DECLARATION

I declare that the dissertation submitted earlier has been duly corrected and updated as advised.

Signed: [Signature]
Date: 15/01/05
THE EFFECTS OF ETHNICITY ON EFFECTIVE LEADERSHIP IN DEVELOPMENT INITIATIVES

by

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SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE MASTER’S DEGREE IN DEVELOPMENT, IN THE GRADUATE SCHOOL OF LEADERSHIP SCHOOL OF MANAGEMENT SCIENCES AND LAW, UNIVERSITY OF THE NORTH, TURFLOOP, SOUTH AFRICA

OCTOBER 2004

SUPERVISOR: DR M D J MATSHABAPHALA
DECLARATION

I declare that the dissertation hereby submitted to the University of the North for the degree in Masters of Development has not previously been submitted by me for a degree at this or any other university, that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

SIGNED: _________________________

DATE: _________________________
ACKNOWLEDGEMENTS

I wish to express my deepest gratitude to my supervisor Dr M D J Matshabaphala for his invaluable support, motivation and guidance throughout the survey. My warmest gratitude is extended to his family for their time he sacrificed.

My special thanks go to my wife, Motšatši and my lovely daughters, Legogang, Portia and Matate, who supported me through thick and thin, even during trying times.

To my mother, Phillipine, thank you very much for teaching me that perseverance is the mother of success, and to my brothers, David, Simon, Nelson, and sisters, Rosah, Josephine and Mokgadi, thanks for your encouragement and support.

To my late father, Brown and brother, Moteng, thank you for your valuable support and inspiration.

I am particularly grateful to Prof J P Hattingh, Prof D G Kirov, Prof M Nthangen and Prof B C Nindi for stimulating my interest in the field of Development Studies.

My warmest gratitude is extended to Yvonne van der Walt for the typing she made, and for being so meticulous in whatever she did.

I am particularly indebted to Our Almighty God who gave me power and courage against all odds to succeed.
ABSTRACT

Ethnic prejudice retards development initiatives in many organisations. This is informed by tensions that emanate from different cultural groups that find it difficult to reconcile and create a conducive environment necessary for a sustainable livelihood. This study made an attempt to investigate the effects of ethnicity on effective leadership in development initiatives. It presupposes that, if ethnic prejudice could be used as a yardstick in acquiring leadership positions in many organisations sustainable development initiatives would be jeopardised.

Through quota sampling method data collected was analysed and interpreted. Questionnaires were distributed amongst the administrative staff, unions, management and students where they had to answer a variety of questions within a specified time. The researcher also used instruments which include interviews, observation and internet.

The findings of the research revealed that ethnic prejudice has a negative impact on effective leadership whereby sustainable organisational development initiatives is retarded. It is therefore essential that quality leadership skills be taught to all aspiring leaders in order to sustain development initiatives rather than dwell on leadership that is based on ethnic prejudice. Effective leadership should be encouraged in the diverse workforce.
<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1</td>
<td>Age distribution of respondents</td>
</tr>
<tr>
<td>4.2</td>
<td>Highest qualifications</td>
</tr>
<tr>
<td>4.3</td>
<td>Gender/Race distribution</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS

## CONTENTS

Declaration  
Acknowledgements  
Abstract  
List of Tables

## CHAPTER ONE

1. **INTRODUCTION**  
   1.1 BACKGROUND TO THE UNIVERSITY OF THE NORTH  
   1.2 HISTORICAL OVERVIEW OF THE UNIVERSITY OF THE NORTH  
   1.3 THE UNIVERSITY OF THE NORTH IN 2003  
   1.3.1 Vision  
   1.3.2 Mission Statement  
   1.3.3 Values

2. **MOTIVATION FOR THE STUDY**

3. **STATEMENT OF THE PROBLEM**

4. **AIMS OF THE STUDY**

5. **RESEARCH QUESTIONS**

6. **RESEARCH METHODOLOGY**  
   6.1 TYPE OF RESEARCH  
   6.2 RESEARCH DESIGN  
   6.3 POPULATION  
   6.4 SAMPLING  
   6.5 GEOGRAPHY  
   6.6 DATA COLLECTION METHOD

7. **AREA OF STUDY**

8. **SIGNIFICANCE OF THE STUDY**

9. **LIMITATIONS**

10. **DEFINITION OF CONCEPTS/CONCEPTUALIZATION**  
   10.1 ETHNIC GROUP  
   10.2 ETHNICITY  
   10.3 CULTURE  
   10.4 RACE  
   10.5 LEADERSHIP
3.4 PILOT STUDY
3.5 ADVANTAGES OF THE QUESTIONNAIRE
3.6 DISADVANTAGES OF THE QUESTIONNAIRE
3.7 OBSTACLES IN QUESTIONNAIRES
3.8 CONCLUSION

CHAPTER FOUR

4. DATA PRESENTATION, ANALYSIS AND INTERPRETATION
4.1 INTRODUCTION
4.2 DATA ANALYSIS
4.2.1 Age Distribution
4.2.2 Highest Qualification
4.2.3 Gender Distribution by Race
4.3 EXPERIENCE
4.4 OCCUPATION
4.5 HOME LANGUAGE
4.6 PLANNING & CONTROL OF WORK
4.7 LEADERSHIP STYLE
4.8 AVAILABILITY OF FACILITIES
4.9 PROVISION OF BASIC KNOWLEDGE AND SKILLS TRAINING FOR LEADERSHIP APPOINTMENTS
4.10 CONCLUSION

CHAPTER FIVE

5. DISCUSSIONS OF THE FINDINGS, IMPACT OF ETHNICITY ON DEVELOPMENT AND RECOMMENDATIONS
5.1 INTRODUCTION
5.2 FINDINGS
5.2.1 Findings made on Gender
5.2.2 Findings made on Race
5.2.3 Inequality between races
5.2.4 Wage inequality of the University of the North
5.3 FINDINGS PERTAINING TO THE BASIC KNOWLEDGE AND SKILLS TRAINING ON LEADERSHIP ACQUISITION
5.4 FINDINGS PERTAINING TO THE USE OF ETHNICITY AS A YARDSTICK IN THE FILLING OF MANAGEMENT AND LEADERSHIP POSITIONS
5.5 THE IMPACT OF ETHNICITY ON DEVELOPMENT INITIATIVES
5.5.1 Anachronistic leadership
5.5.2 Job Burn-Out
5.5.3 Stress and tension
5.5.4 Employee mistrust
5.5.5 Inadequate Policies and Procedures
5.5.6 Training and Development
5.6 RECOMMENDATIONS
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. CONCLUSION</td>
<td>83</td>
</tr>
<tr>
<td>6.1 OBJECTIVES OF THE CONCLUSION</td>
<td>86</td>
</tr>
<tr>
<td>6.2 CONCLUDING REMARKS</td>
<td>88</td>
</tr>
<tr>
<td>7. LIST OF REFERENCES</td>
<td>89</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>93</td>
</tr>
</tbody>
</table>
CHAPTER 1

1. INTRODUCTION

Today we live in a much more fragmented and heterogeneous world. Ethnicity and racism are, as they were before, still prevalent. Effective leadership must create one big village in which ethnicity or tribalism would have no material effect. Ethnicity and racial identities and identifications will not easily disappear and the immediate tasks leaders are confronted with is that of a nation-building. Leaders must learn to cope with a variety of situations in a variety of ways as this is the direction the new global order seems to be taking (Telfo, 1995:210).

A state or country must have a constitution granting human rights to everyone and there should be space for individual and group difference. Development initiatives cannot be realized if there are no human, economic, social as well as political developments in our leadership. The human development must begin with and within an individual. If not, the individual will remain under the power of others. People should be empowered so that they gain some measure of control over their own lives and to obtain the resources to meet their basic needs. All development agencies such as, for instance, the business sector, civil society, and government sector are established solely for sustainable development and therefore, should enforce it through economic, social, political, cultural and spiritual perspective. Poor quality of leadership brings poor, ineffective and inefficient service delivery. These agencies then require good quality leadership that demonstrates many or all of the following characteristics: ability to tackle tough social problems with an effective, systematic solutions; inspiration to others to believe they can make a difference; bringing different groups together; encouraging participation and build team member from whom one can learn important lessons and who wants to learn from others as well.
This is a complex terrain for sustainable development since the leadership in these agencies has inherited all what it does from politics, history and homeland systems. Hegemony becomes much more prevalent as a result of ethnic differences. Banks (1995:10) states that each and everyone belongs to a group which shares a sense of people-centeredness, values, behaviour patterns and cultural traits which differ from those of other groups. All communities and cultures are deeply interwoven and effective leadership should strive to amalgamate their ethnic differences. The focus will mainly be on the University of the North.

1.1 Background to the University of the North

A brief background of the University of the North is provided hereunder so that the reader understands the environment and history of the University.

1.2 Historical overview of the University of the North

The University of the North began as a University College of the North in 1959, established under the provision of the Extension of University Education Act of 1959 that excluded blacks from “white” universities and proposed special tribal and racial colleges.

The University grew under the trusteeship of the University of South Africa with three faculties until 1969 when it gained a status of a full University. It started operating as the University of the North in 1970 with five faculties: Economics and Administration, Arts, Education, Maths and Natural Sciences and Theology.

The period between 1970 and 1980 witnessed a number of developments and tensions within the University. Largely the student population championed the cause of change which was engineered by the Black Consciousness Movement whereas the management which was white sought to curtail the student activities.
The University of the North is situated about thirty kilometres to the East of the Limpopo Province town of Polokwane on the road to Tzaneen. Following the release of the National Plan for Higher Education, the University of the North has repositioned itself. From 01 July 2001, the University changed from eight Faculties to three Faculties, that is: Humanities, Management Sciences and Law and Sciences, Health and Agriculture. The University also changed from 58 departments to a leaner structure with 11 schools. The University of the North is now a non-racial English medium University.

1.3 The University of the North in 2003

The major task facing the University in 2003 was the filling of management positions and to maintain the growth in student numbers that it registered in 2002. This follows closely the restructuring of the University Council and Senate in 2002, the setting-up of the Institutional Forum and other governance structures. The other daunting task facing the University is the envisaged merger between itself and the Medical University of Southern Africa, effective from January 2005.

Like any other organisation, the University of the North has its own Vision, Mission and Values.

1.3.1 Vision

The University of the North strives to be a quality institution of higher learning and critical reflection, which is innovative, responsive to change, is rooted in the issues of the society it serves, and is recognised worldwide as the centre for relevant theory and practice of people-centredness.

1.3.2 Mission Statement

The Mission of the University is to achieve distinction in scholarship, professionalism and community
renewal amongst staff and students in order to improve the quality of life of the community it serves through:

- Appropriate focus areas of speciality;
- Appropriate educational policies, infrastructure and physical development;
- Creation of a culture of work, teaching, research, learning and service through adaptability and innovativeness;
- Good governance and effective management;
- Financial sustainability;
- A development orientation that is rooted in the community in which we operate

1.3.3 Values

Values are basic principles that guide behaviour in a community, organisation or society. The University of the North identifies values that will guide its Vision and Mission and indicates that with a sense of accountability to the communities it serves, a commitment to interact with one another with absolute integrity is essential. The following critical core values are identified:

- Openness and Transparency
- Responsibility and Accountability
- Commitment and Productivity
- Integrity and Trustworthiness

There are also qualities of Performance Management.

Leaders must not unfairly discriminate directly or indirectly against anyone on one or more grounds, including ethnicity and language. It is grossly unfair for some ethnic groups to believe that other ethnic groups would eventually abandon their unique cultural components and acquire their culture. Banks
(1979:5) states that whenever an ethnic group intensifies its search for identity with an intention of building group cohesion and solidarity, some degree of ethnocentrism and rejection of out-groups emerges. Ethnicity plays an influential and complex role in leadership effectiveness. To be successful, every group or organisation needs a leader. Without a leader, such a group or organisation will drift toward lack of purposefulness, randomness and failure (Kimbrough & Burkett 1990:1). Because ethnicity is a salient part of our society, it is essential that leaders be intelligent enough to master the facts, concepts, generalizations and theories needed to understand, interpret and make decisions about events which are related to intergroup and intragroup interactions and tensions. It is imperative that a leader be well equipped with the information, strategies and materials needed to help him/her become more ethnically literate and consequently more accepting and understanding of cultural and ethnic differences (Banks 1979:10).

Leaders must extend their thinking beyond what goes on inside their own organisations and within their own specific departments in order to amalgamate ensuing differences. For a sustainable and vibrant workforce, leaders should have a general understanding of all variables, in particular, the ethnic occupational groups and learn how they are and different, in both their past and present experiences. Giles (1977: 4 & 6) propounds that an ethnic group makes itself more distinctive from an out-group, particularly in times of threats, by emphasizing its ethnicity via language in form and content, and that this language is regarded as the most salient symbol of ethnicity because it carries the past and expresses the present and future attitudes and aspirations.

Quality and effective leadership must accommodate all the different ethnic groups in order to be successful. Lussien (1977: 390) quoted Pacetta and Gittiness stating that the major reason for employee failure is poor leadership. Nanus (1992:1) reiterated that without leadership, an organisation is like a lifeboat adrift in turbulent seas with no oars, no compass, no maps - and no hope. For the smooth and sustainable
development initiatives in organisations, leaders must strive for success by showing good quality leadership in which all different ethnic groups’ differences are amalgamated.

2. **MOTIVATION FOR THE STUDY**

The retardation of development initiatives in many organisations as a result of tensions emanating from different cultural groups that find it difficult to reconcile and create a conducive environment necessary for a sustainable livelihood played a much bigger role for this study. Leadership effectiveness aimed at promoting societal development is adversely affected.

In this day and hour ethnic minorities still experience a lot of trouble as a result of hostilities emanating from tensions from different ethnic majorities. Racial conflicts resulting from the aforesaid hostilities affect the quality of leadership in many organisations. Development is consequently being retarded or delayed. The problem is and remains that effective service delivery becomes null and void and this state of affairs impacts negatively on the society as a whole. As we are all members of the human race, there is a dire need for all of us to create a harmonious equilibrium amongst ourselves so that these tensions could be done away with.

Having realized that tensions cause development to stagnate and also affect the quality of leadership in many organisations, the researcher became deeply interested in this particular study. The research seeks to suggest ways and means by which different ethnic groups can redress and try to amalgamate their ethnic differences in the interest of sustainable development.

3. **STATEMENT OF THE PROBLEM**
The main problem is unsustainable development experienced by the development agencies as a result of the leadership tensions emanating from different ethnic and cultural differences. Development initiatives are retarded and this retardation should be eradicated in order to help establish harmonious relationships amongst all individual employees who spend their energies to promote sustainable development in their organisations. There are growing ethnic differences inherited from ethnic politics of the homelands legacy. Ethnicity, politics, social and cultural tensions are considered more serious impediments to effective leadership in organisational development. While this is per se important, it is also imperative for these groups to curb hostilities prevailing amongst themselves and try hard, no matter how cumbersome it is, to amalgamate their ethnic differences. This problem manifests itself at the University of the North in a number of factors, namely, the management structure is still mainly based on the closed-systems approach. Council, for instance, though democratically elected by all stake-holders is largely closed on its decisions and policy-making processes; and is often accused of not being accountable to the University community (BTC meeting, 26 May, 1995).

