. The next step was for the researcher to receive feedback on the interview protocol from his supervisor, and later on, from the Wits Business School panel. After the protocol was approved by the Ethics Committee of the University of the Witwatersrand, it was then sent to potential participants to assess how well they understood the interview questions. The aim was to assess whether or not their understanding was close to what the researcher intended (Patton, 2015). Lastly, after conducting each interview, the interview questions that were not clearly understood by the interviewee were reformulated to ease the interview process for the next participant. Due to the lack of time, money and easy access to the participants, the researcher did not conduct pilot interviews. The interview protocol contained in Appendix III, including open-ended interview questions, was sent to the participants prior to the interviews. The reality is that the intervals between interviews were long and not more than two interviews were conducted per day. It took the researcher more than five months to conduct all the interviews. All the interviews were conducted on a one-to-one basis, at locations that best suited the respondents, between August 2018 and January 2019. Each interview took between 42 and 64 minutes, which is acceptable if one considers that a maximum of 60 minutes was proposed to the candidates. Only the first interview exceeded 60 minutes, at the request of the participant. Five male participants requested to be interviewed in the researcher's home, one female asked for the interview to be conducted in her office, one female and two males preferred to be interviewed at their own houses, while three males preferred to meet in restaurants in different locations in Gauteng. To avoid inconveniencing interviewees, they were given the choice to select the venues for the interviews. Permission to record (with an audio device) the interviews was requested and granted during initial contact with the participants via email and telephone calls, and all surprises and reasons for withdrawal were avoided. The researcher's desire to record the interviews was to make sure that his full

attention was on the participants, and that no word was missed for the purpose of transcription. The protocol comprising the interview questions sent to the participants contained a section that explained the different concepts of self-knowledge, self-body dualism and leadership effectiveness. The explanatory section of the concepts was designed to encourage the participants to read more about the concepts ahead of the interviews. A participant information sheet (Appendix I) was sent to the different informants as well. It is imperative in this type of research to spend enough time with the participants to gain more insight into their beliefs and value systems through personal exchanges.

Through theoretical sampling, that involved the collection of data, the initial data were coded, written in the form of a memorandum (encapsulating his thoughts, capturing the comparisons and connections that he made, and crystallising questions and directions for him to pursue), analysed and separated into sub-categories and core categories found, as prescribed by Glaser (1978). It must be stressed that conversing with himself while memorandum-writing enabled new ideas and insights to arise during the act of writing, as projected by Charmaz (2006).

The first interview that the researcher conducted was with #D1, a 61-year-old managing director, with a long track record of good leadership. His initial objective was to assess to what extent self-knowledge would enable leaders to be more effective in the practice of their leadership roles. After using Atlas.ti 8 to run the data initially collected from this interview, it emerged from his initial sample that the participant's intervention was indeed centred on the impact that self-knowledge would have on leaders' ability to act in an effective manner. Twenty-two codes emerged from those data, all in line with the researcher's original desire. Ten codes related to the information collected from the answers to the questions pertaining to the first research question, and 10 codes emerged from answers received from the questions derived from the second research question. From there onwards, the researcher decided on "what data to collect next and where to find it, in order to develop the theory as it emerges" (Goulding, 1998:53). Keeping to his initial questionnaire, the researcher continued his data collection with #D2, a 46-year-old director in an art gallery in Lonehill, Sandton. After running the data collected in this interview, 18 codes were generated by Atlas.ti 8, 17 similar to the ones in the initial sample and one new code that pointed at the "process of self-knowledge", which is the acquisition of self-knowledge. The same process was repeated till the coding of the last interview with #D9, a senior economist. This allowed the identification of key constructs in this research, as well as the improvement of the research instrument, keeping with the tenets of C-GT, to include the aspect of self-knowledge acquisition in the following interviews. Improvement of the research instrument was done by adding and deleting items, based on the information gathered in earlier interviews. On the basis of the above, the subsequent interviews were directed at asking more theoretically driven questions. This exercise was mainly aimed at

helping the researcher understand specific categories of data and linkages among them better. This process was conducted until saturation. Table 3.1 shows the level of codes' saturation in each of the research questions.

As suggested by Egan (2002: 283), "the on-going data collection process includes exchanges between data collected in the naturalistic environment and the codes, categories, and rationale developed during the research process." Over time, the direction of data collection gained focus. This phase helped in making the concepts more specific and assisted in structuring the methods of inquiry better (Egan, 2002). It also became necessary in this phase to schedule new meetings with the interviewees for clarification (Egan, 2002; Creswell and Poth, 2018). Those additional meetings, also referred to as member checking (receiving feedback from participants), as well as the information that was used prior to the interviews for the purpose of selecting the informants were used to validate the data collected. This triangulation of information served to confirm the validity and the reliability of the data collected by the researcher, as suggested by Simon (2011). The criteria of originality (social and theoretical significance of the present research), credibility (the evidence provided for the researcher's claims to allow the reader to form an independent assessment) and usefulness (the research interpretations that people can use in their everyday worlds) were used to evaluate this grounded theory study, as recommended by Charmaz (2006).

Table 3.1: Number of new codes and saturation levels per transcript

	Research Question 1		Research Question 2	
Transcript Number	New Codes Allocated	Cumulative Codes	New Codes Allocated	Cumulative Codes
1	10	10	10	10
2	0	10	1	11
3	0	10	0	11
4	0	10	0	11
5	0	10	0	11
6	0	10	0	11
7	0	10	1	12
8	0	10	0	12
9	0	10	0	12
10	0	10	0	12
11	0	10	0	12
12	0	10	0	12

In this study, just as during the sampling phase, data generation underwent modifications as theory advanced. In other words, during the process of data generation, the researcher asked more theoretically driven questions in later interviews so that he could understand specific categories better, as well as the link between them. An example of this was what the respondents talked about when they introduced the idea of effective leaders "being respected", "I am liked", "try and respect people", "treat them with respect", "have an enquiring mind", "are energetic",

"are zealous", "have integrity" and "face adversity and confront it". This allowed for the identification of the key accepted constructs of the study. The codes of "respect", "love", "inquisitiveness", "enthusiasm" and "rectitude" from the leaders in respect of their followers became a central theme for all respondents that built on the theory of "*attributes of effective leaders*". The above was done to conform to early grounded theory procedures as described by Glaser and Strauss (1967), who articulated that the researcher should identify critical constructs from generated data so that the theory can evolve. The strategic changes to the interview guide emerged from the early identification of *respect, love, inquisitiveness, enthusiasm, and rectitude* as substantial prerequisites of leadership effectiveness for the participants. This led the researcher to focus more on identified areas of interest during subsequent interviews.

3.5.4 Data analysis

This data analysis section involves a constant comparative method that is useful in the process of generating and analysing data. In this phase of the research, the key sub-phases are (1) the generation and the integration of categories and their properties, and (2) the delimitation and writing of emerging theory (Dey, 1999). Each data analysis in this phase was made unique by the dynamics of the phenomenon that was investigated, and the researcher established the timing of various analytical activities as the data were being sorted and re-sorted from the initial data collection (Egan, 2002). In order to convert the informants' individual narratives into theory, the researcher analysed the data by interpreting their words. According to Creswell (2007), the most difficult part of data analysis is the capacity to protect and communicate the informants' meanings while developing theory that also incorporates the researcher's perspective as the 'research instrument'. The researcher's objective was to ensure that he moved the narratives into a more abstract level of theory. The steps that he took in this process informed the collection and interpretation of data.

In this research that uses grounded theory, the researcher ensured that all factors relevant to the phenomenon of becoming effective in the practice of leadership through the acquisition of self-knowledge from leaders' perspective were sought, rather than focusing on specific factors that he would select as being significant or meaningful. In this research data were systematically examined and sorted into categories through the constant comparison method of analysis that was used throughout the study. This comparison only stopped when saturation was attained (Morse, 1995; Strauss and Corbin, 1990; Glaser and Strauss, 1967). It has been well said by Morse (1995) and Strauss and Corbin (1990) that saturation is a situation where the researcher ceases to obtain any new data about the phenomenon under study. Sticking to the rules of

grounded theory, the researcher ensured that he continually checked, through constant comparison, all the previous steps of the research process, while moving forward in the analysis.

Data analysis in grounded theory comprises "(1) coding the first set of data, (2) ongoing application of codes and potential changes in sites or respondents, (3) comparing and revising codes, (4) checking for emerging categories, (5) forming categories set, (6) applying and modifying categories and their properties, (7) detailing the level of needed elaboration of categories and their properties, (8) detailing conceptual grounding or clarification of developed concepts, and (9) describing and clarifying the analytical rationale for the research process" (Egan, 2002: 284).

a. Overview of procedures used in this thesis

Strauss and Corbin (1990) advise the researcher to use, in grounded theory research, specific data collection, analysis and integration techniques, including memorandum-writing, synchronously throughout the study. It is important, as stated earlier in this study, that the researcher switches to theoretical sampling as the study progresses and the proposed model reveals categories and linkages that need to be saturated (Creswell, 2007).

The data collected from the interview were initially coded by hand, using a constant comparative approach, before importing it into the Atlas.ti 8 computer program. From the interview data quotations emerged that formed a rudimentary part of the data analysis for this thesis. According to Charmaz (2006: 45), grounded theory "coding is more than the beginning, it shapes an analytic frame from which you build the analysis." It is designed to foster studying action and processes (Charmaz, 2006). Using Atlas.ti 8, two types of grounded theory coding techniques were used for the purpose of this thesis, namely open and selective coding. Open coding was used to identify free codes; this is simply coding line-by-line as described by Creswell (2007) and serves to explore the data without any prior assumptions. Selective coding, on the other hand, is a more conceptual analysis of the data, which links themes and categories to the overall theoretical structure identified in the analysis process. It was used in this research to group certain codes together in a theme. In this case, definition of codes and themes relates to the way in which the last-named can be incorporated and supported by literature.

Every quotation in this work is an important part of the thesis, as these present the narratives of self-knowledge and leadership effectiveness in the informants' words. Adhering to the tenets of qualitative research, it was important to give an overview of his reasons for selecting certain quotations for publication in this thesis (Creswell, 2007). The initial coding of the collected

data was performed line-by-line, together with memoranda from interviews. More selective coding followed this. Following the selective coding, all quotations were separated according to the most important or key themes. It was only after the data had been analysed and coded that a story line began to emerge, based on the story and the memoranda information and these results began to inform the bigger themes of the assignment. Crabtree and Miller (1999) describe this type of analysis as involving the ongoing iterative spiral or organising, connecting, and corroborating.

Analysing the data, developing selective codes, and using the memoranda were highly representative of an iterative process of analysis. In this study, the researcher decided not to use a quotation more than once in the presentation of findings. The quotations are used as collected from the informants; minimal editing was done for clarification only. In order to protect their privacy, each informant has been assigned a code (#D), even though they all confirmed that they were comfortable with their full names being mentioned in this research. Lastly, in this double-spaced document, the researcher has single-spaced quotations from the participants to separate the narrative from the written text of the thesis. The quotations are used based on how well they capture the basic meaning of the theoretical construct and how they illustrate the most important points of the relevant portion of data analysis (Creswell, 2007).

b. Theoretical sensibility

Qualitative inquiry is an interactive approach to research that requires the investigator to be sensitive to the subtleties and issues inherent to the data. Dey (1999) describes 'theoretical sensibility' as the practice in grounded theory studies of enhancing insight into the research process through acknowledging the theoretical background of the researcher. This requires the researcher to first identify himself as being part of a community of researchers/educators in a specific academic field or fields. In this research, numerous sources of theoretical sensibility were present – the professional and disciplinary literature of leadership and leadership effectiveness, the esoteric studies of leadership, and the basics of human psychology, qualitative research methods, philosophy, and the researcher's own personal experience with the human mind and purpose of life.

The researcher began his journey in this study with notable pre-existing knowledge of self-knowledge, self-body dualism and leadership practice, which includes the psychological and spiritual aspects of knowing himself and acting according to what he discovered about himself. This combines his academic training in philosophy, psychology, and esoteric sciences, as well as in management sciences. The researcher confessed that had it not been for this pre-existing

understanding of the universe through knowledge of himself, and how many leaders around him had been transformed for the better after embarking on a journey of self-knowledge, the explanatory robustness of this research would have been much more difficult to achieve.

Before embarking on this research journey, the researcher had made it a habit to keep versed in leadership, leadership effectiveness, self-knowledge, and self-body dualism literature. This is to say that the researcher's literature review is the product of many years of continuous work. The knowledge acquired during the development of this research intensified his theoretical sensibility, especially in the beginning when he was planning, in terms of identification and conceptualisation of the area of inquiry, demonstration of the value of the study, and decision on the study design. This theoretical sensibility helped in determining what issues could have occurred during the recruitment of participants, during the development of the data collection instrument, and during the interview sessions. These sources of theoretical sensibility were of considerable assistance.

c. An overview of data coding

The researcher used the services of a professional typist who produced verbatim records of the audio files for him from the interviews (transcripts). He then entered each transcript into the Altlas.ti 8 computer program. The formatting of the interview data gave him a large right-hand margin for coding. He subsequently made use of the data from the transcripts of the participants' interviews, the information from his personal memoranda and the literature to complement the interview data.

d. Open coding

In this research assignment, the researcher used C-GT to document the 12 participants' journey in the path of self-knowledge and leadership effectiveness rationally. The first part of the analysis, which used open coding, enabled him to start making sense of the multiple accounts and generated the initial coding (e.g. "attributes of effective leaders", "reflective practice", "leadership style"). It emerged from discussions with the informants during the interviews that many of the participants looked for self-knowledge through reading, religion and special management and team-building training, but never achieved the knowledge of themselves they sought. They had to learn to reflect on themselves and find and live according to what they believed were the attributes of effective leaders before they started noticing the effects that self-knowledge had on them. They had to try to cope with internal conflict and ego that caused

animosity between them and the people around them, causing their teams/followers to resist their desires.

Each participant's journey was unique. Some of the participants went through pain, divorce and inner instability before they could embark on the journey of self-knowledge. The two female participants had a history of learning from very Christian and Masonic-oriented backgrounds; one of the fathers was a staunch Christian and the other a respected Freemason. These spiritual backgrounds were just not enough as, even though the two female participants were taught in the Socratic path, the "process of self-knowledge" presented an opportunity during the interview process, for one of them to know/learn more about herself.

At first, the researcher used open coding to describe the data through a line-to-line outlook that, as prescribed by Charmaz (2006), led to the development of initial themes and categories. This type of coding is first performed during the transcription of the interview recordings. For his part, the researcher only transcribed the first two interviews and the remaining 10 were transcribed by the professional transcriptionist that he hired for that purpose. He did create memoranda and ensured that early impressions and insights were recorded. Line-by-line textual analysis was the next step that he undertook in order to capture the meaning and key concepts of each line of text (Charmaz, 2006; Strauss & Corbin, 1998). The data collection phase was characterised by the performance of line-by-line coding that was recorded on printed copies of the interview transcripts and later refined and imported to Atlas.ti 8.

In their *Basics of qualitative research: Grounded theory procedures and techniques*, Strauss and Corbin (1990) present open coding as a technique that is used to separate the initial data and give each discrete phrase or described event a theme or category that, in this research, represents the journey that the participating leaders undertook in their quest for self-knowledge. In order to determine codes that gave the significance of what was happening, the researcher fragmented and conducted a phase-by-phase examination of the data. What became very fascinating about this phase was that many of the code words were exactly what was said by the informants. Examples of these are "effective leadership", "leadership style" or "negative changes".

A summary of the open coding exercise is given in Table 3.2. If initially a large number of codes were identified using open coding, these codes fragmented the data into small portions, and the constant comparative method was applied to facilitate a reduction in the number of open codes. Concurrent analysis of further data was used to support, modify, or discard a number of the codes. As presented in the table below, the final list of open-coded categories was reduced to 22 through additional analysis.

The researcher recorded in detail the definition of each code word and stored them in a separate file, allowing for access to the abbreviated code word with its full meaning next to it. This made the consistent use of the code word easier.

e. Selective coding

In the process of selective coding, the researcher develops categories using open coding. Those categories are then integrated to form a theory and identify the central core categories (Creswell, 2007). A core category can be defined as the category to which all the other themes and categories are linked; it is in other words the foundation of the basic social processes associated with the phenomenon of interest.

Table 3.2: Open-coding Categories

• Attributes of effective leaders	• Defining self-knowledge
• Reflective practice	• Positive changes as a result of self-examination
• Defining leadership effectiveness	• Emotional intelligence
• Causes of leadership failure	• Personal growth
• Effective leadership	• Knowledge bias
• Leadership style	• Personal reflection on self-knowledge
• Leadership effectiveness in practice	• Process of self-knowledge
• Definition of self-body dualism	• Spirituality
• Inter-relationship between mind and body	• Relationship between self-knowledge and effective leadership
• The relationship between the self and the body	• The role of self-leadership in effective leadership
• Negative changes	• Self-knowledge as attribute of effective actions

In this research, the core categories are "leading oneself effectively from the self" and "'leadership effectiveness through self-knowledge". The process of selective coding was used to generate thematic codes that contained many open codes. This selective coding however linked more abstractly with the developing theory. In this research, selective coding served to identify the basic social or corporate process that leaders used to become more effective in the

practice of leadership. The analysis part of this research provided a description that included a qualitative account of the leaders' journey to leadership effectiveness through self-knowledge.

The selective coding phase also presented the opportunity for the researcher to integrate the open coding categories into coherent and more abstract themes that described the process entrenched in individual and collective experiences of undertaking the journey of self-knowledge for leadership effectiveness. This narrative included the informants' challenges and experiences related to their search for leadership effectiveness through the acquisition of self-knowledge. His choice as a researcher was to embark on that path laid by the different leaders themselves, while describing their journey. The major landmarks along this expedition were self-knowledge, self-body dualism and leadership effectiveness. A summary of the selective coding categories is given in Table 3.3.

Table 3.3: Selective Coding Categories

• Leadership effectiveness	• Self-knowledge
• Self-body dualism	• The relationship between self-knowledge and leadership effectiveness

3.5.5 Saturation

Data saturation and the emergence of a sufficient theory from the data concluded the grounded theory research. The proof of data saturation was shown by the inability of data collection to contribute to the elaboration of the phenomenon that was being investigated; proof of completion of the research was also confirmed when the documentation was complete. At this point, it was up to the researcher to assess whether or not the theory-building process was adequate, as suggested by Egan (2002). Data saturation was a clear indication that the focus should at that stage be turned to documentation, on which construction and consolidation of categories evolving from the main story line for the study were elaborated. It is important to note that the classification of the association between the central categories and the supporting categories and properties is the basis of the development of a structural framework, according to Egan (2002).

The role of grounded theory in this research was to establish a foundation binding the theory to description that elaborated on the structure and design of the theory, and an inventory that

established the data-based building materials that composed the theory (Egan, 2002). The description of the relationships between the central categories and other categories, Egan (2002) noted, generated leads to the elaboration of grounded theory.

The Atlas.ti 8 computer program (Smit, 2002; Siccama and Penna, 2008) was used throughout the above process.

3.6 Ethical considerations

The University of the Witwatersrand, in its code of ethics, provides guidelines for conducting ethical research on human subjects. Before attempting to collect any data, a proposed interview schedule was presented to the Faculty of Graduate Studies Committee as part of the approval requirement for candidature. As suggested by Kvale (1996), the research design included the researcher's commitment to protect participants' privacy by not reporting any information and the possibility of holding debriefing sessions with participants or producing a summarised report of findings to enhance the ethical principle of reciprocity.

After being granted permission by potential informants, the researcher sought voluntary involvement by obtaining informed consent from the participants in the study. According to the University of the Witwatersrand's Ethics Committee Guidelines, the word voluntary suggests that the participants would not receive any direct benefits from participating in this study, and there would be no disadvantages or penalties for not participating. This included their freedom to withdraw at any time or not to answer any question to which they did not want to respond. For that, a one-page consent form (Appendix II) was handed to the participants, who were invited to read and sign it before the interviews. It was crucial in this research work that all participants be given the assurance that their responses, as well as their right to withdraw from the interview at any time, would be handled with great confidentiality. In the context of this research, the word confidentiality signified that whatever was done or said during and after the interviews, as well as all the information that was gathered, would not be disclosed to anyone in any form that revealed the participants' identities. Anonymity refers to the impossibility of identifying the participants. In this research, the participants decided whether or not the researcher could disclose their identity, or any details that may allow them to be identified.

3.7 Chapter summary and timeframe

This chapter identified the methodological research paradigm and gave the reader a clear understanding of what the research aimed to achieve. The methods of data collection and

analysis were presented in this chapter and the researcher also described the basis of his relationship with the participants, including the way in which the data were to be administrated.

The methods to be used to ensure that the participants' confidentiality was respected during the collection of data, analysis, and interpretation, as well as dissertation writing, were outlined. The method of communication during the feedback session was discussed, as well as the frequency of feedback to the participants in the research project. Emphasis was also placed on his role as researcher in the grounded theory research processes in this research methodology chapter. The researcher ensured that, even if the research strategy were to be re-crafted in the future, a major part of it would remain unchanged, as it was to serve as a stretching basis for this research project.

The duration of data collection was approximately seven months. Twelve transcripts of 26 main questions were made and run in Atlas.ti 8. Twenty-two open codes and four selective codes were drawn from the analysis. The method of collecting data was the collection of qualitative data using interviews (Appendix II). The research planning time-table is presented in the attached Appendix V and the consistency matrix in Appendix IV.

CHAPTER 4 : EXPERIENCING THE SELF THROUGH THE BODY

4.1 Introduction

In the present chapter, the author gives an overview of the analysis that he used to develop the C-GT. The preceding chapters provides the reader with a clear description of the journey through reading, religion and special management training, and the individual experience of leaders in their search for effectiveness in leadership through self-knowledge. A narrative description of those experiences is presented in these chapters. One can find, in the chapters, sections of the participants' transcripts that are aimed at illustrating, in the leaders' own words, the way in which they travel their journey of self-knowledge acquisition for leadership effectiveness. Chapters 4 and 5 are concerned with the analysis of the social process of 'journeying through self-knowledge' and how the informants go through common phases of their everyday lives to describe their experience of effectiveness in the practice of leadership.

The aim of this chapter is to answer the research question, "how do leaders define the concepts of self-knowledge, self-body dualism and leadership effectiveness." To achieve the above, the researcher has attempted to (1) situate leadership effectiveness and self-body dualism narratives, (2) situate the journey of leadership effectiveness and self-body dualism, and (3) produce a detailed exposé of the relationship that exists between the different open codes, between the selective codes, as well as between the open and selective codes.

4.2 Situating leadership effectiveness and self-body dualism narratives

In this chapter, the researcher establishes the boundaries of the journey of leadership effectiveness experienced by the informants in this study. During the C-GT analysis, two central narratives that defined the participants' experience in leadership/effective leadership were generated, namely leadership effectiveness and self-body dualism.

The core dualistic narrative of leadership effectiveness is the foremost finding of this thesis. The narrative of self-body dualism affords a contextual foundation for the understanding of the informants' experience of being effective in the practice of leadership. The strongest narrative for the leaders who participated in this research was the actions of reflecting on and practising goodness, while endeavouring to become effective in the interactions between their inner selves and their bodies, as well as between their bodies and those of all beings around them. Judging from the answers gathered during the interviews with the participants, it became clear that not only did the informants want to make sense of their experience of the permanent interactions

between the self and the body; they also desired to leave a trail so that others, on their own journey to become effective leaders, could gain from their experiences.

Two themes that surfaced from the analysis of the transcripts were that many of the informants were aware of some 'attributes of effective leaders' and 'causes of leadership failure', as well as of the existence of an 'inter-relationship between mind and body/relationship, and between the self and the body.' It also transpired from the analysis of the information gathered that they felt the need to provide guidelines for other leaders to follow to allow them to become effective in their daily practice of leadership.

4.3 Situating the journey of leadership effectiveness and self-body dualism

In order to express the moral aspect involved in the process of 'leading oneself effectively from the self', the researcher often uses the term 'moral value', which denotes the ability for one to utilize what is good within him/her for the benefit of him/herself and others. The summary of the core category for this study is provided in Box 4.1. The use of the term moral value in this research stems from the fact that most leaders who were interviewed demonstrated to have developed the ability of looking for the good deep within themselves before acting outwardly. The role of the term is to encapsulate a sense of movement in the transformation of inner goodness into effective actions, in the experience of becoming an effective leader. This term is also aimed at capturing the idea that inner and external information and experience, good and bad, are gathered in the self, and expressed in the body.

Box 4.1: Core category defined

There has to be a moral content in the whole thing. And if the moral value … if the moral value is not for the good in the long term, right … then I don't believe you are a good leader.

The term moral value also indicates the ability of the interviewed leaders to clearly discern the boundary between right and wrong, so that they are able to externalise that which is good, and curb and subdue those tendencies that would lead them towards evil. According to Schwartz (2012), all the definitions of values have the following elements in common: values are concepts or beliefs about desirable end states or behaviours, which transcend specific situations, guide selection or evaluation of behaviour and events and are ordered by relative importance. Grant and McGhee (2016, p. 2) added that "it is important to note that this and other definitions distinguish between personal non-moral values and personal moral values; the former are

guides for selection, whereas the latter are guides for evaluation." Of the participating leaders, some may explore their moral values on a daily basis through reading, religion, and repeated leadership programmes. Some may only explore these when a drastic situation occurs in their social or corporate environment for a short period of time, while others may constantly penetrate the hidden recesses of their hearts and find what moral values in them can be used continuously for the benefit of humanity.

The author also stressed that all the participants developed expertise in the field of leadership effectiveness through reflection and introspection of their moral values, aided by the acceptance of the existence of a dualistic relationship between self and body. The concept of leadership effectiveness includes the search for moral values within, and the transformation through dualism of those moral values into positive bodily actions. Most of this analysis relies deeply on the understanding and the construction of social worlds that the leaders experienced in their daily leadership roles. While trying to be effective in the practice of leadership, the leaders who were interviewed got in touch with several social worlds, including the academic world, their family world, their religious and esoteric worlds, and for most, their employment world. All those worlds required to be navigated with the outmost caution in order to understand and be within each one.

It was quite interesting to read the transcripts anew; it felt like a re-exploration of the participants' experiences as they told of their apprehensive journeys through the constant struggle between self and body. For a better understanding of the present research work, it is crucial for the reader to both take a macro (birds' eye) and a micro (footpath) level standpoint when reading these accounts. Moreover, the author requests that the readers of this dissertation look at both the predominant patterns identified in the C-GT and the personal explanations of the study participants' individual experiences.

4.4 Inside out: leadership effectiveness through actions guided by moral values

The C-GT analysis that the researcher conducted using Atlas.ti 8 revealed ten open codes related to the first research question, and two selective codes. The first seven open codes form part of the 'leadership effectiveness' selective code, and the subsequent three are part of the 'self-body dualism' selective code. Those open codes are presented in Table 4.1. The core category derived is 'leading oneself effectively from the self.'

The first selective code, 'leadership effectiveness' is concerned with the definition and the prerequisites for leadership effectiveness, as well as the reasons for leadership failure. Based

on the analysis conducted using C-GT, most of the participants described effective leaders as those that take responsibility for the team and the completion of tasks to achieve a goal. They believe that not taking responsibility may result in leadership failure. As a matter of fact, an effective leader is, to them, one who is respected and can recognise the need to adopt different leadership styles for different situations and still achieve the desired results. The participants in this study also stated that leadership effectiveness is about getting the best out of people, getting them to respect and follow a person as their leader, in the path that is required in their context. It is about subordinates being able to submit to their leader and participate willingly and sometimes voluntarily. They believe as well that an effective leader is not only aware of him/herself but is also aware of the capabilities of the team members and is able to capitalize on those capabilities. The leaders who were interviewed were aware that leadership effectiveness is about being able to strategize and come up with solutions, and that good leaders adopt a reflective practice where they can do introspection and evaluate themselves in relation to their effectiveness as leaders. Some participants mentioned mentorship as a tool for effective leadership. The details of the above are found in the subsections below.

Table 4.1: Leadership effectiveness and self-body dualism codes

Selective code	**Open codes**
Leadership effectiveness	Attributes of effective leaders
	Reflective practice
	Defining leadership effectiveness
	Causes of leadership failure
	Effective leadership
	Leadership style
	Leadership effectiveness in practice
Self-body dualism	Definition of self-body dualism
	Inter-relationship between mind and body
	The relationship between the self and the body

4.4.1 Attributes of effective leaders

(a) Respect

Various attributes were listed in relation to effective leaders; among them was respect. The participants believe that leaders should be respected and admired by their teams, while still being able to do the required job. On the concept of respect, participant #D1 said about this attribute of effective leaders:

> I think an effective leader is respected or not. I don't think you can be an effective leader by adopting a style where people hate you … I really try and respect people and treat them with respect …, and I think an effective leader values the human element.
>
> Look, I think an effective leader is … first and foremost treats everybody with respect, regardless of the circumstances.

Participant #D2 listed some prerequisites for leadership effectiveness, all of them revolving around the concept of respect for oneself and for others:

> Honesty, trustworthiness, dependable, respectful, tolerance, open mindedness, intelligent, loyal, transparency, hardworking, intuitive, sensitive, adaptable, responsible, fair, firm, visionary.

Participant #D4 highlighted the notion of respect in the form of fairness, dignity and consistency towards the people who are led:

> Acceptance of mistakes by yourself and the group - just correct them fast -, treat people fairly and with dignity, allow people to save face, do what you say …

Respect is also presented by participant #D6 as reflective. As a leader, he believes in doing unto others as he would want them to do unto him:

> I think it's really … to me it's just about the way I would like to be treated as a human being myself, if I was part of any team or organisation.

