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Perceptions About Expatriate Leaders in Tanzanian Non-Governmental Organizations: Elevating Local Voices

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Abstract

The purpose of this phenomenological study was to understand perceptions that Tanzanian employees hold about expatriate leadership of NGOs working on children's issues in Tanzania. In Tanzania many non-profit organizations, commonly referred to as NGOs, working within the global development field are led by white, expatriate leaders while staffed by local, black, Tanzanians. Through interviews with Tanzanian staff, this study helps determine whether the presence of expatriate leadership of NGOs in Tanzania is an effective approach to development as perceived by local staff. Key-informant interviews were conducted with five Tanzanian employees who have been employed under the leadership of expatriate leaders. Participants were identified through the researcher's personal network after living in Tanzania for 11 years. Through the data, the researcher presents findings on how expatriate leaders are perceived by local staff. Themes that emerged include 1) the importance of relationships and culture; 2) assumptions about expatriates; 3) skills and competencies of expatriates; 4) perceptions of power, privilege, and coloniality; and 5) recommendations for practice. This research may be useful to a variety of groups, including NGOs and NGO leadership and could lead to the formation of best practices for these institutions and leaders.

Keywords: expatriate, foreign leadership, NGO, Tanzania, local leadership

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Introduction

Research Problem

During an 11-year career as an expatriate in the development field in Tanzania, East Africa, much of which was spent in leadership roles, the researcher noticed that many non-profit, non-governmental organizations are led by foreign expatriates. In many cases, the same organizations are staffed by local, Tanzanian employees. The researcher has also noticed that to fulfill the roles, responsibilities, and duties of these positions, significant ethical understandings and cultural competencies are required of expatriate leaders. In Tanzania, these international non-profit organizations, commonly referred to as "non-governmental organizations" (NGOs), work to address global issues defined within the United Nations' Sustainable Development Goals (SDGs) framework. According to the United Nations, the Sustainable Development Goals "were adopted by all United Nations Member States in 2015 as a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030" (United Nations Development Program, 2021). The 17 Sustainable Development Goals range from poverty and hunger eradication to quality education and gender equality, among other global issues (UNDP, 2021). This global call to action has attracted efforts by individuals and communities around the world. Many NGOs, driven by good intention, funded by Western dollars, and advised by Western Boards, aim to address these Sustainable Development Goals on both a local and global scale. In their study, Hege and Demailly write "NGO mobilisation is required to ensure the Sustainable Development Goals (SDGs) are implemented at the national level" (2018, p. 5). At the national level in Tanzania, these much-needed NGOs are defined as:

> a voluntary grouping of individuals or organization which is autonomous, non partisan, non profit making which is organized locally at the grassroots, national or

> international levels for the purpose of enhancing or promoting economic, environmental, social or cultural development or protecting environment, lobbying or advocating on issues of public interest of a group of individuals or organization, and includes a Non-Governmental Organization, established under the auspices of any religious organization or faith propagating Organization, trade union, sports club, political party, or community based organization; but does not include a trade union, a social club or a sports club, a political party, a religious organization or a community based organization. (Ndumbro & Kiondo, 2007, p. 17)

Further, while current data is limited, Ndumbro and Kiondo (2007) note that "On the basis of documentary evidence from different government and NGOs' reports, and from an organizational survey the total number of registered NPOs in Tanzania was estimated to be 58,807 in 2001" (p. 26). Finally, Ndumbro and Kiondo's (2007) study helps categorize the NGOs in Tanzania further. The authors write:

> Two major groups can be distinguished in Tanzania. The first group consists of the international NGOs, and the second include local or national NGOs. The two distinctions are based on registration, membership and financing. Foreign NGOs are registered abroad but are given permission to operate locally. Their major source of financing is in their country of origin and membership too is drawn from the same source. Most of these are staffed by both local and foreign staff, but the common experience is that foreigners, usually from the country of origin fill the most responsible posts and locals the least responsible positions. (p. 22)

However, the presence of well-intentioned foreigners working on such sensitive issues as the SDGs is controversial. In a famous address to the Conference on Inter-American Student

Projects (CIASP), Ivan Illich addressed the "intentions" of American international service, a close relative of Western and Western-funded NGOs working in foreign communities. Illich (1968) famously stated:

> To hell with good intentions. This is a theological statement. You will not help anybody by your good intentions. There is an Irish saying that the road to hell is paved with good intentions; this sums up the same theological insight. (Illich, 1968)

In many instances, organizations working on the SDGs at the community level in developing countries are led by white, American, expatriate executives (hereafter referred to as "expatriates"), directors, and managers (Tomkin, 2020, paragraph 1). Writing about non-profit demographics, Tomkin (2020) asks "Why is it that nonprofits are still over 80 percent white-led?" (paragraph 1). In other words, Tomkin is raising awareness that often the leaders in a non-profit organization do not reflect the communities that they serve, which raises the question of how these communities, and even an NGO's local staff, view expatriate leadership. To illustrate the importance of this question, Norris and Gibbons (2019) write "Those who head nonprofits and foundations or lead their communications have considerable authority in deciding who gets the mic, which conversations take place (and with whom), and what narratives are pushed forward — or pushed aside" (paragraph 11). Norris and Gibbons go a step further in questioning a leader's ability with making decisions and creating a narrative on behalf of a community that he or she is not representative of.

In Tanzania, these expatriate executives head schools, community development organizations, and businesses. For the past eleven years, the researcher lived and worked in Tanzania, East Africa, engaging and working with many different organizations of different sizes, missions, and approaches. For the past seven years, the researcher served as the Campus

Director and Chief Operating Officer of an NGO in the Mwanza region of Tanzania where he led a staff of nearly 100 Tanzanian employees and provided guidance and oversight for 400 children and multiple development projects. The researcher's experience provides important insights worthy of exploration and discussion. One of the key takeaways from this experience is a belief that, in many cases, expatriate leadership has failed to provide culturally and contextually relevant solutions to address community challenges and organizational objectives. In many instances, expatriate leaders are founders who bring with them an idea that they prescribe to a community, as in the case of Renee Bach, discussed below (Aizenman & Ghabrib, 2019).

The researcher noticed that all too frequently, unqualified foreigners and expatriates (volunteers, interns, or even organizational leaders) lead inadequately informed and inappropriately conceived interventions. A striking example of this is the case, discussed by *National Public Radio,* of Renee Bach, an American woman, who, in 2009 "left her home in Virginia to set up a charity to help children in Uganda" (Aizenman & Gharib, 2019, para 1). Between 2010 and 2015, Bach took in and cared for 940 malnourished Ugandan children, of which 105 died (Aizenman & Ghabrib, 2019, para 7). Lawrence Gostin, head of the Center on National and Global Health Law at Georgetown University, has suggested that Bach's tragic intervention stems from an arrogant attitude common to Americans in developing countries (Aizenman & Ghabrib, 2019, para 69). Further, Gostin states "everyone from college kids to credentialed doctors routinely parachute into poor countries for medical missions that completely disregard local laws and conditions" (Aizenman & Ghabrib, 2019, para 72). Similar examples that this researcher has personally encountered include instances of American high school or college students teaching in local classes, medical testing and diagnosis administered by foreigners with little awareness of local laws, norms, policies, etc. and the introduction of

reusable sanitary pads to local female students by unqualified, foreign men who do not speak the local language and who have little training either professionally or culturally.

This phenomenon is not just an East-African phenomenon and does not only apply to small NGOs; rather, this is an issue that is experienced throughout the development sector. Writing for *World Neighbors,* Watters, (2018), writes "Unfortunately, a lot of times with USAID, they're looking for expats to be the chief of party or the manager of a program" (paragraph 3). The question here is not whether these individuals and organizations can do good work in Tanzania, in East Africa, and throughout the development sector. These organizations have admirable, well intentioned missions and can provide services that ultimately benefit the communities in which they work. The question, rather, relates to the construct of global, culturally, and contextually relevant leadership in the global, the East African, and, more specifically, the Tanzanian context and how this construct, in this context, influences the perceptions that local employees develop about foreign leadership.