Failure to communicate leads to misunderstanding, distrust and ultimately conflict (White C. 1997:159). The period 1990-2000 has seen several dissolutions and disbandment of University Council and the ever-changing and suspension of the chairperson/s. The top-management structure under the leadership of several Vice-chancellors for the period 1990-2000 also was operating on a closed system approach, where management decisions were taken and expected to be implemented. From the above discussion, it is realised that within ten years (1990-2000) the University of the North went through eight Vice-chancellors, despite the fact that Prof Ndebele’s period was five years.

The problem of anachronistic leadership led to the top-management structures of the University being appointed on a permanent basis. This guaranteed the Executive Manager occupying the post without.
however, considering whether he/she performs to expectations or not. This often led to unnecessary power struggles within the institution and ultimately the loss of valuable administrative staff either through resignation or recruitment by other institutions. The power struggles at the University of the North during the principalship of Prof Manganyi (who succeeded Prof Mokgokong) led to his resignation after only a period of one year (White, 1997:162).

The top management or executive management at the University wields absolute power and its redistribution and delegation among academics, administrators and support staff, particularly those in the junior levels, rarely take place. The decisions are taken by management and sometimes these decisions are not sent to Council for ratification and are expected to be implemented without question (Mojapelo & Sithole Commission, 2000).

Another factor, amongst others, is that the Executive Management Committee during Prof Ndebele’s era (1993-1998) was composed of a large number of people who were given high positions of Executive Directors in a manner which was totally lacking openness and transparency (Mojapelo & Sithole Commission, 1999:52).

During 1999, for example, Dr B S V Minyuku appointed new Executive Management team whilst the posts were being occupied by existing management team. This is tantamount to the duplication of existing positions. An example is the appointment of a Director of Student Life whilst the department of Student Development and Student Affairs had an Executive Director and a Director within the said department (Mojapelo & Sithole Commission, 1999:36).

It would be difficult to realise effective leadership whenever ethnicity is used as a yardstick for promoting
development initiatives in organisations. In the same vein it would also be difficult for the leader to give proper direction in line with the values, policies and goals of the organisations. This would have an adverse effect on the improvement of employee performance resulting in poor service delivery.

4. AIMS OF THE STUDY

The aims of this study are:

4.1 to investigate the nature and causes of ethnic and cultural differences and their effects on the efficiency and effectiveness of leadership at the University of the North.

4.2 to find out what remedies could be employed to eradicate or reconcile/manage such differences.

4.3 to make people aware of and to study the leadership challenge so that all the present and prospective leaders can coach, co-ordinate, counsel, evaluate and supervise by tackling tough social problems with effective systematic solutions having realized the immensity of poor leadership qualities that adversely affect development initiatives in our society.

5. RESEARCH QUESTIONS

The research will seek to answer the following questions:

- What is the nature and causes of ethnic and cultural differences?
- What remedies can be employed to eradicate or manage these differences?
- Whether or not it is imperative for all organisations to have good quality leadership for their survival?

Kaplan further states that philosophy includes the assumptions and values that serve as a rationale for research and the standards the researcher uses for interpreting data and reaching conclusions. In this context, research methodology comprises both theory and techniques. Sayer (1994) argued that the conceptual and empirical components of research are interdependent and cannot be treated in isolation.
Notwithstanding debates on research methodologies, however, many commentators agree that the nature of the research problem calls for a particular method of investigation.

6. RESEARCH METHODOLOGY

6.1 Type of research

The proposed study will focus mainly on the qualitative method. The researcher would consequently use a multiple instrument and to interact with different stakeholders in different settings.

6.2 Research design

Handel 1991; Runyan 1982; Yin 1994 agree that a case study is an intensive investigation of a single unit and that it has been chosen amongst the other qualitative research designs, namely, the ethnographic studies and the life histories. Strong emphasises on a detailed description and understanding phenomenon of the case study is made. Having realised the feasibility, financial constraints as well as the amount of time involved, this case study is intended to investigate on a single institution, namely: University of the North.

Focus will be made on the effects of ethnicity on effective leadership in the management of departments and their organisational structures.

6.3 Population

The population is comprises the University of the North community, namely, the administrative staff, which is the middle management and the senior members of staff or the subordinates, unions and students.

6.4 Sampling
In this study a quota sampling method will be used to collect data for the department. According to Neuman (1991:201-208) sampling is a process of systematically selecting cases for inclusion in a research project, with each element having an equal chance of being selected in a random process. Huysamen (1998:2) agrees to that and defines a sample as a relatively small sub-group of cases from the population.

6.5 Geography

Focus will be on the University of the North in the Limpopo Province in the Northern part of South Africa. There is a number of towns although the Limpopo Province is predominantly comprised of rural communities.

6.6 Data collection method

The data collection method to be used here will be structured questionnaires in order to give more room for the informants to express their views unrestrained and to allow for comparisons of collected data. The researcher would again make use of personal observation, internet and books to collect data.

It will also be imperative to interview different stakeholders and these are, amongst others, administrative staff, trade union members, students, management committees, junior members of staff who form part of the administrative staff.

Interviewees will be selected through theoretical sampling, that is potential themes in the ethnic disputes will be generated from the targeted selected people and documents. Direct personal contact with the participant will also be made.

7. AREA OF STUDY
The proposed study will be done at the University of the North, amongst the administrative staff, unions and students. This has been chosen as a result of the fact that it serves as the central area wherein various ethnic groups are mainly found and it remains a place wherein policies are being made. Moreover, it would be much convenient for the researcher to undertake the proposed research.

8. SIGNIFICANCE OF THE STUDY

The proposed study will benefit various practitioners, researchers, analysts and theorists. The research seeks to suggest ways and means by which different ethnic groups can redress and try to manage their ethnic differences in the interest of good quality performance to the enhancement of development. Poor quality of leadership brings poor, ineffective and inefficient service delivery.

9. LIMITATIONS

The researcher will encounter difficulties in reaching and accessing top management and the academic staff. The data obtained may not absolutely represent the envisaged aims of the study. Direct personal interview with the high ranking officials of the University may not be easily accessible, at times one may be given a secretary who may lack certain valuable information.

10. DEFINITION OF CONCEPTS/CONCEPTUALIZATION

10.1 Ethnic group

Feagin (1978:9) states that the word ‘ethnic’ comes from the Greek word “ethnos”, originally meaning nation. He, however, adopts a narrower meaning of ethnic group as a group which is socially distinguished or set apart by others and or by itself, primarily on the basis of cultural or national characteristics.

Gordon quoted in Driedger (1978:15), defines an ethnic group as a group of individuals with a shared
sense of peoplehood based on presumed shared socio-cultural experiences and for similar physical characteristics. This would include racial, religious, national and linguistic groups. Dashefsky, also quoted in Driedger (1978:15), defined group identification as a generalized attitude indicative of a personal attachment to the group and a positive orientation toward being a member of the group. According to him ethnic identification takes place when the group in question is one with whom the individual believes he has a common ancestry based on shared individual characteristics and or shared socio-cultural experiences.

Driedger (1978:29) and Rose (quoted in Banks 1979:10) concur with Driedger and Dashefsky above in that an ethnic group is a group whose members share a unique social and cultural heritage passed on from one generation to the next. Similarly, Bagley and Verma (1970:x) define an ethnic group as one which appears, to the majority population, to have some distinctive cultural, racial, religious, national or linguistic characteristics. Ethnic groups are frequently identified by distinctive patterns of family life, language, recreation, religion and other customs which cause them to be different from others (Banks, 1979:10). McLemore (1980:19) sums up the above definitions by stating that there is no completely satisfactory way to identify the various racial and ethnic groups since these terms differ from one place to another. He went on to say that most groups are, therefore, described by ethnicity, race or religion, followed by the name of a particular country, for example African.

10.2 Ethnicity

Ethnicity as a concept is only relevant in settings where populations of people find themselves to be in a minority position and, in realizing that status, create devices to preserve their identity (Driedger, 1978:239). According to Driedger, the concept "ethnicity" suggests two types, namely, (i) people who share a distinct culture, that is people who have gone through the primary process of socialisation in their culture and no
other, (ii) people who can be said to include both the ‘little tradition’ and the ‘great tradition’. The great tradition being the culture of the unreflective many whilst an ethnic group includes the so-called fine arts—poetry, music, scholarly thought, manners, culture includes the folk arts, the folklore and the folkways.

Giles (1977:16) points out that there is no logical reason why ethnicity cannot be rigorously understood and that it is rightly understood as an aspect of a collectivity’s self-recognition in the eyes of outsiders. Giles further states that the concept “ethnicity” presents some difficulties because of the large number of interrelatedness of factors it subsumes as it results in many different conceptions.

10.3 Culture
Culture is defined by Driedger (1978:29) as a totality of behaviour patterns. However, Shweder (1991:291) says that forms of activity, goals, traditions and norms constitute a large part of what is meant by culture. On page 166 Shweder further states that what one culture views as reasonable is not always the same as what is viewed as reasonable in another culture.

10.4 Race
Following Banton (1977:13) race, like class and nation, was a concept developed first within Europe to help interpret new social relations. A widely held assumption is that contemporary Western conceptions of race arose out of the contacts between white people and black people. The three concepts namely, race, class and nation were seen as modes of categorization which were increasingly used as greater numbers of whites became aware of more and more persons overseas who appeared to be different from themselves.

The Concise Oxford Dictionary defines race as a group of persons connected by common descent, posterity of person, house, family, tribe or nation regarded as common stock, destined ethical stock.
10.5 Leadership

Robbins (1997:418) describes leaders as individuals who, by their actions, facilitate the movement of a group of people towards a common or shared goal. Johnson and Johnson (1987) share similar views by stating that a leader, as a group member, exerts more influence on other members than they exert on him (Kimbrough and Burkett, 1990:106). Saddler (1987:147) concluded that leaders are people who can get others to comply without exercising force or authority over them. Lussien (1997:390) stated that leadership is a process of influencing employees to work toward the achievement of organizational objectives. In support of Lussien above, Stogdill (1950) defined leadership as a process of influencing the activities of an organized group in its efforts toward goal setting and goal achievement.

A leader is an individual, whereas leadership is the function or activity that an individual carries out. Leadership may mean different things depending on the situations under which it occurs. Clearly, leaders cannot exist nor can leadership function without followers. Roe and Drake (1990:107) maintain that without people and without purpose leadership is but a hollow term.

10.6 Development

Chapter Two of the 1994 UNDP propounds that the term development or progress means improvements as seen from the individual citizen's point of view, the right of the individual, for example, political freedoms like freedom of speech and the right to organise, economic, social and cultural rights, personal integrity and well-being are all central. Martinussen (1997:14 & 15) makes a distinction between development theory (development objective), development theory and development strategy. He states that the answer to what development is lies in the development concept and that answer can never be value-free, as it will always reflect notions of what ought to be understood by development. Riggs (1994) observes that these notions can be formulated as development objectives, either in terms of particular conditions which must be
achieved or in terms of a certain direction of change.

Development theory seeks to answer questions such as the following: how can chosen and specified development objectives be promoted? What causal relationships and laws of motion apply to the societal change processes? What actors play dominant roles and what interests do they have?

Development strategy, as an abstract notion, refers essentially to the actions and interventions that can be appropriately used to promote strictly defined development objectives. Hinde, Perret-Clermont and Stevenson-Hinde (1985:329) argue that development concerns change in the individual such that his or her behaviour, if not consistent across contexts, at least differs in a more or less consistent way between contexts. Be that as it may, however, the definition of development has to be left completely and totally to each of the cultural communities, be they national communities with their own state or local communities (Martinussen, 1997:45). The more precise formulation of the concept “development”, Martinussen (1997:45) continues, is unique to anthropology, a discipline which more than any other has integrated a perspective of difference and a method of reflection in its approaches and theories.

These definitions try to bring about the kind of community who should otherwise contribute to sustainable development through leadership effectiveness.

11. STRUCTURE OF THE RESEARCH REPORT / MINI-DISSERTATION

The research will be structured by means of chapters.

Chapter 1

This is an introductory chapter of the research wherein the researcher will introduce the topic on the
contents of the research.

Chapter 2
The basis of ethnicity in general will be identified and analysed in this chapter. The theories that are formulated explicitly or implicitly in the study will be well outlined so that everyone possess a good grasp of the given theories.

Chapter 3
This chapter focuses on the research design and methodology employed in the study.

Chapter 4
In this chapter the data collected will be presented, analysed and interpreted.

Chapter 5
Chapter 5 deals with the discussions of the findings, impact of ethnicity on development and recommendations.

Chapter 6
This chapter dwells on the conclusions.
CHAPTER 2

THE NATURE, DYNAMIC BASES, AND THEORIES OF ETHNICITY

2. INTRODUCTION

Although the term 'ethnicity' is recent (Hutchinson & Smith, 1996:3), the sense of kinship, group solidarity and common culture to which it refers is as old as the historical record: Ethnic communities have been present in every period and continent and have played an important role in all societies. They have always constituted one of the basic models of human association and community even though their salience and impact vary considerably. The same is true of the sense of ethnic identity. Though more elusive, the sense of a common ethnicity has remained to this day a major focus of identification by individuals (Hutchinson & Smith, 1996:3) and (Jenkins, 1997:10). Ethnicity seems to be very new (Glazer & Moynihan, 1975:1 in Hutchinson & Smith 1996:4). Chapman et al. in Hutchinson & Smith (1996:4) further reiterate that the meaning of the term ethnicity is uncertain. According to Chapman, it can mean the essence of an ethnic group or the quality of belonging to an ethnic community or group, or what it is one has if he/she is a member of an ethnic group, generally in the context of opposed or other ethnic groups.

Ethnic community and identity are often associated with conflict, and more particularly political struggles. However, there is no direct/automatic connection between ethnicity and conflict. As Horowitz (in Hutchinson and Smith, 1996:3) suggests, the basis of conflict exists in the inclusion of two or more ethnic communities within the territorial state.

Ringer and Lawless (1989:x) on the other hand say that the dominant ethnic or racial group once in control of a society-newly or long established, may promulgate policies and enact legal normative codes. Strict controls that vitally affect the life chances and circumstances of the various ethnic and racial groups already within the territorial boundaries of the society or either enter voluntarily or involuntarily. At the
same time, the functions performed by ethnic community should, however, not be overlooked. Of the utmost importance is the fact that members of ethnic and so-called racial groups commonly use ethnic symbols as badges of identity to emphasize their distinctness from other groups. Language, religion and style of dress are common ethnic symbols. In addition to such cultural traits, biological characteristics may be important at times as well. Some ethnic groups show and use their clothing strongly to communicate the real identity, although this is no longer applicable among University communities as a result of so-called Western civilization, whilst another ethnicity is usually defined by dark brown skin colour. However, shared experience and dialect are often as important since the range of skin colouration is quite broad among the University community today due to centuries of interbreeding with Europeans, blacks, and more recently, Asians. (Fowler & David 1996:213).

Ethnic group unity needs to be reinforced by a constant emphasis on what traits set the members apart from others, rather than what they share in common with the outsiders. This is a universal means of boundary maintenance or a defence between ethnic groups. Ethnic symbols, indicated above, are convenient markers for making ‘we-they’ distinctions that are the focal points for racism and other unpleasant manifestations of ethnocentrism. They help propagate the myth that there is a single coherent ethnic group. (International Network 2002).