(b) Integrity

The concept of respect is, in this research analysis using C-GT on Atlas.ti 8, also expressed through supporting concepts such as integrity, honesty, good work ethics, love, moral values, virtues, generosity, tolerance, empathy and humility. Scheuing and Edvardsson (1994, p. 24) defined integrity, using Funk and Wagnall's dictionary, as:

(1) uprightness of character; honesty.

(2) the condition or quality of being unimpaired or sound.
(3) the state of being complete or undivided.

Judging from the above definitions, the concept of integrity, that also covers honesty, moral values, virtues and good ethics (Scheuing and Edvardsson, 1994), can be associated, according to Ojo (2011, p. 3), with respect, "since this vital value also encompasses respect for others" and because "a person who respects himself would not only want to uphold or maintain his integrity or reputation, but would also seek to ensure that he does not disrespect other[s] or involves himself in any disrespectful or shameful situation which would ultimately undermine or tarnish his/her image or reputation." If an extensive list was presented by participant #D2 during the interview phase, participant #D7, on the other hand, expressed integrity, and its strongly related concepts of honesty and good work ethic, in these terms:

> But I would expect any leader to have integrity. I would expect honesty. I would expect them to be able to set an example. Hmmm … I would expect them to have a very good work ethic.

(c) Empathy, tolerance, and patience

The concepts of empathy, tolerance, and patience as three of the attributes of an effective leader also appear in the analysis performed by the researcher, based on the data collected from the interviews with the participants. Though most respondents did not focus on these concepts, it can be seen from the analysis of the previous concepts that a strong relationship exists between empathy, tolerance, patience, respect, and integrity. O'Neil (2010) defines empathy as the ability of any human being to put him/herself in another's shoes and project him/herself into the observed context. Tolerance is to Halim (2008) an effort one person makes to be positive and to appreciate others in the frame of providing them with basic rights as human beings. Patience, on the other hand, is presented by Haque, Liu and TitiAmayah (2017) as one of the cardinal virtues of Aristotle (Hackett and Wang, 2012) that is related to suffering, endurance and forbearance, and that denotes the importance for human beings to be forbearing when under stress, stable when coping with difficult situations, and perseverant despite difficulty or delay in achieving success (Lokos, 2012). From the study of virtues conducted by Hackett and Wang (2012) in their analysis of the commonalities between Aristotelian and Confucian virtues, it can be seen that one can only express empathy, be patient and demonstrate tolerance when one is honest, has integrity, love and respect for others. Participant #D5, putting a particular accent on this concept, expressed the following views:

> I think the two most important ones there … I will focus on empathy. Right … and you must be able to focus on the goal you want to achieve …. otherwise you ain't going to

> get there. And the empathy with which you handle the people who are going to achieve … who are going to get you there. Right … because we are always talking in a leadership scale, we are always talking about third parties involved. So, the only way you are going to get people to achieve what you want, is leading them to that situation and the leadership quality has to be based on empathy. Empathy, understanding, tolerance, patient … right … consultation, facilitation, of things fit into it, and it really does come back to the way you handle somebody, which can really mean some empathy at the end of the day.

(d) Love

Another concept that is seen to be strongly related to respect, and that stands out in this research is that of 'love.' Love is defined by Carroll and Ahuvia (2006, p. 81), in marketing and sales, as the "degree of passionate emotional attachment that a satisfied customer has for a particular trade name." Emotional attachment is viewed as "an attempt to create emotional links between people and products and services" (Sherkat, Mendoza, Miller, and Burrows, 2018, p. 6). This type of love is not what we are concerned with in this study. Following Carroll and Ahuvia (2006), the current research conceptualises love as the level of emotional satisfaction that the self has when the body acts in a positive manner towards others. For the purpose of this study, and as stated by Ladhari (2009), emotional satisfaction refers to the evaluation of one's emotions such as anger, contentment, happiness, pleasure, irritation, and disappointment. Love, the cement of a relationship, is often perceived as a requirement for respect. Keeping in line with the preceding, the statement by Roberts (2004, p. 146), that "without respect there is no foundation for any long-term relationship", shows that love generates respect in any relationship. This is surely how the concept of love relates to that of respect. Participant #D8 expressed the importance of love that should be displayed by effective leaders in these words:

> It is loving. For me loving is extremely important. Our society is lacking love. Loving, caring for others, effective communication, clear communication, truthful communication, the promotion of self-expression, whereby the leader is clear with himself and with others.
>
> Taking action, the demonstration of love, caring for others and at the same time loving in a disciplined manner, and loving in a soft manner.

(e) Generosity

Generosity, in this research, is a concept that also stands out quite strongly. It is defined by Henry (2015, p. 11) as "an admirable quality of character." Generosity is, according to

Aristotle, quoted by Henry (2015, p.12), "greatness of the soul," and the echo of love as presented by Kruschwitz (2015). Participant #D9 supported the above in these terms:

> I would say generosity is a very important quality. Generosity is not only giving money but even with your own time. You know, you really need to be very generous with your time to be effective in leadership.

The preceding therefore demonstrates that there is a strong and dependent relationship between generosity, love, integrity, and respect.

Whereas respect, integrity, love, and generosity were presented by the respondents as strong attributes for leadership effectiveness, some of the participants also pointed out tolerance. Tolerance, according to Gülen (2004, p. 33-34), is "a term which we sometimes use in place of the words respect, mercy, generosity, or forbearance, is the most essential element of moral systems." This definition alone links tolerance to generosity, love, integrity, and respect. The different forms of generosity were presented by participant #D9, who added the following:

> That generosity in time, uhm … with your time, and also tolerance. Because you … come to learn to tolerate. Because, check, one thing for sure they will never know, at least at the time when you are their educator, they will never know as much as you do. So, you're going to learn to tolerate many things. … So, yah … so generosity and tolerance are very, very important qualities in leadership.

(f) Humility

Participant #D9 continued by stressing the importance of another concept, that of humility, as an attribute of leadership effectiveness. In fact, if humble people were perceived in the past as being weak (Morris, Brotheridge and Urbanski, 2005) and associated with "Shyness, lack of ambition, passivity, or lack of confidence" (Vera and Rodriguez-Lopez, 2004, p. 393), humility is in current times considered "a critical strength for leaders and organizations possessing it, and a dangerous weakness for those lacking it" (Vera and Rodriguez-Lopez, 2004, p. 393). Humility is, according to Nielsen, Marrone and Slay (2010, p. 34) and Owen, Johnson and Mitchell (2013, p. 1518), respectively, a "desirable personal quality that is an understanding of oneself through awareness of personal identities, strengths, and limitations" and "an interpersonal characteristic that connotes a willingness to view oneself accurately; and appreciation of others' strengths and contributions; and teachability, or openness to new ideas and feedback." According to Vera and Rodriguez-Lopez (2010, p. 395), a humble leader is he/she who "respects others". This latest definition links humility to respect, which was

formerly associated with tolerance, generosity, love, and integrity. Participant #D9 stated the following concerning humility:

> As well as humility because remember, when you start thinking that 'I know everything', that one day … that's when one day one of your students can humble you by showing that actually he or she knows more than you. So, you have ah … ah … ah … you need to have a certain degree of humility as well.
>
> Yah that's a very good uhm … those are the qualities of leadership. Humility, tolerance, and generosity. Yah.

(g) Honesty

Honesty is defined by Becker (1998, p. 158) as "the refusal to pretend that facts from reality are other than what they are." The meaning of this concept is elucidated by Rokeach (1973) who added truthfulness to it. Honesty is also perceived by Mauri (2011, p. 79) as "the commitment to seek the truth and live in accordance with it" as well as "being contrary to the falsification of the facts." Mauri (2011, p. 74) added that "honesty is the most remarkable expression of self-respect and other-respect, without any concessions to self-deception or other-deception." The last-mentioned indicates to the reader that honesty is respect for self and others. This is illustrated by participant #D10 in these words:

> One honesty. Honesty is important in a leader. And I say it's important because without honesty, the problem that arises is deception. Simple as that.

From the above, the author deduced that honesty, integrity, respect, love, generosity, and humility are inter-linked and are the main attributes of effective leaders. This was supported even more strongly by participant #D10 who added that:

> Second one integrity. Integrity cannot run where there's no honesty. So, an honest leader is able to demonstrate honesty, it's very simple.

4.4.2 Reflective practice

Some of the participants in this research project pointed out that part of the process of self-knowledge is the ability of people to examine themselves and do introspection. This usually goes beyond work life; it extends to family life and one's relationships with others. This process of self-examination is continuous, as the person grows and faces constant changes. As the process continues, one has to evaluate his/her self-knowledge against the external input from

others and their environment. Through reflections, one is able to see their challenges, strengths, and weaknesses.

Participant #D1 presented reflective practice to achieve self-knowledge as a journey of a lifetime, that depends on the circumstances with which a person is faced:

> So … 15 odd years ago I started that journey … I am very clear at this stage; I am 61 years old … I am very clear at this stage on what my strengths and weaknesses are. But I think that as time goes by, those strengths and weaknesses will change together with the context of the change in your life. So, I don't think it is an exercise that ever stops. I think it is an exercise that continues.

Self-reflection is a way for leaders to demonstrate moral judgement through accountability to those they serve (Eraut, 1993). This is certainly what society is expecting from leaders at the current time, and if one looks at reflective leadership based on moral values or judgement from Taylor's (2003) point of view, one will realise that reflective practice can only assist leaders to become effective in the practice of leadership if they deliberately and consciously walk that journey. The voluntary character of reflective practice was supported by participant #D2's response:

> One of the most important things I have learned is that if we don't truthfully examine and reflect [on] our own life, we will not grow, we will certainly not develop or reach our maximum potential. We are humans and we continually commit mistakes in life and if we don't learn from them, how are we going to ever succeed?

Self-reflection/reflective practice was also expressed in the interview with participant #D5 in these words:

> And again, that comes back to evaluating yourself, because yourself is the only entity over which you have control. Because I don't know who I am going to interact with next. So, I can't change my environment. I can only change myself.

Participant #D7 offered more support for the above, arguing that self-reflection affects all aspects of a leader's life. She strongly believed in making it a conscious and deliberate routine:

> Ok … so part of my daily routine is so self-reflection. Hmmm … not only in my work environment, but in my relationship with family, with friends. Hmmm … so it isn't ... I have … I believe … I'd like to think that I have endeavoured to know myself. That doesn't mean to say that I know myself hundred percent … but I do believe it's part of our daily routine or weekly routine to have a little bit of time of self-reflection. To go

> back and say “ok, what worked today, what didn’t work? Why did I lose my temper in the traffic? You know … why did I sound off on something? What were the triggers? Etc … so yes …I do think it is an important part of our own sense of maturity to be able to self-reflect.

Participant #D10, on the other hand, emphasised the importance of isolation in self-reflection or reflective practice. According to him, it was important for to him isolate himself in order to look within himself quietly:

> But then, I make time separate from everything else, where I just sit on my own and say “ok, this is how your day has transpired”, then I reflect. And by reflecting what I then do is look at the decisions that I have made through the day. I look at the various interactions that I have had with people throughout the day. I assess “was it good or was it the right way of talking to someone for example?” you know. So, what it then does, it says to me is “every single time I reflect, I meditate upon whatever I’ve … I’ve … I’ve been through. And that is how I can … I can achieve it. That is … ya.

Participant #D11 expressed the need to reflect in the following manner:

> It is of paramount importance to do some introspection in order to leverage one’s strengths and excel at all aspects of life.

Looking at the above information, the presented analysis enabled the researcher to conclude that reflective practices in leadership have offered leaders “an approach to enhancing the moral compass of leaders beyond technical expertise” (Branson, 2007); that “a process oriented focus on values contemplation seems to be gaining momentum, and in some ways, provides a far more promising direction for the future, than calls for the objectification of values through rational arbitrary criteria" (Richmon, 2003, p. 43). The importance of reflective practice in leadership effectiveness therefore also stems from the fact that, values being normally unconscious dimensions of a person’s inner self (Branson, 2005), self-reflection enables leaders to develop the moral compasses of their lives by providing a means of making these unconscious values conscious (Branson, 2007) and easily usable.

Another aspect of the concept of reflective practice that emerged from the present analysis is reflection through others. In fact, whereas Mitchell (2017) presents reflection as an individual activity, some of the participants had the strong belief that, as necessary as it is for them to reflect on their own, it is as important to look at themselves through others. This was mainly stated by participant #D4:

> You must thus constantly re-evaluate your self-knowledge against external inputs.

4.4.3 Defining leadership effectiveness

Using the information provided by most of the participants in this research work, the analysis conducted revealed that leadership effectiveness is about getting the best out of people, getting them to respect and follow one as a leader in the path that is essential in their circumstances. It is about subordinates being able to submit to their leader and participate willingly and sometimes voluntarily. Participant #D1 expressed this aspect of respect and willingness to follow the leader in these words:

> As I said earlier, I am a very big believer in situational leadership. Leadership effectiveness is about getting the best out of people … in a given set of circumstances … whatever they may be. Leadership effectiveness is about, to me, is about having people respect and follow you to the path that is required in the context. So, if it is at work, it is about getting the best out of them. If it is Freemasonry, it is about getting the best out of them there, by having them willing to volunteer and having them willing to participate. But also having them willing to submit when necessary and to participate when necessary. The other context of leadership effectiveness is getting the best out of people within their capabilities.

Participants #D5 and #D12 respectively presented leadership effectiveness in these words:

> Leadership is when you take the unwilling to somewhere, they did not want to go, with a smile on their face, asking for directions as to how to get there. And succeeding in getting them there.

and

> Well, to me leadership effectiveness would be the ability to inspire others.

In the present section, the concept of 'respect', as discussed earlier as one of the attributes of effective leaders, re-surfaced. In fact, Kolzow (2014, p. 83) observes that "a good leader treats everyone with respect, especially those who can't do anything for him/her" and that the "people will not sustain an interest in following those whom they fear or merely tolerate."

The analysis also presents leadership effectiveness, from the participants' viewpoint, as having the ability to be aware of people's capabilities and getting the best out of those competences. It is about being able to strategize and come up with solutions. Leadership effectiveness is characterised by the ability of leaders to define a vision and the end product clearly, then get others to buy into that vision and work with them to attain the objectives defined by that vision.

Participant #D4 focused his definition on the visionary side of effective leaders:

> By the ability to lead. Lead being the ability to clearly define a vision – an end position, and then get others to buy into that vision and aid in attaining it.

In this regard, since the object of this research is to assess the inner self of a leader, Kolzow (2014, p. 99) reminds the reader that "an effective leader needs to gain the kind of perspective on the future that leads to an anticipation of change and a planning for what is expected to come." This ensures that leaders have a clear image of the future and that organisations do not drift aimlessly (Kolzow, 2014), because "no one wants to follow someone who's lost" (Kolzow, 2014, p. 99).

4.4.4 The causes of leadership failure

(i) Ego

Analysis of the data collected for the purpose of this research has revealed that leaders' 'ego' is the main cause of leadership failure; it has also shown that, in this state of inner self, leaders are unwilling to hear and consider their subordinates' views. In this regard, and according to business ethics scholars, the existing literature has stressed the importance of "ego-transcendence" for effective leadership (Klaus and Fernando, 2016). Looking at the concept of spiritual leadership, Giacalone and Jirkiewicz (2003, p. 86) appeal to leaders to pay attention to "individual character, personality, and belief systems that may influence ethical cognitions as precursors of behaviour." Ego, the 'Me, Myself and Mine' also called the trinity of selfishness (Low, 2015), can be associated with self-importance, narcissism, and a host of other problems (Lapsley and Stey, 2011). Ego, which stems from individual pride and undigested inner debris, is an element of character that blinds leaders "to helpful, competitive ideas, filtering information so only that which coalesces with the leaders' positions is retained" (Thornton, 2011, p. 18). Participant #D1 showed, in the quotation below, how he changed from being an egoistic leader to becoming humble and tolerant of others:

> For me, I think "ego" is going nowhere, and I think historically, 20 years ago I would never ever have contemplated sitting down and listening to one of my subordinates' opinion on anything. I would have run roughshod over them to get things done. Today, I am a lot better at chatting up and listening. And listening objectively, listening to hear, not listening to sulk. And so, I think I have failed a number of times and I think the main reason for that has been ego and wanting to think my way.

Participant #D4 interpreted the word ego as vanity and acknowledged in a very indirect way that he must have witnessed someone fail in the past because of it:

> Perhaps due to vanity and worrying about what others may think. This may result in some form of failure in the past.

Regardless of the fact that she believes in her good leadership abilities, participant #D7 acknowledged that ego in a form that rejects any input from co-workers, so-called irrationality, had sometimes been her lot:

> … is when I act against the better judgement of perhaps advices that I have been given. Where I don't want to listen to some advice, and I decide "that is what I am going to do" and it doesn't work out. I sometimes find that the inner cause could be that I am irrational … hush that I am giving an emotive response to an … to a situation or a circumstance and it fails. Uhm … then sometimes things fail, and I've got nobody else to blame except myself. So that could be one of the inner causes, ya.

(ii) Resistance to change

Another cause of leadership failure that the current analysis has revealed is resistance to change; leaders wanting to think the way they have always done, without acknowledging change. Even though what follows is not the object of this research, let us stress that change can mean different things to different people in different situations, and this can create complexity in attempting to generalise its definition (Graetz, Lawrence, Rimmer and Smith, 2006). One can in simple terms view change as making things different from the way they currently are. The process of change requires one to move from some current state of things to a new one in which one wants to be. A good definition of organisational change is given by Van Tonder (2004), who views it as an initiative that alters critical processes, which in turn influences individual behaviours that subsequently have an impact on organisational outcomes. Participant #D1 described how, earlier in his life, resistance to change made him believe that he was always absolutely right, and how for that reason he failed in the practice of leadership:

> You cannot always be successful. In my experience, the most common reason for leaders' failing is either they suffer from it wasn't invented here, for they take refuge in the comfort of doing things the way they have always done it. They don't explore new avenues and new opportunities.

Hughes (2006) views resistance to change as actions that are performed by change recipients in order to slow down or terminate an envisioned organisational change. If some of the respondents in this research have presented resistance to change as one of the causes of leadership failure, how do leadership and resistance to change relate?

A large number of definitions of leadership have been postulated by various authors on leadership, and an exhaustive examination of these definitions reveal that central to any leadership process is the concept of exerting "influence." This is supported by Hersey and Blanchard (1988), who are of the view that leadership is displayed when one attempts to influence the behaviour of an individual or group (including him/herself). The large majority of organisations agree nowadays that effective leadership is one of the key contributors to overall organisational performance and change. This means that if a leader is not ready to accept potential positive changes in any organisation, the organisation will struggle to thrive, since effective leadership is always required to bring about effective change (Deal and Kennedy, 2000). Resistance to change is, in view of the above, opposed to effective leadership and can therefore cause prejudice to leadership effectiveness.

(iii) Self-doubt and setting unrealistic goals

Self-doubt and setting unrealistic goals are also seen in this research analysis as causes of leadership failure, especially when leaders are not confident of their abilities. This is marked by the fact that leaders often delegate responsibilities to people who do not have the required capabilities, and this results in failure and great loss. The participants argued that, whether over-estimating or under-estimating one's capabilities (Braslow *et al,* 2012), these points have the potential to set one up for failure. Self-doubt and setting unrealistic goals in this case are construed as "doubt about one's own competence" (Braslow, Guerrettaz, Arkin and Oleson, 2012, p. 472) and lack of self-knowledge. The preceding can be viewed as the negative side of self-doubt and goal setting. Self-doubt, in this case, becomes a handicap to any positive achievement, referred to by Berglas and Jones (1978) as self-handicapping. Participant #D2 strongly asserted the negative influence that self-doubt exercises on leadership:

> I think it would be not being sufficiently confident in my ability to take on the role of leader. Self-doubt.

Participants #D7 and #D12 also emphasised self-doubt and setting unrealistic goals as reasons for leadership failure and warned about the tendency of leaders to overestimate their capabilities:

> Well, I think … I think one thing that can make people fail … I mean there may be many causes, right. But one important one is to… to either overestimate your own capabilities or underestimate your capabilities.

> The doubt inside myself, which translated in the external world … myself not being able to achieve one goal … somehow. When you are not able to achieve a goal and you let it go, it means inside … we are not confident enough to pursue the goal.

4.4.5 Effective leadership

The analysis conducted using the data gathered in this research has also shown that effective leadership entails inspiring, motivating, and leading, while the integrity and values of the company are non-negotiable. It is the ability to get the best out of those one leads in any given situation, allowing people to perform to the best of their abilities. It is surely not about the individual leader, but what the team is able to achieve and the team members' performance. An effective leader is he/she who has self-knowledge and acts according to it.

(i)Inspiration, motivation or leading

A number of academic researchers on inspiration have shown the blurriness between inspiration, motivation and leading, those terms being mostly used interchangeably and sometimes in combination (Searle and Hanrahan, 2011). Inspiration was viewed by Allport and Odbert (1936) as a temporary state that occurs in a moment, by Council (1988) as a brief and beautiful moment, and by Nachmanovitch (1990) as a moment of energy, clarity, and beauty. The concept of inspirational motivation has thus received much attention in transformational leadership research (Searle and Hanrahan, 2011), with emphasis being placed on the charismatic influence of leaders and the empowerment of subordinates as key tenets (Zaccaro, 2001). In positive psychology, which is defined by Searle and Hanrahan (2011, p. 737) who cite Seligman, Steen, Park and Peterson (2005) as "the study of positive emotion, positive character, and those things that enable people to flourish", inspiration (motivation/leading) is critical to the ability to live life with vivacity and meaning (Hart, 1998). According to Searle and Hanrahan (2011, p. 738), "the term inspiration has been synonymous with leadership for many years." In this regard, it has been suggested that two of the central aspects of effective leadership are motivation and inspiration, and that these aspects have changed little over the last 300 years (Clemens and Mayer, 1999).

The above discussion supports the assertion by participant #D2 who stated that leadership effectiveness will be demonstrated by leaders when they are able to inspire their followers:

> A leader must inspire his followers through his/her actions and encourage the practice of positive values always.

Participant #D5 presented inspiration in the form of incitement to believe in and respect the leader, as well as mentorship:

> If you don't … if you can't interact positively with people, in such a manner that they believe in what you want them to believe in, then you ain't gonna achieve anything. It really does come back to that ability, not to con somebody, but to facilitate them to want to believe in the same thing that you do.
>
> … the most important thing you learn over time is that the critical factor in … in the led, right the people who are being led, is the respect they have for their leader. If you respect your leader and respect the fact … and believe that he has some wisdom to make the right decisions, they will follow you. If there is no respect, and there is no confidence that you can make the right decisions, then nobody will follow you.
>
> Ok … you must go find a good mentor.

The principle of inspiring or motivating as a core requirement in leadership was also addressed by participant #D11, who described it as the ability to galvanise or leverage the followers' strengths:

> My defining of effective leadership is an individual or team that is able to galvanise or leverage the strengths of individuals in his or her team and achieve the goals of the company or organisation. This also involves assisting the team members to identify their weaknesses and use these to their advantage.

The information gathered from the interview with participant #D1 also revealed that effective leadership is the ability to get the best out of people through inspiration/motivation:

> On the other hand, when it comes to getting the best out of people in order to move forward, that is about inspiring and leading and motivating.
>
> Well … again it is getting the best out of any given situation. It is about getting the best out of people in any given situation.

(ii) Self-knowledge

The ability to self-reflect was presented in the research analysis phase (see section 4.4.2) as part of the process of self-knowledge that leads to effective leadership and was supported by Taylor (2003). Participant #D6 expressed the fact that effective leaders are those who know themselves or endeavour to know themselves in these terms:

> So, I would say to me self-knowledge has been the prime component in making me who I am today. Ya so … so really what … what I am saying is for any leader to be a success, I would encourage them to invest and focus on self-knowledge in the most profound way possible to reap the rewards.

Participant #9 supported the above by stressing the importance of knowing one's strengths and weaknesses (self-knowledge), honesty and humility (see section 4.4.1) in effective leadership:

> One, I think is being honest with myself, two knowing that I can do such and such, and I cannot do such and such. Meaning I know what I can do and what I cannot do, and being able to humble myself enough to and say, "who can help me?"

(iii) Actions

Effective leadership is also the capacity to act upon the positive that comes from the self. According to some researchers (Hart, 1998; Thrash and Elliot, 2003, 2004), inspiration is what leads to action. Hart (1998) declared that inspiration is that moment when ideas are converted into action. This was supported by Thrash and Elliot (2003), who asserted that the moment of inspiration creates energy and confidence within people that simulate action. Participant #D8's response is supported by the above. During the interview he stated that:

> It's not for me a good leadership quality to overthink about things or talk about things. We have to put it into action. So, a leader has to demonstrate in action what he or she wants. Definitely it is through manifestation, through taking action … into this physical world, we need to take action. A good leader has to take action. We are learning from the leaders through what they do, not only through what they say. Of course, it has to match between whatever they do and whatsoever that they say.

4.4.6 Leadership style

The analysis also indicated that there are different leadership styles that are suitable for different contexts and needs in a situation or organisation, and these styles translate into effective leadership. It furthermore suggested that a leadership style that works for one leader may not work for another. Therefore, the process of self-knowledge is important for leaders to discover what works for them in their leadership role and to work on enhancing that; some tasks require facilitation from the leader, while others require the leader to command.

The definition of the admonition "Know Thyself", which is understanding one's strengths and weaknesses, given in section 1.1, is the same as that given by London (2001) in terms of self-

insight. We can posit from the above that, even though self-knowledge has a more esoteric character, the concepts have a similar effect on people.

London (2001) stated that through understanding of themselves, leaders are able to integrate new information about the self and therefore, to effect changes in comportment and performance. This implies that if one considers that a leadership style is a characteristic hidden in the self, the acquisition of self-knowledge would enable leaders to discover, through continuous introspection, what leadership style works better for them in a specific place and/or in a certain context. The above discussion is in support of the data collected from participant #D2, which confirmed the fact that leadership styles are derived from what leaders have within themselves:

> It is a leadership style that brings the best in the people who are being led. But also, a leadership approach that leads by example, meaning that the leader exemplifies and portrays the intrinsic values that are practised by the leader and those who are being led. This kind of leadership in my view must start from the leader … and for a leader to be effective he/she must imbibe the values of honesty, morality, dignity, responsibility, fairness, care, empathy, and so forth. He/she must also have achieved the balance between self and body.

With reference to what Engelberg (1955) said, as quoted at the beginning of chapter 1, when discussing the concept of self-knowledge as the foundation of self-control, one can learn from London (2001) that self-knowledge, through self-control, enables leaders to alter their responses to situations. Participant #D1 suggested that a leadership style would depend on the situation and the context in which the leaders find themselves:

> Ok … so when you are in a conflict situation, it will increase the adrenaline and will increase your heart rate and it will cause you to act in a certain way. Now leadership … I am a firm believer in situational leadership. So, the leadership style that one would use for example in the army … where it is about in the military, in battle, you are asking people to lay their lives on the line, there is no opportunity to debate, there is no opportunity to canvas for opinion … it is do or die. It is a completely different leadership style to the leadership style that is more effective, for example in the Freemasons where it is a voluntary organisation and where what you are doing is you are motivating people, you are inspiring people to do what they should be doing. In the business environment, it is a mix of both.

Participant #D1 equally stressed the importance of understanding that a leadership style cannot be copied from another leader, but should be based of the special gift found within ourselves:

> I think that last comment I'll make about self-knowledge and leadership and leadership effectiveness is that it is very, very important to understand that what works for somebody else may not work for you. What one leader does, may work well for them, may not work for you. So, you should through self-knowledge develop your own style of leadership … that enables you to become the leader … who happens to be successful … but will not necessarily result in your success.

4.4.7 Leadership effectiveness in practice

Leadership effectiveness in practice, in this analysis, is seen in the interaction of leaders with other people and the perceptions of families and friends. The attributes of respect, trust and loyalty were mentioned as showing effectiveness in action during the practice of leadership, supported by leaders' self-knowledge. Leaders' effectiveness is also, according to the analysis conducted, measured in their ability to get the job done, while making a difference in their space of work and the community.

To understand how leadership effectiveness is demonstrated in practice, it is essential to understand, in the context of this research, what the participants view as showing leadership effectiveness in action. In a study of implicit leadership, which is appropriate here for explanatory reasons, Lord and Maher (1991, p. 11) defined leadership as "the process of being perceived by others as a leader." This theory is concerned with the judgement that people make about leaders and the mental process that motivates the evaluations and perceptions of leadership and the outcomes of events (Ford and Kiran, 2008). The judgement made by some of the participants is that during the practice of leadership, leaders can prove their effectiveness through their ability to be respected, to be trusted and to inspire people to be loyal to them.

Loyalty to respected and trusted leaders

Respect as an attribute of effective leaders was presented and discussed in this research analysis in section 4.4.1. When leaders display the attribute of respect, it often ensures that they will be respected in return. The fit of values between individuals is of critical importance (Sagie, Elizur and Koslowsky, 1996); consequently, if leaders view respect as an attribute of leadership effectiveness and respect others, they will surely be respected in return and be acknowledged as effective. Smith, Tyler and Huo (2003) view respect as an important concept that individuals use to measure the quality of the relationships they have with others in an organisation or in the community in which they live.