Significance of the Study

The limited research into understanding the perceptions expatriate executives leading African NGO/staff is unfortunate as such research is useful to a diverse set of stakeholders. First, clarifying how African staff members perceive expatriate leaders in NGOs working on children's issues in Tanzania provides valuable insight for NGOs and NGO leadership that find themselves operating within this context; expatriate leaders can use these understandings to inform their approaches and improve their practice. This research is also useful for any NGO or business looking to expand operations into Tanzania or any existing NGO or business looking to empower local leadership and/or engage in leadership succession planning as they look beyond their current leadership. Lastly, the research can help a broad audience better understand the perception held about expatriate leadership in NGOs working on children's issues in Tanzania

within the broader context of African leadership theories, NGOs' roles in perpetuating neocolonialism, the global "Black Lives Matter" movement and passive forms of white supremacy (e.g., expatriate leadership in African NGOs). Better understanding these issues is important in that these insights can help leaders improve their practice, help organizations strategically implement leadership development plans, and help better understand the perceptions that Tanzanian employees hold towards expatriate leadership during a time of intense examination of white supremacy that extends to the work of nonprofits, as discussed by Tomkin (2020) and Gibbons and Norris (2019)

In discussing the values of nonprofit organizations, Gibbons and Norris (2019) write " If we want to live up to and live out those values, racism needs to be something we acknowledge so that we may do our part to recognize, resist, and dismantle it" (paragraph 7). These understandings may be useful to NGOs and businesses as they attempt to align their organization's values with their actions, policies, and human resources. The researcher believes that this study helps, at least in the Tanzanian context, acknowledge this racism and align these values. Lastly, this study helps determine whether the presence of expatriate leadership of NGOs in Tanzania is truly an effective approach to development in the eyes of the local staff or if their presence is, as Ivan Illich noted, nothing more than "good intentions."

Purpose Statement

Within the context of neocolonialism and white supremacy, questions emerge about the role of expatriate leaders working within the development field and in communities around the world. The purpose of this phenomenological study was to understand how expatriate leaders of non-governmental organizations (NGOs) are perceived by local, African staff in Tanzania, East Africa. Acknowledging these perceptions elevates the voices and perspectives of Tanzanian staff

working within NGOs led by expatriate executives in Tanzania. Studying these perspectives also adds to the (limited) literature on culturally and contextually relevant leadership in the Tanzanian context and can provide useful guidance for practitioners.

Objectives

The objective of this study was to better understand the nuanced role of expatriate leaders of non-governmental organizations (NGOs) through the perspectives of local, African staff in Tanzania. To meet this objective, the researcher pursued the following sub-objectives:

1. To examine the perspectives of the local, African staff of NGOs working on children's issues in Tanzania, East Africa.
2. To identify key aspects of the dynamics between expatriate leaders of non-governmental organizations (NGOs) and local, African staff in Tanzania, East Africa.
3. To make recommendations on how to improve the development practice of organizations working on children's issues in Tanzania, East Africa at the individual, organizational, and structural level.

Research Questions

The research questions for this study were developed as a tool and as a framework for better understanding the perceptions that Tanzanian employees have about expatriate leadership of non-governmental organizations working on children's issues in Tanzania, East Africa.

Central Question: How are expatriate leaders of non-governmental organizations (NGOs) perceived by local, African executive, mid-management and support staff in Tanzania?

Sub question 1. How do expatriate leaders of non-governmental organizations (NGOs) perpetuate or limit the neocolonialism of NGOs in their communities?

Sub question 2. What relationships are developed between the expatriate leader and the local, African executive, mid-management, and support staff of the organization in Tanzania?

Sub question 3. What is the cultural identity of an organization that is led by an expatriate leader but staffed by Tanzanians?

Sub question 4. Do the local staff members consider a leader "expatriate" regardless of whether they are white or not?

Sub question 5: How is the successful performance of an expatriate leader measured by local staff members?

Sub question 6: What message is sent to local staff when an African organization hires an expatriate to lead the staff?

Sub question 7: Are there justifiable reasons for hiring expatriate leaders instead of African leaders?

Sub question 8: Do expatriate leaders meet the cultural expectations of local, African staff?

To answer the research questions in this study, the researcher used semi-structured, in-depth interviews to understand the perspectives of five (5) individuals from executive leadership (directors), mid-management (department managers and supervisors), and support staff (coordinators, teachers, and program managers) from non-governmental organizations working on children's issues in Tanzania, East Africa, that are or were led by expatriate leaders. The researcher then analyzed the responses to answer the research questions.

