Theses and Dissertations

2022

A conceptual framework for how trust and humility inform the perception of leadership among Rwandan cooperative members

Jennifer M. Jukanovich

jennifer@jukanovich.com

Recommended Citation

Pepperdine University

Graduate School of Education and Psychology

A CONCEPTUAL FRAMEWORK FOR HOW TRUST AND HUMILITY INFORM THE

PERCEPTION OF LEADERSHIP AMONG RWANDAN COOPERATIVE MEMBERS

A dissertation submitted in partial satisfaction

of the requirement for the degree of

Doctor of Philosophy in Global Leadership and Change

by

Jennifer M. Jukanovich

February, 2022

Dr. Eric Hamilton, Ph.D. – Dissertation Chairperson

This dissertation was written by

Jennifer M. Jukanovich

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Doctoral Committee:

Eric Hamilton, Ph.D. – Dissertation Chairperson

Ella Ruth Anaya, DLitt et Phil.– Committee Member

H. Eric Schockman, Ph.D. – Committee Member

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

DEDICATION

"But the effect of her being on those around her was incalculably diffusive: for the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs." George Eliot, Middlemarch

To my children, Lian, Anna, and Nathanael

May you grow in ultimate trust and humility from the witness of these stories, knowing it is the small, faithful acts of the hidden life that reveal a person's character and bring forth the "goodness of the Lord in the land of the living."

To my neighbors in Rwanda, may the testimony of your lives be heard.
Thank you for entrusting your stories to me.

ACKNOWLEDGMENTS

It has truly taken a village to complete this doctoral journey. I want to first acknowledge my family who sacrificed so much to make this possible: Dano, my husband of 25 years, there are not enough words to thank you for being my greatest encourager and supporter. You are my rock and my comforter. Thank you for always encouraging my dreams and making the sacrifices to see them happen; my children, Lian, Anna, and Nathanael, thank you for your patience, faith, and understanding. When my nights and weekends were full of classes and writing, you cheered me on, never complaining; my mom, Ellen Wolff, is one of the true heroes of my life. Without her, I would not have my love for learning, nor would I have gone on my first international trip in high school that sparked a love for other cultures. For all the encouragement and practical support of childcare, meals, and a shoulder to cry on, I am grateful; my dad, Phil Wolff, who passed away halfway through my studies, always told me to do what was in my heart to do and I am forever grateful.

I want to acknowledge my friends and family around the globe: my Gordon gals, Galentines, and others (you know who you are), who have served as sounding boards, encouragers, and given me the space I've needed for this journey; the Karisimbis, without your friendship our time in Rwanda would have never happened; my Pepperdine cohort, I am so grateful for your friendship, constructive feedback, and encouragement; Paul Edwards for planting the idea of a Ph.D. in my head; and the many female leaders I met through the CCCU, who inspired me to reach higher.

For my committee members: Eric Hamilton who helped me untangle a mess of ideas in my head into a coherent dissertation and models humility in his teaching across cultures; Eric Schockman whose belief in inclusive leadership gave me the first inkling of my thesis; Ella Ruth Anaya, whose life work, constructive critiques, and feedback have refined my thinking.

For those who granted me outside wisdom and practical support: I want to express my deepest thanks to Chris Seiple and the team at the Templeton Religion Trust who gave me the means through which I could spend this season conducting my research; Natalie and Djo Gikic, for their hospitality; the team at the Murdock Trust and Immanuel Christian School whose contract work provided meaningful work while I studied; Mansour Javidan and the GLOBE Study team for including me in the 2020 study. Adam Kaney, for helping me find the forest through the trees in my data analysis. Russ West, the P to my J. Malcolm Reid whose wisdom around humility was foundational. Ellen Peixoto and Sarah Kaip, for your patience and editorial expertise.

For my Rwandan friends: Ivan Kayonga, who faithfully translated numerous hours of interviews; Jean Paul Seneza, who offered cultural understandings; Nick Barigye, whose belief in this study and practical support were critical; Dr. Isaie Nzeyimana, my supervisor at the University of Rwanda who granted me affiliation and permission to complete my research, murakoze cyane.

For the men and women who participated in these interviews, I hope I did your words and experiences justice. You inspire me and I pray for more opportunities to learn at your feet.

And most merciful God, I thank you for sending your son, Jesus, in the greatest act of humility, and entrusting us to bring forth the goodness of the Lord in the land of the living.

VITA

Jennifer M. Jukanovich

EDUCATION

PEPPERDINE UNIVERSITY   Los Angeles, CA
• Ph.D. in Global Leadership and Change (expected)   June 2023

FULLER THEOLOGICAL SEMINARY   Pasadena, CA
CENTER FOR MEDIEVAL AND RENAISSANCE STUDIES   Oxford, England
• Master of Arts in Theology   June 2003

GORDON COLLEGE   Wenham, MA
• Bachelor of Arts in Political Studies, President - Student Government   May 1994
• Collegian of the Year

EXPERIENCE

INDEPENDENT CONSULTANT   Wenham, MA
Education and Philanthropy Strategy Consultancy   2020 to Present
• Leadership development coach for Boards and CEOs for the M.J. Murdock Charitable Trust.
• Co-founded Forum on the Future of Education in Africa Post-COVID-19, facilitating conversation and catalyzing a network of 200 educators from 15 countries in sub-Saharan Africa. Included such guests as Sal Khan, Founder of Khan Academy, and Fred Swaniker, Founder, African Leadership University.
• Led strategic planning process for a private faith-based school in Pennsylvania to adapt vision, mission, and strategy to a changing demographic, where nearly 60% of the city is Hispanic and 50% of its students live below the poverty line.

Gordon College, VICE PRESIDENT for STUDENT LIFE   Wenham, MA
Top-Ranked Christian Liberal Arts College   2013 to 2019
• Led Student Life Division of liberal arts college with a budget of $5.5 million, serving over 1,600 undergraduates.
• Hired and developed leaders and restructured organization consisting of 65 professionals from ten departments (athletics, chapel, residence life, counseling and health, multicultural initiatives, international students, student leadership, student conduct, outdoor experiential education, and service learning) to enhance mission and meet budget constraints.
• Partnered across campus to increase retention from 79% to 84% through a focus on advising, early-alert system and diversity efforts.
• Co-led 5-year strategic plan for the college with President's Cabinet.
• Led cross-functional teams through strategy and implementation of multiple 10% budget reassessments.
• Raised $1.5 million from high net-worth individuals and foundations, including the Lilly Endowment and Murdock Trust. Increased the number of grants received for our division from 0 to 5.
• Assessed peer institutions and regulatory requirements to completely overhaul policies, trainings and interventions regarding Title IX and sexual assault.
• Led initiatives resulting in greater diversity of student life staff by 200% and student-retention strategies. Established Multicultural Affairs Committee and connected the College to strategic Latino and African American partners around the country.
• Secured, organized, and hosted conference for 500 student development professionals from around the world, increasing visibility, earning operating income, and providing inroads to future partners for Gordon.
• Regularly stood in for the President of the College in numerous official speaking capacities at admissions, fundraising and public events.
• Provided leadership at the Board level for the Student Life Committee.

The Vine, FOUNDER and EXECUTIVE DIRECTOR   Seattle, WA
National Ecumenical Leadership Network   1998 to 2005
- Founded and led boutique invitation-only national and regional forums for over 5,000 emerging leaders who represented diverse professions, racial and ethnic backgrounds, political and faith traditions.
- Partnered with *re:generation quarterly* magazine in securing funding from the Lilly Endowment and Stewardship Foundation.
- Served as spokesperson at conferences and workshops on issues related to ecumenical dialogue, emerging leadership and reconciliation.

Council for Christian Colleges and Universities, MEMBERSHIP SECRETARY   Washington, D.C.
and EXECUTIVE ASSISTANT to the PRESIDENT   1998 to 2001
Association of Leading Christian Colleges in the US and Internationally
- Administrated all events and duties from the president's office pertaining to over 130 college and university presidents, faculty, Boards of Directors, donors and government relations.
- Coordinated communication with corporate partners, advisory commissions, task forces, senior fellows and senior advisors.

Renaissance Institute, PROGRAM MANAGER   Washington, D.C.
Network of Leading National Public Figures   1994 to 1997
- Designed program for high-level innovative leaders and their families for informal, non-partisan and off-the-record discussions of issues, both professional and personal. Recruited distinguished participants such as the President of the United States, Supreme Court Justice Anthony Kennedy, Bill Nye the Science Guy, Howard Gardner and others.
- Organized forums, conducted research, and drafted letters, speeches and proclamations pertaining to religious issues for the President of the United States.
- Administrated personal and financial matters for Ambassador and Mrs. Phil and Linda Lader, founders of the Renaissance Institute. At the time, Mr. Lader served as Deputy Chief of Staff to the President of the United States and Administrator of the U.S. Small Business Administration.

PROFESSIONAL ACTIVITIES AND LEADERSHIP

EXTERNAL GRANTS

- Templeton Religion Trust – Covenantal Religious Pluralism Initiative. Dissertation Research Grant.
- Lilly Endowment. "Theology Matters." High School Youth Theology Institutes Initiative.
- Murdock Trust. "Summit Student Leadership Gathering." Received grants to convene outgoing and incoming student government presidents and vice presidents of 15 Christian colleges and universities at Gordon College for leadership development.
- Stewardship Foundation. Funding for Executive Director and Scholarships.
- Lilly Endowment. Partnership with *re:generation quarterly* magazine (with Andy Crouch).

PUBLIC SPEAKING AND ENGAGEMENT
Featured Speaker
- Faculty Presenter, "Building Cultural Competency", Murdock Trust, Vancouver, WA   2021-2023
- Commencement Speaker, Immanuel Christian School, Hazelton, PA   June 2021
- Commencement Speaker, Portsmouth Christian Academy, Portsmouth, NH   June 2019
- Commencement Speaker, Covenant Christian Academy, Peabody, MA.   June 2018
- Panelist, "What does Campus Ministry look like in polarizing times, and how do we   February 2018
provide spiritual care and formation for faculty, staff and students?" CCCU International Forum, Dallas, TX.
- Speaker, "Government and Civil Society." Gordon Conwell Theological Seminary,   November 2017
Hamilton, MA.

- Panelist, "Title IX and the Christian College." CCCU Chief Student Development Officer's Conference, Chicago, IL.   June 2015
- Lecturer, "Cross-cultural Communications." Launch Seminar of Gordon College, Wenham, MA.   November 2014

Published Articles

- Jukanovich, Jennifer. "Can We Re-Imagine Public Education." *Salem News*, May 2020.
- Jukanovich, Jennifer. "Five Things You Should Know Before You Send Your Kid to College." *Today's Christian Woman*, August 2017.

Books and Articles Quoted or Cited

- Honegger, Jessica (2018). Imperfect Courage. Colorado Springs: Waterbrook Press.
- Wilson, Travis. (2014, June). "Step by Step: Business as a Means to Sustainable Impact in Rwanda." *Noonday Collection*.
- Lee, Helen. (2011). The Missional Mom: Living with Purpose at Home and in the World. Chicago: Moody Publishers.
- Smith, Heather (2009, October). "Encouraging Small Business Growth in Rwanda." *Gordon College Grapevine*.
- Crouch, Andy. (2008). Culture Making: Recovering our Creative Calling. Downer's Grove: InterVarsity.
- Lindsay, D. Michael. (2008). Faith in the Halls of Power. New York: Oxford University Press.
- McCrae, Marge. (2008, Spring). "Hang-out Night." *Seattle Pacific University Response Magazine*.
- Ortberg, John and Karen Sloan. (2006). Flirting with Monasticism: Finding God on Ancient Paths. Downer's Grove: InterVarsity Press.
- Smith, Fred. (2005, July). "The Young and the Restless: A Generation Unsatisfied with the Status Quo." *The Gathering*.
- Campbell, Colleen. (2002). The New Faithful: Why Young Adults are Embracing Christian Orthodoxy. Chicago: Loyola.
- Winner, Lauren. (2001, February). "The New Ecumenists, Gen-X Christians are Reinterpreting the Meaning of Church Unity." *Christianity Today*.

PROFESSIONAL ACTIVITIES/MEMBERSHIP

- Certificate of Excellence in Cross-Cultural Research – Rwanda, GLOBE 2020 Project   2021 - present
- Member, Academy of Management   2021 - present
- Board Member, Teaching Training Together (training teachers in developing countries) 2020 - present
- Board Member, Boston Higher Education Resource Center   2018 - present
- Lay Leader / Interim Family Ministries Coordinator, Trinity North Shore Anglican   2016 - present
- Board Member, Children's Hope Chest (international orphan care organization)   2003 - 2010
- Member, Climate Change: An Evangelical Call to Action   2006
- Member, King County Leadership Prayer Breakfast Committee   2005 – 2009
- Board Member, Pacific Association for Theological Studies   2003 - 2004
- Special Events Coordinator, Urban Impact, Seattle, WA   2002 – 2003
- Children's Ministries Leader, Rainier Avenue Church, Seattle, WA   2001 - 2009

ABSTRACT

In an era in which people must work together across borders to address complex issues, there is an unfortunate and unprecedented decline in trust across the globe. Humility is known to be a predictor of greater trust between followers and leaders, but there are few studies connecting the two constructs and very limited studies from Sub-Saharan Africa. This qualitative ethnographic case study conducted interviews among Rwandan cooperative members to ask how trust and humility inform their perception of leadership. Rwanda has one of the fastest growing GDPs in Africa but is still deeply affected by a breakdown in trust in its history of genocide. The findings reveal the significant role character plays in selecting leaders, recognize and affirm the concept of ubuntu and the collective aspect of Afrocentric leadership, highlight the self-perception of Rwandan cooperative members as leaders, and define the boundary conditions necessary for trust and humility to promote effective leadership. The findings confirmed the hypothesis that an appropriate model for understanding leadership from a Sub-Saharan African cultural perspective will be one that includes trust and humility as key values. It offered insights into the leadership styles and strategies utilized in the cooperative and suggests a follower's perception of a leader's humility has a positive connection to a leader's perceived trustworthiness and a follower's perception of a leader's trustworthiness has a positive connection to a leader's perceived humility. The study contributes ideas for leadership development that build on the inherent confidence of cooperative members to be leaders. The study also emphasizes the significance of nurturing humility to foster greater trust among leaders and followers. It could also provide a foundation on which others learn to better recognize, honor, and nurture humble leadership that restores trust among disenfranchised communities.

Keywords: cooperative, culture, humility, inclusive leadership, Rwanda, trust, ubuntu

Chapter 1: Background and Overview

In an era in which individuals and organizations work together across geographic and cultural borders to address complex issues that defy those borders, there is a need for humble and trustworthy leadership that can respectfully engage across differences. Leaders must be able to adapt to alternative practices and values that may differ drastically from those to which they are accustomed (Mendenhall et al., 2018; Morrison, 2000). Cultural biases can become obstacles to leadership potential, especially when there are different expectations between the leader and the followers. Understanding other leadership perspectives is critical yet will happen only if leaders are motivated to truly understand and collaborate with other leaders from cultures not their own (Shin & Zhou, 2003).

There is a gap in the research concerning how humility and trust are perceived in non-Western contexts, especially regarding how they inform leadership in Africa. In particular, Rwanda is a country that has seen enormous progress since the 1994 genocide that resulted in nearly one million deaths (Gourevitch, 1999; Kinzer, 2008; Ntagengwa, 2008). It has undergone tremendous economic growth and aspires to be a Middle Income Country by 2035 and High Income Country by 2050 (World Bank in Rwanda, 2021). As the continent sets the stage for having the largest workforce in the world by 2035 (United Nations, 2015), Rwandans will have even greater opportunities to work with different cultures and thus greater opportunities for constructive engagement. This study sought to establish whether there is an appropriate model for understanding leadership from an African cultural perspective that includes trust and humility as key values. With a focus on leaders of cooperatives in Rwanda, an area for which empirical research has not been conducted, this research could provide a foundation on which others learn

to better recognize, honor, and nurture humble leadership among other disenfranchised communities.

Statement of the Problem

By 2035, the largest employable workforce will be in Africa. While the share of those in extreme poverty has fallen in Africa from 54% in 1990 to 41% in 2015 (World Bank, 2019), the population during the same time has increased, resulting in more people estimated to live in extreme poverty (World Bank, 2019). The continent does not sit in isolation from other regions of the world. Global leaders must work together to solve complex problems such as these and seek leaders who act on behalf of the interests of the poor—respecting them and recognizing the need for interdependence. Even though there is greater need and interest in effective leadership in Africa, the literature is still lacking (Agulanna, 2006; Kuada, 2010; Metz, 2018; Walumbwa et al., 2011).

In the heart of Africa is Rwanda, a country of nearly 14 million people, as recently reported by the National Institute of Statistics Rwanda (https://www.statistics.gov.rw/). It is landlocked by Democratic Republic of Congo to the west, Uganda to the north, Burundi to the south, and Tanzania to the east. The country has seen enormous progress since the 1994 genocide that resulted in nearly one million deaths (Gourevitch, 1999; Kinzer, 2008; Ntagengwa, 2008). Its GDP is one of the fastest-growing in Africa (World Bank in Rwanda, 2021), and its government's parliament includes 61% women leaders (World Bank in Rwanda, 2021). While the government promotes one Rwanda, and the *gacaca* reconciliation efforts have been proven successful, tensions still exist (Ntagengwa, 2008).

I experienced these tensions living in Rwanda from 2009–2013. Through the establishment of a women's cooperative with my Rwandan neighbors, I witnessed some of the

most disenfranchised people in Rwandan society, often leading me to a greater sense of trust and humility. The Rwandan government recently expanded its Vision 2020 national goals to Vision 2050, to include cooperative growth in its National Transformation Strategy for 2020–2024. The government reframed its policy to enable the cooperative sector to continue to play a significant role in the economic transformation of the country as it seeks to achieve the United Nations Sustainable Goals (Rwanda Cooperative Agency Strategic Plan, 2021).

There are 10,025 cooperatives in Rwanda, across 11 sectors, employing 5.2 million people (Africa Press, 2021; Rwanda Cooperative Agency Strategic Plan, 2021), from small neighborhood ones that I witnessed to large agricultural cooperatives with thousands of members. Regardless of size, a government analysis of the cooperatives found issues related to their management: (a) nontransparent decision-making processes within cooperatives; (b) limited information and awareness of existing policies; (c) limited leadership, managerial, technical, IT, and other skills; (d) mismanagement of cooperative resources; and (e) a lack of limitation in terms of members of a single-family allowed to participate (Rwanda Cooperative Agency Strategic Plan, 2021). As the government desires stronger leadership for the Rwandan cooperatives, it could be helpful to the government to understand how Rwandan cooperative members view the trustworthiness and humility of their leaders and how new forms of leadership theory may emerge from this perception.

Leadership that empowers its followers is necessary to be effective in addressing global issues (Boitano et al., 2017; Mendenhall, 2018). Yet, many studies suggest that the predominant perspective in leadership is a male-dominated, Western, and White perspective (Hale & Fields, 2007; Ngunjiri, 2006; Van Emmerik et al., 2008). Several studies have attempted to address why this is problematic, with a particular emphasis on the lack of representation of African practices

and definitions (Fourie et al., 2017). Much of the leadership literature over the last 60 years has focused on political leadership, but new insights are emerging, such as an increase in female scholarship (Fourie et al., 2017) and an attentiveness to African cultural traditions that both inhibit and nurture effective leadership (Fourie et al., 2017; Kuada, 2010; Walumbwa & Lawler, 2003). As more information is gathered from outside the United States and Europe, new understandings may arise that help leaders become more effective in building bridges to leadership rather than shutting gates.

With globalization has come new philosophical quandaries, including the need to articulate ways in which leaders can organize people to live and contribute out of their fullest humanity. This requires a certain humility for the leader (a) to know their own abilities and achievements; (b) to possess a willingness to acknowledge mistakes, gaps in knowledge, and limitations; and (c) to be open to new ideas, contradictory information, and advice (Tangney, 2000). These are all characteristics of humility. This teachability among humble individuals gives others a sense of voice, which then encourages greater trust, motivation, and a sense of justice (Cropanzano et al., 2007). This also requires trust between the leader and their followers. Yet, across the globe there is a cycle of distrust (Corboz, 2022; Cross, 2020; Dirks & Ferrin, 2001; Edelman, 2022). There is a collapse of trust in democracies, and without faith in institutions of civil society, fears rise, and people ask more from businesses to lead on societal issues (Edelman, 2022).

As the literature review discusses, there appears to be a gap in how leaders from non-Western cultures perceive and develop these connections between humility and trustworthiness. Yet, very little empirical research has been conducted on these subjects in Africa, and more specifically, in Rwandan cooperatives. Rwanda has a tragic genocidal history and has spent the

last three decades seeking to heal and restore trust among its citizens. The country has a robust etymology of trust and humility that could be leveraged to offer new insights from which cooperatives could seek to build trust among their members.

This research could also provide a significant understanding of leaders' views of non-Western cultural leadership frameworks. There is often an either/or framework in Western leadership theories, but one wonders whether, when certain social and cultural conditions are put in place, a more fluid leadership style could emerge that is effective for the greater good of those being served across cultures.

Purpose Statement

The purpose of this qualitative mini-ethnographic case study was to develop a conceptual framework of how trust and humility inform the perception of leadership among Rwandan cooperative members. Individual members of a 16-person cooperative were interviewed in a semistructured format. Themes from these interviews were coded, and a synthesis of the findings was presented to focus groups of four other cooperatives to evaluate the findings.

With a focus on cooperative leaders in Rwanda, an area for which very little leadership-related research has been conducted, this research could provide a foundation on which others learn to better recognize, honor, and nurture humble leadership among other disenfranchised communities.

Research Problem

Research Questions

- RQ1: What are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives?

- RQ2: How is trust defined and understood in the Rwandan cooperative context?

- RQ3: How is humility defined and understood in the cooperative context?

- RQ4: How is the Rwandan perspective on leadership informed by trust and humility?

- RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?

- RQ6: What themes emerge from the life experiences of Rwandan cooperative members

- that influence their understanding of how trust and humility inform leadership?

Hypotheses

- H1: Leadership styles and the strategies used to overcome challenges fluctuate based on the situational context the cooperative is facing.

- H2: In Rwanda, a follower's perception of a leader's trustworthiness has a positive connection to a leader's perceived humility.

- H3: In Rwanda, a follower's perception of a leader's humility has a positive connection to a leader's perceived trustworthiness.

- H4: An appropriate model for understanding leadership from an African cultural perspective is one that includes trust and humility as key values.

Conceptual Framework

Definitions

The following are terms used throughout the dissertation.

Cooperative (Rwanda): A cooperative is an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly owned and democratically controlled enterprise, according to internationally recognized co-operative values and principles (Rwanda Cooperative Agency Law Governing Cooperatives, 2022).

Culturally endorsed implicit leadership theory: The Latin roots of the word *culture* imply a tilling of the soil. In Western thought, Hofstede et al. (2010) argued it is a catchword for all the patterns of thinking, feeling, and acting, including the menial things of life or the "unwritten rules of the game" (p.6). Culture is represented through values, rituals, heroes, symbols, and practices; acknowledges there is a relationship between a leader and the observer or perceiver of their leadership characteristics (Rosch, 1978). The perception can be related to either outcomes, such as success, or to the implicit perception an observer has of a leader.

Empowering leadership: Empowering leadership is a set of leadership behaviors that specifically encourage and support subordinate empowerment.

Humility: A virtue that involves an accurate assessment of one's abilities and achievements, a willingness to acknowledge mistakes, gaps in knowledge, and limitations; an other-centered focus; and an openness to new ideas, to contradictory information and to advice (Tangney, 2000).

Inclusive leadership: A leadership dynamic that recognizes the relationships between followers and leaders can accomplish significant objectives for mutual benefit (Hollander, 2012), and those followers can become leaders. Hollander (1978) called it a two-way leadership-upward influence that became inclusive leadership.

Servant leadership: A leadership theory that focuses on whether the needs of others are being served in such a way that they in turn will want to serve others.

Transactional leadership: Leaders who motivate through give-and-take and are not interested in changing the culture of an organization.

Transformational leadership: Leaders who use their personality and charisma, along with communicating a compelling vision and building goals that will challenge the followers to

improve. They do this through the "four I's" of intellectual stimulation, individual consideration, inspirational motivation, and idealized influence.

Trust: Rousseau et al. (1998) constructed the following definition: "trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another" (p. 395).

Ubuntu leadership: Leadership theory that implies a collective understanding of one's interconnectedness with others.

Leadership Models and Theory

As the impact of globalization increases, a more culturally diverse constituency of customers and employees will require an understanding of leadership and culture in a way that is both timely and applicable (Dickson et al., 2003). At the same time, as research on leadership is predominantly constructed from a Western, individualistic mindset, one must ask what needs to be done to operationalize the current aspirational desire to be inclusive and shape the effectiveness of individuals, groups, and organizations (Chai et al., 2016). Atwater et al. (2021) argued that future research must include an analysis of the cultural implications on the constructs and relationships being studied. For this study, trust and humility are two such constructs that if better understood could potentially assist leaders in cross-cultural contexts to recognize, honor, and nurture the leadership potential among those who may not have positional authority within an organization, but who are potentially the leaders an organization needs.

Leaders often need to have a better understanding of the contextual variables that influence subordinate attitudes, role perceptions, and performance and how to influence these contextual variables (Javidan & Zaheer, 2021; Podsakoff et al., 1996). The Global Study of Leadership and Organizational Behavior Effectiveness (Den Hartog et al., 1999), which

interviewed nearly 17,000 leaders from 62 countries, posited that there are leadership attributes that are universally endorsed as leading to effective leadership and others that are less desirable. For example, leadership attributes of encouragement, motivation, dynamism, and possessing foresight are universally endorsed. While being noncooperative, dictatorial, and ruthless were universally seen as negative, one should not ignore the country from which the data were obtained or the cultural predispositions inherent in that context (Atwater et al., 2021). "What leaders may and may not do, and the status and influence bestowed on leaders vary considerably as a result of cultural forces in the societies in which the leaders function" (House et al., 2014, p. 49).

One such variation is how a culture views power distance – if it is more authoritarian or egalitarian (Den Hartog et al., 1999; Dickinson et al., 2003). Power distance, for example, can influence the level of participative leadership. Yet, there is a scarcity of emic ethno-cultural Rwandan and sub-Saharan African (SSA) managerial and leadership studies (Anaya, 2016; Atwater et al., 2021; Lerutla, 2022). At the same time, African scholars recognize that to tackle the economic challenges of the continent, Afrocentric leadership needs to be researched (Anaya 2016; Kuada, 2010; Muchiri, 2011; Walumbwa et al., 2011).

Transformational leadership theories and their derivatives are rooted in Western ethics—liberty, utility, and distributive justice (Bass, 1985). Transformational leadership and servant leadership are more individualized and organized around helping the components and people of an organization to succeed. Inclusive leadership attempts to provide an overarching theory that recognizes the relational connection between leaders and followers. It sees servant leadership as an outcome of inclusive leadership, rather than a predictor. It recognizes connections between empowerment and the African term of ubuntu, which emphasizes the collective, but there is no

model that is completely effective. This study asks whether there is a theoretical framework that needs to be identified and amalgamated with constructs that may be missing from leadership studies due to the lack of research from less-studied cultures. Trust and humility are two such constructs, but it is not certain as to what role they play between leaders and followers in African contexts.

Recognizing that most leadership theories have been predominantly Western-based, it is helpful to understand which regions are underrepresented. By 2025, Africa will account for one-fifth of the world's population (United Nations, 2015), yet the neglect of African leadership and management studies from an African perspective has prevented growth in economic performance (Horowitz et al., 2002; Walumbwa et al., 2011). There are other contributing factors, of course, such as economic dependence upon exports, colonization, a large unskilled youth workforce, competition from foreign-owned companies with local farmers, and the proliferation of entrepreneurial efforts with poor management (Walumbwa et al., 2011), as well as the complexity of a continent consisting of 54 countries and 2,100 unique ethnolinguistic groups (Tishkoff et al., 2009).

When studying any form of leadership, it is important to recognize that many of the theories, even those related to what were studied in this research, were conceptualized in contexts different from the one in this study (Den Hartog et al., 1999). Culturally implicit leadership theory, which is explored in greater detail in Chapter 2, recognizes that how one perceives a leader is dependent on their context and biases that have been formed through their context and experiences (Lord & Maher, 1993; Tsui, 1990). In Rwanda, it might be considered inappropriate to address a person in authority directly because there is assumed greater power distance than in the United States where one can go directly to one's boss. Considerations like

these that are specific to Rwanda have not yet been explored but are important to address in the research.

Much cross-cultural training concerns sensitivity to the other culture, but it is also important to note the underlying values—many of which predate colonialism—that inform leadership and management in Africa, such as deference to authority (Anaya, 2016; House et al., 2014;), paternalism, filial piety, and an emphasis on harmony, and a collective ethos (Anaya, 2016; Walumbwa et al., 2011). Thus, if Westerners are to partner with Africans to tackle these complex challenges, it is imperative that the leaders understand the qualities of effective leadership in African countries.

Leadership models that emphasize inclusivity appear to connect with forms of African leadership (Anaya, 2016; Lerutla, 2022). Inclusive leadership recognizes connections between servant leadership, ubuntu leadership, and empowering leadership (Boitano et al., 2017). There is no one model that is comprehensively effective, but it seems that more studies are asking whether a model in which leaders and followers are in a reciprocal relationship of learning results in greater empowerment and organizational effectiveness. Constructs of humility and trust are elements common to these models (Javidan & Zaheer, 2021; Owens & Heckman, 2012; Schoorman et al., 2007). Yet, current frameworks have not frequently made connections between them.

As leadership models have progressed from leader-centric to follower-focused, it is important to ask where leader-follower distinctions are not so salient, and where individuals move in and out of predetermined leadership and followership roles more fluidly based on the needs of the task. For a system to change and create greater space for greater reciprocity between leaders and followers, it must allow for more diverse perspectives, which requires greater trust.

Yet, the literature has shown that when breakdowns in trust occur, the less homogeneous a culture becomes (Dobbin & Kalev, 2018). The less shared knowledge, the less trust.

Trust

A common definition of trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another (Rousseau et al., 1998, p. 395). Others have adopted this definition with varied operational meanings, such as the belief that one can rely upon another person's actions and words, and that the person has good intentions toward another (Javidan & Zaheer, 2021; Johnson-George & Swap, 1982; McAllister, 1995).

Leadership scholars recognize that trust is essential to effective leadership and empowering one's followers (Dirks & Ferrin, 2001; Javidan & Zaheer, 2021; Podsakoff et al., 1990; Sousa-Lima et al., 2013). Trust is the driver behind competitive advantage, the foundation for speed; it catalyzes flexibility, operationalizes aspirations for diversity, builds bonds of accountability and transparency, and accelerates imaginative innovation; all of which are needed in a changing world (Corboz, 2022). The need for this is growing tremendously as globalization and cross-cultural social structures become increasingly common, but it takes time to develop.

While there may be certain characteristics that define trust, how they are interpreted can vary across cultures. Ability, benevolence, and integrity (Schoorman et al., 2007) are antecedents of trust, which allow trust to be adapted to particular contexts (Mayer et al., 1995) and thus allow for it to be operationalized in different ways depending on the complexity of the situation (Dirks & Ferrin, 2001). Schoorman et al. proposed that trust is affected by variables of personality, experiences, and culture. For example, if a culture is task-oriented, one might have a higher propensity to trust a new relationship than someone from a relationship-oriented culture,

who might require more time to build trust. One's propensity toward "uncertainty avoidance" can predict their likelihood of taking risks (Hofstede et al., 2010; House et al., 2014). More action-oriented, competitive, performance-oriented (or as Hofstede et al., 2010, deemed, "masculine") cultures tend to not build trust (Schoorman et al., 2007). Power and information asymmetry also affect trust between an employer and their subordinates.

Little is known on the impact of leader humility on a leader's trustworthiness, especially in non-Western contexts, and there is no related research in the Rwandan context. As more research becomes available that helps leaders to operationalize trust in their organizations, there is not as much literature around whether humility could be a predictor of trust or how one might foster humility if it is needed in order to build trust. It is important to note that while things can be generalizable to a particular cultural sphere, there may be individual differences based on one's own experiences and life histories (Javidan & Zaheer, 2021). While studies have been growing in this area, further research would be helpful regarding culture's effect on trust (Schoorman et al., 2007).

Humility

Saint Augustine (Cunningham, 1887) called humility the greatest of all virtues. Humility is derived from the Latin word *humilitas*, which is denoted from *humus*, meaning "earth", and *humi* meaning "on the ground" (Owens & Heckman, 2012). Humility is defined as a "relatively stable trait that is grounded in a self-view that something greater than the self exists" (Ou et al., 2014, p. 37). It is often misconstrued as weakness or timidity. In the last two decades, a slew of interdisciplinary research has been conducted to define and measure humility as a construct (Wang et al., 2020).

Humility is increasingly seen as a critical element of a variety of leadership styles (Greenleaf & Spears, 2002; Thomas, 2015), particularly after Collins (2001) illustrated that it is the one dimension that separates good leaders from great leaders. Especially after the U.S. banking scandals of 2008, in which the narcissism and arrogance of bank leaders wreaked havoc on the economy (Boje et al., 2004), there has been a desire for less hubris and greater humility.

In 1998, a group of psychologists gathered to discuss classical human strengths. The most significant output of this gathering was a paper written by Tangney (2000) that outlined six components of humility which has stood firm with later research. Tangney posited that humility represents (a) an accurate assessment of one's abilities and achievements (not low self-esteem or self-deprecation); (b) ability to acknowledge one's mistakes, imperfections, gaps in knowledge, and limitations (often vis-à-vis a higher power); (c) openness to new ideas, contradictory information, and advice; (d) understanding one's own self in perspective (e.g., seeing oneself as just one person in a larger scheme); (e) relatively low self-focus (a "forgetting of the self," while recognizing that one is but one part of the larger universe); and (f) appreciation of the value of all things, as well as the many different ways that people and things can contribute to our world. Tangney recognized that humility is multifaceted and an adaptive strength.

The study of humility began to expand beyond a personal virtue to an organizational virtue possessing a moral foundation, although there was nothing confirmed empirically (Vera & Rodriguez-Lopez, 2004). Owens et al. (2013) developed the construct of *expressed humility* to illustrate how humility is expressed interpersonally within the contexts of organizations. Owens et al. hypothesized that humility as a trait could be perceived by others and result in effectiveness.

In a separate line of research, the GLOBE studies interviewed nearly 17,000 leaders in 62 countries and concluded that transformational leadership could be a universally effective model of leadership (Den Hartog et al., 1999). This theory was extended to recognize humility as a trait of effective leadership (Owens et al., 2013). In 2016, Templeton continued this line of inquiry by funding an interdisciplinary team of psychologists and philosophers to develop a measure of behavioral humility that could be evaluated in the context of an organization. There are currently more than 25 predominantly survey-based measures of humility and even subscales, such as Owens et al.'s scale on teachability (Owens et al., 2013). Scholars outline the potential for research in the relevance of humility in particular contexts where there are power variances or other situations where humility can be tested. They determined that humility is critical to "ethical and values-driven leadership" (Wang et al., 2020). So far, no empirical studies have been conducted in Africa.

Rwandan Context

Since the horrors of the Rwandan genocide of 1994, Rwanda has been on a path of recovery. Rwanda's GDP has gone from ground-zero in 1994 to experiencing tremendous growth, aspiring to be a Middle Income Country by 2035 (World Bank in Rwanda, 2021). Yet, when analyzing the leadership literature, less than 20 articles include culture, leadership, and Rwanda in their abstracts; only one analyzes servant-leadership and leadership exchange theory (Brubaker et al., 2015), and one references empowering leadership (Thomas, 2015). The Rwandan language of *Kinyarwanda* includes different words for trust and humility. There has not been a significant articulation of the connection between trust and humility with leadership in Rwandan cooperatives. This study recognizes there is a gap in the research related to trust and humility in leadership in Africa, thus Rwanda could be a case study country regarding how these

qualities inform their cultural perspective on leadership. While the cooperative is a specific type of organization, cooperatives in Rwanda employ over 55% of the population (Rwanda Cooperative Agency Strategic Plan, 2021), and findings from this study could have applicability among other groups.

The significance of this study could also provide useful information to the Rwandan government, as it recently expanded its Vision 2020 to Vision 2050, as well as included cooperative growth in its National Transformation Strategy for 2020–2024. The government reframed its cooperative policy to enable the cooperative sector to continue to play a significant role in the economic transformation of the sector as the country seeks to achieve the United Nations Sustainable Goals (Rwanda Cooperative Agency Strategic Plan, 2021). The goals of Rwanda's National Transformation Strategy (2017) are:

- to employ 1.5 million people in off-farm and production jobs (214,000 annually)

- to create sustainable urbanization goals from 17.3% to 35%

- to establish Rwanda as a globally competitive knowledge-based economy by creating linkages between cooperatives and business development

- to promote industrialization and attain a structural shift in the export base to high-value goods and services with the aim of growing exports by 25.3% annually from the current estimate of 21.1%

- to increase domestic savings and to position Rwanda as a hub for financial services to promote investments

- to promote sustainable management of natural resources and environment to transition Rwanda toward a green economy.

Pertaining to this study, the Rwanda Cooperative Agency conducted a thorough strengths, weaknesses, opportunities, and threats (SWOT) analysis of the 10,025 cooperatives. These cooperatives represent over 55% of the population (Africa Press, 2021; Rwanda Cooperative Agency Strategic Plan, 2021).

The government summarized these findings with issues pertaining to the management of cooperatives, such as (a) nontransparent decision-making process within cooperatives; (b) limited information and awareness of existing policies; (c) limited leadership, managerial, technical, IT, and other soft skills required for effective management of cooperatives due to the low level of education of many; (d) mismanagement of cooperative resources; and (e) a lack of limitation in terms of members of a single family allowed to participate (Rwanda Cooperative Agency Strategic Plan, 2021). It could be helpful to the government to understand how Rwandan cooperative members view the trustworthiness and humility of their leaders; in turn, it could also be intrinsically motivating for cooperative members to learn to recognize these characteristics in themselves.

Theoretical Framework

My philosophical perspective was informed by a constructivist worldview, yet with a realistic, pragmatic lens. Many qualitative approaches are constructive because they involve an observation of human behavior where the researcher allows the views of the participants to identify their shared meaning, culture, and behavior regarding a phenomenon (Fusch et al., 2017). It is pragmatic in that I assume humans also construct action and that truth and meaning are consequences of reality. Yet, I am realistic in my ontology, assuming that what is gleaned from the research points to essential truths that exist independently of one's beliefs and constructions.

As *verstehen*, which means understanding, is the epistemological grasping and understanding of social phenomenon (Guba & Lincoln, 1994; Schutz, 1967; Schwandt, 1994) that seeks to understand the *emic*, or lived, experience, of the ones being observed (Schutz, 1967), this research project aimed to pursue that end through an interpretive anthropological framework. It assumed culture begs for interpretation, not a causal explanation, thus it is applicable to pursuing how trust and humility are interpreted in the Rwandan context. It follows the thinking of Geertz (1973) who said, "Culture, is not a power, something to which social events, behaviors, institutions, or processes can be causally attributed; it is a context, something within which they can be intelligibly – that is *thickly* – described" (p. 14). Geertz exhorted the researcher to read and interpret a culture, just as one would a complex text. In doing so, what the ethnographer does is change the participants' activity from a "passing event, which exists only in its own moment of occurrence, into an account, which exists in its inscriptions and can be consulted" (Geertz, 1973, p. 19).

The leaders of the cooperatives being studied are the ones living out what it means to be trustworthy and humble in their lived cultural context of the country of Rwanda. It is their voice that is missing among the dearth of leadership literature from which new insights could emerge.

Methodological Approach

A qualitative mini-ethnographic case study was conducted to develop a conceptual framework of how the Rwandan perspective on leadership among cooperative members is informed by the concepts of trust and humility. In a mini-ethnography the researcher intends to better understand the participants' cultural norms, values, and roles through the use of interviews, review of internal documents, and observations. The inclusion of a case study was strategic in asking how, what, or why questions (Yin, 2014), which were exploratory,

explanatory, and descriptive (Yin, 2014). Sixteen individual members of a 17 person cooperative were interviewed in a semistructured format that included open-ended questions prepared in advance. Unplanned or unanticipated probes to clarify responses were also used (Richards & Morse, 2012). A theme analysis was conducted with agreement analysis by an independent coder to provide codes, umbrella constructs, and key themes. An initial synthesis of the findings was presented to focus groups of two other cooperatives to interpret the findings, upon which another thematic analysis was conducted.