Participant #D1 stressed the importance of being respected as proof of effective practice of leadership:

> So … I am respected in general. I don't know of many people … and I am very conscious, very aware. I don't know of many people who … don't like me, don't respect me, for who I am.

In adding to respect, some other participants pointed out trustworthiness as an important factor for leaders to qualify as effective, and for followers to be impelled to be loyal to them. They insisted that trustworthiness is a characteristic that must always be displayed by effective leaders. In Galford and Drapeau's (2003, p. 95) view, the ability of leaders to earn the trust of followers is "the crucial ingredient of organizational effectiveness." A reminder of the concept of interpersonal trustworthiness is that it is regarded as an individual assessment of the prospect that another party can be trusted to honour obligations inherent within a perceived social contract existing between the parties (Caldwell and Clapham, 2003; Rousseau, 1995). Therefore, it is important to note, as stated by Wood and Winston (2005), that leaders can only earn the trust and loyalty of others by being trustworthy. Participant #D2 narrated an episode when she got an unforeseen demonstration of respect and trust from one of her peers at a time when she expected it least:

> Recently I was rather pleasantly surprised when a colleague in the arts praised my trustworthiness. I know that in general I am respected by my colleagues, friends and family for being honest and direct, for being loyal, empathetic, trustworthy and able to deliver on my promises and responsibilities.

In the same light, participant #D3 insisted on the importance of leaders winning the respect, trust and loyalty of the people they lead. To him, it is a process that requires patience and fortitude:

> Respect, trust and loyalty are earned over time and I have confidence in the fact that I put my words into action that impacts others in a positive way and I will, I'm sure leave a noticeable hole in people's lives, even if it's just for a short while.

4.5 Self-body dualism: the interaction between self and body

The second selective code that was revealed by the analysis of the data collected during the initial phase of this research is 'self-body dualism.' Whereas some participants believed that this intra-personal relationship takes place between the self and the body, others, in contrast, presented it as the relationship between the conscious being and the soul. The conscious being

was seen here as the brain, while the soul was defined as that which manages the self and is who a person really is. Some of the participants saw the self and the body as one and the same thing. The way that people think about a thing, or a situation, determines how they will act towards that thing. Self is the inner man or the soul that is hosted by the body. Self-body dualism therefore refers to the relationship between the self (soul, inner man, spirit, mind) and the body (the outer man), where the inner man controls the outer man. This means that the body is the vehicle of the self.

4.5.1 Defining self-body dualism

Self-body dualism was defined by the participants as the synchronisation of the spiritual, mental and physical aspects or elements of a person. This indicates that the self and the body are two distinct entities that interact and influence each other. Although the literature states that a clear relationship between self and body has not yet been established (Gusnard, 2009; Vacaiu, 2011; Dresp-Langley and Durup, 2012), Chung (2012, p. 171) defines the self as "the essential qualities that make one person distinct from all others" as well as "the agent being the source of consciousness, and responsible for the thoughts of mind and actions of body of an individual, enduring through time." It is the second definition that shows that the self influences the actions of the body; there is interaction between the two. The interaction between the self and the body is presented by participants #D8 and #D9 respectively in the following words:

> Ok, the body needs the self and the self needs the body. That's my way of seeing it. The body is a physical entity and the self seems to be [a] non-physical entity. So, the body is the vehicle carrying the self to achieve … the purpose on this physical plan.

> Self-body dualism … Well, I am uhm … self-body dualism simply means that uhm … for human beings, or even animals to a certain extent, uhm … even plants as well. We have the spiritual part, and the material part. The material part is the vehicle that the spiritual part uses to express itself in the physical world or the material world.

The above supports the views of the participants who in general strongly believe that self-body dualism entails communication and permanent interaction between the inner self and the outer self. The spiritual self is also seen as the spiritual aspect of a person (the soul) and, as stated by the participants quoted above, the body is the container and the vehicle that the spiritual self uses to express itself in the physical world sense. However, analysis has revealed that the concept of self-body dualism was not known or familiar to some of the leaders interviewed; instead, the self was seen as one with the universe and not as a dual concept by participant #D1:

> I think I see us as individuals, as being holistic and … my personal view on the role that we play in life is … I guess monotheistic. In other words, we are one … we are one with ourselves and we are one with the universe. So, when you start talking about self-body dualism, I am imagining that you are relating to the concept of self-knowledge together with how we carry ourselves in society.

4.5.2 Inter-relationship between mind and body

While some participants explained the self from a spiritual point of view, others saw the relationship between the self and the body in relation to matter. Participant #D11 stated it in these words:

> I am not too clear on this concept. The thought behind this is that it involves the relationship between mind and matter.

Chung (2012, p. 172) views human beings as composed of "the body made of material matter, and the conscious mind." The mind, according to most of the participants, plays a role in how one acts in a given situation and that demonstrates the mind-body relationship. If the mind in the context of this study is viewed as being part of the self, Chung (2012, p. 172) compares the inner self (self) with an artist that can create art products through the body. He adds that it is possible for the self to control the body, which he refers to as 'physical self' (Chung, 2012). Participants #D7, 8 and 9 respectively stated the following in this regard:

> Ya so, I mean if I could use the example of … if I want to achieve something, uhm physically, or kind of outwardly, I have to ensure that I am in control of my thoughts, my inner self. I have to have made that … that decision that this is what I want to do. And my mind then tells my body and my outer self how to respond to it, I think …

> … the mind for me is different interactions going on within the objective mind or the nervous system. And how is the mind affecting the body, I truly believe that every interaction inside of the brain, either it is a thought, or what … whatsoever the thing … it's definitely affecting the physical body. Because the physical body cannot just move by itself. The central nervous system has to be the commander. So, it is definitely affecting the body.

> Well, the mind does definitely control the body … uhm … in many ways. I mean … in … our actions as well as in the health … physical body, as many studies have already shown.

Some of the respondents perceived the relationship between the mind and the body as situational; they stated that there are situations that require the mind to dominate one's actions and others that require the body to dominate or dictate the best action in that situation. Consequently, the same participants added that the mind has the power to eradicate sickness. Muller and Tillman (2007) argued that, according to Sigmund Freud, structures of the mind surface out of tensions between the organism's bodily drives and societal structures. In this regard, Leitan and Murray (2014, p. 2) suggested that the above-mentioned "is reflected in the psychoanalytic conception of psychosomatic illness, which was the idea that emotions and unconscious desires caused bodily symptoms." Participants #D1 and #D5 gave more detail on the way in which the mind affects the actions of the body in a given situation:

> I think if you say to yourself … the appropriate demeanour in a given situation is to be calm, then your body will be calm. If you tell yourself that the correct demeanour in a given situation is to be aggressive, then your body will act accordingly. I think you can drive those instincts and those physical responses.
>
> … a classic example of that is you can make yourself sick … if you are negative enough … right … you can actually convince yourself you are sick.

Participant #D5 moreover explained that although the body can sometimes take control of the mind, in most cases, the mind should be in control of the actions of the body:

> But at the … but at … but at all times … at all times the ideal situation is that your mind must always be in control and your body must be subservient to your mind, except when it comes to certain things which … over which you … which are natural … which are natural processes if you like, when your body takes over and does what it needs to do.

Drawing from the above, the participants said that the mind must, in this scenario, dominate the body and be in control of it; this is seen by the participants as the natural order of the relationship between the mind and the body. In any given situation, individuals' thought, or cognitive processes will determine their actions. In a fight-or-flight situation, the mind will assess the danger presented before the body and signal to the body to react. This was also supported by participant #D9, who confirmed the existence of a natural order between mind and body in these words:

> Well I guess that is … that is something that is natural, right? Because our bodies are intrins … intrinsically connected to our mind. It is intrinsically connected to our mind, right? So, the mind is … is leading the body. I mean the … a sound mind leads the

> body into sound actions. And the mind that is sick leads the body into sick actions, I would say. So, that is exactly the way it is.
>
> So, and the … the better people get morally, the better their actions improve. You know sometimes, I mean it's not like a mechanical kind of connection where you can see for example, I put the switch and then the light comes on. You can … I mean with the mind and the body, connection is so … is so intrinsic, I mean.

Another example showing that the mind actually controls the action of the body was presented by participant #D10. This example was related to the effect that the inner self has on the body when a patient is treated using a placebo for a variety of medical issues (Jacobs, 2001):

> Well, the placebo effect comes to mind. Someone who … who thinks they are sick, although medically proven not to be sick, their body might react that way. The body might start eating itself. And that's how powerful it is. Someone who believes that, actually, if I perform a particular ritual, after having performed the ritual I will get a job, I will get a particular position, whether that is correct or not. I am not making a judgement. But the fact that one believes the mind, and ultimately acts that way, that's the power of the mind. Whether it's true or not, that's another discussion. But what I'm trying to demonstrate is the mind can, and in most cases than not, does influence the body a lot.

Participant #D12 closed this discussion with this wise Latin quotation that summarises it all:

> Well … uhm … I think it is a Latin … uhm … concept which was saying "men sana in corpore sano". Men sana, a saint spirit … in corpore sano, in a pure body. Which says … which means from the beginning, if the thought is conceived to be well, the body … the body will follow to be well.

4.5.3 The relationship between the self and the body

The self and the body, according to the participants in this research, relate in that what happens to people internally translates to and is seen on the outside in their appearance and actions. Looking at examples given by authors on mind-body medicine (Walter Cannon, Walter Hess, Hans Selye and Henry Beecher, to name but a few), and taking into account the fact that in this research the self is perceived as the soul/mind, Jacobs (2001) recognised that the self plays an important role in health. According to the same author, much research proving the existence of a relationship between self and body was conducted by the above-mentioned authors, the most significant being Beecher's findings on the placebo effect. In fact, this work represented

powerful evidence that thoughts, beliefs, and expectations can have an effect on the body and on health (Beecher, 1955). The above was expressed by participant #D2, who gave an example closely aligned to Beecher's studies:

> For instance, if an individual is mentally unstable, that has a direct impact on their physical well-being that could be related to chemical or hormonal imbalances and so forth. So also, if your emotional well-being is compromised it has an effect on your sense of self-worth, on your confidence, even on your spiritual well-being. Sometimes, there are intangibles that are described as spiritual … that there are no clear explanations for … that manifest physical in the body. What is clear to me is that these intangible elements of the self that I mentioned in the previous questions, are very important, more so than the physical body itself. That body will eventually degenerate as it has a lifespan but the self, which has a spiritual element and relates to the soul transcends between the physical and spans the eternal.

Participant #D5, on the other hand, viewed the self and the body as two separated entities, yet interconnected and influencing each other:

> Both separated physical entities … but the relationship between the two creates the external action. So … so, whilst the two are separated, separated in principle, the two have to come together in order to provide the external relation … the external actions taking place … ok. So, if you look at it … it is a balance between … it is almost very similar to the balance between good and evil … right … light and dark. What happens is it is always a mixture of the two. And whichever part, whether the self or the body is dominating the situation is what comes out to the external observer.

Participant #D6 narrated this relationship between the self and the body from a values, ethics, and moral point of view:

> And I think that … really … I mean what the world sees about you is what you present to them … and what they see of you … on … on an outer level. And this ties in with how serious you take yourself internally. And your … your … I could say your morals, your ethics, your beliefs … your approach to life and how you make quick decisions … in … in my view it affects everything. I mean if I told you a bit of my own life story with my parents as well as the struggle that I faced I think … the biggest battles we face are internally. And those internal battles ultimately drive us to external success.

The analyses in this research work also indicated that the inner self was perceived by the participants as the spiritual part of a person, which controls the body as its vehicle of expression.

These analyses similarly demonstrated that mental processes and mental functioning will manifest in the body and cannot exist without it. The above is supported by the writings of Cleversley (2015, p. 11), who attested that St Augustine, one of the most influential Christian theologians, "described the soul as a 'rider' of the body."

Participant #D9 put the soul in the driver's seat of the body and presented it as the pilot in command of the physical actions:

> … the body is the vehicle and the inner self is the part … the spiritual in the body that is controlling the material part. So, basically uhm … you have the spiritual part that uses the material to try to express itself. Or it is a mean of expression into the material world.

This was supported by participant #D11 in these terms:

> … the mind and the body are distinct and separated. The self is a nonphysical, non-spatial substance with consciousness and self-awareness and distinguished this from the brain as the seat of intelligence. The body is the matter that carries the self.

The objectiveness and confidence of participant #D8 in defining the relationship between the self and the body, as much as the role of the self in the body, were demonstrated by the following words:

> The relationship between the inner self and the body. When I am referring to me it is me as a being and my body as my physical body. And the relationship between the two, pretty much the same as in the first question, the me, the self … needs a physical body in order to manifest physically what the self is intending to do in this physical plan. In other words, the self is a … is a nonsensical aspect … and the body is physical, is material, is objective. So, the relationship between the two, there's a total dependency; in terms of manifesting anything on this physical plan; the self has to be aware of what is the purpose and it has to be manifested through the physical body. That is the answer.

Consequently, the participants alert the reader to the fact that our cognisance of the self and the body results in the action taken, and that failure as a leader sometimes starts from the inside, where leaders feel inadequate and not confident in their abilities to perform some tasks; this is then manifested in the physical experience of failure.

4.6 Chapter Summary

From the information collected during the interviews, there exists a possibility that the more the participating leaders were able to do continual introspection, the more they were capable of finding out what in them would make them effective in leadership. Leadership effectiveness arises from within, and through cultivating inner attributes, namely humility, respect, integrity, empathy, tolerance, patience, love, generosity, and honesty. They learnt from those attributes the way forward in their daily practice of leadership. At the same time, the trips within themselves also gave them the opportunity to reconsider what had made them fail in the past, such as ego, resistance to change, self-doubt and setting unrealistic goals. That knowledge would permit the participants to understand what should be cured, subdued, and kept within the internal boundaries of their inner selves.

Those nine attributes of leadership effectiveness, revealed through what the participants named "reflective practice" or introspection, were found not only to influence the way in which the participating leaders act, lead, inspire and motivate, but also the way in which others respond to their positive behaviour. Through triangulation, the information collected during referral questioning that served in the preselection of the participants, as well as member checking, served to validate the above. The narrative constructed in this thesis allowed the researcher to bring together the collective experiences of the different participants. The fact that the interviews were focused on the individuals and their lived experiences of leadership effectiveness did not stop the researcher from constructing a larger social world experience that enables him to situate self-body dualism in the greater context of becoming an effective leader. In this research, which is centred strongly on the self and the body, the views of others are not sought. For example, we know that the individual social world is affected not only by what the respondents experienced, but also by how the people around them viewed the impact of the actions resulting from knowledge of the above-named nine attributes of leadership effectiveness. We, however, chose to focus on the views of the participants.

During the analysis, the researcher noticed that some participants had acquired more experience than others in the art of introspection, were more knowledgeable about who they were, and were better able to respond to any given situation, guided by some of the nine pre-required attributes of leadership effectiveness mentioned above. This could be ascribed directly to their desire to lead better and to ensure that not only they, but also others around them would be happy as well. The participants also noted the importance of self-knowledge in the journey to leadership effectiveness.

It is important to state in this last part of this chapter that the more the participants tried to become better leaders, the more they found a valid reason to reflect on themselves, in search of what could make them effective leaders. The knowledge of what could make them effective leaders and the possible impact of these attributes led to better understanding of the importance of trying to find the cornerstone within and align all elements of character to it. In chapter 5, the researcher discusses self-knowledge and the impact of self-knowledge on leadership effectiveness.

CHAPTER 5 : LEADERSHIP EFFECTIVENESS THROUGH SELF-KNOWLEDGE

5.1 Introduction

A variety of degrees of experience with self-knowledge and with the impact that it has on leadership/leadership effectiveness was described by the participants. Most of them presented the journey to self-knowledge as a lifetime process that cannot be completed even at the time of death, while one of them acclaimed to have full and perfect knowledge of himself. Some of the participants acknowledged being new in the journey of self-knowledge; some, on the other hand, depicted characteristics of people who had long been on that journey. Many of the latter started the journey without guidance. This lack of direction made them abandon the process along the way, before they decided to resume the journey, adopting a more esoteric or religious approach. It happened, however, that both the new and old self-knowledge journey travellers where coherent and comfortable with the subject of self-knowledge and its relationship with leadership/leadership effectiveness.

This chapter serves as a response to the second research question, "how would leaders relate effectiveness in the practice of leadership and self-knowledge?" In this part of the study, the researcher presents how the participating leaders use self-knowledge to build effectiveness in the practice of leadership, but he also gives a description of the impact that it has on the respondents' lives. This is the story of how the participants apply the attributes of leadership effectiveness portrayed in chapter 4 in their daily lives, through the actions of their bodies.

In terms of the current status of their leadership performances, the participants frequently had an "effectiveness narrative" that was strongly related to their "self-knowledge narrative," which in turn was linked to their "reflective practice/introspection/self-examination narrative." Through these narratives, the researcher was better able to understand the way in which all the experiences were interrelated; the narratives also provided guidance on the manner in which those experiences needed to be understood in relationships to all interconnectedness. This was undertaken through the detailed depiction of the open and selective codes presented above.

The acquisition of self-knowledge through reflective practice/introspection centred on a multitude of social worlds. Those multiple social worlds included finding out what the attributes of leadership effectiveness and the causes of leadership failure were, making decisions on where to draw from in order to be an effective leader, and acting in a manner that demonstrated effectiveness in the practice of leadership. The focus of this chapter is on a definition self-knowledge, as well as on assessing to what extent the participants relate it to

effectiveness in the practice of leadership. It is clear, judging from the data collected from the participants, that the journey to self-knowledge for leadership effectiveness is not an easy one.

The C-GT analysis conducted with Atlas.ti 8 generated the open and selective codes contained in Table 5.1.

Table 5.1: Self-knowledge and the relationship between self-knowledge and leadership effectiveness codes

Selective codes	Open codes
Self-knowledge	Negative changes
	Defining self-knowledge
	Positive changes as a result of self-examination
	Emotional intelligence
	Personal growth
	Knowledge bias
	Personal reflection on self-knowledge
	Process of self-knowledge
	Spirituality
The relationship between self-knowledge and leadership effectiveness	Relationship between self-knowledge and effective leadership
	The role of self-leadership in effective leadership
	Self-knowledge as attribute of effective actions

5.2 Self-knowledge: role and acquisition process

The analyses conducted in this research have provided us with constructive information and a number of definitions of the concept of self-knowledge. It was viewed by the participants as knowing oneself, including one's strengths, weaknesses, life purpose and sense of direction. In addition to knowing oneself, one's strengths and weaknesses, self-knowledge is the acknowledgement of what works for the self and for others in the context of leadership.

Attaining self-knowledge or knowing oneself was also presented by the participants as a life-long process and, according to them, one cannot say that one fully knows oneself; however, the

participating leaders have endeavoured to know themselves. They put particular emphasis on the fact that, since embarking on the journey of self-knowledge, they had experienced positive changes and growth, which outweighed the negative changes. One of the negative results of self-knowledge that they noticed was depression from thoughts about some of the things that they realized about themselves. It is, however, not clear whether those negative changes were a result of this journey or other factors. The negative changes were described as setbacks that resulted in positive change. The participants also indicated that with self-knowledge comes maturity, where one can deal with situations differently and is able to acknowledge one's mistakes and weaknesses. According to the same participants and emphasizing what was said above, self-knowledge is not an overnight thing, but rather a moral state of human beings that is developed as people mature and understand themselves better over time.

The participants spoke of the concept of knowledge bias, which can be described as the situation where people either have a distorted sense of self or are biased towards themselves.

5.2.1 Defining self-knowledge

The analysis has presented some definitions of self-knowledge from the participants' perspectives. As stated in the introduction to this section (5.2), the participants view self-knowledge as people's ability to know who they really are, which entails acquiring knowledge of their current mental states (Carruthers et al, 2012). The preceding makes reference to the height it is possible for them to attain, and the depth to which they can unfortunately descend because of their judgements, beliefs, desires, values, decisions, intentions, experiences and emotions (Carruthers et al, 2012). Self-knowledge is also knowing what in us can do good or hurt others. The above was articulated by participant #D1 in these words:

> Self-knowledge is the ability to know ourselves to the extent that we understand what our strengths and weaknesses are and what can be beneficiary to ourselves and others.
>
> I think that self-knowledge is understanding ourselves to the extent that we understand what our strengths and weaknesses are, what we are good at and we are not good at…and what we have to do to be enabled to become an effective person in whatever it is we do…for example if you are a leader, the context of this is in leading others.

We recognise from the current study that the concept of self-knowledge cannot be understood in isolation. The participants in this research see it as a journey to understand oneself deeply and acceptance of the good and bad aspects of our selves. Participant #D1 also broadly defined

self-knowledge in terms of social interactions, the environment, personal skills, self-examination, as well as willingness to do things that match our strengths:

> I would define self-knowledge as being…a continuous cycle of self-study…during which…you assess yourself…during which you are looking at yourself in context with your relationship with people around you, with your environment. Self-knowledge is not something that you can have in isolation from the environment around you. So, self-knowledge is about constant examination of how you interact and how effective you are in those interactions with the rest of the world. Self-knowledge is about understanding what skills you have and what skills you do not have. Self-knowledge is about making sure that you are endeavouring to do things that you are good at…ok and minimize your exposure to the things that you are not good at. So, someone who is self-aware, who has self-knowledge, will not attempt to do things that they are not skilled at. If I could use that as an example. Someone who is self-aware, someone who has self-knowledge will not volunteer to become the treasurer of a lodge if they have no financial skills. They will volunteer for what it is that they do good.

Participant #D2 took self-knowledge back to the attributes of leadership effectiveness described in chapter 4 of this research work (4.4.5 (ii)). She presented honesty and self-acceptance as prerequisites for people to know themselves:

> I would define the concept as the "journey to understand oneself deeply and thoroughly without any pretence, accepting both the good and the bad aspects." The journey to self requires honesty, discipline, tolerance, acceptance, humility and love.

In the same line, participant #D3 stated the following:

> Self-knowledge is knowledge that you have about your character and nature. The more self-knowledge we have, the more control we can exert over our feelings and behaviour notwithstanding external influences that may influence our behaviour.

Other participants viewed self-knowledge as a spiritual process, where one understands his/her attitudes, values, and perceptions of the world. Kavar (2015) stressed the importance of spirituality in understanding the self. The above is depicted by participant #D5 in these terms:

> Self-knowledge really is a spiritual thing. And I really don't put down self-knowledge as the ability to climb a wall or a ladder or something like that. Self-knowledge is something which is a spiritual thing, is understanding the values, the attitudes…and how…how you perceive the world around you.

> It's an ethereal concept…it is a spiritual concept…it is what your values are based on…your moral values are based on, and how you…how those interpret into your everyday life.

This was supported by participant #D9:

> Well, self-knowledge is…is our ability to know uhm…ourselves in terms of uhm…what is good for us. When I say "good for" it's not only in terms of uhm…physically good, but also in terms of our spiritual and moral evolution. What is good for that evolution and what is bad or what can impair that…that evolution. So, self-knowledge is really for you to know what is good for you in terms of your spiritual being, but also physical being to a certain extent, and also what is bad, what can affect it negatively. That's what self-knowledge in general is about.

Beyond the discovery of our strengths and weaknesses that she presented as being key in reaching self-knowledge, participant #D7 touched on a point that is strongly related to the reason for being on earth, the purpose. Banai (2004) presented the purpose as the self that does not die, and that has reached the state of not being concerned with temporary effects of life but is rather focused on life's missions. This is how she expresses it:

> So, for me self-knowledge is me knowing myself well enough, what my strengths, what my weaknesses are and having direction in life, knowing what my purpose is…uhm…so for me that's incredibly important.

The spiritual side of self-knowledge is also, in this research report, illustrated in the form of 'fundamental being' or purpose. In fact, participant #D8, who in this research was the only respondent to have declared knowing himself fully, presented the impossibility of defining self-knowledge, and the individual character of the definition of self-knowledge in these terms:

> Self-knowledge is the knowledge of oneself; it is the knowledge of thyself. As me I am completely aware of who I am and what I am here for. So, the concept can be defined by lots of…uhm lectures, lots of authors. But for me I know who I am and the definition of who I am, there's no definition. I am absolutely certain of what I am, so there's no definition. I know that I know that I know. That's it.

> I have embarked into different journeys of self-knowledge. The self-knowledge at the intellectual level…is different from a fundamental being level…because, as I mentioned it before, intellectually, it is just a concept like "I know myself." But at the being level, it's…it's very…very real.

> For me there's only one inner knowledge that is the self-knowledge. Who am I? I am that that I am. Therefore, from what I know about myself, is the source of every single manifestation in this planet.

The spiritual and purpose aspect of self-knowledge were also presented by participant #D12 as accessing the God in us:

> Self-knowledge is…of I had to…if I had to refer to what the theoreticians or give dictionary definition, self-knowledge would be the understanding of oneself for a purpose. So, let's go back in the past. Socrates tried to define uhm…self-knowledge as knowing oneself…knowing yourself is the…is knowing of the soul. And in his well-known sentence…he said, "know thyself, you will know the universe and the gods." As referring that if you know your soul, you may know what is external to you, and to some great extent, you may know what is…what are you from. You…you are certainly originating from…some…great creature that we call God. And by knowing your soul that's how your…a greater person or a greater part of you, you might accede…you might access God.

In the context of leadership, self-knowledge requires constant reflection and introspection of the strengths of the leader, what works and what does not work, which will translate to effective leadership and the maximisation of the leader's abilities. The concept of reflection/introspection was introduced in chapter 4 (4.4.2) as crucial for the discovery of oneself.

In summary, and still drawing from the analysis, self-knowledge is equally knowing the skills that we possess and those of others. According to the analysis, people who are aware of themselves cannot do anything that goes against who they are and what they believe in.

5.2.2 Negative changes

The data analysis has revealed that some of the leaders participating in the research did not notice any negative changes resulting from the acquisition of self-knowledge. There were, however, some others who did. In these words, participant #D1 presented the experience with self-knowledge as free of any negative changes:

> I don't think…I don't think there are negative changes. I think I have experienced negative changes financially off the ground of the decisions I made…whether or not those decisions had to do with the journey of self-knowledge is debatable. But I don't

> see anything negative about my journey of self-knowledge. I think it's been a growth path.

Some participants saw these negative changes as setbacks that resulted in positive changes. Participant #D5 described his path to self-knowledge as a path to wisdom, rather than a negative one:

> Negative changes…I don't think of any. I think…I think your journey…your journey on the road to wisdom suffers setbacks, which is always a positive journey towards your goal. And the goal is to improve…is to improve your wisdom, which again comes back to knowledge and experience. So, even though you may perceive an experience to be negative, you still learn from it.

Participants #D9 and #D10 described the good side of being persistent in trying to be a better person through self-knowledge:

> Well, negative changes, I don't see any to be honest. I mean I see more positives…uhm…I see only positives I mean. Because I mean the more you want to know yourself, to better yourself morally and spiritually, I think it can only uhm…it can only bring good things, right? What negative changes? I mean it's almost like you are asking what negative changes…uhm…did I…. uhm…do I…. uhm…did I get by trying to learn more about…about the world. I mean it can only bring positive changes. Negative really, I don't see any.

and

> I don't think so. I don't think uhm…there…there's any negative…because uhm…what I actually gained is more of benefits. And you know what they say that "you only know what you know." And having gone through this, I know more than I use to know. And I imagine how much more I can learn in the future. Yes.

The study also showed that since embarking on the journey of self-knowledge, some participants had experienced negative changes, but it was not clear if these changes were the outcomes of this journey or of other factors. In the following response, participant #D2 presented her journey through emotional chaos:

> If I reflect on the past three years, I would say they have been some of the most challenging years of my life. And they have brought a lot of negative energy and have caused me incredible stress that has turned me into someone I didn't recognise. I had fits of rage, which I never experienced much in my life…. I felt that my life was

> slipping out of control…and I am a very controlled person, I like certain aspects of my life to be predictable. I began to let go of my spiritual guides, which were my anchors. I saw myself becoming more withdrawn and more isolated, even though on the surface I was still socialising and working and normal. The experience over the past three years made me realise that…I still have a long way to go on my journey to self-knowledge

Participant #D8, on the other hand, portrayed the development of intolerance about wrongdoing by others:

> Negative changes? How can I put it? Uhm…maybe I can say it is the side effects that my…socialisations. Dealing like for example I…my being cannot allow me, or I am not allowing myself to be in a crowd where people are involved in self-destructions. Let's say I cannot have a friend who is drinking badly alcohol, who is abusing on drugs, who is doing all those things. Therefore, I will…I will not allow myself to live in thy space. So, I can say this can be a negative uhm…impact, not for me…yeah, I can say it is negative because I lose couple friends and I am not putting myself into certain areas like a nightclub. I am not going there anymore. So, it can't be negative because I've restrained myself from being uhm…in a social surrounding or social space where they are doing things which are not in line with who I am. So, I can call that negative, but for me it's not definitely negative.

Participants #D6 and #D7 were not sure whether the negative changes that they experienced were triggered by their acquisition of self-knowledge. Participant #D6 said:

> Well I am…I have put on weight. But I don't think that has to do with self-knowledge. I think it's probably got to do with being more with my career. I think I just have less time to exercise and all those things.

Participant #D7 expressed her uncertainty about self-knowledge being negative in the following words:

> So, I suppose the…if I have tried and say it's negative, uhm…it's not so much negative but it just makes realise…. that actually you are not so brilliant after all Carol, you know. You…uhm…it keeps us humble. So, that is not a negative thing, but I am trying to kind of think so…it's just…it's a very important significant reminder for me. When you…when you are going…when you are learning, when you are…reflecting on yourself, and where you are going in life.