2.1 Ethnicity and ethnic identity

Most authors’ definitions of an ethnic group sought to identify its fundamental nature that it is a kind of human community that is deeply rooted in common sentiments, common experience and a common history. Weber and Hughes (in Jenkins 1997:11) maintain that ethnic groups are what people believe or think them to be, they do not cause it or indelibly characterize it and that ethnic identification arises out of and within interaction between groups. Max Weber further defines an ethnic group as a mass status
groups whose subjective and objective aspects combined together, create a balance of mass groups' cultural and political bases. In fact, Weber oscillates between primacy to political factors and historical memories in the shaping of a sense of common ethnicity and the prevailing preoccupation with cultural and biological differences in limiting ethnic affiliations (Jenkins, 1997:66) and (Hutchinson and Smith, 1996:32), (Tamas, 1997:625) and (Goldsworthy, 1982), quoted in Jenkins, (1997:17). Hedican (1996:6) indicates that the problem of personal identity is an important issue because it involves powerful symbols about which social and political forces converse. He further stated that re-evaluation of ethnic identity are at the centre of many social movements in today's world, and for this reason their implications deserve serious study as the researcher intends to accomplish. One's ethnic/racial identity may result from self-identification or from an imposition by others. Identifying other people's ethnicity for them has always been a powerful political tool for controlling, marginalizing and even getting rid of them. (John 1996:13 and Paul 1995:101).

In the 19th and early 20th centuries, the European American dominant political system in the United States restricted legal rights of people they defined as being African, Asian or Native American in ancestry. Their property and voting rights were limited and they were treated as 3rd class citizens. People in political power usually define their own ethnic/racial group as being superior and others as being inferior. This can be done by laws restrict rights and privileges. It can also be done in subtle pervasive ways even when ethnic favours are officially illegal. For example, throughout much of the 20th century in America, 'white' became identified in popular literature, films and the mass media with good, intelligent, pretty and successful, while 'black' was identified with the opposite. (International Network 2002).

The unfavourable portrayal of African American still continues today, to some extent, with TV news programmes focusing on black gang violence, welfare mothers and relatively poor performance in school.
After generations of images reflecting this view, many African Americans can define themselves negatively. It was not a mere coincidence that the 'black power' political movement of the 1960s created the catch phrase 'black is beautiful'. This was a conscious effect to counter negative images with a positive one. (International Network 2002).

Whether you have a negative or positive self-image stemming from your ethnicity/race, gender or physical condition generally has a powerful effect on the way you relate to others and lead your own life. For instance, a belief that you are not likely to succeed in education because 'members of your group are inherently less intelligent' can lead to a self-fulfilling prophecy. Likewise, a strong belief that most members of another group actively discriminate against your group is likely to lead you to be distrustful of the others and to even seek revenge against them.

In reality the term ethnic group, as stated in (Hutchinson and Smith, 1996:75) and (Jenkins, 1997:9 & 13) is generally understood in anthropological literature to designate a population which is largely biologically self-perpetuating; shares fundamental cultural values; realized in overt unity in cultural forms; makes up a field of communication and interaction; and has a membership which identifies itself, and is identified by others as constituting a category distinguishable from other categories of the same order.

Hutchinson and Smith (1996:5) state that certain key concepts for a study of ethnicity conceived as a field of social phenomena emerge. These concepts are ethnic identity, ethnic origin, ethnocentrism and ethnicism. Ethnic identity and ethnic origin refer to the individual level of identification with a culturally defined group, the sense on the part of the individual that she or he belongs to a particular cultural community. Ethnic origin, likewise, refers to a sense of ancestry and nativity on the part of the individual through his or her parents and grandparents, although according to these authors, the concept may also
have an even more problematic collective dimension, referring to the usually diverse cultural groups and migration origins of ethnics.

Ringer and Lawless (1989:6) state that as people with history, the ethnic group is further characterised by a distinctive culture, the distinction of the shared values, beliefs, institutions, style of life and general design for living varies in scope and inclusiveness among ethnic groups.

While each of these concepts may be used on both individual and collective levels, it is, therefore, important to bear the distinction between them in mind and avoid the problems of attempting to read off individual ethnic behaviour from the collective character or trajectory of ethnics (Ringer and Lawless, 1989:3)

2.2 Approach to ethnicity

In approaching the concept of ethnicity, it is realised that its characteristics are not very varied, instead they are characterised by paradox. On the one hand, we encounter highly durable ethnic elements, some of which trace their origins over several centuries, even millennia. On the other hand, we observed the rise of a new ethnic element and the dissolution of older ones as well as the many transformations of culture that existing ethnic elements have undergone.

The instrumentalists treat ethnicity as a social, political and cultural resource for different interests and status groups. One version focuses on elite competition for resources. It suggests further that the manipulation of symbols is vital for gaining the support of the masses and achieving political goal (Brass, 1991 & Cohen, 1974, in Hutchinson & Smith, (1996:8). Banton, 1983 and 1994, and Hecher, 1986 and 1992, in Hutchinson & Smith, (1996:8) maintain that another version examines elite strategies of
maximizing preferences in terms of individual rational choices in given situations. It is here assumed that actors generally desire goods measured in terms of wealth, power and status; and that joining ethnic or national communities helps to secure these ends either by influencing the state or in certain situations, through succession. For a person who identifies with an ethnic category, its history provides a backdrop before which to review his/her own conduct. As mentioned above, the history of any group consists of those collective memories shared by its members and the way in which the history of a group is remembered is far more important than what it has actually been. In most cases, the total membership of a given ethnic group does not occupy a common territory but is distributed, not randomly over a wide geographic area either within one country or among many countries.

As Hutchinson and Smith (1996:9) note, one of the central ideas of instrumentalists is the socially constructed nature of ethnicity and the ability of individuals to cut and mix from a variety of ethnic heritages and cultures to their own individual or group identities. There is a risk of divorcing the quest for individual cultural identity from its institutional bases, let alone the danger in the instrumentalists approach, that of neglecting the wider cultural environment in which elite competition and rational preference maximization take place.

Few scholars in practice, however, adhere to either the latter or the former’s approach, but there have been few systematic attempts to synthesize these two approaches on a theoretical level; the question being rather how far such syntheses can be empirically helpful.

Underlying these approaches is the assumption that ethnic affiliation is ultimately based on kinship myths and on a sense of group honour in relation to other groups (Hutchinson & Smith, 1996:9-10) and (Ringer & Lawless, 1989:32).
2.3 Ethnicity in the modern world

The emergence of the modern bureaucratic state and capitalism gave the ethnic communities much political influence and as such, it became clear that any given ethnic autonomy that is in conflict with the rule that all citizens should integrate into the new national state, bore no fruit.

Ringer and Lawless (1989:77) define the term society as a social unit territorially distinguished from other such units, having a set of governmental institutions of a central character pre-eminent over local political controls, thereby empowered to act for the entire unit in external relations. Consequently each society in the modern world was divided into subsections or subsystems more or less distinct from the rest of the population. For some, ethnicity has become largely symbolic, whereas others regard the wider ethnic revival as demonstrating the economic and political modernizing potential of ethnic loyalties.

 Agreeing with Hutchinson and Smith (1996:13), at the University of the North societies ethnicity may have a much more direct influence on the creation of ethnic differences and the distribution of resources. Furthermore, as observed, boundaries were created directly by management without, however, paying particular attention to ethnic identities, but still encouraged ethnic classification of people.

In the same vein, management required some ethnic communities to play special roles to the exclusion of other ethnic communities. In this day and hour, ethnicity continues to classify employees and has also become allied to issues of race. Although without racist categorization, however, ethnicity in the context of the University of the North frequently provides the basis for conflicts, over the distribution of resources and in terms of leadership, with, of course, grave local and geo-political consequences. At present, the University of the North is in the process of searching for a Principal. The recent departure of the Administrator on December 31, 2002 led to the appointment of an Acting Principal.
In this way Hutchinson and Smith (1996:14) acknowledge that the new, urbanised, indigenous elites soon found ample room for competing for power by using ethnic constituencies and symbols as their bases of mass support.

2.4 Transcending ethnicity?

As a third millennium unfolds, the prospects of ethnicity are uncertain. Globalisation, economic and cultural forces effectively reduce ethnicity to the folkloristic margins of society, leading it to a mere residual category for people to fall back on when other projects and loyalties are found wanting (Hutchinson and Smith, 1996:14).

Miller, (1995), Breton, (1988) and Castles et al, (1992) agree with Hutchinson, (1994) and (1996:14) in that post-industrial, poly-ethnic states, particularly in immigrant societies, must forge purely civic identities and symbols if they are to remain democratic, for example, as in South Africa; and secure the loyal participation of all their members.

Nevertheless, it is highly immaterial that ethnic differences and ethnic nationalism can be eroded on account of both the economic and political needs of modern, industrial societies and/or on the bases of the constantly renewed impact of ethnic myths of descent and ethnic heritage of modern nations.

Be that as it may, however, given the longevity and ubiquity of ethnic ties and sentiments throughout recorded history, it would be unrealistic and unreasonable to rush to make predictions about the early transcendence of ethnicity. Similarly also, it would be naive to imagine that ethnic conflicts may likely be abolished in the contemporary world.
3. CONCEPTS OF ETHNICITY

The failure to find any measure of agreement about what the central concepts of ethnicity signify or how they should be used results in major confusion surrounding the field of ethnic phenomena. Moreover, there is no agreed or ostensive definition of what is meant by ethnic group or ethnic community.

We find several elements that contribute to the aforesaid confusion, namely, a widespread assumption that ethnic groups or communities are necessarily parts of the larger society, or has only to be construed as such. This is a tradition that fails to question the relationship between ethnic groups and nations, but simply assumes that ethnic groups are always minorities within a nation or national state and changes in the etymology of key terms, the so-called ethnic and ethnic community. However, when one considers the symbolic elements of culture, the term ‘ethnos’ is defined as a name for population with myths of common ancestry, shared historical memories, one or more elements of common culture, a link with a homeland and sense of solidarity among at least some of its members as propounded by (Hutchinson and Smith, 1996:6) and (Jose, 1995:102-103 & 108).

The links between the concepts of ethnicity and class, race and communalism, as Erikson highlighted, such a confusion arises over the move in anthropology away from the concept of tribe to that of ethnicity, retaining the sense of a sub-national or minority status (Hutchinson and Smith, 1996:15) and Tamas in the (International Journal of Politics, Culture and Society, vol. 10, no. 4, 1997, p. 618).

Following Tamas in the International Journal of Politics, Culture and Society, vol. 10, no. 4, 1997, p. 617 and the American Political Review: Ethnicity and populist mobilization, March 2001, p.4 the mass culture is dominated by the larger society’s images and nationalism and that ethnicity for this society is a diversion from its dream. Minority groups were anxious to be like everyone else and still retain very little of their
ethnicity when they intermixed.

3.1 Ethnicity and minority groups

As noted in the previous paragraph, each society in the modern world contains subsections or subsystems more or less distinct from the rest of the population.

Ethnic groups are, therefore, parts of subsystems of nation-states. Within the nation-states, one of these ethnic groups can be identified as the dominant group (Tamas, 1997:623), (Ringer and Lawless, 1989:75), and (Hutchinson and Smith, 1996:17). This dominant ethnic group is, according to the *International Journal of Politics, Culture and Society*, vol. 10, no. 4, 1997, p. 619-619, the largest, very strong, most powerful and prosperous and it also serves as the magnet for the newcomers. Furthermore, Hutchinson and Smith (1996:17), and Ringer and Lawless (1989:75), as well as in *Ethnicity, Power and Prebendalism: The persistent triad as the unsolved crisis of Nigerian Politics*, vol. 21, 1996, pp 4-5 agree that the dominant ethnic group is that collectiveness within a society with pre-eminent authority to function both as guardians and sustainers of the controlling value system and as the prime locators of rewards in society.

Virtually all other ethnic groups in a nation-state occupy subordinate positions. Such an ethnic group may be a minority or mass subjects depending upon how large a proportion of the nation-state they compromise, as the researcher indicated the dimensions of size and power characteristics of groups in a larger society in the ensuing paragraph.

In this way, the dominant ethnic group not only seeks to monopolize the basic instruments of power of the state and of wealth of economy, it also seeks to put its distinctive stamp on character and shape of the national culture and community with its people's domain. Its relative success in stamping the national
culture and community, as already pointed out, largely depends in part on how large a proportion of the total population it comprises. Though the minority ethnic groups are subordinate, it does not per se imply that the dominant ethnic group does, however, become equally powerful and successful. Some become the principal interpreters of what is good for the ethnic group and for the nation whilst the less successful and less powerful of the dominant ethnic group become believers in the right of the powerful to wield authority and also in the truth, beauty and virtue that the powerful dispense.

The minorities' traditional respect for learning, intellectual discipline as well as their business experience predisposed them for the new era and were in the forefront of social transformation. This group comprised a long list of professionals, intellectuals, captains of industry and their members shared a common language. In effect, they share a common set of beliefs and values that are rooted in their common membership in both ethnic and national communities with common national identities as well as in their participation in the people's domain, propounded by (Ringer and Lawless, 1989:85), and in the (International Journal of Politics, Culture and Society, vol. 10, no. 4, 1997, p. 625) and (Harvard Business Review, July-August 1987, pp 99-100).

The meaning of the term 'minority', as defined above, is circumscribed in the following paradigm:

<table>
<thead>
<tr>
<th>DOMINATE GROUPS</th>
<th>SIZE</th>
<th>POWER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group A</td>
<td>0</td>
<td>+ Majority Group</td>
</tr>
<tr>
<td>Group B</td>
<td></td>
<td>+ Elite Group</td>
</tr>
</tbody>
</table>
AD and BC = typical inter-group configurations

As Hutchinson and Smith (1996:17 - 18) and Jenkins (1997:40) note, it is quite possible, of course, to employ the term ‘minority’ for group B, though it would then be necessary to add the adjective ‘dominant’. To avoid confusion and the constant use of qualifiers and continual departure from common usage, these authors conclude that the term minority should be restricted to groups of D type rather than B type and therefore, the term ‘majority’ to the A type rather than the C type. They, however, maintain that the designation ‘mass subjects’ is a bit awkward, clear in terms of the above table.

When the characteristics of size, power and ethnicity are combined together, then use of minority group is made to signify any group in category D, which per se implies that it forms less than half the population of a given society, but is an appreciable subsystem with limited access to roles and activities central to the economic and political institutions in the society.

Ethnic intellectual-cultural associations continue to attract the ethnic groups, build bridges of friendship and goodwill. It also strengthens the ethnic church and solidifies the community. Church and ethnicity are interrelated in the lives of many community members. In fact, the quality of leadership and success, for example, a priest or minister is, in terms of the (International Journal of Politics, Culture and Society, vol. 10, no. 4, 1997, p. 628), judged not only by state of faith and spiritually, but also by the continued ethnic character of his/her congregation.
3.2 Ethnicity in history

History tells us that the phenomena of ethnicity varies in importance and salience right throughout, with the subsequent ethnic conflict interwoven with ethnic migrations and invasions. These conflicts, for instance, arise when different ethnic groups come into contact with one another.

More often than not, some ethnic groups accorded varying degrees of autonomy dominate a large number of other ethnic groups. As a result of this autonomy, both the subordinate and dominant ethnic groups intermarried, mingled freely and also meet with the competitiveness challenge of who is dominant over another (Ringer and Lawless, 1989:77) and Beatty and Harari in the Harvard Business Review of July-August 1987, p. 106). Whether or not individuals in black or racial groups prominently emphasize their ethnic symbols may vary with the situation. They may not emphasize them if they are trying to identify with or join the dominant culture in their society. That is to say, they may de-emphasize the things that make them different if they wish to assimilate into the dominant ethnic group. For instance, the children of black people often prefer to speak the local colloquial English rather than their parents’ native language (Cashmore, September 27, 2001).