An initial and tentative definition of “white, American, expatriate leadership” referred to NGOs that are led in their communities by a Caucasian individual originally from the United States of America, though the scope of the study evolved to include organizations led by “expatriates" more broadly. Non-governmental organizations working on children’s issues in Tanzania, East Africa, refers to organizations that are locally registered and recognized as non-governmental organizations. “Black Lives Matter" refers to the organization, movement, and the people “whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes” (Black Lives Matter, 2020). Working on children’s issues in Tanzania will refer to schools, children’s rights organizations, and organizations that provide social services to children. The participants in the study will be executive leadership (directors), mid-management (department managers and supervisors), and support staff (coordinators, teachers, and program managers).

Literature Review

Existing Research

This researcher conducted a literature review that consists of four key areas relevant to the study. First, this researcher reviewed the growing body of literature on African leadership theories (Acquaah, 2013; Adeleye, 2019; Bolden, 2009; Caldwell, 2018; Metz, 2018; Nkomo, 2011; Perezts, 2020). Second, the seminal “Project GLOBE” study is discussed (House, 2004). Third, the role of NGOs in neo-colonialism is examined (Makuwira, 2018; Nkomo, 2011; Sakue-Collins, 2020; Sankore, 2005). Fourth, the concept of “global leadership” is discussed, defined, and applied to the Tanzanian context (Cabrera, 2013; Gebelein, 2013; Heames, 2016; Lundby, 2013; Story, 2011; Terrell, 2013). The fourth area, global leadership, includes a discussion on “best practices” for expatriate leaders of non-governmental organizations (Jain, 2017; Mustafa,

2015; Oliphant, 2016) and the positionality of expatriates in non-governmental organizations (Glazer, 2017; Jonasson, 2018; Wechtler, 2017).

Global leadership - or neocolonialism - at the local level in Tanzania?

As noted in the introduction and in the section above, American NGOs work to address global issues in many developing countries around the world. In many instances, however, organizations working to solve global issues at the community level in developing countries are led by expatriate leadership. This can have an unintended negative effect. Oliphant (2016) writes:

> Many people from the developed world, who intend to help the poor in less developed countries, actually end up doing harm by creating more dependence, demonstrating ignorance of the local culture, not understanding the importance of long-term relationships, and offering solutions to problems without ever getting input and buy-in from those they intend to help. (p. 1)

These “global leaders" manage NGOs that perform humanitarian work in the developing world within the contexts of local perceptions and constructs of both leadership and outcomes. Understanding those local perceptions and constructs of leadership would be invaluable to any business, organization, or individual working within such a context. However, there is little existing literature focused on this phenomenon. To understand both the importance of perceptions about expatriate leaders and what those specific perceptions are, it is first necessary to examine the context in which this phenomenon takes place. While the available literature regarding expatriate leaders in Tanzania is lacking, the available literature on the major constructs of the phenomenon is not. By conducting this literature review, the researcher has

developed a significant understanding of African leadership theories, seminal studies in leadership across different cultures, the role of NGOs in neocolonialism, the broad construct of "global leaders" and how they, many as expatriate leaders, influence NGO work in the developing world.

To complete this literature review, the researcher did extensive research using the Academic Search Complete and Gale OneFile databases. Extensive research and annotated bibliographies were instructive in identifying literature and the gaps therein. The researcher used terms and themes focusing on "leadership," "leader," "leaders," "expatriate," "non-profit," "non-governmental organizations," "organizations," "global," "international," "multicultural," "cross-cultural," "Africa," "African," "Tanzania," "Kenya," "NGO," "neocolonialism," and "systemic colonialism."