One of the negative results of self-knowledge that emerges from the analysis is depression resulting from thoughts about some of the things that the participants realised about themselves. This sometimes led to bias towards oneself, as expressed by participant #D3:

> I have been very hard on myself for most of my life and have had unrealistic expectations resulting in me constantly setting myself up for disappointment. Why do I do this and consistently lie to myself and more importantly, why do I allow myself to keep getting away with it? When someone else lies to me and I find out I am extremely angry and sometimes even unforgiving to the point of irrationality, yet we lie to ourselves profusely and even cover up our own lies by accepting them as truth in order to reassure ourselves that it's acceptable because everyone does the same.

Lastly, some of the participants were of the view that self-knowledge comes with self-control; that is, however, sometimes misinterpreted as arrogance, and can be perceived as one negative aspect of self-knowledge. Arrogance is defined as "engaging in behaviours intended to exaggerate a person's sense of superiority by disparaging others" (Silverman, Johnson, McConnell and Carr, 2010, p. 22). Self-control, which is used interchangeably with self-regulation, refers to "the efforts by the self to alter its own responses" (Baumeister and Alquist, 2009). The perception of self-control as arrogance presented by participant #D12 stems from the fact that it is believed that "self-control is ultimately just a tool, and it can be used for bad purposes just as easily as for good" (Baumeister and Alquist, 2009). So, because self-control has sometimes been used for antisocial goals, some may see it as arrogance and negative (Baumeister and Alquist, 2009). Participant #D12 described the above-mentioned in these words:

> Self-control, if not well perceived, might be uhm…sometimes…uhm…misinterpreted at work or…or with friends as overconfidence, which is not. Self-control, as mentioned is the ability of not acting when it's not necessary. Simple as that.

5.2.3 Positive changes as a result of self-examination

The research analysis informed us that the result of self-examination/introspection and self-knowledge is the capacity of leaders to treat others with respect and the ability to build and maintain relationships.

The powerful benefits of self-knowledge have been documented in many studies; this power was defined by Eurich (2017, p. 2) as "the ability to see ourselves clearly - to understand who we are, how others see us and how we fit into the world." As stated in chapter 4 (4.4.2), part of

the process of self-knowledge is the ability of a person to examine him/herself and do introspection, those two words sometimes being used interchangeably. Self-examination can be viewed as deliberate, conscious introspection to comprehend our thoughts, experience, and emotions better, as well as how others see us (Berger, 2018). If, as described above, self-examination leads to self-knowledge, and effective leaders, who are shown in this research analysis to be characterised by respect for others (4.4.1-a), are those who have acquired self-knowledge (4.4.5), then the above can be confirmed: self-knowledge and self-examination drive leaders to treating others with respect. The analysis has in a similar vein shown in section 4.4.7 that the practice of effective leadership causes leaders to be respected by others. We can conclude from that that mutual respect, self-knowledge and self-examination have the ability to build and maintain relationships. Participants #D1 discussed the impact of self-knowledge and self-examination on the ability of leaders to respect others and maintain relationships in these words:

> And so probably the biggest…the biggest change in my conduct as a result of self-knowledge is my capacity to treat others with respect, rather than run roughshod over every situation. And I have long enduring relationships. I don't burn bridges. That is why people come back to me in a number of given situations.
>
> Ok I think…I mean as I have just said, I've grown as a leader in that I am more caring than I used to be. And therefore, others will see me in a different light. People who were in the past in my management and leadership roles would affirm…because I was ruthless. And sometimes you have to make tough decisions in life. And I am not afraid to make tough decisions. But you can do so in a caring way. That make sense? So, I treat people with respect, I am caring, I am loving. And that I probably increasingly find it's more…becomes more and more difficult for them to do anything other than the same for me.

In a similar vein, participant #D6 commented on the way in which self-knowledge and self-examination had positively changed the manner with which he previously interacted with people:

> Well…I've definitely seen a very marked difference in the way that I treat people and understand people and am willing to work with them. So, I think I've developed far more empathy that I…I do believe I…I care more about others.
>
> But I think uhm…professionally since focusing more and more on self-knowledge, I've…uhm…I've been more of a success…ya that I've…essentially since ya…embarking on my journey of self-knowledge and on self-discovery. I became city

> counsellor and then an attorney and then a member of parliament. And I think all these things are very key when it comes to building relationships.

According to the research analysis, knowledge of self also brought about a definition of self-worth. One of the positive effects seen by leaders in their professional lives is the development of their career, being able to lead effectively and be successful. According to Hibbert (2013), self-worth is derived from the more global recognition that we are valuable human beings worthy of love. Participant #D3, and participant #D6, in the quotation above, described how self-worth due to self-knowledge improved their aptitude to socialise and to progress career-wise:

> I have a more defined sense of self-worth and this experience has granted me the ability to share positivity and special time with others that will hopefully influence their desires to become whole and create a ripple effect in their circles of influence.

Another positive implication of the acquisition of self-knowledge that emerged from the analysis conducted in this research is that knowing oneself helps one accept what one can or cannot do, be realistic in the objectives one sets for oneself, and understand better how one can be of assistance to others around one. In section 4.4.4 of the previous chapter, the analysis identified setting unrealistic goals as one of the causes of leadership failure. This shows that if one sets realistic goals, one is highly likely to be effective in the practice of leadership. Consequently, this constitutes the first step in proving that self-knowledge is responsible for leadership effectiveness.

Participant #D1 put in perspective the fact that he was better equipped to understand the extent of his powers:

> I think you know that you know yourself when you reach a level of maturity where you are able to say, openly and honestly, "sorry I made a mistake, sorry I did that wrong," and you are able to start accepting your faults and your frailties, and being objective about what you are and what you are not good at.

Participant #D6 emphasised his journey to effectiveness through the ability that he had developed to set realistic goals and objectives:

> Also being able to constantly test myself and be aware of my own limitations and also being able to set goals for myself consistently.

Participant #D9 concluded by stating that part of the changes that come with self-knowledge is the ability to master oneself, make better decisions and be a good judge of situations. This was expressed in these terms:

> Ah well, I mean in terms of what positive changes, I mean there are many of them. I mean one of…one of them I can say is it relies more uhm…to rely more on your judgement. Of...on my own judgement. I think that is one thing. Because I know the more as I…I mean that is also the…the uhm…the objective or the aim of knowing yourself, right? The more you know your capabilities and your abilities, the more you can rely on yourself on taking decisions. So really, it's helped me to become a master of my own self too in many ways.

5.2.4 Emotional intelligence

According to Sadri and Janami (2015, p. 10), emotional intelligence, which can be viewed as the ability to assess and express emotion (interpersonal abilities) correctly, the ability to control emotions in other people (interpersonal abilities), the ability to regulate emotions effectively, and the ability to use emotions for guiding behaviour (Parker, Taylor and Bagby, 2001), has attracted the attention of many researchers (Laborde, Lautenbach, Allen, Herbert and Achtzehn, 2014)

From the analysis conducted, the concept of emotional intelligence also surfaced. This was described by the participants as the ability of leaders, in the context of this research, to control their emotions and those of others. This is seen as a good trait of leadership. Emotional intelligence is to the participants the capacity to manage one's emotions and those of others, which translates to the power that the inner self has to control and lead one's actions through the body. According to them, this ability to control their emotions is derived from self-knowledge, where they are also able to avoid situations that evoke certain undesired emotions in them, while still being able to control themselves when those emotions are aroused.

If we were to define emotion simply, it could be viewed as motivation, as Goleman (1995, p. 4) stated "…each emotion offers a distinctive readiness to act; each points us in a direction that has worked well to handle the recurrent challenges of human life." In order to control other people's emotions, it is important for one to control one's own emotions first through self-knowledge and empathy (Johnson, 2013), to name but a few. Johnson (2013) adds that in order for one to acquire self-knowledge, one must first understand one's emotions. This makes emotional intelligence a prerequisite for self-knowledge. Understanding and control of one's emotions allows one to stabilise one's emotions in order to manage them, as well as to perceive,

understand and control those of others. For that reason, the acquisition of self-knowledge can be acknowledged as critical for self-control and the control of others' emotions. In the case of a situation that evokes certain unwanted emotions, Johnson (2013) gave the example of a mother who is attuned to her child and who will respond emotionally, physically, and supportively to the child's expressed distress.

Participant #D3 expressed the power of emotional intelligence in self-knowledge, from an effective leadership point of view, using the following words:

> Quote by senior legal counsel for a leading healthcare product manufacturing sums it up so well: "Developing emotional self-awareness is a crucial first step in effective leadership because it lays the foundation upon which emotional and social intelligence is built. We can't develop skills like emotional self-control, empathy, or teamwork unless we are aware of our own feelings and how they influence our thoughts and behaviours. Emotional self-awareness also helps leaders link their emotions to the effectiveness of their interactions with others.

Participant #D1, on the other hand, described how he used to be short-tempered and the manner in which, through self-knowledge, he developed control of himself and others through the mastery of emotional intelligence:

> I was very, very aggressive as a young guy. And the reason I was aggressive was that I had a very strong fight-or-flight response. It manifested itself physically. Today, I am able to deal with conflict very calmly. It is very rare for me to show anger…very rare. And that is…so what that means is I have learnt the ability to crawl that fight-or-flight reaction and calm myself. And in the process calm others.

5.2.5 Personal growth

Seeking to relate the impact of self-knowledge to effective leadership, the study also showed that the participants experienced positive growth in different areas of their lives as a result of self-knowledge and growth relating to leadership effectiveness.

In the writings of Akram, Haider and Akram (2016, p. 294), personal growth refers to "a continuous and purposeful development of the human person towards the full potential of what he/she can become" (Khalid, 2004). Personal growth, which is also referred to as personal development, has been closely linked to effective performance in all parts of a person's life, including in the area of leadership (Akram et *al*, 2016). Having identified four meta-abilities in the personal growth of individuals, which are broadly appropriate for effective performance of

a managerial role today, among others self-knowledge, Atkinson (1999) reminded us of the power of emotional intelligence on one's ability to understand oneself and others, as well as to control one's emotions and those of others.

Participant #D7 described how she developed empathy and tolerance towards others from embarking on the journey of self-knowledge:

> I'd like to think that it's made me more empathetic. I'd like to think that it's made me a little bit more tolerant…of differences. Ya, those are the two things…that I probably identified.

Participant #D8 described how he grew into being loving, caring and truthful towards others, which led him to improving his relationships. He also suggested that through this acquisition of wisdom from knowing himself, he had developed more willingness to do good and became more expressive.

> Yes, I said love, caring, telling the truth, self-expressions, uhm…my strength in my vulnerability, in my caring, my effectiveness, my…my way of…communicating with everyone on this planet. It's just quite exceptional. I am just seeing good in every being that I meet, despite the fact of the mask and…therefore I see beyond what most of the people can see. So, there's a lot of growth that I'm grateful for. I can inspire, I… They told me I have a lot of wisdom. Sometimes I am asking "where is it?" Ahhh yes that I am taking it from others. So, there's love and there is…lots of self-expression, there's authenticity and there's movement, there's agility and there's willingness to do good and not to fight, not to resist, going with the flow. There's numerous of things that I cannot finish them now.

The above views were confirmed by participants #D10 and #D11 respectively:

> This growth is one that is mind blowing. It's mind blowing in that every single time I think about it, I reflect on it. I see that things aren't as they seem to be. Growing up and seeing things in a way that I…I would absorb it without necessarily applying what I absorbed. And now having to stand on my own two feet and say "no, despite this having been part of my life, for the past thirty odd years, I reject it, because what I see now is much clearer and it allows a better perspective to my life in the future."

and

> As part of personal development provided by my current employer, I had the opportunity to complete The Five Behaviours of a Cohesive Team with regards to

> Personal Development, presented by Master Global Group of Companies. This has made me to take time out to evaluate my inner self. It…it has…it has enabled me to better make use of…of…of my strengths and also work on improving on weaknesses.

5.2.6 Knowledge bias

Self-knowledge, according to this study, does not come without challenges. One of the challenges in self-knowledge that was identified in this research was the bias that leaders had towards themselves. The participants in this study were of the opinion that, although most people or leaders did not know themselves, they were not aware of that reality. Many of them had a distorted sense of self and no knowledge of the real self.

The word 'bias' has been defined by the Lexico (Oxford Dictionary) as an inclination or prejudice for or against one person or group, especially in a way considered to be unfair. The same dictionary views 'knowledge' as facts, information, and skills acquired through experience or education. Consequently, it is possible to define 'knowledge bias' as the inclination towards one set of facts, information, or skills. Similarly, the distorted sense of knowledge of self, also referred to as knowledge bias, can be seen to have false confidence that leads to "pride about one's own abilities, attributes, or successes, but without contempt towards others" (Silverman *et al*, 2012). Silverman *et al* (2012) call it 'hubris', which is self-focus that lacks the interpersonal nature of arrogance. Hubristic pride is also called genuine self-confidence and is different from authentic pride (Tracy and Robins, 2007). This is a form of confidence that is distinct from arrogance. According to Carver, Sinclair, and Johnson (2010, p. 698), "authentic pride has been characterized by words such as 'accomplished' and 'confident', whereas hubristic pride has been characterized by words such as 'arrogance' and 'conceited.'" Our focus in this section of the analysis is on the hubristic side of knowledge, where the leaders believe that they possess indubitable knowledge, while they really do not. Carver *et al* (2010, p. 699) suggest that hubristic pride will be associated with "the tendency to set unrealistic ambitious extrinsically-motivated goals," which is described in chapter 4 (4.4.4) as one of the causes of leadership failure, and can have a negative impact on our ability to know ourselves.

Participant #D1 expressed his views on knowledge bias by confirming people's lack of understanding of self-knowledge. He said the following about bias towards self-knowledge that characterises most leaders:

> Well…most people who don't know themselves don't know that they don't know themselves. Can I say that again? Most people who don't know themselves don't know

> that they don't know themselves. And therein lies the challenge. We have the tendency as human beings to be biased in our opinion based on the whole bunch of issues.

Participant #D9 was adamant that other leaders should not be judged. He said that it was not up to him to establish whether or not they had self-knowledge:

> Ahh no for others, I mean exc…as I've said, I don't think I talk about the others. It's up to them to judge. Uhm…because, yah, you know…yah, l really can't. It's them to judge. I mean as I said you don't want to have illusions also of thinking the others think I am a good leader. I am tolerant, I am generous, mean time they actually think you are an awful person. It's better for them for them to judge that. I can't, I can't judge.

5.2.7 Personal reflections on self-knowledge

In answering the question relating to whether or not they knew themselves or had endeavoured to know themselves, the common theme that emerged from the participants' answers was the realisation that they actually did not know themselves. The participants acknowledged that one can never fully know oneself, as self-knowledge is a continuous process. The majority of the respondents confirmed having undertaken the journey of self-knowledge intentionally and claimed to know themselves, although the journey still continued.

In the previous section (5.2.6), we presented the fact that our bias concerning the knowledge that we possess can prevent us from knowing ourselves, and that this is a problem with which most leaders/people are faced. The question we ask ourselves in general, after making several mistakes and forgetting the reasons for some of our actions is: Do we really know ourselves or is our self-knowledge subject to constant knowledge bias? Wilson and Dunn (2004) argue that one of the common motivations for people not to reach full self-knowledge is the fact that they are usually motivated to keep some thoughts and feelings outside of consciousness for the simple reason that these are unpleasant or anxiety-provoking. They also suggest that one of the reasons for people not to know themselves fully "is the fact that much of the mind is inaccessible to conscious awareness" (Wilson and Dunn, 2004, p. 7). Participant #D3 expressed the limitation of his knowledge of himself in these words:

> Yes, and the revelation of how little I really know myself is quite disturbing to say the least.

The limitations of her knowledge of herself were humbly presented by participant #D7, who expressed her dependence on others to enable her to understand her faults and frailties better:

> But I also think that I am very dependent on the people around me because I need to be able to gauge how they interact with me…uhm…to know whether I am doing the right or wrong thing. I also rely on feedback from people around me. Because we all got those little part of ourselves that we don't know…that other people know about us. Hmm…so I would be quite dependent…and I am. I would rely on people being honest with me and be brave enough because sometimes you do have to be brave enough to be able to say to someone "listen, I think this is not fair or this is out of line." So…and…especially if it's people I trust, uhm…people who have got integrity. Their opinions and thoughts value…I value these…those. They matter to me. So, if anybody comes along to me…comes along to me and it's somebody I value, and they say to me "Carol there's a problem here", I would listen to them. Uhm…because they give me feedback on myself and my own sense of self-knowledge.

Introducing the idea of God's omniscience, participant #D9 put forward the same argument as participant #D7:

> So, I do…I do try to know myself. I can…let me put it that way. I do try to know myself. Whether the way I do it is perfect or not, well only…uhm…I don't know what you can say. Only the people who live with me yah…can tell. Based on the way I behave among them. Or only God can tell because, I mean if you believe in God, obviously you believe that He knows everything. So, He's the only one who can know whether I know myself or whether the way I endeavour to know myself is the right way or not.

Participant #D12 showed in his discussion the element of progress in the process of self-knowledge:

> Ah…I'd say that knowing yourself is a journey and endeavouring to know myself has started when I was seeking for more knowledge and wisdom to…to serve the exter…the external world. So, I might say I…I am in the process of knowing myself cause actually as…as I mentioned it's a journey. I am in the process of knowing myself and endeavour…I do endeavour knowing myself.

Other participants stated that, although the acquisition was progressive, they relied on the values instilled in them by those around them, such as family, church, and community, to determine their self-knowledge. This transpired particularly from the discussion with participant #D2:

> Not with any great commitment to be honest. But it is work in progress for me. I have the basic elements of the teaching of my parents and my community as initial guiding point and a foundation. This includes moral lessons, religious guidance from my church community, values that I was taught. The idea that I am good enough as I am and don't need to want to become someone else. The concept of dignity, self-worth, self-love and so forth. These are my guiding principles. But also, the realisation that I want to be a better person for myself and knowing that I need to embark on the journey of self-knowledge to enable me to achieve that.

5.2.8 Process of self-knowledge

Knowing oneself, according to the current study, is a journey and a process that requires deep reflection on oneself and the unlearning of some knowledge. The importance of the reflective practice in the acquisition of self-knowledge was discussed in section 4.4.2 of the previous chapter. The analysis of the respondents' answers showed that deep reflection on oneself is paramount for anyone to acquire self-knowledge. The concept of unlearning is concerned with the reduction of the influence of old knowledge on our cognitive capacity (Grisold, Kaiser and Hafner, 2017). Basing their discussion on experiments from psychology, Nystrom, and Starbuck (1984) suggested that "hindering or obsolete knowledge should be discarded or eliminated to make space for the creation of new ones" (Grisold *et al*, 2017, p. 4614). They are of the view that it is important to focus on the learning of new knowledge to perform tasks successfully without error (Grisold *et al*, 2017). Participant #D2 presented the power of reflection in this process in these words:

> To truly learn about yourself, you have to dig deep, you have to unlearn all that you have learned in the past, the bad habits that prevent you from seeing and understanding who you are.

The analysis conducted has also shown that self-knowledge comes with experience and the wisdom that one gains through experience; it is not something with which one is born. It takes a lifetime, as an individual faces constant changes. Self-knowledge also comes through the challenges that one faces; how one deals with those challenges depends on and affects one's knowledge of oneself.

Even Hume (1739) argued that "all human knowledge is induced from experience" and that the knowledge of oneself can "be considered to consist of an individual's knowledge of his experiences" (Lewis, Chandra and Glette, 2016, p. 9). This view was shared by participant #D5,

who stressed the importance of the factors time, age, and experience in self-knowledge acquisition:

> So, self-knowledge develops as you grow older and your wisdom develops on the basis of the experience that you've had in applying the knowledge that you've gained as you come along. So, you get to a situation where…where…where your self-knowledge…right…your views on yourself, your morality, your values…all of those things then start to dovetail into the experiences that you have had in the outside world or the environment becomes different based on the wisdom that you've developed.

We also learnt from this study that as people interact with other people and get feedback from others regarding their actions and character, they get to know themselves better, provided they take the feedback with humility. Therefore, self-knowledge is also socially constructed and is obtained in interactions with others and with oneself.

It has been said that the idea that people can learn about themselves from others is as ancient as the notion of introspection (Bollich, Johannet and Vazire, 2011). In his social comparison theory that was originally a theory of self-knowledge, Festinger (1954) presented his belief that people have a drive to evaluate themselves accurately in order to improve their skill and opinions. This is quite close to Cooley's (1902) looking-glass theory, which stipulates that "people correctly image how others see them and change their self-views accordingly" (Bolloich *et al*, 2011). Both theories show the importance of the role that other people play in the perception of ourselves. The analysis reveals a quotation from participant #D7 presented in the previous section (5.2.7) as highly relevant in this regard:

> But I also think that I am very dependent on the people around me because I need to be able to gauge how they interact with me…uhm…to know whether I am doing the right or wrong thing. I also rely on feedback from people around me. Because we all got those little part of ourselves that we don't know…that other people know about us. Hmm…so I would be quite dependent…and I am. I would rely on people being honest with me and be brave enough because sometimes you do have to be brave enough to be able to say to someone "listen, I think this is not fair or this is out of line." So…and…especially if it's people I trust, uhm…people who have got integrity. Their opinions and thoughts value…I value these…those. They matter to me. So, if anybody comes along to me…comes along to me and it's somebody I value, and they say to me "Carol there's a problem here", I would listen to them. Uhm…because they give me feedback on myself and my own sense of self-knowledge.

To allow them to grow in self-knowledge, the participants believed that they had to accept that they did not know themselves and consciously endeavour to know themselves. Descartes (1637) was a firm believer in self-doubt and rejection of acquired knowledge (unlearning) in order to get to know our inner self. Participant #D12, relying strongly on Cartesian knowledge, stated:

> So, to be able to know if you know yourself, you first need to accept that you don't know anything. The information that surrounds you are given. So, by knowing yourself, the first thing, the first step to know yourself is to reject that you know anything. That would be the first part.

The conclusion regarding the process of self-knowledge acquisition, as described in this study, was given by participant #D3 in these words:

> Actually, knowing yourself is not that much of an issue. In fact, it is searching for your passion, your hobbies, your interests, adorations and not least, fostering a real sense of displeasure towards the many questionable things you continually do to shorten the process. When alone, one should think deeply about your strengths and analyse how you can overcome your weaknesses and fears and build a better self-worth by simply taking some time daily from your so-called busy schedule and just talk to yourself, and that's how you know yourself.

5.2.9 Spirituality

The analysis conducted in this research concerning the role of self-knowledge and the process of acquiring it finally revealed that a connection to a spiritual force or higher being formed part of the process that leaders went through on the journey of self-knowledge and becoming effective leaders. Some spoke of church and freemasonry as groups that taught values that developed effective leadership. But how can spirituality help in the acquisition of self-knowledge?

In recent years, several authors (Milliman, Czaplewski and Ferguson, 2003; Neal, Lichtenstein, and Banner, 1999) have presented spirituality as key in the area of leadership, particularly in that of spiritual leadership (Klenke, 2007). Klenke (2007, p. 84) argues that "most conceptions of spirituality embody notions of a path, a journey, a process, and a developmental sequence; they also include references to inner life, meaning and purpose, connectedness, and transcendence", with which the acquisition of self-knowledge is similarly concerned in view of what was shown by the current study: inner self, process of self-knowledge, journey to self-

knowledge, self-body dualism and introspection/reflective practice. The acquisition of self-knowledge through the spiritual teaching of the Freemasons was posited by participants #D1 and #D6 respectively in the following terms:

> Then 2013…oh 2012 we started the discussion about becoming a Freeman. And at first Freemasonry was an opportunity for me to kind of try and re-kindle the kind of fraternity or brotherhood that I had in the years I spent in the army, in the military. And then when I became a Freemason and I started the journey; it became a formal process whereby I could actually then self-examine and go through this process of endeavouring to become a better man.

and

> And but I think lately I have been trying to understand myself more from an emotional level…in terms of…uhm…where I am coming from regarding how I treat others. And I think that masonry has been very useful and important to me regarding this. And I think before…cause ya first degree in Freemasonry focuses on self-knowledge. And I think before…uhm ya joining the Order I was a lot more self-focused.

Participant #D2 presented a similar journey to self-knowledge through religious spirituality and philosophy:

> I went through a phase in my life a couple of years back when I really started to question my existence, the purpose of my life and who I am. I became more spiritual and also turned to religion (Catholicism) and philosophy as my guides.
>
> Another way I have approached this concept of self-reflection and self-realisation is to have spiritual guides (priests from the Catholic Church primarily).

5.3 Relationship between self-knowledge and leadership effectiveness

Further to the role of self-knowledge and the process of its acquisition, the results of the analysis conducted in the current research, using the data collected, led to the assessment of the possibility of the existence of a relationship between self-knowledge and leadership effectiveness. The outcomes of the analysis showed that the participants noted a relationship between self-knowledge and leadership effectiveness, and that it is important for leaders to be aware of themselves. Participants posited that in order for leaders to understand their own teams, they need to understand themselves first, know their own weaknesses and strengths, and what they can or cannot do. In that way, they said, they would be better able to delegate tasks

to team members effectively. They added that self-knowledge also plays a role in effective leadership, and that it is very important in boosting leaders' ability to lead others. As shown in section 4.4.5 (ii) of the previous chapter, they likewise confirmed that self-knowledge is one of the attributes of leadership effectiveness and translates into effective actions. In fact, to them, if one cannot lead him/herself and lead in different areas of his/her own life, he/she will not be able to lead others. For example, one of the participants put forward that failure in marriage was seen as an indication of failure even at work.

Three open codes have been identified under the selective code 'the relationship between self-knowledge and leadership effectiveness.' The sections below serve as detailed presentations of the analyses conducted on those open codes.

5.3.1 Connecting self-knowledge and effective leadership

The results of the analysis show that leaders who know themselves, their strengths and weakness, and who are aware of their interactions with their environment and others, will be effective at what they do, which will affect their leadership. The participants suggested that when leaders have knowledge of themselves, they are able to function better in the role they play. Self-knowledge also means to them being able to see when something does not work or when one has faltered and being able to accept this. This, to the respondents, makes an effective leader.

According to Johnson (2013), and as quoted in section 5.2.4 of this research, the ability of leaders to know themselves and master their environment will enable them to interact better with and understand them, thus making them effective in their leadership roles. Lussier (2013) posited that personal insight is one of the key requirements for effective leadership, and that leaders owe a complex set of moral duties to themselves and others (Caldwell, 2012). This simply means that if leaders do not know themselves, they will never be able to understand others in their community. The importance of emotional intelligence (5.2.4) is portrayed again in his section. In fact, Goleman (1995) perceived emotional intelligence as the combination of deeper self-awareness, which is self-knowledge, and crafting an authentic personal response that demonstrates that one is capable of understanding others, their needs, and the contexts of a situation. The better leaders know themselves, the better able they are to select the most effective responses for working with others (Albrecht, 2009).

In a very rhetorical way, participant #D2 compared a leader who has acquired self-knowledge to an orchestra conductor who creates the external harmony of his/her team from within:

> I believe it makes you more intuitive and able to read and deal with people and situations better. I compare leadership to an orchestra conductor who creates a composite and beautiful whole from several instruments that form components of an orchestra. The leader's job therefore is to ensure that all the parts run in tandem with each other. Knowing yourself makes it possible for you to better understand others and better relate to others.

The views expressed above were also asserted by participant #D3, who also believed that leadership effectiveness will come from sharing one's experience with others. Experience having been identified in section 5.2.1 of this study as one of the concepts from which self-knowledge can be drawn, participant #D3 stated the following:

> We are responsible for guiding someone and if at certain point the individual is about to do something wrong, if we can't draw from our experiences, we won't be able to intervene or assist as we should. I believe that as a successful leader, one needs to be able to examine our life first and learn from it, then, once we know our self and understand our personal motivations, we can lead by truly exemplary behaviours.

Participant #D7 looked at the relationship between self-knowledge and effective leadership from an inspirational and motivational point of view. The importance of inspiration and motivation in self-knowledge was discussed and analysed in section 4.4.5 of this thesis. She expressed the above in these words:

> But I have said if from the start that…you can only be an effective leader if you know yourself. Because knowing yourself means acknowledging yourself for who you are. Knowing your flows, knowing your strengths, knowing your weaknesses, knowing how to print those together. So, that you can…look up to you and acknowledge…and… and not so much look up to you. I think to that your intentions are good.

5.3.2 The role of self-leadership in effective leadership

The study also identified self-leadership as a concept that plays an essential role in effective leadership. According to the analysis, it is important for one to be able to lead others. The study, however, also suggested that if one cannot lead oneself and lead in different areas of one's own life, then one will not be able to lead others. Self-knowledge, to the respondents, is related to the ability to lead oneself and others. The ability to lead oneself commands respect from others, and respect is an important aspect in effective leadership.

If most leadership scholars and practitioners have for a long time directed their energy towards the person leading the team or organisation and his/her followers, an approach that is purely vertical in terms of influence-related processes (Carmeli, Meitar and Weisberg, 2006), others have in recent years suggested that "leadership is an activity that can be shared or distributed among members of a group or organization" (Pearce and Conger, 2003, p. 2). The above advocates that one should lead one's own actions first, and through that have others emulate one. This is what is referred to as self-leadership.