Researcher's Positionality

Denzin and Lincoln (2000) argued that "qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world" (p. 3). The life experiences I brought to this study are important to make all biases apparent and known. For 25 years, I gathered people from diverse backgrounds to work together toward the common good—from the President of the United States and his advisors to the National Association of Evangelicals, from Western investors to Rwandan entrepreneurs, from the inner-city poor to those with wealth, from liberal Christians to conservative Christians, from those in Christian higher education to those who do not value religious education, and most recently to convening over 200 educators from across 15 countries on the African continent to discuss the future of education in SSA. It is in this bridge-building that I was drawn to those whose perspectives are often overlooked, yet very needed, especially in the current global environment in which more voices are needed to address complex problems.

In many of these personal situations I have seen leadership that empowers followers, yet often fails to operationalize what it would mean for those same followers to lead within that

context. Some of the greatest disconnects were seen when I lived in Rwanda from 2009 to 2013 and created a training program and fashion product manufacturing cooperative with 11 neighbors who would source Noonday Collection, which has become one of the fastest-growing fair-trade companies in the United States. These neighbors inspired me with their resilience, grit, and humility.

As the dissertation was being imagined, I longed to tell the stories of those who do not have a position or influence, yet whose leadership merits recognition and nurturing—people like those in the cooperative. Yet, so often cultural differences become obstacles to this recognition, and modes of nurturing leadership are predicated on one's own understanding of what leadership is and how it is developed. It has been 12 years since the cooperative began, and it has grown to nearly 20 members.

One of the cooperative's continual challenges has been trusting others, which could be because the culture is steeped in the context of a genocide that broke down trust between neighbors. Some are survivors of the genocide; others weren't even born at the time of the genocide; and some remain private about their stories. This is indicative of cooperatives across Rwanda. Cooperatives are also entities that usually employ some of the least educated (Rwanda Cooperative Agency Strategic Plan, 2021), often communities that are not recognized in leadership literature, yet they employ over 50% of the population. Even the GLOBE Project of 2020 targeted leaders who are primarily in the business, education, and technology sectors, but not the lower tier of cooperatives. Even though this study consisted of more than just the cooperative I helped start, it must be noted that it was out of a trusting relationship that this ethnographic case study was conducted. The aim was not to have a predetermined theory, but to ascertain their perceptions of trust and humility as they pertain to leadership.

Limitations to the Study

The above-mentioned relationships prevented me from being an objective observer of those studied. However, it also provided an immediate trust that often requires time to acquire. There are cooperatives that were not included in the study because of reporting structures that connect to the researcher's spouse who is an investor and business advisor in Rwanda. There were limitations to the study in that there is not yet national literature on trust or humility, as the GLOBE Project 2020 has not yet revealed its data. These data will be forthcoming to co-country investigators after the primary researchers publish articles from 2022–2027. It is my aspiration that this study will support findings from the GLOBE Project 2020.

Another area of limitation was that the surveys regarding trust in a leader and humility are written by Western scholars. Findings from this study could result in new surveys being conducted, but at this time no Rwanda- or African-based surveys have been created to my knowledge. Thus, this qualitative approach could provide a foundation for instruments to be used that are culturally relevant. In addition, I am cognizant that I am not Rwandan, nor African. The last limitation foreseen in conducting the study was the anonymity and reporting back of what was gained from the interviews. Parameters were used to protect the identity of those reporting, and the initial concern of the findings not being supportive of the leader did not occur.

Significance of Study

Globalization has catalyzed the need to study effective leadership across geographical and political boundaries (Bass & Avolio, 1997; Gentry & Sparks, 2012; House & Aditya, 1997). Others have posited that there is a need for a model that recognizes universal leadership attributes to be tailored to different countries (Jokinen, 2005; Kim & McLean, 2015). However, there has not been an attempt to adapt these findings to smaller organizations or start-ups that are

not motivated by Western-style leadership, and even less research on those organizations in SSA (Michael et al., 2016). Zhang and Zhou (2014) highlighted the need for further research on empowering leadership and whether it is contingent upon economic conditions, but this study could provide insight into the fluctuation of leadership styles based on certain conditions.

This study contributes to the literature because most leadership studies are still from a Western context. While there is an increasing body of empirical knowledge from Asia, and increased interest in Africa, very few studies are done within the African context. As a co-investigator for the country of Rwanda in the 2020 GLOBE study, this dissertation provides a strong foundation for further research as the GLOBE data are provided over the next 5 years. The antecedent of interpersonal trust is one of the research questions in the GLOBE study, so this foundational study will provide context for more research to be done in the African context.

Owens and Heckman (2012) stated that future research should explore the significance of expressed humility in the context of leadership. They also posited that humility needs to be better understood regarding boundary conditions—such as the influence of the level of leadership (first-line, middle management, executive management), and the cultural context—of a leader's effectiveness. The interrelatedness of trust and humility has also yet to be explored. This study would contribute to these areas.

This research could provide a significant understanding of the Rwandan cultural leadership framework. With this new and broader understanding, Western leaders would be better able to engage in cross-cultural leadership and recognize trustworthy and humble leaders. It could also change the perspective on leadership to better recognize, nurture, and honor unseen leaders in organizations, and even societies.

Chapter Summary

The purpose of this qualitative mini-ethnographic case study was to develop a conceptual framework of how trust and humility inform the perception of leadership among Rwandan cooperative members. Sixteen individual members of a textile cooperative were interviewed in a semistructured format. Themes from these interviews were coded, and a synthesis of the findings were presented to focus groups of two other cooperatives to evaluate the findings. Key areas were identified to delve into for the literature review to develop a framework that could be identified in the Rwandan context. A review of the literature focuses on the key constructs of trust and humility, within the broader scope of leadership theory (culturally endorsed implicit leadership theory, empowering, servant, transactional, transformational, and ubuntu), as well as an understanding of the cultural context of Rwanda. This review could contribute to the growing body of knowledge of leadership studies in Africa and offer new insights for the country of Rwanda in particular.

Chapter 2: A Literature Review

This study sought to contribute to literature regarding leadership in Africa by providing an understanding of how humility and trust inform the Rwandan perception of leadership, specifically within cooperative enterprises. Several areas of relevant research were looked at in this literature review. This chapter begins with an introduction to cooperatives and how they are structured within Rwandan society. Then, I present the development of transformational leadership theory, including culturally implicit leadership theory, servant leadership, empowering leadership, and inclusive leadership theory. Leadership in the global context is discussed with a particular emphasis on the GLOBE study project. I served as a GLOBE study co-investigator for the country of Rwanda, but that information is not accessible until 2025.. However, this study has the potential to contribute to those findings. Finally, a review of the literature informing research in trust and humility is presented.

Country Context: Rwanda

Rwanda is a country of nearly 14 million people, as recently reported by the National Institute of Statistics Rwanda (https://www.statistics.gov.rw/). It is landlocked by Democratic Republic of Congo to the west, Uganda to the east, Burundi to the south, and Tanzania to the east. The country has seen enormous progress since the 1994 genocide that resulted in nearly one million deaths (Gourevitch, 1999; Kinzer, 2008; Ntagengwa, 2008). Its GDP is one of the fastest-growing in Africa (World Bank in Rwanda, 2021) and its government's parliament includes 61% women leaders. While the government promotes one Rwanda, and the *gacaca* reconciliation efforts have been proven successful, tensions still exist (Ntagengwa, 2008).

The Rwandan government recently expanded its Vision 2020 national goals to Vision 2050 and included cooperative growth in its National Transformation Strategy for 2020–2024.

The government reframed its policy to enable the cooperative sector to continue to play a significant role in the economic transformation of the country as it seeks to achieve the United Nations Sustainable Goals (Rwanda Cooperative Agency Strategic Plan, 2021).

Its National Transformation Strategy goals include: (a) employing 1.5 million people in off-farm and production jobs (214,000 annually) to create sustainable urbanization goals from 17.3% to 35%, (b) to establish Rwanda as a globally competitive knowledge-based economy by creating linkages between cooperatives and business development, (c) to promote industrialization and attain a structural shift in the export base to high-value goods and services with the aim of growing exports by 25.3% annually from the current estimate of 21.1%, (d) to increase domestic savings and position Rwanda as a hub for financial services to promote investments, and (e) to promote sustainable management of natural resources and environment to transition Rwanda toward a green economy (National Transformation Strategy, 2017). Pertaining to this study, the Rwandan Cooperative Agency conducted a thorough SWOT analysis of the 10,025 cooperatives, representing over 55% of the population (Africa Press, 2021; Rwanda Cooperative Agency Strategic Plan, 2021).

The government summarized these findings by highlighting issues pertaining to the management of cooperatives: (a) nontransparent decision-making processes within cooperatives; (b) limited information and awareness of existing policies; (c) limited leadership, managerial, technical, IT, and other skills; (d) mismanagement of cooperative resources; and (e) a lack of limitation in terms of members of a single-family allowed to participate (Rwanda Cooperative Agency Strategic Plan, 2021).

Rwanda is seen by some as being a strained, collective, and short-term oriented culture (Inglehart et al., 2014), but how this correlates to leadership style is still being explored. As the

government desires stronger leadership for the Rwandan cooperatives, it could be helpful to the government to understand how Rwandan cooperative members view the trustworthiness and humility of their leaders.

The Rwandan language of Kinyarwanda has different words for trust and humility. There has not been a significant articulation of the connection between trust and humility in Rwandan cooperatives. Definitions and a word study on trust (Table 1) and humility are based on conversations with the translator who assisted me in the interviews and the *Rwanda Cultural Values* (2018). These descriptions, along with analysis, can be used to help calibrate further case studies in leadership in Rwanda.

Table 1

Definitions of Trust and Humility in Kinyarwanda

Trust	Humility
Inyangamugayo	**Gucabugufi**
1. A person with integrity who has the traits of trustworthiness, dependability, and reliability. Trustworthy is often used to mean having integrity. 2. A person who is trustworthy avoids any act that will tarnish their name. They avoid disgraceful actions and conduct themselves in the way that none will find any fault in their behavior and character. This person is trustworthy and reliable.	1. Gentle/gentility 2. The act of being humble, not just a character trait

Trust	Humility
Ikizere	**Ikinyabupfura**
	Ubumuntu
1. Trust. If someone says, *ngufitiye ikizere* this means that they have trust in you. This principle of trusting each other is reflected in the values of the family: "Those who are members of the family need to trust each other, everyone should listen to each other, voicing their opinion then what they agreed together would be easier to implement" (Rwanda Cultural Values, 2018, p. 22). 2. Hope. This reflects that someone expects the best in life and is attached to future expectation.	1. A Rwandan value that is much appreciated in the leadership is *Ubupfura* which means civility, honor, respect, and nobility. Every other character trait will flow from this word Ubupfura. *Imfura* is a noble person who is not greedy, whom you walk with but who never leaves you behind; a person who does not break covenants, who fights with you, who does not steal when hungry, and who will take care of your kids when you die. A person with ubupfura has a good heart. Therefore, this person is trustworthy, and if others find this type of leader they are blessed. 2. Ubumuntu means humanity. If someone has ubumuntu, they are humble.

Leadership Models and Theory

Consensus has emerged over the decades regarding a general definition of leadership in which a leader is a "group member whose influence on group attitudes, performance, or decision making greatly exceeds that of the average member of the group" (Simonton, 1994, p. 411). At the same time, leadership must be effective, applicable to all, and trustworthy. However, the way that is operationalized may depend on the cultural context (House & Adityua, 1997; Kouzes & Posner, 2017). If research in leadership studies weighs more heavily toward one cultural context, then there may be key insights that are still to be learned from other cultures. This section of the literature review focuses on the progression of leadership theories rooted in transformational leadership that may prove to be helpful to this study. It sets the foundation for better understanding the environment around which trust and humility flourish and how that might apply to cooperative members in Rwanda. Areas that are discussed are servant leadership, empowering leadership, inclusive leadership, and ubuntu leadership.

Transformational Leadership Theory

Leaders who motivate through give-and-take and are not interested in changing the culture of an organization are considered transactional (Bass & Avolio, 1997; Kuhnert & Lewis, 1987). In contrast, transformational leaders use their personality and charisma, along with communicating a compelling vision and building goals that will challenge the followers to improve (Burns, 1978). This combination increases the morale and motivation in themselves and their followers, thus transforming not only the social system of the organization but their followers as well (Bass, 1985; Dvir et al., 2002).

One could possess traits of transformational leadership, yet not yield positive outcomes due to a continuum of leadership that moves from least effective to most effective: (a) laissez-faire leadership, (b) management by exception—passive, (c) management by exception—aggressive, (d) constructive transaction or contingent reward, and (e) the "four I's" of transformational leadership. The four I's are intellectual stimulation, individual consideration, inspirational motivation, and idealized influence. Four common strategies to moving forward on this continuum are (a) possessing a clear vision, (b) being social architects, (c) creating trust in the organization, and (d) creatively deploying oneself (Bennis & Nanus, 1985).

There is a strong correlation between the strategies transformational leaders employ and leadership effectiveness (Bennis & Nanus, 1985). The relationship between a leader and a subordinate must be mutually beneficial and ultimately focus on the betterment of the group (Maxwell, 2019). These dynamics require the leader to focus on the self-improvement of the subordinates in a holistic sense, allowing the leader to look strategically at a large goal while also valuing the individual goals of their followers. Maxwell (2019) referred to this type of leadership as transformational leadership and stated:

> If your actions inspire people to dream more, learn more, do more, and become more, then you are a transformational leader. You influence people to think, speak, and act in ways that make a positive difference in their lives and the lives of others. That kind of leadership can change the world! (p. 215)

Utilizing this foundational theory, current leadership literature shows a trend in which leadership is seen as a dynamic relationship between people with different ratios of power. A leader is not merely a person with a position of authority, but rather a person who is capable of balancing, understanding, and working from social relations (Vecchio, 2007). These relations involve self-awareness, in which the leader ultimately understands themselves in their role, as well as the needs, concerns, and abilities of those they oversee (Vecchio, 2007).

Transformative leadership involves leadership that is other-centered. Ethical leadership includes behavior that is governed either by the character of the individual or their actions (Northouse, 2019). Greek Western traditions, such as those developed by Plato and Aristotle, portend ethics as a review of one's character and conduct versus Kant's notion of the self that acts only in accordance with duty rather than virtue (Reid, 1987; Wengst, 1988). This is mentioned in this review because Aristotle did not include humility as a virtue, and yet humility is now considered to be the virtue that possesses a realistic positive self-view with a high concern for others' wellbeing (Reid, 1987). Thus, there might be a connection to transformational leadership with humility that needs to be explored further.

The GLOBE's contributions, discussed in the next section on culturally endorsed implicit leadership theory, augmented this definition beyond individual leadership to that of the organization by researching how an individual's ability to influence, motivate, and enable others contributes to the effectiveness and success of their organizations (House et al., 2001). House et al. (2014) argued that the ability of leaders to lead, and how their leadership is perceived, varies considerably based on the cultural practices and beliefs in which they work.

There is an understanding that the predominance of Western leadership theory has underscored the need for alternative indigenous-based leadership theories (Wang et al., 2019; Zhang et al., 2012). Zhang et al. contended that there is limited utility for current Western leadership theories in developing, non-Western countries, while also saying national research is needed to understand the phenomena of culture-specific leadership. One such critique of Western leadership theories contends there are four myths connected to traditional leadership models: (a) leaders specify desired futures, (b) leaders direct change, (c) leaders eliminate disorder and the gap between intentions and reality, (d) and leaders influence others to enact desired outcomes (Plowman & Duchon, 2008). These myths present leaders as top-down, controlling, and transactional (Plowman & Duchon, 2008) versus the more distributed, bottom-up model that global leadership is moving toward (Boitano et al., 2017).

Servant Leadership Theory

Greenleaf's (1970) pivotal book *The Servant as Leader* created a new term of leadership that analyzed qualities of both leaders and followers, with a particular emphasis on the leader paying attention to the needs of their followers. It has developed since then, but its foundation can be found in the question of whether the needs of others are being served in such a way that they in turn will want to serve others (Greenleaf, 2002).

A construct of seven values developed that shape the attitudes, behaviors, and characteristics of servant leaders (Patterson, 2003). These are agápao love, humility, altruism, vision, trust, empowerment, and service. Servant leaders are "those who serve with a focus on the followers, whereby the followers are the primary concern, and the organisational concerns are peripheral" (Patterson, 2003, p. 81). Whereas transformational leadership made a shift from the individual to the organization, servant leadership shifted from the individual leader and the

organization to the relationship of leader-follower. While the needs of the organization are always present, servant leaders invest in the needs of their followers by encouraging, empowering, and supporting them, and producing servant leaders at all levels of the organization, which ultimately leads to greater organizational trust and follower satisfaction (Bentein & Panacchio, 2020; Joseph & Winston, 2005; Parris & Peachey, 2013; Saleem et al., 2020). While this theory has resulted in positive outcomes, one of the critiques of servant leadership has been a question of whether it is effective when a servant leader's focus on the followers may hurt the financial outcomes of an organization (Joseph & Winston, 2005).

Depending on the social and national contexts, servant leadership has different meanings (Parris & Peachey, 2013). Grobler and Flotman (2020) differentiated servant leadership from other theories and dominant forms of leadership, such as social-exchange theory, authentic leadership and Afrocentric leadership. They also noted that there is a lack of research on servant leadership outside of the United States, Europe, and the Asia-Pacific region (Ragnarsson et al., 2018; Thao & Kang, 2020; Van Dierendonck et al., 2014).

Nelson (2003) expanded Patterson's (2003) research to determine whether it was valid cross-culturally and to what extent Black leaders of South African organizations modeled these behaviors. For example, Afrocentric leadership has been described as that which focuses on cooperation, teamwork, participation, collectivism, social responsibility, and reciprocity (Anaya, 2016; Grobler & Singh, 2018; Nkomo, 2011). The hypothesis was that leaders would both accept and exhibit these behaviors because of their cultural understanding of ubuntu leadership (Ngunjiri, 2016; Wanasika et al., 2011), which means, "I am because we are" (Tutu, 2000, p.35). This counters individualism, competitiveness, and autonomous decision making (Bertsch, 2012; McFarlin et al., 1999) and emphasizes community through listening, cooperation, and sharing.

Similar to these shared Afrocentric values, the theory of authentic leadership focuses heavily on interpersonal skills and the dynamic relationship between leader and follower. Authentic leaders lead from core values and demonstrate characteristics of purpose, strong values about what is right, trusting relationships, self-discipline, and passion for their mission (George, 2003). Though theories vary in approach and in the way that they are assessed, to be an effective leader, one must be able to move seamlessly between different leadership styles to maximize impact and to care best for those under their leadership (Goleman, 2000).

Cross-cultural validation of Patterson's (2003) theory was developed further by Carroll's (2013) dissertation on servant leadership, while considering the effects that national culture and values have on people (Hofstede et al., 2010; House et al., 2014). Servant leadership was further linked to Afrocentric leadership in a study conducted by Gobler and Flotman (2020) and was seen as a positive contribution to leader and follower relationships (Mostafa & El-Motalib, 2019). Purposeful organizational work then requires servant leadership because one works for the service of other colleagues and the organization (Carroll, 2013).

It has been suggested that more empirical evidence is needed for servant leadership to be recognized as a universal form of effective leadership, not just an extension of transformational or charismatic leadership (Carroll, 2013; Van Dierendonck, 2011). One note of interest to this study is that Patterson's (2003) model revealed causal paths between values and servant leadership, and Carroll's study (2013) revealed love to be a predictor for humility, as well as altruism.

Recognizing the need for further studies to be done in sub-Saharan Africa, there is a need to focus on those in noncontractual relationships, with a particular interest in nonmetropolitan areas (Brubaker et al., 2015). As Western leaders interact with those in other cultures, they will

need to advocate for a leadership development model that is more interconnected, recognizing that the learning of leadership requires a reciprocal relationship between the leader and follower (Hanson, 2013; Turner et al., 2018). Changing cultural contexts often changes how a leader perceives their role (Hanson, 2013).

Inclusive Leadership

Greenleaf's (1970) essay T*he Servant as Leader* elevated the understanding of leaders' responsibility to their followers, but Hollander (1978) recognized that relationships between followers and leaders can accomplish significant objectives for mutual benefit and that followers can become leaders. In his updated work, Hollander (2012) called it a two-way leadership-upward influence that became inclusive leadership.

Whereas scholars of servant and authentic leadership argue that servant leadership results in increased effectiveness of organizations (Hanse et al., 2016; Joseph & Winston, 2005), scholars of inclusive leadership see servant leadership as a benefit and outcome of inclusive leadership (Boitano et al., 2017; Hollander, 2012). In addition, scholars of empowering leadership (Chen et al., 2018) posit that empowering leadership results in increased creativity and organizational citizenship (Wang et al., 2017; Ye et al., 2020), which connects to Zhang and Zhou's (2014) theory as well. There are similarities between the theories, such as the following behaviors and practices needed for collaboration: (a) communicating, (b) empowering stakeholders, (c) painting the picture, (d) individualizing, inclusive thinking and action, (f) facilitating positive interventions, (g) thinking broadly, and (h) involving people. Dezenberg (2017) recognized these as the outcomes or byproducts of inclusive leadership.

Hollander's (2012) inclusive leadership is an area of study that had been growing since the 1930s. Its complexity can be simplified by its emphasis on leadership that is a process–

collective and participative (Dezenberg, 2017). Hollander did not see leaders as islands unto themselves but rather recognized that their actions or inactions determine the wellbeing of others (Boitano et al., 2017).

Situational leadership informed the theory of inclusive leadership, noting that followers are critical of a leader's success and can either accept or reject the leader (Blanchard & Hersey, 1969). Collectively they can determine that leader's power. As a follower's maturity increases in areas of achievement and independence, a leader can be less structured and more emotionally and socially supportive and available to meet followers' needs (Blanchard & Hersey, 1996).

As inclusive leadership developed in response to the leader-centrism of the literature, scholars began to advocate for this approach to be understood at a systems level (Kellerman, 2016). Just as systems analysis requires one to not only involve all stakeholders, but to actively respect and involve them (Lippitt, 2021), it is important in this globalized world for leaders to be cross-professional with whom they engage to address complex issues in a comprehensive manner. Thus, what is needed from leaders is shifting toward a more collaborative and inclusive style. Sowcik and Muscato (2021) posit that humility may be what is needed for leaders and followers to maintain perspective as they seek to address the complexity of various systems.

Thus, there is the leader—their behavior, characteristics, and effect. There is also the follower—their characteristics, behaviors, perceptions, or individual topic areas, such as empowerment. There is also the domain of the relationship between the leader and follower—reciprocity—as well as the development and maintenance of the relationship. Leadership literature has far surpassed that of the significance of followers (Baker, 2007). However, a growing body of research has supported the claims that followers are more than just passive subordinates and that interdependence between followers and leaders is critical (Chaleff, 2009).

Referring to the foundations of leadership literature, Burns (1978) wrote on the heroic nature of leaders and within a similar timeframe, Hollander (1978) posited that leaders are seen to hold a position of authority, which causes followers to see them as fixed in place, unable to change. Hollander wondered if leaders could be viewed in a less static state, might it change the role of the relationship between the leader and follower.

Inclusive leadership has since developed into a theoretical framework in which four aspects of it—respect, recognition, responsiveness, and responsibility—are critical to developing global leadership competencies (Boitano et al., 2017). Thus, the competencies needed for inclusive leadership first echo those of a global mindset (Mendenhall et al., 2018): self-awareness, empathy, and cultural intelligence and humility has been seen as an additional trait (Bourke & Titus, 2020). Scholars posit that these competencies enable one to work outside their own national or organizational culture, no matter their education or ethnic background (Mendenhall et al., 2018). As organizations become more diverse, these collaborative skills are needed to navigate conflicting interests and national tensions. While diversity literature focuses on the demographics of these various domains, inclusive leadership became the unifying theory that focuses on systemic participation, leveraging that diversity into organizational life that produces results (Boitano et al., 2017). It is not simply accepting difference but seeking it out.

The interdisciplinary and systemic overlap in inclusive leadership speaks to the theoretical nature of much of the conversation and the need for greater empirical research to authenticate these inclusive processes. It is still a young field and the need for linkages between the involved disciplines, as well as between constructs of organizational culture and climate, is a real one (Dezenberg, 2017). The recent connections to humility particularly pertain to this study

regarding whether or not humility could create greater interchange and not just interdependence between leaders and followers.

Global Perspectives on Transformational Leadership

As leadership theory has developed outside of a Western framework and more is known about the relational reciprocity between leaders and followers, non-Western theories are coming to the forefront (Fourie et al., 2017; Walumbwa et al., 2011; Wang et al., 2019; Zhang & Zhou, 2014; Zhu et al., 2022). Global leadership requires a global and systems mindset that develops skills of open-mindedness, inclusivity, long-term and systemic thinking, and navigating complexity without reducing it (Hutton, 2017). While most leadership theories make assumptions about what constitutes the characteristics of effective traits (honesty, intelligence, and decisiveness), there is little variation among genders and generations (Hutton, 2017). Integrity and sound judgment could be the two most important competencies in leadership development (Michael et al., 2016). Whereas women tend to place a higher value on compassion, innovation, and ambition (Hutton, 2017). Another pertinent recommendation is that good leadership is to be understood not just by outcomes but also in the motivation and character of leaders.

The study on global leadership by the University of Cambridge and the British Council (Hutton, 2017) recognizes the growing empirical research in areas of transformational, servant, ethical, and inclusive leadership, yet the differences cited are in the vein of gender or age, not culture. In addition, this study (Hutton, 2017) introduced distributive leadership, which is viewed as prescriptive to the individualistic aspects of most leadership theories that ignore the importance of context and systems. Hutton (2017) described that the one theory that can be applied across cultural contexts is transformational leadership.

Zhang and Zhou (2014) sought to address the complex relationship between empowering leadership, uncertainty avoidance, and trust. Their results revealed that in a context of high uncertainty avoidance and trust, empowering leadership results in promoting creativity. This has been affirmed in other studies which assert that leadership is not about the sole leader but how effective one is in empowering others so the impact outlasts the leader (Frei & Morris, 2020). The greatest leaders are those who combine trust, love, and belonging to empower others (Frei & Morris, 2020).

In the empowerment of others, like inclusive leadership, there is a strong relationship between a subordinate's perceived fairness and trust in a supervisor (Pillai et al., 2011). This study, based in Singapore, established a connection between transformational leadership and trust in the leader. The study also confirmed this in Taiwan, where transformational leadership influenced such outcomes as procedural justice and trust. One hypothesis from this study was that as Singapore and Taiwan lean more toward a Western individualistic version of Confucianism, the connection between transformational leadership and trust may be more evident (Pillai et al., 2011).

A pertinent recommendation of the University of Cambridge and British Council (Hutton, 2017) was that quality leadership is ascertained by its values and the process by which people are involved and empowered, stating, "It should take care not to focus unduly on individuals with formal power, but also consider the role of followers, and distributed leadership" (p. 49). Values have also been found to be significant predictors for how followers respond to the influences of their leaders in Korea (Shin & Zhou, 2003). High conservation values, first defined by Schwartz (1994), such as those that favor tradition, conformity, and harmony, were found to be moderating influences in a follower's response to transformational leadership (Shin & Zhou, 2003), but a

limitation of their study could be its cultural context. In Korea, followers are taught to maintain positive relationships with their supervisors in contrast to a Western culture in which conservation value might stifle creativity (Shin & Zhou, 2003).

Empowering leadership has a positive effect on the creativity of those employees who possess a high cultural uncertainty avoidance and who possess high trust in their leader in countries like Korea and China (Shin & Zhou, 2003; Zhang & Zhou, 2014). Both studies represent two countries with high conservation values, as well as high uncertainty avoidance (House et al., 2014). Just a year prior to Zhang and Zhou's (2014) research in China, Jackson et al. (2013) conducted a meta-analysis examining how culture influences the relationship between transformational leadership and commitment, both normative and continuance. Their research affirmed the work of Shin and Zhou (2003) in that transformational leadership is stronger in collectivistic countries, and commitment is stronger in collectivistic countries.

As it pertains to SSA, Yanney (2014), in a study on the impact on organizational performance in the manufacturing sector of Ghana, recommended that small to medium-sized enterprises utilize a transformational leadership style to grow and improve organizational performance. Yanney's work on Ghana and Anaya's (2016) research on Kenya support the findings of the GLOBE study (House et al., 2014), in which the predominance of followers from across the globe preferred charismatic, inspirational, and ethical leadership behaviors. Anaya's identified two concurrent leadership models: contemporary charismatic/value-based leadership referred to as the "inspirational idealist," and the traditional big-man/big-boss style called *Bwana Kubwa* leadership—a Kiswahili term and concept common to East African societies. This duality seems to coexist, and the new 2020 GLOBE will unpack further what drivers of culture impact leadership.

Culture often holds a romanticized ideal of a leader to whom all success or failure is attributed (Meindl et al., 1985). There is a perception of who or what a leader is that reflects organizational phenomenon. Attributional inferences made to leaders often fail to examine the underlying causal factors within an organization and thus place too much pressure on the leader. Too often leaders are ascribed control and responsibility for events and outcomes that may have different causes (Meindl et al., 1985). Leaders do, however, need to better understand the contextual variables that influence their follower's attitudes, role perceptions, and performance, as those may differ based on countries and regions (Podsakoff et al., 1996).

Culturally Endorsed Implicit Leadership Theory and the GLOBE Study. The Latin roots of the word *culture* imply a tilling of the soil. Culture is represented through values, rituals, heroes, symbols, and practices. Hofstede's (1980) analysis of data of 88,000 employees from 72 nations helped organizations deal with the differences in thinking, feeling, and acting of people around the globe. His work recognized there is variety among cultures but that there is also a structure that serves as a basis for mutual understanding (Hofstede et al., 1990). He asserted that people desire cultural synergy without recognizing the reality of cultural conflict. In Western thought, Hofstede et al. (2010) argued that culture is a catchword for all the patterns of thinking, feeling, and acting, including the menial things of life or the "unwritten rules of the game" (p. 6).

Hofstede's foundational work (1980) was the precursor to the GLOBE Study, which was based on an understanding of culturally endorsed implicit leadership theory (Den Hartog et al., 1999). This theory puts forth that there is a relationship between a leader and the observer or perceiver of their leadership characteristics (Rosch, 1978). The perception can either be related to outcomes, such as success, or it can be related to the implicit perception an observer has of a leader (Lord & Maher, 1993). Amidst those observers are diverse stakeholders (e.g., superiors,

peers, subordinates) who observe or perceive and judge a manager (Tsui, 1990). Each of these

stakeholders or perceivers categorizes characteristics of a leader and then uses their stored

memory of the prototype of a leader to match the person they observe (Lord & Maher, 1993) and

help them delineate whether a manager is good or bad and whether they are a leader or not

(Shondrick et al., 2010). These categorizations are cognitive frameworks or systems that people

use as they gather information which creates a schema in their mind they can use to decipher

culture in a new environment (Shaw, 1990). It may not be that these perceptions are real, but

they are used by the perceivers to determine whether someone is an effective or ineffective

leader. This in turn creates social power and influence (Lord & Maher, 1993).

The perception of what makes an effective leader varies among cultural groups. Hofstede

et al. (2010) posited that human nature is an operating system in which one's reactions are the

software of the mind, predicated by prior experiences and learned behavior. House et al. (2001)

theorized that the very practices that distinguish one culture from another predict the leader's

attributes and behaviors. Thus, the organizational practices that are deemed acceptable in that

culture are effective. However, the authors of the GLOBE Study hypothesized and then posited

that certain aspects of leadership may be universal in their contribution to excellent leadership,

such as charismatic or transformational leadership (Den Hartog et al., 1999). This contrasted

with the premise Lord and Maher (1993) laid out that the perceptions of followers'

understandings of effective leadership "can be limited by culturally bound definitions of

leadership" (p. 293).

Globalization has catalyzed this convergence of universal leadership competencies that

transverse national boundaries (Bass & Avolio, 1997; Gentry & Eckert, 2012; Gentry & Sparks,

2012; House & Aditya, 1997). Yet, researchers argue there is a need for a global model that

contains both these elements of universal traits, while recognizing the need to tailor some competencies, dependent on their use in a particular country (Jokinen, 2005; Kim & McLean, 2015). This gap in the literature provides impetus for this study. There has not been an attempt to generalize these findings to entrepreneurial start-ups, small local organizations, or organizations that are not oriented toward Western-style management consulting services (Michael et al., 2016).

The intent of Hofstede's (1980) IBM study was to promote cooperation among nations and promote a better understanding of the reasons for their differences. To understand a culture, he sought to understand the values underpinning a society because he viewed those as stable. Hofstede (1980) learned that while employees across the nations were similar in the problems they faced at work, they differed in their solutions. Hofstede broke those problems down into cultural dimensions of power distance, collectivism versus individualism, femininity versus masculinity, and uncertainty avoidance. The IBM model was extended to note that people are culturally constrained, but the researcher's cultural backgrounds may also constrain their ability to ask relevant or irrelevant questions. This led to the addition of the Chinese Value Survey, which added a fifth cultural dimension of long-term versus short-term orientation.

House, et al. (2004) studied 17,000 mid-level managers by 200 researchers from 62 countries in their first GLOBE study that redefined how culture and leadership vary by national culture. This expanded Hofstede's (1980) five dimensions to nine, but it included only a handful of countries in Africa and nothing from Rwanda (House, et al., 2004).

A follow-up study was completed in 2007, and then in 2014 the first large-scale study of CEOs and top management team members across cultures and countries was conducted (House et al., 2014). The specific focus in 2014 was to understand how a society's culture influences

leadership behaviors expected in that culture and whether leadership success depends on a CEO matching their leadership style to these societal expectations. The GLOBE 2020 study built upon this and asked the following research questions: To what extent have the cultures of the countries in the original GLOBE study changed? What are the major societal drivers of culture change? What drives that change and what is the relationship between national culture and antecedents of interpersonal trust in different countries? The 2020 study is the largest of its kind, with over 60,000 people participating from 141 countries (GLOBE, 2020). While I contributed to this study as a co-investigator for the country of Rwanda, data will not be available for publishing until 2025.

Den Hartog et al. (1999) recognized that implicit in current leadership theories is the reality that they do not stand alone but are also in relation to societal culture, organizational culture, and the structures within organizations (Donaldson & Lex, 1995; Gerstner & Day, 1994). Hofstede et al. (2010) asserted that GLOBE assumes organizational culture is indicative of national culture, but that they are very different.

One example that could pertain to this study is a study by Martinez and Dorfman (1998) that analyzed the case of a Mexican entrepreneur who elevated a person from a lower economic class to a higher position within the company, even though his shareholders objected. This may not be seen as risk-taking in the United States, but in Mexican culture one's class status is important and thus it was seen as very risky. The entrepreneur elevated the person because of their hard work, education, and expertise, not their class, thus recognizing the leadership potential inherent in this lower-class worker. As cooperative members choose their leaders, it will be interesting to observe what attributes cause one to be elevated to the role.

Den Hartog et al. (1999) recognized the tensions that exist within leaders in varied cultural contexts and questioned how various attributes of leadership are interpreted and manifested in different cultural contexts. Even in the case of the Mexican entrepreneur, one can ask what attributes in the entrepreneur encouraged them to go against cultural norms to promote the person from a lower class.

The GLOBE Study of 1994 revealed that characteristics such as innovation, vision, persuasion, long-term orientation, diplomacy, and courage are considered more important for top-level managers than for subordinates. For those in lower positions, characteristics such as attentiveness to subordinates, team building, and participation rank higher. However, trustworthiness is an attribute, along with communication and calm, that is seen as being equally important (Den Hartog et al., 1999; Javidan & Zaheer, 2021). Den Hartog et al. (1999) posed questions for future researchers who could examine whether those who lead in congruence with their culturally endorsed implicit values are more effective within their cultural context. They also asked how culture impacts the meaning of transformational versus transactional leadership. The results of the GLOBE 2020 study should elucidate this more, as well as provide insight into the impact trust has in relation to other determinants of effective leadership.

A major critique of the 2004 GLOBE study (Anaya, 2016; Chai et al., 2016) is that while the study included over 70 countries very few were from the African continent or Asia. A key study that emerged to validate culturally endorsed implicit leadership theory was by Chai et al. (2016), which was one of the first attempts to identify indigenous leadership effectiveness within the country of Korea. Indigenous is defined as that which studies a "local phenomenon or a unique element of any local phenomenon from a local (native as emic) perspective that aims to explore/examine its local implications/relevance, and, if possible, its global

implications/relevance" (Chai et al., 2016, p. 793). This study laid the foundation for future indigenous studies because previously most explorations of management and leadership in an Asian context utilized studies derived from Western researchers and cultural context (Leung, 2007; Tsui et al., 2006). The validity of such studies in a non-Western context is thus brought into question as they may not recognize the implicit leadership practices that are particular to a national culture (Gentry & Eckert, 2012; Tsui et al., 2006).

The GLOBE's research design, however, honored both emic and etic perspectives by including country investigators from within a culture. Anaya's (2016) research took the best of the GLOBE's design and sought to identify an Afrocentric model that reflected both the perspective of leaders and followers within a national culture. This is pertinent to the Rwanda study as they are in the same cluster.

Atwater et al. (2021) honored the GLOBE's contribution to understanding that national culture significantly impacts the perception and practice of leadership in that culture, but they contended that cultural influence is consistently ignored in terms of its practical impact. Thus, they asked what the utility is in applying leadership theories from the United States to research studies conducted in non-Western contexts. The primary issue they raised is whether researchers rely on data that come from other cultures, while testing U.S. theories of leadership assuming the theories are generalizable (Atwater et al., 2021). This echoes the findings that cultural norms and values can influence the way findings are construed and then practically implemented (Hofstede, 2010; House et al., 2014).

Leadership in Africa. Many research studies suggest that the predominant perspective in leadership literature is a male-dominated, Western, and White perspective (Hale & Fields, 2007; Ngunjiri, 2006; Van Emmerik et al., 2008). Several have attempted to address why this is

problematic, with a particular emphasis on the lack of representation of African practices and definitions (Fourie et al., 2017), while at the same time having research that seeks to identify African perspectives distinct from a European-derived foundation (Galperin & Alamuri, 2016; Gutterman, 2015-2017). Much of the leadership literature over the last 60 years has focused on political leadership. New insights are emerging, such as an increase in female scholarship in traditionally patriarchal cultures, and authenticity has become a theme related to reclaiming African values (Fourie et al., 2017; Kuada, 2010; Walumbwa & Lawler, 2003). One such value is the concept of ubuntu leadership (Littrell, 2007; Walumbwa et al., 2011; Wanasika et al., 2011), an understanding of which has been elevated by the late Archbishop Desmond Tutu when he said, "I am human because I belong. A person is a person through other people. I am because you are" (Tutu, 2000, p. 35).

It is an idea common to the Bantu language and implies a collective understanding of one's interconnectedness with others, which then forms the theoretical framework of ubuntu leadership, which is infused with compassion, dignity, humility, and respect (Boitano et al., 2017). There are eight foci of ubuntu leadership: values, collective, compassion, passion, character, legacy, consciousness, and voice. Community members are seen as agents of change. They are assets, resourceful, and resilient.

An ubuntu leader is one who is willing to use their power on behalf of others and not take advantage of anyone, treating others as they would want to be treated. One can hear elements of servant leadership in this description. Some have argued therefore that servant leadership and empowering leadership are models that are effective in Africa because they incorporate this collective ubuntu mindset (Brubaker et al., 2015; Mittal &Dorfman, 2012).