African Leadership Theories

African Leadership Theories in Literature

Understanding the growing study and literature of African leadership theory is an important starting point in developing the theoretical and contextual framework that surrounds expatriate leaders of organizations in Tanzania. Without it, it is difficult to understand much about expatriates leading organizations in Tanzania. However, this literature is still somewhat limited. Bolden and Kirk (2009) discuss some points related to existing literature and point out some initial ideas about what the literature on African leadership theory is and is not. Writing in *The International Journal of Cross-Cultural Management*, Bolden and Kirk (2009) state "The current paper is concerned particularly with leadership in sub-Saharan Africa and will now turn its attention to this context. Empirical data on the nature of leadership in this region is fairly limited" (p. 5). Bolden and Kirk also point out inadequacies in the GLOBE study (discussed

further later in this literature review), writing that "The GLOBE study presents just one page on sub-Saharan Africa in its book of studies (Chhokar et al., 2007, as cited by Bolden & Kirk, 2009, p. 5). In summarizing the empirical data from the GLOBE study, Bolden & Kirk (2009) write "Findings indicated high ratings against the 'humane orientation' value dimension and mid-range scores across all eight other scales. On leadership styles, a preference was shown for charismatic/value based, team orientated, participative and humane approaches…" (p. 5). In an important statement for the context of this study, Bolden and Kirk (2009) add:

> Much existing empirical work on leadership in Africa, therefor, appears to be motivated through a desire to provide Western managers with a better understanding of how to do business in Africa, rather than to assist African managers, organizations, and communities appreciate, develop, and/or enhance their won approaches. (p. 6)

This sentiment is important in considering perceptions of what "global leadership" is and who defines it as well as thinking about the perceptions that local staff members have of, as Bolden and Kirk refer to, "Western managers." For their research, Bolden and Kirk conducted a mixed-methods study that's "primary mechanism however was an inductive approach whereby the researchers immersed themselves in the observations and narrative accounts in order to draw out key themes and issues" (p. 9). Bolden and Kirk (2009) were able to infer both "connotations" and "meanings" from their research (p. 9). In reporting their findings on "connotations," Bolden and Kirk (2009) write:

> For about half of respondents to the question 'Does the term 'African Leadership' have any distinctive characteristics for you?' in the online survey the concept of 'African leadership' provoked a predominantly positive reaction. 30% of respondents cited a sense of pride about what Africa is, what Africans have done, and what they can do as leaders.

(p. 9)

In discussing the "meaning" of leadership in the African context, Bolden and Kirk (2009) drew themes from their qualitative research and found that respondents believed that anyone can be a leader, leadership begins with self-awareness, leadership is relational, and that leadership is for the service of the community (p. 13). In summary, Bolden and Kirk (2009) believe that:

> From our research we identify a strong desire for inclusive and participative leadership founded on humanistic and collectivist principles and consider the potential for indigenous concepts such as 'ubuntu' in reframing distinctions such as 'individual-collective' to a sense of 'self in community. (p. 17)

While Bolden and Kirk (2009) provide a robust discussion on the background of African leadership theories and meaningful research as it applies to this study, there are other important views on and of leadership in Africa that need to be understood to more effectively ask questions surrounding perceptions about expatriate leaders in Africa and, more specifically, Tanzania. Nkomo (2011), who conducted a literature review of African leadership theory in organizational studies literature, provides additional context; the author writes:

> While my search revealed Africa was all but invisible in the mainstream leadership and management literature, I also found a body of literature that has arisen in response to the exclusion and marginalization of Africa in the leadership and management discourse. (p. 366)

Nkomo (2011) cites the ongoing discussion among some African leaders, including the African Union, for the need to address Africa's "own problems" and to look "within" to do so; this includes the mention of the call for an "African Renaissance" and the importance of leadership and management to these efforts (p. 366). Nkomo's (2011) research focused on two questions;

"(1) How is 'African' leadership and management portrayed in organization studies literature" and "(2) what are the possibilities for re-writing" (p. 366). In terms of African leadership and management in organization studies literature, Nkomo (2011) explains "An overall impression is the general scarcity of texts, materials and references to Africa in organization studies—it is largely invisible" (p. 371). Within this discussion, Nkomo (2011) summarizes four categories in which African leadership and management is portrayed. These include a "general rubric of what is known," a collection of work "on national culture that has become quite prominent in recent years" (including the seminal GLOBE framework), "representations of 'African' leadership and management that appear in discussions of precursors to management theory in popular management textbooks" and "Finally, there is a small but growing body of literature on 'African' management philosophy authored primarily by African scholars" (p. 371). Nkomo (2011) makes an important point for the context of this study, writing "The common denominator of both development management studies and management studies in developing countries is a narrative of underdevelopment of Africa (and the Third World) which justified intervention by the West" (p. 372). In discussing her review of the literature she looked at, Nkomo (2011) found that:

> More importantly, the discourse suggests 'African' leadership and management fails because of its inability to incorporate Western management practices into its 'chaotic' state. This keeps the hegemony of Western prescriptions for leadership and management intact and reinforces the natural weakness and incapacity of Africans to lead. (p. 373)

Nkomo (2011) also provides an important critique of the GLOBE Study of 62 nations, writing:

> There is reference to the culture of 'sub-Saharan Africa' (which consists of 53 countries) when only five African countries are included in the study (House et al., 2004). Researchers remain oblivious to the different colonial histories of countries lumped together in a single region, relying instead primarily on geographical contiguity. (Nkomo, 2011, p. 374)

While much of Nkomo's review focused on the inadequacies of Western leadership theories when applied to the African context, as well as the lack of African leadership and management in the literature, Nkomo also discussed how these inadequacies might be addressed. Nkomo (2011) writes "The underlying belief is that if indigenous 'African' leadership and management can be reclaimed and reinstutionalized in Africa, there would be a positive effect on resolving the significant problems facing the continent" (p. 375). Nkomo (2011) also provides an important diagnosis between Western approaches to leadership and management and the applicability to the African context. The author writes "The representations of 'African' leadership and management reveal a number of tensions and contradictions" (p. 377). In aligning various African cultures with leadership and management practices, Nkomo (2011) points to African philosophies such as "Ubuntu" and summarizes previous researchers who have emphasized concepts such as traditionalism, communalism, cooperative teamwork (p. 376). As a closing thought that helps lend credibility to the purpose of this study, Nkomo (2011) suggests:

> Instead of searching for or imagining 'African' leadership and management it may be worthwhile to engage in more descriptive research that examines how leaders and managers in organizations in Africa are responding to the dual pressures of globalization and local needs. (p. 381)

This study, while not exactly aligned with Nkomo's suggestion, falls within the scope of the "descriptive research" that she suggests is still needed.

African Leadership Theory and Philosophy

Metz (2018) takes a deeper look at the philosophical leadership and management concepts discussed by other researchers (such as Nkomo). Writing in *The African Journal of Business Ethics,* Metz' (2018) article advances "a philosophical account of a good leader as one who creates, sustains and enriches communal relationships and enables others to do so" (p. 36). Metz (2018) builds a theory of leadership on "an interpretation of the characteristically African value of communion, and indicates how this Afro-communal value system grounds a certain ideal approach to leadership" (p. 37). Further, Metz writes that "This article spells out an Afro-communal ethic in the context of maxims widely taken to capture indigenous or traditional sub-Saharan morality, namely, 'I am because we are' and 'A person is a person through other persons'" (p. 38). To this end, Metz (2018) points in the direction of what might constitute a "good leader" in the African context; the author believes "a good leader is one who helps to meet others' needs, and above all their need to realize their social nature by prizing communal relationship" (p. 42). Building on this, Metz (2018) continues "In contrast, by the Afro-communal conception of leadership, each person has a dignity in virtue of her capacity to commune and to be communed with, which means that, to treat every person with respect, a leader must strive to meet the needs of each" (p. 44). Summarizing a series of previous scholars, Metz (2018) writes "Perhaps the most salient theme in the literature on good leadership in the sub-Saharan tradition is the idea that leaders should normally deploy consensual democracy when making decisions" (p. 45). Up to this point, Metz has described "good" leadership in terms of community building, meeting the needs of others, and consensual democracy. Metz

(2018), however, also points out a key concept that is absent from African leadership literature. The author writes “Conspicuously absent from African thought about leadership are ideas of using fear, imposing retribution or simply removing an employee altogether (without having tried to bring him up to speed)” (p. 48). This is an equally important insight into African leadership theory as it may provide helpful context in thinking about how expatriate leaders are perceived by local Tanzanian staff members.

Adeleye, Luiz, Muthuri, Amaeshi (2019) provide important context regarding African indigenous philosophy. Adeleye et al., writing about Ubuntu, Indaba, and Kgotla, state “Many of these studies seek to provide a theory or framework of management or leadership that is consistent with traditional African values, and well-suited to communal societies” (p. 718). The authors add “Researchers can draw inspiration, for instance, from Kgotla, with its emphasis on community-based relationships, or Ubuntu’s humanising view of relationships, to develop theories of the firm that prioritise sustainability and ‘creating shared value’” (p. 718).