Self-leadership is defined by Manz (1992) as "the influence-related process through which individuals (and working groups) navigate, motivate and lead themselves towards achieving desired behaviours and outcomes" (Carmeli *et al*, 2006, p. 76). If in general self-leadership is perceived as a concept that borders on self-management, which is the ability to steer one's actions in the right direction (Cameli *et al*, 2006), in the context of this study it is rather seen as the capacity of a person to lead his/her actions from the self (Browning, 2018). Browning (2018, p. 15) stated that possessing the type of self-leadership with which we are concerned in the context of this study is being known to be "having a developed sense of who you are, what you can do, where you are going coupled with the ability to influence your communication, emotions, and behaviour on the way to getting there." Adding to the definitions cited above, Lowney (2005) stressed the importance of self in the process of leadership by explaining that in order to encourage their teams to perform heroically, leaders must acknowledge the heroes in themselves first. In other words, if a leader does not know the extent of his or her powers, he or she will never know what is good about others, and therefore will never be able to acknowledge and encourage them. Self-leadership is, according to Browning (2018), a way towards leading others more effectively. But how does self-leadership correlate to leading others?

To Rima (2000), the way in which leaders conduct their personal lives has a profound impact on their ability to lead others effectively. It is through self-leadership that leaders' emotional intelligence is enhanced by strengthening their knowledge of their inner selves (Browning, 2018). That is where self-reflection, according to Pinnow (2011), plays an important role in self-leadership. Pinnow (2011) also posited that "leaders who fail are those that fail to see or understand the real reason for their action and eventually send out the wrong signal" (Browning, 2018, p. 17). This means that if one does not know who one is as a leader, one will not be able to be effective in the practice of one's leadership role. And if, according to section 4.4.1 (a), respect is one of the attributes of leadership effectiveness, then we can conclude that self-leadership not only plays an important role in effective leadership; it also leads leaders who lead themselves first to understand others and give them the respect that they deserve.

To support the above, participant #D1, asked the following counter-questions:

> How can you lead others if you can't lead yourself? How can you inspire others to do their best if you can't inspire yourself to do your best? How can you interact with others effectively, if you are gracefully unaware of what makes you successful and what makes you not successful? How can you address the needs of situational leadership when you don't know what you are capable of? So, I think it is an imperative. Self-leadership is a critical part of leadership.

Explaining the process of self-knowledge acquisition through isolation, a concept that was close to Descartes's (1637) heart, participant #D3 posited the impossibility of leading others if one is unable to lead oneself first:

> You can't lead others until you know how to lead yourself simply because it makes sense and it's a proven truth, but at the same time, what does leading yourself mean? I embrace solitude which allows you to renew mind and spirit and you may hear what your body tells you throughout the day that you simply ignore. Einstein said, "you can't solve a problem with the same thinking that instigated that problem in the first place." So, you need to distance yourself to get a fresh perspective.

Participant #D9 declared, relating self-leadership to the power of self-knowledge:

> I guess the…this…this whole thing is coming back to self-knowledge, right? You lead yourself better by knowing yourself. I mean that…that journey into trying to know yourself or trying to learn more about yourself, that is already leadership of yourself into going back into understanding your own capacity…and trying also to get the best out of yourself. Because I mean it's…it's basically what you're doing with other people, right? You're trying to get a…the good out of them. So, that's the same thing that you're doing with yourself. You should try to get the good out of yourself.

In the words of participants #D7 and #D11, self-leadership is equivalent to having the ability to set the right example:

> Well my take is that I can't lead if I am not managing myself first, if I don't know myself first, if I am not setting that example. Uhm…I struggle to reconcile how you could be a leader…uhm a leader that is making a difference, that…that's having impact, that's positive, if those things aren't in place first.

and

> It's…it is similar to leading by example. In order to influence the team, one needs to start with introspection and making adjustments in behaviour to be in line the end goal.

5.3.3 Self-knowledge as attribute of effective actions

Throughout this research analysis, we were concerned with establishing the relationship that has been shown to exist between self-knowledge and leadership effectiveness. The analysis of the last open code in this study posited that self-knowledge is one of the attributes of effective leadership and translates into effective actions. It showed that when one is aware of oneself, one's strengths and weaknesses, one is able to make effective decisions and act in line with one's capabilities.

In section 4.4.5 (ii) of this research thesis, we discussed and demonstrated that self-knowledge causes leadership effectiveness. In the same line of thought, we stated in section 4.4.5 (i) that inspiration is a moment of energy, clarity, and beauty (Nachmanovich, 1990) that can be referred to as the discovery of self. In section 4.4.5 (iii) we proved and stated that it is inspiration that leads to effective actions (Hart, 1998; Thrash and Elliot, 2003, 2004). In this regard, we can conclude that self-knowledge is the cause of effective leadership, which in return is the cause of effective actions from leaders. From that point of view, we can ascertain that self-knowledge makes leaders conduct effective actions through the body. This was stated by participant #D12 in these words:

> I'd like to create a correlation between self-knowledge and direct actions.

5.4 Chapter summary

The chapter was mostly directed at presenting the causes of acquiring knowledge of self and the effects that these had on the leaders who were interviewed. To ensure the credibility of what was asserted by the participants, it was necessary for the researcher to corroborate the presentation of the collected data with elements from existing publications on the different topics discussed. After giving an array of definitions on the concept of self-knowledge, according to the leaders interviewed, the researcher proceeded with presenting the participants' views on self-knowledge acquisition, which to them was a lifetime process. The outcome of the data presentation on the causes of self-knowledge acquisition were organised into three categories, namely (1) the continuous process of self-knowledge acquisition through self-doubt, self-reflection, unlearning, challenges, experience and feedback from others, (2) strong reliance on good and positive values, and (3) connection with a spiritual being or higher power. The

researcher likewise presented the experience that the interviewed leaders went through on their path to self-knowledge; this experience, as presented in this chapter, was that of positive changes and growth that overshadowed negative changes. The development of emotional intelligence and knowledge bias were two additional identified effects of self-knowledge acquisition.

Once again, the narrative developed in this research allowed the researcher to bring together the sum of the experiences collected from the various leaders. In this second data presentation chapter, the investigations showed that not all leaders had acquired self-knowledge in the same way. Only one participant, for example, mentioned her acquisition of self-knowledge from the belief in a spiritual being or higher power. Seven out of 12 spoke about reliance on good and positive values as the cause of their acquisition of self-knowledge. However, all of them cited, each in his or her own way, self-reflection, unlearning, challenges, experience and feedback from others as the key causes of self-knowledge acquisition. The data presentation equally revealed that, in the process of acquiring self-knowledge, it is important for leaders not to be biased towards their knowledge, as this may lead to arrogance. It is therefore crucial for them to realise their self-ignorance so that, in all humility, they may reiterate this process that could lead them to acquiring more solid and positive knowledge of themselves. In the next chapter of this thesis, the researcher presents the models that he developed based on the data that he presented in chapters 4 and 5, and interprets the leaders' ideas on the subjects studied, supported by his own analyses.

CHAPTER 6 : A THEORY OF SELF-KNOWLEDGE AND SELF-BODY DUALISM LEADERSHIP

"*The grounded theorist's analysis tells a story about people, social processes, and situations. The researcher composes the story; it does not simply unfold before the eyes of an objective viewer. The story reflects the viewers as well as the viewed*" (Charmaz, 2000, p. 522).

6.1 Introduction

This chapter is concerned with the interpretation and theoretical transcriptions of the findings from the foregoing two chapters. This focus on the findings is mainly intended to meet the aim of the research: to assess the extent to which the acquisition of self-knowledge enables leaders to be effective in the daily practice of their leadership roles and to develop a functional theory that provides a clear and better understanding of the phenomenon studied. Keeping aligned to the C-GT approach, the following discussion is a combination of the different research findings of the two previous chapters, with the appropriate literature and the researcher's personal interpretive perspectives, as reflected in the quotation from Charmaz above. In the work developed in this chapter, and as stated by Charmaz (2006), the researcher (1) acknowledges previous theoretical works, (2) ensures that he locates his study in the relevant disciplines and discourses, and (3) positions the new substantive theory in relation to existing theories. The aim of the above, adds Charmaz (2006), is to show where the work fits or extends relevant literature and theories.

In order to develop a conceptual framework for the current research that results in a clearer understanding of the way in which self-knowledge enables leaders to perform effective actions, a C-GT was used. From this work emerged the significance, processes and contexts relating to the phenomenon studied, of leaders' acquisition of self-knowledge, which led to the theorising of the phenomenon. The researcher focused on the analysis and interpretation of leaders' account of the effect of acquiring self-knowledge on them, and how they experienced effectiveness in the actions they took as leaders and the meanings associated with the experience. To the author, the process in research is the manner in which the leaders got to know or understand who they really were, and how they were able to apply the self-knowledge thus gained to take effective action in the practice of their leadership roles. The context, on the other hand, was the environment, which included spiritual, physical and social aspects.

From the participating leaders' perspective, a functional theory of leaders' effective actions after acquiring self-knowledge, as well as of the process of acquiring self-knowledge, has been

developed from the C-GT study. The well-designed theory is summarised in figures 6.1 and 6.2 below and further explained in the following pages.

The researcher has used the models developed from the previous two chapters' findings to present his discussion: the phenomenon, the processes and the context. According to Charmaz (2006), the use of this type of conceptual bridge is meant to clarify the connections that exist between concepts and is an essential part of the analysis process of grounded theory.

6.2 The phenomenon: self-body dualism leadership or self-leadership

This research centred on the study of the phenomenon according to which the acquisition of self-knowledge by leaders makes them effective leaders. The data analysis conducted indicated that self-body dualism was not a concept known to many of the leaders who were interviewed, even though most of them were certain that the effective actions taken by their bodies were strongly related to the good state of their inner selves. On the other hand, their journeys into self-knowledge were demonstrated, in the previous two chapters, to have had a significant impact on them; an impact that was mostly positive, though some minor negative impacts were recorded.

The leaders experienced the acquisition of self-knowledge as a phenomenon that was deeply rooted in their selves and that involved their whole being. This also combined the physical, emotional, and psychosocial aspects of the leaders' selves. The above opinion relates to the view of the body within the social theory. According to that theory, the body is multidimensional, comprising the physical body, the self and emotions. The perusal of literature on the composition of human beings has shown that each person consists of several separate but interconnected domains. Steiner (1994) is of the view that a person is made up of three distinct realms, namely the body, the soul/self, and the spirit. From his perspective, the body is the means by which the things in our environment reveal themselves to us; the soul or self is the means by which we link these things to our own personal existence, "by which we experience likes and dislikes, pleasure and displeasure, joy and sorrow," and the spirit is "what becomes apparent in us when, as 'quasi-divine beings,' to use Goethe's expression, we look at the things of the world" (Steiner, 1994, p. 24).

In the same line of thought, Willard (2016) indicated her views on the composition of human beings. She advocated that bodies are made up of four individual parts, two masculine and two feminine; the masculine parts are the physical and the mental bodies, while the feminine part is composed of the emotional and the spiritual realms. Willard (2016) also indicated that three of

the four parts, the emotional, the mental and the spiritual are intangible, and one is ephemeral, with a physical presence. She posited that when we are solely in our masculine state, we focus on the physical and mental side of things, which is the doing and the accomplishing, the yang and linear parts of our life experience, the very black and white way of thinking that ignores everything that is not concrete or seemingly controllable. In the situation where the emotional and the spiritual sides of our existence are taking a leap forward, she added, things become a bit more feminine, but we are not there yet. The feminine side, concluded Willard (2016), is what synthesises our experience; it is a large part of the practice of being in the now and present, of feeling the moment.

Lucas (2014) went further in the decomposition of human beings. He argued that a person or the inner universe comprises seven subtle bodies that work like vehicles of the self. These bodies are the 'Etheric Body' or first layer, the 'Emotional Body' or second layer, the 'Mental Body' or third layer, the 'Astral Level' or fourth layer, the 'Etheric Template Body' or fifth layer, the 'Celestial Body' or sixth layer, and the 'Causal Body/Ketheric Template' or seventh layer. Lucas (2014) added that the above-mentioned seven subtle bodies encompass a person's aura, which is merely an electromagnetic field that extends from the person's core to four to five feet into his/her perimeter.

The rationalistic concept of the human actor has, for a long time, been dominant in Western sociology (Ozawa-DeSilva, 2002). According to this concept, people are essentially thinking subjects, and social action in this type of "model is carried out by individuals behaving on the basis of rational choice and without reference to their feelings or physical qualities" (Ozawa-DeSilva, 2002, p. 21). This resembles the view taken by Descartes (1637) when he assumes that self and body are two distinct and separate entities. Descartes (1637) also assumes that self and body, though separate and distinct, interact and influence each other. According to Nwoye (2006, p. 119), the above Western view, that includes the views of Plato, Saint Augustine, Locke, Hume, Hobbes, Kant, Kierkegaard, Heidegger and Sartre in Western Europe, as well as the opinions of the Euro-American personality theorists such as Freud, Adler, Jung, Maslow, Allport, Murray, Rogers, Kelly and Kohut, sees "self essentially as a substantive inner agency capable of choosing its own values, charting its own directions and commenting on itself in the manner of a self-governor." On the other hand, the African perspective on self comprises multiple characteristics of the relationship between the individual and the community (Nwoye, 2006). Therefore, the Western idea of self, which is a disengaged, atomistic and monadic entity independent of others (Taylor 1989; Cushman, 1990), is too self-reliant and exclusive to reflect the notion of self truthfully as understood by Africans (Nwoye, 2006).

For example, as described in figure 6.1, leaders expressed that self and body are separate entities that are linked and influence each other through what they refer to as a dualistic effect. This is strongly related to the Western view of self, from which the actions of the body, good or bad, emanate. In the same Western perspective of self, the leaders presented self as being the seat of values or attributes of leadership effectiveness, as well as of baseness. In relation to the body, they spoke about the ability of a human being to separate, through self-knowledge, the attributes of leadership effectiveness (values) from the causes of leadership failure (baseness) by their own willpower. This, according to them, enables leaders to choose from one of the two pools and direct their bodies to take effective actions or negative ones that would lead them to failure. They also presented the dualistic effect between self and body as a permanent synchronisation, communication and interaction between the two parts.

In their explanations of the process of leadership effectiveness, the leaders also presented the impact of the self on others through the body or outer self. In fact, to the leaders, the effect of the self on the body enables it to act in a certain manner towards others, leading others to respect, trust and be loyal to them, or to reject them. This brings into perspective Nwoye's (2006) view of the self: that in the African context, self is not confined to itself and the body, but rather extends to others and its actions are measured by the impact that they have on all aspects of the community. This leads back to the African spirit of community described by Khoza (2005) as, 'I am because we are.' The general view presented in figure 6.1 is that, according to the leaders, it is through the actions of the body influenced by the attributes of leadership effectiveness that others are led, inspired, and motivated. The consequences of the preceding is that the leaders receive feedback on their actions from others, which enables them to reflect anew and correct the wrong or improve on the good. In this regard, the individuals' selves are not modelled only by themselves, but also by the feedback received from society as a whole.

In order to summarise what has been written above, the researcher is of the view that this research is a true reflection of the South African cultural demography. In fact, if some leaders really focused on the Euro-centric aspect of the self that consists of leading one's body from within, as depicted by Descartes and his peers, other leaders were more concerned with the impact that the inner self has on others, as well as on how the feedback from others influences their own inner selves in a looping manner. Consequently, this research emphasises not only the power that leaders have to lead themselves from within or lead others through example, but rather demonstrates the influence that the self can possibly have on others through leaders' actions.

The sections that follow are detailed presentations of the different steps contained in the 'self-body dualism leadership model' of figure 6.1.

6.2.1 Self-knowledge as a regulator of leaders' behaviour

a. The attributes of leadership effectiveness

The assessment of leadership effectiveness has been a continuous challenge for management scholars. According to Shalhoop and Sanger (2012), there is little agreement on the way in which effectiveness can be measured. Most authors on leadership effectiveness have spoken about what is described in this research as attributes of leadership effectiveness in terms of values. Žydžiünaite (2018) summarised leadership values as respect, making a difference, integrity, authenticity, courage, service, humility, wisdom, self-discipline, personal development, respect for teamwork, belief in human potential, the power of positive psychology and acceptance of complexity (Clarke, 2011; Yang, 2011; Bauman, 2013; Clayton, 2013; Bourne, 2016; Cable, 2018; William, 2018). With regard to the attribute of 'respect' in relation to leadership effectiveness, Clarke (2011) put particular emphasis on self-respect and respecting others, regardless of differences. He was of the view that in order to be considered effective, leaders must treat others with dignity, empathy, and compassion, and must be able to learn to respect others. Bauman (2013) and William (2018), on the other hand, focused on the attribute of 'integrity,' which requires moral courage, ethical strength, trustworthiness, keeping promises and fulfilling expectations. For leaders to be effective, Bourne (2016) recommended living according to the attribute of 'service', which he described as commitment that extends beyond one's own self-interest and entails personal humility for a greater cause. The attribute of 'humility' referred to by Bourne (2016) was defined in Cable's (2018) words as a sense of humbleness, dignity and awareness of one's own limitations, which is characterised by the leaders' ability to be opened to perspectives different from their own. Lastly, Yang (2011) and Clayton (2013) brought to effective leadership the attribute of 'wisdom' that was particularly valued by Socrates. They argued that wisdom enables leaders to acquire a broad understanding of human dynamics and an ability to balance the interests of multiple stakeholders when making decisions; it assists them in taking a long-term perspective in decision-making.

Of the above-cited authors, William (2018) is the only one to have spoken about integrity as an attribute rather than a value. Žydžiünaite (2018) also added leadership, vision, pride, congruence, trust, character, responsibility, and communication as additional common and flexible leadership values. In another article, Rahman, and Castelli (2013, p. 83) presented

empathy as a pivotal leadership tool that allows "leaders to understand better other people's perspectives and opinions, making the work environment more enjoyable and productive."

Further to that, Bartz and Bartz (2017) state that humility, patience, passion, and mindset are key attributes of the effective leader. Love as an attribute of leadership effectiveness has been cited by Crowther (2017). According to him, love is an attribute of organisational effectiveness and a key component of leadership. Through love, adds Crowther (2017, p. 28), "effective leaders encourage the hearts of their constituents to carry on through genuine acts of caring to draw people forward." Other literature mentions honesty as an attribute of leadership effectiveness. In fact, referring to it as a trait or quality, Ahmed, and Bach (2014) state that two of the key traits that differentiate effective leaders from others are honesty and integrity. Their research indicates that honesty is "the highest ranked characteristic of both emerging and entrenched groups" (Ahmed and Bach, 2014, p. 50).

If the element of value has sometimes emerged during the data analysis and interpretation in this research, the respondents have mostly referred to it as an attribute of leadership effectiveness. The leaders who have participated in research have discovered, in their journey to self-knowledge, the attributes that would make them effective in the practice of leadership. Those attributes were presented in figure 6.1 as humility, respect, integrity, empathy, tolerance, patience, love, generosity, and honesty. They described, in the course of this research, the reasons why their selves should possess those inner attributes. They discovered during that journey of self-knowledge that it was impossible for them to give to society or to their communities what they do not have in themselves, whether good or bad. They spoke of 'humility', for example, as an attribute that enables them to listen to others with 'respect', 'patience', 'tolerance' and 'empathy.'

Being to a large extent familiar with some of the environments in which the different leaders who were interviewed operate, the researcher's views on the preceding is that the attributes presented above have not had much positive impact on the leaders' communities and organisations. The researcher observed, in the case of leaders managing certain departments at the University of the Witwatersrand, that the elements of respect, humility, tolerance, empathy and patience have not consistently been demonstrated in the immediate environment of the leaders interviewed, and to a larger extent by the university leadership in general. The researcher has observed, for example, lack of transformation at the Wits Business School due, from his own observation and experience, to racial and xenophobic tensions that impair the growth of that institution. In fact, it had been unacceptable for the 'old guardians' of the school to see the emergence of black academics as head of school or any other senior key positions without trying to drive them out. The same is observed in the South African Masonic fraternity

where black Africans, especially from any other parts of the African continent, cannot easily access some senior positions. In this universal fraternity that preaches the above-mentioned attributes in every single lodge around the world, a number of interviewed leaders belonging to it have been observed to still be led by the legacy of apartheid. The researcher is of the view that, if racism and/or xenophobia are the *modi operandi* of some organisations or communities, the above-cited attributes of leadership effectiveness can never be evident in their leaders. Neither humility, nor respect, nor tolerance, nor empathy, nor patience can co-exist with racism, hatred, xenophobia, or psychological and physical oppression.

The leaders also argued that 'generosity', in the context of this research, is an immaterial, non-monetary attribute that has to do among others with giving of one's time and attention and listening to others. The question that arises in the researcher's mind is "of what use is giving one's time and attention to others if one does not truly respect them?" In the cases of the previously mentioned organisations/institutions, the researcher likewise noticed that the leaders interviewed, and their colleagues have often chosen the people to whom they wanted to pay attention, and easily dismissed others. That can, for example, be observed during most lectures at the Wits Business School and during management meetings in masonic lodges in South Africa.

They similarly presented 'love' as very important, as it is an attribute of leadership effectiveness that is lacking in our current society. In fact, they stressed the importance of loving in a disciplined and caring manner, which implies loving and expecting nothing in return, except for feedback that would enable them to improve as leaders. In the case of the respondents who mentioned love as a critical attribute of leadership effectiveness, one, a freelance artist, demonstrated a lot of love in her work environment and among her friends. From the researcher's post-interview observations, this leader constantly used words that expressed love and that motivated others to do what she expected them to do. The second, on the other hand, was observed telling racial jokes at festive boards of masonic lodges. This clearly shows how racism impairs the ability of some leaders to truly acquire self-knowledge and become effective leaders. The leaders, on the other hand, presented 'integrity' and 'honesty', as attributes that helped them curb and subdue the desire to take sides in conflicts, to corrupt and to close their eyes to wrongdoings that could harm the communities that they led. They believed that having these nine attributes within the self and recognising them as being essential for the well-being of others, could make them act in a manner that others in the community or society as a whole would consider effective. The acquisition of those attributes has worked positively for one of the leaders operating at the University of the Witwatersrand. In fact, her integrity and honesty, as observed over the years by the researcher, have led her to be respected and followed by

many. Her appointment to the high position she currently holds has left no doubt in the minds of those who have always known her that she is an impartial and non-racial leader.

The commonality between the attributes of leadership effectiveness in this study and those contained in previous ones are the elements of humility, respect, integrity, empathy, patience, love, and honesty; this serves as confirmation of those attributes. According to the examination of the existing literature on leadership effectiveness, tolerance and generosity have hardly been mentioned as attributes of leadership effectiveness in South Africa. Emphasis on those two could be considered an opportunity for South African leaders to focus a little more on those, in addition to the seven others presented above. This could ensure that the acceptance of differences in race, opinions or religions, to name but a few, in a society that, according to Gibson and Gouws (2000), is still struggling to live together, emerges from within leaders and is emulated by the communities that they lead.

Focusing on the attribute of 'generosity' in the South African context would likewise bring back the lost values of Ubuntu preached by Khoza (2005) in his *Let Africa lead*. It is true from the respondents' point of view that nobody follows a leader who is not tolerant or who is not ready to assist and be generous with his/her time, for example.

This section of the research has brought to light three contributions, namely:

(1) extending the literature on leadership effectiveness with the two very important attributes of tolerance and generosity.
(2) establishing that a leader's effective actions derive from his/her inner self.
(3) studying the attributes of leadership effectiveness in relation to self-knowledge.

b. Causes of leadership failure

Scholars in the field of leadership effectiveness have in a few published articles and books presented some reasons for leadership failure. In fact, the existing literature has it that one of the reasons for leadership failure is the toxicity of some leaders (Chaleff, 2009; Stehlik, 2014). In this regard, the literature stresses that toxic leaders care little about the impact and the consequences of their actions on others (Patsuris, 2002). Stehlik (2014) adds that leadership failure likewise stems from the fact that some leaders do not count the cost of doing business or are not concerned with the feedback given by others. Other authors, such as Stark (2011), believe that leaders' failure emanates from deep moral and psychological sources. In fact, quoting Kohlberg, Levine and Hewer (1983), he expresses the view that leaders fail because they have not passed through the six stages of moral development, namely avoidance of

punishment, self-serving interest, approval-seeking, following authority, respect for social order and universal principles.

Arrogance has also been presented by Silverman *et al*. (2012) as a cause of leadership failure. To the authors of *Arrogance: A formula for leadership failure*, "interactions with arrogant individuals can be uncomfortable and … this effect is amplified when the arrogant individuals occupy positions of authority in organizations" (p. 21). In the same article, Silverman et *al*. (2012) emphasise that the effects of arrogance are not limited to only the victims of such behaviour but can affect the arrogant leader negatively as well. They define arrogance as "behaviors intended to exaggerate a person's sense of superiority by disparaging others" (p. 22).

Other causes of leadership failure identified by Stark and Kelly (2016) are the lack of a compelling vision and clear goals, torpedoing trust, not caring, being unfair, lack of team cohesion, trying to be too friendly and mistaking arrogance for confidence. Satterfield (2017) points out over-confidence, lack of motivation, poor attitude, failure to delegate authority, blindness to reality, failure to listen, having wrong expectations, failure to communicate a vision, ignoring relationship-building and lack of social skills. In their article entitled '*Ego is the enemy of good leadership*', Hougaard and Carter (2018) explain how the higher leaders rise in the ranks, the more they are at risk of developing an inflated ego. According to them, the bigger that ego grows, the more the egoistic leader loses touch with others, ending up in a bubble. The consequence of ego, in Hougaard and Carter's (2018) view, is that it makes leaders susceptible to manipulation, narrows their field of vision and corrupts their behaviour.

Walking on the path of self-knowledge was not an easy journey for the leaders who participated in this research. The discovery of their weaknesses was not always an easy thing to accept. When asked about what they had discovered to be the causes of their failure in the practice of leadership, most of them took a deep breath before continuing the conversation. The memories of pain could be seen on their faces. Could it have been pain due to the failure, or could it have been due to the realisation of what they could have avoided or done differently?

From the analysis and the interpretation of the data emerged a concept that most leaders avoid accepting as being part of themselves: ego. If sometimes it was not expressed openly, ego appeared frequently in their answers as a settled desire to prove their superiority or the power associated with their ranks in an organisation or in society.

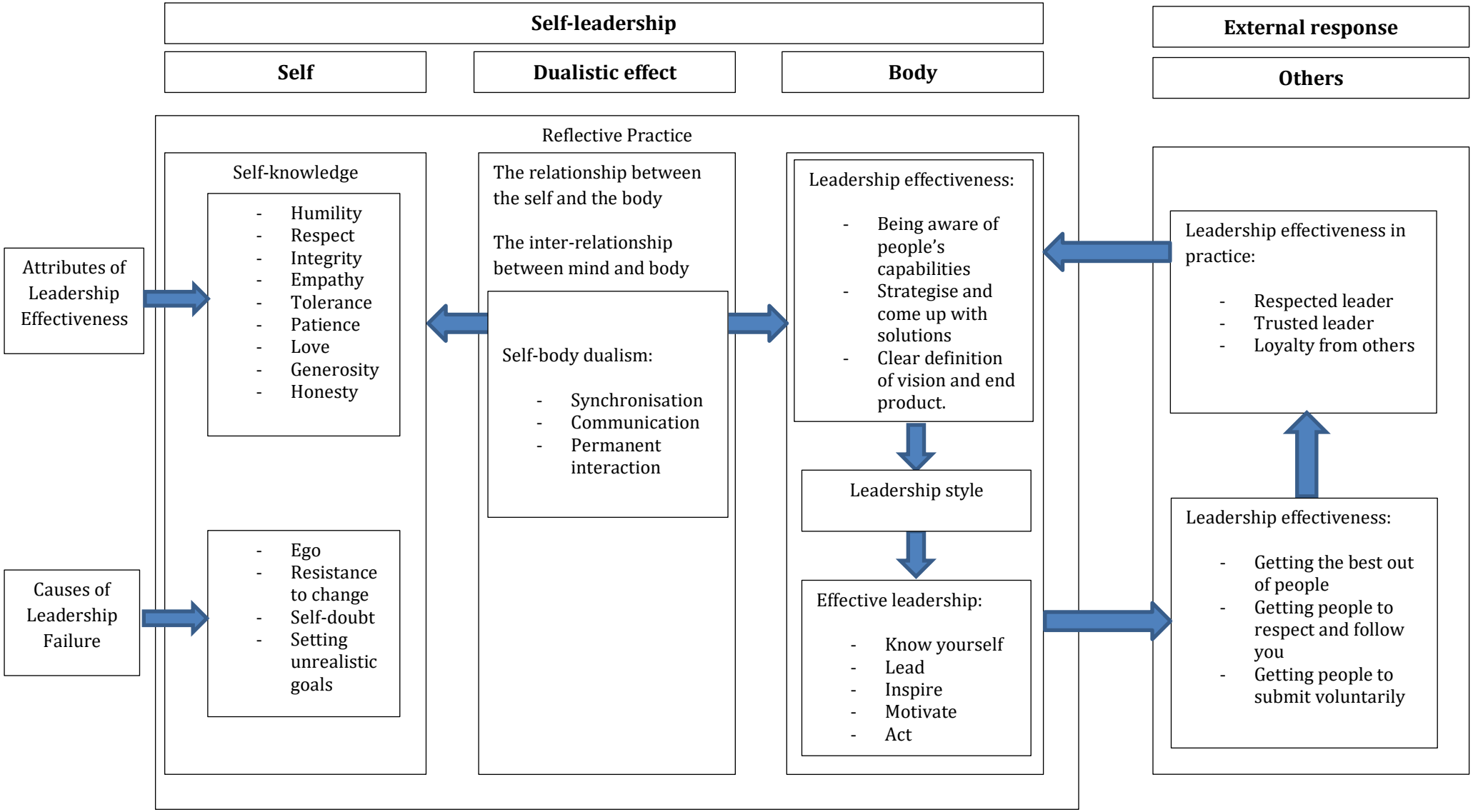


Figure 6.1: Self-body dualism leadership model

Source: Constructed by the author.