There have been attempts to identify African definitions and perspectives of leadership (Anaya, 2016; Bolden & Kirk, 2005; Diop, 1989; Folarin, 2013; Masango, 2002; Metz, 2018; Ngunjiri, 2006; Ntagengwa, 2008; Tarimo, 2010). Studies have identified distinctly African leadership practices, such as collectivism (Kuada, 2010; Metz, 2018; Nkondo, 2007; Pheko & Linchwe, 2008; Tutu, 2000), spirituality (Ngunjiri, 2006; Nkomo, 2011), and the significance of recognizing the unique attributes and breaking down barriers for the inclusion of female leaders (Dibie & Dibie, 2012; Madimbo, 2016; Ngunjiri, 2006; Nicholson, 2005). African leadership traits are not homogeneous, just as European traits are not homogeneous (Anaya, 2016; Littrell, 2011; Metz, 2018; Nkomo and Kriek, 2011). However, it is important to identify similarly shared values to understand what framework may be most useful in cross-cultural work in SSA.

Walumbwa et al. (2011) wrote a synthesis of African leadership and discovered that "very little empirical or theoretical work has addressed leadership and management in Africa" (p. 425). Walumbwa et al. (2011) cited the GLOBE Study as the largest attempt to understand leadership in the continent, but it included only a handful of SSA countries: Namibia, Nigeria, South Africa, Zambia, and Zimbabwe. The 2004 GLOBE project did recognize this SSA cluster and suggested that high power distance, relatively high collectivism, and a high value for humaneness influence the African leadership style, but no findings were actually reported. However, the first SSA full-country study was done on Kenya (Anaya, 2016). The current GLOBE 2020 study includes most SSA countries that were previously missing from research data.

Sub-Saharan African cultures are characterized by scarce resources, tribal societies, and high collectivism in contrast to the individualism of the West. The Big Man (James, 2008) authoritarian style of leadership that is often witnessed in patriarchal cultures is tempered by the

communal welfare (Anaya, 2016; Kuada, 2010). In the Rwandan context, critics of long-time President Paul Kagame, for example, call his leadership a dictatorship (Wrong, 2021) that will inevitably result in lower economic growth ("A Study of Lights," 2022). Others posit that autocratic styles can increase dependency and thus poverty (Thomas, 2015). Walumbwa et al. (2011) argued that economic progress is closely linked and even dependent on the leader's ability to reveal the potential inherent in their employees to implement the leader's vision.

Empowering leadership, which is a set of leadership behaviors that specifically encourage and support subordinate empowerment can be a tool that assists African leaders in unlocking their economic potential (Horowitz et al., 2002; Kuada, 2010; Thomas, 2015). Thomas (2015) recommended implementing training as well as rewarding and encouraging empowerment, but they also recognized that training is not necessarily the solution if the main drivers and cultural beliefs are in opposition to empowering leadership principles. This affirms Hofstede et al.'s (2010) assertion that culture impacts leadership. Empowerment expands an individual's choices and increases their capacity to act on those choices, especially for those among disenfranchised communities (Dibie & Dibie, 2012), yet there is a lack of cross-cultural research that includes two or more cultures (Maynard et al., 2012). As empowering leadership is critical to moving the continent out of poverty (Kuada, 2010), then more research may need to be done to identify certain cultural drivers that may need to change for people to thrive.

Relevant to this study is Thomas's (2015) finding that Rwandans perceive empowering leadership with a very high level of psychological empowerment and self-leadership, higher than Americans did in the study. Thomas hypothesized that this may be because it is less common in Rwanda (Kirk & Bolden, 2006; Kuada, 2010), and thus, when they perceive it they respond very positively. However, Rwanda is a high-power distance country and thus there might be more

pressure to "save face." Thomas noted that when there is an increase in collectivism there is a negative effect on psychological empowerment. One interesting area for future research that Thomas pointed out is the question of whether the education levels of employees may be a covariate and affect their perception of empowering leadership.

While transformational leadership has been proven to be a universally effective style of leadership, one questions whether it is required for there to be trust. Boitano et al. (2017), in a study on empathetic immersion in Africa, asked whether empathy could unite leaders and followers in mobilizing social transformation. The study utilized theater to empower women as change agents and revealed that there are times when transactional leadership is necessary to build trust, as it is used to meet felt needs. However, when coupled with the long-range vision of transformational leadership that meets everyone's needs, trust is built (Boitano et al., 2017). Transformational and servant leadership have been found to be effective in the Kenyan context (Gluck, 2016), but that study pertained to churches and questions remain whether they could be the same in other African countries. Yanney (2014) conducted a study of how leadership styles and strategy impact organizational performance for small-medium enterprises in Ghana's manufacturing sector. Yanney's analysis showed that transformational leadership had a significantly positive effect on organizational performance, but transactional leadership did not.

Future Research

There is much more research that needs to be done on leader-follower relationships in the African context. Questions regarding how organizational leadership affects organizational outcomes remain. One potential area for future research based on Zhang and Zhou's (2014) is to identify other factors that could influence the relationship between empowering leadership and creativity. While this study is not on creativity, the question of the conditional fluctuation of

empowering leadership based on economic conditions is one worth considering. For example, in times of crisis where costs must be cut or efficiencies created, empowering leaders may need to be less empowering and more directive.

One study done in the context of the country of Rwanda is by Brubaker et al. (2015). They sought to contribute to the knowledge of leader-follower relationships in Africa and the importance of reciprocity in these relationships. Brubaker et al. showed that there is perceived leader effectiveness on the relationship between servant leadership and both forms of organizational citizenship. Yet, where there is congruence is in the understanding that effective leaders and organizations will need to be able to reconcile these new cross-cultural dilemmas increasing their cross-cultural competence (Trompenaars & Hampden-Turner, 2012).

Trust

As globalization increases, trust becomes the vital currency by which multicultural exchanges are made possible and positive. Over the last two decades, there has been significant research proving the positive impacts of trust on individuals and organizations. Outcomes include increased collaboration, employee satisfaction (Cross, 2020; Javidan & Zaheer, 2021; Podsakoff et al., 1996), knowledge sharing, reciprocal care (Atwater et al., 2021; McAllister, 1995), supportive supervisory behaviors (Atwater et al., 2021), and favorable joint ventures (Javidan & Zaheer, 2021). Trust provides focus, fuels passion, fosters innovation, and helps employers to hire and retain the best employees (Galford & Drapeau, 2002). Internal trust in an organization builds trust externally, especially in a skeptical business world. For various stakeholders to collaborate to solve complex problems, individuals and organizations must understand the definitions, conditions, and cultural perspectives of trust.

Yet, currently there is a cycle of distrust (Edelman, 2022) where trust in government, media, NGOs, and businesses is at a new low. The key findings of the Edelman Trust Barometer (2022) were that distrust is now the default emotion. Business is the most trusted institution, with 77% of respondents saying they trust their employer, emphasizing the significance of that relationship. Government and media fuel distrust. News sources are not trusted with fake news concerns at an all-time high. There is a collapse of trust in democracies, and without faith in civil society institutions, fears are on the rise, and people want more businesses to lead on societal issues (Edelman, 2022).

Defining Trust

As with humility, trust is also an interdisciplinary term. A definition of trust is a psychological state comprising the intention to accept vulnerability based on positive expectations of the intentions or behavior of another (Rousseau et al., 1998, p. 395). Others have adopted this definition with varied operational meaning, such as the belief that one can rely on another person's actions and words, and/or that the person has good intentions toward another (Javidan & Zaheer, 2021; Johnson-George & Swap, 1982; McAllister, 1995). Current literature stresses that leaders who are seen as being trustworthy exhibit competence, benevolence, and integrity (Cross et al., 2021; Javidan & Zaheer, 2021). Trusted leaders build personal trust with their employees through engagement, listening, framing conversations through the other's lens, envisioning, and committing to move toward that future (Cross et al., 2019; Galford & Drapeau, 2002).

Affect-based trust is that which reflects genuine concern and care (Saleem et al., 2020). Affect-based trust is sometimes interchangeable with identity-based trust, which "exists because the parties effectively understand, agree with and endorse each other's wants; this mutual

understanding is developed to the point that each can effectively act for the other'' (Lewicki & Bunker, 1995, p. 151). Trust between employers and employees was already being seen as a predictor of supportive supervisory behaviors, especially when there was a strong communication of values (Atwater, 1988).

Emotional bonds between employees and their supervisors (Lewis & Weigert, 1985; McAllister, 1995; Zhang & Zhou, 2014) are built when reliable and dependable interactions occur over time, when information is shared, when there are positive expectations about the trustee's intentions, and when there is attachment, reciprocal care, and concern for the other (McAllister, 1995). When an employee has affect-based trust with their supervisor, they have a higher propensity to feel empowered (Saleem et al., 2020). Uncertainty avoidance is then reduced, and confidence increases, which leads to greater creativity (Zhang & Zhou, 2014).

Trust, then, may be a predictor of the creativity released because of empowering leadership (Zhang & Zhou, 2014). This trust is grounded in the emotional connection between interdependent individuals (Lewis & Weigert,1985; McAllister, 1995), such as employees and their supervisors. This foundation of affect-based trust allows individuals to care for the interests of the other interdependent partner and thus the partner reciprocates (McAllister, 1995). On the contrary, if an employee does not trust their supervisor, then those who have high uncertainty avoidance will feel disempowered (Javidan & Zaheer, 2021). How an employee perceives the originator of trust may amplify the effect of the empowering leadership but may also depend on the level of uncertainty avoidance of the employee (Zhang & Zhou, 2014).

Conditions of Trust

For trust to occur between individuals and organizations, there are certain conditions that strengthen trust. In his work regarding the impact of urban industrialization on kinship systems,

Anderson and Anderson (1971) postulated a foundational theory stating there are four levels of trust: (a) the greater the homogeneity of the group, the higher the level of trust; (b) the greater the connectedness of a social network, the greater the level of trust; (c) the greater the size and complexity of a community, the lower the level of trust; and (d) the greater the social change, the lower the trust. It could then be hypothesized that trust will decline in times of rapid change, increased heterogeneity, reduced relational interactions, and increased presence of outsiders. As this trust declines, it can reduce not only the ability to enter committed relationships, but also the timespan of reciprocity, the size of kinship networks, and the amount of assistance given across those networks. However, groups with a common purpose and interest were better able to solve problems directly versus those that were more individualistic (Anderson & Anderson, 1971). Diversity is known to have a positive effect on a company's outcomes (*Missing Pieces Report: The Board Diversity Census*, 2021), but this caution is important and can speak to the lack of trust that currently exists in the United States (Edelman, 2022). Interestingly, Anderson and Anderson (1971) hypothesized that bureaucratic solutions to problems increase under these conditions.

Participants must believe they have common values toward achieving a goal, that those values must be translatable into common goals, that everyone's expectations must be in line with the group, and that empirical information must validate their actions (Parsons, 1963). Positive impacts on employee trust occur when there is an appropriate model, individualized support, and encouragement to accept group goals (Podsakoff et al., 1996). Employees who perceive they possess more ability, experience, training, and knowledge tend to trust their leader more and have greater clarity over their role (Podsakoff et al., 1996). On the other hand, those same employees tend to have more role conflict and challenge their leaders (Spreitzer et al., 2002). It

requires a certain humility to find ways to empower these employees and individualize rewards for their work (Podsakoff et al., 2006).

Fairness and trust are two additional facets that reflect the quality of social exchange (Wang et al., 2019). Employees will reciprocate with positive behaviors at work when they perceive they are being treated fairly and that their leaders are trustworthy (Dirks & Ferrin, 2001; Sousa-Lima et al., 2013). Interpersonal justice and trust are two mediators that can help to clarify the dynamic between leadership humility and followers (Collins et al., 2020; Wang et al., 2019). Trust in a supervisor mediates the relationship between an employee's counterproductive work behaviors and a leader's humility (Wang et al., 2019). Based on empirical research conducted in China, this study supported the idea that leader humility promotes positive attitudes among employees toward their work, which previous studies have also shown (Bharanitharan et al., 2019; Chen et al., 2018; Wang et al., 2017). However, this study proved that leader humility also hinders negative behaviors by an employee toward their leader. This is the first connection made between trust and humility.

In situations of low trust, social exchange theory indicates that individuals might be less motivated to engage in positive behaviors (Dirks & Ferrin, 2001). This theory also suggests that in contrast to an economic relationship there is no future obligation among parties. A highly structured environment can be very beneficial, reducing negative behavioral outcomes among employees (Dirks & Ferrin, 2001) when trust in an organizational setting is low. During times of low trust and high stress such as crises, cost-cutting, or mergers, leaders can strengthen the situation with clarity and strength (House et al., 1997). The researchers conducted a thorough analysis of the literature on trust and found that more research is needed to further grasp the effects of trust on behavioral and performance outcomes. In addition, they found that when

managers act proactively rather than reactively during times when trust levels are high, changes during uncertain times will be better received. Given the variety of situational activities in diverse work settings, trust will operate differently depending on the complexity of the situation. It is known that high trust yields positive outcomes, but Dirks and Ferrin (2001) also posited that there are other constructs that can have a more definitive impact on outcomes than trust. Thus, they suggested future research to analyze these determinants.

Impact

Trust has been proven to provide focus, fuel passion, foster innovation, and help employers to hire and retain the best employees (Galford & Drapeau, 2002). Frei and Morris (2020) theorized that there are three key drivers of trust: authenticity, logic, and empathy. As leaders are more authentic, as they share stories with honesty and humility, they inspire their followers to trust in their vision (Storms, 2021). They called this the trust triangle (Figure 1). Herein lies a connection to the role of followers, as Schoorman et al. (2007) recognized that power and information asymmetry do affect trust between an employer and their subordinates.

Figure 1

The Trust Triangle

Trust has three drivers: authenticity, logic, and empathy. When trust is lost, it can almost always be traced back to a breakdown in one of them. To build trust as a leader, you first need to figure out which driver you "wobble" on.

Authenticity
I experience the real you.

Logic
I know you can do it; your reasoning and judgment are sound.

TRUST

Empathy
I believe you care about me and my success.
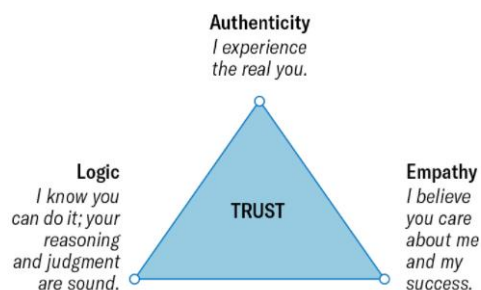
From: "Begin with Trust," by Frances Frei and Anne Morriss, May–June 2020

⏻ HBR

Trust and Culture

While there may be certain characteristics that define trust, how they are interpreted varies across cultures. Ability, benevolence, and integrity (Schoorman et al., 2007) are antecedents of trust, which allow the trust to be domain specific (Mayer et al., 1995) and thus allow for it to be operationalized in different ways dependent on the complexity of the situation (Dirks & Ferrin, 2001). Schoorman et al. proposed that culture affects trust through variables of personality, experiences, and culture. For example, if a culture is task-oriented, one might have a higher propensity to trust a new relationship than someone from a relationship-oriented culture who might require more time to build trust. One's propensity toward uncertainty avoidance can predict their likelihood of taking risks (Hofstede et al., 2010; House et al., 2014). More action-oriented, competitive, performance-oriented cultures tend to not build trust (Schoorman et al., 2007). Power and information asymmetry also affect trust between an employer and their subordinates.

It is important to note that while things can be generalizable to a particular cultural sphere, there may be individual differences based on one's own experiences and life histories (Javidan & Zaheer, 2021). While studies have been growing in this area, further research needs to be done regarding culture's effect on trust (Ezirim et al., 2020; Schoorman et al., 2007). In addition, there is an opportunity to develop a concept of propensity across cultures, as well as study specific contextual variables that could supplement the model of trust. Javidan and Zaheer's (2021) study of over 700 managers included the U.S., Latin America, Asia, Europe, and the Middle East, yet there was no data from Africa. The 2020 GLOBE Study is presumed to provide much more knowledge in this area as nearly every country in Africa participated.

Javidan and Zaheer asked: What is the relationship between national culture and antecedents of personal trust? Now, however, there is a very clear dearth in the literature regarding trust and perception in African leadership, particularly in SSA.

Trust is one of the most significant forms of capital a leader can possess (Frei & Morris, 2020). Yet, leadership can be defined differently in various cultural contexts. For example, leadership has traditionally been all about the leader: their strategy, vision, capability, traits. However, trust involves a relationship between a leader and a follower. Inclusive leadership recognizes this relationship and seeks to build processes that are reciprocal. However, as teams seek to be more inclusive, they do not always recognize that inclusivity does not immediately translate to power in decision making (Frei & Morris, 2020). If these teams are not designed for inclusion, they can underperform (Frei & Morris, 2020), despite the competitive advantage of inclusion within an organization. The rationale is that decision making requires shared knowledge, and if you have a team from diverse backgrounds that does not equally possess shared knowledge, then those who are deemed outsiders will be at a disadvantage. However, in a diverse team built on trust, members can offer their unique perspectives and experiences. As a result, the shared knowledge of the team grows, creating a competitive advantage.

Future Research

While in a different field of study, Kezar's (2004) research on governance in higher education also affirms this direction. Kezar argued that trust, relationships, and leadership are more important to effective governance than formal systems and processes. The challenge seems to be, regardless of discipline, how to operationalize these conditions that are critical to effective leadership (Zimmerman, 2015).

Humility

Humility is a term with deep historical roots and broad branches of interest in theology, philosophy, and psychology, which has made it a challenge to have a strong consensus around its definition. Increasingly, it is recognized as important to organizations (Collins et al., 2020; Owens et al., 2013; Owens & Hekman, 2012), but more empirical confirmation is needed.

Defining Humility

Humility, in contrast to trust, is seen as a virtue, which is why it has deep historical roots and intersects with philosophy, theology and psychology. It is the virtue that counters pride because a humble person understands their power is limited (Reid, 1995; Grenberg, 2005). Humility is defined as a "relatively stable trait that is grounded in a self-view that something greater than the self exists" (Ou et al., 2014, p. 37).

Many world religions include an understanding of humility as essential to the faith because it is the ability to view oneself regarding something greater and beyond oneself (Exline & Geyer, 2004; Owens et al., 2012; Reid, 1987; Tangney, 2000; Worthington, 2007). Humility is seen as foundational to other virtues of courage, forgiveness, wisdom, and compassion (Owens & Hekman, 2012; Reid, 1987; Ye et al., 2020). The notion of humility being foundational to other positive traits is due to its tempering attributes against other negative traits, thwarting extreme behaviors (Reid, 1987; Ye et al., 2020).

Historically, humility was viewed as a trait of weakness or low self-esteem (Hume, 1994). It was Nietzsche who believed humility led to an impoverished life (Kaufmann, 1967), but prevailing literature recognizes humility as an organizational virtue that serves as a fulcrum for moral action in the workplace, while also encouraging positive organizational behavior (Cameron et al., 2004). In attempting to bring these varied perspectives together there are so many dimensions ascribed to humility, making it a challenge to operationalize (Vera &

Rodriguez-Lopez, 2004), but the overarching themes have to do with how one views oneself and others and how one responds to new information (Davis & Gazaway, 2020; Exline & Geyer, 2004; Owens et al., 2013; Tangney, 2000).

The virtue of humility can be reflected by an accurate self-perception (Davis & Gazaway, 2020; Sowcik & Muscato, 2021; Tangney, 2000). Those with humility have an objective self-view, which allows them to learn from their environment and others, leading them to be more open to new paradigms (Sowcik & Muscato, 2021). There is an interdependence that exists where humble leaders can admire what others contribute and are gifted in, rather than being in competition with them. Humility allows one to exalt others, without deprecating oneself.

The next aspect is that humility is interpersonal and creates greater psychological capital (Qian et al., 2020). Humble leaders recognize their own limitations in regard to others and are other-centered rather than self-centered (Tangney, 2000; Wang et al., 2020). With calls for more comprehensive and interconnected virtue-driven leadership models (Prime & Salib, 2014), humility has been brought to the forefront of leadership discourse as a way to promote other-centered, collaborative leadership practices (Morris et al., 2005; Owens & Hekman, 2012). A key trait of humility in leadership is how a leader relates to followers regarding their strengths and contributions. In addition, there is a strong use of the word "we" versus "I" and giving credit to followers (Owens & Hekman, 2012). However, this is only effective if the humility is perceived as genuine; otherwise, the leader is viewed with even greater suspicion (Owens & Hekman, 2012).

Leaders are becoming more aware of the importance of followers and how critical they are to their own success (Sowcik & Muscato, 2021). This shift moves the dialogue from a leader-centric model, which has created more problems than it solves and prevents meaningful change

(Kellerman, 2016), to one that is more inclusive. It encourages increased trust, motivation, and justice among followers (Cropanzano et al., 2007; Morris et al., 2005).

Humility is a critically important trait for a leader working within any system, but its importance is easily demonstrated while addressing complex, systemic, and contentious issues such as racial injustice and Covid-19 policies. The need for humility as a guiding trait or virtue for leaders to approach leadership from a systems perspective to address complex problems has certainly played out in our society during the pandemic (Sowcik & Muscato, 2021). As Donaldson (2021) stated, "Having a systems worldview and understanding system dynamics should force leadership into realizing this structural view is not about rank and power, but about guidance, learning, and empowerment" (p. 47).

As the workplace becomes more global and complex (Boitano et al., 2017), scholars and practitioners are looking more intently at bottom-up leadership, rather than top-down leadership, desiring to see humility in leadership (Morris et al., 2005). Scholars agree that humility is critical for effective conversations to solve complex problems (Zmigrod et al., 2019). When leaders have a proper perception of themselves and others and how they fit within the larger system, then they will be more effective (Sowcik & Muscato, 2021).

Existing studies establish various positive impacts of leader humility on employees' performance and positive behaviors toward their work (Bharanitharan et al., 2019; Chen et al., 2018; Wang et al., 2017). Nonetheless, little is known about the potential impact of leader humility on employees' behaviors toward their leaders. Based on social exchange theory, leader-expressed humility can effectively reduce employees' intentional destructive behaviors toward their leaders (Wang et al., 2017). Leader humility not only promotes employees' positive

attitudes toward their work and performance as shown in past studies but can also inhibit their negative behaviors toward their leaders (Wang et al., 2017).

In psychology literature, PsyCap refers to "the general core psychological element of an individual's positive psychological state of development" (Luthans et al., 2015, p. 2). One's self-efficacy, optimism, hope, and resilience are four dimensions of this positive state. This PsyCap can be viewed as "who you are" (Qian et al., 2020, p. 4), which differs from what and who you know, as well as what you have (Avolio & Luthens, 2006). Psycap can have a positive effect on one's work behavior and attitude (Norman et al., 2010). Qian et al. (2020) expanded the theory to propose that leader humility encourages and promotes their followers' PsyCap. They asserted that a humble leader contributes to their followers' positive PsyCap by increasing their self-efficacy, optimism, hope, and resilience. (Qian et al., 2020; Rego et al., 2017).

The characteristics and behaviors researchers associate with leader humility include a leader's ability to value and support employees, which in turn motivates employees. Qian et al. (2020), regarding their proposed model, posited that the level of leader humility at the team level affects the PsyCap of individuals, which then yields either positive organizational citizenship behavior or withdrawal behavior. This affirms other research in the area (Owens & Hekman, 2012).

The question of effectiveness of a humble leader led Owen and Hekman (2012) to delve more deeply into what the construct of leader humility is, to what end these behaviors lead, and what factors moderate these behaviors. It is precisely the lack of clarity around these questions that inhibits practical application. The approach they used may be one to replicate in future studies in that they sought to discover the "lived meaning" of leader humility by learning how it is operationalized by leaders in organizations. Their inductive case study approach asked

managers at various levels within an organization to reflect on their own understanding of humility as well as that which they observed in others.

Humility is recognized as a virtue and positive attribute for effective leadership (Ou et al., 2014; Vera & Rodriguez-Lopez, 2014), and low levels of humility have been linked to unethical behavior (Ashton & Lee, 2008). It is seen to acknowledge personal limits, faults, and mistakes, to highlight followers' strengths and contributions, and to model teachability (Owens & Hekman, 2012), yet the literature still lacks definition regarding what produces and constrains these humble behaviors. Going through difficult challenges or situations where one feels powerless and out of control and experiences failure might foster leader humility (Collins, 2001). Owens and Heckman (2012) utilized these assumed precursors to develop their study by interviewing those in the banking industry who went through adverse situations in the economic crisis of 2008. As they constructed their study, they also recognized that power positionality influences humble behavior. As power is central to organizational culture (Cameron & Quinn, 2005) and seen as a core dimension of how humans relate to one another, yet humility is seen to stand in contrast, it will be important to better understand how humility is operationalized in varying contexts of power-distance.

Boundary Conditions for Humility

Boundary conditions are significant in operationalizing leader humility. While literature suggests that humility is significant for effective leadership (Hill, 2019; Ou et al., 2017; Owens et al., 2015), scholars recognize it has its limitations. In times of high pressure, a situation may not allow for soliciting follower feedback, development, or appreciation. Another boundary may be that of perceived competence (Owens & Hekman, 2012). Owens and Hekman put forth that the perception of effectiveness is only seen when competency has been proven. For example,

positionality does seem to matter in determining competence. Should a higher-level leader exhibit traits of humility, it is expected more than if a lower level leader was to exhibit these traits without first displaying competence (Owens & Hekman, 2012).

Age and gender also moderate effectiveness. Younger leaders are seen to desire displaying their competence before modeling traits of humility and authenticity (Hutton, 2017). Women often face a greater challenge of vacillating between cultural expectations of displaying competence while behaving with humility than men do in the same position. (Eagly & Karau, 2002). While women are expected to be humbler, they often need to prove their strength as a leader in ways that are frequently taken for granted in male leaders (Eagly & Karau, 2002). One area in which boundaries of age and gender do not seem to matter is regarding competence in the military, which could be because the hierarchical structure clarifies the perceived competence (Owens & Hekman, 2012).

Humility and Culture

Humility in varied cultural contexts may possess differing understandings of what humility means (Habashy & Cruz, 2021). The organizational leadership literature on humility came from the Global North (Morris et al., 2005; Nielsen & Mirrone, 2018; Owens et al., 2013; Sousa & Van Dierendonck, 2017), but how power is construed in other cultures may differ (Hofstede et al., 2010). If a culture emphasizes power differences, then humility might be seen as less desirable. For example, even the philosopher Ben Sira (Dickson, 2011) noted that some of the confusion regarding defining humility for the ancient Greeks—and why Aristotle didn't include it as a virtue—could be that their society gave equality only to men and that they had different beliefs regarding the goodness of God and individual existence as being good. This is interesting to note as this study sought to understand how humility predicates trust and how it is

interpreted culturally in Rwanda. On the other hand, cultivating cultural humility could be the leadership skill needed to foster multicultural relationships (Stewart et al., 2020.).

There are several areas for which further research is needed: the role of mediating mechanisms at the team level and the influences of culture in leader humility research. Certain studies confirm that humility is perceived differently among individualist and collectivist cultures (Ou et al., 2014). Wang et al. (2019) asked if their findings could be replicated in other cultures or even other industries. Even in 1988, Rousseau recognized that context is critical to understanding trust. This is an area that the GLOBE project included in its 2020 questionnaire. It asked whether perceptions of outstanding leaders differ across gender or vary cross-culturally. While they were not specific in questioning the role of humility, it will be interesting to see what their research yields, especially as Wang et al. (2019) argued that there is much more research to be done on the impact of leaders' humility on the behavior of their followers.

Some studies conducted in Asia revealed a paradox between the traditional Chinese understanding of humility as a strength and the modern recognition of humility as a weakness, especially as it pertains to how a person should express humility in the workplace (Mao et al., 2017). Mao et al. (2017) conducted a study of 295 employees in 13 organizations and found a positive correlation between leader humility and relational closeness with followers. Their conclusions showed that leader humility can increase a follower's desire to share their voice and contribute. A humble leader will also seek to put themselves in the place of their followers, identifying with their work. This teachability allows a humble leader to assume the follower role and thus model what they expect (Owens & Hekman, 2012). Thus, leader humility does create positive organizational citizenship behavior (Ye, et al., 2020). However, the research also noted

that if a follower senses the leader is seeking to be humble for impression management, then the correlation of relational closeness is weakened.

As cultures have different perceptions of hierarchy, humility might be perceived differently depending on the cultural context and understanding of power distance. Anaya (2016) found that Kenyans "saw assertiveness as self-promotion and explained that a non-assertive leadership posture demonstrated humility and modesty—qualities regarded as important for value-based leadership" (p. 446). In addition, Anaya found:

> The ubuntu spirit, characteristic of Sub-Saharan Africa, is identified in this study through the "being modest subscale" (humility value) of the humane-oriented leadership style – since individuality is bound up in one's solidarity with the group, all persons are equal in their humanity and a leader has no grounds for pride. (p. 460)

Owens and Hekman (2012) initially expected leader humility to be countercultural to the expectation of roles in organizations that were more hierarchical. Organizations that are structured in this way tend to be more top-down, thus they expected humility to look different or be shown less often in those contexts. What they perceived were slight nuances of the expressed humility found in these settings, which tempered how humility was conveyed. In addition, they found that the perceived risks to reputation for expressing humility were higher in more top-down structured organizations, such as military or religious institutions. As leader humility is communicated by recognizing one's own limitations, highlighting the role and contribution of others (followers) and learning and modeling teachability, it can lead to positive results for the organization as a whole.

Connections Between Trust and Humility

Trust and humility are understood in a particular way in the literature, but even the literature shows that the definitions can be varied (Bharanithara et al., 2019). This analysis could provide greater insights into how those constructs are defined in a non-Western context. Even in

the formulation of the questions, Rwandan translators had differing words to describe trust and humility. These constructs are often deemed independent of one another in the literature, yet there are indications that humility as a virtue is required for trust to be gained and contributes to a more inclusive style of leadership (Bourke & Titus, 2020). At the same time, the study might reveal that trust is required in transactional leadership situations. Citizens need transformational leaders, but at the same time leaders need to create stability and a strong foundation to prepare for the next transformation. The literature also says that trust is related to competency, which can be purely transactional. This analysis can shed light as to whether this is the perception in Rwanda, which is a more collectivist and high-power distance country.

Rwanda has a tragic genocidal history and has spent the last three decades seeking to heal and restore trust among its citizens. The country has a robust etymology of trust and humility that could be leveraged among the disenfranchised. Research from this study could contribute to finding ways to build trust among cooperative members. In addition, there may be potential opportunities for leadership development that focuses on encouraging humility in order to foster greater trust between a leader and their followers. A hopeful outcome from this research is that not one form of leadership supersedes another, but that when certain social and cultural conditions are put in place, a leadership style emerges that is effective for the greater good of those being served.

Future Research

Further research is needed around the relevance and benefits of expressed humility among leaders (Qian et al., 2020), along with ascertaining whether leader-expressed humility fosters greater learning, adaptiveness, and extraordinary performance (Collins, 2001; Owens & Hekman, 2012; Vera & Rodriguez-Lopez, 2004). Qian et al. (2020) also questioned whether

humility is the determining factor between true and pseudo transformational leadership (Morris et al., 2005). It seems more can be done to assess whether the level of leadership (first-line, middle management, executive management) or culture (Western vs. Eastern) are influential factors for the effectiveness of leader-expressed humility and how demographic characteristics influence humility (Owens & Hekman, 2012). A key question remaining for them is what the antecedents are of expressed leader humility, building upon Exline et al. (2004) who proposed that secure relational attachments, reality-based feedback to an employee on strengths and weaknesses, and lack of focus on past performance may be the antecedents.

Chapter Summary

This chapter established that there is a gap in the literature regarding how trust and humility are perceived in African leadership studies. Connections between transformational leadership and trust have been made in Western and some Asian contexts but not in Rwanda. Researchers acknowledge transformational leadership may be effective universally, but there is a recognition that certain aspects, such as trust and humility, may differ in their outworking depending on the country. There has not been an attempt to generalize findings to entrepreneurial start-ups, small local organizations, or organizations that are not oriented toward Western-style management consulting services in SSA.

Trust has been proven to provide focus, fuel passion, foster innovation, and help employers to hire and retain the best employees. Various drivers have been identified, but more research is needed on the connection with humility and trust. In addition, the literature shows that regardless of discipline, the challenge is how to operationalize these conditions of trust and humility that are critical to effective leadership. As leadership theory has evolved toward focusing less on top-down and more on inclusivity, power is still a central dimension of how

humans relate to one another. Humility stands in contrast as a more bottom-up approach to leadership. How it operates in varying power-distance contexts, like Rwanda, is still yet to be explored. With a focus on cooperative leaders in Rwanda, an area for which little empirical leadership research has been conducted, this research could provide a foundation on which others learn to better recognize, honor, and nurture humble leadership in other disenfranchised communities.

Chapter 3: Research Method and Study Design

This chapter describes the methodology and design of this mini-ethnographic case study. The ethnographic research identified how humility and trust inform the Rwandan perception of leadership among Rwandan cooperative members. In-depth interviews with 16 individual members of one cooperative assess how they understand humility, trust, and leadership. The second part of the research used the themes that were synthesized in the individual interviews and discussed them with two focus groups to see whether there was congruence. Information pertaining to the protection of human subjects participating in the study is discussed, along with the data collection process and instruments used. The research questions are included, as well as information about reliability and validity.

Restatement of Research Questions

Accordingly, this study was informed by the following six research questions:

- RQ1: What are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives?

- RQ2: How is trust defined and understood in the Rwandan cooperative context?

- RQ3: How is humility defined and understood in the cooperative context?

- RQ4: How is the Rwandan perspective on leadership informed by the values of trust and humility??

- RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?

- RQ6: What themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership?

Research Design and Rationale

The purpose of this qualitative mini-ethnographic case study was to develop a conceptual framework of how perspectives of leadership among Rwandan cooperative members are informed by the values of trust and humility. Individual members of a 16-person cooperative were interviewed in a semistructured format. Themes from these interviews were initially synthesized and the findings presented to focus groups of two other cooperatives to evaluate the findings. Transcripts from the individual interviews and the two additional focus groups were coded. Themes were then derived from those codes and conclusions drawn.

With a focus on cooperative leaders in Rwanda, an area for which empirical research has not been conducted, this research could provide a foundation on which others learn to better recognize, honor, and nurture humble leadership among other disenfranchised communities.

Mini-Ethnographic Case Study Design

Researchers choose a design that best allows them to answer the research question (Fusch et al., 2017; Marshall & Rossman, 2016). An ethnography is "the description and interpretation of a culture or social group" (Holloway et al., 2010, p. 76). Ethnographic research is derived from the field of cultural anthropology and emphasizes a strong focus on understanding the differences in values and cultures among peoples and organizations (Fusch et al., 2017). A researcher delves deeply into a specific culture and studies the participants in a case study format, as it is bound in time and space. It allows the researcher to explore the feelings, beliefs, and meanings of relationships between people as they engage within their culture (Fusch et al., 2017). I selected a mini-ethnographic design on Rwandan cooperatives as a cultural group, but the case study is of a particular cooperative from which the findings were validated by similar cooperatives. The case study operationalized the ethnography.

Case studies are the ideal research method when asking how, what, or why questions (Yin, 2014). There is a lot of flexibility in the design approach, whether through interviews, focus groups observation, or document review (Amerson, 2011). A mini-ethnographic case study means that the study is done in a limited time (Fusch et al., 2017; Storesund & McMurray, 2009). In addition, the link between an ethnography and a case study allows the researcher to generate causalities and real-world applications to a theory (Fusch et al., 2017). Focus groups were used to delve more deeply into how the collective cultural group understands humility, trust, and their relationship to leadership versus the individual (Creswell & Creswell, 2018; Richards & Morse, 2012). A visualization of the approach used in Rwanda is featured in Figure 2.

Figure 2

Original Conceptualization of Study
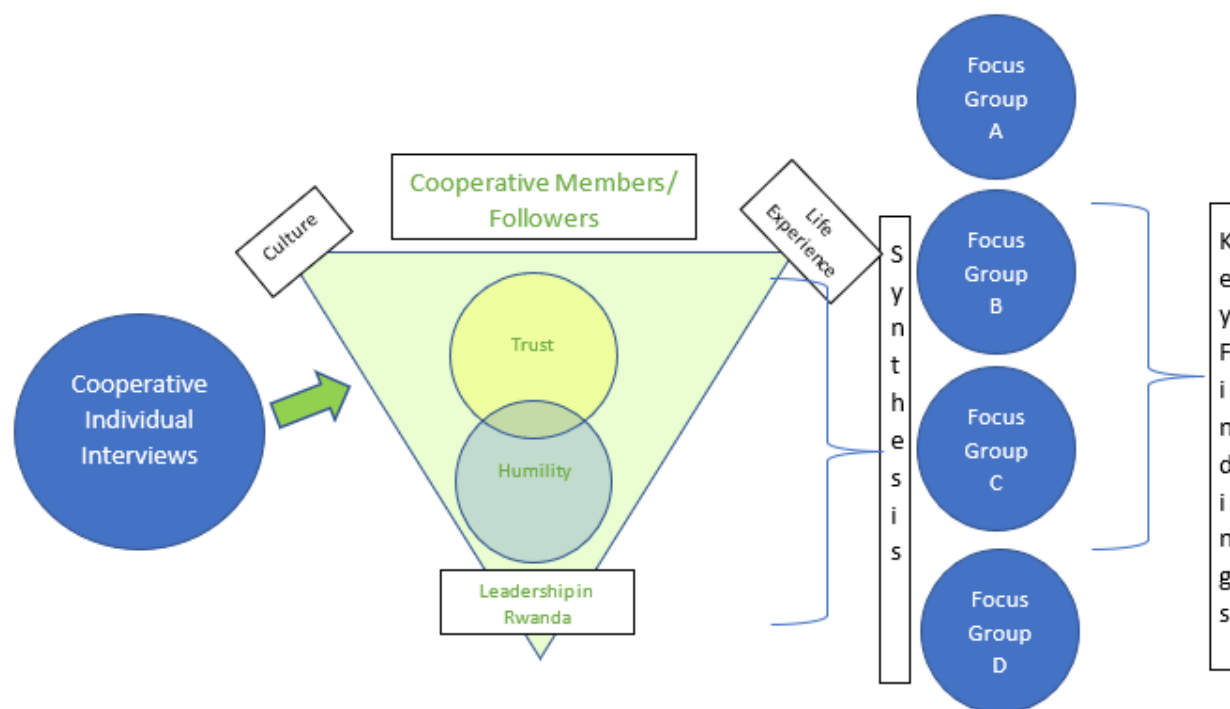
Sources of Data

Recruitment

The participants were purposefully recruited (Boehnke et al., 2010; Richards & Morse, 2012) through relationships with Rwandans from Kigali, with whom I have a strong foundation of trust. This increased the chance for high participation and 16 members out of 17 were interviewed. For the in-depth individual interviews with one cooperative, members of a textile cooperative in Kigali, Rwanda were interviewed. The cooperative has been in existence for 12 years and all members are women. The individual interviews were held in a private room at the site of the cooperative. This was the cooperative's decision. Written permission to use the selected site was requested. No remuneration was provided to the participants, and the consent form stated that participants could withdraw at any time (Creswell & Poth, 2018). As this detracted from the participants' work time and the current workflow did not provide enough funds for transport, I provided 5,000 RWF (4.67 USD) for transport for each member and a meal for the entire cooperative at lunchtime as a thank you.

A purposeful quota sampling was conducted for this ethnographic case-study design (Mohd Ishak & Abu Bakar, 2014; Neuman, 2011), which was useful as individuals who were interviewed differed in various individual characteristics but were under one group. Based on the stated criteria, and due to time constraints because of government approvals, only two of the intended four focus groups were able to be selected. The focus group sessions were held at each respective cooperative's location. It was better for the first focus group to meet at the cooperative and then have a discussion in a private room at a restaurant in the village.

Documents

Governance documents, such as bylaws, were studied to note how leadership is defined in the governing documents. The documents were translated and any differences in governance were pointed out in the findings.

Field Notes

The initial plan was for an assistant to be present to observe and take notes, but due to needing approvals of that person for the Institutional Review Board and the Rwandan government, it was deemed best to note observations in the transcript. Additional observations were made in a separate document that is included in Chapter 4.