Thus, the ethnic elite was encouraged to adopt the moral values of the dominant groups and participate in their social and political institutions, whilst ethnic prejudice remained widespread (Sawyer, 1988:151).

Ringer and Lawless (1989:73) support and adopt the same sentiment by stating that the relationship between a dominant ethnic or racial group and the whole society, either as a state or as a nation, has an inherent complexity and variability. For example, the dominant ethnic groups were found to have succeeded in dominating for a hundred years through, of course, the use of force conquering the state structures of the passive ethnic groups. This state of affairs led the ethnic and racial groups entering at
the bottom of that society to be ruled and controlled by political state of the aforesaid society, whether or not they identified with or allowed to become part and parcel of that society.

Moreover, the dominant group seeks to impose its will on and also affect the character of the whole society so that such society resembles its image. Furthermore, it may try to monopolize the instruments and offices of the state and thereby make its rules the law of the land. According to Tamas in the International Journal of Politics, (Culture and Society, vol. 10, no. 4, 1997, p. 628), a possible explanation for this trend seems to reveal an inner dynamic of this community. Based partly on dislocation and marginality, the community appears to be a storehouse of talent and energy in search of expression. During the 19th century, for instance, new ethnic groups were created by European colonial administration in order to facilitate ruling growing new indigenous subjects - as such there had been small independent bands of foraging societies. These bands were larger political units combined by government officials in order to simplify government control. Indigenous leadership positions such as chiefs were created for peoples who previously did not love the concept of a leader who could act and speak for their societies. (Cashmore, 2001 September 27)

Similarly, the colonial powers forced diverse ethnic groups to see themselves as being part of larger nations with common ethnicity.

Some ethnic groups have been created by themselves for the national goal of gaining political and economic power. We have seen that ethnic identity is often complex. For example, members of different group formations at the university is composed of many ethnic groups. It can change dynamically through time as situations alter. It can be created by self-definition or others can define it for us whether we wish to or not. The power to label others is the power to control them. Our stereotypes of groups have a strong
effect on how we view and relate to members of those groups. It can also have a profound effect on how we see ourselves. Definitions of ethnicity and 'race' have immense political importance in Africa today. These ethnic groups that have a high public visibility generally have political clout. Those that are invisible do not. (Cashmore, 2001 September 27 and Carter, 1997:80).

3.2.1 What are you?

Shortly after birth, most people have the ethnic/racial group identity of their biological parents placed on their birth certificates. This provides an identity for children that will usually stay with them throughout their lives and will have a major impact on how they see themselves and how others treat them. It often restricts their choices of friends and marriage partners. It may give them advantages or it may create roadblocks in their education, careers and the neighbourhood in which they choose to live.

Many, if not most Africans, now believe that this official ethnic/racial classification and lifelong tracking is unnecessary. As the Tony Morrison has observed 'whites see themselves as 'unraced'. For them, labelling may prevent their official invisibility and subsequent social and economic discrimination and even slavery of some groups. (Carter 1997:83) and (Solomons 1999:106).

Over the last century, some official state and national government tried to force everyone into one of a number of specific racial/ethnic categories for the national census and college admissions. Ultimately, these categories are based on the false assumption that somewhere there are 'pure races' and 'pure cultures'.

Such groups do not exist today and may never have existed due to intergroup mating and to the more or less constant diffusion of culture traits. Despite the fuzzy assumptions of the nature of ethnicity and race,
groups based on these phenomena continue to be officially recognised largely because it is politically popular. (Solomons, 1999:105).

Ethnicity is not a static phenomenon. Ethnic groups change through time in complex ways. Similarly, individual identity in heterogeneous societies can also be flexible - individuals may identify themselves as being members of different ethnic groups or 'race' at different times. Unfortunately, governments usually are the last to recognize and respond to the changes. Ethnicity/racial group organizations often play a major role in the definition of group identities and in the maintenance of boundaries among groups - they usually act as conservative forces by resisting assimilation into the majority population. (International Network 2001).

All people of European ancestry are lumped together in the United States' census as 'white', while everyone with African ancestry is considered to be 'blacks'. It is likely that the vast majority of people who are a mixture of the two, define themselves as being 'black'. This is a result of the now deeply ingrained historical pattern of considering someone who has even a minute percentage of African ancestry to be 'black'. (Cashmore 2001 September 27) and (Karl 1998:200).

3.2.2 Ethnicity: Comparative and historical perspective

Orlando Patterson, a sociologist, said in one conference held at Harvard University on April/March 2001, 'ethnicity has emerged as one of the most important forces in the modern world worthy of studying.

It is the source of collective identity, communal solidarity and nation building as well as the inspiration for resistance to colonial domination and dictatorial regimes. It has, he confessed, also been a major source of political, social and economic conflicts throughout the world, in some cases resulting in genocide wars between groups'.
The nature of ethnicity, the main theoretical approaches to the subject; and case studies of ethnic formation and conflict; as well around the globe, have been explored, paying special attention to the relationship between ethnicity and religion, language, racism and modernization.

3.3 New ethnic ideology - tradition is a plus

The local communities are similar to one another. Whether the community is large or small, its members, particularly the activists, view ethnicity as an added value, something they possess in addition to being a particular ethnic group. As stated in the International Journal of Politics, *Culture and Society*, vol. 10, no.4, 1997, p.628, a multitude of studies and secondary literature described assimilation from ethnic to mainstream people as a form of mobility from lower to higher status. Uwazurike, (1996:1) reiterates the single most critical factor of the nation’s malignant ethnicity, both as a mask for class privilege and as the most viable means of mass mobilization. Accordingly, the prevailing view is that ‘ethnicity was something to be overcome (Tamas, 1997:629). The communities believed that the values they promote within themselves are equivalent to the superior traditional values of the good old days. Prime examples of peoples who lost a sense of history, culture and willpower to build a community of their own are non-ethnic groups. Many of these ethnic groups, therefore, accept what they are, that is inheritors of a cultural heritage and stick to their beliefs as a means of being good ethnic group and good human beings and a true people.

3.3.1 Assimilation

Assimilation can be speeded up by marriage across ethnic or racial boundaries. As intermarriage becomes common, ethnic/racial differences often are progressively blurred as our South African Constitution guarantees freedom of choice by abolishing the former Mixed Marriages Act. Not surprisingly, many ethnic/racial groups or organizations are opposed to intermarriage - they see it as a tool of ethnocide;
although the situation gradually changes in the new dispensation.

The effect of intermarriage on reducing ethnic group identity can be seen in the reduction of discrimination against immigrant groups after several generations thereby appointing such groups in the university. Of course, social changes in these ethnic groups also contributed to the reduction in institutionalized discrimination. For instance, the relatively high rate of intermarriage for blacks and whites is likely an indication of a lower resistance to assimilation of them by the dominant European American society. However, assimilation is not easy or even possible for members of some minority groups since they are subject to persistent stereotyping and discrimination. (Fowler & David 1996:213).

3.3.2 Polarization

Whenever ethnic differences are strongly emphasized, as in the case of 'black' and 'white' and among blacks themselves today, it inevitably leads to increased polarization. It also leads to false notions of biological and cultural homogeneity within these groups. In addition, it results in a selective blindness in looking at the past. Polarized people easily fall into the trap of justifying an interpretation of history that favours their own group and demonizes others. For example, in the past some ethnic groups brutally slaughtered each other to repay perceived past wrongs and 'ethnically cleanse' the land.

Other mass media and government preoccupation with black/white relations tends to make other minority ethnic groups relatively invisible and discount their concerns. This is ethnic discrimination by not acknowledging the existence of people and not taking them into consideration. A good example of a largely overlooked ethnic group is the unobtrusive minority groups. (Malcomson 2001:27)

3.3.3 Prejudice and discrimination

Based on presumed ethnic/racial differences, prejudice and discrimination are universal - they are found
in various forms in all societies at the University of the North. Acts of prejudice range all the way from benign classification of people to cruel persecution by the elite. However, the term racism has come to be imprecisely applied to all of these behaviours. As Kwame Appia of the Harvard University Afro-America Studies Department pointed out, a distinction between the kinds of prejudicial behaviour has been made, using the term racialism for the more benign forms of discrimination, in categorizing people on the basis of age, gender and ethnicity/race for reference purposes. Furthermore, he reserves the term racism for harmful discrimination such as not hiring someone because of his or her race and/or because he/she is a member of other dominations. This per se has an adverse relationship on leadership qualities in our organizations. (International Network 2000).

We are all racialists, however, it is normal to categorize people in our daily lives based on a number of traits. It can be a useful aid in predicting behaviour. For instance, when you are lost in a strange city, you very likely approach the adult rather than a young child for help because you surmise that the adult will know more. However, when categorizing leads to behaviour that harms another person, it becomes racism. No one ethnic/racial group has the monopoly on racism. Even members of groups that are aggressively discriminated against by others may think and act in a vicious racist manner. Racism is largely a product of ethnocentrism - the feeling that your own group’s cultural traditions and values are correct and superior to all others and as the research pointed out in Chapter 1 on page 1 that it is grossly unfair for some ethnic groups to believe that other ethnic groups would eventually abandon their unique cultural components and acquire the culture of other people.

Racism has been a common element in American history. However, the most pervasive racist acts are not being carried out there today as obtained from the Internet. Over the last decade, they have been in such places as the former Yugoslavia, Israel, India, Pakistan, Indonesia, Rwanda and South Africa. In all
of these countries, ethnic identities have been strongly emphasized as a government policy. The result has been the rise of tribalism and even genocide in some regions (Henry 2001: 86).

Throughout history, there have been numerous atrocities carried out in the name of ethnic/racial purification. If racism and ethnic persecution are indeed as much part of human nature as ethnocentrism, we can expect that such atrocities will occur in the future as well. (Henry 2001:86).

While racism is universal, its focus usually changes in the transition from small-scale societies to large-scale ones. Small-scale societies are almost always biologically and culturally homogenous without ethnic group distinctions. In such societies, the target of racism is other societies. Strangers were in the past often thought of as being not quite human. In contrast, large-scale societies are often heterogeneous and have many ethnic groups. The targets of racism are mostly other ethnic groups within the same society (Henry 2001: 88).

We have seen that prejudice in human interaction is a universal phenomenon. The results of prejudice can range all the way from relatively harmless racialist categorizing to hateful racist acts. By strongly emphasizing ethnic symbols for boundary maintenance purposes, ethnic groups indirectly foster racism which, in turn, can become an effective tool, impressive and enhancing the distinctness of the groups. (Barbara 1919-1945 International Network).

However, racism and other unpleasant products of heightened ethnic identity can also diminish as a result of increased communication and intermarriage between groups at the University.

4. THEORIES OF ETHNICITY
There is a lively debate about ethnicity whereby some authors draw some distinctions by emphasising the importance of cultural givens, like religion, language race, nationality and customs. So many people attribute personal qualities to their relationships with vital sources of life, such as origin, descent and ancestral territory. For Pierre van den Berghe, these sources lie even deeper in the genetic reproductive drives of individuals and their propensity to favour close kin groups (nepotism) and extend their range of relationships to wider groups like, as pointed out above, ethnic groups and races (Hutchinson and Smith, 1997:34), Leach, (1954:17) quoted in Jenkins, (1997:17) reiterated that the mere fact that two groups of people are of different culture does not necessarily imply - as has nearly always been assumed - that they belong to two quite different social systems.

Different approaches hold analogous view that ethnicity has something to do with the classification of people and group relationships. In everyday language the word ethnicity still has a ring of minority issues and race relations, but in social anthropology it refers to aspects of relationships between groups that consider themselves and are regarded by others as being culturally distinctive.

According to Michell Banton, race and ethnicity differ. In his view, race refers to the categorisation of people, while ethnicity has to do with group identification. Be that as it may, however, ethnicity can assume many forms and since ethnic ideologies tend to stress common descent among their members, the distinction between race and ethnicity is a problematic one (Hutchinson and Smith, 1996:29), (Jenkins, 1997:10), (Ringer and Lawless, 1989:18), (Hillel, 1997:584) and (Hans, 1988:145).

And behind all ethnic diversities there is somehow naturally the notion of the “chosen people”, which is merely a counterpart of status differentiation translated into the plane of horizontal co-existence. The idea of the “chosen people” derives its popularity from the fact that it can be claimed to an equal degree by any
and every member of the mutually despising groups, in contrast to status differentiation which always rests on subordination. Consequently, ethnic repulsion may take hold of all conceivable differences among the notions of propriety and transform them into ethnic conventions groups, in turn, can engender sentiments of likeness which will persist even after their demise and will have an ethnic connotation as expounded by Max Weber in (Hutchinson and Smith, 1996;36-37).

There is no difference between the ethnically relevant customs and customs in general as far as their effect is concerned. However, the belief in common descent, in combination with a similarity of customs is likely to promote the spread of activities of one part of an ethnic group among the rest since the awareness of ethnic identity may sometimes further imitation.

4.1 The tribe and political community: the disability of the notion of ethnic group

Both Jenkins, (1997:9) and Hutchinson and Smith, (1996:39) hold the view that the tribe, being a subdivision of a polity is often established. The division of the people of Israel into twelve tribes provides a good telling example of such established polity which per se resulted in the population division, hence the tribe is a political artefact, even though it soon adopts the whole symbolism of blood relationships, as already pointed out above and particularly a tribal cult.

However, tribes that existed before the polity were either identical with the corresponding political groups which were subsequently associated into a polity, and in this case they were called ethnus, or as it probably happened many times, the politically unorganised tribe, as a presumed blood community lived from the memory that it once engaged in joint political action typically a single conquest or defence and then such political memories constituted the tribe. Thus, the fact that tribal consciousness was primarily formed by common political experiences and not by common descent appears, according to (Hutchinson
and Smith, 1996:39), Jenkins (1997:16-17) and (Hans, 1988:141) to have been a frequent source of the belief in common ethnicity. These common customs have diverse origins. In practice, tribal consciousness usually has a political meaning: in case of military danger or opportunity, it easily provides the basis for joint political action on the part of tribal members who consider one another as blood relatives.

4.2 Ethnicity and rational choice theory

Rational choice considers individual behaviour to be a function of the interaction of structural constraints and the sovereign preference of individuals the structure of which first determines to a greater or lesser extent the constraints under which individuals act. Within these constraints individuals face various feasible courses of action of which ultimately the chosen is selected rationally: in Parson's words, 'individuals adapt means to their ends in such a way as to approach in the most efficient manner of achieving them'. When individual preferences are assumed to be known, transitive and temporally stable behaviour can be predicted in the face of any combination of structural constraints (Hutchinson and Smith, 1996:90) and (Hillel, 1997:591).

Individual preferences such as wealth, honour and power are examples of the well-known preferences whilst the idiosyncratic individual preferences are unknown. Individual preferences are known and are commonly held by others. These preferences impel everyone in the group to act similarly. Whereas some of the idiosyncratic individual preferences may result in singular action, but so long as the common preferences are known, then the idiosyncratic ones will cancel out another and their average will be zero.

While this may be true enough, what remains to be answered is how these common preferences can ever be assumed a priority, for there is no practical limit upon them. Nonetheless, it can be expected that everyone will prefer more wealth, power and honour to less, because attaining these goods often makes
it easier for individuals to attain other, perhaps more idiosyncratic, goals.

Although it would be unwise to predict the behaviour of any given individual, the law of numbers allows predictions for the aggregate to be rather precise, as (Hutchinson and Smith, 1996:90-191) put it.