The presence of elements relating to ego was highly dominant in the conversation on the causes of leadership failure. This part of the interview that exposed the narcissistic side of their lives (Lapsley and Stey, 2011) was a particularly difficult one to engage in, for it also highlighted their past dwelling in self-importance and pride. The leaders described how, as stated by Thornton (2011), they would brush off ideas from their subordinates that did not sit well with them or contradicted their desires, policies, or ambitions.

The leaders' experience in the journeys of self-knowledge also led them to the concept of 'resistance to change.' During many of the interviews, as well as in subsequent discussions, 'the way it has always been done' was depicted in the conversations as something that the leaders regretted having focused on. They expressed the fact that at a certain point in their lives, they strongly believed that no one else was right but them, and how that attitude had most of the time led to them performing poorly and their subordinates becoming defensive and rebellious. One of the leaders stated that this attitude to new ideas or new ways of performing a task had caused him to miss out on innovative ideas that could have reflected on him as an excellent and effective leader (van Tonder, 2004). Two of them stated that before embarking on the journey of self-knowledge, the ideas to which they would only rarely be open were those coming from people who were close to them, and that most of the time those led them to poor performance.

The leaders also expressed the fact that, because they did not have the aptitude to discern the boundary between right and wrong clearly, and they did not have understanding of what could make them fall or rise, they developed fear that led to 'self-doubt.' The leaders spoke of the way this lack of self-knowledge made them underestimate their capabilities, thus causing a mental blockage that prevented them from achieving the goals that they had set for themselves, for the organisations or the communities in which they lived. The uncertainty the leaders experienced had an impact on their sense of self and influenced the way they related to others in their communities; it totally impaired the way they viewed themselves (Corbin and Strauss, 1987) and the consequence of that was lack of action. The leaders believed that self-doubt is one the most dangerous causes of leadership failure and can only be overcome by self-knowledge.

Last, but not least, the leaders spoke about the fact that they set unrealistic goals that caused leadership failure. In relation to their leadership roles, they stressed that setting unrealistic goals caused them frustration that handicapped them. Those unrealistic goals also affected the people working with them, who ended up not trusting their capabilities, since the actions resulting from those unrealistic goals led to collective impairment, which the leaders considered leadership failure on their account.

Ego as a cause of leadership failure has appeared in a number of scholarly articles in the existing literature on leadership and can be closely related to arrogance (Silverman et *al*., 2012). Of the four possible causes of leadership failure that have been presented in the current research, only 'ego' seems to have been mentioned often in the existing literature. The three others, 'resistance to change', 'self-doubt' and 'setting unrealistic goals', have seldom been mentioned, especially in the South African context, as causes of leadership failure. This is to the researcher a true reflection of South African society in general, and of the environment in which some of the leaders who were interviewed work. Looking once again at the case of the Wits Business School and the University of the Witwatersrand as a whole, where a few of the respondents used to work or are still part of the administrative or academic body, change has over the years not been implemented as desired by the nation. By change the researcher means racial, behavioural, and operational transformation. As stated in 6.2.1 (a) of this research, if racial transformation has seemingly taken place at the Wits Business School for example, which is a private entity inside the University of the Witwatersrand, most black African heads of school would not have been driven out by the pressure emanating from the circle of the 'old guardians.' Most discussions on operational and academic changes aimed at putting this institution among the top 20 business schools in the world have met resistance from conservative staff members. For example, world-class universities require their lecturers to have a doctorate in philosophy. The Wits Business School has had the tradition of employing as academic staff lecturers without a doctorate, according to the race to which they belong. From a research point of view, the credibility of a university or any institution of higher education increases not only with the number of doctoral degrees that it awards, but also with the number of good quality publications that its lecturers with doctorates and professors issue in well-recognised international journals and reviews. The researcher posits from the above that unrealistic goals set over the years by the leadership of the University of the Witwatersrand due to their resistance to change have harmed its reputation.

It was once again mentioned during conversations with some of the leaders that resistance to change sometimes originated from rejection of the new laws passed by the African National Congress government after 1994. The journey of self-knowledge enabled many of the interviewed leaders to understand the damage that resistance to change had caused them and particularly the people they were leading. The leaders also accepted that self-knowledge had allowed them to truly understand their capabilities and limitations; they stated that understanding their limitations had enabled them to be more confident through focusing on what they can do best, in a country where the majority still does not have the opportunity to find out who they really are. They concluded by stating that discarding self-doubt from their selves, through self-knowledge, undoubtedly help them to know their strengths and

weaknesses; that in return ensured that the goals that they set would be realistic, resulting in effectiveness in their leadership roles.

The research contribution that has emerged from this section is an extension of the literature of leadership effectiveness through the identification of resistance to change, self-doubt and setting unrealistic goals as three additional causes of leadership failure.

Finding out what the attributes of an effective leader are, as well as what can be considered the causes of leadership failure, is crucial in this study. Of what use, however, would good attributes or moral values be if they do not translate into actions? And when they do translate into actions, what inner mechanisms do leaders possess that facilitate the transition from the state of identified attributes to effective actions?

6.2.2 Self-body dualism and interactionism

If most dualist theorists view self and body as fundamentally different, equally real and independent of each other, Cartesian scholars strongly believe and maintain that those two entities, the non-physical and the physical, are different, and that a causal relationship exists between them (Grankvist, Kajonius and Persson, 2016). In this study, however, the researcher focuses on the Cartesian views on dualism, from a self-leadership perspective. The duality that we are concerned with in this part of the research is that of the inner self and the body.

Jackson (1999) defines dualism as "the division of an object of study into two paired elements" (p. 545), separated by well-defined boundaries and no overlaps (Farjoun, 2010). The question that arise from Thibaut's (2018) writing is, "how can these two structures with different natures causally interact in order to give rise to a human being with voluntary bodily motions and sensations?" (p. 3). The intention in this part of the research is to give an account of the existing literature on the more descriptive and phenomenological perspective of the dualism, and based on that, to assess the contribution made by the present research in the same field.

According to Descartes (1641) and other interactionist scholars, self and body are different entities of the same being that interact with each other and affect each other. This is referred to as substance dualism or the most basic form of dualism; substance dualists are of the opinion that the self is the "thinking thing that lacks the usual attributes of physical objects: size, shape, location, solidity, motion, adherence to the laws of physics, and so on" (Calef, 2005, p. 1). It is important to stress that the term "substance", in the context of this research and according to Armstrong (1968, p. 7), is "what is logically capable of independent existence" (Calef, 2005, p. 2). Descartes (1641) compares the relationship between the self and the body to that of a

seaman directing his ship. To him, the interaction between the two substances is caused by the pineal gland situated next to the brain; this is done through the impelling of the spirit towards the muscles, which causes the body to act (Calef, 2005).

The neuroscientist John Eccles and the philosopher Karl Popper, who are both interactionist dualists, posited that interaction takes place between self and body; the mechanism causing that interaction is situated at the synapses between the neurons (Doyle, 2016).

The participants in the current research did not refute the existence of self and body as two distinct substances that interact with each other. On the contrary, they asserted that a dualistic effect exists between the two substances that enables them to influence each other. The leaders spoke of a "relationship between the self and the body", as well as of an "inter-relationship between mind and body." To the leaders, at the centre of self-body dualism is perfect synchronisation of information, clear communication and permanent interaction that causes the self and body to affect each other.

The analysis of the information gathered from the respondents confirms and supports that which is derived from the existing literature. In this section of the study, the researcher presents the confirmation that, according to the interviewed leaders, self and body are two separate substances that interact permanently. This part of the research expands the body of knowledge on leadership in the sense that dualism has hardly been studied in the South African context to demonstrate the existence of an inner effect that transforms attributes into bodily actions.

If dualism is the mechanism that enables the transformation of attributes of leadership effectiveness located in the self into positive actions that would enable the leaders to be recognised as effective, what then are the results of leaders' action when dictated by the attributes of leadership effectiveness identified in this research?

6.2.3 Effective leadership through bodily actions

Three interesting definitions of leadership arise from the writings of Thomas Cronin (1992), who sees it as "making things happen that might not otherwise happen, and preventing things from happening that ordinarily might happen", "a process of getting people together to achieve common goals and aspirations" and "a process that people use to transform intentions into positive actions, visions into reality" (Notar, Uline and Eady, 2008, p. 26). Looking at the last question posed in the preceding section, the last definition by Cronin (1992) is of great interest in this part of the study.

i. Bodily manifestations of leadership effectiveness

As many leadership studies have focused on the relationship between individuals' characteristics and leadership effectiveness (Sogunro, 1998), people have defined leadership effectiveness in many different ways. According to Manamela, Cassim and Karodia (2016), leadership effectiveness is demonstrated when leaders are seen to be "adept at recognising and positively utilising both the competencies and limitations of their subordinates in the achievement of organizational objectives" (Solomon and Steyn, 2017, p. 4). In the same line of thought, Weaver (2015) posited that leadership effectiveness is exhibited when leaders are able to make a constructive impact on their subordinates. The view of Dorfman, Javidan, Hanges, Dastmalchian and House (2012) is that effective leaders are those who act in accordance with expectations; Bjurstedt (2007), on the other hand, believes that effective leaders favour personal over positional power and are able to alter their leadership style as required. Gilley, Dixon, and Gilley (2008) add that leadership effectiveness is perceived as the driver of change and innovation. Notar et al. (2008) identify leadership effectiveness as the ability of a leader to think and act strategically, understand and demonstrate the elements of teams and teamwork, master small group decision-making, clearly define roles and relationships, establish and abide by a leader-subordinate partnership, implement systematic evaluation of policy, allocate leader time/energy appropriately, set clear rules and procedures for meetings, and learn and develop continuously as a leader.

The results of the analysis conducted in this research have shown that the leaders who are involved in this study have been transformed by their progressive acquisition of self-knowledge. They posited that progressive changes had taken place in their lives and that those upbeat changes had enabled them to be 'aware of the capabilities of the people' surrounding them. In fact, from the interviews, as well as from the conversations with most of the interviewed leaders, the general feeling is that it is impossible for one to know others unless one starts with knowledge of oneself. The researcher is himself of the view that, in order for him to differentiate between the noise made by him and that made by others, silence on his side and self-examination are key. The ability of leaders to become aware of people's capabilities after the acquisition of effectiveness through self-knowledge has been openly presented in much of the existing literature on leadership effectiveness. In fact, Solomon and Steyn (2017) are some of the authors who spoke about it in terms of recognition and positive utilisation of both the competencies and limitations of their subordinates in the achievement of organisational objectives, as stated in the quotation above. This is a confirmation of what has already been offered in the existing literature.

The analysis also reflects the leaders affirming that knowing and acting in line with the attributes of leadership effectiveness contained in themselves had a positive impact on their actions in the sense that they developed the ability to 'strategise and come up with solutions' to the problems that they faced on a daily basis. They were of the view that self-knowledge is the foundation of strategy and the tool that could enable all leaders to understand their strengths and weaknesses, as well as the threats and opportunities that the universe has in store for them. The researcher's view is that knowing the attributes of leadership effectiveness, as well as the causes of leadership failure, is of paramount importance, since it enables leaders to correct themselves by seeing their faults, to become wise by being sensitive to their follies, and to succeed through acknowledgement of their mistakes. The impact of the knowledge of the attributes of leadership effectiveness on leaders has also been presented and expanded on in the existing literature. In fact, as stated above, leadership effectiveness can be identified as the ability of a leader to think and act strategically (Notar et al., 2008). This is a confirmation of what authors have published in the existing literature.

Lastly, we draw from the analysis that the leaders spoke of the ability to have a 'clear definition of vision and end product' as a result of acting according to the identified attributes of leadership effectiveness. The leaders suggested, for example, that the attribute of humility enabled them to accept input from others, a process that permits better understanding of what needs to be achieved, how to go about accomplishing it, as well as what the intended output should be. From the researcher's point of view, and from the notes taken during off-interview discussions with some of the leaders, it emerged that in all transformation processes, the quality of the input enables one to anticipate the type of output; that understanding who we are is a strong contributor to knowing what we want to achieve and how to go about it. This also attests to the above-mentioned ability to 'strategise and come up with solutions', which confirms the above assertions by Notar et al. (2008).

From the discussion above, it appears that all the consequences of living according to the attributes of leadership effectiveness drawn from the analysis have previously been mentioned by other authors. This part of the research consequently contributes by confirming what has already been dealt with in the existing literature.

The analyses and interpretations in this study have shown that, through the dualistic effect, the attributes of leadership effectiveness contained in the self are transformed into positive or effective actions taken by the leaders. It is, however, important in this research to look at the impact that 'being aware of people's capabilities', being able to 'strategise and come up with solutions', as well as having a 'clear definition of vision and end product' has on the leadership style adopted by the leaders.

ii. Bodily manifestations of leadership effectiveness and leadership style

The analyses of this research have shown, as presented in figure 6.1, that a causal relationship exists between the identified bodily manifestations of leadership effectiveness or attitudes, and the leadership style that the individual leader adopts. In this section of the study, the researcher explores the literature relating to the above statement in order to assess whether or not the research results confirm or expand the existing body of knowledge.

Kark (2003) stresses the importance of journeying into the various corners of the inner self to enable leaders to understand leadership and to promote leadership abilities, skills and competencies. This is fundamentally the process of self-knowledge, in the context of this study, which Kark (2003) refers to as self-insight, and that he defines as "a multidimensional concept that at its essence is the recognition of personal strengths and weaknesses" (p. 3). Throughout chapter 4 of this research, it has been shown that the participating leaders chose the word value to refer to an attribute of leadership effectiveness. It has been suggested that "values influence attitudes and in their turn, attitudes are displayed through behaviours" (Rosca and Stănescu, 2014). In view of this, it can be concluded that values influence behaviour, which is evident in the way in which the leaders act out their leadership styles.

According to Agrawal and Krishman, (2000), values play a fundamental role in decision-making and could have an important role to play in the leadership process. In the same article, Agrawal and Krishman (2000) demonstrated that certain leadership styles, such as task-oriented and relations-oriented leadership styles, are a consequence of the acquisition and practice of certain good values in the Indian context. Rosca and Stănescu (2014) refer to a large body of research that speaks about the factors that influence the transformational leadership style. The importance of values in shaping leadership style through attitudes is presented by some authors, such as McGregor Burns (1978), who stated that: "Leaders are transformational when they raise awareness regarding what is right, good, important or beautiful, when they assist their followers in displaying their achievement and self-actualization needs, when they cultivate within their followers high moral maturity and when they enable their followers to act beyond interests and in the benefit of the group, organization or society" (p. 71). Singh and Krishnan (2014) also established that values, or attributes of leadership effectiveness in the context of this study, shape leadership styles such as transformational leadership. Even though very little information exists on values or attributes of leadership effectiveness, some information provided in the above presentation of existing literature sufficiently proves that values of attributes of leadership effectiveness have influenced and continue to influence leadership style.

In relation to the above, the leaders who participated in the current study largely expressed the opinion that the attributes of leadership effectiveness that emerged in the course of this research

have a strong influence on the way in which their bodies act and thus on the leadership style that they adopt. Some of the leaders put strong accent on the fact that those attributes made them change their leadership styles according to the 'situation.'

This section of the research is a confirmation of what has already been said in the literature concerning the ability of the attributes of leadership effectiveness to shape leaders' styles. The unique contribution stems from the argument that the impact of the attributes of leadership effectiveness on leadership style has hardly been studied in the South African context.

If the identified values or attributes of leadership effectiveness influence the leadership style adopted by the leaders interviewed, how does that effective leadership style manifest in action?

iii. Leadership style and leaders' effective actions

Leadership style is a moral tool that leaders use to influence the behaviour of their followers; it is therefore used to motivate, inspire, and transform followers into leaders (Tahir, 2015). To this day, very few published articles have spoken about the influence that leadership styles have on leaders' own actions.

Lester (1975), in an article entitled 'Leadership styles – a key to effectiveness', stated that "to become a more effective leader, each person must analyse his own leadership style and determine the scope of his leadership zone" (p. 9). This basically informs the readers that leadership styles have the power to influence and shape the effective actions taken by leaders. Abeh Ukaidi (2016) similarly argued that autocratic, laissez faire and democratic leadership styles play a vital role in making leaders act effectively. Nanjundeswaraswamy and Swamy (2014) are of the view that a democratic leadership style has the advantage of ensuring that all actors in an organisation or society come together to discuss matters in order to form an effective team. Voon, Lo, Ngui and Ayob (2011) found that in Malaysia, leadership styles have a considerable influence on employees' satisfaction in public sector organisations. Chung-Hsiung Fang, Sue-Ting Chang, and Guan-Li Chen (2009) advocate the positive impact that leadership styles have on organisational commitment and work satisfaction. Bass (1997) divided leadership style, which is also perceived as a strong influencer of followers' behaviour, into transformational and transactional leadership, where transformational leadership is viewed as the characteristics of individual influence, spiritual encouragement, and intellectual stimulation.

The current research suggests that leadership style has the power to influence leaders themselves, before they can influence their followers, referred to in this study as others. Most

of the leaders who participated in this study believe, according to the analyses conducted, that the leadership styles that they chose, based on the situations they faced, caused them to be effective in the practice of their leadership roles. The analyses performed showed that this effectiveness demonstrated by leaders is manifested in the following manner: (1) the leaders acquire better knowledge of themselves, (2) they lead effectively, (3) they inspire others, (4) they motivate their followers and, (5) they act in an effective manner towards others. The above forms part of what Li, Sajjad, Wang, Ali, Khaqan and Amina (2019) refer to as the characteristics of transformational leadership.

Leadership styles have in the past been studied to prove the impact or influence that they have on followers. In the South African context, principally, no study has been identified that shows the manner in which the leadership style adopted at a particular time contributes to making leaders influence themselves to take specific effective actions. This section therefore extends the literature on leadership effectiveness in the South African context, which is very limited, by demonstrating that the attributes of effective leadership have a strong influence on shaping individual leadership style that causes leaders to act in a particular, effective manner. The five main ways in which leaders act under the influence of those attributes of leadership effectiveness have been mentioned above.

The analyses confirmed that the identified attributes of leadership effectiveness contribute to ensuring that leaders act in an effective manner and take positive action after they have acquired self-knowledge. The question that remains, if the flow of this research's analyses is to be followed, is 'how do the positive actions taken by the leaders after they have endeavoured to know themselves influence others and how do the followers react to those actions?'

6.2.4 Impact of effective leaders' actions on followers' reactions

The analyses and interpretations in this research have shown that effective actions taken by leaders have a positive impact on the way in which their followers respond to them. The previous sections have established the fact that the transformation of the attributes of leadership effectiveness contained in the self into effective actions, through the dualist effect evident between self and body has a positive impact on others. This section assesses the way in which others, or followers, are influenced by the effective actions their leaders take in dealing with them. It also looks at the manner in which, the followers react under the effect of those positive actions taken by the leaders.

a. Impact of leadership style on followers

In the previous section of this study, the researcher established that leadership style is one of the elements of leadership that influence leaders' effectiveness. It would, however, not make sense if leaders' effectiveness was not directed at influencing the attitudes and behaviour of others. In most studies that the researcher has come across in the literature on the impact of leadership effectiveness on followers' attitudes and behaviour, the emphasis has been put on 'the effect of transformational leadership on followers and groups' (Mester, Visser and Roodt, 2003; Zhu, Avolio, Riggio and Sosik, 2011; Al Khajeh, 2018; Li et al., 2019).

It has been written that "human performance is one of the triple bottom line dimensions, alongside the economic and environmental dimensions, which organizations today are striving to achieve in order to ensure organizational sustainability" (Li et al., 2019, p. 1). Authors in the past have commented on the impact that leaders' effectiveness has on their followers. According to Li et al. (2019), effective leaders, through transformational leadership, have a substantial impact on followers' performance. These authors also add that transformational leaders play a crucial role in transforming the norms and values that assist in the individual's ability to perform better (Li et al., 2019). The argument of Zhu et al. (2011) is that authentic transformational leaders have the power to raise the moral identity and moral emotions of their followers. By moral identity they refer to the "degree to which individuals identify themselves as being a moral agent and how their identity influences their self-concept" (p. 803). Moral emotions, they say, include empathy and guilt, which "play important self-regulatory functions by providing important critical feedback into one's self thoughts, intentions, and behaviours" (p. 803). Zhu et al. (2011) also explain that the style of leadership that leaders adopt influences individual follower and group ethics and actions. To Al Khajeh (2018, p. 3), "transformational leadership acts as a strong bridge between the followers and the leaders, to develop clear understanding associated with motivational level, values and interests." Bass and Avolio (1994) add that "transformational leaders are effective because of several reasons such as the leaders may be charismatic in terms of inspiring the employees, the transformational leaders may meet the emotional need of the employees or they may stimulate the employees intellectually" (Al Khajeh, 2018, p. 3).

Another leadership style that has been discussed less often in the literature and that has a similarly strong impact on employees is the charismatic leadership style (Mester et al., 2003; Al Khajeh, 2018; Zhu et al., 2019). The power of charismatic leaders stems from their ability to develop a vision that the followers are meant to follow and execute; those leaders invite in the self of their followers the spirit of innovation and creativity (Al Khajeh, 2018). Solomon

and Steyn (2017) wrote about the ability of leadership style and leadership effectiveness to lead followers to respect effective leaders.

The leaders in the current research expressed the importance of acting effectively with the aim of influencing others positively so that their actions can be mimicked by their followers. Some of them highlighted the desire to receive feedback from their followers as key to re-examining the state of their inner selves. According to most of the leaders interviewed, the positive actions that are taken by effective leaders, which are influenced by the leadership styles that they adopt, enable them to get the best out of their followers, get their followers to respect and follow them, and get their followers to submit to them voluntarily. Getting the best out of people is strongly related to the notion of innovation and creativity about which Al Khajeh (2018) speaks. Getting the best out of people also refers to the power of inspiration of employees and stimulating them intellectually.

In the literature on leadership effectiveness, constant references are made to the element of respect that followers acquire once a leader has taken an effective action towards them. This has been written about extensively by Solomon and Steyn (2017). Getting people to follow effective leaders, as well as getting people to submit to them voluntarily based on their positive actions towards their followers, has hardly been mentioned in the literature on leadership effectiveness. In fact, though some scholars have written on the leader-follower balanced relationship (Payne, 2015), not much has been said about the ability of effective leadership styles to make others/followers follow them, as well as voluntarily submit to them, especially in the South African social and corporate contexts. In view of the above, the researcher can posit that this section of the research has contributed to expanding the body of knowledge on leadership effectiveness through the emergence of effective leadership styles as an initiator of voluntary submission and fellowship in the followers' inner selves.

The impact of effective leadership styles on getting the best out of the followers, as well as getting them to respect, follow and voluntarily submit to effective leaders, has been presented in the above discussion. The next section examines the way in which followers react to positive actions taken by effective leaders.

b. Followers' reaction to effective leaders

Although scholars have often studied leadership in management sciences, followership is one concept that has seldom received any attention (Lemoine and Blum, 2013). The way in which effective leaders make an impact on followers fills the literature on leadership (Mester et al., 2003; Voon et al., 2011; Payne, 2015; Al Khajeh, 2018; Li et al., 2019), but the opposite effect

is hardly seen in scholars' publications. The increasing presence of self-leadership in the literature (Manz, 1992; Cameli et al., 2006; Tat and Zeitel-Bank, 2013; Cunha, Pachero, Cantaleira and Rego, 2015; Browning, 2018) has in most organisations and social groups given rise to the desire for followers to influence, in an effective manner, the way in which their leaders act (Lemoine and Blum, 2013). The studies conducted by several authors in recent years (Zawawi, Kamarunzaman, Hussin and Campbell, 2012; Lemoine and Blum, 2013) have shown that followers, termed "others" in this research, have responded positively to good treatment from effective leaders. In most cases, however, the manner in which followers respond to the positive actions taken by their leaders towards them has barely been documented in academic publications. In the field of academic studies relating to followership, not many recognised theories are available, no roadmap is provided for followers to guide their behaviour (Grayson and Speckhart, 2006), and followership is considered an under-studied concept (Antelo, Prolipko and Sheridan-Pereira, 2010).

The existing literature on followership speaks mostly of the way in which followers can influence their leaders' behaviour, as well as the decisions made by them (Lapierre and Bremner, 2010; Zawawi et al., 2012; Lemoine and Blum, 2013). According to Zawawi et al. (2012), followers are similar to "the 'neuron' that transmit[s] the visions and missions to realized outcomes" (p. 1).

The current research informs us that followers respond to the positive actions taken by their leaders towards them in the same manner that the leaders do. In fact, the leaders interviewed, who played the role of followers at the beginning of their careers, posited that when leaders took actions that were positive in their eyes, the followers that they then were, were able to record these internally as an invitation for reciprocity. To many of the leaders, these actions taken by leaders triggered the followers' desire to respect, trust and be loyal to them. These reactions in return were, through the dualistic effect that also applies to others and that has not been represented in figure 6.1, changed into respect, trust, and loyalty towards the leaders.

The researcher's view on the above is that a follower can be compared to a mirror reflection of the leader. This simply means that most of the time followers will react to the leaders' actions in the same manner.

The contribution of this section derives from the fact that the mirroring effect between leaders and followers/others has hardly been mentioned in the study of the leader-follower relationship in the South African context. This observation can be extended to the literature on leadership and leadership effectiveness in general. The above section therefore contributes to introducing a new area of study to the body of knowledge on leadership and leadership effectiveness.

The first part of this research focused on elaborating on the emergence of a theory, based on the data collected from the interviews with the different participating leaders, that shows that a relationship exists between the type of attributes that leaders possess in their inner selves, and the type of actions that they take through their bodies. The current grounded theory research has brought to light that this transformation of good attributes into positive actions is regulated by a dualistic effect between self and body. The study has also shown that the effectiveness of leaders has a positive impact on followers who, in return, respect and trust them and become loyal to them. The next part of the research focused on the causes and effects of self-knowledge. In fact, the leaders who were interviewed stated that the process of endeavouring to know oneself has two sides, a positive one and a negative one.

6.3. The process: causes and effects of self-knowledge

The current section begins with a reminder of the definition of self-knowledge. According to Pacholik-Zuromska and Zuromski (2015), self-knowledge is subjects' direct knowledge about their own mental states, which can on the one hand be obtained through introspection to access the content of their minds, and on the other hand within the framework of cognitive therapies or mentalisation – manipulation of self-knowledge – the last not being the focus of this research. The process of self-knowledge, from acquisition to behaviour and actions, has been studied by many authors in the fields of philosophy and psychology (Burge, 1996; Cassam, 1996, 2014; Boyle, 2011, 2015). The part of the research that follows describes the process of self-knowledge acquisition, which includes the sources or causes of self-knowledge, as well as the effects that derive from the attainment of self-knowledge.

6.3.1. The causes of self-knowledge

In their studies on psychology, Hart and Matsuba (2012) have identified several sequences in the development of self-knowledge. The authors speak of the 'physical representation of self.' This is a process that takes place from infanthood to around the third year of life (Hart and Matsuba, 2012), and is concerned with understanding of one's physical characteristics. The next step in the process, as presented by Kagan (1981), is toddlers' aptitude to know their abilities (Hart and Matsuba, 2012). This also includes the development of self-conscious emotions such as pride, guilt, and shame (Hart and Matsuba, 2007; Lewis, 2007). The first two are put in the category of self-knowledge acquisition through 'representations.' People are similarly able to acquire self-knowledge from their memories, that may be accurate or not, and so can be judged truthful or not (Hart and Matsuba, 2012).

According to Wang (2006), self-knowledge can be constructed by culture through individuals' identification with their social roles and relationships. Self-knowledge can also be shaped or influenced, according to Markus and Kitayama (1991), by cultural beliefs.

In 'The Fourth Way' by Ouspensky (1971), self-knowledge is said to arise from a group of influences, which he terms influences A, influences B and influences C. Ouspensky (1971) describes influences A, which are mechanical from the beginning, as influences created in normal day-to-day life, such as the desire for riches. He views influences B, which are conscious in their origin, as influences that come from outside a person's life, such as religion, literature, or philosophy. From his viewpoint, influences A and B really determine the further development of a person. In his theory, he claims that if people accumulate influences B, the result of these influences crystallise in them and form a certain type of centre of attraction, which he calls a magnetic centre. The more influences B a human being accumulates, the closer he or she gets to influence C. Ouspensky (1971) states that if the magnetic centre of a human being grows, then after some time that person meets another person or group of people, from whom he or she can learn something different, something that is not included in influences B and originates from higher sources, and which is referred to as influence C. Influence C is described by Ouspensky (1971) as conscious in origin and action, and can only be transmitted by direct instruction. In order to impress his theory in readers' minds, he stresses that if influences B can come through books and works of art and the like, influence C can only come by direct contact with a person or group of people through whom somebody comes into contact. This means that he or she has made the first step in the journey of self-knowledge.