Data Collection and Strategies

Ethnographies can take many forms, and long-term field studies are most often used in anthropology (Richards & Morse, 2012). However, a mini-ethnography can facilitate comprehension of participants' cultural norms, values, and roles (Fusch et al., 2017). The use of a case study was strategic in asking how, what, or why questions (Yin, 2014), which were exploratory, explanatory, or descriptive (Yin, 2014). I sought to recognize any unspoken social and power dynamics (Chen, 2011), not only with the participants but with visitors to the cooperative and recorded those in the field notes (Chen, 2011; Cohen et al., 2000). Not speaking Kinyarwanda fluently, I was in a weaker power position than the participants, which provided opportunities to seek clarification (Chen, 2011). In addition, the data collection and analysis were contextualized in conversation with the translator and observations noted to prevent biased interpretations (Richards & Morse, 2012) and to present thick descriptions (Geertz, 1973) that revealed as much of the Rwandan culture as possible from an emic perspective.

The format was semistructured interviews that included open-ended questions prepared in advance. Unplanned or unanticipated probes were also used (Richards & Morse, 2012) with the individual members of the cooperative. Interviews were conducted individually to prevent power dynamics coming into play. They were conducted for 60–90 minutes. For this study, focus groups were interviewed using semistructured interview questions to corroborate or expand upon themes discovered in the individual interviews. Observations of mannerisms in the interviews, as well as conversations and meetings held in between interviews, were noted. However, the primary sources of the ethnographic case study were transcripts from the interviews. Translation services were provided by a trusted source in Rwanda.

All cooperative members were invited to participate (see Appendices A, B, C, and D), and appointments were made via WhatsApp (https://www.whatsapp.com/), in person, or via email utilizing a script approved by Pepperdine University's Institutional Review Board (IRB). After obtaining signed informed consent forms, semistructured interviews were conducted at the cooperative sites. All interviews were audio-recorded with the permission of the participant and transcribed utilizing Trint software. Interviews lasted approximately 60–90 minutes. Approval to conduct the research was received from the National Council for Science and Technology, and affiliation through the University of Rwanda was confirmed per the Rwandan government's requirements.

Cooperative members who agreed to be interviewed were provided with an Informed Consent for Participation in Research Studies (see Appendices E and F). The participants were informed that information obtained during the interview may be used for research purposes and will be kept confidential. As part of the consent, they were provided with the Interview Protocol (see Appendices G, H, and I) consisting of 16 open-ended questions. The transcripts were edited

to replace any reference to the participant and their institutional affiliation with a generic title. All digital recordings of the interviews were destroyed upon transfer of the interview content to written transcripts, which did not show identity during the transcription process. Any coding sheets used to identify participants used a reference number. Any reference to the participants' identifying information was replaced with a number. The same approach was used to refer to participants in this study's text.

The Informed Consent for Participation in Research Activities form was translated into Kinyarwanda and provided the following: (a) the purpose and procedures of the study, (b) interview questions, (c) potential risks and benefits of the study, and (d) a confidentiality agreement (see Appendices A, B and C). Through the informed consent, participants were advised that (a) they could voluntarily withdraw from the study at any time, (b) participation was voluntary and that refusal to participate would incur no penalty or loss of benefits to which they were otherwise entitled, (c) they could withdraw consent at any time and discontinue participation without penalty, (d) by their participation in this study they did not waive any legal claims, rights or remedies, and (e) the alternative to participation in the study was not participating or completing only the items with which they felt comfortable. The participants were made aware that should they choose this alternative, their relationship with their employer would not be affected, whether they participated or not in this study. No one chose that alternative. Additionally, participants were provided with IRB and investigator contact information. Many of the individual members of the cooperative being interviewed, as well as those in the focus groups, were not able to read; thus, the form was read to the entire group before obtaining signatures.

Data Gathering Instruments and Tools

A semistructured interview format was used and translated by a professional Kinyarwanda translator who had 12 years of proven translation experience with me in other highly sensitive matters. The translator and I conducted, digitally recorded, and transcribed interviews. Data were recorded so that a code could identify subjects. Their names were replaced by a generic number and reference to the cooperative. The only indication of the actual name of each participant was on a coding sheet available only to me.

Final transcripts of the interviews were produced without revealing the identities of those interviewed. These transcripts are maintained in a secure file in my residence and will be kept for 5 years. The coding sheet containing the lists of names of the subjects was destroyed after the study. The translator assisted with the signing of consent forms and securing the gift of a lunch for the cooperative. The translator signed a letter of confidentiality to protect the participants. The translation occurred during the recorded interview. At the end of each interview, the notes and transcripts were provided to me. The translator and researcher met to clarify and offer insights regarding the transcript. The translator and an outside rater assisted with identifying potential key themes.

Criteria of Inclusion

For the individual interviews conducted within one cooperative, the following criteria of inclusion were used:

- Cooperative must be in business for more than 5 years.

- Cooperative must have a minimum of 15 members.

- Participants have worked at the cooperative for a minimum of 2 years.

- Participants agree to sign the consent form.

- Participants agree to be audio-recorded.

For the focus groups, the following criteria of inclusion were used:

- Cooperative must be in business for more than 5 years.

- Cooperative must have a minimum of 15 members.

- Participants agree to sign the consent form.

- Participants agree to be audio- (individual interviews) and video-recorded (focus group).

Criteria of Exclusion

The following criteria were used to reduce the number of participants:

- Participants who were unwilling to sign informed consent forms.

- Participants who were unwilling to be audio recorded during the interview.

- Participants who were unable or unwilling to go to the cooperative site to be interviewed.

Interview Protocol

Letters of invitation were either read or spoken out loud to both the individual interviewees and the focus groups (see Appendices A, B, C, and D). Participants were asked to participate in an approximate 60–90-minute recorded, semistructured interview process. Interview Protocols (see Appendices G, H, and I) were used with questions listed as they relate to each overarching research question, along with their demographic information, which was either written or vocalized during the interview. Participants either signed the individual form or signed their signature to a group document. On the informed consent form (see Appendices E and F), participants either filled out demographic information or vocalized it in the context of the interview. Prior to asking the research questions, the participants were asked to share some

background information as an icebreaker regarding how many years they have worked for the cooperative and how they started working for the cooperative.

Validity and Reliability of Instruments/Tools

Qualitative research is interpretive (Creswell & Poth, 2018), and thus reflexive thinking is required to conduct the proposed interviews (Creswell & Poth, 2018), as well as for understanding the researcher's past experiences and how those may shape the interpretations. A study will be valid when the interpretation can be connected back to the conceptual framework of the research or when relationships discovered in the study can be generalized to other people or settings (Roe & Just, 2009).

In formulating the questions and conducting the interviews, bias was checked in the translation process (He & Van de Vijver, 2012). This is not just a linguistic matter, but knowledge of the Rwandan culture was considered (He & Van de Vijver, 2012). I employed two Rwandans with cooperative experience to review the invitation letter, consent form, interview protocols, and research questions, and ascertain whether the questions were culturally appropriate. If the construct did not have the same meaning across cultures, I acknowledged the lack of conceptualization and explored other equivalent phrases. A word study was then done that utilized both their respective definitions, as well as etymology from the Rwanda Cultural Heritage Academy (2018) to make equivalence.

Governance documents were provided and reviewed as part of the research to understand the cooperative's governance. I know over half the members for the individual interviews, as I helped launch this cooperative 12 years ago. While this may imply some bias toward those being interviewed (Marshall & Rossman, 2011), there was a level of safety and trust between the members and me that allowed them to share more openly. The focus groups provided external

validity to the themes found in the individual interviews. My role was to listen and observe. A translator was present in the room to ensure triangulation of what was shared and that nothing was lost in translation.

Human Subjects Considerations

Since this research study used human subjects, it was necessary to obtain IRB approval (Pepperdine IRB Exemption Application, 2022). The participants were informed that information obtained during the interview would be used for research purposes. The risk to participants in the study was minimized in the following manner. First, participants were advised that their names and the name of their cooperative would be kept confidential and replaced with a description of their role without a personal name or institution name. No other specific identifying information was used or reported in any part of the study. Second, participants were informed that only I would know their identity and that this information would be destroyed after the study. Third, informed consent was obtained to ensure that participation was voluntary, that the participant had the right to withdraw at any part of the interview, that there were no known risks to the participant, and that confidentiality would be maintained. The study results would be available for the participants' review after the study.

The mechanics of the analysis incorporated transcription and translation by a Rwandan interpreter, while the coding of categories and themes utilized NVivo for faster coding analysis (Richards & Morse, 2012). Audio recordings of the individual interviews and video recordings of the focus groups supported the research by providing deeper context via observing participants' behavior, such as facial expressions. The video recordings were conducted through a smartphone. The audio recording was achieved through Trint (http://trint.com). Participants were contacted afterward if clarification on what was said was needed. The codebook captured

constructs that contributed to perceptions of humility and trust in leadership (Creswell & Poth, 2018). Codes were derived from the interviews themselves to develop themes.

This study primarily covers the individual interviews, and it introduces reflections from focus groups that were exposed to the synthesis of the interviews. The study goes into further detail regarding how the focus groups responded to the synthesis. Recognizing potential issues that could take place, flexibility regarding the number of focus groups was built into the study. The goal was to complete both the individual interviews and four focus groups, but due to time constraints and government requirements, I was able to conduct only two focus groups.

Governance documents, such as bylaws, were read to note how leadership is defined in the governing documents and how decisions are made. Differences in how leaders are selected and how decisions are made between the cooperative of the individual interviews and the focus group cooperatives are pointed out in the findings.

The anticipated outcomes of this research are that it will contribute to the growing body of knowledge concerning the connections between humility and trust among leaders in a non-Western culture. At the same time, it could contribute to new perspectives of leadership studies in Africa and offer new insights for Rwanda in particular. It could also provide a significant understanding of leaders' views of non-Western cultural leadership frameworks. Thus, there is potential for several insights to be gleaned from the analysis.

Chapter Summary

This chapter restated the purpose statement and research questions. The rationale for a mini-ethnographic case study was explained, along with the methods of participant recruitment and data collection strategies. The interview protocol was outlined, along with an explanation of its validity and reliability and how human subjects were taken under consideration. Upon

receiving IRB approval, a Rwandan cooperative was contacted to secure the interview sites,

recruit the individual participants in that cooperative, and recruit two different cooperatives for

focus groups. Approval to conduct the research was received from the National Council for

Science and Technology, and affiliation through the University of Rwanda was confirmed per

the Rwandan government's requirements. Research was conducted and the data were

transcribed, coded, and analyzed upon completing the interviews and focus groups. Chapter 4

describes the data analysis and critical findings. Chapter 5 interprets the analysis and makes

conclusions and recommendations based on these findings, while suggesting further areas of and

implications for research.

Chapter 4: Data Analysis and Presentation of Findings

The purpose of this qualitative mini-ethnographic case study was to develop a conceptual framework for how trust and humility inform the perception of leadership among Rwandan cooperative members. Individual members ($n = 16$) of a cooperative were interviewed in a semistructured format that included open-ended questions prepared in advance. Unplanned or unanticipated probes to clarify responses were also used (Richards & Morse, 2012). Each interview lasted from 45 to 90 minutes, depending on the person and group. An initial synthesis of the findings was presented to focus groups of two other cooperatives to interpret the findings, upon which another thematic analysis was conducted.

Included in this analysis was the process used to determine the codes, categories, and themes from the analysis of the data taken from the transcripts of the 16 individual interviews and the transcripts of the two focus groups. Initial themes related to each research question emerged from the individual interviews. Those themes were put into open-ended question format to which the focus groups responded (Appendices X, Y, Z). An outside rater was utilized to code the transcripts in close collaboration with the primary investigator, and interrater reliability was attended to by comparing the patterns of coding in each transcript (Richards, 2009; Richards & Morse, 2012;). Each focus group counted as one participant in the final analysis. The research questions follow, and the interview protocol is included in Appendices G and H.

- RQ1: What are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives?
- RQ2: How is trust defined and understood in the Rwandan cooperative context?
- RQ3: How is humility defined and understood in the cooperative context?
- RQ4: How is the Rwandan perspective on leadership informed by trust and humility?

- RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?

- RQ6: What themes emerge from the life experiences of Rwandan cooperative members

- that influence their understanding of how trust and humility inform leadership?

This chapter includes the findings from the individual interviews ($n = 16$), as well as the focus groups ($n = 2$). Each interview question was coded and is presented with corresponding themes. A demographic analysis is first presented, followed by tables and narratives for the six research questions and 16 categorical questions, followed by a thematic analysis. The chapter concludes with a summary of the findings.

Demographic Analysis

Table 2 displays the demographic characteristics of the 16 individual interview participants. All cooperative members were women and had an average of six people living in their households. Their average monthly income was 163,000 Rwandan Francs (RWF) (equivalent to $152 USD), but the impact of the COVID-19 pandemic on their main purchaser brought salaries down to as low as 10,000 RWF per month (equivalent to $9 USD). The ages of the cooperative members ranged from 26 to 61, with an average age of 41 years. Most were ethnically Rwandan, with half reporting finishing primary education and one-third having a fourth-grade education and two having tenth-grade education or above. Almost all the participants were mainstream Christian, with half reporting their religion as Association of Pentecostal Churches in Rwanda (ADEPR) and three identifying as Seventh Day Adventists. Number of years at the cooperative ranged from 6 to 12 with an average of 9.5 years.

Table 2

Interview Participant Demographics

ID	Gender	People Living in the Home	Monthly Income (RWF)	Age	Country of Origin	Level of Education	Religion	Number of Years at the Cooperative
P1	Female	4	150000	43	Congo	P6	Christian	12
P2	Female	8	175000	38	Rwanda	P2	Born-again Christian / Protestant Dutch	8
P3	Female	5	172000	31	Rwanda	S3	7th Day Adventist	12
P4	Female	6	170000	41	Rwanda	S4	ADEPR Pentecostal	7
P5	Female	4	120000	35	Rwanda	S6	Pentecostal	10
P6	Female	3	172000	30	Rwanda	S3	ADEPR Pentecostal	8
P7	Female	6	172000	34	Bujumbura	P4	Muslim	12
P8	Female	13	155000	49	Unknown	P6	Pentecostal	8
P9	Female	4	172000	53	Rwanda	S3	Jehovah's Witness	6
P10	Female	9	172000	43	Rwanda	P4	7th Day Adventist	9
P11	Female	10	150000	37	Congo	S2	ADEPR Pentecostal	8
P12	Female	5	172000	26	Rwanda	P6	ADEPR Pentecostal	8
P13	Female	6	unknown	31	Congo	S3	ADEPR Pentecostal	10
P14	Female	4	unknown	45	Rwanda	P2	Catholic	12
P15	Female	2	172000	61	Rwanda	P1	Pentecostal	12
P16	Female	6	155000	53	Rwanda	S3	7th Day Adventist	8

Table 3 displays the demographic characteristics of the two cooperatives interviewed in focus groups. While the larger cooperative was part of the textile industry and approximately 5% men, the smaller cooperative produced beaded bags and was exclusively women. Like the interview participants, nearly all the members of the cooperatives who participated in the focus groups had a primary level education, while less than 10% of members reported completing secondary level education and university level.

Table 3

Focus Group Cooperative Demographics

ID	Industry	Members	Women	Men
FG1	Textile	238	224	14
FG2	Beaded bags	30	30	0

The cooperative members studied are not leaders of large multinational organizations or government agencies. They are the more disenfranchised members of society in terms of education and income levels. One of the goals of this analysis was to ascertain leadership lessons from these individuals, most of whom are women, so that their voice is heard in the leadership literature.

Data Analysis

Table 4 displays the frequency counts of participants and coding references for the codes for the category of making decisions in the cooperative. Most participants reported the decision-making process as a collective, cooperative meeting process ($n = 12$) or that leadership meets first, then presents ideas to members ($n = 12$). For the code of leadership meets first, then presents ideas to members, one cooperative member described the multistage process of decision making:

Before the decision is taken, the executive committee meets first, which I am part of as a secretary. So, we will meet first and then adopt ideas. And then after we have looked at those ideas, we should take them to all the members and then they discuss them and they are voted upon. And then we take the decisions that have been agreed upon by the majority vote, and that's how we end up taking the decisions. (P4 interview response)

For the code of collective, cooperative meeting process, another member emphasized the group role of decision making as it relates to the group's work:

We make decisions by holding meetings, and then now they're in the meeting. We decide what we need to do, especially based on our work. For example, if we receive orders, we meet and decide who does what and when the work starts and when should it end so that we meet the deadline and then we agree on that. And then we implement it. We implement what we will have decided upon in the meeting. (P1 interview response)

Table 4

Codes for the Category of Making Decisions in the Cooperative

Code	Participants	References	Theme Summary
Leadership meets first, then presents ideas to members	12	12	1
Collective, co-operative meeting process	11	11	1
Not individually	5	5	1
Accountant does not provide financial transparency	1	1	10

Note. N = 16 interview participants and 2 focus groups.

Table 5 displays the frequency counts of participants and coding references for the codes for the category of selecting leaders in the cooperative. Nearly all participants described the process of selecting leaders as a meeting among members to nominate and then vote for leaders ($n = 14$), with many also agreeing that candidates announce their leadership intentions before voting by ballot ($n = 9$). For the code of meeting among members to nominate then vote, one cooperative member related their process of majority vote to select nominated leaders:

So, the process of selecting it as is done through nominating potential candidates or they nominate themselves and then once the candidates have been nominated, we have the

process of voting and then the one that gets the majority vote is the one that is selected as a leader. (P10 interview response)

For the code of candidates announce their leadership intentions before vote by ballot, another

member echoed similar sentiments:

So potential candidates could nominate themselves or be nominated by members of the Co-op… So they had 3 candidates from which the members had to elect from. And it is her that took the position. She was the one that got more votes. (P3 interview response)

Table 5

Codes for the Category of Selecting Leaders in the Cooperative

Code	Participants	References	Theme Summary
Meeting among members to nominate and then vote	14	14	1
Candidates announce their leadership intentions before vote by ballot	9	9	1
Ordinal voting in one round for all roles (president, vice president, secretary, treasurer)	3	3	1
Look for qualities such as integrity and humility	1	2	3

Note. $N = 16$ interview participants and 2 focus groups.

Table 6 displays the frequency counts of participants and coding references for the codes

for the category of frequency of changing leaders in the cooperative. Most members reported

their leaders serving two-year terms that can be extended ($n = 12$), with some also reporting

three-year terms that can be extended ($n = 5$). For the code of two-year terms, one member

related the reasoning behind extending terms for impactful leaders:

The time limit is normally 2 years. But once they realized that the leader has delivered good performance and they feel they should continue to maintain the leadership positions, then they take the decision that they stayed in the leadership. (P5 interview response)

For the code of 3-year terms, another member had a similar response for extending terms of good

leaders: "Yeah, we voted our leaders for a term of three years, but we still ask them to stay in the

leadership because we were seeing that the leadership is good. So, we asked them to continue being our leaders" (P11 interview response).

Table 6

Codes for the Category of Frequency of Changing Leaders in the Cooperative

Code	Participants	References	Theme Summary
Two years, can be extended	12	12	1
Three years, can be extended	5	5	1
President and vice president serve five-year terms	2	2	1

 Note. N = 16 interview participants and 2 focus groups.

Table 7 displays the frequency counts of participants and coding references for the codes for the category of qualities of leaders in the cooperative. The most frequently referenced qualities of leaders were morals, integrity (no alcohol, prostitution, or promiscuous; *n* = 10), shows humility and respect to all (*n* = 10), relates to members of the group (*n* = 9), and is trustworthy (*n* = 8). For the codes of morals, integrity (no alcohol, prostitution or promiscuous), is trustworthy, is candid, and speaks truth, one member related the connection between integrity, trust, and speaking honestly. "As to what we consider that person as someone of integrity – the person that speaks the truth and the person that works in transparency" (P16 interview response). A notable response for the codes of showing humility and respect to all, relating to members of the group, is trustworthy, and treating others with humor and humanity, was:

> They consider someone with humor and humanity, which are what she said, and then they also consider someone that respects others with respect. The things they consider is the someone who gets to listen to others, other people's issues, or problems. And also, they consider that once you tell them something concerning you or some other person, they keep a secret. So those are some of the things they consider to be values for a leader. (P5 interview response)

Table 7

Codes for the Category of Qualities of Leaders in the Cooperative

Code	Participants	References	Theme Summary
Morals, integrity (alcohol, prostitution or promiscuous)	10	10	3,8
Shows humility and respect to all	9	10	6,12,3
Relate to members of the group	8	9	3,10
Be trustworthy	8	8	3,6
Educated, able to read and write	6	6	3
Able to perform duties of position	5	5	3
Strong and persuasive communicator	4	4	3,2
Treats others with humor and humanity	4	4	3,12
Encouraging, affirmations	3	3	3,10
Respectable, represents co-op with dignity	3	3	3,12
Candid, speaks truth	3	3	3

Note. N = 16 interview participants and 2 focus groups.

Table 8 displays the frequency counts of participants and coding references for the codes for the category of challenges for cooperative leaders. Most members pointed to other members disagreeing with the leader's decisions (*n* = 11), lack of cooperative teamwork, and divisions (*n* = 10) as the main challenges facing leaders. For the codes of members disagreeing with leaders' decisions, lack of cooperative teamwork, divisions, and not having the trust or respect of the community, one member had a noteworthy response for the importance of a cohesive team spirit and how leaders need self-confidence to rise above dissent:

> One of the challenges is the lack of teamwork or not working together and sharing ideas together. Another challenge is members sometimes despising a leader and not trusting him, him or her. And which ends up discouraging a leader of a cooperative. And if you find challenges like a leader trying to advise members and giving them ideas and sometimes they don't give a damn taking those ideas from a leader they don't respect. There is also a challenge of disagreement. For example, a leader could propose that a

financial budget should be used in such and such a way. And then members tend not to agree with that leader, and they say, no, we should use this money this way. And there's a challenge of sometimes not agreeing together on what and how funds should be used. And then as the time goes on during the time of the leader, once the disagreements keep coming up, you find that there is sometimes lack of progress because there is not a team spirit of working together and taking decisions together and implementing them. There are many challenges, but most of those that I have mentioned are the ones that appear most. So what a leader needs to do here is to have self-confidence and say, "since I'm still the one in leadership, I should not be discouraged. And instead, just push on and make sure that there's something that is reached upon or delivered upon during one's term of leadership. (P1 interview response)

Table 8

Codes for the Category of Challenges for Cooperative Leaders

Code	Participants	References	Theme Summary
Members disagreeing with leader's decisions	11	11	2
Lack of cooperative teamwork, divisions	10	10	2
Conflict of understanding reasons behind decisions	4	4	2
Not having the trust or respect of the community	2	2	2
Managing team of dozen people towards common goal	2	2	2
Lack of financial transparency and income	1	1	10

Note. N = 16 interview participants and 2 focus groups.

Table 9 displays the frequency counts of participants and coding references for the codes for the category of strategies for cooperative leaders to overcome challenges. Most participants referenced the strategy of meetings to make decisions through voting democratically (*n* = 9), with others mentioning clear communication for working together (*n* = 5) and team building through common bonds (*n* = 5). For the codes of meetings to make decisions through voting democratically, clear communication for working together, and reprimand or dismissal from co-op if can't come to an agreement, one member addressed dealing with stubborn attitudes and refusal to compromise:

The strategy of addressing such challenges is by advising the person that would be having some kind of misunderstanding or difference from the general membership. And then once we realize that this person is not taking the advice, we reprimand them and probably take other actions that will help them to come in line with other members. (P10 interview response)

Another member echoed similar sentiments for the codes of team building through common

bonds and clear communication for working together:

The strategy that a leader uses is to stick to their focus for the good of the group. Whether the members have agreed in total of all of them or somehow not agreeing with them with their ideas and the proposals from the leadership committee. They stick to the focus and do it because sooner or later they will realize that there was something good that the leadership intended for having put forward side that proposal, stick to the focus. (P12 interview response)

Table 9

Codes for the Category of Strategies for Cooperative Leaders to Overcome Challenges

Code	Participants	References	Theme Summary
Meetings to make decisions through voting, democratically	9	9	1
Clear communication for working together	5	5	1
Team building through common bonds	5	5	1
Reprimand or dismissal from co-op if can't come to agreement	3	3	1
Confidence through reaching goals	1	1	
Seek help outside co-op only after exhausting all avenues internally	1	1	
Challenge to navigate bureaucracy	1	1	

Note. $N = 16$ interview participants and 2 focus groups.

Table 10 displays the frequency counts of participants and coding references for the

codes for the category of views self as leader. Most members referenced their own self-

confidence as necessary and qualifying for personal leadership ($n = 9$), with several also

referring to enjoying encouraging people and giving advice (*n* = 5) and competence for tasks (*n*

= 5) also as qualifying for leadership. For the codes of self-confidence, competence for tasks, has

integrity, reputation for always speaking truthfully, and advocacy for women, one member

shared her experience as a part of the leadership committee:

> I have self-confidence that I can do, and I can lead. Because first and foremost, I feel I'm a person of integrity and I do what is right and I speak the truth. So that is what makes me think that I can help others to feel the way I feel. And that's why I think that any assignment or commitment that would be put to me to accomplish, I would do that. Because I always feel that. I always think of finding a way of advancing, especially women making their lives get better. Even in the grassroots government, administration I'm part of it" (P4 interview response)

A notable response for the codes of self-confidence and leading by example (humility) was:

> There's a [story] of the hummingbirds that inspired them. The hummingbird was fetching just drops of water and trying to…put out the bushfire. And so, to stop that bushfire and it inspired all other animals to do the same which means that those animals that were laughing at the hummingbirds were inspired by that drop that couldn't do anything, but all of them could do something bigger and save their home. So that made them feel like whatever I can do, even if it is small, I am a leader and I can inspire others with my small actions. (Abahizi focus group response).

Table 10

Codes for the Category of Views Self as Leader

Code	Participants	References	Theme Summary
Self-confidence	9	9	4
Enjoys encouraging people and giving advice	5	5	4
Competence for tasks	5	5	4
Reputation for always speaking truthfully	3	3	4
Has integrity	3	3	4
Experience working in co-op	3	3	4
Does not like public speaking	3	3	4
Prefers to avoid confrontation with members	3	3	4

Code	Participants	References	Theme Summary
Wants to improve reading and writing skills for leadership	2	2	4
Leading by example (humility)	2	2	4
Advocacy for women	1	1	4
Leadership should come from others wanting you to lead	1	1	
All members trained on leadership in workshops	1	1	
Rwandan culture encourages people to be leaders wherever they are	1	1	

Note. $N = 16$ interview participants and 2 focus groups.

Table 11 displays the frequency counts of participants and coding references for the

codes for the category of defining trust. Most participants agreed that trust could be defined as

believing someone is reliable based on their previous conduct ($n = 9$). For the codes of believing

someone is reliable based on their previous conduct, and keeps a secret without telling others,

one member specified the value of keeping secrets in relationships. "The way I understand the

word trust, is for people or someone to feel that they can trust you with the kind of information

that you have told them, that you have requested them to keep as a secret. And once they don't

tell any other person, then you tend to think that person is trustworthy. You can trust that person"

(P2 interview response). For the codes of believing someone is reliable based on previous

conduct and genuine behavior, not hypocritical, another member related these values to those of

Rwandan culture for authenticity:

> First of all, of necessity that you are a person of integrity in everything that you do. The
> person that has leadership, leadership values and and gives value to Rwandan culture.
> The person that keeps their word and doesn't say something different and do something
> different. The person that sticks to what they say and not say something else and do
> something else. That one you can trust. What I want to mean to do with the Rwandan
> culture, is this the kind of person that doesn't do what they say? Urubiganya is like
> someone who is drinking, say something else and does something else. So she says

Rwandan culture doesn't have to do with those kind of tendencies of saying something else and doing something else. And someone that has good upbringing. That is the basis and the bottom line of Rwandan culture. (P16 interview response)

Table 11

Codes for the Category of Defining Trust

Code	Participants	References	Theme Summary
Believing someone is reliable based on previous conduct	9	10	5,6
Someone would keep a secret without telling others	3	3	5
Genuine behavior, not hypocritical (Urubiganya - Rwandan culture)	3	3	5,6
Comes from close relationship or friendship	2	3	5,6
Must be Christian to be trustworthy	2	2	
Leader of collective helped with financial struggles	1	2	7
Bible discourages trusting in other people	1	1	
Trust is instinctual, a gut decision	1	1	
Working together towards common goal	1	1	
Trust in one's work to sustain life	1	1	
Can trust people of different religious backgrounds	1	1	

Note. N = 16 interview participants and 2 focus groups.

Table 12 displays the frequency counts of participants and coding references for the codes for the category of trustworthy colleagues. Most members agreed that experience with the conduct of an individual over time was the preferred way to gauge a colleague's trustworthiness ($n = 10$), with several referencing competence at collective duties ($n = 5$). For the codes of experience with the conduct of the individual over time and financial activities like delivering or

buying can reveal whether one is trustworthy, one member shared her experience with trusting

the members who handle money in the cooperative:

> First of all, this person should be a member of the cooperative and that none should at least have been a member for at least not less than two months, and which would have helped one to understand their personality. Then you can trust a member. Yes, an example is [Cherie] or [Rose] who is in charge of buying necessary stuff especially for the food where we get to give that amount of money and we hand it to her and we trust that she will use the money effectively and no one goes around to say, "How much did you use for buying this? How much did you spend it all together?" We just trust that because we know that she's trustworthy. (P7 interview response)

A notable response for the codes of experience with the conduct of the individual over time and

can be trusted to listen and not share secrets was:

> The example that I can say to you is a fellow member called [Melody], because I really have trust in her because if I had an issue or a problem that I'm undergoing, I will be very sure that she would keep it to herself between me and she will not let any other person know. So to me I trust [Melody] because of the way we relate. (P10 interview response)

Table 12

Codes for the Category of Trustworthy Colleagues

Code	Participants	References	Theme Summary
Experience with the conduct of the individual over time	10	11	5,6
Competent at duties	5	5	4
Being Christian	3	4	
Financial activities like delivering or buying can reveal if one is trustworthy	4	4	5
Can be trusted to listen and not share secrets	3	3	5,6
Communicates well	2	2	
Colleague was trustworthy but became less so over time	2	2	
Humility (icinyagupfura)	1	1	8
Speaks truth	1	1	3

Code	Participants	References	Theme Summary
Trusted colleagues for financial support while pregnant	1	1	9

Note. *N* = 16 interview participants and 2 focus groups.

Table 13 displays the frequency counts of participants and coding references for the codes for the category of trustworthy leaders. Most members agreed with transparency and accountability with co-op funds and resources (*n* = 9), and many also referenced experience with the leader's conduct, behavior, and background (*n* = 7) for what makes a leader trustworthy. For the codes of with transparency and accountability with cooperative funds and resources, speaks truth, and treats members fairly, one participant shared her thoughts on discerning truth and trustworthiness:

> Should be transparent, speak the truth and without treating others with favor. And regarding funds this person should be accountable without anything else to hide. And it's good that the leader that we have, fulfills all those elements of trust. (P9 interview response)

For the codes of experience with their conduct or behavior (background), makes each member feel valued and heard, and educated (able to read and write), another member related similar sentiments toward trusting leadership:

> A way that can make people think of a leader as trustworthy is first of all having to know him or her or not, their background and their behavior, their conduct, for example, if we know I as someone that has a capacity to handle matters, has education, relates with the people. Yeah. Those are some of the areas that can be based upon to have trust for a leader. (P8 interview response)

Table 13

Codes for the Category of Trustworthy Leaders

Code	Participants	References	Theme Summary
Transparency with funds	8	8	5,7

Code	Participants	References	Theme Summary
Experience with their conduct or behavior (background)	7	7	5,6
Leader of collective helped with financial struggles	3	4	7
One person trusted by all with key to stockroom	1	2	6,7
Mishandling cooperative funds showed a leader was not trustworthy	2	2	5,7,8
Makes each member feel valued and heard	2	2	7,10
Accomplishes commitments leaders were chosen for	2	2	3
Being Christian	1	1	
Leader wants to let another lead, but members trust her and ask her to stay	1	1	1
Speaks truth	1	1	3
Treat members equally	1	1	10
Educated (able to read and write)	1	1	3
Advocating for cooperative against outside forces	1	1	2

Note. $N = 16$ interview participants and 2 focus groups.

Table 14 displays the frequency counts of participants and coding references for the

codes for the category of having the trust of colleagues. Most participants agreed that the

experience of knowing a person over time also helps their colleagues have trust in them ($n = 12$),

while several stressed the importance of paying attention to body language and group dynamics

($n = 6$). For the codes of experience of knowing a person over time and showing humility

through humanity, one member described how observing a person over time can reveal their

humanity:

> There's nothing else that the members can base on to trust me other than the activities, the way I conduct myself for my behavior. It is that that they can base on to either trust me or not. And she mentioned Ubumuntu, which was the word we saw yesterday that is an equivalent of ikinyabupfura. So, I have to show the humility (humanity) to the

members. So, once they see that in me, it is what they based on trust in me. (P6 interview response)

For the code of paying attention to body language and group dynamics, another participant related instructions and advice for women for building trust among each other:

> She says that especially for ladies, they don't keep it a secret or hide it when they think they can trust you or don't trust you. They show it in their body language and the way they behave with you. So, they will always show you or talk among themselves that I think if we assign this person some commitments, some activities, we are sure she will you know, she will achieve them. She will do them. So, members among themselves can discuss and tell one another that I think this person can be trusted depending on what they depend on. (P3 interview response)

Table 14

Codes for the Category of Having Trust of Colleagues

Code	Participants	References	Theme Summary
Experience of knowing a person over time	12	12	5,6
Paying attention to body language and group dynamics	6	6	5,6,7
Being accountable with finances from shop or in general	3	3	5,7
Showing humility through humanity (Ubumuntu)	1	1	10
Has integrity	1	1	3
Fulfilling co-op duties	1	1	3

Note. $N = 16$ interview participants and 2 focus groups.

Table 15 displays the frequency counts of participants and coding references for the codes for the category of ensuring trust among members of the cooperative. Most members were in agreement that members must know each other well through spending time and talking together ($n = 10$). For the codes of members must know each other well through spending time, talking, and speaking truth to each other, one member emphasized team spirit as a benefit coming from mutual honesty and respect:

What is required first of all, is to make sure that you speak truth up on a daily basis among other members. Once there is a commitment that necessitates for every member to be part of. Everyone should have the kind of like the same task and not that one does something little and the other does something that is so demanding. So, you kind of like work in the team, team spirit teamwork. (P5 interview response)

A noteworthy response for the codes of members must know each other well through spending time and talking, women understand and can help with problems of other women, and praying together for trust came from one member who described shared heritage and values as promoting trust:

The way that members can have trust among themselves is by having discussions, meetings. And once we realize that there are some among us that need to be council counseled or advised so that we all speak the same language, we hold meetings and we discuss on the advice of one another. And then another thing is to pray or to hold the prayers so that the prayers can also help people to have trust for one another. (P8 interview response)

Table 15

Codes for the Category of Ensuring Trust Among Members of Cooperative

Code	Participants	References	Theme Summary
Members must know each other well through spending time and talking	10	10	1,5,6
Transparency with finances and being accountable to each other	3	3	1,7
Love and mutual respect as priority	3	3	3
Leaders model trust between themselves first, then members have trust	2	2	1
Women understand problems of other women and can help	2	2	
Support each other financially	2	2	1
Speaking truth to each other	2	2	3
Clear expectations and commitment for duties	2	2	5
Keeping cooperative business private	1	1	5

Praying together for trust	1	1	
Trust grows stronger over time	1	1	6

Note. $N = 16$ interview participants and 2 focus groups.

Table 16 displays the frequency counts of participants and coding references for the

codes for the category of defining humility. Nearly all members defined humility as showing

respect to all people regardless of age or status ($n = 13$), with many agreeing that humility is also

living modestly, with a low profile, and not feeling or acting superior to others ($n = 9$). For the

codes of showing respect to all regardless of age or status and humility must be taught from a

young age, one member related the importance of early guidance on humility and showing

respect:

> One of the explanations I can say about humility is to show respect to all regardless of
> age. Either the grown-ups or the young ones show respect. Okay. But one thing I know is
> that this has to have come from the upbringing by your parents or guardians to have
> taught you about humility, because it is not something that you can just learn once you
> have already grown up. You need to have been taught about it from the childhood. (P2
> interview response)

For the codes of showing respect to all regardless of age or status, living modestly, with low

profile, not feeling or acting superior to others, and listening without judging, one participant

shared her own personal definition of humility:

> Humility to me is to try to relate with everybody, you know, in in a good manner and try
> to keep one self not in a superior manner, but to feel like keep a low profile and to make
> sure that everyone feels free to relate to you or to contact you about anything. And for
> everyone to feel free with you and to respect others to me is humility. (P10 interview
> response)

Table 16

Codes for the Category of Defining Humility

Code	Participants	References	Theme Summary
Showing respect to all regardless of age or status	13	14	10

Code	Participants	References	Theme Summary
Living modestly, low profile, not feeling superior	9	9	10
Needed for harmonious society	5	6	10
Slow to anger, assume good faith	5	5	10
Must be taught from young age (Kubuha)	5	5	5,5
Listening without judging	3	4	10
Showing humanity and kindness to others	4	4	10
Self-respect	3	3	10

Note. $N = 16$ interview participants and 2 focus groups.

Table 17 displays the frequency counts of participants and coding references for the codes for the category of showing humility in the cooperative. Many of the members referred to not taking disagreements personally ($n = 8$), keeping a low profile without acting superior ($n = 8$), and showing respect to all regardless of age or status ($n = 7$) as demonstrating humility to other members. For the codes of not taking disagreements personally, keeping a low profile without acting superior, shows respect to all regardless of age or status, and connecting with members on a personal level, one participant described avoiding quarrels for the benefit of harmony.

> A member that portrays humility is the kind of member that is humble, relates with everyone in them in that manner. And to avoid being rude. And if something goes wrong and they avoid being quarrelsome and try to handle issues in a harmonious way that is portrayed as humility, as being humble. I feel like we live peacefully with every one of their members. Even when an issue comes up, we try to handle it and manage it among ourselves. So, I see, like all of us here, trust one another. (P10 interview response)

Another member echoed similar sentiments for the code of keeping a low profile without acting superior by relating the decision-making process of the leadership committee:

> An example I can give concerning humility is to do with our leadership committee. It is a kind of committee that doesn't want to impose some kind of superiority on us saying that they have taken decisions. So, we have to go by those decisions and know that they

propose ideas and decisions and then they come down and get very low and they let us be the ones to determine what it is that we have to take decisions in regarding what they what they would have proposed ahead of time. So, I look at our committee as a committee that portrays humility. (P6 interview response)

Table 17

Codes for the Category of Showing Humility in the Cooperative

Code	Participants	References	Theme Summary
Not taking disagreements personally	8	8	10
Keeps low profile, does not act superior	8	8	10
Shows respect to all regardless of age or status	7	7	10
Apologizing to keep peace	3	3	10
Connects with members on personal level	3	3	7,11
Advocated for co-op finances with low profile despite disrespect	2	2	11,10
Willing to help collective even late at night	1	1	11
Doing tasks without complaining	1	1	10
Disciplines members politely	1	1	
Sharing designs for collective benefit	1	1	1

Note. $N = 16$ interview participants and 2 focus groups.

Table 18 displays the frequency counts of participants and coding references for the codes for the category of effective leader as humble. Most participants agreed that an effective leader needs to keep a low profile without acting superior to others ($n = 11$), with many emphasizing the importance of connecting with members on a personal level ($n = 6$). For the codes of keeping a low profile without acting superior to others, as well as handling disagreements effectively with a low profile, one member focused on the importance of tone and showing respect to get people to listen:

So, a leader must be able to listen to other members, whatever issues they present to them as a leader, as leaders. Because if they don't have this humility in them, they've got to be

humble enough to listen to the members. And if a member makes a mistake, a leader should be in a position to handle it in a way that is humble. And they don't have to show being rude or shout so much about a mistake that our members will have made. (P10 interview response)

A notable response for the codes of keeping a low profile without acting superior to others, connecting with members on a personal level, and willing to give of themselves for others, came from one member who praised the values of her leader as humble and effective:

For a leader to be effective? Yes, they have to be humble because if a leader is not humble and he's the kind of leader that wants to show superiority and not listening and probably quarrelsome and rude. There is no way I would respect or even want to do anything with them. So they have to show humility and be humble. You will bear with me for keeping giving an example of our leader. She's the kind of person that sacrifices her time, her life for the good or for the welfare of every member here and she's a kind of person of integrity, younger, which she used. And even before I joined the cooperative, because I didn't start with them. But even when I joined, I have seen how she follows up on every member's life, wanting to know how they are doing in their families. There is no way I can describe her, she said. But she really has that kind of a life of leadership of integrity. (P6 interview response)

Table 18

Codes for the Category of Effective Leader as Humble

Code	Participants	References	Theme Summary
Keeping low profile, not acting superior to others (Icyacaragupfi)	11	11	12
Connect with members on personal level	6	6	7,11
Sometimes leadership requires showing strength or disciplining members, which may not appear humble	2	3	10
Handle disagreements effectively with low profile	3	3	2
Willing to give of themselves for others	2	2	10,3
Rude leadership ineffective	2	2	10
Need to know background and conduct of leader	1	1	

Quickly and efficiently distributes finances and resources among collective members	1	1	1
Willing to learn, innovate, and take risks	1	1	

Note. N = 16 interview participants and 2 focus groups.