In contrast to both normative and structural theories, rational choice offers the prospect of arriving at predictable statements, rather than at the post ad hoc descriptions.

To illustrate something of the range of applications of rational choice theory, (Hutchinson and Smith, 1996: 91-93) cited three examples that will suffice in the field of ethnic and race relations by some authors as has been shown below:

Sowell (in Hutchinson and Smith, 1996: 91-93) uses rational choice principles to explain patterns of racial discrimination in the job market. This author draws a distinction between two societies one of which is of a low-status group whose members command a relatively low price in the labour market and of a high status group. At the University of the North most black employees constitute low-status groups whilst their white colleagues, though in minority, represent high status groups having benefited from previous policies, for example there is no any single white employee occupying a clerical assistant position.

According to him racial hierarchy occurs as a result of this kind of distancing resulting again in the members of a high status group prefer to limit their social interaction with low-status individuals. If it is, he said he assumed that employers are maximising profit and if they cannot effectively collude against the members of a particular group, then racial discrimination in hiring should be greater in non-profit-making organisations and regulated industries than in unregulated and profit-making enterprises.
Sowell (in Hutchinson and Smith, 1996: 94) went further to ask why this is so because according to him even if employers prefer to exclude low-status workers from their firms whenever their pay is lower than their productivity, there is an economic incentive to hire them. However, if employers are prevented from maximising profits by government regulatory agencies or are legally non-profit-making, then they have no opportunity to earn more profit by hiring relatively inexpensive and racially low-status labour.

In consequence thereof, regulated industries are usually controlled by politics so their hiring policies are less subject to economic constraints and moreover, are more subject to political ones. This fact, Sowell (in Hutchinson and Smith, 1996: 96) adds, bears some additional implications: should public objections to racial discrimination arise, the racial hiring policies of regulated industries will undergo a more rapid turn-around than those of unregulated industries.

On the other hand, Landa (in Hutchinson and Smith, 1996:98) seeks to explain why ethnically homogeneous middlemen are so much more common in Third World societies than in developed ones. She begins with her argument about the problematic nature of exchange in rational choice theory. She gave an example of two parties to a contract maximising wealth which keeps either of them from abrogating the contract whenever this becomes profitable.

Landa (in Hutchinson and Smith, 1996: 2) further explains that in societies where, for instance, contract law is fully developed and easily enforced, the judicial system is often sufficient to deter traders from breach of contract. But this remedy, she reasons, is unavailable in countries with poorly developed or non-existent judicial systems. In such settings ethnically homogeneous networks provide traders with the best alternative means of insuring against breach of contract.
In any case, it seems obvious that rational traders will choose to participate in the least costly type of trading networks and are likely to choose ethnically homogeneous trading networks because these economise on co-ordination and enforcement costs.

In essence, traditional codes of conduct can have many of the same effects as systems of contract law whilst confining trade to members of one's own ethnic group permits one to take advantage of efficient screening information device.

For these reasons Landa (in Hutchinson and Smith, 1996:2) concludes: the prevalence of ethnically specialised middlemen should be greatest in societies having the least developed judicial systems.

Following the views of Hechter, Friedmann and Appelbaum, the likelihood of ethnic collective action does not rest on factors-like the degree of inter-ethnic inequality or changing levels of relative deprivation that affects members' desires for structural change in the society at large. Instead, the members of any ethnic group will engage in collective action only when they estimate that by doing so, they will receive a net individual benefit (Hutchinson & Smith, 1996:93).

According to these authors, a rational person would want to comply with group norms and thereby contribute to the maintenance of social order when there is a positive or negative sanction or selective incentive for doing so. Be that as it may, however, the key prediction of rational choice theory is that the realisation of social order is highly problematic.

Hutchison and Smith (1996:94) propound that several familiar means of economising on control costs in large groups seem to be consistent with rational choice principles, namely:
1. Groups can adopt specific institutional arrangements such as profit sharing, group rewards or communal distribution rules more generally that give members incentives to monitor one another,

2. They can provide public sanctions that make a spectacle of apprehended deviants thereby convincing many others to walk the straight and narrow path, and

3. Sanctions need not be imposed every time someone deviates; decades of research in experimental psychology have shown that intermittent sanctioning is even more effective than the constant variety.

However, there may be another kind of solution as well. Perhaps under certain conditions individuals can be induced to maximise some collective rather than individual utility schedule. Where this is the case, then people would want to act in the interests of their ethnic or racial group.

Even though we are not totally ignorant of processes of preference formation and as a matter of fact, there is much material in the literature on ethnic and race relations that bears on the issue as propounded by (Hutchinson and Smith, 1996:93). Consideration is given to the groups that successfully resist assimilation into their host society, whether they are relatively newly established Utopian communities or in ancient ethnic ones, the members of such groups appear to be acting on the basis of preferences and values which are widely discrepant from those held in the surrounding community. Therefore, a rich body of evidence about differential preference formation develops. However, it is hard to prefer something if one does not know it exists. Be that as it may, however, a close reading of the evidence about religious, ethnic and racial assimilation would reveal that rational choice theory does a reasonably good job of accounting for gross differences in either group preference rather than following a persistent criticism of rational choice. As (Hutchinson and Smith, 1996:98) put it, there seems to be no reason why group preference cannot be inferred from detailed case studies and then employed for the purpose of prediction.
5. CONCLUSION

Though both language and custom can be signs of ethnic self-assignment, they differ in their social implications. It must, however, be remembered that no one can hear, see, smell, taste or touch ethnicity. As an influence upon behaviour, it is something we can know only through the things that are the signs of it, for example, personal names. In reviewing the signs of ethnicity, it is useful to start with the definition of ethnic group as explained above. So, whether or not it has the requisite consciousness it is signified by its members' behaviour. It must also have a cultural tradition of its own, including family and social customs and manners. In the same vein, the definition specifies both the necessary condition and the signs for deciding whether or not a group meets such a specified condition. Certain other characteristics of geographical origin or descent, language, literature, religion and size though not essential, may be relevant. They, too, may be signs of the presence of an ethnic group. While this definition is based upon the meaning that the word ethnic has acquired in English, it might be employable in other cultures too.

In order to see how much religion contributes to the intensity and the sustenance of ethnicity, it is possible to examine ethnic groups that are internally divided along religious lines. There are few multi-religious ethnic groups and their relative scarcity suggests that religion is the root of differentiation or that religious distinctiveness is a key to ethnic saliency. If ethnicity is merely religion in disguise, then holding religion constant should reveal few significant differences among ethnic groups.

We are all ethnically located and our ethnic identities are crucial to our subjective sense of who we are. Be that as it may, however, there is no consensus on what constitutes ethnicity but there is growing agreement that it is both objective and subjective. Ethnicity involves attributes that can be observed, but those attributes must be of conscious value to a group of people to amount to ethnicity. Ethnicity is difficult to define because it is composed of an intertwining cluster of attributes and not a singular cultural characteristic. Language, religion, territory and custom by themselves are insufficient to identify or sustain an ethnic group.
CHAPTER 3

3. RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

A good qualitative research study design is one which spells out a clearly defined purpose. In the light of the literature review relevant to ethnicity and the role of ethnic group identity, the researcher felt that it was imperative to investigate empirically what is the nature and causes of ethnic and cultural differences, what remedy, if any, could be employed to strive for unity in diversity in these differences and whether good quality leadership is, per se, required in all organisations, in particular University of the North.

The researcher used the qualitative research design. The researcher also made use of the structured questionnaire, personal observation, interviews, internet and books methods to gather data directly from the respondents. The researcher also realized the need for flexibility in research design and identified key components that influence research design. It was borne in mind that the overall design should be modified in interaction with the research setting. Of particular importance is that the researcher noted the fact that design in qualitative research is not a discreet stage which could be concluded early in the life of a study, but that it is a continuing process which calls for constant review of decisions and approaches.

3.2 RESEARCH DESIGN

The researcher became interested in the various incidents taking place at the University of the North and consequently felt it imperative to enquire deeply into the beliefs, attitudes and behaviour as well as the
conduct of different stakeholders, for example, the administrative staff, trade union members, students, management and leadership changes. It is for these reasons that the researcher realized the necessity of using a qualitative research design in order to better understand how the study can be informed by and built on existing knowledge or ideas.

As the value of qualitative research is in understanding rather than measuring difference, qualitative research, as (Ritchie and Lewis, 2003:50) state, can be contributed by:

- identifying the absence or presence of particular phenomena in the accounts of different (minority) groups.
- exploring how the manifestations of phenomena vary between groups
- exploring how the reasons for, or explanations of, phenomena, or their different impacts and consequences, vary among groups
- exploring the interaction between phenomena in different settings
- exploring more broadly differences in the contexts in which phenomena arise or the research issue is experienced.

In this study, the researcher selected a detailed and intensive case study (Bryman, 2001; Platt, 1988), the fact that the phenomena is studied in context (Cresswell, 1998; Holloway and Wheeler, 1996; Robson, 2002; Yin, 1993, 1994) and made use of multiple data collection methods (Cresswell, 1998; Hakim, 2000; Holloway and Wheeler, 1996; Robson, 2002; Yin, 1993, 1994) quoted in (Ritchie & Lewis, 2003:52)

The integration of different perspectives on the context or interaction means that case study designs can be build up on a detailed in-depth understanding. They are used where no single perspective can provide a full account or explanation of the research issue, and where understanding needs to be holistic, comprehensive and contextualised.
3.2.1 Population

The researcher focussed on the University of the North community as a research population. It has been realised that from a practical point of view it may not be simple to conduct research on them all. Failure to do so may not be attributed to the incapacity by the researcher but may be due to a number of conflicting reasons, such as for instance, the attitudes of senior members of staff, unreturned questionnaires and unwillingness of some stakeholders.

3.2.2 Sampling

According to Neuman (1997:201-208) sampling is a process of systematically selecting cases for inclusion in a research project, with each element having an equal chance of being selected in a random process.

Schumacker and Macmillan (1993:159) postulate that sampling refers to the process by which a sample, for example, individuals selected from a large group is selected from the population, with a view to generalise results to a large group of individuals.

Welman and Kruger (2000:49) reiterate the idea by saying that a representative sample is a miniature image, or likeness of the population. Furthermore, (Huysamen, 1998:2) agrees to that and defines a sample as a relatively small subgroup of cases from the population.

From the above inputs by various authors, the researcher dug a sampling fountain in order to fetch information from the administrative staff, unionists, students and management in order to help the researcher obtain unit of analysis so that the sample obtained could be used as being representative of the relevant envisaged population. The researcher would employ a non-probability sample method, that is the quota sampling to draw a sample that has the same proportions of characteristics as the whole
population.

3.2.3 Geography

The University of the North is found in the Limpopo Province in the Northern part of South Africa. The Limpopo Province has a number of towns, although it is predominantly made of rural communities.

3.3 METHODOLOGY

In this study, the researcher employed a variety of methods to collect and gather data relevant to the envisaged research. Data was collected from the various respondents through interviews, questionnaire and observation as well as internet and books.

3.3.1 What is qualitative research?

Following Ritchie and Lewis (2003:2-3) having stretched their imaginations to bear on the subject, stated that providing a precise definition of qualitative research is no mean feat. This reflects the fact that the term is used as an overarching category, covering a wide range of approaches and methods found within different research disciplines.

Qualitative research is defined as an exciting blend of scientific investigation and creative discovery. It is a skilled craft used by practitioners and researchers in the “real world”, as well as students in Further and Higher Education. When executed properly, it can bring insight into people’s lives and deepen our understanding of society (Ritchie & Lewis, 2003:2-3).

In the second edition of their handbook of Qualitative Research, Denzin and Lincoln (2000:3) maintain that
qualitative research is a situated activity that locates the observer in the world, consists of a set of interpretive, material practices that makes the world visible. These practices... turn the world into a series of representations including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means, they add, that qualitative researchers study things in the natural settings, attempting to make sense of, or to interpret phenomena in terms of the meanings people bring to them.

According to Bryman (1988:8) quoted in Ritchie and Lewis (2003:3) the way in which people being studied understand and interpret their social reality is one of the central motifs of qualitative research, in support of Denzin and Lincoln, above.

As for Strauss and Corbin (1998:11) by the term 'qualitative research', is meant any type of research that produces findings not arrived at by statistical procedures or other means of qualification. Healy (1993:2) defines research as any process by which information is systematically and carefully gathered for the purpose of answering questions, examining ideas or testing theories. Furthermore, he says that the information so gathered, must be organized, evaluated and analysed, for it to be useful. Mabeba (1995:168) supports this.

3.3.2 Unit of analysis

The area where the unit of analysis usually emanates is the problem statement that tells the researcher how to go about collecting data. Be that as it may, however, it must be understood that it is not a simple matter to understand how a researcher chooses units of analysis - the guiding principle being the theory examined as well as the researcher's concerns as propounded by Neuman (1997:114). The University of the North is used here as a unit of analysis, hence a proportion of employees, that is the administrative
3.3.3 Data collection methods

3.3.3.1 Interviews

Focus here was made of a structured interview with employees and students of the University of the North. Factual information, opinions and attitudes, or narratives and life histories were, as propounded by Flick et al. 1991 quoted in Kuale (1996:101), gathered from individual respondents. Employees, students and union members would be interviewed in order to obtain a holistic and coherent data. The researcher prefers to conduct an individual interview on all of these groups. As required in a qualitative research interview, the researcher would attempt to listen to what people being interviewed tell about their lived world, hear them express their views and opinions in their own words, learn about their views, their experiences to uncover their lived world prior to scientific explanations (Kuale, 1996:1).

3.3.3.2 Observation

Of importance is the fact that the researcher paid attention to an observation technique of data collection. Wide experience helped the researcher to use and check the general features and behaviours of the staff component as well as of the students in different schools and or faculties.

The observation technique will otherwise assist the researcher to find out all the University of the North stakeholders’ inter relationship with one another to elicit whether ethnicity does or does not have any impact - negative or positive.

Having realized that some of the union members cannot either read nor write English, the researcher
added, amongst others, a modified participant observation method onto the structured interview and questionnaires.

The use of observation method is encouraged by both Welman and Kruger, 1999:13 saying that the researcher will have to observe their work behaviour directly keeping in mind that there are certain behaviours which can be assessed only by means of questionnaires and interviews.

All what the researcher wants to investigate is whether ethnicity has any significance in affecting, one way or another, leadership qualities thereby impacting adversely on development initiatives.

3.3.3.3 Questionnaires

According to Neuman 1997:30 it takes skill, practice and creativity to match a research question to an appropriate data collection technique. As a descriptive study, the researcher was compelled to apply questionnaires in order to collect data for the analysis of social, personal, physical and educational conditions of the respondents, as envisaged by Rabothata, (1982:64).

The researcher, however, is obliged to point out that methodological queries in studying ethnical issues could not be avoided. As supported by Phaswana (2000:19) who states that actions, attitudes, behaviours, customs and traditions considered deviant by the society are difficult to measure with any degree of accuracy, especially taking into account the primary area where they occur.

On the other hand, Leedy (1985:135) contends that at times data lies buried deeply within the minds or attitudes, feelings, or reactions of the majority of people. Furthermore, Leedy (1985:136) argues that a common place technique for easy observing data beyond the physical reach of the observer is the long
arms of the questionnaire. The advantage of the questionnaire is that it can stretch its long tentacle to reach people in far lying areas where the research would take long to reach or otherwise fail to reach. This leads us to explore the advantages and disadvantages of questionnaires, as the researcher has shown below.