In the area of leadership, when most articles discuss self-awareness (Kark, 2003; Sullivan, 2017), they seldom discuss the causes or origins of self-knowledge acquisition. The leaders in the current research presented three origins or causes of self-knowledge acquisition. The first one they identified emanates from voluntary and involuntary processes and constitutes the self-inflicted looping process. In fact, according to this process, depicted in figure 6.2, the leaders are required, as stated by Descartes (1637) in his 'cogito ergo sum', to doubt their own knowledge in order to unlearn and rebuild knowledge. This process is also described by the African saying "it is impossible to add palm wine into a calabash that is full." It is through doubt, added the leaders interviewed, that the power of self-reflection comes into being. Self-reflection in this context is concerned with the ability to find out what their strengths and weaknesses are. This knowledge is acquired through experience and the challenges with which they are faced, but also from the feedback given to them by others. In other words, the first principal method of self-knowledge acquisition, according to this research, is constant self-

examination, realisation of one's self-ignorance, self-questioning and return to the inner self to re-examine, under the direction of one's own internal and external environments.

The second mode of acquiring self-knowledge, as stated by the leaders and illustrated in figure 6.2, is strong reliance on good and positive values. These positive values are what has been referred to in this research as the attributes of effective leaders and are presented in section 4.4.1. In fact, the ability to discern clearly that in us which can make us act positively for the benefit of others and ourselves is the beginning of wisdom acquisition, which is self-knowledge.

Thirdly, the leaders pointed out the connection with a spiritual being or higher power as a means of gaining self-knowledge. In fact, they were of the view, like Kavar (2015), that their knowledge and belief in the presence of a spiritual being or higher power, as well as the spiritual alignment to the precepts conferred by that higher power, had a strong impact on their ability to move, stop, correct and move again in the form of constant introspection (Neal et al,. 1999; Miliman et al., 2003).

In comparison to the existing literature on the causes of self-knowledge presented above, which is very limited globally and mostly rare in the South African context, this research demonstrated that self-knowledge is acquired through self-doubt, unlearning, self-reflection, challenges, acquired experience and the feedback received from others. This study also showed through the voices of the leaders who were interviewed that self-knowledge acquisition has as its main foundation the good and positive values that are innate to the leaders, or those that they have acquired through their interactions with others, as well as individuals' connection with a moral spiritual power or higher power.

The fact that the above has hardly been mentioned in the literature on leadership or leadership effectiveness makes this line of reasoning a strong contribution to the body of knowledge on leadership.

The aim of section 6.2 was to establish, based on the data collected from the interviews with the various leaders, that the acquisition of self-knowledge enables leaders to be effective in the practice of their leadership role. In 6.3.1 above, the researcher presented the causes of the acquisition of self-knowledge by the different leaders who were interviewed. A good question to ask in this case is what type of effects the leaders associate with the acquisition of self-knowledge and how these manifests themselves in the leaders' actions?

6.3.2. Effects of self-knowledge and their manifestations

While a number of studies demonstrating the importance of self-knowledge in leadership effectiveness continue to be published, not much has been written about the effect that self-knowledge has on leaders who have endeavoured to know themselves. In fact, if self-knowledge is seen in this research as the highest form of self-awareness or wisdom (Griswold, 1978), then it can be deduced that the literature has somehow addressed the issues concerning the effect that self-knowledge has on people (Morin, 2011; Sutton, 2016).

According to Gibbons (1983) and Markus (1983), self-knowledge, in the form of self-awareness, increases accurate access to one's self-concept. In Turner's (1978) view, self-aware individuals are more acute in self-reporting. The literature suggests that "increased consistency between one's behaviour and attitude" (Gibbons, 1978), "reduction of self-serving bias (e.g., tendency to attribute failure internally), provided that a probability for improvement exists" (Duval and Silvia, 2002), "increased self-disclosure in intimate relationships" (Davis and Franzoi, 1986), "stronger reaction to social rejection" (Fenigstein, 1979), and "a decrease in social conformity and in antinormative behaviour" (Diener and Wallbom, 1976) are other effects or consequences of self-knowledge (Sutton, 2016, p. 813).

If self-reflection leads to self-knowledge, then it is acceptable to posit, according to Learys' (2004) statement, that the ability to know oneself facilitates smooth navigation in one's social environment and thus increases the likelihood of survival. In fact, Baumeister and Vohs (2003) inform their readers that self-regulation, which includes altering one's behaviour, resisting temptation, changing one's mood, selecting a response from various options, and filtering irrelevant information, constitutes a major adaptive function of self-knowledge (Sutton, 2016).

Having taken a glance at the existing literature on the effects that self-knowledge has on people, particularly on leaders in the context of the current study, the researcher finds it appropriate to present the current research's findings on the subject and assess the level of knowledge development in this section.

The data collected from the participating leaders and analysed using Atlas.ti 8 has presented the researcher with five main effects of self-knowledge acquisition, namely 'negative changes', 'positive changes', 'emotional intelligence', 'personal growth' and 'knowledge bias.' In the subsections below, the researcher describes how these effects of self-knowledge, which can be positive or negative, manifested themselves in the leaders' lives.

- *Negative changes*

Multiple manifestations of negative changes emerged from the analysis in this research. In fact, some of the leaders presented the development of 'arrogance' as one of the manifestations of negative changes, explaining that the acquisition of self-knowledge, if not well controlled, can make leaders think that they know better than others and that they possess superior capabilities. One of the leaders stated that after acquiring self-knowledge, he had developed a high level of 'intolerance to negativity', a new character trait he believed should be curbed. To him, it would be unacceptable to sit among people who indulged heavily in alcohol misuse and other kinds of immoral activities. 'Setbacks' were also identified as negative manifestations of self-knowledge. According to the leaders, self-knowledge, if not well mastered, can make them believe that they know it all, therefore they do not need to know more, which can delay their intellectual and spiritual progress. Another negative manifestation of self-knowledge identified by the participants was 'withdrawal.' According to the leaders interviewed, this negative manifestation of self-knowledge would arise from the desire of people who have endeavoured to know themselves to avoid unclean environments, as well as verbal and emotional exchanges. Conscious withdrawal, they said, is also a way of avoiding being labelled 'antisocial' when intolerance of certain behaviours surfaces. 'Unclear causes of negative changes' were also cited by leaders who spoke about experiencing various strange feelings whose origins they did not know, and which made them more confused about what is right for them. This, in their view, caused difficulty to adjust to new realities, which led them to the last negative manifestation of self-knowledge, which was 'depression about the negative aspects of their lives.' In fact, the leaders expressed how disappointed they were by the realisation of the moral injuries that they had done to themselves and to others, while it was so easy to decide to do good.

- *Knowledge bias*

In section 5.2.6 of this study, the researcher stated that Silverman et al. (2012) defined knowledge bias as the distorted sense of knowledge of self, that can be seen as false confidence that leads to "pride about one's own abilities, attributes, or successes, but without contempt towards others." Some of the leaders who were interviewed in this research recalled having realised at a certain point in their lives that they had sometimes reached the border between self-knowledge and arrogance, for occasionally they had developed a 'distorted sense of self', which made them blind to their ignorance.

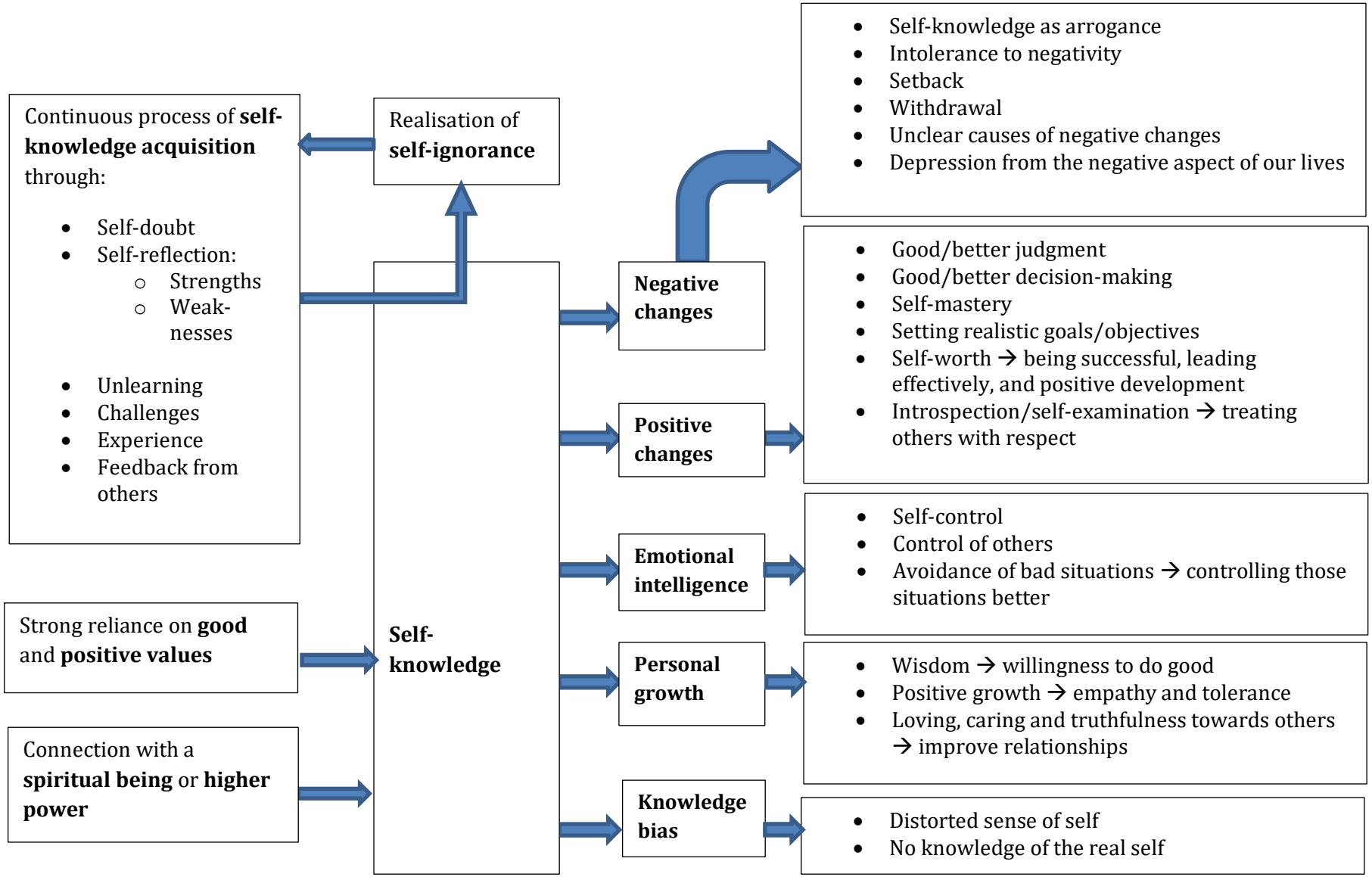


Figure 6.2: Causes and effects of self-knowledge

Source: Constructed by the author.

On the other hand, the leaders noticed that they had 'no knowledge of the real self' in them, which led them to realise that they were rather self-ignorant and needed to re-assess their knowledge of themselves to enable them to know who they really were. They also described how the distorted sense of self and the lack of knowledge of the real self made them oppose their real purposes and caused them to be hurt and misled by their own ignorance.

- *Positive changes*

A number of positive manifestations of self-knowledge have been identified by the leaders as well. As a matter of fact, the leaders posited that through the acquisition of self-knowledge, they had developed a sense of 'good/better judgment' of people and of their environment in general. They added that they were better able to judge situations and people with whom they interacted. The second positive manifestation of self-knowledge in the leaders interviewed was their ability to develop 'good/better decision-making' skills. In this regard, one of the leaders affirmed that because he had endeavoured to know himself, his ability to rely on his own decisions had increased. The leaders also spoke about the development of 'self-mastery' as a noticeable positive manifestation of self-knowledge. One of the leaders explained how his high level of intolerance would make him demean and belittle others, until he embarked on the journey of self-knowledge. Another recalled how short-tempered he was before his journey to self-knowledge started, and how he was better able to hold his tongue or refrain from saying racist words to people of different skin colours in his organisation.

The leaders likewise highlighted that in their journey to self-knowledge, they developed the ability to 'set realistic goals/objectives.' For example, one of the leaders stated that acquiring self-knowledge enabled him to test himself constantly and to be aware of his own limitations, as well as to set realistic goals for himself consistently. Associated with the above is the development of 'self-worth.' The leaders spoke about the restoration of dignity, self-worth and self-love as a manifestation of self-knowledge. They likewise highlighted the importance of taking time to talk to oneself as a way of developing self-worth through self-knowledge. Self-worth, to the leaders, is obtained through the emergence within their own selves of understanding of their feelings, motivations, incitements, thinking patterns and intimate tendencies. Self-knowledge, according to them, permits the development of self-worth and a confident grip on their values and motivations. One of the leaders stressed the impossibility of having an inner measure of one's own worth if one has not attained self-knowledge. This realisation of self-worth is, according to them, what makes leaders more successful and enables them to lead effectively and develop positively. 'Introspection/self-examination' was numbered among the most important positive manifestations of self-knowledge in this research. Some of

the leaders expressed the difficulty they faced while trying to align themselves to good actions. They, however, acknowledged that through introspection/self-examination, they were able to make concerted efforts to change, which enabled them to leverage their strengths and excel at all aspects of life, including treating others with respect.

- *Personal growth*

Self-knowledge has been defined by Griswold (1978) as the highest form of wisdom. This is therefore the ultimate and most significant benefit of self-knowledge. In this research, the participants portrayed 'wisdom' as the most important manifestation of personal growth through self-knowledge. It is to them the force that drives their willingness to do good. Personal growth due to self-knowledge is also manifested through 'positive growth', which in turn is characterised by a considerable increase in empathy and tolerance towards others. Lastly, 'loving, caring and truthfulness towards others', leading to the improvement of relationships, have been identified by the leaders as the key manifestations of personal growth, which is an effect of self-knowledge. The leaders interviewed posited that if all leaders were to act according to those values, it would be almost impossible for their followers not to emulate and reciprocate those good actions.

- *Emotional intelligence*

The first identified manifestation of the acquisition of emotional intelligence as an effect of self-knowledge is 'self-control.' Many of the leaders who were interviewed confirmed that it is impossible to control that which one does not know properly, and that by discovering their weaknesses, they were better able to control these. All things being equal, if leaders know their weaknesses and can therefore control them, they are better able to determine, assess and perceive the noise made by others, which would enable them to 'control others' better. As stated in Plato's Phaedrus, it is by knowing oneself that one is able to know the universe and the gods (Griswold, 1978). Lastly, in this part concerned with emotional intelligence, the leaders presented the 'avoidance of bad situations' as one of the manifestations of self-knowledge. One of the leaders explained during one of the discussions that if one is to be better able to control situations that arise, it is sometimes crucial to avoid them. This ability to avoid bad situations, according to him, enables leaders to take a step back and assess the situation better, before correcting problems and moving again. Another leader who was interviewed described this as the art of prudence and caution, which is an attribute of wise people.

From the above extracts from the existing literature, the researcher noticed that most scholars cited in this document presented only the positive effects of self-knowledge on people/leaders.

The current research, however, has been able to identify not only positive, but also negative effects of self-knowledge that emerged from the analyses of the data collected in this C-GT study. This research also underscores the manifestations of both positive and negative effects of the acquisition of self-knowledge. In view of preceding arguments, it can be concluded in this section of the research that since the existing literature has hardly addressed the negative effects of self-knowledge, or the manifestations of both positive and negative effects of self-knowledge, especially in the South African context, the above section constitutes an important contribution to the body of knowledge on leadership effectiveness.

6.4 Chapter summary

This chapter has addressed the issues concerning the phenomenon of self-body dualism leadership or self-leadership and has established that in each leader some attributes of leadership effectiveness exist which, when identified by the leaders through introspection/self-examination, can be transformed into effective actions of the body under the influence of a dualist effect. In the phenomenological part of the analysis, the research has contributed to the literature on leadership effectiveness in terms of tolerance and generosity as two key attributes of leadership effectiveness; it has likewise added to the body of knowledge on leadership effectiveness by demonstrating that a leader's effective actions are the products of his or her inner self. This section is the first in the literature on leadership to describe the attributes of leadership effectiveness in relation to self-knowledge. Concerning the causes of leadership failure, this first part of the research analysis has assisted in extending the literature on leadership effectiveness through the identification of resistance to change, self-doubt and setting unrealistic goals as the causes of leadership failure. Subsequently, the research not only confirmed self and body as two separate substances that interact permanently, but also contributed to expanding the body of knowledge on leadership in the sense that dualism has hardly been studied in the South African context to demonstrate the existence of an inner effect that transforms attributes into bodily actions. In addition, the research confirmed, as already described in the literature, that self-knowledge enables leaders to be aware of the capabilities of others, to strategise and come up with solutions, and to have a clear definition of the vision and end product. It also confirmed that the attributes of leadership effectiveness shape leaders' styles, and made the following contributions to the literature on leadership effectiveness: (1) the impact of the attributes of leadership effectiveness on leadership style, which has hardly been studied in the South African context, (2) demonstrating that the attributes of effective leadership have a strong influence on shaping the leadership style that causes leaders to act in a particular, effective manner, (3) expanding the body of knowledge on leadership effectiveness

through the emergence of an effective leadership style as an initiator of voluntary submission and followership in followers' inner selves, and (4) the mirroring effect between leaders and followers, which has hardly been mentioned in the study of the leader-follower relationship in the South African context.

The process side of the analysis has brought to light three major contributions, namely (a) the demonstration that self-knowledge is acquired through self-doubt, unlearning, self-reflection, challenges, acquired experience and feedback from others, (b) proof of the existence of negative effects of self-knowledge acquisition, and (c) manifestations of both positive and negative effects of the acquisition of self-knowledge, especially in the South African context. It has similarly been established in this chapter that effective actions emanating from leaders have a positive impact on others, who are highly likely to reciprocate the good actions, making them effective followers. Moreover, the current chapter has shown the existence of acquired, innate and spiritual causes of self-knowledge, as well as the positive and negative effects of self-knowledge and their manifestations. A summary of the contributions made by this research is presented in the next chapter, the conclusion and is graphically represented in figure 7.1.

CHAPTER 7 : CONCLUSION

7.1. Thesis summary

The journey of "self-knowledge" or the discovery of one's inner self to achieve effectiveness in leadership was the phenomenon and the process identified through the analysis of the data collected during the interview phase of this research. The phenomenon of journeying into one's self in order to find that which enables one to act in an effective manner, captures how leaders do introspection or examine their strengths and weaknesses in order to use that which is good to maximise their effectiveness in leadership. The journey of acquiring self-knowledge shows how leaders embark on the path of self-knowledge, and how that affects their daily lives in their leadership roles. The social process of "embarking on the journey of self-knowledge" has a relational connection to the categories of: 1) being respected, 2) being liked, 3) trying to respect people, 4) treating them with respect, 5) having an enquiring mind, 6) being energetic, 7) being zealous, 8) having integrity and 9) facing adversity and confronting it. Within the above-mentioned categories, the relational themes related to all these focused on a) respect, b) love, c) inquisitiveness, d) enthusiasm and e) rectitude.

The journey undertaken by the leaders who were interviewed depended strongly on their level of introspection, which required them to isolate themselves, in order to discover who they really were, as presented in figure 7.1. As a summary of the two previous figures, figure 7.1 first presented 'isolation' as a precondition for leaders who embarked on the journey of self-knowledge to acquire the mechanisms that enabled them to understand their inner selves and discern clearly the boundaries between right and wrong. Second was the attainment of self-knowledge that caused leaders to be better in their roles, to accept their faults and rectify these, to become more aware of their environment and of others, to inspire and motivate others, and to acquire the capacity to lead themselves, which caused them to set the right example and respect others. Lastly, those effects of self-knowledge permitted the leaders to become effective through their good actions. The journey to self-knowledge was, however, not a smooth one for the majority of the participants. Most of them went through iterative journeys that were characterised in the research by constant change in direction whenever the leaders realised that their self-knowledge was either distorted or had made them arrogant.

Chapter 3 provided the readers with an account of the methodology used in this research. It also explained why qualitative research, more especially C-GT, was the most suitable approach, given the research objectives of this study. Chapter 4 began to position self-knowledge within a larger social context, which corresponded to the experience that the leaders underwent during their journey on the path of self-knowledge. In this chapter of the research, the leaders identified

not only some attributes of leadership effectiveness, as well as some causes of leadership failure, but also endeavoured to imprint on the readers' minds the importance of reflective practice in the acquisition of self-knowledge.

The leaders also provided their readers with their own definitions of the concept of leadership effectiveness, as well as what being classified or acknowledged as an effective leader entail. The importance of leadership style in leadership effectiveness, as well as the way in which leadership effectiveness is demonstrated in practice, also formed part of the discussion in this chapter. The chapter concluded with a note on the definition, as well as the description of the mechanism of self-body dualism. Chapter 5, on the other hand, started with the leaders' definitions of what they considered self-knowledge to be. It also highlighted the effects, both positive and negative, that the leaders believed the acquisition of self-knowledge had on them, and how the positive effects enabled them to act in an effective manner, as well as how the negative ones developed in them the ability to reflect anew and correct themselves. In chapter 6, based on data presented and interpreted in the two previous chapters, the researcher developed the 'self-body dualism model' (figure 6.1) and a diagram presenting the 'causes and effects of self-knowledge' (figure 6.2). He subsequently presented a summary of the two under the title 'self-knowledge as an attribute of leadership effectiveness' in this chapter in figure 7.1. Chapter 6 furthermore gave a detailed explanation of the process of acquiring self-knowledge, as well as of the causes of self-knowledge and its effects on leadership effectiveness. Chapter 7 gives summarised highlights of the research contributions identified in the previous chapter, the strengths of the current research, its limitations, as well as recommendations for future research.

7.2 Contributions of the research

This research recorded the emergence of a number of key points through the validation that leaders in this study understand the process of acquiring self-knowledge, as well as the causes and effects of such endeavour, as a process experienced and grounded in daily life. As leaders are trained and taught about the power of self-knowledge in fostering their ability to become effective in the practice of their leadership roles, the number of effective leaders is expected to increase in South Africa, as they understand the spiritual side of leadership better. Leaders who have embarked on the journey of self-knowledge have reported different paths and experiences in this study; this means that while embarking of this journey of self-discovery, they each needed to align themselves to their environments and good social beliefs that were imparted to them by their respective communities.

The first theoretical contribution of this research was the development of a C-GT to explain the leaders' experience of embarking on the journey of self-knowledge in order to become effective in the practice of leadership. That adds to the management sciences literature on leadership effectiveness. One of the particularities of this research is that it gives guidance on how to improve leaders' effectiveness by using a theoretical framework grounded in philosophy, psychology, esoteric sciences, and management sciences that elucidates leadership effectiveness. Based on that understanding, the researcher was able to develop recommendations for improving the journey to self-knowledge for leadership effectiveness, as shown in figures 6.1 and 6.2 of chapter 6. This study's findings contribute conceptually to several debates within management sciences, especially on the understanding of everyday self-knowledge acquisition and effective leadership through constant introspection, strong reliance on good and positive values, as well as connection with a spiritual being or higher power, and the use of the leaders' voices to understand the experience of the journey and how acquiring self-knowledge enables them to be effective leaders.

This research also situated individual experiences of acquiring self-knowledge within a larger societal context, and then documented the collective experiences of individual leaders to understand how a group of leaders, composed of both females and males, experienced the journey of acquiring self-knowledge, as well as what directly and/or indirectly influenced their individual experiences. A large amount of valuable knowledge was provided by the leaders, as to what would ease the process of acquiring self-knowledge and improve leadership effectiveness in South Africa. They recommended learning to self-reflect/self-examine often, finding out what in oneself can help improve leadership or cause leadership failure, curbing and subduing the potential causes of leadership failure and improving on and acting according to the attributes of leadership effectiveness, thus having an impact on others in a way that they regard as effective. The essential contribution of this research offers more information to the larger discussion on self-knowledge outside philosophy and psychology. It highlights the importance of the self-examination narrative in understanding the experience of undertaking the journey of self-knowledge, adds to readers' grasp of the causes and effects of the acquisition of self-knowledge, clarifies the impact that the positive effects of self-knowledge have on others, and to a lesser extent, contributes to the discussion on followers'/others' response to effective leaders' actions towards them.

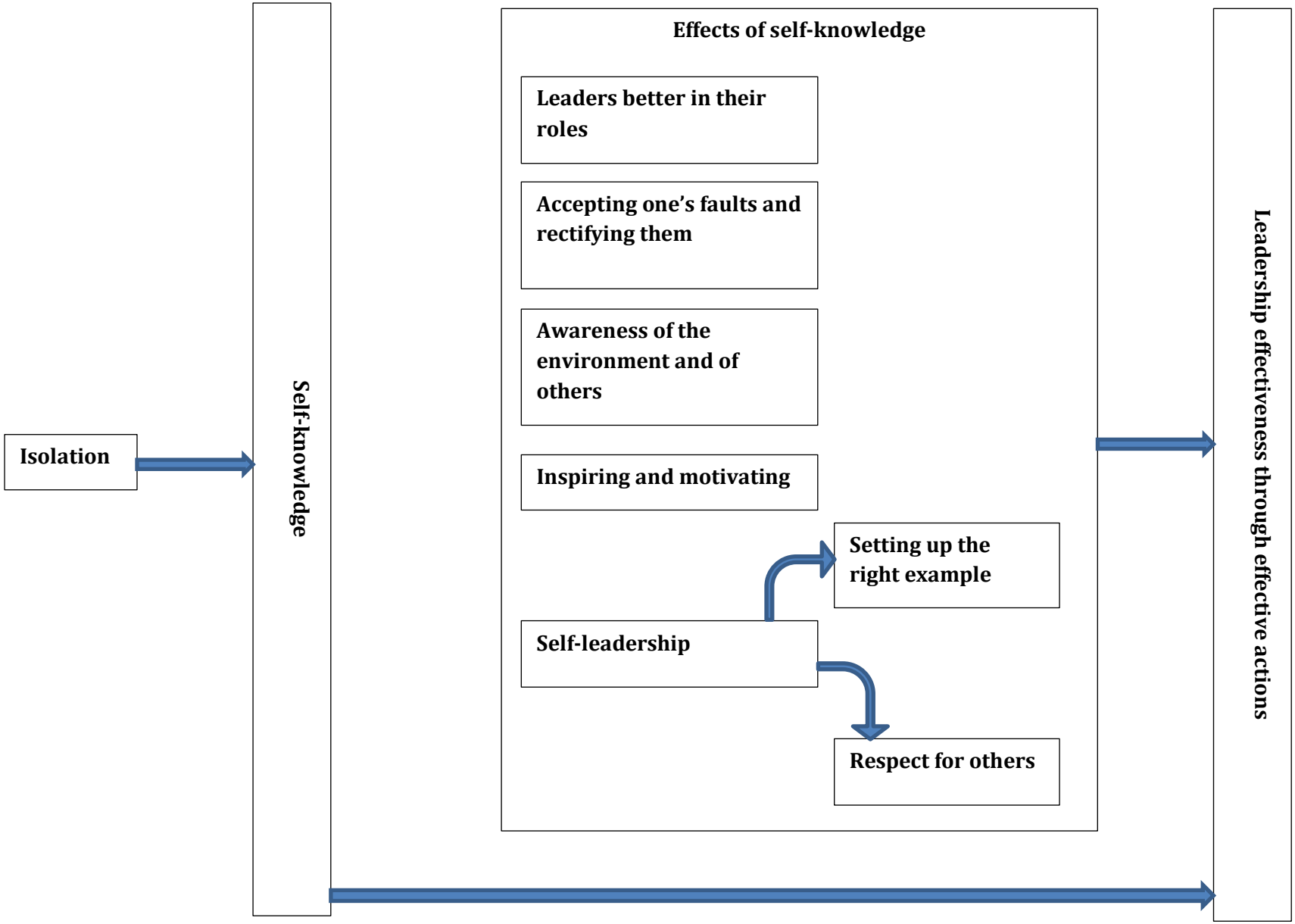


Figure 7.1: Self-knowledge as an attribute of leadership effectiveness

Source: Constructed by the author.

The self-examination narratives from the leaders in this dissertation suggest that leaders who embark on the journey of self-knowledge have four specific issues: (1) they would like to see the concept and process of self-knowledge acquisition taught to organisational/societal leaders, (2) they want the identified attributes of leadership effectiveness to be lived by leaders, (3) they recognise a strong need for leaders in general to strive to act, based on their self-knowledge, in an effective manner towards others so that they can in return emulate their ways and actions, and (4) they would like the good actions of leaders in their interaction with others to cause the others to reciprocate in the same way or even better.

This research is the first to demonstrate how the philosophical concept of dualism can be used in management sciences to link the attributes of leadership effectiveness contained in the leaders' selves to the effective action taken by their bodies. It also brings to light the process of becoming an effective leader (a) from the discovery of the attributes of leadership effectiveness through self-reflection/examination to the impact that those attributes have on the way in which the leader's body reacts to the exteriorisation of those attributes, (b) from the effective actions taken by the leader's body towards others and the way in which others react to the leader's effective actions, and (c) from others' reactions to an effective leader's actions and the impact that those reactions have on the leader. The self-reflection narrative in this research highlights the need for additional awareness about the important role that self-knowledge plays in ensuring that leaders, across organisations and society in general, become effective in the practice of their leadership roles – business schools across the Republic of South Africa are needed to raise awareness of the power of self-knowledge in shaping different categories of effective leaders.