Table 19 displays the frequency counts of participants and coding references for the codes for the category of effective leader as trustworthy. Many participants agreed that trust is required for a working relationship (*n* = 9), fulfilling the leadership role competently and consistently, (*n* = 8), and to fulfill the values for which leadership was elected (*n* = 7). For the codes of trust required for working relationship and members trust leaders to set strategies towards goals, one participant reported mutual trust as crucial for co-op goals:

> First of all, it is us members to have first of all trust in our leader and then, so once a leader realizes that members have trust in them, it develops trust for a leader also into their members. And once there is a trust for the members on the leader and the leadership has trust in their members, then it helps a leader to be effective and guide to the goals of the co-op. (P12 interview response)

For the codes of trust required for working relationship, trusted to treat members equally, and lead by example, another member shared similar sentiments about how leaders can lose trust.

> Once a leader is not humble and treats members in a disagreeable way that is not agreeable by their members or to do it. There is no way members will have trust for this, for the leader. So, they need to not try to seem superior, but try to fit in with everyone else. That's how they would have trust for them. (P15 interview response)

Table 19

Codes for the Category of Effective Leader as Trustworthy

Code	Participants	References	Theme Summary
Trust required for working relationship	9	10	4,2
Trust to fulfill values elected for leadership	7	8	4,2
Fulfilling role competently and consistently	8	8	2
Members trust leaders to set strategies towards goals	4	4	2

Code	Participants	References	Theme Summary
Trusted to treat members equally, lead by example	4	4	4,10
Trust required for managing finances responsibly	3	3	8
Leaders asked to serve beyond planned terms	1	1	

Note. N = 16 interview participants and 2 focus groups.

Table 20 displays the frequency counts of participants and coding references for the

codes for the category of leader needs to be humble to be trustworthy. A majority of members

agreed that members will not trust a leader who is not humble (*n* = 11) and that being humble to

be trustworthy is necessary for leadership (*n* = 9). For the codes of members will not trust a

leader who is not humble and trust humble leader not to be rude or quarrelsome, one member

emphasized avoiding rude speech as showing humility and gaining trust:

> And they have to be humble is because no one would trust them. The reason is the example that she's going to give. So for example, if I would be that kind of leader, that is a rude, irritable and quarrelsome members who would not really have trust in me. They would really think that we don't have to say anything to her after all, because she's going to be quarreling and she's going to be rude. She's going to be saying rude words. (P4 interview response)

For the codes of necessary for leadership and members will not trust a leader who is not humble,

another member shared similar sentiments:

> Yes, indeed. They must have humility. It must have humility so that the members can trust him or her. Because if this leader doesn't portray humility and show humility, the members will be very doubtful whether they will be able to deliver what is expected of them as leaders. (P16 interview response)

Table 20

Codes for the Category of Leader Needs to be Humble to be Trustworthy

Code	Participants	References	Theme Summary
Members will not trust a leader who is not humble	11	11	12,4
Necessary for leadership	9	9	12,4
Trust humble leader not to be rude or quarrelsome	5	5	10
Humility shown as self-respect through dress and body language	2	2	10
Leads by example and works hard	2	2	
Humility less important for task completion than trust (weak leadership)	1	2	
Leader should be transparent about their background	1	1	5
Must have respect for others	1	1	10

Note. $N = 16$ interview participants and 2 focus groups.

Table 21 displays the frequency counts of participants and coding references for the codes for the category of trusted someone towards a goal. While responses were varied, participants referenced trusting parents for education and life lessons ($n = 6$); trusting a sponsor of co-op for inspiring goals, hopes, and dreams ($n = 5$); and trusting husband for marriage, money, and life goals ($n = 4$). For the code of trusting parents for education and life lessons, one member shared the challenge of losing trusted family from a young age:

> Yes, as I have said that there is no specific individual that I put my trust in, but the people that I had to put my trust in are my parents. But unfortunately, my mum passed away when I was six. So, it is the only person that I was thinking that I could put my trust in for meeting my goals. But unfortunately, she passed away. My dad also passed away during the genocide so there are none of those individuals that I put my trust in. (P8 interview response)

For the code of trusting a sponsor of co-op for inspiring goals, hopes, and dreams, another member expressed gratitude to a founder and sponsor of the collective:

The person that I can describe to have helped me reach a positive trust is [Ruth,] because I was integrated in the others that make that cooperative, even though I was not on the list. But finally, I was received and I attribute where I have reached to her because I gained trust in her and what she wanted us to meet in life. What I can add here is to express my appreciation to [Ruth] because played a big role in my life. Because [Ruth] helped me to get out of my desperation when I was feeling that I was desperate when I didn't have a way of taking care of my family, my children to feed them. So, there is that I feel that I have to really express my appreciation to [Ruth] because she played a big role in my life. So, I appreciate that she really helped me and enabled me to be where I am today and it will give me to find something to feed my children and my family. So, I'm really very appreciative and it makes [me] emotional. It's like yeah [Ruth] helped enable me to send my firstborn to school in a way that he has now completed his education, even though he has not gotten a job to do. But it is all because of her help that enabled me to send my eldest child to do his education that he has completed recently. (P10 interview response)

For the code of trusting husband for marriage, money, and life goals, another member

related feeling trust for her husband as he keeps his promises:

Okay, so the reason I developed trust in my husband that I still have is because once he said he loved me, he finally put it in practice. And we ended up being wife and husband, unlike others who tried to tell me that they love me and yet they were not really serious, serious with their words. But as for him, he kept his words to this day. (P13 interview response)

Table 21

Codes for the Category of Trusted Someone Towards Goal

Code	Participants	References	Theme Summary
Trust parents for education and life lessons	6	7	9
Trusted a sponsor of co-op for inspiring goals, hopes, and dreams	5	6	9
Trusted husband for marriage, money, and life goals	4	4	9
Supported by mother during difficult times	2	2	9
Believed in her brother's art when others did not (trusted each other)	1	2	9
Educational scholarships	1	1	9

Code	Participants	References	Theme Summary
Trust in company to grow business and expand	1	1	9
Learning sewing skills to help the cooperative	1	1	9
Advocate to help settle family estate	1	1	9
Rwandan Genocide Survivor Fund	1	1	9
Treated kindly by stepfather after remarriage	1	1	9
Co-op leader was trusted before losing trust of members	1	1	9
Aunt helped invest in business	1	1	9
Husband stayed by her side when she was wounded during genocide	1	1	9
Trust in God	1	1	
Eliminating corruption increases trust	1	1	5
Relative saved life of athlete during genocide	1	1	9

Note. N = 16 interview participants and 2 focus groups.

Table 22 displays the frequency counts of participants and coding references for the codes for the category of broken trust. While responses were varied, several members referenced their husbands or fiancés breaking their trust and causing the marriage or engagement to fail. As one member related, the broken trust hurt her heart.

> The first example about the time I was about to get married is when I was thinking before getting married that given the life that I had gone through as a as a child, it was not very, very good. So, I was thinking that maybe when I get married, then my husband we will work together and solve issues and make my heart feel good. So that is the kind of trust that I had had in the first place, but it didn't work out that way instead the person that I had counted on to help my heart kind of like feel good compared to how I grew up, turned out to be the person that didn't make my trust get fulfilled. So, we ended up parting. (P6 interview response)

Another member echoed similar sentiments about trust being broken from a young age:

> An example I can give of the trust that I had in somebody is that of someone that we had planned to when I was still a girl before getting married, I planned with that person that

would be together as husband and wife, as wife and husband. But regardless of how we had planned it and agreed upon it, it didn't work out. (P12 interview response)

Table 22

Codes for the Category of Broken Trust

Code	Participants	References	Theme Summary
Husband or fiancé broke trust and marriage did not work or happen	5	5	8.9
Co-op leader was trusted before losing trust of members	2	2	8,9
Relatives did not fulfill what was expected of them	2	2	8,9
Former manager of accounts changed after relinquishing control	2	2	8,9
Business partner did not keep promises made to co-op	2	2	8,9
Losing faith after parents died	1	1	
Lending money but not being repaid	1	1	8,9
Trust ruined by someone who did not follow co-op operations	1	1	8,9
Stepmother did not fulfill travel promise	1	1	8,9
Business partner lied to clients to take over business	1	1	8,9
Aunt promised to help with education after losing parents, but used her for babysitting instead	1	1	8,9
Uncle did not share inheritance for her children's education	1	1	8,9
Sponsor stopped sending payments because she was older now	1	1	8,9
Benefactor did not keep promise to build house for family	1	1	8,9
Husband cheated and exposed wife to HIV	1	1	8,9
Trust takes long time to build but can be destroyed quickly	1	1	8

Note. N = 16 interview participants and 2 focus groups.

Table 23 displays the frequency counts of participants and coding references for the codes for the category of modeled humility. While responses were varied, many members reported that their husbands show humility through love, patience, respect, and caring ($n = 7$). As one member shared, her husband demonstrates patience even when tired at the end of a long day, and she feels inspired to be forgiving and more patient herself:

> The reason I'm saying that it's my husband, it's because for the last 9 years that we have lived together, he's been the same, same character until this day. There have been times when he comes home tired and then you would think that he's going to be a little furious. But he just shows humility and keeps a low profile. And sometimes I feel a little guilty thinking that maybe it is me that had said something that is a little rude. But as for him, he has that element of humility all along we've lived together. (P3 interview response)

A noteworthy response from the focus groups came from a member who expressed gratitude for her husband encouraging her to further her own education:

> Someone who modeled humility in her life, she also wants to give an example of her husband because before she joined the company, she was just by herself with her husband because the children were away in school. So, her husband would encourage her and tell her why don't you go and attend some training that was I think was being offered by the company. So that at a certain point you can get employed. So, he would encourage me each morning and play a role in preparing some lunch that I would pack and go with to help me so to me my husband also I can say he also modeled humility. Because his encouragement has helped me to get where I am today. (Abahizi focus group response)

Table 23

Codes for the Category of Modeled Humility

Code	Participants	References	Theme Summary
Husband shows humility through love, respect, patience and caring	7	7	11
Parents modeled humility growing up	3	3	11
Sponsor of co-op showed humility by helping family with education and love	3	3	11
Co-op members treat each other equally	2	2	1

Code	Participants	References	Theme Summary
Leader of co-op modeled humility with helping pay for husband's funeral	2	2	11
A friend helped family member register for education beyond prescribed social class	1	1	11
Aunt shows humility through support and love	1	1	11
Landlord is generous during tough times	1	1	11
Relatives listened and advised when marriage did not work out	1	1	11
Cousin provided care when parents could not	1	1	11
Oldest daughter shows humility through close friendship	1	1	11
Wife of minister shared food for her children	1	1	11
Treated kindly in blended family	1	1	11

Note. $N = 16$ interview participants and 2 focus groups.

Utterances, Codes, and Utterance Coding Frequency by Interview Subject

Table 24 displays the number of utterances and the number of codes given in the transcripts per interview, with an utterance counting as one sentence. There were 6,557 utterances and 655 codes. Appendix H contains the utterances and codes per participant. Interview subjects were 16 individuals and two focus groups.

Table 24

Utterances, Codes, and Utterance Coding Frequency by Interview Subject

Interview	Utterances	Codes	Utterances per Code
P1	446	30	14.9
P2	461	28	16.5
P3	341	25	13.6
P4	445	39	11.4
P5	408	42	9.7

Interview	Utterances	Codes	Utterances per Code
P6	250	30	8.3
P7	248	30	8.3
P8	445	42	10.6
P9	299	39	7.7
P10	250	42	6.0
P11	281	30	9.4
P12	334	38	8.8
P13	312	42	7.4
P14	295	29	10.2
P15	319	34	9.4
P16	527	43	12.3
FG1	415	45	9.2
FG2	481	47	10.2
Total	6557	655	10.0

Note. Utterances defined as sentence count.

Field Notes

Ethnographic research often examines a phenomenon from an emic perspective—that is, the perspective of the members of a culture group being studied (Richards & Morse, 2012). However, if one is of that same cultural group then it is more challenging to assess the values, beliefs, and perspectives because they are also common to that inside observer. An outside observer can be objective, while also recognizing their own reflexivity. I believe participants shared more honestly in the individual interviews because they felt safe, which is a condition of trust (Hicks, 2018; Zak, 2017). At the same time, it has been 9 years since I lived in Rwanda. Thus, efforts were made to become as integrated as possible into the daily life of the cooperative, staying with them through most of each day.

Interviews were conducted in the mornings and afternoons with lunch in between. This provided time for an informal get together, eating with the women, and listening to conversations outside of the semistructured interviews. It also allowed me to witness certain challenges the women were facing, especially as they related to a situation they faced with a man who had been acting as their manager for 5 years. Observations are noted.

Collective Action

Lunches are not a time for work. All the women stop to eat together and share about their lives. The conversations ranged from personal family updates to prayers and songs, to reflections on the news and celebrity gossip. Each woman seemed to know who was to help serve, with the president often serving food to others.

After months of little work, a new customer order came in. The leadership team discussed the order, agreed it could be on time, but then held a general meeting with all the women to agree to accept it and decide on the workflow. The assignments are written on a piece of paper taped to the wall, where each woman knows her responsibility.

The women take collective action to provide for one another. One of the women gave birth to triplets and was in intensive care. The members of the cooperative pooled their resources together to assist her. When someone has a funeral or cannot make their school fees, they contribute toward it. When one woman's family was threatened by their neighbors, they worked together to find her a new place. They currently take care of the cook's niece who was abandoned by her mother. She is allowed to live with the cook on the property. Three members of the cooperative paid the child's school fees until their earnings were too little to pay.

Situation of Broken Trust

In the individual interviews, several women shared about a Rwandan man who had been acting as their manager since the American manager left 5 years ago. As soon as the American left, the women commented that a lot began to change with this man. He was not transparent about their finances, and whenever they would request information about their account, he would not provide the information. It came to a head when they discovered they needed to pay taxes. He had them pay his friend, who is an accountant, 200,000 RWF a month, which was more than they could afford. It was unsustainable. In addition, the women had been saving to buy land. He told them he deserved to have a piece of the land. He told some of the women that he put his own money into the purchase, but there is no record of that, according to the President who had the deed. This created a lot of division in the cooperative. As one woman stated, "I treated him almost like a god and then he broke our trust." While I was there, it was determined that the man should stop working for the cooperative immediately. He was on contract with an American company until the end of the summer. The American company said it wished for him to transition authority to the women by conducting training on operations.

While the women had not been earning more than $20–$50/month since January, he was still earning $400/month from the American buyer, who only heard his account of things and assumed the trainings were happening according to their plan, but they were not. In addition, he repeatedly told the Americans that it was the women who did not want to learn how to do things on their own and that they were not ready to run their own business. I attended one of his trainings, and he attempted to tell me how the women have not wanted to lead or take ownership. Yet, when talking with the women they shared how they would ask him for advice or to teach them how to do something, and he would shut the door to the stockroom on them. This created more distrust.

In the end, the American company told the women they were letting him go immediately as they realized things were not transpiring as they thought. Yet, the women were nervous about him taking revenge, so the company made up another reason to let him go. When asked why they did not report him to an attorney, the president began to cry and felt ashamed that she had such fear. He is a man, well-educated, and has a government position, which could be why they were nervous and why they failed to communicate directly with the American buyer about their situation.

While the study was being conducted, the man came by and was told by one of the women that the cooperative had restored a former business partnership that this person had ended. The man said encouraging things about the business being restored, then asked a member of the leadership team to come outside to talk. One of the other leadership team members tried to listen to the conversation but could tell he was asking the person about how this happened. It created a lot of suspicion as to why she was being questioned. I was told that some of the women are not happy that this woman has been working another job while they are all suffering. Her children are in a refugee camp in Uganda, and she must work to send them money, so she began working at a school while there was not work at the cooperative. However, she was still being paid at the cooperative (even if very meager). This upset the women. During one of the lunches, I observed the president give a speech and comment on how much this woman has done for the cooperative and how grateful they are to her. My observation was that it appeared to be an attempt to help her regain trust or save face.

In lunch conversations, a past situation was brought up that was also mentioned in one of the interviews. It had to do with the departure of a former cooperative member, as an example of broken trust. The former member took on private clients and wanted to use her sewing machine

for her own business. The women believed that whatever profits she made using a cooperative sewing machine in her off hours she must share with the cooperative. This woman decided it was better for her to sell her ownership in the cooperative and leave. The women talked about it as broken trust, while a Western mindset might view it as being entrepreneurial. The women mentioned it because a 17th member of the cooperative, who was not interviewed because she had not been in the cooperative for 2 years, was struggling financially. The cooperative trained her but then their business slowed down, so she has not been paid yet. When asked if she could bring work from her neighborhood to the cooperative to use her sewing machine, they said according to cooperative bylaws, she would need to share the profits of any work done with cooperative materials.

Focus Group One shared how the transition from a smaller cooperative of less than 100 people to one nearing 300 people through their partnership with a billion-dollar retail company in the US, caused significant breaks in trust in the beginning. In this scenario, there was a big-man authoritarian figure who had been managing things and viewed the new partnership as an opportunity for them to secure more money. It was a challenging and even dangerous situation to make the transition. They had to work within the cultural expectations, shift leadership, refine their structure, but now they operate with trust in their leaders and are very successful.

Decision Making

A Western-led cooperative used to work with the cooperative that was interviewed. It shifted its charter from a cooperative and became a community-based enterprise, which operates more as a business. They believed it allowed for greater profits and easier decision-making. However, their decision-making rested with one person versus the cooperative decision-making process, which was more collective. They needed to make quick business decisions and grew

impatient with the collective decision-making process. The manager (even though he was not on any legal documents of the cooperative) said he spoke for the women, but he was providing a different answer from what the women wanted. In addition, this company kept telling the man the cooperative needed to pay taxes, but he said the women did not want to, but the women said he told them that they did not need to pay those taxes. This man also recommended an accountant to the other company; that accountant embezzled money from them, and they sued him. The lack of trust this company had in the man became too much and thus they stopped the partnership with the cooperative. Upon hearing the news that this man was leaving the cooperative, the company approached the cooperative about working together again.

In addition, while the leaders recognize they must seek new business outside of the one American company, whose orders from them have dropped from 25,000 bags per month to 2,000 per month, it seems to be a challenge for them to take initiative. They appeared to wait for other businesses to come to them rather than pursue the business. A lawyer was also found to help them deal with the manager, but they said they wanted to wait and see if he left them alone. Now that the cooperative has been closed due to the tax issue, they are talking to the attorney after prompting. It seems that there is some fear that prevents them from acting, and in keeping a low profile, they end up becoming victims.

Significance of Documents

The statutes of the cooperative seem to be essential to its functioning. In the height of this issue with the man, the statutes went missing. The president was pregnant at the time and feared the manager was attempting a coup, as she heard from another member that he was filing new paperwork. While pregnant and on leave, she got on a motorcycle taxi and drove to the Rwanda Cooperative Agency (RCA). The RCA found her a copy of the statutes but said if they are lost

again then they could be closed. An observation is that some of the bureaucratic requirements prevent cooperatives from moving ahead or responding quickly to issues.

Transformational Leadership

The president of the cooperative made a closing speech before I left, referring to the cooperative leadership walking to the top of Mount Kigali to pray when they thought all hope was lost after the pandemic. They thought they would have to close the shop, but now they had new orders that gave them hope. She began to cry. It was moving to observe her devotion and inspiration.

Transformational leadership consists of casting vision, which is a long-term orientation. I did not observe vision being cast. Everything I observed was about the daily struggle. Even when given the opportunity to meet with a lawyer, it was said that it was not possible because they did not have transport funds. After listening to the women complain numerous times about the lack of work during COVID, it made me realize that they had not had the big picture explained to them. I took time to help them understand the supply chain of their product to the buyer, as well as all the other artisans who supply the same buyer and have also seen their profits greatly reduce during the pandemic because the products could no longer be sold at house parties. I started with the grand vision the buyer had and how their products fit within that larger sphere and suddenly they were understanding.

The Key to the Stockroom

Being given the key to the stockroom is a great honor. The person treats the key with great respect. They open the door for you and ensure they receive it back. Each woman has a key to her own chair, which has a locked cabinet under the seat. But to have a key to the stockroom means one has access to the computer, files, and all fabric. It means others entrust it to you. The

woman with the key walks with pride when she opens the door. This also opens the store, which is their extra source of income. It is positional power.

Focus Group 1

Focus group one is very well established, large, and supported with training and development from a high-end retail company in the United States. Whereas the cooperative in which I conducted the interviews have work assignments on a simple piece of paper taped to the wall and one whiteboard on which to write deadlines, this cooperative has women working on research and development, as well as current production. Materials are well-labeled and stored, and there is a strong production line. There is a building for the maintenance of machines, research and development, beading, and the main production, as well as offices. The workers have a lunch break, where they bring their lunch and eat with friends versus the collective lunch of the primary cooperative that hosted the individual interviews.

There is also a community center and opportunities for professional development. The members come from various surrounding villages. Members were more reserved initially. They allowed the manager to speak first. After a few questions, they began to open up, but he was the one who spoke the most. Further studies could be done on the role of gender in cooperative leadership.

Focus Group 2

Focus group 2 is like the primary cooperative in that it started with friends from a neighborhood. The women knew each other beforehand. They were very open together. They have a small storefront, so if there is work then they work outside the space or squeeze in together. They do not have a supply chain or buyer. They appear very comfortable together, sharing openly. Yet, they defer to their leaders.

Thematic Analysis

Table 25 displays the definitions, research questions where the theme was referenced, the

total number of codes in which the theme was referenced, and the total number of references in

which the theme is mentioned for the 12 themes that were synthesized from the codes and

categories to answer the research questions.

Table 25

Theme Definitions, Research Questions, Codes, and References

Theme	Definition	Research Questions Where Theme was Referenced	Total Number of Codes in which the Theme is Referenced	Total Number of References in which the Theme is Mentioned
1	Cooperative leaders are selected through democratic processes of nomination and voting, but decision-making, discipline, and culture are collective.	RQ1, 2, 3, 4, 6	21	117
2	The greatest challenges facing cooperative leaders are division, lack of cooperation, and members' disagreements with a leader's decision, but they can be overcome through collective decision-making, communication, and team building.	RQ1,4	8	49
3	Rwandan cooperative members place greater emphasis on character (morality, integrity, respect of others, trustworthiness, truthfulness, humility, self-sacrifice, encouragement of others, and dignity) than competency (reading, writing, and persuasive communication) when selecting a leader. Integrity was the most often quoted character trait a leader should have.	RQ1,2,4	19	90
4	Most cooperative members view themselves as leaders because of their self-confidence,	RQ1,2,4,5	17	87

Theme	Definition	Research Questions Where Theme was Referenced	Total Number of Codes in which the Theme is Referenced	Total Number of References in which the Theme is Mentioned
	competence, integrity, and reputation for speaking truthfully. They cite weaknesses in competencies, such as reading, writing, conflict resolution, and speaking in public as deterrents to leadership.			
5	Trust is defined as reliability, where one does what they say they will do. It is based on previous conduct and character in a context of safety, stability, and transparency.	RQ 2,3,5,6	19	95
6	A colleague proves he or she is trustworthy through their character, conduct, and competence shown over time.	RQ 1,2	13	86
7	A leader proves he or she is trustworthy through their conduct, financial transparency and how they care for others in the cooperative.	RQ 2	10	41
8	Trust is broken when a vow is not honored, or expectations are unmet. Broken trust is most experienced in financial transactions, or emotional or physical harm committed against another with whom there is a preexisting relationship.	RQ 2, 6	19	39
9	Most Rwandan cooperative members do not have experience in trusting someone to lead them toward a goal. When trust is experienced, it is from one's parents or a spouse, or in the context of practical support in a time of extreme need or hardship.	RQ 2,6	30	55
10	A humble person has self-respect and does not view oneself as superior to others regardless of age or status. This is evidenced by keeping a low profile, living modestly, not taking things personally or acting rude or	RQ 1,2,3,4,5	27	107

Theme	Definition	Research Questions Where Theme was Referenced	Total Number of Codes in which the Theme is Referenced	Total Number of References in which the Theme is Mentioned
	angry. It is living in harmony with others through love, respect, patience, and practical support. Humility is not weakness.			
11	Humility is taught or modeled most often by parents and experienced through the practical support of another regardless of age or status.	RQ 3,4,6	16	35
12	Trust and humility are both necessary qualities for effective leadership in a cooperative, but members will not trust a leader who is not humble.	RQ 1, 4, 5	5	48

The first theme is that cooperative leaders are selected through democratic processes of nomination and voting, but decision-making, discipline, and culture are collective. Five research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is trust defined and understood in the Rwandan cooperative context? The third was, how is humility defined and understood in the cooperative context? The fourth was, how is the Rwandan perspective on leadership informed by trust and humility? The fifth was, what themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership? There were 21 codes that referenced this theme, and this theme was referenced 117 times.

Fourteen members discussed the democratic nomination and voting process, while highlighting the challenge of decision making in a cooperative. For this theme, a member said:

And counselors and then they adopt some things or topics to be decided upon and then they convene a meeting and then share those ideas with the members because it is not at what the committee would have brought to table is what has to be taken automatically. So, then they put it in the hands of the members and then they discuss it with the members for the members to make any other inputs or changes. And it is that way that they end up making decisions. (Interviewee 3)

The second theme is that the greatest challenges facing cooperative leaders are division, lack of cooperation ($n = 1$), and members' disagreements with a leader's decision ($n = 10$), but they can be overcome through collective decision making, communication, and team building. Two research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is the Rwandan perspective on leadership informed by trust and humility? There were eight codes that referenced this theme, and the theme was referenced 89 times. Interviewee 4 described the reality of the challenges as:

An entity that has people of about 11 or ten or more is not easy to, kind of like bring together and have the same way of seeing things. So, as it is, sometimes leaders meet challenges of wanting to put all the members in the same way of looking at things, but it doesn't become that easy. So, what we do is we keep putting them into discussions, try to show them the advantage of the idea that we think is as redundant with we think they should also think the same way, but it's not that easy. Sometimes others don't agree with it and others want their ideas to be the ones that should be looked at. So, the one that is one of the challenges that we meet as leaders.

The importance of coming together to discuss issues was represented by one member as: Most of that they used the element of coming together discuss about issues. And if one of the members keeps expressing the way of not agreeing and causing division, they are advised once and cautioned twice and a third time if they continue to seem like they are not accepting what the constitution says, there could be a possibility of stopping that member from being from being part of the coop. But if it is someone from the outside, we just keep on finding a way of seeing how we can keep facing the challenge, because they are from the outside. (Interviewee 3)

The third theme is that Rwandan cooperative members place greater emphasis on character (morality, integrity, respect of others, trustworthiness, humility, self-sacrifice, encouragement of others, and dignity) than competencies (reading, writing, and persuasive

communication) when selecting a leader. Three research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is trust defined and understood in the Rwandan cooperative context? The third was, how is the Rwandan perspective on leadership informed by trust and humility? There were eight codes that referenced this theme, and the theme was referenced 89 times. There were 50 references that were character-based and 15 references that were competency-based regarding qualities looked for in a leader. Integrity was seen as the number one character quality, to which others were added.

One woman described the current president in this way:

You will bear with me for keeping giving an example of our leader. She's the kind of person that sacrifices her time, her life for the good or for the welfare of every member here and she's a kind of person of integrity, younger, which she used. And even before I joined the cooperative, because I didn't start with them. But even when I joined, I have seen how she follows up on every member's life, wanting to know how they are doing in their families. There is no way I can describe her, she said. But she really has that kind of a life of leadership of integrity.

The fourth theme is that most cooperative members view themselves as leaders because of their self-confidence, competence, integrity, and reputation for speaking truthfully. They cite weaknesses in competencies, such as reading, writing, conflict resolution, and speaking in public as deterrents to leadership. Four research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is trust defined and understood in the Rwandan cooperative context? The third was, how is the Rwandan perspective on leadership informed by trust and humility? The fourth was, in what ways is humility a predictor of trust in the Rwandan understanding of leadership? There were 17 codes that referenced this theme, and this theme was referenced 87 times.

Nine people referenced self-confidence as a means for seeing themselves as leaders. One woman said that:

> Like the Rwandan policy of encouraging people to be able to lead wherever they are. Everyone thinks they can try and be a leader. And as it is an encouragement from the top that everyone should feel like they can be a leader. So, in each one of us, we think whenever we got into a position of leadership and everyone can take that position and lead. (Speaker 7, Focus Group 2)

But the cooperative president, when asked if that comes from the government training or government leaders, replied, "I think that comes from the local population, not necessarily from the high leadership, which is within us, the local population" (Cooperative President, Focus Group 2). In that same conversation, there was an outlier who commented, "So to me, it's probably a personal talent or gift. Which everybody would probably not be in a position to handle" (Speaker 8, Focus Group 2).

The fifth theme discovered is that trust is defined as reliability, where one does what they say they will do. It is based on previous conduct and character in a context of safety, stability, and transparency. Four research questions contributed to this theme. The first was, how is trust defined and understood in the Rwandan cooperative context? The second was, how is humility defined and understood in the cooperative context? The third was, in what ways is humility a predictor of trust in the Rwandan understanding of leadership? The fourth was, what themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership? There were 19 codes that referenced this theme, and this theme was referenced 95 times.

One woman described trust as:

> I understand trust as a way of trusting having trust in somebody, especially someone that you have at least been with for not less than two months. And after having seen how they conduct themselves, how they behave, how they interact with others, that will help one know whether you can trust somebody. (Interviewee 7)

Reliability was connected to Rwandan culture by one interviewee when she said:

> What I want to mean to do with the Rwandan culture, is this the kind of person that doesn't do what they say? Urubiganya is like someone who is drinking, say something else and does something else. So, she says Rwandan culture doesn't have to do with those kind of tendencies of saying something else and doing something else. (Interviewee 16)

Theme six is that a colleague in a Rwandan cooperative proves they are trustworthy through their character, conduct, and competence shown over time. Two research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is trust defined and understood in the Rwandan cooperative context? There were 13 codes that referenced this theme, and this theme was referenced 86 times.

> One woman described knowing someone over time when she said:

> It is based on how I know this person that I should trust, how I know his or her background, and how their conduct is, how they relate with others. That is what I think I can base on to trust because you just can't trust someone that you have not had knowledge about before, that before you know, one another. (Interviewee 4)

Theme seven is that a leader proves they are trustworthy through their conduct, financial transparency, and how they care for others in the cooperative. One research question contributed to this theme. It was, how is trust defined and understood in the Rwandan cooperative context? There were 10 codes that referenced this theme, and this theme was referenced 41 times.

> This conduct and transparency were described by one woman as:

> For a leader to be trusted they need to work in transparency and then deliver what is expected of them as a leader. So once a leader does and delivers what is expected of them, that would be trustworthy. But if it is that this kind of a leader, that is not transparent, that will that will go to some place where the materials are kept and keeps some things away. And then we and then some members realized that she has taken that without our consent. Then there is no way you would have trust for such a leader. So, it is very important for leaders, for a leader to act in transparency where everybody knows what is going on in the leadership activities. (Interviewee 5)

Theme eight is that trust is broken when a vow is not honored, or expectations are unmet. Broken trust is most experienced in financial transactions, or emotional or physical harm committed against another with whom there is a preexisting relationship. Two research questions contributed to this theme. The first was, how is trust defined and understood in the Rwandan cooperative context? The second was, what themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership? There were 19 codes that referenced this theme, and this theme was referenced 39 times.

A quote that summarizes what many experienced was when a woman said:

The first example about the time I was about to get married is when I was thinking before getting married that given the life that I had gone through as a, as a child, it was not very, very good. So, I was thinking that maybe when I get married, then my husband we will work together and solve issues and make my heart feel good. So that is the kind of trust that I had had in the first place, but it didn't work out that way instead the person that I had counted on to help my heart kind of like feel good compared to how I grew up, turned out to be the person that didn't make my trust get fulfilled. So we ended up parting. (Interviewee 6)

Theme nine is that most cooperative members do not have experience in trusting someone to lead them toward a goal. When trust is experienced, it is from one's parents or a spouse, or in the context of practical support in a time of extreme need or hardship. Two research questions contributed to this theme. The first was, how is trust defined and understood in the Rwandan cooperative context? The second was, what themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership? There were 30 codes that referenced this theme, and this theme was referenced 55 times.

One woman's story is indicative of others where the genocide is a significant element in the story.

Yes, as I have said that there is no specific individual that I put my trust in, but the people that I had to put my trust in are my parents. But unfortunately, my mum passed away when I was six. So, it is the only person that I was thinking that I could put my trust in for meeting my goals. But unfortunately, she passed away. My dad also passed away during the genocide so there are no individuals that I put my trust in. (Interviewee 8)

Theme 10 notes that a humble person has self-respect and does not view oneself as superior to others regardless of age or status. This is evidenced by keeping a low profile, living modestly, not taking things personally, and not acting rude or angry. It is living in harmony with others through love, respect, patience, and practical support. Humility is not weakness. Five research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is trust defined and understood in the Rwandan cooperative context? The third was, how is humility defined and understood in the cooperative context? The fourth is, how is the Rwandan perspective on leadership informed by trust and humility? The fifth is, in what ways is humility a predictor of trust in the Rwandan understanding of leadership? There were 27 codes that referenced this theme, and the theme was referenced 107 times. Thirteen participants ($n = 13$) referenced the code "humility is showing respect to all regardless of age or status." One person said, "It's somebody that has humility. Is that the kind of person that shows the respect/humanity to everyone, whether those younger than him, younger than them, or those that are older than them. So, you show respect to every individual" (Interviewee 6). The concept of humanity was included in four of the responses ($n = 4$).

It was a cooperative manager who said:

Some people confuse humility with the weakness of just, uh, taking things the way they are, looking very humble in front of your people and, and ends up showing like being shy. While also humility can be viewed in a way that when you were correcting someone or showing better directions, you, you don't exacerbate someone by blaming or doing anything, uh, hurting them. But you first sit with them, help them understand their whole situation, the full picture of the issue. And once you have the same, the shared

understanding, then you direct them the way to correct things that way. That way also is a sign of humility. (Focus Group 2, Co-op Manager)

Theme 11 is that humility is taught or modeled most often by parents and experienced through the practical support of another regardless of age, status, class, or nationality. Three research questions contributed to this theme. The first was, how is humility defined and understood in the cooperative context? The second was, how is the Rwandan perspective on leadership informed by trust and humility? The third was, what themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership? There were 16 codes that referenced this theme, and the theme was referenced 35 times. Husbands were referenced seven times as models of humility, with examples of practical support and living harmoniously, and with a descriptive quote being:

> Someone who modeled humility in her life, she also wants to give an example of her husband because before she joined the company, she was just by herself with her husband because the children were away in school. So, her husband would encourage her and tell her "why don't you go and attend some training" that was I think was being offered by the company. So that at a certain point you can get employed. So, he would encourage me each morning and play a role in preparing some lunch that I would pack and go with to help me so to me my husband also I can say he also modeled humility. Because his encouragement has helped me to get where I am today. (Interviewee 11)

However, parents were referenced as the ones who taught it:

> But one thing I know is that this has to have come from the upbringing by your parents or guardians to have taught you about humility, because it is not something that you can just learn once you have already grown up. You need to have been taught about it from the childhood. (Interviewee 2)

The 12th theme is that trust and humility are both necessary qualities for effective leadership in a cooperative, but members will not trust a leader who is not humble. Three research questions contributed to this theme. The first was, what are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives? The second was, how is the Rwandan perspective on leadership informed by trust and humility? The third was, in what

ways is humility a predictor of trust in the Rwandan understanding of leadership? There were

five codes that referenced this theme, and the theme was referenced 48 times. Eleven members

referenced that a leader must be humble to be trustworthy. A descriptive quote is:

> So, when a leader tries to portray themselves as superior above others and wants to use this superiority language and complex without humility, this leader will not be respected. They always know that he's using a threatening language and not being humble. So, there is no trust that they will give them. (Interviewee 13)

Research Questions Analysis

The six research questions asked in this study were answered through the data and

thematic analysis. A summary is found under each.

- RQ1: What are the common characteristics, leadership styles, and strategies among

  leaders of Rwandan cooperatives?

The data and thematic analysis found that cooperative leaders are selected through

democratic processes of nomination and voting, but decision making, discipline, and culture are

collective. The greatest challenges facing cooperative leaders are division, lack of cooperation,

and members' disagreements with a leader's decision, but they can be overcome through

collective decision making, communication, and team building. Rwandan cooperative members

place greater emphasis on character (morality, integrity, respect of others, trustworthiness,

truthfulness, humility, self-sacrifice, encouragement of others, and dignity) than competencies

(reading, writing, and persuasive communication) when selecting a leader.

- RQ2: How is trust defined and understood in the Rwandan cooperative context?

In the data and thematic analysis, trust is defined as reliability, where one does what they

say they will do. It is based on previous conduct and character in the context of safety, stability,

and transparency. A colleague proves they are trustworthy through their character, conduct, and

competence shown over time. A leader proves they are trustworthy through their conduct, financial transparency, and how they care for others in the cooperative.

- RQ3: How is humility defined and understood in the cooperative context?

The data and thematic analysis found that a humble person has self-respect and does not view oneself as superior to others regardless of age or status. This is evidenced by keeping a low profile, living modestly, not taking things personally, and not acting rude or angry. It is living in harmony with others through love, respect, patience, and practical support. Humility is not a weakness.

- RQ4: How is the Rwandan perspective on leadership informed by trust and humility?

A leader proves they are trustworthy through their conduct, financial transparency, and how they care for others in the cooperative. Trust and humility are both necessary qualities for effective leadership in a cooperative, but members will not trust a leader who is not humble. Most cooperative members view themselves as leaders because of their self-confidence, competence, integrity, and reputation for speaking truthfully. They cite weaknesses in competencies, such as reading, writing, conflict resolution, and speaking in public as deterrents to leadership.

- RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?

Trust and humility are both necessary qualities for effective leadership in a cooperative, but members will not trust a leader who is not humble.

- RQ6: What themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership?

Most Rwandan cooperative members do not have experience in trusting someone to lead them toward a goal. When trust is experienced, it is from one's parents or a spouse, or in the context of practical support in a time of extreme need or hardship. Trust is broken when a vow is not honored or expectations are unmet. Broken trust is most experienced in financial transactions or emotional or physical harm committed against another with whom there is a preexisting relationship. Humility is taught or modeled most often by parents and experienced through the practical support of another regardless of age, status, class, or nationality.

Summary of Key Findings

This study presented the findings from a mini-ethnographic case study conducted with sixteen individual women from a textile cooperative in Kigali, Rwanda. The initial themes from those interviews were then presented to two additional cooperatives in a focus group manner. Among the individual members interviewed, all were women, with an age span of 26 to 61, with an average age of 41. Most were ethnically Rwandan, with half reporting finishing primary education and one-third having a fourth-grade education, and with two having a tenth-grade or above education. Almost all the participants were mainstream Christian, with half reporting their religion as ADEPR Pentecostal and three identifying as Seventh Day Adventists. The number of years at the cooperative ranged from six to 12, with an average of 9.5 years. Regarding the focus groups, while the larger cooperative was part of the textile industry and approximately 5% male, the smaller cooperative produced beaded bags and was exclusively female. Like the interview participants, nearly all the members of the collectives who participated in the focus groups had a primary education, while less than 10% of members reported completing secondary education and the university level.

Twelve key themes were identified that answered the six research questions. Chapter 5 interprets and discusses those 12 themes considering the literature that relates to the dissertation topic. The chapter includes limitations to the study, implications of the research, internal study validity, recommendations for future research, and closing comments.