The questionnaire technique has some measure of objectivity, validity and reliability. Bless and Higson-Smith (1995:107) confirm that questionnaire minimizes the role and influence of the interviewer and enables a more objective comparison of the results.

In a questionnaire, Neuman (1997:31) reiterates the view that the researcher manipulates no situation or condition as people simply answer questions. Furthermore, he adds that in a questionnaire the researcher asks many people numerous questions in a short period of time.

3.4 PILOT STUDY

In order to avoid what may seem very clear and simple in framing a questionnaire, the researcher had no alternative but give the questionnaire to some of his colleagues and neighbours so that they test whether there are any items that they may have difficulty in understanding or in comprehending exactly what the researcher as the writer of the questionnaire seeks to determine. Above all, the questionnaire would succeed as its success has been carefully phrased with that meticulous precision of language necessary to elicit the answers that the researcher is seeking. Leedy (1985:136) suggested that data gathering instruments should be protected on a small population in what is often referred to as a pilot study, hence the above heading. According to him, piloting the questionnaire and interview questions enable the researcher to verify the time needed for their completion. Piloting the questionnaire and interview questions also enables the researcher to remove any items which do not yield the necessary data.
3.5 ADVANTAGES OF THE QUESTIONNAIRE

The most important advantage is that a large coverage of the population can be realized with little time or costs. The respondents are able to complete the questionnaire at their own convenient time. Babie (1992:278) maintained that it is useful in describing the characteristics of a large population. It is highly impersonal and consequently therefore avoids interview bias. Huysamen (1994:128) is of the opinion that it can be constructed in the language of the group being investigated. As Neuman (1997:251) puts it, it can be very effective with a high response rate for a target population that is, for example, well educated.

3.6 DISADVANTAGE OF THE QUESTIONNAIRE

Questionnaire-type studies frequently also fall victim to bias, often without the awareness of the researcher. Data in descriptive survey research, such as this, are particularly susceptible to distortion through the introduction of bias into the research design (Leedy, 1985:161-162).

Other disadvantages are that (a) it has a low response rate, (b) it often appears superficial in its coverage of complex topics, (c) questionnaires that are mailed to people who are uneducated or with little knowledge are not likely to be returned. If they are completed and returned the possibility exists that the questions might have been misunderstood, and (d) it bears some weaknesses and strengths in its validity and reliability.

Neuman (1997:251) noted the following disadvantages that impact negatively on the credibility of the questionnaire:

- It is not easy to control the conditions under which the questionnaires are completed.
- Serious error, such as, for instance, false evidence, may go unnoticed.
3.7 OBSTACLES IN QUESTIONNAIRES

Questionnaires as research instruments are affected by the following obstacles:

- Memory decay. As Mouton (1991:87) observed, the researcher has to accept that it is natural that the respondents experience moral decay in their ability to remember events.

- Omniscience syndrome. According to Bristol et al. (1973), omniscience syndrome is the tendency of respondents to believe wrongly that they are capable to answer any question they come across. It is, therefore, imperative for the researcher to be sensitive to this so that he/she could avoid the inclusion of responses that are not authentic and unreliable.

- Threatening questions. At times, respondents may be ashamed, embarrassed or even afraid to provide correct answers.

- Social desirability bias. Mouton (1991:88) supported Sellitz et al.'s view that most people usually try to provide answers that dress them with well-adjusted robes, unprejudiced, rational, open-minded and democratic appearance.

- Acquiescence response set. This refers to the tendency to answer the yes or no questions, virtually to all items in the questionnaire (Mouton, 1998:87).

3.8 CONCLUSION

This chapter mainly deals with how the design in the qualitative research method was planned. Various research techniques were employed to collect data relevant to ethnicity and leadership, the main key words of the research topic. The respondents were treated with the dignity they deserve in responding to the
research requirements. Internet and books were also used to collect and gather data.
CHAPTER 4
DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION

Various methods of data collection were employed to find out whether the effects of ethnicity on effective leadership have a bearing on development initiatives. The researcher collected data from the respondents through interviews, questionnaires and internet as well as observation techniques.

In this chapter the researcher has presented, analysed and interpreted data from respondents without bias.

4.2 DATA ANALYSIS

4.2.1 Age Distribution

TABLE 4.1 : AGE DISTRIBUTION OF THE RESPONDENTS IN TERMS OF GENDER

<table>
<thead>
<tr>
<th>AGE GROUP</th>
<th>FREQUENCY</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>30 years and less</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>31 - 40 years</td>
<td>35</td>
<td>12</td>
</tr>
<tr>
<td>41 - 50 years</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td>51 years and above</td>
<td>17</td>
<td>8</td>
</tr>
<tr>
<td>TOTAL</td>
<td>73</td>
<td>45</td>
</tr>
</tbody>
</table>

As shown on the above table, the age distribution of male respondents comes from the age group of 31-40 years which represents 47.9% whilst that of female respondents comes from the age group of 41-50 years, representing 51.1%.

4.2.2 Highest Qualifications

The male respondents with the lowest qualifications of Grade 12 and less make only 6.9% while their
female counterparts make 13.3%. Males with Grade 12 and diploma make 34.7% whilst the females are 35.6%. 38.9% of males and 20.0% of females have a degree. The male respondents with a postgraduate degree is 19.4% whilst the female respondents are higher with 31.1%, see Table 4.2 below:

**TABLE 4.2 : HIGHEST QUALIFICATIONS**

<table>
<thead>
<tr>
<th>QUALIFICATION</th>
<th>FREQUENCY</th>
<th></th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>Grade 12 and less</td>
<td>5</td>
<td>6</td>
<td>6.9</td>
</tr>
<tr>
<td>Grade 12 and Diploma</td>
<td>25</td>
<td>16</td>
<td>34.7</td>
</tr>
<tr>
<td>Degree</td>
<td>28</td>
<td>9</td>
<td>38.9</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>14</td>
<td>14</td>
<td>19.4</td>
</tr>
</tbody>
</table>

**4.2.3 Gender Distribution by Race**

As shown on Table 4.3 below, the gender distribution, as classified by race is 71.6% black males, 28.4% black females, 16.7% white males and 83.3% white females and 40% coloured males and 60% coloured females.

**TABLE 4.3 : GENDER/RACE DISTRIBUTION**

<table>
<thead>
<tr>
<th></th>
<th>BLACK</th>
<th></th>
<th>WHITE</th>
<th></th>
<th>COLOURED</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
<td>Frequency</td>
<td>Percentage</td>
<td>Frequency</td>
</tr>
<tr>
<td>Female</td>
<td>27</td>
<td>28.4</td>
<td>15</td>
<td>83.3</td>
<td>3</td>
</tr>
<tr>
<td>Male</td>
<td>68</td>
<td>71.6</td>
<td>3</td>
<td>16.7</td>
<td>2</td>
</tr>
</tbody>
</table>

**4.3 EXPERIENCE**

Based on race, the majority of respondents with 16 years and more experience working at the University
of the North are whites, with 61.1% followed by the coloured comprising of 50.0% and lastly 38.9% of blacks. The experience ranging from 11 to 15 years brings us 37.9% blacks and 22.2% whites whilst the coloureds represent zero percent. The respondents with the lowest experience, ranging from zero to 5 years are blacks.

4.4 OCCUPATION

The majority of respondents (38.9%) are Admin Assistants, whilst 2.1% hold the position of a director. The post of a principal administrative officer is held by 10.5% and 27.8% of both blacks and whites respectively. On the other hand, between 6.3% and 5.6% are Assistant Registrars, both whites and blacks with zero percent of the coloured people.

4.5 HOME LANGUAGE

The Sesotho sa Leboa speaking respondents represent 86.3%. Only 2.1% speak Luvenda as their home language. The Afrikaans speaking respondents comprise 72.2%, whilst the respondents who speak English represent only 22.2% with coloureds at 30% and the speakers of other languages making only 5.6%, for example Isindebele and German.

On the question whether the respondents in the above categories are or not content with their work at the University of the North, we find 82.4% whites who pointed out that they were content with their work as against 62.6% and 40% blacks and coloureds who said that they were not content with their work.

The respondents confirmed that ethnic problems prevail at the University of the North, 55.1% and 45.5% of males and females respectively. Only 7.2% and 9.1% male and female respondents respectively indicated that ethnicity is not a problem. 14.5% and 9.1% respondents said that they did not know whether
ethnic problems exist or not. 18.8% and 25.0%, both male and female respondents respectively pointed out that ethnicity problems sometimes prevail while 5.8% and 15.9% of both male and female said that it existed since a long time ago as opposed to those that hold the view that ethnicity problems never existed (1.4% males).

The absence of promotion criteria, lack of teamwork and lack of incentives were cited as the major obstacles preventing the respondents from carrying out their duties and responsibilities. The overall total of both male and female respondents who pointed out that employment equity is not applied in their respective departments stands at 73.0%. Contrary to the above, 27.9% confirmed that employment equity is obtainable in their departments. It is against this background that 50.9% of male and female respondents reiterated that grievance procedure is partly followed whilst 30.9% of the respondents agreed that it does not exist at all. Only 18.2% of the respondents were not quite certain whether the grievance procedure is followed or not.

4.6 PLANNING AND CONTROL OF WORK

The black respondents (62.2%) said that they engage quite a lot in planning and control. Planning and control include aspects of general office administration, holding staff meetings, staff development and using computer. 4.4% of black respondents said that they are not at all engaged in any planning and control of their work. Furthermore, 11.1% of white respondents said they engage a little in planning and control of their work.

The white respondents (38.9%) said they engage a little in planning and control of their work. Again 38.9% of some white respondents said they are not engaged at all. 44.4% said they engage quite a lot in general office administration, whilst 22.8% and 27.8% of white respondents said they engage a great deal in
financial management and holding staff meetings. 47.1% of white respondents said they engage in planning and control of their work which includes aspects as management by walking around (MBWA) and in using computers.

20.0% of the coloured respondents said that they do not engage in any way whatsoever as far as financial management aspect is concerned. A further 20.0% of coloured respondents indicated that they are engaged in financial management. 60.0% of coloured respondents agree that they engage in financial management a great deal. 40.0% of coloured respondents engage a little and quite a lot in general office administration respectively. Only 20.0% of coloured respondents engage in planning and control of their work which include aspects as holding staff meetings and staff development as well as the usage of computer.

4.7 LEADERSHIP STYLE

The respondents 21.1% blacks, 41.2% whites and none of coloureds regarded university's leadership style as inclusive of all the styles indicated, namely, participation, democratic and autocratic. An autocratic style of leadership was found to be predominant as against the other two. This is confirmed by the 46.7% of blacks, 17.6% of whites and 40.0% of coloureds. A further 17.6% of whites and 11.1% of blacks cited the style which is practised at the University of the North as democratic. Only 10.0% of blacks, 17% of whites and 40% of coloureds showed participation style.

Both males and females felt that the source of leadership problems emanates from the struggle for power and greediness on the part of the University management, as shown by 43.5% and 40.5%.
### 4.8 AVAILABILITY OF FACILITIES

<table>
<thead>
<tr>
<th>TYPE OF FACILITY</th>
<th>PERCENTAGE AVAILABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Office Equipments</td>
<td>62.1</td>
</tr>
<tr>
<td>B. Staff</td>
<td>41.8</td>
</tr>
<tr>
<td>C. Facilities</td>
<td>30.2</td>
</tr>
</tbody>
</table>

As shown above, it is evident that 62.1% of office equipments is made available in some of the offices. It is also clear that the facilities, for example, library materials, overhead projectors are inadequate, only 30.2% of facilities are available. 41.8% of respondents indicate that more person-power is needed at the University of the North.

### 4.9 PROVISION OF BASIC KNOWLEDGE AND SKILLS TRAINING FOR LEADERSHIP APPOINTMENTS

The majority of respondents agree that basic knowledge and skills training for appointment to a leadership position should, of necessity, be provided. Furthermore, it was agreed that with leadership appointment, or rather for all appointments to be made, the candidate who is best qualified and who has the most experience should be appointed. To this end, the objectives should be clear and fair and should not be subject to any unfairness and discrimination.

### 4.10 CONCLUSION

The researcher has presented, analysed and interpreted data obtained through the interviews, observations and questionnaires. Raw data was also obtained from some of the workers who are illiterate and interpreted it accordingly in terms of the golden rule of interpretation.
CHAPTER 5
DISCUSSIONS OF THE FINDINGS, IMPACT OF ETHNICITY ON DEVELOPMENT AND RECOMMENDATIONS

5.1 INTRODUCTION

The researcher all along has been willing to answer the question whether the effects of ethnicity on effective leadership does have a bearing on the quality of leadership whereby development initiatives become somewhat affected, positively or negatively.

The main objective here was to try to amalgamate and reconcile the existing ethnic differences so that a harmonious equilibrium can be maintained in the diverse workforce.

This would help alleviate whatever problems accruing as a result of ethnicity. Of paramount importance is that all the stakeholders at the university have to live in harmony with one another. They must honour and respect one another’s differences as they are all members of the human race different in their sentiments.

5.2 FINDINGS

As gleaned from the discussions in the previous chapters, as well as the responses from the respondents, the researcher’s findings clearly reflect that there is a dire need for the training and development of the managers of the University of the North for the realisation of sustainable development initiatives. Ethnic prejudice exists and greatly impacts negatively on an environment where quality leadership flourishes. It is also of vital importance to note that the existence of ethnic prejudice could not somehow be avoided and as such it is an important aspect of life. Ethnicity becomes an issue where it is mostly practised at the expense of skills and competencies on the part of those who wield positions of authority.
Of the utmost significance is that all institutions, in particular, the University of the North, have to accept that there is diversity in their workforce for institutional success and competence. The entire workforce has to work as a unit and not as separate divergent entities, each with its own unique, different cultures. The vision and mission of the University should form the basis of planning, and implementation in all departments. All employees should enjoy equal chance of reaping from the university’s products. It is against this background that University management should, as a matter of fact, be exemplary so that the entire stakeholders cherish and uphold a sense of belonging.

Discriminatory practices based on sex and race, mal-administration and ethnic prejudice should be declared null and void right from the onset. Those who are vested with the authority to manage should not forget that they are also employees employed like the rest of the workforce at the University and have to conduct some form of introspection on themselves. It is evident that the senior management team at the University are guaranteed their positions permanently, whether they are discharging their responsibilities as expected or not.

5.2.1 Findings made on Gender

Good governance and ethical principles enshrined in the Constitution of the Republic of South Africa and "Batho Pele", that is "People first" White Paper on Transformation of Public Service Delivery (Notice 1459 of 1997) have not succeeded to alter the attitudes and behaviours of some incompetent and unprofessional leadership at the University of the North.

Ethnicity is still used to discriminate against other members of ethnic and cultural groups. This is confirmed by 55 percent males and 45 percent females. Very few males, that is 1.4 percent males and zero percent females are silent. It is only 18 percent males and 25 percent females who argue that ethnicity sometimes
prevails. Those who said that they did not know make only 14 percent and 9 percent males and females respectively.

Only 5 percent males and 15 percent females acknowledged that ethnicity no longer exists as it existed a long time ago.

5.2.2 Findings made on Race

About 36 percent of the blacks, and 7.5 percent of whites said that race creates instability. 27.9 percent blacks and 20.0% whites also say that race causes more conflict and therefore, affects the job adversely.

On the other hand, 53.8 percent blacks and 44.4 percent whites are saying that the service rendered to the public is good, whilst 39.8 percent and 38.9 percent say that it is a poor service. Only 11.1 percent of whites indicate that service rendered is very good, supported by 20.0 percent blacks.