In this study, the researcher talks about specific categories related to the journey. The first is the concept of leadership effectiveness, which contained a number of key themes: attributes of effective leaders, reflective practice, defining leadership effectiveness, causes of leadership failure, effective leadership, leadership style and leadership effectiveness in practice. The key themes related to self-body dualism were definition of self-body dualism, the inter-relationship between mind and body and the relationship between the self and the body. The next identified category was self-knowledge, which was made up of negative changes, defining self-knowledge, positive changes resulting from self-examination, emotional intelligence, personal growth, knowledge bias, personal reflection on self-knowledge, the process of self-knowledge and spirituality. The final category was the relationship between self-knowledge and leadership effectiveness. This category contained themes such as the relationship between self-knowledge and effective leadership, the role of self-leadership in effective leadership and self-knowledge as an attribute of effective action. In this study, the most important themes that the researcher identified during that analysis phase were the 'continuous process of self-knowledge acquisition' and the 'realisation of self-ignorance', supported by 'strong reliance on good and

positive values' and 'connection with a spiritual being or higher power.' Those demonstrated the possible recurrence, during the process of self-knowledge acquisition, of self-ignorance due to knowledge bias in particular. The actions taken by the leaders towards others after acquiring self-knowledge highlighted the effect of accepting self-knowledge as a prerequisite for leadership effectiveness, which can have an impact on the leaders' desire to improve their behaviour in their communities and validate their experiences. If esoteric schools of knowledge do not open their doors to more talented and promising leaders in the near future, the best possible recommendation for minimising leadership failure is to motivate the idea of incorporating the teaching of the process and the consequences of acquiring self-knowledge in business schools and executive programmes across the Republic of South Africa.

Starting at any time in leaders' lives, the acquisition of self-knowledge is a lifetime process, which, if well undertaken with humility, tenacity and patience, can assist leaders to progress steadily in becoming effective in the practice of their leadership roles. Self-knowledge is not simply a concept to be studied; it is a lifestyle that leaders will have to adopt for the remaining part of their lives if they wish others to respect, trust and be loyal to them. All the causes and effects of the acquisition of self-knowledge, the steps in the process of acquiring it, as well as all the attributes of leadership effectiveness and the causes of leadership failure, have not yet been sufficiently addressed through philosophy, psychology or management sciences research. There is absolutely no doubt that our understanding of the concept of self-knowledge will develop even more in the near future; however, it is now more evident from this research that whatever good attributes of leadership effectiveness come to the awareness of leaders and are accepted by them as being good will determine how effectively the leaders will act towards others. The leaders who participated in this research clearly articulated that discovering who they were enabled them to improve the actions that they took towards others.

In conclusion, it is also evident that fixations about the possibility of acquiring total and perfect knowledge of self must be addressed. For example, one of the leaders interviewed affirmed that he did not need to study himself further for he "fully" knew himself because he knew his life's purpose. Some investigators on the subject of self-knowledge have highlighted the difference between self-knowledge and life purpose. Ward (2013) is of the view that self-knowledge enables people to gain clarity on their values and life purpose. Her further view is that self-knowledge helps them shape who they want to become and how they want to live their lives. All the leaders interviewed in this research shared similar experiences of self-knowledge, according to which it is a lifetime process (Low, 1997). That experience stressed the importance of the process being associated with introspection, acquiring self-knowledge, leading one's body to act towards others according to the self-knowledge gained, and having others react towards them in a like manner. The researcher advises that future studies should examine

individual experiences within the collective experience. For example, did female leaders have a different journey to self-knowledge from male leaders? For the most part, the leaders interviewed were, during off-interview conversations, of the view that only the insertion of self-knowledge-based leadership in the academic curriculum will enable expansion on the study of the topic. In view of this, it is crucial in this research to identify the strengths of the current study.

7.3 Strengths of the research

The strengths of this research emanate from the techniques that were consistent with a C-GT method and the leaders' open participation in the study. In this study, the approach that the researcher followed was that of data collection, data analysis, and theory development.

To the above can be added the fact that this in-depth research happens to be one of the few far-reaching assessments of leaders' experiences while embarking on a journey of self-knowledge in order to become effective in the practice of their leadership roles in South Africa. The researcher conducted individual 60-minute-long semi-structured interviews with 12 participants and verified the results by randomly observing seven of the 12 leaders in their professional and social environments and meeting again with nine of the participants to have further discussions on the studied topic. The resulting grounded theory study is based on a tangible depiction of the leaders' experiences on their journey to self-knowledge, since the data analysis used the participants' words.

The current study offers understanding of the process of becoming effective in the practice of leadership of leaders who embark on the journey of self-knowledge. This research moreover allows for understanding how the leaders navigate the journey of self-knowledge acquisition and affords an opportunity to discuss what they should avoid to ensure that they do not to fall back into self-ignorance. Many of the leaders who were interviewed acknowledged falling back several times into more self-damaging ignorance during this process owing to ego, a distorted sense of self and intolerance to negativity, among others. In general, they developed ways of ensuring that falling back into self-ignorance was immediately followed by the acknowledgment of their mistakes and corrective measures, supported by humility. This study proves that by accepting the leaders' recommendations to teach the concept of self-knowledge and the generalised process of its acquisition in business schools, corporate organisations, communities and the education system in general across the Republic of South Africa as a whole, the experience of taking the journey to self-knowledge will be made easier for most leaders.

Furthermore, this research shows how leaders from dissimilar types of socio-demographic backgrounds experience the journey of self-knowledge. It likewise reveals shared experience even among leaders from different upbringings who have embarked on the journey of self-knowledge. The process of acquiring self-knowledge to ensure effectiveness in leadership presented in figure 6.1 is described in detail through the leaders' experience. This study enables readers to immerse themselves in the journey of a group of leaders to see how they live and manage their daily lives of self-examination and a quest for self-knowledge.

This research also brings to the forefront the importance of the dualistic effect in the relationship between the attributes of leadership effectiveness contained in the self and effective actions taken by a leader's body towards others, in the South African context. The study emphasises the key role played by this dualistic effect in self-leadership. Most of the research conducted in the area of leadership was dedicated to determining what types of leadership styles would make leaders more effective in the daily practice of their leadership roles. Some research focused on determining the values that effective leaders should possess, as well as reasons for leadership failure. Hardly any research established that leaders' effective actions derive from their inner selves and studied the attributes of leadership effectiveness in relation to self-knowledge. The study contributes to extending the body of knowledge on leadership effectiveness with the two attributes of tolerance and generosity, as well as the identification of resistance to change, self-doubt and setting unrealistic goals as causes of leadership failure in the South African context.

Still focusing on the South African context, the impact of the attributes of leadership effectiveness on leadership styles has hardly been studied; this constitutes an additional contribution to the body of knowledge on leadership effectiveness. In fact, during the interviews, the leaders commented on how the attributes of leadership effectiveness that surface in leaders' consciousness, the knowledge and acceptance of that which is good in them, as well as the awareness of people's capabilities, enabled them to choose the leadership style that they should use. From what precedes, two other contributions emerged. The first is the fact that the body of knowledge on leadership effectiveness has been expanded by the establishment of leadership style as an initiator of voluntary submission and followership in the followers' inner selves; the second comes from the fact that the mirroring effect between leaders and followers/others has likewise hardly been mentioned in the study of leader-follower relationship in the South African context. The participants also expressed the view that effective action taken by leaders has a high likelihood of causing their followers to take similar action towards the leaders.

Finally, during the interviews and the off-interview discussions, many of the participants spoke about how it was important for them to get rid of some of their old beliefs and thoughts to allow them to acquire clear knowledge of themselves, as well as how they fell and rose several times to reach effectiveness in their leadership roles. They posited that acquisition of every bit of self-knowledge has causes and effects. The first contribution in that regard is the demonstration by this research that self-knowledge is acquired through self-doubt, unlearning, self-reflection, and challenges, as well as experience and feedback from others. The second contribution consists of the demonstration by the study that the acquisition of self-knowledge can have both positive and negative effects.

It was an interesting journey for the researcher to see the effect of each question in the leaders' facial expressions. The discussions made it clear to him that the teaching and dissemination of self-knowledge-based leadership across organisations and schools of management is what the leaders had been looking for to improve the running of their operations and the behaviour of people in the communities that they led. This recognition made the researcher feel that the study he conducted was meaningful and could contribute to making a difference for leaders in the running of communities, corporate and government affairs in the future. However, the researcher had no doubt that any research undertaken would have its limitations and that those impediments needed to be addressed if his research was not to be considered subjective.

7.4 Limitations of the research

Like any research study, this research had its own limitations that are important to acknowledge in the context of doing qualitative research (Creswell, 2007). The first limitations stem from the author's role as a researcher and a leader who has studied the ways to attaining self-knowledge in some of the world's most distinguished schools of esoteric sciences. There is no doubt that his personal experience as a leader with sufficient experience in the path of self-knowledge made it easy for him to facilitate an honest and open conversation and allowed the leaders to be truthful in their responses. The general question the participants asked him was, "why are you conducting this study?" The researcher's honest answer was that he had been undertaking the same journey and wanted to understand it from other people's perspective and that he was attempting to understand the reason why his actions towards others had become more effective and appreciated since embarking on the journey of self-knowledge. In addition to the above, this study was exploratory in nature, as very little had been written about self-knowledge and its impact on leaders to ensure that they become effective.

The next limitation is that the researcher only interviewed leaders in a specific geographical location, the Gauteng province, Republic of South Africa. It is very challenging to determine how the experience of embarking on a journey of self-knowledge for leadership effectiveness might be unique to the Republic of South Africa if the study is only conducted in one province. It is therefore difficult to know whether the same themes and categories would emerge from conducting the same study with leaders in a different location. The sample of selected leaders was highly representative of the South African demographic system. The leaders were from diverse background, professions, age groups and religious beliefs, and had embarked on the journey of self-knowledge at different times; those facts, however, did not change the commonality of the narrative. The recruitment of the interviewed leaders was not specifically based on age, ethnicity, religion, race, nationality, or gender. It is thus difficult to state the select experiences of black leaders or those of foreign origin living in the Republic of South Africa, because those issues were not explored further in this research.

The researcher of this study had great influence on the process and the outcome of the research. At a certain point during this study, the researcher turned the 'self-knowledge for leadership effectiveness' narratives presented by the leaders into maps that he believed symbolised their journey of self-knowledge acquisition. After he had framed the study, he conducted the interviews, acknowledged his own experience on the journey of self-knowledge, and developed a theory grounded on the spoken experiences of the leaders as they answered the interview questions that he posed. Any other researcher with no background of self-knowledge would indubitably have fulfilled his/her role otherwise, probably reaching different outcomes. Conducting a research that studied the lives of 12 leaders by using qualitative methods enabled the researcher to gain a comprehensive, saturated understanding of their diverse experiences on the journey of self-knowledge.

7.5 Recommendations for future research

The leaders who participated in this research demonstrated strong determination and willingness to become effective in the practice of leadership, through resilience in the journey of self-knowledge on which they had embarked, always living in their minds with the acceptance of a possible relapse into self-ignorance. Nonetheless, the scholastic system in South Africa needs to include in the curriculum, from primary school, instruction on the importance of self-knowledge in leadership and leadership effectiveness, as well as knowledge of the tools required to attain it. This will enable people to start the journey at an early age and become proficient in introspection by the time they officially establish themselves as leaders in the community or in corporate entities. The leaders deplored the fact that the role of self-

knowledge in the shaping of effective leaders was either ignored or unknown to most leaders and scholars in South Africa.

In simple terms, more than half of the leaders in this research did not have knowledge of any clear process of self-knowledge acquisition that they could have used in their endeavour to become effective leaders. This shows that, had they had access to this type of knowledge, it would have assisted them in understanding themselves better and travelling the journey to leadership effectiveness more effortlessly.

The researcher suggests that further research be undertaken to develop processes of self-knowledge acquisition that will be made available to school teachers, university lecturers, as well as corporate and community leaders. The teaching of these processes would be aimed at ensuring the discovery by leaders and aspiring leaders of the key attributes of leadership effectiveness, as well as the causes of leadership failure. The attainment of self-knowledge should not be the last recommendation that any academic, human resources psychologist or human resources practitioner operating in the field of leadership and leadership effectiveness in South Africa makes to a leader; the mere fact of building awareness within South African society as a whole about the positive impact that gaining self-knowledge could have on shaping effective leaders could reduce leadership failure in the country. This will entail more innovative human resources and academic practices, more campaigning within the community and the corporate environment, and more holistic understanding of self-knowledge, not simply as a concept to be studied, but as a journey of a lifetime that should be travelled by all leaders. There also needs to be acknowledgement of the growing leadership failure in South Africa associated with leaders' deficiency in self-knowledge that results in lack of empathy, love and respect for others.

There is a desperate need for an assessment of the quality of the leaders who are proposed for leadership positions ahead of their appointments. For that reason, the researcher suggests the development by academics, qualitative and quantitative researchers jointly, of new methods to measure leadership effectiveness in organisations and in the community as a whole. Those tools will enable a certain degree of transparency in the selection and appointment of senior officials in society. This will, however, require human resources practitioners, who are at the forefront of these exercises, to be trained on the concept of self-knowledge and embarking on this journey. If those front-line workers acquire self-knowledge and understand the difficulties of travelling that journey, there could be substantial improvement across the nation in the way leaders are chosen by all, and a significant reduction in leadership failure.

"The acquisition of knowledge, the development of the individual's knowledge bases, does not occur in a vacuum. The social context, both social structure – the perceived regularities in the

social network – and social knowledge, appear to be related to the individual's acquisition of knowledge" (Carley, 1986, p. 381). From the above one can gather that the social environment in which a leader or an aspiring leader evolves can develop or distort his/her sense of self-knowledge, based on the moral values and the belief system imparted to the individual. It is difficult, but not impossible, for example for an individual who grew up in a racist family, to perceive racial hatred as affecting leadership effectiveness. One of the respondents in this study stated that he used to be racist and that joining Freemasonry had made him see his black brethren as humans; that he was, however, still struggling to see other black people in a different way. Is it a genuine feeling towards his black brethren, or is it conditional distorted self-knowledge? Can a person who has attained or is on the path of self-knowledge have two different opinions of the same thing? Future research on the experiences and the effects of acquiring self-knowledge based on social background and differences is needed to determine whether disparities in the journey and the type of self-knowledge gained exist, and if so, how to develop a self-knowledge acquisition process and teaching programme that will help in eliminating them.

The difference can also stem from the fact that leaders participating in the research could be based in different locations in South Africa. The 12 leaders who were interviewed were all based in the Gauteng province during the period of data collection. Further research is needed to determine whether this was a localised experience for the 12 leaders, or whether there are differences in specific attributes and experiences in the acquisition of self-knowledge between the provinces.

The results of this study have brought to light specific areas that should be addressed in future research on assessing to what extent self-knowledge would enable leaders to be effective in the practice of their leadership roles. While the research has stressed that self-knowledge enables leaders to be effective and shapes the leadership style that leaders who know themselves adopt, there are other elements of the experience of acquiring self-knowledge that should be scrutinised. Specific recommendations on future research include the following:

- Conducting a full assessment of the opinions of the South African Department of Education on the possibility of having self-knowledge-based leadership introduced in the curriculum and taught in schools and universities across the country.
- Undertaking more research into the establishment of processes of self-knowledge acquisition that would be introduced in schools, universities, corporates, and communities' teachings in South Africa.
- Conducting quantitative research to develop a scale that will be used for the measurement of leadership effectiveness in South Africa.

- Doing research on the experiences and effects of acquiring self-knowledge based on social background and differences to determine whether disparities in the journey and the type of self-knowledge exist, and if so, assess how to develop a self-knowledge acquisition process and programme that will eliminate them.
- Determine whether specific attributes of leadership effectiveness and experiences exist in the acquisition of self-knowledge between provinces in South Africa.

7.6 Chapter summary

This study contributes to a rarely researched topic, which is the extent to which self-knowledge enables leaders to be effective in the practice of their leadership roles from an amateur viewpoint. Not much has been written in the literature on leadership and leadership effectiveness about self-knowledge, especially the process of acquiring this and its impact on leadership effectiveness, but it is essential to understand how the leaders who were interviewed themselves, from their standpoints, experienced the journey of self-knowledge to attain leadership effectiveness. This research established that the leaders viewed self-doubt, introspection/self-reflection, unlearning, challenges, experience, and feedback from others, as well as strong reliance on good and positive values and connection with a spiritual being or higher power, as the most significant elements in the experience of acquiring self-knowledge. In the past, existing research focused mostly on the impact that leaders have on their followers, whereas this study not only highlights the impact that leaders' selves have on the actions taken by their own bodies, and how these actions influence others, but also how followers internalise the effective action taken by leaders and respond to it.

The lack of tangibility of the dualistic effect between the self and the body makes it extremely difficult to understand the process of leading one's actions from within the self: the process of self-leadership that enables leaders to take positive or effective action towards others. The scarcity of information on the process of acquiring self-knowledge and knowledge bias has made the experience of attaining self-knowledge complex. The leaders presented leadership effectiveness as difficult to reach without self-knowledge and expressed the need to assist other leaders and society in general to attain it through teaching and coaching. By assisting others on the journey of self-knowledge and ensuring that the schooling system in South Africa includes its teaching at all levels of the curriculum, the leaders in general believe this will make it easier for others to travel the journey of self-knowledge and will enable South Africa to develop a new class of front-runners who will be highly effective in their roles as leaders.

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APPENDIX I – PARTICIPANT INFORMATION SHEET



2 St Davids Place & St Andrews Road,
Parktown, Johannesburg, 2193

Dear Sir/Madam

My name is Gabriel Landry Ngouessy-Guibinga and I am a PhD candidate in Business Administration at the Wits Business School in Johannesburg. As part of my studies I have to undertake a research project, and I am investigating **"Self-knowledge and its Relationship with Leadership Effectiveness in South Africa".** The aim of this research project is to find out whether the ability for leaders to gain self-knowledge can enable them to become more effective in their daily practice of leadership.

As part of this project I would like to invite you to take part in an interview. This activity will involve a single interview and will take around 60 minutes. With your permission, I would also like to audio-record the interview using a digital device.

You will not receive any direct benefits from participating in this study, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous, as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort, we will stop the interview or resume at another time.

If you have any questions afterwards about this research, feel free to contact me using the details listed below. This study will be written up as a research report, which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone + 27 (0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

Yours sincerely,

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APPENDIX II – RESEARCH PARTICIPANT CONSENT FORM

Self-knowledge and its relationship with leadership effectiveness in South Africa
Gabriel Landry Ngouessy-Guibinga

I ……. agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

I agree that my participation will remain anonymous	YES NO (please circle)
I agree that the researcher may use anonymous quotes in his research report	YES NO
I agree that the interview may be audio-recorded	YES NO
I agree that the researcher may not take photos of me	YES NO
I agree that the information I provide may be used anonymously by other researchers following this study	YES NO

Name of participant……

Signature: ---------- Date: ----------

APPENDIX III – INTERVIEW PROTOCOL

Introduction

The adoption of self-knowledge for effectiveness in the practice of leadership depends to a large extent on the leader's willingness to do introspection at all times before acting. This means that leaders need to assess whether or not their thoughts in that particular instance will make them act in a way that is perceived as effective to themselves. For this reason, the inward perceived prerequisite elements for leadership effectiveness, as well as the actions demonstrating leadership, should be pretoken/stated by the participants selected for the study. Below are some clear definitions of the key terms.

Self-body dualism is concerned with the separate, but interactive existence of self and body. To Descartes, the self (soul/mind) affects the body and makes it act in a certain way, and vice versa.

Self-knowledge is the ability to know what in us can be beneficial or harmful to ourselves and others, so that we can contain and subdue negative impulses and improve whatever in us that is noble, for the benefit of humanity.

In this research, the word "self" is used to mean mind or soul and the word "body" to describe the external part of a human being that he/she "utilizes to observe, detect and interact with the physical environment" (Banai, 2004, 5)

Interview Questions

Research Question 1: How do leaders define the concepts of self-knowledge, self-body dualism and leadership effectiveness?

1. What, if anything, do you know about the concept of "self-body dualism"? Can you please tell me what your views on the relationship between your inner self or mind and your body are?
2. How would you say that mind and body interact and affect each other?
3. What do you know about the concept of "self-knowledge", and how would you define it?
4. How would you know whether or not you know yourself?
5. Do you know, or have you endeavoured to know yourself?
6. Tell me about how you learn to know yourself, and how long it takes.
7. What positive changes have occurred in your life since you embarked on the journey of self-knowledge?
8. What negative changes, if any, have occurred in your life since you embarked on the journey of self-knowledge?
9. How would you define "leadership effectiveness"?
10. How would you define an effective action performed by a leader?
11. Tell me, please, about what makes you, if you confirm that you are one, an effective leader?
12. If at any time you happen to have failed in the practice of leadership, what would you say were the inner causes of that failure?
13. How did that manifest in action?
14. What is your take on self-leadership (leading yourself first)?
15. How would you say it is possible for you to lead the actions of your body from your inner self or mind?

Research Question 2: How would leaders relate effectiveness in the practice of leadership and self-knowledge?

16. What do your colleagues, followers, family and friends think of your performance in your daily practice of leadership?
17. How would you say the ability to know yourself can enable you to become an effective leader? Tell me how your mind can determine the manner in which your body acts.

18. Please give me examples of what you have discovered about your inner self and the related positive actions that the said knowledge has enabled you to perform.
19. I would appreciate if you could also provide me with a list of some actions that you believe should be performed by leaders in general, to show their effectiveness in the performance of their leadership roles.
20. From what related inner self-knowledge do you think the presented effective actions would originate?
21. Self-knowledge is sometimes referred to as the highest form of wisdom. Tell me about how your views about leadership effectiveness may have changed since you embarked on the path to self-knowledge.
22. How have you grown as a leader since you started understanding your inner self? Tell me about your strengths that you have developed so far. What do you mostly value about yourself now? What do others value in you?
23. After having experienced these positive changes in the way in which you act towards others because of the fact that you embarked on the path to self-knowledge, what advice would you give to other leaders?
24. Is there anything that you might not have thought about before that occurred to you during this interview?
25. Is there anything else you think I should know to understand the relationship between self-knowledge and leadership effectiveness?
26. Is there anything you would like to ask me?

APPENDIX IV – THE CONSISTENCY MATRIX

The research problem is to assess to what extent self-knowledge - the ability to do introspection and discern clearly what in a leader is capable of making him/her effective or ineffective in the practice of leadership - can help leaders become more effective.					
Sub-problem	**Literature review**	**Research questions**	**Source of data**	**Type of data**	**Analysis**
Sub-problem 1: • To assess leaders' understanding of the concepts of self-knowledge, self-body dualism and leadership effectiveness. • To access the informants' views on the relationship that could exist between self-knowledge and leadership effectiveness.	• Descartes (1966) • Gazibara (2013) • Calef (2005) • Mohammed (2012) • Shoemaker (1970) • Swindler (2004) • Rodriguez-Pereyra (2008) • Rozemond (1999) • Armstrong (1981) • Ryle (2009) • Copleston (2003) • Richard and Avrum (1956) • Huxley (1874) • Broad (1925) • Campbell (1984) • Fisher (2011) • Parkinson (1988) • Berkeley (2002) • Lewis (1944) • Carruthers, Fletcher and Ritchie (2012)	**Question 1**: How do leaders define the concepts of self-knowledge, self-body dualism and leadership effectiveness?	**Q1:** What, if anything, do you know about the concept of "self-body dualism"? Can you please tell me what your views on the relationship between your inner self or mind and your body is? **Q2:** How would you say that mind and body interact and affect each other? **Q3:** What do you know about the concept of "self-knowledge", and how would you define it? **Q4:** How would you know whether or not you know yourself?	Interviews	Grounded theory analysis

The research problem is to assess to what extent self-knowledge - the ability to do introspection and discern clearly what in a leader is capable of making him/her effective or ineffective in the practice of leadership - can help leaders become more effective.					
Sub-problem	**Literature review**	**Research questions**	**Source of data**	**Type of data**	**Analysis**
	• Moltmann (2010) • Goldman (2006) • Nichols and Stich (2003) • Vazire and Carlson (2010) • Laing, Philipson, and Lee (1966) • Wilson and Dunn (2004) • Wilson (2002) • Shields, Laroque and Oberg's (2002) • Bass and Bass (2009) • Stogdill (1948) • Avolio and Gardner (2005) • Beddoes-Jones and Swailes (2015) • Nicholls (1994) • Leavy (2016) • Kriel (2015) • Chen and Silverthorne (2005) • Cooper and Nirenberg (2012) • Reilly and Ehlinger (2007) • Descartes (1955)		**Q5:** Do you know, or have you endeavoured to know, yourself? **Q6:** Tell me about how you can learn to know yourself, and how long it takes. **Q7:** What positive changes have occurred in your life since you embarked on the journey of self-knowledge? **Q8:** What negative changes, if any, have occurred in your life since you embarked on the journey of self-knowledge? **Q9:** How would you define "leadership effectiveness"? **Q10:** How would you define an effective action performed by a leader?	Interviews	Grounded theory analysis

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Sub-problem	**Literature review**	**Research questions**	**Source of data**	**Type of data**	**Analysis**
	• Baumeister (1995) • Dewey (1944) • Diop (1977) • Diop (1979) • Diop (1988) • Diop (1993) • Donahue (1986) • James (2009) • Nicholls (1993) • Riley-Taylor (2002) • Roberts (2002) • Singleton (2015)		**Q11: Please t**ell me about what makes you, if you confirm that you are one, an effective leader? **Q12:** If at any time you happen to have failed in the practice of leadership, what would you say were the inner causes of that failure? **Q13:** How did that manifest in action? **Q14:** What is your take on self-leadership (leading yourself first)? **Q15:** How would you say it is possible for you to lead the actions of your body from your mind?	Interviews	Grounded theory analysis

The research problem is to assess to what extent self-knowledge - the ability to do introspection and discern clearly what in a leader is capable of making him/her effective or ineffective in the practice of leadership - can help leaders become more effective.					
Sub-problem	**Literature review**	**Research questions**	**Source of data**	**Type of data**	**Analysis**
Sub-problem 2: To build a theory of leadership effectiveness based on the concept of self-knowledge.	• Vohra (1986) • Hountondji (1996) • Goleman (2004) • Goleman, Boyatzis and McKee (2002) • Cherniss and Goleman (2001) • Goleman (2000) • Stogdill and Coons (1957) • Khoza (2005) • Broodryk (2005) • Gurdjieff (1973) • Tolle (2005) • Hart (1987) • Klein (1998) • Krishnamurti (1976) • Ali-Shah (1998) • Cassam (2014) • Cassim (2004) • Krishna (2001) • Duffy, O'Hare, Bradley. Martin and Schoen (2005) • Banai (2004)	**Question 2:** How would leaders relate effectiveness in the practice of leadership and self-knowledge?	**Q16:** What do your colleagues, followers, family and friends think of your performance in your daily practice of leadership? **Q17:** How would you say the ability to know yourself can enable you to become an effective leader? Tell me how your mind can determine the manner in which your body acts? **Q18:** Give me examples of what you have discovered about your inner self and the related positive actions that the said knowledge has enabled you to perform. **Q19:** I would appreciate if you could also provide me with a list of some actions that you believe should be performed by leaders in general, to show their effectiveness in the performance of their leadership roles. **Q20:** From what related inner self-knowledge do you	Interviews	Grounded theory analysis

			think the presented effective actions would originate?		

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Sub-problem	**Literature review**	**Research questions**	**Source of data**	**Type of data**	**Analysis**
Sub-problem 3: To determine whether that knowledge of self makes them strive to be effective.	• Chuang (2013) • Amagoh (2009) • Dubrin (2004) • Holt and Seki (2012) • Cranford and Glover (2007) • Frost and Walker (2007) • Choan (2003) • Weiss (2004) • Guitierrez, Spencer and Zhu (2012) • Flaum (2002) • Lussier (2005) • Lovvorn and Chen (2011) • Story and Barbuto (2011) • Okoro (2012) • Roy (2012) • Smith (2011)		**Q21:** Self-knowledge is sometimes referred to as the highest form of wisdom. Tell me about how your views about leadership effectiveness may have changed since you embarked on the path to self-knowledge. **Q22:** How have you grown as a leader since you started understanding your inner self? Tell me about your strengths that you have developed so far. What do you value most about yourself now? What do others value in you? **Q23:** After having experienced these positive changes, in the way in which you act towards others because of the fact that you embarked on the path to self-knowledge, what advice would you give to other leaders?	**Interviews**	**Grounded theory analysis**

The research problem is to assess to what extent self-knowledge - the ability to do introspection and discern clearly what in a leader is capable of making him/her effective or ineffective in the practice of leadership - can help leaders become more effective.					
Sub-problem	**Literature review**	**Research questions**	**Source of data**	**Type of data**	**Analysis**
Sub-problem 3: To determine whether that knowledge of self makes them strive to be effective.			**Q24:** Is there anything that you might not have thought about before that occurred to you during this interview? **Q25:** Is there anything else you think I should know to understand the relationship between self-knowledge and leadership effectiveness? **Q26:** Is there anything you would like to ask me?	**Interviews**	**Grounded theory analysis**

APPENDIX V – RESEARCH PLANNING TIME-TABLE

	Date	Date	Date	Date	Date	Date	Date	Date
Final proposal	28/09/17							
Gain approval		20/08/18						
Qualitative data gathering, memorandum-writing and data analysis			20/09/18					
First report write-up				01/12/18				
New qualitative instrument development					01/02/19			
New qualitative data gathering, memorandum-writing and data analysis						20/02/19		
Second report write-up							01/06/19	
Final report								11/05/20