Chapter 5: Implications and Conclusions

In response to leadership studies that illuminate the need for greater trust between leaders and followers, the section on global perspectives on leadership in Chapter 2 showed that very few studies have been conducted in Sub-Saharan Africa, or in Rwanda in particular. Humble leadership has also been increasingly researched and defined as a potential predictor of greater trust between followers and leaders (Javidan & Zaheer, 2021; Owens & Heckman, 2012; Schoorman et al., 2007). This study is the first to research how both trust and humility inform the perception of leadership among Rwandan cooperative members. Through a qualitative mini-ethnographic case study, the study sought to understand the emic, or lived, experience (Schutz, 1967), of the leaders of the cooperatives. It is their voices that are missing among the dearth of leadership literature from which new insights could emerge.

Sixteen individuals in a textile cooperative were interviewed in a semistructured format that included open-ended questions prepared in advance to answer the following research questions:

- RQ1: What are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives?

- RQ2: How is trust defined and understood in the Rwandan cooperative context?

- RQ3: How is humility defined and understood in the cooperative context?

- RQ4: How is the Rwandan perspective on leadership informed by trust and humility?

- RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?

- RQ6: What themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership?

To answer the research questions, 16 questions were posed to the interviewees. Their responses were coded, and a synthesis of the findings was presented to focus groups of two other cooperatives to evaluate the findings. Confidentiality was maintained throughout the process according to the ethical standards laid out in the IRB protocol. Coding from the individual interviews and the focus groups resulted in 12 themes.

This research confirmed the hypothesis that an appropriate model for understanding leadership from an African cultural perspective will be one that includes trust and humility as key values. It also confirmed that in Rwanda, a follower's perception of a leader's humility has a positive connection to a leader's perceived trustworthiness and that a follower's perception of a leader's trustworthiness has a positive connection to a leader's perceived humility. It did not confirm that leadership styles and the strategies used fluctuate based on the situational context the cooperative is facing, but it did offer insight into those leadership styles and strategies that are utilized in the cooperative.

The findings reveal the significant role character plays in selecting leaders, affirm the concept of ubuntu and the collective nature of Afrocentric leadership, provide key insights into the self-perception of Rwandan cooperative members as leaders, and define and reveal the boundary conditions needed for trust and humility to promote effective leadership. This research could provide a foundation on which others learn to better recognize, honor, and nurture humble leadership among disenfranchised communities. The study could also provide practical tools to build trust through a posture of humility when working with Rwandans, as well as focus areas for leadership development among Rwandan cooperative members.

Study Conclusions and Implications for Research

Leadership

Current leadership literature shows a trend in which leadership is seen as a dynamic relationship between people with different ratios of power (Vecchio, 2007; Boitano, 2017). Even as recent studies have examined new forms of more inclusive leadership that require trust between leaders and followers (Boitano, 2017, Dezenberg, 2017, Hollander, 2012), yet there is still a gap in the literature regarding how to recognize and develop leaders who do not have that positional strength. This study concluded that Rwandan cooperative members place greater emphasis on character (morality, integrity, respect of others, trustworthiness, truthfulness, humility, self-sacrifice, encouragement of others, and dignity) than competency (reading, writing, and persuasive communication) when selecting a leader. This resonates with Collins (2001) who said one hires for character and trains competence. Most cooperative members view themselves as leaders because of their self-confidence, competence, integrity, and reputation for speaking truthfully. They cite weaknesses in other competencies such as reading, writing, conflict resolution, and speaking in public as deterrents to leadership.

The study found that cooperative leaders are selected through democratic processes of nominating and voting for individual leaders. This is congruent with the governance documents each cooperative follows from the Rwanda Cooperative Agency *(Rwanda Cooperative Agency Laws Governing Cooperatives, 2021)*. In these governance documents, values of mutual responsibility and self-help, democracy, equity, and equal participation are emphasized *(Rwanda Cooperative Agency Laws Governing Cooperatives, 2021)*. However, decision-making, discipline, and culture are less individualistic and more collective, congruent with the concept of ubuntu (Ngunjiri, 2016; Tutu, 2000; Wanasika et al., 2011) and other Afrocentric leadership priorities of teamwork, participation, and collectivism (Grobler & Singh, 2018; Ngambi, 2004; Nkomo, 2011).

Traditionally, African leadership has emphasized hierarchical structures, Big Man syndrome, and the significance of positional power, (Anaya, 2016; James, 2008). In East Africa, this emphasis is often tempered by the collective duty a leader feels (Anaya, 2016), but the interviews did not reveal an emphasis on hierarchy or the Big Man syndrome of positional power except in two scenarios. The first was when the eldest in the cooperative was very offended by her removal from a leadership position on the committee, even though her life circumstances prevented her from being able to assume the responsibility. There may also be gender dynamics that affect when the Big Man leadership trait is evident, especially in the tensions the women experienced with a male manager who held no authority per the cooperative's bylaws yet assumed power due to education, government position, and his connections to their primary customer in the United States. In the focus groups, there was notable deference to the managers of the cooperative. Yet, even in the larger focus group, the female manager did not dominate and was noticeably restrained in responding. Afterward, she told the translator she wanted to allow the others to feel the freedom to speak.

Among Rwandan cooperative members, it appeared that the selection was based on character traits, and often leaders are reelected because they have led according to the values for which they were elected. At the same time, it was evident in the interviews that if a leader did not fulfill those values, then they would be removed from their position. However, the president and vice president of the cooperative had been in their positions since the inception and were continually voted back into their positions. It was not evident in this study if it was their trustworthiness or their skills or if there are cultural elements of not wanting to disgrace a leader, which could be related to power-distance or risk-aversion.

House et al. (2004) suggested that high power distance, relatively high collectivism, and a high value for humaneness influence the African leadership style. The word for humaneness in Kinyarwanda is ubumuntu. It was mentioned numerous times in the responses to the questions concerning humility. This further confirms the connection of ubuntu to humility that Anaya (2016) found to be associated with the humane-oriented leadership style, since "individuality is bound up in one's solidarity with the group, all persons are equal in their humanity and a leader has no grounds for pride" (p. 460). The study also revealed that characteristics such as innovation, vision, persuasion, long-term orientation, diplomacy, and courage are considered more important for top-level managers than lower-level managers. Rwanda is seen as being a more restrained, collective, and short-term oriented culture (Hofstede et al., 2010), and while this was not the focus of the study, some observations affirmed the challenges the women faced in being future oriented.

While characteristics of respect for others, self-sacrifice, and persuasion as evidenced by helping the group come to a consensus, arose among the values prized by cooperative members, long-term orientation, innovation, and vision did not. For those in lower positions, characteristics such as attentiveness to subordinates, team building, and participation rank higher. However, trustworthiness is an attribute, along with communication and calm, that is seen as being equally important (Den Hartog et al., 1999; Javidan & Zaheer, 2021). This study also validates this in both RQ1 and RQ4.

An example can be found in the cooperative president's story about the leadership team recently hiking up Mount Kigali to pray, due to the lack of income for the cooperative. The leadership did not have a vision for a way forward. In addition, it became evident in conversation that the women had not understood the larger vision of their primary buyer, nor how the

pandemic affected the supply chain of which they were a part. This resulted in much distress. Yet, as soon as the larger vision of the company was explained, they understood how they fit into that larger supply chain. While the cooperative members are extremely hard-working and believe they have the character needed to lead, the field notes suggest it was a challenge to know how to access or secure future work, to grasp their role in the supply chain of their primary buyer, or to admit when they did not understand the steps needed to promote their own business. This inability or unwillingness to admit could be the issue of "saving face" in a high-power distance country, something to which Thomas (2015) referred. Thomas noted that when there is an increase in collectivism there is a negative effect on psychological empowerment.

This lack of vision supports Anaya's (2016) research in Kenya, where leaders are seen as managers rather than as leaders developing the strengths of each woman and fostering a growth-based organizational life that seeks to find new ways to accomplish work. That conversation had to come from an outside source. There is an interesting correlation here to humble leadership. Just as when leaders have a proper perception of themselves and others and how they fit within the larger system and are more effective (Sowcik & Muscato, 2021), when the cooperative realized how it, as an entity, fits within the larger system, it was able to brainstorm new possibilities.

Focus group two was similar in comparison to the individual interviews. Focus group one appeared to be more future-oriented and empowered in their organizational decision-making, but one must wonder if that is a result of education, experience, and funding, to which their leadership and staff had more access. Organizations seeking to work with Rwandan cooperative members may need to spend time helping them understand the larger landscape in which they are situated.

Most cooperative members believe they are leaders, most often citing their self-confidence, competence, integrity, and reputation for speaking truthfully. The results of this study show that education level does not seem to impact a leader's sense of whether they have the character traits to lead. Yet, the inability to read and write, along with a lack of confidence in communicating in public, were reasons they cited as preventing them from achieving a leadership position.

The study revealed that the greatest challenges facing cooperative leaders are division, lack of cooperation, and members' disagreements with a leader's decision, but they can be overcome through collective decision-making, communication, and team building. Leadership styles and strategies used to overcome challenges among Rwandan cooperative members reflect aspects of the concept of ubuntu in Afrocentric leadership, as well as collectivism, while also incorporating aspects of inclusive and servant leadership.

Inclusive leadership, as described in the inclusive leadership section of Chapter 2 would supplement this with communication, the empowerment of stakeholders, inclusive thinking and action, the facilitation of positive interventions, and the involvement of others. This style counters individualism, competitiveness, and autocratic decision-making (McFarlin et al., 1999), and emphasizes community through listening, cooperation, and sharing. While it counters traits seen as more Western, it did present tension for the cooperative when trying to work with other businesses, such as what was noted in the observations, where they lost a client because the decision-making process took too long. Focus group one's governance structure was such that the cooperative acts as shareholders of the company, but immediate day-to-day decision-making is done at the company level.

Trust

The study found that among Rwandan cooperative members trust is defined as reliability, where one does what they say they will do. It is based on previous conduct and character in the context of safety, stability, and transparency. A colleague proves they are trustworthy through their character, conduct, and competence shown over time. A leader proves they are trustworthy through their conduct, financial transparency, and how they care for others in the cooperative. Trust is broken when a vow is not honored or expectations are unmet. Broken trust is most experienced in financial transactions or emotional or physical harm committed against another with whom there is a preexisting relationship. Most Rwandan cooperative members do not have experience in trusting someone to lead them toward a goal. When trust is experienced, it is from one's parents or a spouse or in the context of practical support in a time of extreme need or hardship.

This affirms the literature that shows trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another (Rousseau et al., 1998, p. 395) or the belief that one can rely on another person's actions and words, and/or that the person has good intentions toward another (Javidan & Zaheer, 2021; Johnson-George & Swap, 1982; McAllister, 1995). Among Rwandan cooperative members, broken trust is the norm, which hinders the ability for one to have positive expectations and intentions from another. It would be interesting to note how this compares to other cultures in the region that have not experienced genocide. This is something important to take into consideration when those outside the Rwandan culture seek to engage.

In Rwanda, trust is defined as a person with integrity who has the traits of trustworthiness, dependability, and reliability. There is also a way in which trust among Rwandan cooperative members is familial and affirms the emphasis of family found in the

Rwanda Cultural Values (2018) book: "Those who are members of the family need to trust each other, everyone should listen to each other, voicing their opinion then what they agreed together would be easier to implement" (p. 22). Echoes of this can be found in how leaders overcome challenges in the cooperative, by listening to one another, voicing their opinions, and coming together on an issue. The women also trust one another to meet their individual needs when their own families cannot meet their needs.

Trust has been proven to increase the effectiveness and empowerment of employees (Javidan & Zaheer, 2021). The literature also shows that positive impacts on employee trust occur when there is an appropriate model, individualized support, and encouragement to accept group goals (Podsakoff et al., 1996), as well as a perception of being treated fairly (Dirks & Ferrin, 2001; Sousa-Lima et al., 2013). The literature also posits that trust will decline in times of rapid change, increased heterogeneity, reduced relational interactions, and increased presence of outsiders. As this trust declines, it can reduce not only the ability to enter committed relationships but also the timespan of reciprocity, the size of kinship networks, and the amount of assistance given across those networks. These are illustrated in Figure 3.

Figure 3

The Balance Scale of Trust

TRUST DECREASES
in High Pressure
Cost-cutting, mergers, crises, which can lead to more bureaucracy and less follower feedback

TRUST INCREASES
Clarity, Strength, High structure, proactive leadership, common purpose and interest, clear expectations
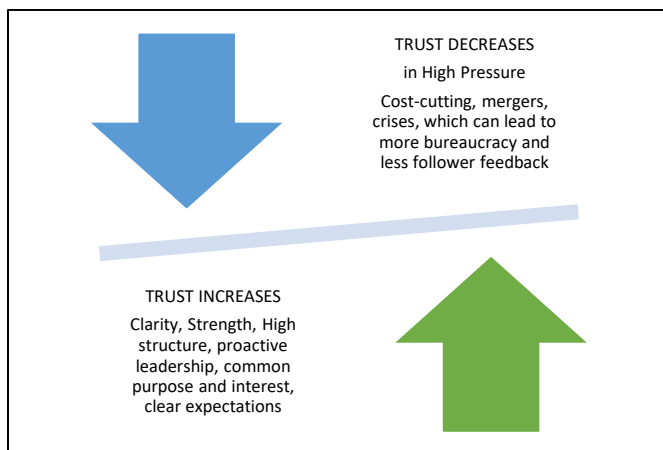
This study affirms that while the support among Rwandan cooperative members may be collective in nature, it is individualized to the person, as in the example of the mother of triplets who needed individualized care, or the cook's niece who needed schooling. Among the individual members interviewed, the stress of the broken trust with the manager and its resulting factions, along with the devastating economic impact of the pandemic, seemed to contribute to the reduced effectiveness of them as a cooperative. The larger focus group that had stable work, even in the pandemic because of how their products are sold, did not share about broken trust. They did share how the transition from a smaller cooperative of less than 100 people to one nearing 300 people through their partnership with a billion-dollar retail company in the U.S. caused significant breaks in trust in the beginning. They had to shift leadership, restructure their mission, governance, and land, and their process took several years, but now they operate with trust in their leaders.

Culture is significant to the role of trust in leadership. As the literature showed, if a culture is task-oriented, one might have a higher propensity to trust a new relationship than someone from a relationship-oriented culture who might require more time to build trust. More action-oriented, competitive, and performance-oriented cultures tend not to build trust (Schoorman et al., 2007). Yet, Rwanda would not fit in those parameters, and in the interviews, it was repeatedly said that one builds trust by observing someone's conduct over time. For newer members of the cooperative, there appeared to be resistance in saying they have a trustworthy colleague, but they recognized they have a trustworthy leader. This could be because the original group lived as neighbors initially. Due to changing economics in Kigali, one wonders whether cooperatives can maintain trust if members live farther away and do not observe one another outside of work. An interesting observation is that many larger nongovernmental and

government agencies move their international staff into neighborhoods that are distant from the poor, where they have less contact with the local community. If trust is something that is observed by one's conduct, then this might be a potential area to reimagine.

This is also where the GLOBE Study of 2020 could be beneficial to see whether personal connections versus professional connections allow for greater trust, or whether family takes precedence over the national trust, or vice versa. At the same time, the woman who expressed her lack of trust most clearly also had very tragic experiences of broken trust in her life, which could prevent her from trusting easily (Interviewee 16). Thus, establishing conditions for trust to flourish must take into consideration these experiences among Rwandan cooperative members.

In the section on conditions of trust in Chapter 2, several external factors can cause a breakdown in trust, such as cost-cutting, mergers, and crises, which can lead to more bureaucracy and less follower feedback. All except bureaucracy were evident among the cooperatives. However, other more personal factors also contribute. When employees perceive they are being treated fairly and that their leaders are trustworthy, they will reciprocate with positive behaviors at work (Wang, 2019). When interviewee 15 cited concerns about being removed from a position without communication or transparency, her trust in the leadership decreased.

The individual interviews also revealed that the pandemic has greatly reduced financial security, with women's wages being reduced from an average of 163,000 RWF ($152 USD) to as low as 10,000 RWF ($9 USD). In addition, the apparent conflicts with a manager that were revealed in both the interviews and in observation affirmed that in situations of low trust and high stress crises, such as cost-cutting (House, 1997), individuals might be less motivated to engage in positive behaviors (Dirks & Ferrin, 2001). When trust in an organizational setting is

low, the lack of work and managerial transparency only increased division (Dirks & Ferrin, 2001). The women cited how under previous management they were made aware of the finances and went with the manager to ship all their products, but the newest manager would not let them participate. This affirms Schoorman (2007) who recognized that power and information asymmetry do affect trust between an employer and their subordinates.

According to the literature, factors that can increase trust during those challenges are clarity, strength, high structure, proactive leadership, common purpose and interest, and clear expectations. Frei and Morris' (2020) trust triangle showed that as leaders are more authentic, as they share stories with honesty and humility, they inspire their followers to trust in their vision. As several women mentioned me as the one whom they trusted to lead them toward a goal, one woman shared that she was not used to someone, especially a foreigner, coming into their homes, and sharing so honestly and openly with them. It diffused tension and allowed for trust to be built, resulting in the woman joining the cooperative when it was formed.

However, what the literature is missing is the element of collective decision-making. The literature shows that the conditions needed to build trust between leaders and followers are a common purpose and goals, individualized support, and fair treatment. This study agrees that those conditions are still important, but contributes additional items based on the interviews that are reflected in Figure 4.

Figure 4

A Rwandan Framework for Trust

Humility

The data and thematic analysis found that for Rwandan cooperative members, a humble person has self-respect and does not view oneself as superior to others regardless of age or status. This is evidenced by keeping a low profile, living modestly, not taking things personally, and not acting rude or angry. It is living in harmony with others through love, respect, patience, and practical support. Humility is not a weakness. These findings support the Rwandan Cultural Values (2018) description of humility, ubupfura, meaning:

> Civility, honor, respect, and nobility. Ubupfura describes a noble person who is not greedy, with whom you walk but never leaves you behind; a person who does not break covenants, who doesn't fight with you, who does not steal when hungry, and who will take care of your kids when you die. A person with "ubupfura" has a good heart. Therefore, this person is trustworthy. (p. 31)

This connection to trustworthiness is discussed in the next section.

Another word that appeared regularly in the interviews to describe humility was ubumuntu, which means humanity or humaneness (Palmer, 2020). In Rwanda, if a person has humanity, they are humble. It is interesting to note that the etymology of this word is connected to ubuntu. This affirms Owens and Heckman (2012) who said that in a humble leader, there is a strong use of the word "we" versus "I" and giving credit to one's followers (Owens & Hekman, 2012). The collective nature of the cooperative is descriptive of this.

The way in which the study defines humility finds connections in western literature on humility in regard to a self-perception that is rooted in something greater than itself (Davis & Gazaway, 2020; Sowcik & Muscato, 2021; Tangney, 2000). However, the subtle difference appears to be the object to which it is relative. It seems the communal "we" is the fieldstone in this context.

Humble leaders can also assume the follower role, identifying with their work and thus model what they expect because of their teachability. There are also connections to the Mao (2017) study that found a positive correlation between leader humility and relational closeness with followers. Their conclusions showed that leader humility can increase a follower's desire to share their voice and contribute. A humble leader will also seek to put themselves in the place of their followers, identifying with their work (Owens & Hekman, 2012). Among Rwandan cooperative members, a humble leader is one who lives in harmony with others through love, respect, patience, and practical support. This was evidenced in numerous stories of how the president of the cooperative sacrifices for others in the cooperative and does not get rude or angry.

Regarding a leader's humility serving to motivate employees by valuing and supporting them, it appears from the interviews that the employees feel individually supported by their leader as described by one woman when she said:

> Our leader who tries her best to follow up on each individual member to know how they're living, how they are going on in life. And, and whenever she sees something that needs to be addressed, she does it with humility and politely. And that's why we really see her as an example of humility. (Interviewee 7)

This ability to value and support employees motivates employees (Owens & Hekman, 2012; Qian, 2020).

Certain studies confirm that humility is perceived differently among individualist and collectivist cultures (Ou et al., 2014; Wang, 2019), that context is critical to understanding trust (Rousseau, 1988), and power may be construed differently in different cultures (Hofstede, 2010). For example, if a culture emphasizes power differences, then humility might be seen as less desirable. However, this study concluded that humility is seen as desirable.

One of the hypotheses originally posed in this study was whether leadership styles and the strategies used to overcome challenges fluctuate based on the situational context the cooperative is facing. There are very clear guidelines regarding the leadership roles in a Rwandan cooperative, yet positions are not selected by giftings but by ordinal votes. The person with the most votes is selected as the president, the second as vice president, etc. There are clear expectations for these roles, which reflect a top-down authoritarian structure, yet the cooperatives function in a collective manner, which is much more bottom-up. Rwanda is perceived as an authoritarian government within a democratic system, with a high-power distance culture. This study provides an interesting comparison of cultural values that emphasize a humility grounded in an understanding of humanity that is reflected in the governance model

and daily interactions of the cooperative, while situated in a broader governance structure that is more top-down.

Little is known in the broader literature about what behaviors foster humility. Owens and Heckman (2012) suggested that self-esteem, low-narcissism (Morris, 2005), a collective orientation (Nielsen & Marrone, 2018), and traumatic events or religious upbringing (Collins, 2001) could contribute toward humility. The life experiences shared in both the individual interviews and focus groups corroborate these and may provide substantiation for these theories. This study expands the literature by concluding that humility is fostered through the teaching and example of one's family first and experienced through the practical support of another regardless of age or status.

Connections Between Trust and Humility

There is no one model of leadership that is comprehensively effective, but more studies are asking whether a model in which leaders and followers are in a reciprocal relationship of learning results in greater empowerment and organizational effectiveness. Constructs of humility and trust are elements common to these models (Javidan & Zaheer, 2021; Owens & Heckman, 2012; Schoorman et al., 2007). Yet, current frameworks have not frequently made connections between them.

According to this study, trust and humility are both necessary qualities for effective leadership in a cooperative, but members will not trust a leader who is not humble. At the same time, the women trusted the male manager, who did not exhibit humility according to their descriptions of his actions, and even after he broke their trust, he stayed in power because they believed they had no recourse and were internally divided. One must wonder about the role of gender in that context. The literature has shown that women often face a greater challenge of

vacillating between cultural expectations of humility than men do in the same position (Eagly & Karau, 2002).

The tension between what is culturally valued and what is practiced was very evident among Rwandan cooperatives. Trust and humility are seen as essential to effective leadership, with humility seemingly a necessary predicate for trust. Yet, most cooperative members have had negative experiences in trusting someone to lead them toward a goal. This lived experience has been traumatic in many of their stories and the limited experiences of trust were most often found in times of crises, such as a person being rescued during the genocide or provided with work when in abject poverty. When receiving trust or being found to be trustworthy, dignity is restored (Hicks, 2018). The word dignity in Kinyarwanda is agaciro, which means self-reliance (Webster, 2015). It would be interesting to study how dignity, as defined by self-reliance, contributes to building trust from the Rwandan perspective.

As was discussed in the section on humility in Chapter 2, there is little known about the impact of a leader's humility on their employees. This study expands that research by noting the nearly unanimous agreement across the individual interviews and focus groups that trust and humility are both necessary qualities for effective leadership in a cooperative, but members will not trust a leader who is not humble. It is also known that leader-expressed humility can effectively reduce employees' intentionally destructive behaviors toward their leaders and promote positive attitudes toward their work and performance (Wang et al., 2017).

Research has shown that a person is more likely to forgive a leader's breach of trust if they viewed them as humble (Krumrei-Mancuso, & Rowatt, 2021). In the case of the woman who worked a second job to care for her refugee family, the president's affirmation of her role in the community was done in a humble manner and to restore trust. Yet, it was interesting to note

that the manager with whom there was broken trust did not appear to them as humble. His leadership methods appeared transactional and divisive, rather than transparent and collective.

Potential gaps in the literature then are related to how gender and education levels play a role in the ability of an employee to be empowered. While the cultural value may be to value not thinking more highly of oneself than another regardless of age or status, the practice is to defer to age and status when threatened, and therefore there is no recourse for the follower. This was particularly evident when the president sought to gather documents from the Rwanda Cooperative Agency, but the letter of the law related to not losing one's statutes was used in a punitive manner against the cooperative, rather than asking for the details surrounding the request. The president of the cooperative did not feel she had the power or agency to defend her position.

There have been several studies out of Asia in the last 5 years that highlight how trust in a supervisor mediates the relationship between an employee's counterproductive work behaviors and a leader's humility, resulting in positive attitudes among employees toward their work (Bharanitharan et al., 2019; Chen et al., 2018; Wang, 2017), but not in the Sub-Saharan Africa context. This study provides a uniquely Sub-Saharan perspective on the positive linkages between humility and trust, while also contributing to the body of literature around humility regarding how it is expressed in the context of effective leadership across cultures.

Implications for Practice and Recommendations for Further Research

Rwanda has historically been seen as a high-power distance country (Inglehart et al., 2014), and the value of a position, education, and family connections are prized when selecting leaders. The voices of those working in cooperatives nearly unanimously countered that criterion in their declaration that character is elevated above competence when selecting a leader. There

may be leaders within an organization who are overlooked due to their level of education, economic standing, or culture, but this study suggests that it is a person's character that counts most significantly. Other research in Kenya found that Kenyan companies need to focus on strategic leadership with executives trained to identify potential and exemplary leaders within their organizations to find effective ways to rise through the ranks (Anaya, 2016). This study affirms a similar direction for the country of Rwanda.

Trustworthiness was shown to be an essential trait of quality leaders, but most Rwandan cooperative members do not have experience in trusting someone to lead them toward a goal. The analysis was saturated with this conclusion, which, when extrapolated to the reality of over 55% of the Rwandan population (Rwanda Cooperative Agency Strategic Plan, 2021) working in cooperatives where broken trust may be the norm, points to a great need for leadership development in that context. As these realities could impede development, they can also be turned from "incongruencies to opportunities for better leadership development" (Anaya, 2016, p. 10). People want to have inclusive leadership, and they want to do cross-cultural work well with immediate results, but they don't recognize that the key predictor of their effectiveness is going to be a solid foundation of trust predicated with humility that allows them to be inclusive and to collaborate successfully.

While conducting the research, I had the privilege of spending time with two European doctors who have both been health care practitioners and policymakers for health care in Rwanda for 10 years. Midway through my stay, one of the doctors shared she had struggled to understand the implications of the study until she had an experience at work that pointed to a very specific practical implication of the study. She was tasked with observing and assisting a Rwandan pediatrician in a remote hospital for a day. The pediatrician was using a protocol for treating

bronchitis that was over 15 years old. This friend sought to politely correct and educate the pediatrician regarding new protocols. He nodded yes and continued with his treatment, as if he had not heard anything she said.

My friend commented on how often this happens in various hospital settings and how her usual reaction is one of frustration, anger, and judgment over what she views as a lack of gratitude or even acknowledgment of the reason she is there, which is to offer expertise and training. Yet, on this particular day, she found herself thinking about this study on trust and humility. She thought:

> Could the root of this problem be one of trust? This person has no reason to trust me. We have no relationship. I am just another Westerner in a white lab coat. He has no idea how long I've been in the country. How can I make him see that the protocol he is using will cause more harm than good.? How can I develop trust when we don't have the time it takes? The line of patients is hundreds of people long, so there is too much work to do. (Anonymous Source, personal communication, July 2022)

While this study sought to understand how trust and humility inform the perception of leadership among Rwandan cooperative members, this story illustrates the need for further studies on how trust and humility fit in the pantheon of cross-cultural work.

In a conversation with a government official in Rwanda, he was more focused on how leadership is defined and nurtured. He said that most Rwandans think of leaders as those with a position of power, but he is intrigued by notions of trust and humility as elements of character. There is a need to lead from character and not position. Further studies can only assist in understanding what conditions allow for trust to flourish in Rwanda at a time when relations with the Democratic Republic of Congo, Kenya, and Uganda, in particular, are fraught with tension.

Study Limitations

There were five primary limitations to my research: (a) Rwandan government approvals, (b) SSA-specific measurable scales of humility and trust, (c) time needed for individual

interviews versus focus groups (d) recognition of personal relationships with the individual members of the cooperative who were interviewed, and (e) the reality that I am of European descent and from the United States of America.

In the IRB process, there was no indication of the need for government approvals from the country of Rwanda, and other colleagues doing similar qualitative research in Sub-Saharan Africa did not have to receive government approval. As I had a preexisting relationship with the cooperative, the approval requirement was not evident to me. Upon my arrival in Rwanda in the summer of 2022, I quickly learned I must receive affiliation with the University of Rwanda, as well as approval from the National Council for Science and Technology. The government was very gracious, and I received my approvals and certificates of affiliation very quickly. However, this delay resulted in interviews with only two, rather than four focus groups. It was a practical lesson in both humility and cross-cultural trust.

In preparing the methodology for this study, it became evident that there are numerous scales in the humility literature that measure humility (Ou, 2014; Owens & Heckman, 2012) but none from an African context. This qualitative approach is limited in terms of its measurable comparison to items described on those scales that have validity in the broader culture. At the same time, I was privileged to participate in the GLOBE Study (2020) as a co-investigator for the country of Rwanda, and the data from that study could be very useful in validating the findings from this study. However, those data are not accessible for use by co-investigators until after 2025. It did, however, connect me to other scholars in Rwanda who study leadership and with whom there may be further opportunities to collaborate.

It was a true privilege to hear the stories of these cooperative members. While the focus groups validated what was learned from the individual interviews, and people did open up after

the first 30 minutes or so of our time together, I would restructure the methodology to include only individual interviews. Without the presence of the president or vice president in the room, people shared more openly in contrast to the focus groups, which could seem to indicate a lack of trust or fear of saying something that would have negative repercussions. It would also be interesting to compare cooperatives by gender. Additional time in-country would have been needed to accommodate additional individual interviews.

As the section on recruitment in Chapter 3 states, the participants were purposefully recruited (Richards & Morse, 2012) through relationships with Rwandans from Kigali, with whom I have a strong foundation of trust. It does appear that this foundation was conducive to honest answers in the individual interviews. At the same time, I acknowledge that even though I lived in Rwanda for 4 years and have visited every other year over the last 9 years, I am an outside observer (Bob-Milliar, 2020) whose own ethnic identity and upbringing present a culturally implicit bias from which I continue to learn.

Internal Study Validity

This study was based on the desire to hear from the voices of those whose lived experience of what trust and humility mean in the context of leadership is not often heard. The voices of cooperative members of whom the majority were women, who care for an average of 6 people living in their households on an average monthly income of 163,000 Rwandan Francs (RWF) ($152 USD), or as little as 10,000 RWF per month ($9 USD), with only half finishing primary education and only two finishing secondary. They are not CEOs and middle managers from large companies but those who represent 55% of the population in one of the fastest growing economies in Africa.

The research questions and interview protocols were based on the literature review but took these factors into account in the formation of the questions. The protocol was developed in a method congruent with a mini-ethnographic case study (Fusch et al., 2017; Marshall & Rossman, 2016). The interview protocol was then sent to two separate Rwandan colleagues to ensure it was culturally appropriate. In addition, the protocol was submitted to the National Council for Science and Technology in Rwanda, as well as the University of Rwanda for approval to conduct research. The first round of findings from the 16 individual interviews was presented to two separate focus groups for the validity of the claims and to inquire as to whether there were items missing. These focus groups further verified the findings in the first round. Coding and theme development were completed in close collaboration with an outside rater utilizing NVIVO software.

Recommendations for Future Research

Current global trends are causing a shift in what is needed from leaders, and a more collaborative, inclusive style is required. The broader literature discusses the effectiveness of trust and humility but not what makes people trustworthy or humble as leaders.

This study contributed to that discussion by listening to the life stories of 16 individuals who are among the lower economic and less educated population in Rwanda. Their insights could be foundational to further studies and affirm the literature that points to humility rising from leaders who experience adverse conditions and failures (Collins, 2001). However, there is not as much research on how culture itself affects trust and humility, which is why this study was significant, but more can be done.

While research has shown that a person is more likely to forgive a leader's breach of trust if they viewed them as humble (Krumrei-Mancuso & Rowatt, 2021), this study was not able to

analyze that component of humility. A member of focus group one was quick to point out that one can be trustworthy for years and then break trust one time and be finished. It would be interesting to combine the literature on the role of forgiveness in Rwanda postgenocide, along with this study's findings on trust and humility.

Many other questions arose from conducting this study, such as: Is humility the most important variable to building trust in a cross-cultural organization? If so, then if a person possesses humility, might that make them an effective leader more so than their position, education, or even experience? Is humility something that can be taught, or does it come from life experience? The recognition that character is more important than competence provides opportunities to research ways in which leaders of character may be developed from among these cooperatives.

Kezar (2004) argued that trust, relationships, and leadership are more important to effective governance than formal systems and processes. The challenge seems to be, regardless of discipline, how to operationalize these conditions that are critical to effective leadership (Zimmerman, 2015). This same question of operationalization is at the heart of the question of the pediatrician who longs to build trust with the doctors she is overseeing but fails to see how when time is so limited. It seems there is much more that could be explored around the practical implications of this study.

Closing Comments

This study offered a unique contribution to the leadership literature in that it conducted interviews around the theme of leadership from the perspective of those who are deemed more disenfranchised and less powerful and from a country rich in cultural values, but deeply affected by a breakdown in trust in its history of genocide. The study also expanded the literature

regarding the connections between humility and trustworthiness and effective leadership in the country of Rwanda and Sub-Saharan Africa. It could be helpful to the government of Rwanda to understand how cooperative members view the trustworthiness and humility of their leaders; in turn, it could also be intrinsically motivating for cooperative members to learn to recognize these characteristics in themselves.

REFERENCES

A study of lights at night suggests dictators lie about economic growth. (2022, September 29).

The Economist. https://www.economist.com/graphic-detail/2022/09/29/a-study-of-lights-

at-night-suggests-dictators-lie-about-economic-growth

Africa Press. (2021, December 11). *Rwandan cooperatives challenged to transform into*

profitable, professional business entities. https://www.africa-

press.net/rwanda/economy/rwandan-cooperatives-challenged-to-transform-into-

profitable-professional-business-entities

Agulanna, C. (2006). Democracy and the crisis of leadership in Africa. *The Journal of Social,*

Political, and Economic Studies, 31(3), 255–264. https://jspes-

org.lib.pepperdine.edu/pdfs/fall2006/JSPES31-3agulanna.pdf

Amerson, R. (2011). Making a case for the case study method. *The Journal of Nursing*

Education, *50*(8), 427–428. https://doi.org/10.3928/01484834-20110719-01

Anaya, E. R. (2016). *Culture and leadership in Kenya* [Doctoral dissertation, University of South

Africa]. http://uir.unisa.ac.za/handle/10500/22073

Anderson, M., & Anderson, A. P. J. (1971). *Family structure in 19th century Lancashire*.

Cambridge University Press.

Ashton, M. C., & Lee, K. (2008). The prediction of honesty–humility-related criteria by the

HEXACO and five-factor models of personality. *Journal of Research in Personality*,

42(5), 1216–1228. https://doi.org/10.1016/j.jrp.2008.03.006

Atwater, L.E. (1988). The relative importance of situational and individual variables in

predicting leader behavior. *Group and Organisation Studies*, *13(3),* 290-310.

Atwater, L., Yu, J., Tawse, A., Fields, L. H., McFarren, J. A., & Nae, E. Y. (2021). Relevance of culture in studies of leadership: Ignored or dismissed? *Asia Pacific Journal of Management*, *38*(2), 687–708. https://doi.org/10.1007/s10490-019-09678-w

Augustine. *Letter (Ep.)* 118. (1887). Translated by J.G. Cunningham. In P. Schaff (Ed.) *Nicene and Post-Nicene Fathers*. Christian Literature Co.

Avolio, B. J., & Luthans, F. (2006). *The high impact leader: Moments matter for accelerating authentic leadership development.* McGraw-Hill.

Baker, S. D. (2007). Followership: The theoretical foundation of a contemporary construct. *Journal of Leadership & Organizational Studies*, *14*(1), 50–60. https://doi.org/10.1177/0002831207304343

Bass, B. M. (1985). *Leadership and performance beyond expectations*. Free Press.

Bass, B. M., & Avolio, B. J. (1997). *Full range leadership development: Manual for the multifactor leadership questionnaire*. Mind Garden.

Bennis, W., & Nanus, B. (1985). *Leaders: The strategies for taking charge.* Harper & Row.

Bentein, K., & Panaccio, A. (2020). Servant leadership. In P. Brough, E. Gardiner, & K. Daniels (Eds.), *Handbook on management and employment practices* (pp. 1–23). Springer International. https://doi.org/10.1007/978-3-030-24936-6_43-1

Bertsch, A. (2012). Updating American leadership practices by exploring the African philosophy of ubuntu. *Journal of Leadership, Accountability and Ethics, 9(1),* 81-97. https://www.academia.edu/30187643/Updating_American_Leadership_Practices_by_Exploring_the_African_Philosophy_of_Ubuntu

Bharanitharan, K., Chen, Z. X., Bahmannia, S., & Lowe, K. B. (2019). Is leader humility a friend or foe, or both? An attachment theory lens on leader humility and its contradictory

outcomes. *Journal of Business Ethics*, *160*(3), 729–743. https://doi.org/10.1007/s10551-018-3925-z

Bhattacharya, O., Chatterjee, A., & Basu, J. (2017). Humility: An emerging construct in moral psychology. *Psychological Studies*, *62*(1), 1–11. https://doi.org/10.1007/s12646-017-0387-9

Blanchard, K. H., & Hersey, P. (1969). "Life cycle theory of leadership." *Training and Development Journal, 23*(5), 26–34.

Blanchard, K. H., & Hersey, P. (1996). Great ideas revisited. *Training & Development*, *50*(1), 42.

Bob-Milliar, G. M. (2020). Introduction: Methodologies for researching Africa. *African Affairs*.*121(484),* e55-e65. https://doi.org/10.1093/afraf/adaa011

Boehnke, K., Lietz, P., Schreier, M., & Wilhelm, A. (2010). Sampling: The selection of cases for culturally comparative psychological research. In D. Matsumoto & F.van de Vijver (Eds.), *Cross-cultural research methods in psychology* (pp. 101–129). https://doi.org/10.1017/CBO9780511779381.007

Boitano, A., Lagomarsino Dutra, R., & Schockman, H. E. (2017). *Breaking the zero-sum game: Transforming societies through inclusive leadership*. Emerald Publishing. http://ebookcentral.proquest.com/lib/pepperdine/detail.action?docID=4843451

Boje, D., Rosile, G., Durant, R., & Luhman, J. (2004). Enron spectacles: A critical dramaturgical analysis. *Organization Studies*, *25(5)*, 751–774. https://doi.org/10.1177/0170840604042413

Bolden, R., & Kirk, P. (2005). *Leadership in Africa: Meanings, impacts and identities*. 'Studying Leadership: Future Agendas', the 4th International Conference on Leadership Research,

Lancaster University Management School, 12-13 December 2005.
https://www.researchgate.net/publication/29811042_Leadership_in_Africa_Meanings_Impacts_and_Identitiesi

Bourke, J., & Titus, A. (2020, March 6). The key to inclusive leadership. *Harvard Business Review*. https://hbr.org/2020/03/the-key-to-inclusive-leadership

Brubaker, T. A., Bocamea, M. C., Patterson, K., & Winston, B. E. (2015). *Servant leadership and organizational citizenship in Rwanda: A moderated mediation model*. 30.

Burns, J. M. (1978). *Leadership*. Harper & Row.

Cameron, K. S., Bright, D., & Caza, A. (2004). Exploring the relationships between organizational virtuousness and performance. *American Behavioral Scientist, 47*(6), 766-790. https://journals-sagepub-com.lib.pepperdine.edu/doi/10.1177/0002764203260209

Cameron, K. S., & Quinn, R. E. (2005). *Diagnosing and changing organizational culture: Based on the competing values framework*. Wiley.

Carroll, B. C. (2013). *Servant leadership theory cross-culturally: A comparative study between india and the united states* (Order No. 3578595). Available from ProQuest Dissertations & Theses Global; Publicly Available Content Database. (1499825107).