The majority of whites and coloureds said that they are content with their present working conditions at the University. 82 percent and 60 percent respectively confirm this. Less than 20 percent of the blacks showed discontent.

The majority of blacks, whites and coloureds point out that the existence of ethnicity affects leadership effectiveness to a greater extent as compared to the minority blacks and whites who say that it does not at all have an effect.

The source of leadership impediments are: (a) desire for recognition, (b) struggle for power, (c) greediness, (d) group identity, and (e) different cultural and ethnic groups. Some of the senior management turned
themselves into employers vested with absolute powers while at the same time being guaranteed permanent positions as the researcher pointed out. This aspect builds mistrust in the eyes of other employees. The result is that the smooth running of the institution is at stake. Employees with more than sixteen years experience show dissatisfaction with the way University affairs are handled and are therefore, frustrated due to bad management principles and lack of clear vision.

The fact that university has been running for some time without proper leadership contributed to a high degree of indiscipline, unequal distribution and allocation of resources. The employees are not properly oriented and there is a lack of the spirit of ubuntu. What is clearly apparent is the fact that even at present the principal is acting and in this way his powers are to a certain extent limited in context and scope.

Lack of teamwork, incentives, absence of a permanent leader and absence of promotion criteria are the main obstacles that bar many University employees from carrying out their duties with diligence. In fact, 64.6 percent males and 39.0 percent females cited absence of promotion criteria as the leading obstacle amongst the rest.

Employee performance is not monitored to the maximum degree. Management does not involve their subordinates in the decision-making process and it is not very competent in resolving employee disputes. There is no regular interaction with the subordinates and consequently, employees become lazy and do as they please. Management members who are guaranteed permanent positions are not willing to change and do not display adequate competence as quality leaders. Be that as it may, however, management succeeds to a certain extent in promoting teaching and learning.

Ethnic and cultural differences do to a certain extent adversely affect the training and promotion of staff.
About 68.1 percent males and 60.5 percent females support the above statement. Experience and qualifications do not serve as the best and preferred criteria for the promotion of staff, especially that there are no criteria for promotion. At times the so-called moratorium on promotions is declared. Nevertheless, promotion for some continues to take place without a reasonable explanation. The way the Human Resources dealt with the question of moratorium on proportions where the moratorium was only applicable to certain individuals or decisions within the University demoralises other divisions (Mojapelo & Sithole, 1999:323). The Human Resource division of the University takes too long in speeding up the filling of vacant posts as some of the posts are held by officers in an acting capacity. The training of staff in computer and other skills is promoted although members of staff are not given the necessary and proper positions that are in line with their training. Management pays less attention to a high turn-over of staff even after the employee has acquired his/her qualifications through the University financial resources.

Although staff skills development is promoted and encouraged, the office equipments, facilities and staff are inadequate in most of the departments. Grievance procedure is not adequately adhered to as some of the disputes are referred to the outside agencies unresolved. In many instances, the University does not win her disputes that go to courts of law. Absence of highly qualified personnel usually contributes to this state of affairs and the University incurs a huge sum of money as it has to pay the litigation costs.

5.2.3 Inequality between races

Inequality refers to the unequal benefits or opportunities for individuals or groups within a society, as obtained from the consolidated Report, Transforming the Present - Protecting the Future, March 2002 page 16. This aspect applies both to economic and social aspects, and to conditions of opportunity and outcome. Social class, gender, ethnicity, and locality generally influence inequality.
Inequality between races at the University of the North ranges from 61 percent of Africans who live in poverty, compared with only 1 percent of Whites.

5.2.4 Wage inequality of the University of the North

During the apartheid era, racial discrimination was an important determinant of wage inequality. Despite the decline in racial discrimination and in the wage gap between White and African workers, overall wage inequality has not declined. This is because within race wage inequality rose as between race inequality declined. Thus, the increase in wage inequality amongst Africans was in part the result of increased occupational mobility.

As the number of Africans in higher-paying occupational ladder increased, so the gap between high- and low-paid African workers increased, thus widening wage inequality.

In 1991, Union membership appears to benefit those at the bottom end of the wage distribution the most. By boosting the incomes of low-paid workers relative to higher-paid workers, the trade union movement, namely, NEHAWU, has acted to narrow the wage distribution in the unionised sector to a lesser extent.

In order to clear a way for a new dispensation, University management has to develop a database of training itself focussing on one or more of the following areas of competence: performance management and improvements, leadership and ethics, team and diversity management, coaching and mentioning, change management, leveraging innovation and customer focus, financial management, strategic leadership, project management, communication and research and analytical skills and problem solving and analysis (Sowetan June 8, 2004 p.9)
5.3 FINDINGS PERTAINING TO THE BASIC KNOWLEDGE AND SKILLS TRAINING ON LEADERSHIP ACQUISITION

- Development initiatives for sustainable organizational development require better qualified and competent leader with foresight.

- For an organisational success basic knowledge and skills training should be afforded to all leaders bearing in mind that management is an evolution that is always diversified and ever-changing.

- For sustainable organisational growth all managers need special training on assumption of positions of authority as they will be exposed to an unknown environment that demands new basic knowledge and skills in order to cope with the challenges posed by change.

- Management is too rigid and is unwilling to change and face new challenges.

- Incentives, not necessarily monetary market value but an acknowledgement of a job well done, have to be given to all employees irrespective of their different ethnic and cultural groups.

- Most if not all employees do not know what the criteria for promotion is as it is not transparent and made accessible to them.

- The University is teeming with a los of problems that the leaders must address promptly as they are left to pile-up unresolved.

- Some of the managers do not have interest of their subordinates at heart and therefore, apply
unequal treatment amongst them. Some of the managers are self-centred and they pay particular attention to their own interests and that of their favourites.

In some instances, the advertised positions are reserved and earmarked for certain ethnic and favoured group identity. In some instances, a person joining the University could be promoted within a period of six months, see the attached Addendum. There is a tendency of advertising positions whilst it is well-known who is the preferred candidate for the position in question. This tendency continues unchecked. It is, in fact, a usual practice done behind closed doors and the University management, in one way or another, promotes it. The appointment of a Principal Administrative Officer for NSFAS is a case in point.

Some managers learn the leadership qualities while they are already in the leadership positions. Clearly, it is through experience, knowledge and skills that warrant leadership effectiveness.

An autocratic style of leadership appears to be the one and only style mostly preferred and practised. Be that as it may, however, there seems to be no clear and precise leadership style, as obtained from some of the respondents.

Leadership positions in certain departments are occupied by new and inexperienced recruits from outside the University who otherwise consider their own goals and objectives.

University management must regularly train and workshop themselves and their employees.

Employees who are long in the establishment are disillusioned and demotivated as there is no
esprit de corps. The results is that it impacts negatively on their actual performance.

- As pointed out above, there is actually no clear leadership style as the kind of leadership style depends on and is known by an individual person assuming the leadership position. There is no coherent and co-ordination of activities taking place at the University.

- Management ought to develop clear policies and strictly adhered to by all and sundry.

- University rules and regulations are applied inconsistently as a result of lack of clear policies.

5.4  FINDINGS PERTAINING TO THE USE OF ETHNICITY AS A YARDSTICK IN THE FILLING OF MANAGEMENT AND LEADERSHIP POSITIONS

- Ethnicity, tribalism and racism are equally backward tendencies and management should not borrow from them in discharging their responsibilities.

- Certainly individuals in the department where ethnicity pre-dominates are alienated and their potentials and abilities are not recognised, instead it promotes tokenism.

- Where ethnicity is used as a yardstick in the filling of positions progress is retarded as only a few individuals are preferred at the expense of innocent ethnic minority who may be better qualified.

- The classification of employees on the basis of ethnicity has had a negative impact since management lost capable and competent personnel.
Ethnicity deprives an organisation of opportunity to appoint talented, capable and competent staff with proper skills to serve.

Discriminatory policies that are based on tribal/ethnic grounds have a negative impact on potential employees.

Some individuals from certain ethnic groups want to enrich themselves when they are in the positions of authority and this evil and corrupt deed must be stopped forthwith.

5.5 THE IMPACT OF ETHNICITY ON DEVELOPMENT INITIATIVES

As obtained from the findings in this chapter, the researcher felt it imperative that the following aspects of ethnicity which have significant impact on development should be summarised. Development initiatives are highly retarded when ethnic prejudice is used as a yardstick by management in running the affairs of the university.

The distribution of social responsibilities should be based upon and should take into account the intellectual capabilities of the individual member of the society in every organisation. This means that job distribution should be compatible with human nature; it should seriously consider the talents of the individual for a certain social responsibility, so that social and political chaos can be avoided (Paul, 1980:15).

5.5.1 Anachronistic leadership

The idea of permanence in leadership within the Executive Management ultimately leads to perpetual internal and external conflict due to the selfish ambitious of those who wield power (White, 1997:97). As leaders are appointed on the grounds of ethnic prejudice, they are not enlightened and also not committed
to establishing a high degree of social moral consciousness, the only concrete foundation for any type of national development. When a leader is bankrupt and thus, unable to understand the nature and implications of the relationships of social justice and national development, how can he/she be expected to guide the course of organisational activities in the right direction. Leaders of this calibre are not only suitable for policy-making and policy-implementation, but they are also ill-equipped to be reliable persons. At best, anachronistic leadership is good at the preservation of its interests. Complex social tasks, such as policy-making and policy-implementation, should be the sole responsibility of properly trained individuals who are the guardians of a society, responsible for the running of the affairs of the University (Paul, 1980:16).

As a result of this type of leadership based on ethnic prejudice and not on enlightened knowledge, unnecessary power struggles occur within the institution and ultimately the loss of valuable administrative, support and academic staff either through resignations or recruitment from other institutions, for example, the power struggle at the University of the North led to the resignation of Prof Manganyi as University Principal after about one year of his five-year term to which he was appointed. The University community cannot avoid collapsing when the right jobs are attempted by wrong people, when men and women of mediocre capabilities are allowed to take charge of more complicated social tasks and are unable to exercise a great deal of national judgment as they are susceptible to the dictates of emotional inclinations.

5.5.2 Job Burn-Out

Greenberg et al. (1997:236) explain job burn-out as a syndrome involving several kinds of exhaustion accompanied by several kinds of negative attitudes. Victims of burn-out often suffer from emotional exhaustion such as depression, helplessness and being trapped in one's job, or having attitudinal exhaustion involving cynical beliefs about oneself, one's job, one's organisation or even one's entire life.
The way the University administrative managers run the affairs of the University where the principles of delegation, succession, co-ordination, fairness and transparency do not exist, the majority of University staff is demoralised, unsatisfied and are faced with the syndrome of job burn-out. The everyday routine jobs done by the lower-level staff tend to be boring and tiresome and no attempt or encouragement is made to provide innovation and creative conditions. Paul, (1980:24) asks the question "surely, how can a society that is governed by highly frustrated, highly depressed and highly deluded people, men and women who are on the verge of insanity and have as a result lost a sense of national priorities ever succeed in bringing about meaningful social development?" Before embarking upon the development of an organisation, it is important to always try to create effective means for identifying human potential.

Human nature abhors various forms of social evils, primarily because individual employees prefer to fulfil or develop their potential rather than have them blocked from attaining full development. Ethnic prejudice leads to managers’ unwillingness to identify and develop the inner potential of their subordinates, but instead prefers, either out of ignorance or deliberate social class conspiracy or because of its moral underdevelopment, deliberately frustrates and depress them. There is a ruthless or wanton destruction of the potential of their subordinates and the misplacement of their talents thereby causing unnecessary job burn-out. In this way development initiatives are seriously jeopardized.

As gleaned from the interviews conducted, it is clear that administrative staff will be working in the same section for more than fifteen (15) years without any recognition, promotion, demotion, and/or being disciplined in case of non-performance or under-performance.

5.5.3 Stress and tension

As ethnic prejudice is used as a yardstick, as obtained from the research interviews, many factors
adversely impact on adequate performance leading to envisaged development. The majority of employees suffer from stress and tensions thereby resorting to alcoholism, absenteeism and drug abuse. Employees are not well versed with the operations of the Executive which is ever-changing, replacement and acting management positions and consequently realise the lack of leadership and direction on the part of University management.

An individual employee experiences stress and tension caused by a number of job conditions prevailing at the University that are akin to the lack of promotion and promotion criteria, job conditions suggesting that an employee's efforts in a particular section are useless, ineffective or are unappreciated. The submission made by the Library staff on the unsatisfactory methods of promotions by the human resources division whereby recommendations for promotion of the library staff were declined and discriminated against the administration staff who were promoted serves as a telling example.

5.5.4 Employee mistrust

In fact, no development initiatives can be made in any organisation where the employees are frustrated, depressed and demoralised. The employees should uphold the values and develop them into a culture that is more beneficial to the institution. If a positive culture can be without trust by the employees, the real goals for organisational development will not be realised. Lack of fairness, accountability and transparency; nepotism, unequal and unfair treatment of employees, unequal distribution of resources, lack of management commitment, lack of promotion, promotion criteria, lack of succession planning and incentives were found to be some of the factors that bring about employee mistrust, thereby, frustrating the envisaged development initiatives and may ultimately lead to a total collapse of an organisation.
5.5.5 Inadequate Policies and Procedures

Arising from the interview, ethnic prejudice has a significant impact on the proper application of available policies and procedures by our untrained staff in the human resource division. The appointment of a human resource consultant, Mr L D Liebenberg (who is retired), as senior manager of human resources on a contract basis, clearly indicates the kind of mediocre leadership the university has. From time immemorial, the University is still struggling to appoint a renowned and better qualified human resource manager to run the affairs of the University in a proper and co-ordinated manner. At present, the University of the North administrative functions are still run using either non-existent or very outdated policies and procedures, as most of the decisions are man-made and open to abuse or interpreted wrongly by unqualified and untrained staff. Mojapelo and Sithole report (1999:110) stated that the policies and procedures manuals of the University of the North have not been updated for many years. As mentioned in Majopelo and Sithole report, all the incoming Vice-Chancellors wanted to revise and implement the revised policies and procedures. Unfortunately, all the ideas and intentions were frustrated because of ethnic prejudice. Prof Ndebele, in Masa, a newsletter of the University (February 3, 1995), pointed out that as a result of administrative mismanagement on campus, he intended to expose the administrative staff under the spotlight, precisely in regard to the reorganisation of the personnel department, its systems, policies and procedures. On the grounds of ethnic prejudice these ideas were just on paper and were never implemented or an attempt made to revise the existing ones to date. In the three year rolling plan 2000 - 2002 compiled by Dr Minyuku during his tenure, it was clearly indicated as a priority that in the administrative sector focus should be placed on developing unambiguous administrative policies, procedures and process so as to increase staff morale and effective administrative delivery (p.22).

5.5.6 Training and Development

Primarily, the University management, in an attempt to attain sustainable development initiatives of the
institution, ought to create and preserve a high calibre for competent leaders, men and women who, by virtue of their training and natural potential, had a high degree of social moral concern for the well-being of the University of the North. All University employees, black and white have to be exposed to training in order to equip them with the necessary skills and competencies to carry out their jobs efficiently and effectively in pursuit of the realisation of sustainable development initiatives. Such skills will relate to problem-solving, innovation and leadership potential that would help management take new opportunities for an open and transparent diverse workforce, irrespective of ethnic identity.