Chai, D. S., Jeong, S., Kim, J., Kim, S., & Hamlin, R. G. (2016). Perceived managerial and leadership effectiveness in a Korean context: An indigenous qualitative study. *Asia Pacific Journal of Management*, *33*(3), 789–820. https://doi.org/10.1007/s10490-016-9476-x

Chaleff, I. (2009). *The courageous follower: Standing up to and for our leaders* (3rd ed.). Berrett-Koehler Publishers.

Chen, S. H. (2011). Power relations between the researcher and the researched: An analysis of native and nonnative ethnographic interviews. *Field Methods*, *23*(2), 119–135. https://doi.org/10.1177/1525822X10387575

Chen, Y., Liu, B., Zhang, L., & Qian, S. (2018). *Can leader "humility" spark employee "proactivity"? The mediating role of psychological empowerment*. https://doi.org/10.1108/LODJ-10-2017-0307

Cohen, L., Manion, L., & Morrison, K. (2000). *Research methods in education* (5th ed.). Routledge. https://doi.org/10.4324/9780203224342

Collins, D., McAnnally-Linz, R., & Rosa, E. C. (2020). *The joy of humility: The beginning and end of the virtues*. Baylor University Press.

Collins, J. (2001). *Good to great: Why some companies make the leap and others don't.* HarperBusiness.

Corboz, A.V. (2022). Leaders: Trust gives you a competitive advantage, so why not promote it?. *Forbes*. https://www.forbes.com/sites/hecparis/2022/01/11/leaders-trust-gives-you-a-competitive-advantage-so-why-not-promote-it/

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.

Cropanzano, R., Bowen, D. E., & Gilliland, S. W. (2007). *The management of organizational justice*. Routledge.

Cross, R. (2020, February 16). *What is Organizational Network Analysis (ONA)?*. https://www.robcross.org/what-is-organizational-network-analysis/

Cross, R., Dillon, K., & Greenberg, D. (2021, January 29). The secret to building resilience. *Harvard Business Review*. https://hbr.org/2021/01/the-secret-to-building-resilience

Cross, R., Edmondson, A., & Murphy, W. (2019). Leadership behaviors that nurture interpersonal collaboration are the true drivers of change. *MIT Sloan, 2020(Winter),* 1-7.

Davis, D., & Gazaway, S. (2020) Observing humility. In D. Collins, R. McAnnally-Linz, & E. C. Rosa (Eds.), *The joy of humility: The beginning and end of the virtues* (pp. 139–154). Baylor University Press.

Den Hartog, D. N., House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., Abdalla, I. A., Adetoun, B. S., Aditya, R. N., Agourram, H., Akande, A., Akande, B. E., Akerblom, S., Altschul, C., Alvarez-Backus, E., Andrews, J., Arias, M. E., Arif, M. S., Ashkanasy, N. M., Asllani, A., … Zhou, J. (1999). Culture specific and cross-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? *The Leadership Quarterly*, *10*(2), 219–256. https://doi.org/10.1016/S1048-9843(99)00018-1

Denzin, N. K., & Lincoln, Y. S. (2000). *The SAGE handbook of qualitative research* (3rd ed.). Sage.

Dezenberg, M. E. (2017). *Inclusive leadership's evolving context: Organizational climate and culture connect* (Order No. 10753483). Available from ProQuest Dissertations & Theses Global. (2006935308).

Dibie, J., & Dibie, R. (2012). Non-governmental organizations (NGOs) and the empowerment of women in Africa. *African & Asian Studies,* 11(1/2), 95-122. https://doi.org/10.1163/156921012x629349

Dickson, J. (2011, October 27). *How Christian humility upended the world*. Australian Broadcasting Corporation. https://www.abc.net.au/religion/how-christian-humility-upended-the-world/10101062

Dickson, M. W., Den Hartog, D. N., & Mitchelson, J. K. (2003). Research on leadership in a cross-cultural context: Making progress, and raising new questions. *The Leadership Quarterly*, *14*(6), 729–768. https://doi.org/10.1016/j.leaqua.2003.09.002

Diop, C. A. (1989). *The African origin of civilization: Myth or reality.* (M. Cook, Ed.). Lawrence Hill Books. (Original work published 1974)

Dirks, K. T., & Ferrin, D. L. (2001). The role of trust in organizational settings. *Organization Science*, *12*(4), 450–467. https://doi.org/10.1287/orsc.12.4.450.10640

Dobbin, F., & Kalev, A. (2018). Why doesn't diversity training work? The challenge for industry and academia. *Anthropology Now*, *10*(2), 48–55. https://doi.org/10.1080/19428200.2018.1493182

Donaldson, L., & Lex, D. (1995). *American anti-management theories of organization: A critique of paradigm proliferation*. Cambridge University Press.

Donaldson, W. (2021). Humankind as a series of nested systems: The search for leadership in us and around us. *Journal of Leadership Studies*, *15*(2), 33–35. https://doi.org/10.1002/jls.21775

Dvir, T., Eden, D., Avolio, B. J., & Shamir, B. (2002). Impact of transformational leadership on follower development and performance: A field experiment. *The Academy of Management Journal*, *45*(4), 735–744. https://doi.org/10.2307/3069307

Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review*, *109*(3), 573–598. https://doi.org/10.1037/0033-295x.109.3.573

Edelman. (2022). *2022 Edelman trust barometer*. https://www.edelman.com/trust/2022-trust-barometer

Exline, J., & Geyer, A. (2004). Perceptions of humility: A preliminary study. *Self and Identity, 3(2),* 95-114. https://doi.org/10.1080/13576500342000077

Ezirim, G. E., Mbah, P. O., Nwagwu, E. J., Eze, I. C., Nche, G. C., & Chukwuorji, J. C. (2020). Trust and trustworthiness in a sub-Saharan African sample: Contributions of personality and religiosity. *Social Indicators Research*, *153*(3), 1087–1107. https://doi.org/10.1007/s11205-011-9969-4

Folarin, S. (2013). Africa's leadership challenges in the 21st century: A Nigerian perspective. *African Journal of Political Science and International Relations*, *7*(1), 1–11. https://doi.org/10.5897/AJPSIR09.055

Fourie, W., Van der Merwe, S. C., & Van der Merwe, B. (2017). Sixty years of research on leadership in Africa: A review of the literature. *Leadership*, *13*(2), 222–251. https://doi.org/10.1177/1742715015580665

Frei, X. & Morriss, A. (2020). Begin with trust. *Harvard Business Review*. https://hbr.org/2020/05/begin-with-trust

Frei, F., & Morriss, A. (2020). Unleashed: The unapologetic leader's guide to empowering everyone around you. *Harvard Business Review Press*. http://ebookcentral.proquest.com/lib/pepperdine/detail.action?docID=5820083

Fusch, P., & Fusch, G. (2015). Leadership and Conflict Resolution on the Production Line. *International Journal of Applied Management and Technology*, *14*(1). https://doi.org/10.5590/IJAMT.2015.14.1.02

Fusch, P., Fusch, G., & Ness, L. (2017). How to conduct a mini-ethnographic case study: A guide for novice researchers. *The Qualitative Report*, *22*(3), 923–941. https://doi.org/10.46743/2160-3715/2017.2580

Galford, R. M., & Drapeau, A. S. (2002). *The trusted leader*. Free Press.

Galperin, B. L., & Alamuri, S. C. (2016). Leadership style and qualities in Africa: A literature review. In T. R. Lituchy, B. L. Galperin, & B. J. Punnett (Eds.), *LEAD: Leadership effectiveness in Africa and the African diaspora* (pp. 33–44). Palgrave Macmillan. https://doi.org/ 10.1111/j.1754-9434.2012.01441.x

Geertz, C. (1973). *The interpretation of cultures: Selected essays*. Basic Books.

Gentry, W. A., & Eckert, R. H. (2012). Integrating implicit leadership theories and fit into the development of global leaders: A 360-degree approach. *Industrial and Organizational Psychology*, *5*(2), 224–227. https://doi.org/10.1111/j.1754-9434.2012.01434.x

Gentry, W. A., & Sparks, T. E. (2012). A convergence/divergence perspective of leadership competencies managers believe are most important for success in organizations: A cross-cultural multilevel analysis of 40 countries. *Journal of Business and Psychology, 27*(1), 15–30. https://doi.org/10.1007/s10869-011-9212-y

George, B. (2003). *Authentic leadership: Rediscovering the secrets to creating lasting value.* Wiley.

Gerstner, C. R., & Day, D. V. (1994). Cross-cultural comparison of leadership prototypes. *The Leadership Quarterly*, *5*(2), 121–134. https://doi.org/10.1016/1048-9843(94)90024-8

GLOBE Project 2020. http://www.globeproject.com

Gluck, D. R. (2016). *Kenyan churches as catalysts for grassroots peacemaking: An appreciative leadership case study* (Order No. 10137573). Available from ProQuest Dissertations & Theses Global. (1819292993).

Goleman, D. (2000.) *Leadership that gets results*. Harvard Business Review Press.

Gourevitch, P. (1999). *We wish to inform you that tomorrow we will be killed with our families: Stories from Rwanda*. Picador.

Greenleaf, R. K. (1970). *The servant as leader.* Robert K. Greenleaf Publishing Center.

Greenleaf, R. K., & Spears, L. C. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness.* Paulist Press.

Grenberg, J. (2005). *Kant and the ethics of humility: A story of dependence, corruption and virtue*. Cambridge University Press. https://doi-org.lib.pepperdine.edu/10.1111/j.1468-0025.2007.00363.x

Grobler, A., & Flotman, A.-P. (2020). The validation of the servant leadership scale. *SA Journal of Industrial Psychology*, *46*(1), 1-12. http://dx.doi.org/10.4102/sajip.v46i0.1754

Grobler, A., & Singh, M. (2018). Leadership in Southern Africa: A regional Afrocentric hierarchical taxonomy. *Insight on Africa*, *10*(2), 169–193. https://doi.org/10.1177/0975087818772236

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In *The Sage handbook of qualitative research* (pp. 105–117). Sage.

Gutterman, A. (2015-2017). *Sustainable entrepreneurship. Regional and country studies. Africa.* Sustainable Entrepreneurship Project. https://www.academia.edu/34800297/SUSTAINABLE_ENTREPRENEURSHIP_REGIONAL_AND_COUNTRY_STUDIES_AFRICA

Habashy, N., & Cruz, L. (2021). Bowing down and standing up: Towards a pedagogy of cultural humility. *International Journal of Development Education and Global Learning*, *13*(1), 16-31. https://doi.org/10.14324/IJDEGL.13.1.02

Hale, J., & Fields, D. (2007). Exploring servant leadership across cultures: A study of followers in Ghana and the USA. *Leadership, 3*(4)*,* 397–417. https://doi.org/10.1177/1742715007082964

Hanse, J. J., Harlin, U., Jarebrant, C., Ulin, K., & Winkel, J. (2016). The impact of servant leadership dimensions on leader–member exchange among health care professionals. *Journal of Nursing Management, 24*(2), 228–234. https://onlinelibrary.wiley.com/doi/10.1111/jonm.12304

Hanson, B. (2013). The leadership development interface: Aligning leaders and organizations toward more effective leadership learning. *Advances in Developing Human Resources*, *15*(1), 106–120. https://doi.org/10.1177/1523422312465853

He, J., & Van de Vijver, F. (2012). Bias and equivalence in cross-cultural research. *Online Readings in Psychology and Culture*, *2*(2) 1-19. https://doi.org/10.9707/2307-0919.1111

Hicks, D. (2018). *Leading with Dignity*. Yale University Press.

Hill, P. (2019, July 3). *Does humility make a difference in leadership?* (Part 1 of 3). Biola University Center for Christian Thought / The Table. https://cct.biola.edu/humility-make-difference-leadership-part-1-3/

Hofstede, G. (1980). *Culture's consequences: International differences in work-related values.* Sage.

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). McGraw-Hill Education.

Hofstede, G., Neuijen, B., Ohayv, D. D., & Sanders, G. (1990). Measuring organizational cultures: A qualitative and quantitative study across twenty cases. *Administrative Science Quarterly*, *35*(2), 286–316. https://doi.org/10.2307/2393392

Hollander, E. (2012). *Inclusive leadership: The essential leader-follower relationship*. Routledge.

Hollander, E. P. (1978). *Leadership dynamics: A practical guide to effective relationships*. Free Press.

Holloway, I., Brown, L., & Shipway, R. (2010). Meaning not measurement: Using ethnography to bring a deeper understanding to the participant experience of festivals and events. *International Journal of Event and Festival Management*, *1*(1), 74–85. https://doi.org/10.1108/17852951011029315

House, R. J., & Aditya, R. N. (1997). The social scientific study of leadership: Quo vadis?. *Journal of Management*, *23*(3), 409–473. https://doi.org/10.1177/014920639702300306

House, R.J., Javidan, M., Dorfman, P.W., & Gupta, V. (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies.* Sage.

House, R. J., Dorfman, P. W., Javidan, M., & Hanges, P. J. (2014). *Strategic leadership across cultures: The GLOBE study of CEO leadership behavior and effectiveness in 24 countries*. Sage Publications.

House, R. J., Javidan, M., & Dorfman, P. (2001). Project GLOBE: An introduction. *Applied Psychology*, *50*(4), 489–505. https://doi.org/10.1111/1464-0597.00070

Horowitz, F.M., Kamoche, K. & Chew, I.K.H. (2002). Looking east: Diffusing high performance work practices in the Southern Afro-Asian context. *International Journal of Human Resource Management, 13(7)*, 1019.1041. https://doi.org/10.1080/09585190210131276

Hume, D. (1994). *Hume: Political essays* (K. Haakonssen, Ed.). Cambridge University Press. https://doi.org/10.1017/CBO9781139170765

Hutton, H. (2017, June 27). *Global definitions of leadership and theories of leadership development: Literature review*. https://www.cisl.cam.ac.uk/resources/sustainability-leadership/global-definitions-of-leadership

Inglehart, R., C. Haerpfer, A. Moreno, C. Welzel, K. Kizilova, J. Diez-Medrano, M. Lagos, P. Norris, E. Ponarin & B. Puranen et al. (eds.). (2014). *World Values Survey: All Rounds - Country-Pooled Datafile Version*: https://www.worldvaluessurvey.org/WVSDocumentationWVL.jsp. Madrid: JD Systems Institute.

Jackson, T. A., Meyer, J. P., & Wang, X.-H. (Frank). (2013). Leadership, commitment, and culture: A meta-analysis. *Journal of Leadership & Organizational Studies*, *20*(1), 84–106. https://doi.org/10.1177/1548051812466919

James, R. (2008). Leadership development inside-out in Africa. *Nonprofit Management and Leadership, 18(3)*, 359-375. https://doi.org/10.1002/nml.190

Javidan, M., & Zaheer, A. (2021). The geography of trust: Building trust in global teams. *Organizational Dynamics*, *50*(2), 1-9. https://doi.org/10.1016/j.orgdyn.2020.100781

Johnson-George, C., & Swap, W. C. (1982). Measurement of specific interpersonal trust: Construction and validation of a scale to assess trust in a specific other. *Journal of Personality and Social Psychology*, *43*(6), 1306–1317. https://doi.org/10.1037/0022-3514.43.6.1306

Jokinen, T. (2005). Global leadership competencies: A review and discussion. *Journal of European Industrial Training*, *29*(3), 199–216. https://doi.org/10.1108/03090590510591085

Joseph, E. E., & Winston, B. E. (2005). A correlation of servant leadership, leader trust, and organizational trust. *Leadership & Organization Development Journal*, *26*(1), 6–22. https://doi.org/10.1108/01437730510575552

Kaufmann, W. (1967). *Friedrich Nietzsche on the genealogy of morals and ecce homo*. Vintage.

Kellerman, B. (2016). Leadership: It's a system, not a person! *Daedalus*, *145(3)*, 83–94. https://doi.org/10.1162/DAED_a_00399

Kezar, A. (2004). What is more important to effective governance: Relationships, trust, and leadership, or structures and formal processes? *New Directions for Higher Education*, *2004*(127), 35–46. https://doi.org/10.1002/he.154

Kim, J., & McLean, G. N. (2015). An integrative framework for global leadership competency: Levels and dimensions. *Human Resource Development International*, *18*(3), 235–258. https://doi.org/10.1080/13678868.2014.1003721

Kinzer, S. (2008). *A thousand hills: Rwanda's rebirth and the man who dreamed it.*Wiley.

Kirk, P., & Bolden, R. (2006). *African leadership: Insights, meanings and connotations* [Paper presentation]. Leadership and Management Studies in Sub-Sahara Africa Conference, Zanzibar, Tanzania.

Kouzes, J. M., & Posner, B. Z. (2017). *The leadership challenge: How to make extraordinary things happen in organizations* (6th ed.). Jossey-Bass.

Krumrei-Mancuso, E. J., & Rowatt, W. C. (2021). Humility in novice leaders: Links to servant leadership and followers' satisfaction with leadership. *The Journal of Positive Psychology*, 1–13. https://doi.org/10.1080/17439760.2021.1952647

Kuada, J. (2010). Culture and leadership in Africa: A conceptual model and research agenda. *African Journal of Economic and Management Studies*, *1(1)*, 9–24. https://doi.org/10.1108/20400701011028130

Kuhnert, K. W., & Lewis, P. (1987). Transactional and transformational leadership: A constructive/developmental analysis. *The Academy of Management Review*, *12*(4), 648–657. https://doi.org/10.2307/258070

Lerutla, M. (2022). Distinct leadership styles and differential effectiveness across culture: An analysis of South African business leaders. *SA Journal of Human Resource Management*, *20(2022)*1-11. https://doi.org/10.4102/sajhrm.v20i0.1957

Leung, K. (2007). The glory and tyranny of citation impact: An East Asian perspective. *The Academy of Management Journal*, *50*(3), 510–513. https://doi.org/10.5465/amj.2007.25525592

Lewicki, R. J., & Bunker, B. B. (1995). Trust in relationships: A model of development and decline. In B. B. Bunker & J. Z. Rubin (Eds.) *Conflict, cooperation, and justice: Essays inspired by the work of Morton Deutsch* (pp. 133–173). Jossey-Bass/Wiley.

Lewis, J. D., & Weigert, A. (1985). Trust as a social reality. *Social Forces*, *63*(4), 967–985. https://doi.org/10.2307/2578601

Lippitt, M. B. (2021). Situational mindsets: A context approach to leadership. *Journal of Leadership Studies*, *15*(2), 53–61. https://doi.org/10.1002/jls.21770

Littrell, R. F. (2007). *Leadership & management studies in sub-Sahara Africa*. https://www.academia.edu/19514687/LEADERSHIP_and_MANAGEMENT_STUDIES_IN_SUB_SAHARA_AFRICA

Littrell, R. F. (2011). Contemporary sub-Saharan African managerial leadership research: Some recent empirical studies. *Asia Pacific Journal of Business and Management, 2*(1), 65–91. https://www.academia.edu/19514661/CONTEMPORARY_SUB_SAHARAN_AFRICAN_MANAGERIAL_LEADERSHIP_RESEARCH_SOME_RECENT_EMPIRICAL_STUDIES

Lord, R. G., & Maher, K. J. (1993). *Leadership and information processing: Linking perceptions and performance*. Routledge. https://doi.org/10.4324/9780203423950

Luthans, F., Youssef-Morgan, C. M., & Avolio, B. (2015). *Psychological capital and beyond*. Oxford University Press.

Madimbo, M. (2016). *Transformative and engaging leadership: Lessons from indigenous African women*. Palgrave Macmillan.

Mao, J., Liao, J., Han, Y., & Liu, W. (2017). The mechanism and effect of leader humility: An interpersonal relationship perspective. *Acta Psychologica Sinica*, *49*(9), 1219–1233. https://doi.org/10.3724/SP.J.1041.2017.01219

Marshall, C., & Rossman, G. B. (2006). *Designing qualitative research* (4th ed). Sage Publications. http://catdir.loc.gov/catdir/toc/ecip0519/2005026958.html

Marshall, C., & Rossman, G. B. (2011). *Designing qualitative research* (5th ed.). Sage
Publications.

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research* (6th ed.). Sage
Publications.

Martinez, S., & Dorfman, P. W. (1998). The Mexican entrepreneur: An ethnographic study of
the Mexican empressario. *International Studies of Management and Organizations,
28*(2), 97–123

Masango, M. (2002). Leadership in the African context. *Verbum et Ecclesia*, *23*.
https://doi.org/10.4102/ve.v23i3.1234

Maxwell, J. (2019). *Leadershift*. Harper Collins.

Mayer, R. C., Davis, J. H., & Schoorman, F. D. (1995). An integrative model of organizational
trust. *The Academy of Management Review*, *20*(3), 709–734.
https://doi.org/10.2307/258792

Maynard, M. T., Gilson, L. L., & Mathieu, J. E. (2012). Empowerment—fad or fab? A
multilevel review of the past two decades of research. *Journal of Management, 38*(4),
1231–1281. https://doi.org/10.1177/0149206312438773

McAllister, D. J. (1995). Affect- and cognition-based trust as foundations for interpersonal
cooperation in organizations. *Academy of Management Journal*, *38*(1), 24–59.
https://doi.org/10.2307/256727

McFarlin, D., Coster, E. A., & Mogale-Pretorius, C. (1999). *South African management
development in the twenty-first century*. https://doi.org/10.1108/02621719910250474

Meindl, J. R., Ehrlich, S. B., & Dukerich, J. M. (1985). The romance of leadership.
Administrative Science Quarterly, *30*(1), 78–102. https://doi.org/10.2307/2392813

Mendenhall, M., Osland, J., Bird, A., Oddou, G., Stevens, M., Maznevski, M., & Stahl, G.

(2018). *Global leadership: Research, practice, and development.* (3rd ed.). Routledge.

https://www.vitalsource.com/products/global-leadership-mark-e-mendenhall-

v9781351869447

Metz, T. (2018). An African theory of good leadership. *BEN-Africa, 12*(2), 36–53.

https://doi.org/10.15249/12-2-204

Michael, C. J., Quast, L. N., Jang, S., Wohkittel, J., Center, B., Edwards, K., & Bovornusvakool,

W. (2016). GLOBE study culture clusters: Can they be found in importance ratings of

managerial competencies? *European Journal of Training and Development*, *40*(7), 534–

553. https://doi.org/10.1108/EJTD-03-2016-0016

Missing Pieces Report: The Board Diversity Census. (2021). Deloitte United States.

https://www2.deloitte.com/us/en/pages/center-for-board-effectiveness/articles/missing-

pieces-report-board-diversity.html

Mittal, R., & Dorfman, P. W. (2012). Servant leadership across cultures. *Journal of World

Business*, *47*(4), 555–570. https://doi.org/10.1016/j.jwb.2012.01.009

Mohd Ishak, N., & Abu Bakar, A. Y. (2014). Developing sampling frame for case study:

Challenges and conditions. *World Journal of Education*, *4*(3), 29-35.

https://doi.org/10.5430/wje.v4n3p29

Morris, J. A., Brotheridge, C. M., & Urbanski, J. C. (2005). Bringing humility to leadership:

Antecedents and consequences of leader humility. *Human Relations*, *58*(10), 1323–1350.

https://doi.org/10.1177/0018726705059929

Morrison, A. J. (2000). Developing a global leadership model. *Human Resource Management*, *39* (2–3), 117–131. https://doi.org/10.1002/1099-050X(200022/23)39:2/3<117::AID-HRM3>3.0.CO;2-1

Mostafa, A. M. S., & El-Motalib, E. A. A. (2019). Servant leadership, leader–member exchange and proactive behavior in the public health sector. *Public Personnel Management*, *48*(3), 309–324. https://doi.org/10.1177/0091026018816340

Muchiri, M. K. (2011). Leadership in context: A review and research agenda for sub-Saharan Africa. *Journal of Occupational and Organizational Psychology, 84(3)*, 440–452. https://doi.org/10.1111/j.2044-8325.2011.02018.x

Nelson, L. (2003). *An exploratory study of the application and acceptance of servant -leadership theory among black leaders in south africa* (Order No. 3086676). Available from ProQuest Dissertations & Theses Global.

Neumann, W. L. (2011). *Social research methods: Qualitative and quantitative approaches* (7th ed.). Pearson.

Ngambi, H. C. (2004). African leadership: Lessons from the chiefs. In T. N. A. Meyer & I. Boninelli (Eds.), *Conversations in leadership* (pp. 107–132). Knowledge Resources.

Ngunjiri, F. (2006). *Tempered radicals and servant leaders: Portraits of spirited leadership amongst African women leaders* [Doctoral dissertation, Bowling Green State University]. ScholarWorks@BGSU. https://scholarworks.bgsu.edu/leadership_diss/4

Ngunjiri, F. (2016). "I am because we are": Exploring women's leadership under ubuntu worldview. *Advances in Developing Human Resources*, *18(2), 223-237.*. https://doi.org/10.1177/1523422316641416

Nicholson, N. (2005). Meeting the Maasai: Messages for management. *Journal of Management Inquiry*, *14*(3), 255–267. https://doi.org/10.1177/1056492605279095

Nielsen, R., & Marrone, J. A. (2018). Humility: Our current understanding of the construct and its role in organizations. *International Journal of Management Reviews*, *20*(4), 805–824. https://doi.org/10.1111/ijmr.12160

Nkomo, S. M. (2011). A postcolonial and anti-colonial reading of 'African' leadership and management in organization studies: Tensions, contradictions and possibilities. *Organization*, *18*(3), 365–386. https://doi.org/10.1177/1350508411398731

Nkomo, S. M., & Kriek, D. (2011). Leading organizational change in the 'new' South Africa. *Journal of Occupational and Organizational Psychology*, *84*(3), 453–470. https://doi.org/10.1111/j.2044-8325.2011.02020.x

Nkondo, G. M. (2007). Ubuntu as public policy in South Africa: A conceptual framework. *International Journal of African Renaissance Studies – Multi-, Inter-, and Transdisciplinarity 2*(1), 88–100. https://www-tandfonline-com.lib.pepperdine.edu/doi/abs/10.1080/18186870701384202

Norman, S. M., Avey, J. B., Nimnicht, J. L., Graber Pigeon, N. (2010). The interactive effects of psychological capital and organizational identity on employee organizational citizenship and deviance behaviors. *Journal of Organizational and Leadership Studies*, *17*(4), 380–391. https://doi.org/10.1177/1548051809353764

Northouse, P. (2019). *Leadership: Theory and practice* (8th ed.). Sage Publications.

Ntagengwa, J. (2008). *Overcoming cycles of oppression and violence: A proposal for ethical leadership in Rwanda* (Order No. 3305869). Available from ProQuest Dissertations & Theses Global. (304801434).

Ou, A. Y., Seo, J., Choi, D., & Hom, P. W. (2017). When can humble top executives retain middle managers? The moderating role of top management team faultlines. *Academy of Management Journal*, *60*(5), 1915–1931. https://doi.org/10.5465/amj.2015.1072

Ou, A. Y., Tsui, A. S., Kinicki, A. J., Waldman, D., Xiao, Z., & Song, L. J. (2014). Humble chief executive officers' connections to top management team integration and middle managers' responses. *Administrative Science Quarterly*, *59*(1), 34–72. https://doi.org/10.1177/0001839213520131

Owens, B. P., & Hekman, D. R. (2012). Modeling how to grow: An inductive examination of humble leader behaviors, contingencies, and outcomes. *Academy of Management Journal*, *55*(4), 787–818. https://doi.org/10.5465/amj.2010.0441

Owens, B. P., Johnson, M. D., & Mitchell, T. R. (2013). Expressed humility in organizations: Implications for performance, teams, and leadership. *Organization Science*, *24*(5), 1517–1538. https://doi.org/10.1287/orsc.1120.0795

Owens, B. P., Rowatt, W., & Wilkins, A. (2012). Exploring the relevance and implications of humility in organizations. In S. Cameron & G. Spreitzer (Eds.), *The Oxford Handbook of Positive Organizational Scholarship*. https://doi.org/10.1093/oxfordhb/9780199734610.013.0020

Owens, B. P., Wallace, A. S., & Waldman, D. A. (2015). Leader narcissism and follower outcomes: The counterbalancing effect of leader humility. *Journal of Applied Psychology*, *100*(4), 1203–1213. https://doi.org/10.1037/a0038698

Palmer, C. (2022). *Ubumuntu: What Genocide Tries to Kill and the Righteous Protect.* Gariwo.https://en.gariwo.net/editorials/ubumuntu-what-genocide-tries-to-kill-and-the-righteous-protect-22049.html

Parris, D. L., & Peachey, J. W. (2013). A systematic literature review of servant leadership

    theory in organizational contexts. *Journal of Business Ethics*, *113*(3), 377–393.

    https://doi.org/10.1007/s10551-012-1322-6

Parsons, T. P. R. (1963). On the concept of political power. *Proceedings of the American*

    Philosophical Society, *107*(3), 232–262.

Patterson, K. (2003). Servant leadership: A theoretical model. Servant Leadership Roundtable.

    Regent University. https://www.regent.edu/wp-

    content/uploads/2020/12/patterson_servant_leadership.pdf

Pheko, B. C., & Linchwe, K. (2008). Leadership from two cultural perspectives—a tune or

    discord: Botswana's experience. *International Journal of Lifelong Education, 27*(4), 399–

    411. https://doi.org/10.1080/02601370802051397

Pillai, R., Kohles, J. C., Bligh, M. C., Carsten, M. K., & Brodowsky, G. (2011). Leadership in

    "Confucian Asia": A three-country study of justice, trust, and transformational

    leadership. *Organization Management Journal*, *8*(4), 242–259.

    http://dx.doi.org.lib.pepperdine.edu/10.1057/omj.2011.38

Plowman, D. A., & Duchon, D. (2008). Dispelling the myths about leadership: From cybernetics

    to emergence. In M. Uhl-Bien & R. Marion (Eds.), *Complexity leadership, Part 1:*

    Conceptual foundations (pp. 129-154). Charlotte, NC: IAP – Information Age Publishing

    Inc.

Podsakoff, P. M., Bommer, W. H., Podsakoff, N. P., & MacKenzie, S. B. (2006). Relationships

    between leader reward and punishment behavior and subordinate attitudes, perceptions,

    and behaviors: A meta-analytic review of existing and new research. *Organizational*

Behavior and Human Decision Processes, *99*(2), 113–142.

https://doi.org/10.1016/j.obhdp.2005.09.002

Podsakoff, P. M., MacKenzie, S. B., & Bommer, W. H. (1996). Transformational leader behaviors and substitutes for leadership as determinants of employee satisfaction, commitment, trust, and organizational citizenship. *Journal of Management*, *22*(2), 259– 298. https://doi.org/10.1016/S0149-2063(96)90049-5

Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H., & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *The Leadership Quarterly*, *1*(2), 107–142. https://doi.org/10.1016/1048-9843(90)90009-7

Prime, J., & Salib, E. (2014, May 12). The best leaders are humble leaders. *Harvard Business Review*. https://hbr.org/2014/05/the-best-leaders-are-humble-leaders

Qian, X., Zhang, M., & Jiang, Q. (2020). Leader humility, and subordinates' organizational citizenship behavior and withdrawal behavior: Exploring the mediating mechanisms of subordinates' psychological capital. *International Journal of Environmental Research and Public Health*, *17*(7), 2544-2558. https://doi.org/10.3390/ijerph17072544

Ragnarsson, S., Kristjánsdóttir, E. S., & Gunnarsdóttir, S. (2018). To be accountable while showing care: The lived experience of people in a servant leadership organization. *SAGE Open*, *8*(3). https://doi.org/10.1177/2158244018801097

Reid, M. (1987, Spring). The virtue of humility, the vice of sloth. *Stillpoint: Magazine of Gordon College*, 4–7.

Reid, M. (1995). Humility. In D. Atkinson, D. Field, A. Holmes, & O. O'Donovan (Eds.), *New dictionary of Christian ethics and pastoral theology*. Intervarsity Press.

Rego, A., Owens, B., Yam, K. C., Bluhm, D., Cunha, M. P. E., Silard, A., Gonçalves, L., Martins, M., Simpson, A. V., & Liu, W. (2017). Leader humility and team performance: Exploring the mediating mechanisms of team psycap and task allocation effectiveness. *Journal of Management, 45*, 1009–1033. https://dx-doi-org/10.1177/0149206316688941

Richards, L. (2009) *Handling Qualitative Data: A Practical Guide*. (2ⁿᵈ ed.), Sage Publications, Inc., London.

Richards, L., & Morse, J. M. (2012). *README FIRST for a user's guide to qualitative methods* (3rd ed.). Sage Publications.

Roe, B. E., & Just, D. R. (2009). Internal and external validity in economics research: Tradeoffs between experiments, field experiments, natural experiments, and field data. *American Journal of Agricultural Economics*, *91*(5), 1266–1271. https://doi.org/10.1111/j.1467-8276.2009.01295.x

Rosch, E. (1978). Principles of categorisation. In E. Rosch & B. B. Lloyd (Eds.), *Cognition and categorisation.*27-48. Lawrence Erlbaum.

Rousseau, D. M., Sitkin, S. B., Burt, R. S., & Camerer, C. (1998). Not so different after all: A cross-discipline view of trust. *Academy of Management Review*, *23*(3), 393–404. https://doi.org/10.5465/AMR.1998.926617

Rwanda Cooperative Agency Strategic Plan. (2021). https://www.rca.gov.rw/

Rwanda Cooperative Agency Law Governing Cooperatives. (2021). https://www.rca.gov.rw/index.php?eID=dumpFile&t=f&f=26614&token=439fc1832c73aac1987c377124bd8ee0a18292ee

Rwanda Cultural Values. (2018). *Rwanda Cultural Heritage Academy.*

https://www.rwandaheritage.gov.rw/en/publications/translate-to-english-ibitabo-byatangajwe

Rwanda National Institute for Statistics. (2022). *Size of the resident population.* Retrieved December 8, 2022, from https://www.statistics.gov.rw/

Rwanda National Transformation Strategy (2017).

https://www.minaloc.gov.rw/fileadmin/user_upload/Minaloc/Publications/Useful_Documents/National_Strategy_For_Trsansformation_-NST1.pdf

Saleem, F., Zhang, Y. Z., Gopinath, C., & Adeel, A. (2020). Impact of servant leadership on performance: The mediating role of affective and cognitive trust. *SAGE Open*, *10*(1). https://doi.org/10.1177/2158244019900562

Schoorman, F. D., Mayer, R. C., & Davis, J. H. (2007). An integrative model of organizational trust: Past, present, and future. *Academy of Management Review*, *32*(2), 344–354. https://doi.org/10.5465/AMR.2007.24348410

Schutz, A. (1967). *The phenomenology of the social world*. Northwestern University Press.

Schwandt, T. A. (1994). Constructivist, interpretivist approaches to human inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 118–137). Sage Publications, Inc.

Schwartz, S. H. (1994). Beyond individualism/collectivism: New cultural dimensions of values. In U. Kim, H. C. Triandis, Ç. Kâğitçibaşi, S.-C. Choi, & G. Yoon (Eds.), *Individualism and collectivism: Theory, method, and applications* (pp. 85–119). Sage Publications.

Shaw, J. B. (1990). A cognitive categorization model for the study of intercultural management. *Academy of Management Review*, *15*(4), 626–645. https://doi.org/10.5465/amr.1990.4310830

Shin, S. J., & Zhou, J. (2003). Transformational leadership, conservation, and creativity: Evidence from Korea. *The Academy of Management Journal*, *46*(6), 703–714. https://doi.org/10.2307/30040662

Shondrick, S. J., Dinh, J. E., & Lord, R. G. (2010). Developments in implicit leadership theory and cognitive science: Applications to improving measurement and understanding alternatives to hierarchical leadership. *The Leadership Quarterly*, *21*(6), 959–978. https://doi.org/10.1016/j.leaqua.2010.10.004

Simonton, D. K. (1994). *Greatness: Who makes history and why*. Guilford Press.

Sousa, M., & Van Dierendonck, D. (2017). Servant leadership and the effect of the interaction between humility, action, and hierarchical power on follower engagement. *Journal of Business Ethics*, *141*(1), 13–25. https://doi.org/10.1007/s10551-015-2725-y

Sousa-Lima, M., Michel, J. W., & Caetano, A. (2013). Clarifying the importance of trust in organizations as a component of effective work relationships. *Journal of Applied Social Psychology, 43*(2), 418–427. https://doi.org/10.1111/J.1559-1816.2013.01012.X

Sowcik, M., & Muscato, A. (2021). Humility, systems thinking, and the infinite game. *Journal of Leadership Studies*, *15*(3), 70–75. https://doi.org/10.1002/jls.21789

Spreitzer, G. M., Shapiro, D. L., & Von, G. M. A. (2002). Helping transnational team members to sense trust: A counterintuitive approach to leadership. In H. Sondak (Ed.), *Toward phenomenology of groups and group membership* (Vol. 4, pp. 203–233). Emerald Group Publishing. https://doi.org/10.1016/S1534-0856(02)04009-4

Stewart, W. C., Seiple, C., & Hoover, D. R. (2020). Toward a global covenant of peaceable

neighborhood: Introducing the philosophy of covenantal pluralism. *The Review of Faith*

& International Affairs, *18*(4), 1–17. https://doi.org/10.1080/15570274.2020.1835029

Storesund, A., & McMurray, A. (2009). Quality of practice in an intensive care unit (ICU): A

mini-ethnographic case study. *Intensive and Critical Care Nursing*, *25*(3), 120–127.

https://doi.org/10.1016/j.iccn.2009.02.001

Storms, G. (2021). To inspire your team, share more of yourself. *Harvard Business Review*.

https://hbr.org/2021/09/to-inspire-your-team-share-more-of-yourself

Tangney, J. P. (2000). Humility: Theoretical perspectives, empirical findings and directions for

future research. *Journal of Social and Clinical Psychology*, *19*(1), 70–82.

http://dx.doi.org.lib.pepperdine.edu/10.1521/jscp.2000.19.1.70

Tarimo, A. (2010). Politicization of ethnic identities: The case of contemporary Africa. *Journal*

of Asian and African Studies, *45*(3), 297–308.

https://doi.org/10.1177/0021909610364775

Thao, N. P. H., & Kang, S.-W. (2020). When servant leaders inspire followers to become

organizational citizens? Empirical evidence from Vietnam. *SAGE Open*, *10*(1).

https://doi.org/10.1177/2158244019900184

Thomas, D. (2015). *The moderating effects of power distance and collectivism on empowering*

leadership and psychological empowerment and self-leadership in international

development organizations (Order No. 3719091). Available from ProQuest Dissertations

& Theses Global. (1712953458). https://lib.pepperdine.edu/login?url=https://www-

proquest-com.lib.pepperdine.edu/dissertations-theses/moderating-effects-power-distance-

collectivism-on/docview/1712953458/se-2

Tishkoff, S. A., Reed, F. A., Friedlaender, F. R., Ehret, C., Ranciaro, A., Froment, A., Hirbo, J. B., Awomoyi, A. A., Bodo, J.-M., Doumbo, O., Ibrahim, M., Juma, A. T., Kotze, M. J., Lema, G., Moore, J. H., Mortensen, H., Nyambo, T. B., Omar, S. A., Powell, K., … Williams, S. M. (2009). The genetic structure and history of Africans and African Americans. *Science*, *324*(5930), 1035–1044. https://doi.org/10.1126/science.1172257

Trompenaars, F., & Hampden-Turner, C. (2012). *Riding the waves of culture: Understanding diversity in global business* (3rd ed.). McGraw-Hill.

Tsui, A. S. (1990). A multiple-constituency model of effectiveness: An empirical examination at the human resource subunit level. *Administrative Science Quarterly*, *35*(3), 458–483. https://doi.org/10.2307/2393313

Tsui, A. S., Zhang, Z.-X., Wang, H., Xin, K. R., & Wu, J. B. (2006). Unpacking the relationship between CEO leadership behavior and organizational culture. *The Leadership Quarterly*, *17*(2), 113–137.

Turner, J. R., Baker, R., Schroeder, J., Johnson, K. R., & Chung, C.-H. (2018). The global leadership capacity wheel: Comparing HRD leadership literature with research from global and indigenous leadership. *European Journal of Training and Development*, *43*(1/2), 105–131. https://doi.org/10.1108/EJTD-07-2018-0061

Tutu, D. (2000). *No future without forgiveness*. Doubleday.

United Nations. (2015). *World population prospects.* https://population.un.org/

Van Dierendonck, D. (2011). Servant leadership: A review and synthesis. *Journal of Management*, *37*(4), 1228–1261. https://doi.org/10.1177/0149206310380462

Van Dierendonck, D., Stam, D., Boersma, P., De Windt, N., & Alkema, J. (2014). Same difference? Exploring the differential mechanisms linking servant leadership and

transformational leadership to follower outcomes. *The Leadership Quarterly*, *25*(3), 544–562. https://doi.org/10.1016/j.leaqua.2013.11.014

Van Emmerik, I. J. H., Euwema, M. C., & Wendt, H. (2008). Leadership behaviors around the world: The relative importance of gender versus cultural background. *International Journal of Cross Cultural Management*, *8*(3), 297–315. https://doi.org/10.1177/1470595808096671

Vecchio, R. (2007). Effective followership: Leadership turned upside down. In R. Vecchio (Ed.), *Leadership: Understanding the dynamics of power and influence in organizations* (2nd ed.). (pp. 109–118). University of Notre Dame Press.

Vera, D., & Rodriguez-Lopez, A. (2004). Strategic virtues: Humility as a source of competitive advantage. *Organizational Dynamics*, *33*(4), 393–408. https://doi.org/10.1016/j.orgdyn.2004.09.006

Walumbwa, F. O., Avolio, B. J., & Aryee, S. (2011). Leadership and management research in Africa: A synthesis and suggestions for future research. *Journal of Occupational and Organizational Psychology*, *84*(3), 425–439. https://doi.org/10.1111/j.2044-8325.2011.02034.x

Walumbwa, F. O., & Lawler, J. J. (2003). Building effective organizations: Transformational leadership, collectivist orientation, work-related attitudes and withdrawal behaviours in three emerging economies. *The International Journal of Human Resource Management, 14*(7), 1083–1101. https://doi.org/10.1080/0958519032000114219

Wanasika, I., Howell, J., Littrell, R., & Dorfman, P. (2011). Managerial leadership and culture in sub-Saharan Africa. *Journal of World Business*, *46(2)*, 234–241. https://doi.org/10.1016/j.jwb.2010.11.004

Wang, D. C., Hall, M. E. L., Shannonhouse, L. R., Mize, M. C. B., Aten, J. D., Davis, E. B., & Van Tongeren, D. R. (2020, May). Why leader humility is vital to effective humanitarian aid leadership: A review of the literature. *Disasters, 45*(3), 797-818. https://doi.org/10.1111/disa.12446

Wang, J., Zhang, Z., & Jia, M. (2017). Understanding how leader humility enhances employee creativity: The roles of perspective taking and cognitive reappraisal. *Journal of Applied Behavioral Science, 53*(1), 5–31. https://doi.org/10.1177/00218863166789

Wang, Y., Luo, W., Zhang, J., & Guo, Y. (2019). More humility, less counterproductive work behaviors? The role of interpersonal justice and trust. *Frontiers of Business Research in China*, *13*(1), 1–18. http://dx.doi.org/10.1186/s11782-019-0069-7

Webster, A. (2015). *"Agaciro" the Kinyarwanda word for dignity. Ideas of self-reliance in Rwanda*. Effective States and Inclusive Development. https://www.effective-states.org/agitura-the-kinyarwanda-word-for-dignity-ideas-of-self-reliance-in-rwanda/

Wengst, K. (1988). *Humility: Solidarity of the humiliated: The transformation of an attitude*. Fortress Press.

World Bank. (2019, October 9). *Accelerating poverty reduction in Africa: In five charts.* https://www.worldbank.org/en/region/afr/publication/accelerating-poverty-reduction-in-africa-in-five-charts

World Bank in Rwanda. (2021, October 7). *Overview*. https://www.worldbank.org/en/country/rwanda/overview

Worthington, E. L., Jr. (2007). *Humility: The quiet virtue.* Templeton Press.

Wrong, M. (2021). *Do Not Disturb: The Story of a Political Murder and an African Regime Gone Bad.* Public Affairs, Hachette Book Group.

Yanney, J. P. (2014). Business strategy and leadership style: Impact on organizational performance in the manufacturing sector of Ghana. *American Journal of Industrial and Business Management*, *4*(12), 767–775. https://doi.org/10.4236/ajibm.2014.412083

Ye, B. H., Tung, V. W. S., Li, J. J., & Zhu, H. (2020). Leader humility, team humility and employee creative performance: The moderating roles of task dependence and competitive climate. *Tourism Management*, *81(2020)*, 104170. https://doi.org/10.1016/j.tourman.2020.104170

Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Sage.

Zak, P. J. (2017). The neuroscience of trust. *Harvard Business Review.* https://hbr.org/2017/01the-neuroscience-of-trust

Zhang, X., Fu, P., Xi, Y., Li, L., Xu, L., Cao, C., Li, G., Ma, L., & Ge, J. (2012). Understanding indigenous leadership research: Explication and Chinese examples. *The Leadership Quarterly*, *23*(6), 1063–1079.

Zhang, X., & Zhou, J. (2014). Empowering leadership, uncertainty avoidance, trust, and employee creativity: Interaction effects and a mediating mechanism. *Organizational Behavior and Human Decision Processes*, *124*(2), 150–164. https://doi.org/10.1016/j.obhdp.2014.02.002

Zhu, P., Liu, Y., Luke, M. M., & Wang, Q. (2022). The Development and Initial Validation of the Cultural Humility and Enactment Scale in Counseling. *Measurement and Evaluation in Counseling and Development*, *55*(2), 98–115. https://doi.org/10.1080/07481756.2021.1955215

Zimmerman, E. (2015, September 9). *Jeffrey Pfeffer: Why the leadership industry has failed*.

   Stanford Graduate School of Business. Retrieved March 11, 2022, from

   https://www.gsb.stanford.edu/insights/jeffrey-pfeffer-why-leadership-industry-has-failed

Zmigrod, L., Zmigrod, S., Rentfrow, P., & Robbins, T. (2019). The psychological roots of

   intellectual humility: The role of intelligence and cognitive flexibility. *Personality and

   Individual Differences*, *141*, 200–208. https://doi.org/10.1016/j.paid.2019.01.016

APPENDIX A

Letter of Invitation to the Head of the Cooperative

(where interviewing individual members) (English Version)

Dear [LEAD MEMBER OF THE COOPERATIVE],

Greetings. I hope this letter finds you and your family doing well. From 2009-2013, my family and I lived in Kigali, Rwanda, when we started a business called Karisimbi Business Partners. I started a cooperative with my neighbors. We also adopted our son from Rwanda, so we have great interest in continuing to learn from the people of Rwanda. I am currently a doctoral student at Pepperdine University in the United States of America. My degree is in Global Leadership and Change. I am conducting a study on how trust and humility inform the perception of leadership among Rwandan cooperative members. I am writing/calling to ask if [NAME OF COOPERATIVE] is willing to have individual members of the cooperative participate in this study during the month of July.

The interviews will be approximately 60-90 minutes. I will be accompanied by a translator and a research assistant. Participants in the individual interviews can choose to be anonymous. My goal is to have 15 members participate individually. A synthesis of the findings will be presented to four other focus groups to see if they agree with the themes that emerge from the interviews. The cooperative may wish to remain anonymous, which is fine. The goal is to conduct two interviews a day. Lunch will be provided to the cooperative each day of the interviews.

Participation is entirely voluntary, and participants may change their minds and refuse to participate or withdraw at any time without penalty. They may refuse to answer any questions, and they can request that the interview be anonymous. I would ask each member to sign a letter of consent prior to interviewing them.

Thank you for considering this opportunity.

Sincerely,

Jennifer M. Jukanovich

PhD Candidate – Global Leadership & Change

Pepperdine University

APPENDIX B

Letter of Invitation to Head of Cooperative

(where interviewing individual members) (Kinyarwanda Version)

Mukundwa **[UMUYOBOZI WA KOPERATIVE]** turabaramukije.

Nizeye ko uru rwandiko rusanga mwebwe n'abanyamuryango ba Koperative yanyu mumeze neza . Kuva muri 2009 – 2013 Umuryango wanjye watuye muri Kigali, Rwanda igihe twatangizaga umwuga witwa Karisimbi Business Partners. Natangije Koperative hamwe n'abaturanyi banjye. Twanakiriye umwana w'umunyarwanda mu muryango wacu, niyo mpamvu nshishikajwe cyane no kwigira ku banyarwanda.

Ubungubu ndi umunyeshuri w'urwego rw'ikirenga (Doctoral) muri Kaminuza ya Pepperdine muri Leta zunze ubumwe z'Amerika, Impamyabushobozi yanjye ijyanye n'ubuyobozi mpuzamahanga n'impinduka.

Ndimo gukora inyigo ku kuntu ikizere/ikinyabupfura bifite icyo bivuze mu myumvire y'abayobozi ba Koperative mu Rwanda.

Niyo mpamvu ndi kwandika/mpamagaye kugirango mbaze niba [I**ZINA RYA KOPERATIVE**] yakwemera kugira uruhare nk'itsinda-fatizo muri ubu bushakashatsi.

Itsinda-fatizo rizakoreshwa ikiganiro hagati y'iminota 60' – 90'. Nzaba mperekejwe n'umusemuzi hamwe n'uwungirije mu bushakashatsi, abazasubiza ibibazo bashobora guhitamo kutimenyekanisha. Ndateganya kuzaganiriza byibuze abanyamuryango 15. Nzaba narabanje kuganiriza abanyamuryango b'indi Koperative hanyuma nzabasaba ibitekerezo byanyu ku bizaba byavuye muri ibyo biganiro.

Ifunguro rya ku manywa rizagenerwa Koperative yanyu nko kubashimira uruhare rwanyu.

Kugira uruhare mu biganiro ni ubushake bw'umuntu ku giti cye, kandi uwitabiriye ashobora kwisubira agahagarika ikiganiro nta ngaruka, ashobora kwanga gusubiza ikibazo icyo aricyo cyose kandi ntiyimenyekanishe mu kiganiro.

Buri munyamuryango azasabwa gushyira umukono ku nyandiko yiyemeza kugira uruhare mu kiganiro mbere y'uko gitangira. Nzasaba buri munyamuryango w'itsinda-fatizo gushyira umukono ku nyandiko yo kwiyemeza kugira uruhare mu biganiro.

Murakoze kwemera kugira uruhare.

Jennifer M. Jukanovich

Ph.D. Candidate – Global leadership & **change**

APPENDIX C

Letter of Invitation to Focus Group Leaders (English Version)

Dear [COOPERATIVE LEADERS],

Greetings. I hope this letter finds you and the members of your cooperative doing well. From 2009-2013, my family and I lived in Kigali, Rwanda when we started a business called Karisimbi Business Partners. I started a cooperative with my neighbors. We also adopted our son from Rwanda, so we have a great interest in continuing to learn from the people of Rwanda. I am currently a doctoral student at Pepperdine University in the United States of America. My degree is in Global Leadership and Change. I am conducting a study on how trust and humility inform the perception of leadership among Rwandan cooperative members. I am writing/calling to ask if [NAME OF COOPERATIVE] is willing to serve as a focus group for this study.

The focus group will be approximately 60-90 minutes. I will be accompanied by a translator and a research assistant. Participants can choose to be anonymous. My goal is to have a minimum of seven people, but no more than 15 members participate. I will have previously interviewed individual members of another cooperative and I will ask for your perceptions regarding the findings from those interviews. Lunch will be provided to your cooperative as a thank you for your participation.

Participation is entirely voluntary, and participants may change their minds and refuse to participate or withdraw at any time without penalty. They may refuse to answer any questions and they can request that the interview be anonymous. I would ask each member of the focus group to sign a letter of consent prior to interviewing them.

Thank you for considering this opportunity.

Sincerely,

Jennifer M. Jukanovich

Ph.D. Candidate – Global Leadership & Change

Pepperdine University

APPENDIX D

Letter of Invitation to Focus Group Leaders (Kinyarwanda Version)

Mukundwa **[UMUYOBOZI WA KOPERATIVE]** turabaramukije.

Nizeye ko uru rwandiko rusanga mwebwe n'abanyamuryango ba Koperative yanyu mumeze neza . Kuva muri 2009 – 2013 Umuryango wanjye watuye muri Kigali, Rwanda igihe twatangizaga umwuga witwa Karisimbi Business Partners. Natangije Koperative hamwe n'abaturanyi banjye. Twanakiriye umwana w'umunyarwanda mu muryango wacu, niyo mpamvu nshishikajwe cyane no kwigira ku banyarwanda.

Ubungubu ndi umunyeshuri w'urwego rw'ikirenga (Doctoral) muri Kaminuza ya Pepperdine muri Leta zunze ubumwe z'Amerika, Impamyabushobozi yanjye ijyanye n'ubuyobozi mpuzamahanga n'impinduka.

Ndimo gukora inyigo ku kuntu ikizere/ikinyabupfura bifite icyo bivuze mu myumvire y'abayobozi ba Koperative mu Rwanda.

Niyo mpamvu ndi kwandika/mpamagaye kugirango mbaze niba [I**ZINA RYA KOPERATIVE**] yakwemera kugira uruhare nk'itsinda-fatizo muri ubu bushakashatsi.

Itsinda-fatizo rizakoreshwa ikiganiro hagati y'iminota 60' – 90'. Nzaba mperekejwe n'umusemuzi hamwe n'uwungirije mu bushakashatsi, abazasubiza ibibazo bashobora guhitamo kutimenyekanisha. Ndateganya kuzaganiriza byibuze abanyamuryango 15. Nzaba narabanje kuganiriza abanyamuryango b'indi Koperative hanyuma nzabasaba ibitekerezo byanyu ku bizaba byavuye muri ibyo biganiro.

Ifunguro rya ku manywa rizagenerwa Koperative yanyu nko kubashimira uruhare rwanyu.

Kugira uruhare mu biganiro ni ubushake bw'umuntu ku giti cye, kandi uwitabiriye ashobora kwisubira agahagarika ikiganiro nta ngaruka, ashobora kwanga gusubiza ikibazo icyo aricyo cyose kandi ntiyimenyekanishe mu kiganiro.

Buri munyamuryango azasabwa gushyira umukono ku nyandiko yiyemeza kugira uruhare mu kiganiro mbere y'uko gitangira. Nzasaba buri munyamuryango w'itsinda-fatizo gushyira umukono ku nyandiko yo kwiyemeza kugira uruhare mu biganiro.

Murakoze kwemera kugira uruhare.

Jennifer M. Jukanovich

Ph.D. Candidate – Global leadership & change

Pepperdine University

APPENDIX E

Consent Form **(English Version)**

Title of Project: The Role of Humility as a Predictor of Trust in the Perception of Leadership Among Female Rwandan Cooperative Members

Project Director: Jennifer M. Jukanovich
Doctoral Candidate – Global Leadership and Change
Pepperdine University
Jennifer.jukanovich@pepperdine.edu

Purpose of the Study:
The purpose of this study is to develop a conceptual framework of how trust and humility inform the perception of leadership among Rwandan cooperative leaders. Individual members of a 15–20-person cooperative will be interviewed in a semi-structured format. Themes from these interviews will be coded, and a synthesis of the findings will be presented to focus groups of four other cooperatives to discuss the findings. The researcher will be accompanied by a translator and research assistant. Participants in the individual interviews can choose to be anonymous. Each interview will last approximately 90 minutes. The goal is to conduct three interviews a day. Focus groups will be about 90 minutes. Lunch will be provided to the cooperative each day of the interview.

Consent:
I hereby consent to participate in the above research project. I understand that my participation is voluntary and that I may change my mind and refuse to participate or withdraw at any time without penalty. I may refuse to answer any questions or stop the interview. I understand that some of the things that I say might be directly quoted in the text of the final report and subsequent publications, but my name can be requested not to be associated with that text.

          o   I allow you to use my name.
          o   I prefer to use a pseudonym.

I hereby agree to participate in the above research:

_____   _____

Participant Signature   Date

_____

Participant Printed Name

_____

Witness Signature

_____   _____

Witness Printed Name   Date

APPENDIX F

Letter of Consent (Kinyarwanda)

Inyito y'Umushinga : Uruhare rw'ikinyabupfura/gucabugufi mu kuranga ikizere mu myumvire y'abanyamuryango b'igitsinagore ba Koperative ku buyobozi

Umuyobozi w'umushinga: Jennifer M. Jukanovich
Doctoral Candidate – Global Leadership and Change
Pepperdine University
Jennifer.jukanovich@pepperdine.edu

I**mpamvu y'inyigo:**
Impamvu y'iyi nyigo nukugira ngo hategurwe imyumvire fatizo y'ukuntu ikizere n'ikinyabupfura/gucabugufi bisobanuye mu bayobozi ba Koperative mu Rwanda.
Abanyamuryango hagari ya 15 na 20 bagize Koperative, bazasubizwa ibibazo hadakurikijwe uburyo bw'imiyoborere buri umwe ku giti cye.
Insanganyamatsiko zizava mu bisubizo zizashyirwa hamwe, noneho ibizavamo bishyikirizwe andi matsinda-shingiro y'izindi Koperative enye, kugira ngo haganirwe ku byavuye mu bisubizo.
Umushakashatsi azaba ari kumwe n'umusemuzi hamwe n'uwungirije umushakashatsi.
Abazitabira gusubiza ibibazo buri wese ku giti cye, ashobora guhitamo kuvuga uwo ariwe cyangwa kutivuga.
Buri kiganiro cyo kubazwa no gusubiza ibibazo gishobora gufata hagati 'iminota 60' – 90'. Intego ni uko nibura habazwa abantu batatu ku munsi.
Amatsinda-shingiro nayo azafata hagati y'iminota 60' – 90'
Ifunguro rya kumanywa rizateganirizwa Koperative buri munsi w'ibiganiro
Kubyemeza:
Nemeye ko nzagira uruhare mu bushakashatsi bwavuzwe haruguru. Nsobanukiwe neza ko ubwitabire bwanjye ari ku bushake bwanjye kandi ko nshobora kwisubira nkareka kugira uruhare cyangwa se nkikura mu biganiro nta ngaruka.
Nsobora kwanga gusubiza ikibazo icyo aricyo cyose cyangwa nkahagarika ikiganiro.
Nsobanukiwe ko bimwe mu bisubizo byanjye bishobora gukoreshwa muri raporo ya nyuma izasohoka mu nyandiko zizakurikiraho, ariko hashobora gusabwa ko izina ryanjye ritagira isano n'iyo nyandiko.

  o Nemeye ko izina ryanjye ryakoreshwa.
  o Mpisemo gukoresha izina rihimbano

_____   _____
Nemeye kugira uruhare mu bushakashatsi bwavuzwe haruguru   Itariki

_____
Umukono wawe

_____
Izina ryawe mu nyuguti nkuru

_____

Umukono w'uguhagariye

_____   _____

Izina ry'uguhagarariye mu nyuguti nkuru   Itariki

APPENDIX G

Interview Protocol for Individual Interviews (English Version)

Demographic Information

Name	
Gender	
Number of People Living in Your Home	
Average Monthly Income	
Date of Birth	
Country of Origin	
Highest Level of Education	
Religion	
Number of Years at the Cooperative	

Research Question	**Proposed Corresponding Interview Questions**
RQ1: What are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives?	IQ1-1: How are decisions made in the cooperative?
	IQ1-2: How are leaders selected in the cooperative context?
	IQ1-3: How often is there a change in leadership?
	IQ1-4: What qualities do you look for in the people you select as leaders?
	IQ1-5: What do you see as the greatest challenge for a cooperative leader?
	IQ1-6: What strategies does your leader use to overcome that challenge?
	IQ1-7: Do you see yourself as a leader? Why or why not?
RQ2: How is trust defined and understood in the Rwandan cooperative context?	IQ2-1: How do you define trust?

Research Question	Proposed Corresponding Interview Questions
	IQ2-2: What makes a colleague trustworthy? Can you provide an example of when a colleague acted in a trustworthy way?
	IQ2-3: What makes a leader trustworthy? Can you provide an example of when a leader showed he or she was trustworthy?
	IQ2-4: How do your colleagues know they can trust you?
	IQ2-5: What does the cooperative do to ensure there is trust among members?
RQ3: How is humility defined and understood in the cooperative context?	IQ3-1: How do you define humility? IQ3-2: Can you describe a situation in the cooperative where someone showed humility?
RQ4: How do trust and humility inform the Rwandan perspective on leadership?	IQ4-1: For your leader to be an effective leader, do they need to be humble? Can you give me an example? IQ4-2: For your leader to be an effective leader, do they need to be trustworthy? Can you give me an example?
RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?	IQ5-1: Do you think a leader needs to be humble to be trustworthy?
RQ6: What themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership?	IQ6-1: Can you describe a time in your life when you trusted someone to lead you toward a goal? IQ6-2: Can you describe a time in your life when trust was broken? IQ6-3: Can you describe someone in your life who modeled humility toward you?

APPENDIX H

Interview Protocol – Focus Group (English Version)

Question	Proposed Corresponding Interview Questions
RQ1: What are the common characteristics, leadership styles, and strategies among leaders of Rwandan cooperatives?	IQ1-1: From the individual interviews we held, it seems that leaders are selected through …. Is this the same in your cooperative? IQ1-2: Leaders are chosen for the following qualities …. What qualities does your cooperative look for in a leader? IQ1-3: Some of the challenges leaders face are …. Does your cooperative face similar or different challenges? IQ1-4: Individual cooperative members do/do not see themselves as leaders. How do you interpret these findings?
RQ2: How is trust defined and understood in the Rwandan cooperative context?	IQ2-1: From the individual interviews we held, the following words were used to define trust…. Cooperative members said that in order to trust their leader, a leader should be … For a leader to trust members of a cooperative, they require …. How do you interpret these findings?
RQ3: How is humility defined and understood in the cooperative context?	IQ3-1: From the individual interviews we held, the following words were used to define humility…. How do you interpret these findings? IQ3-2: Where have you seen humility modeled in the work you do as a cooperative?
RQ4: How do trust and humility inform the Rwandan perspective on leadership?	IQ4-1: In the individual interviews we held, people said that for a leader to be effective they

Question	Proposed Corresponding Interview Questions
	do/do not need to be humble. Some examples of this were:
	How do you interpret these findings?
	IQ4-2: In the individual interviews we held, people said that for a leader to be effective they do/do not need to be trustworthy. Some examples of this were:
	How do you interpret these findings?
RQ5: In what ways is humility a predictor of trust in the Rwandan understanding of leadership?	IQ5-1: In the individual interviews we held, people said a leader needs/does not need to be humble to be trustworthy.
	How do you interpret these findings?
RQ6: What themes emerge from the life experiences of Rwandan cooperative members that influence their understanding of how trust and humility inform leadership?	IQ6-1: Some of the themes that emerged from our questions about the life experiences in which they trusted someone to lead them toward a goal were ….
	How do you interpret these findings?
	IQ6-2: Some of the themes that emerged from our questions about the life experiences in which trust was broken were ….
	How do you interpret these findings?
	IQ6-3: Some of the themes that emerged from our questions about the life experiences in which humility was modeled toward someone were ….
	How do you interpret these findings?

APPENDIX I

Interview Protocol (Kinyarwanda)

Izina:

Igitsina:

Abagize umuryango:

Itariki y'amavuko:

Ubwenegihugu:

Idini:

Imyaka umaze muri Koperative.

Ese wambwira muri make k'ubuzima bwawe, imyaka umaze ukorera muri Koperative , n'uburyo watangiye ukorera mmmuri Koperative.

Research Question	Proposed Corresponding Interview Questions
RQ1: Ni mico ki, imyifatire hamwe n'imigambi biranga abayobozi ba Koperative?	IQ1-1: Ibyemezo bifatwa bite muri Koperative? IQ1-2: Abayobozi ba Koperative batorwa bate? IQ1-3: Impinduka z'ubuyobozi zibaho mu gihe kingana iki? IQ1-4: Ni izihe ndangagaciro zitabwaho mu gutora abayobozi? IQ1-5: Imbogamizi nyamukuru ubona umuyobozi wa Koperative ahura nazo ni izihe? IQ1-6: Ni ngamba ki umuyobozi akoresha mu gushakira umuti w'izo mbogamizi? IQ1-7: Wibonamo ko waba umuyobozi? Kuberiki? cyangwa kuberiki utaba we?
RQ2: Ikizere gisobanuwe gute kandi cyumvikana gute mu miyoborere ya Koperative mu Rwanda?	IQ2-1: Ikizere wagisobanura gute? IQ2-2: Bisaba iki kugirango ugirire ikizere umuyobozi wawe? IQ2-3: Bisaba iki kugirango umuyobozi wawe akugirire ikizere? IQ2-4: Bisaba iki kugirango abanyamuryango bizerane hagati yabo?

RQ3:Ikinyabupfura/gucabugufi bisobanurwa kandi bikumvikana bite mu mikorere ya Koperative?	IQ3-1: Ikinyabupfura/ gucabugufi wabisobanura ute? IQ3-2: Ese wasobanura umuyobozi urangwa n'ikinyabupfura/ no gucabugufi?
RQ4: Ese ikizere n'ikinyabupfura bifite icyo bivuze mu miyoborere mu Rwanda?	IQ4-1: Kugirango umuyobozi wawe yuzuze inshingano ze, ese agomba kugira ikinyabupfura/gucabugufi? Watanga urugero? IQ4-2: Kugirango umuyobozi wawe yuzuze inshingano ze, ese agomba kugirirwa ikizere? Watanga urugero?
RQ5: Ni buryo ki ikinyabupfura/ gucabugufi bishobora kuranga ikizere mu myumvire y'ubuyobozi mu Rwanda?	IQ5-1: Utekereza ko umuyobozi agomba kugira ikinyabupfura kugirango agirirwe ikizere?
RQ6: Ni iyihe myumvire iboneka mu buzima bw'umunyamuryango wa Koperative ituma asobanukirwa uburyo ikizere n'ikinyabupfura/gucabugufi byumvikana mu buyobozi?	IQ6-1: Ese wasobanura ighe wigeze kugirira umuntu ikizere mu buzima bwawe kugirango ugere ku ntego yawe? IQ6-2: Ese wasobanura igihe mu buzima bwawe aho ikizere wagiriye umuntu kitakugiriye akamaro? IQ6-3: Ese wasobanura umuntu waba warakugaragarije ikinyabupfura mu buzima bwawe?

APPENDIX J

Code Frequencies by Interview Subjects

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
1.1 Making decisions																		
Accountant does not provide financial transparency	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
Collective, co-operative meeting process	1	1	1	0	1	1	1	1	0	1	0	1	1	1	1	0	0	0
Leadership meets first, then presents ideas to members	0	0	1	1	1	1	1	1	1	1	1	1	1	0	0	1	0	0
Not individually	0	1	1	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0
1.2 Selecting leaders																		
Candidates announce their leadership intentions before vote by ballot	1	0	1	1	0	1	1	1	0	1	0	0	0	0	0	0	1	1
Look for qualities such as integrity and humility	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0
Meeting among members to nominate then vote based on qualities like reading and writing	0	1	0	1	1	1	0	1	0	1	1	1	1	1	1	1	1	1
Ordinal voting in one round for all roles (president, vice president, secretary, treasurer)	0	0	0	0	0	0	0	0	1	0	0	1	1	0	0	0	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
1.3 Frequency of leadership change																		
President and vice president serve 5-year terms	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
3 years, can be extended	0	0	0	0	0	0	0	0	1	0	1	1	1	0	0	0	1	0
2 years, can be extended	0	1	1	1	1	1	1	1	0	0	0	0	1	1	1	1	0	1
1.4 Qualities of leaders																		
Able to perform duties of position	0	0	0	1	0	0	0	0	1	0	0	1	1	0	1	0	0	0
Be trustworthy	0	0	0	1	1	0	1	0	1	0	0	1	0	0	0	1	1	1
Candid, speaks truth	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	1	0	0
Educated, able to read and write	1	1	0	0	0	0	0	1	0	0	1	0	1	0	0	0	1	0
Encouraging, affirmations	1	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0
Morals, integrity (alcohol, prostitution or promiscuous)	0	1	1	0	0	0	1	1	1	1	1	0	0	0	0	1	1	1
Relate to members of the group	0	0	0	1	1	1	0	1	0	1	0	1	1	0	0	0	0	2
Respectable, represents co-op with dignity	0	1	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Shows humility and respect to all	0	0	1	0	1	1	0	2	1	1	0	0	0	1	0	0	1	1
Strong and persuasive communicator	1	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	1
Treats others with humor and humanity	0	0	0	0	1	0	0	1	1	1	0	0	0	0	0	0	0	0

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
1.5 Greatest challenge for leader																		
Conflict of understanding reasons behind decisions	0	1	0	0	1	0	0	0	0	0	0	1	0	0	0	0	1	0
Lack of cooperative team work, divisions	1	0	0	1	1	0	0	1	1	1	0	0	1	1	0	1	0	1
Lack of financial transparency and income	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
Managing team of dozen people towards common goal	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
Members disagreeing with leader's decisions	1	1	1	1	1	0	1	1	0	0	1	1	0	0	0	0	1	1
Not having the trust or respect of the community	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
1.6 Leadership strategies																		
Challenge to navigate bureaucracy	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
Clear communication for working together	0	0	0	1	0	0	0	0	0	1	0	1	0	0	0	0	1	1
Confidence through reaching goals	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Meetings to make decisions through voting, democratically	0	1	0	0	1	0	1	1	0	1	1	0	1	0	0	0	1	1
Reprimand or dismissal from co-op if can't come to agreement	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
Seek help outside co-op only after exhausting all avenues internally	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
1.7 Self as leader																		
Team building through common bonds	0	0	0	0	0	1	0	0	1	0	0	1	0	1	0	0	1	0
Advocacy for women	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
All members trained on leadership in workshops	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Competence for tasks	0	0	0	1	0	0	1	0	0	0	0	0	0	1	1	0	0	1
Does not like public speaking	0	0	0	0	0	0	0	0	1	0	1	1	0	0	0	0	0	0
Enjoys encouraging people and giving advice	1	1	0	0	0	0	0	0	0	0	0	1	0	0	1	1	0	0
Experience working in co-op	0	0	0	0	0	1	1	0	0	0	0	0	0	1	0	0	0	0
Has integrity	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	1	0	0
Leadership should come from others wanting you to lead	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Leading by example (humility)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
Prefers to avoid confrontation with members	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	1	0
Reputation for always speaking truthfully	0	0	1	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0
Rwandan culture encourages people to	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
be leaders wherever they are																		
Self-confidence	0	0	0	1	1	0	1	0	0	1	0	0	1	0	1	1	1	1
Wants to improve reading and writing skills for leadership	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
2.1 Define trust																		
Believing someone is reliable based on previous conduct	1	0	0	0	0	1	1	1	1	1	0	0	2	0	1	1	0	0
Bible discourages trusting in other people	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Can trust people of different religious backgrounds	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Comes from close relationship or friendship	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	0	0	0
Genuine behavior, not hypocritical (Urubiganya - Rwandan culture)	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	1	0	0
Leader of cooperative helped with financial struggles	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0
Must be Christian to be trustworthy	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0
Someone would keep a secret without telling others	0	1	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0
Trust in one's work to sustain life	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 1 1	P 1 2	P 1 3	P 1 4	P 1 5	P 1 6	FG 1	FG 2
Trust is instinctual, a gut decision	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Working together towards common goal	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
2.2 Colleague trustworthy																		
Being Christian	1	0	1	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0
Can be trusted to listen and not share secrets	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	1	0	0
Colleague was trustworthy but became less so over time	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0
Communicates well	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0
Competent at duties	0	0	0	0	1	1	0	1	1	0	0	1	0	0	0	0	0	0
Experience with the conduct of the individual over time	0	0	1	1	0	0	1	0	1	1	1	0	2	1	0	1	0	1
Financial activities like delivering or buying can reveal if one is trustworthy	0	1	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	1
Humility (icinyagupfura)	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Speaks truth	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Trusted colleagues for financial support while pregnant	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
2.3 Leader trustworthy																		
Accomplishes commitments leaders were chosen for	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 1 1	P 1 2	P 1 3	P 1 4	P 1 5	P 1 6	FG 1	FG 2
Advocating for cooperative against outside forces	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Being Christian	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Educated (able to read and write)	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Experience with their conduct or behavior (background)	0	0	1	0	0	0	1	1	0	1	0	0	1	0	0	1	0	1
Leader of cooperative helped with financial struggles	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	1	0	1
Leader wants to let another lead, but members trust her and ask her to stay	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
Makes each member feel valued and heard	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0
Mishandling co-op funds showed a leader was not trustworthy	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
One person trusted by all with key to stockroom	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Speaks truth	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Transparency with funds	0	0	0	1	1	0	0	0	1	0	1	1	0	0	1	1	0	1
Treat members equally	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
2.4 Self as trustworthy																		
Being accountable with finances from shop or in general	0	0	0	1	0	0	0	0	0	0	0	0	1	0	1	0	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
Experience of knowing a person over time	0	1	0	0	1	1	1	1	0	1	1	1	1	1	0	1	0	1
Fulfilling co-op duties	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Has integrity	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Paying attention to body language and group dynamics	0	0	1	0	0	0	0	0	1	1	0	1	0	0	0	1	0	1
Showing humility through humanity (Ubumuntu)	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
2.5 Co-op members trust each other																		
Clear expectations and commitment for duties	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0
Keeping cooperative business private	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Leaders model trust between themselves first, then members have trust	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
Love and mutual respect as priority	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	1
Members must know each other well through spending time and talking	0	1	0	0	1	0	0	1	0	1	1	1	1	0	0	1	1	1
Praying together for trust	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Speaking truth to each other	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1	0	0
Support each other financially	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
Transparency with finances and being accountable to each other	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0
Trust grows stronger over time	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Women understand problems of other women and can help	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0
3.1 Define humility																		
Listening without judging	0	0	0	2	0	0	0	0	0	1	0	0	1	0	0	0	0	0
Living modestly, low profile, not feeling superior	1	0	0	1	1	0	1	0	0	1	0	0	0	1	1	0	1	1
Must be taught from young age (Kubuha)	0	1	0	0	0	0	0	0	0	0	1	0	1	0	0	0	1	1
Needed for harmonious society	1	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	2	1
Self-respect	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	1	0	0
Showing humanity and kindness to others	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	1	0	1
Showing respect to all regardless of age or status	0	1	1	2	1	1	1	1	1	1	1	1	1	0	0	0	0	1
Slow to anger, assume good faith	1	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	1	1
3.2 Leader or member models humility																		
Advocated for co-op finances with low	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
profile despite disrespect																		
Apologizing to keep peace	1	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0
Connects with members on personal level	0	0	0	0	0	0	1	0	0	1	0	0	1	0	0	0	0	0
Disciplines members politely	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Doing tasks without complaining	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Keeps low profile, does not act superior	0	0	0	0	0	1	0	1	1	1	1	1	0	0	1	1	0	0
Not taking disagreements personally	1	1	0	0	1	0	0	0	1	1	0	1	0	0	1	0	1	0
Sharing designs for cooperative benefit	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0
Shows respect to all regardless of age or status	0	0	0	0	1	0	1	1	0	1	1	0	0	0	0	1	1	0
Willing to help cooperative even late at night	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
4.1 Effective leader humble																		
Connect with members on personal level	0	0	0	0	1	1	0	1	0	0	0	1	0	0	0	1	0	1
Handle disagreements effectively with low profile	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
Keeping low profile, not acting superior to others (Icyacaragupfi)	0	0	0	1	1	1	0	1	1	1	1	0	0	0	1	1	1	1
Need to know background and conduct of leader	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Quickly and efficiently distributes finances and resources among cooperative members	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0
Rude leadership ineffective	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0
Sometimes leadership requires showing strength or disciplining members, which may not appear humble	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0
Willing to give of themselves for others	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Willing to learn, innovate, and take risks	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1

4.2 Effective leader trustworthy

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
Fulfilling role competently and consistently	0	0	0	1	1	0	0	1	1	1	0	0	0	0	0	1	1	1
Leaders asked to serve beyond planned terms	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Members trust leaders to set strategies towards goals	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	1	1
Trust required for managing finances responsibly	0	0	1	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
Trust required for working relationship	1	0	0	0	0	1	1	0	0	0	0	1	0	1	1	1	2	1
Trust to fulfill values elected for leadership	0	1	0	1	1	0	0	0	0	1	0	0	0	0	0	1	1	2
Trusted to treat members equally, lead by example	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	1	1
5.1 Leader humble to be trustworthy																		
Humility less important for task completion than trust (weak leadership)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0
Humility shown as self-respect through dress and body language	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
Leader should be transparent about their background	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Leads by example and works hard	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1
Members will not trust a leader who is not humble	1	0	0	1	1	1	1	1	0	0	0	0	1	1	1	1	1	0
Must have respect for others	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
Necessary for leadership	0	0	0	0	0	0	0	1	1	1	1	1	0	1	1	1	1	0
Trust humble leader not to be rude or quarrelsome	0	0	0	1	0	0	0	0	0	0	0	0	1	1	1	0	0	1

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
6.1 Trusted someone toward a goal																		
Advocate to help settle family estate	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Aunt helped invest in business	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Believed in her brother's art when others did not (trusted each other)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0
Co-op leader was trusted before losing trust of members	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Educational scholarships	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Eliminating corruption increases trust	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Husband stayed by her side when she was wounded during genocide	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Learning sewing skills to help the cooperative	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Relative saved life of athlete during genocide	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Rwandan Genocide Survivor Fund	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Supported by mother during difficult times	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0
Treated kindly by stepfather after remarriage	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
Trust in company to grow business and expand	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Trust in God	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Trust parents for education and life lessons	0	0	1	0	0	0	0	1	1	0	0	0	2	1	0	1	0	0
Trusted a sponsor of co-op for inspiring goals, hopes, and dreams	0	0	1	0	0	0	0	0	0	2	1	0	0	1	1	0	0	0
Trusted husband for marriage, money and life goals	0	1	0	0	0	1	0	0	0	0	0	1	1	0	0	0	0	0
6.2 Trust broken																		
Aunt promised to help with education after losing parents, but used her for babysitting instead	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
Benefactor did not keep promise to build house for family	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
Business partner did not keep promises made to co-op	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
Business partner lied to clients to take over business	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Co-op leader was trusted before losing trust of members	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0

Category and Code	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	FG1	FG2
Former manager of accounts changed after relinquishing control	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0
Husband cheated and exposed wife to HIV	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0
Husband or fiancé broke trust and marriage did not work or happen	0	0	0	1	0	1	1	0	0	0	0	1	0	0	0	1	0	0
Lending money but not being repaid	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Losing faith after parents died	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Relatives did not fulfill what was expected of them	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0
Sponsor stopped sending payments because she was older now	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
Stepmother did not fulfill travel promise	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Trust ruined by someone who did not follow co-op operations	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Trust takes long time to build but can be destroyed quickly	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Uncle did not share inheritance for her children's education	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0

6.3 Modeled humility

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 1 1	P 1 2	P 1 3	P 1 4	P 1 5	P 1 6	FG 1	FG 2
A friend helped family member register for education beyond prescribed social class	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Aunt shows humility through support and love	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Co-op members treat each other equally	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0
Cousin provided care when parents could not	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
Husband shows humility through love, respect, patience and caring	1	0	1	0	1	0	0	0	1	1	1	0	0	0	0	0	1	0
Landlord is generous during tough times	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Leader of co-op modeled humility with helping pay for husband's funeral	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0
Oldest daughter shows humility through close friendship	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Parents modeled humility growing up	0	0	0	0	1	0	0	0	0	0	0	1	0	0	1	0	0	0
Relatives listened and advised when marriage did not work out	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Sponsor of co-op showed humility by helping family with education and love	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	1	0	0

Category and Code	P 1	P 2	P 3	P 4	P 5	P 6	P 7	P 8	P 9	P 10	P 11	P 12	P 13	P 14	P 15	P 16	FG 1	FG 2
Treated kindly in blended family	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0
Wife of minister shared food for her children	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0

APPENDIX K

IRB Approval

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: June 17, 2022

Protocol Investigator Name: Jennifer Jukanovich

Protocol #: 22-05-1846

Project Title: A CONCEPTUAL FRAMEWORK FOR HOW TRUST AND HUMILITY INFORM THE PERCEPTION OF LEADERSHIP AMONG RWANDAN COOPERATIVE MEMBERS

School: Graduate School of Education and Psychology

Dear Jennifer Jukanovich:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chair

cc: Mrs. Katy Carr, Assistant Provost for Research