Training and development is not taking place as it is supposed to, and this leads to management taking unilateral decisions and expect the operational sub-sections within the University to implement without understanding or questioning. As a result thereof, development initiatives are hindered. The Human Resources Training and Development used the services of renowned private companies and consultants like Coopers and Lybrand to present courses like the leadership readiness, organisational change management, managing diversity, budgeting and budgetary processes to all staff. Unfortunately, the most important people, top management did not attend. Be that as it may, however, it is clear that initiatives for sustainable development would not materialise. The researcher wishes to submit that in order for the University of the North to operate properly for the realisation of sustainable development initiatives, only specifically gifted and properly selected and trained people, not based on ethnic prejudice, are given the task of planning or making and implementing university policies and procedures. Those who are equipped with only intellectual sophistication and moral consciousness should be placed in policy-implementation positions, not in decision-making social responsibilities. They can only be allowed to sit on policy-making bodies after they have acquired an understanding of the traditional governing procedure.
5.6 RECOMMENDATIONS

The University of the North is committed to providing a work and study environment that is free of any form of unfair discrimination or harassment. This includes any acts or threats that interfere with performance at or in study of any individual or group on account of race, gender, sex, pregnancy, marital status, family responsibility, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, political opinion, culture, language or birth (Sexual Harassment Policy and Procedure, UNIN p.1)

All employees, academic, administrative and support staff, have a role to play in the value-adding process of the institution. University management must ensure that complaints from any of their employees are dealt with fairly and promptly. Failure to adhere to appropriate procedure to deal with the problems in accordance with the Disciplinary Policy causes a lot of hardship in the employees’ minds. This conflicts with the University’s Employment Equity Policy and also denies respect for the rights of the entire workforce to a fair treatment. For organizational success and Performance Management, ethnicity should not be used in exchange for salary increases, promotions and other benefits entitlement.

Leadership in every organisation ought to be familiar with the norms of behaviour and standards of that organization, hence the University of the North in this case. Employees need to know their roles, and also have to understand that productivity, quality service delivery are priorities to be met.

The University policy and procedures must be implemented in compliance with acceptance statutory requirements as they are not based on fairness and are not consistent. All University staff regardless of race, rank/status, ethnic group deserve equal treatment. All persons in a positions of authority should stop to reward only employees who share the same ethnic group with them, whilst other deserving employees are denied promotions, merit rating or salary increases.
Grievance procedure should be dealt with seriously, expeditiously, sensitively and confidently. It should not be dealt with in the above manner only when a person against whom the grievance has been lodged is a junior member of staff and is not in the good books of management. The management needs to encourage their employees to want to achieve and reach more challenges. All employees, including management, need to receive proper training to grasp more challenges for the betterment of operations within the institution. They need to share information and introduce more responsibility. The employees’ contributions and ideas to be adhered to (Manning, 1988:155).

Lack of internal procedure for dealing with issues of complaints promotes an unsafe and insecure working environment in which the dignity of all employees is respected and acknowledged. As guaranteed by the Constitution, stated above, all employees have the right to be treated with dignity. Discrimination in the workplace will not be permitted or condoned. Failure to promote the development and implementation of policies and procedures leads to employees not working as a team, and respecting one another’s integrity and dignity.

Nhlapo (2000:41) in his independent assessors report, stated that mediocrity, aided and abetted by a total lack of loyalty to the institution by all employees alike, produced a campus culture of self-interest, characterised by the phenomenon of the “9 to 12” professor and lecturer, the rest of whose day was spent at other jobs and pursuits outside campus. Lack of co-operation and teamwork within the University leads to factionalism, tribalism, ethnicism and racism presently prevailing on campus, and this seriously jeopardize performance management.

On a serious note, the issue of cultural diversity has to be addressed. This is evident where a person is seen through the eye of culture, faction, group or even whether he/she is black or white. All University
employees, including academics, administrative and support staff are not distinct syndromes, but form one community. They should, therefore, work together as a unity to realise the vision, mission and goals of the University. A bad practice of resisting and hindering any person who brings to the University, new ideas of transformation has to be done away with.

Manning (1988:155) mentions that continuous and systematic innovation and creativity remains one and only way for any institution to stay ahead. Similarly too, the University of the North should permit its administrative staff to be innovative by interpreting and introducing new projects operations in their different sections and be able to recommend alterations and improvements for the betterment of their performance and quality service delivery. Failure to do so has led the employees' initiatives and projects so far not succeeding in providing a better life for all employees due to the existence of bribery, corruption, kickbacks and nepotism that have contributed to the violation of ethical governance of the university. The role of management should be clearly defined and be governed in accordance with legislation in as far as their ethical governance is concerned. In most cases, the high ranking officials who are managers of various departments are unethical and selfish as they do all things as they please without any challenge whatsoever. All decisions taken by those who are in authority should be communicated to all the stakeholders at the university. Appointments to positions of authority should not be based on sex but on competence.

In order to fulfill and achieve institutional goals, costs must be geared towards the intended objectives and must be applied to across the board including top management and University council. Consistency in the implementation of the requirements of the University Personnel Policy and Procedures document must be applied in order to avoid mistrust and administrative incapabilities and competency.
According to Popovich (1998:11) high performing organisations are groups of employees who produce desired goals or services at higher quality, with the same or fewer resources. Their productivity and quality of service improves continuously, leading to the achievement of their mission. This, however, cannot be accomplished if ethnicity is used as a key to the positions of leadership.

Dr Madeleine Green, Vice-President of the American Council on Education, during her visit to the University of the North, addressed senior members of staff in a workshop entitled “Leadership and Institutional Change” said that leadership is an activity, not a character trait and that good leaders must be able to communicate effectively and be able to share their vision with potential followers (Masa Volume 2 No. 6, May 12, 1995). The appointment of a person in a specific post should be based solely upon proven knowledge and experience. A strategy should be worked out by top management to improve the morale of all employees of the University. It is imperative for the University management to embark and perform a skills audit of its personnel in order to establish whether qualified and properly skilled personnel are appointed in proper position. The internal control measures, that is organisational charts and job descriptions should be properly documented in the relevant manuals and guidelines that is made available to all personnel. They should also comply with international best practice, standards and norms, and be implemented, communicated and monitored by management. A job evaluation system should as well be urgently implemented (Deloitte and Touche Consortium Report, August 1999:iii) and (University Development Report, January 1991:76)

In order to facilitate the quest for service excellence, (Hilliard, 1995:54) concludes, the traditional bureaucratic principles, rules and regulations of the past, based on ethnicism, cultural and group identity, needs to be revisited and changed in order to bring about a positive organisational culture and climate based on and highly conducive to excellent environment worthy of development.
It is also vital for the University to embark on the skills development plan whereby all employees, that is administrative, academics and support staff will be obliged to better improve their skills and abilities, thereby increasing their own value as well as the value of the University.

In the concluding chapter that follows, the researcher will further reiterate the final recommendations and other issues that the leadership of the University needs to consider in order to accomplish organisational development initiatives.
CHAPTER 6

6. CONCLUSION

The results of the research, as shown in the previous chapter, have responded positively to the research question, emphasising that the effect of ethnicity does have a negative influence on effective leadership in development initiatives. If ethnicity could be used as a yardstick in the filling of management and leadership posts, sustainable development initiatives would, therefore, be jeopardized.

It has been proved without doubt that the onus for organisational success and failure rests on leadership, as leaders are born and not made. Moreover, it also rests upon the leadership of the University of the North to establish and redesign the structures of governance and management of the University for administrative and support excellence in teaching, research and community outreach. University governance and management should enact policies and procedures that are in line with the Basic Conditions of Employment Act, 1997 (Act No. 75 of 1997), the Employ Equity Act, 1998 (Act No. 55 of 1998); the Labour Relations Act, 1995 (Act No. 66 of 1995) and the Skills development Act, 1998 (Act No. 97 of 1998).

These Acts will guide all staff and administrative sectors of the University about an efficient and effective procedure necessary for sustainable development initiatives.

It must be borne in mind that governance and ethical principles are an important factor in social, cultural, economic and political development. Adhering to these principles serve as initiatives that help alleviate poverty, proper employment opportunities and infrastructure development. Lack of mistrust and confidence amongst all the University stakeholders would lead to mal-performance, bad governance and unethical practices contrary to the constitution of the Republic of South Africa.
Employees should bear in mind that they are part and parcel of the institution and if the institution should die a natural death, employees as well will not escape. If management and leadership could do away with their controversial matters about the day to day running of the University, as the researcher reiterated in the previous investigation, University would realize its vision, mission and policy statement. Favouritism, bribery, corruption, nepotism, kickbacks and unequal and unfair treatment of staff will lead to a total fiasco of development initiatives necessary for sustainable organisational development. Thus, leaders have to be equipped with skills and techniques to cope with complexity of their basic role. When leaders are appointed, training should be provided to enable them to carry out their tasks effectively and efficiently. Leaders should be able to communicate clearly and to take necessary decisions even in the midst of uncertainty and risk.

An establishment of a clear and understandable policy and procedure manual that is strictly adhered to and serving as a key to administrative practices will reduce the level of uncertainties and unhappiness in terms of how the operations should be made thereby improving the low morale of staff, especially those holding subordinate positions. Management seems to operate on closed system where the strategic plans, management and University council decisions, recommendations of commissions; and consultants; and other information are not disseminated to other lower level employees. According to Spangenberg (1994:267) organizations vary in the degree to which they are willing to share business plans with lower-level employees. As Prof T Nhlapo, an independent assessor, pointed out on 31st July 2000 that staff morale is at all time low, as a result of low morale, little real work is getting done across the sectors, corruption is rife and unchecked, factionalism and personal hostilities are the most common features of relationships within the institution and that management is powerless to stop the delay (Independent Assessors Report, 2000:12).
It is quite evident that if positions are reserved for and given on account of ethnicism, culturalism, racism, nepotism, different ethnic and group identity as well as other unknown motives, it would of necessity be difficult for the management to govern the institution and take it where it is supposed to be.

These issues contribute to divide the University workforce. Management ought to build an organisational structure that will ensure and reflect optimal employee resourcing and see to it that it is well established, and do some self-introspection to investigate themselves thoroughly whether they are not mismanaging the institution. To violate ethical principles by abuse of power would lead to and adversely affect the interests of the present, future and yet unborn generations who would benefit from the institution. It is imperative for management not to create an unbearable situation which they would not be able to account for when they leave this world for ever. Chaos, suffering and misery would be the order of the day to those who, at the time, will be the brain workers of the University.

Team-work and work ethics should not be seen to prevail but should be made to prevail amidst the prevailing ethnicity and also be prioritised. The vision, mission statements of the University should, as a matter of necessity, regularly be checked and be changed in accordance with the changing space in society, as governed by our constitution. The legacy of apartheid still prevails amongst the intra-racial groups and employees are not rewarded according to their contributions, skills, competence, qualifications and experience to the institution. It would seem as though University management are themselves the employers and not employees as they appear to have some kind of brother and sister relationship.

It is against this background that they usually hold meetings during working hours with a view to run the affairs of the University and thus fail to provide feedback and communicate their decisions to the entire workforce and moreover, there is, in fact, no implementation of such decision unless the decisions concern
and benefit them. As Buckley (1985:22) a leader's role is never fixed and absolute but instead, keeps on changing with changing circumstances. Leaders have to bear in mind that they are faced with the dilemma of managing the present while at the same time preparing for the future.

A leader should be emotionally mature, his/her integrity should be above suspicion and should also have knowledge and insight which is derived from wisdom rather than memorised facts. He/she must know how to interpret information as supplied by society and should have the understanding of social and other factors that influence the behaviour of people. A leader has to be trusted by the people around him/her. As Cloete (1991:212) points out that it is an obvious fact that a leader will lose the trust and confidence of both superiors and subordinates, if he puts his/her own interests at the expense of those of his/her institution and in doing so, acts unethically.

### 6.1 OBJECTIVES OF THE CONCLUSION

The objectives of the work carried out are as follows:

- To develop mechanisms to ensure employee participation in policy initiation and formulation, and the monitoring and evaluation of decision-making and implementation. This would help improve the staff morale and avoid employee mistrust towards University management;

- To promote sustainable development, thereby achieving and maintaining a holistic environment which is not harmful to all employees' health or well-being;

- To try to amalgamate whatever ethnic and cultural differences prevailing amongst all employees of the institution;
To ensure that plans are being implemented, that they are having the desired development impact, and that the resources are being used efficiently;

- That sustainable development initiatives be designed to generate an efficient and effective leadership growth potential and develop conducive educational and administrative conditions for institutional governance;

- To provide an audit of available resources, skills and capacities of all employees;

- To generate long term and sustainable employment for the inhabitants of the Limpopo area and for the nation in general;

- To inculcate and develop an air of purpose and spirit of tolerance amongst the University of the North's diverse workforce, irrespective of their different ethnic and societal backgrounds;

- To improve the quality of human resources in order to realise sustainable growth of the diverse workers;

- To create a peaceful environment essential for long-term growth of the University;

- For the provision of basic efficient and effective service, a healthier, better-nourished and better-educated labour force must, as a matter of extreme urgency, be maintained;

- To avoid unsustainable practices that would reverse the development process.
6.2 CONCLUDING REMARKS

The existence of ethnicity is acknowledged at the University, perhaps, this aspect might be peculiar to other institutions as well. As a matter of fact, ethnic group minority prevails in every society, large or small. For sustainable, efficient and effective development initiatives, leaders should not use ethnicity to lead their institutions, instead should do everything in line with the acceptable policy procedures governed by the relevant legislation.

The researcher would gladly appreciate it if further research could be made in the same research topic on account of its importance, awe-inspiring and sensitive nature worthy of studying. It should not be left to die a natural death.
LIST OF REFERENCES


APPENDIX

QUESTIONNAIRE USED FOR DATA COLLECTION
(To be completed by the respondents)

A. BIOGRAPHICAL DATA
   (Please circle/tick the appropriate answer)
   1. Age
   2. Gender
   3. Marital Status
   4. Highest School/Educational qualification
   5. Race
   6. Nationality
   7. Occupation
   8. Number of years working at the University of the North
   9. Experience
   10. What is your home language

B. RACE AND ETHNICITY
   11. What role do Race and Ethnicity play in your work situation?
   12. Are you content with your present working conditions at the University of the North?
   13. Would you say that Ethnic differences amongst the employees does not or prevail at the University of the North?
   14. So, to what extent does it affect leadership effectiveness?
   15. What would you say is the source of leadership problems experienced by the University of the North?

C. PLANNING AND CONTROL OF WORK
   16. How often do you engage in the following activities during working hours?

D. UNIVERSITY OF THE NORTH MANAGEMENT AND LEADERSHIP
   17. To what extent is management at the University of the North successful in terms of the following:
   18. Which leadership styles does the University of the North practice?

E. STAFF MATTERS
   19. Do ethnic and cultural differences somehow have a bearing on the following:
   20. Please rank the following in terms of their significance towards management success.
   21. Is employment equity practices in your department, and if so, how?
   22. What do you believe is the main obstacle to your carrying out your duties within your department?
23. Is staff skills development promoted and encouraged within your department?
24. Is the grievance procedure, if any, strictly followed at the University of the North?
25. Does your department have adequate facilities/office equipments, staff to function optimally?

F. GENERAL

26. All leaders need certain basic knowledge and skills-training should therefore be provided prior to him/her taking up the appointment of leadership. Do you agree? Please comment.

27. Development initiatives for sustainable development cannot be realized if ethnicity is used as a yardstick in the filling of management and leadership posts. Do you agree with this statement? Please comment briefly.