Perezts, Russon, and Painter (2020) contribute to these discussions of leadership, philosophy, and ethics through the African lens, much of which has centered on ideas of community, relationships, cooperation, consensus, and meeting the needs of others. In discussing relationality and ethical leadership and the African concept of “Ubuntu,” Perezts et al., (2020) write “However, relationality is a core feature and longer-standing concern of the African tradition of Ubuntu. Originating in southern Africa, this idea can be translated as “I am we; I am because we are, we are because I am” (p. 731). Peretzts et al., (2020) begin to tie Ubuntu to leadership by writing that “In Ubuntu, leadership is about mutuality and communal relationships based on harmony and fellowship” (732). Further, the authors write that “We outline what we view as four potential principles of ethical relational leadership, this time from

an African perspective: interdependence, relational normativity, communality and understanding unethical leadership essentially as a failure to relate" (Perezts et al., 2020, p. 737). These principles begin to define a framework for viewing leadership theories in "the African context." Being able to view leadership through an African framework is an essential component of being able to interpret perceptions of white non-African expatriate leaders.

Similar to Perezts' et al (2020) discussion of Ubuntu, Caldwell and Atwijuka (2018) link the Zulu concept of "Sawubona" to concepts of effective leadership theories (p. 2). The authors write that "the term acknowledges, validates, and recognizes the uniqueness of others – thereby empowering them and affirming their importance rather than simply their existence" (Caldwell & Atwijuka, 2018, p. 2). Further explaining the link between Sawubona and Western leadership theories, Caldwell and Atwijuka (2018) write:

> In the evolving leadership literature, Vanvugt, Hogan, and Kaiser (2008) argued that leaders and followers are inherently interconnected and required understanding that relationship together rather than separately. Just as Sawubona views acknowledging the importance of the pursuit of mutual freedom (Bishop, 2006), transformational leadership recognizes the importance of synergistically achieving organizational success and the enhancement of each individual's capabilities in a constantly changing world (Bass & Riggio, 2006). (p. 4)

Researchers are studying leadership in the African context within the broader framework of leadership research but beyond Western leadership theories. Acquaah, Zoogah, and Kwesiga (2013), in discussing a study by Lituchy, Ford, and Punnet titled "Leadership in Uganda,

Barbados, Canada and the USA: exploratory perspectives," and its link to the seminal GLOBE project studies, write “The authors extend the current understanding of African leadership past the popular mainstream Western conceptualization of African leadership by incorporating culture which provides for a more practical way of developing leaders for African organizations and nations” (p. 18). This discussion indicates that not only do African scholars (and the African continent) have an intentionally defined and culturally informed construct of leadership, but that this construct of leadership does not necessarily fit (and doesn’t need to) into mainstream Western concepts of leadership. This discussion could have implications for organizations who hire foreign, expatriate leadership. These Africa-centric theories help provide context for thinking about expatriate leaders as well as raise questions about the effectiveness of many expatriate leaders within the African context.

The Project GLOBE Study

A seminal work related to this study is Culture, Leadership, and Organizations: The Globe Study of 62 Societies (Project GLOBE) by Robert J. House. While the Project GLOBE is far too extensive to fully describe in the scope of this report, discussing it provides some important insights. In describing the work, House (2004) writes:

> In this book, we report the results of a 10-year research program, the Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE). The major purpose of Project GLOBE is to increase available knowledge that is relevant to cross-cultural interactions. The results are presented in the form of quantitative data based on responses of about 17,000 managers from 951 organizations functioning in 62 societies throughout the world. (p. 3)

For the purposes of the Project GLOBE study, researchers created "clusters" of different societies placed into groups (House, 2004). House (2004) writes "Our overall goal was to adequately cluster 61 societies participating in the GLOBE study" (p. 183). The author continues, writing "As a result of our analysis, we propose that 61 GLOBE societies can be grouped into 10 distinct clusters" (House, 2004, p. 183). In clustering these 61 societies, the authors of the Project GLOBE study created the Sub-Saharan Africa cluster, consisting of five Sub-Saharan countries (Zimbabwe, Namibia, Zambia, Nigeria, and South Africa) (House, 2004, p. 190). The clustering, analysis, data, and results of House's work provide an important connection to the study of expatriate leaders in NGOs in Tanzania, East Africa. House (2004) makes this connection, writing:

> Knowing what is considered to be effective or ineffective in the cultures with which one interacts is likely to facilitate conflict resolution and improve the performance of interacting individuals. Individuals from different cultures often interact with each other as negotiators, managers, members of joint ventures, or expatriates working in foreign countries. (p, 7)

In what could link culturally "effective or ineffective" leadership in Sub-Saharan Africa as discussed in the GLOBE study to this proposal, House (2004) touches on many of the leadership and philosophical concepts discussed in this proposal. Regarding Sub-Saharan Africa, House focuses much of his discussion on Ubuntu, which was defined in the previous section and can be summarized as implying that a person is a person through other people. As a result of Ubuntu, House (2004) writes "Consequently, the Sub-Saharan African cluster is characterized by the norms of reciprocity, suppression of self-interest, the virtue of symbiosis, and human interdependence" (p. 187).

House's (2004) work has been acknowledged and, in some cases, criticized by other scholars. Story (2011) acknowledges the GLOBE project's contribution writing "Groundbreaking research has also been conducted primarily with the GLOBE project" (p. 380). However, other authors have been more critical. Nkomo (2011) writes:

> The recent seminal Globe Study of 62 nations conducted by Robert House and a group of international scholars also reflects this tendency, not only in regard to Africa but generally. There is reference to the culture of 'sub-Saharan Africa' (which consists of 53 countries) when only five African countries are included in the study (House et al., 2004). Researchers remain oblivious to the different colonial histories of countries lumped together in a single region, relying instead primarily on geographical contiguity. (p. 374)

Bolden (2009) also discussed the GLOBE Study, summarizing its section on Sub-Saharan Africa by writing:

> Within this study, data were collected in Namibia, Nigeria, South Africa (Black sample), Zambia and Zimbabwe. Findings indicated high ratings against the 'humane orientation' value dimension and mid-range scores across all eight other scales. On leadership styles, a preference was shown for charismatic/value-based, team-orientated, participative and humane approaches, although, perhaps with the exception of the last, this is no different from profiles across much of the rest of the world. (p. 72)

Bolden (2009) also echoed Nkomo's (2011) criticisms writing "The GLOBE study presents just one page on sub-Saharan Africa in its book of studies (Chhokar et al., 2007) and limited findings in its analysis of empirical data (House et al., 2004)" (Bolden, 2009, p. 72). While the GLOBE study has made a significant contribution in many ways, the findings still fall short in describing

the perceptions that local, African staff members have about the expatriate leadership of the organizations that they work for in Tanzania.

Neocolonialistic NGOs in the Developing World

In her discussion of African leadership theories noted above, Nkomo (2011) hinted at another important lens for this study. In her discussion, Nkomo (2011) notes Africa's colonial past, writing:

> But there is a need to recognize that problems of the continent are located firmly in Africa's colonial past as well as in its postcolonial present (Ahluwalia, 2001). Any effort to proffer a leadership and management solution for the continent must be interrogated within this reality. (p. 366)

Nkomo (2011) continues:

> A major question driving the field is: If Africa was better managed in the past, what went wrong and how can it be reclaimed? Colonialism is identified as the culprit for the often corrupt and ineffective leadership and management of organizations in many African countries today. (p. 375)

In thinking about the roles of NGOs and the roles of expatriate leaders within NGOs, modern day colonialism and the power dynamics that come with it must be considered. Significant literature exists in framing this discussion (Makuwira, 2018; Nkomo, 2011; Sakue-Collins, 2020; Sankore, 2005).

Writing in the *New African,* Sankore (2005) frames the discussion by stating that "In the days of old-fashioned colonialism, the metropolitan powers sent their officials to live in Africa and directly run the colonies. Today they do so indirectly through NGOs" (p. 12). Sankore

(2005) further suggests that NGOs may be part of the problem rather than the solution, stating that “Regardless of their good intentions, if NGOs unwittingly provide cover for false solutions, does that not in some way make them part of the problem?” (p. 14).

Sakue-Collins (2020), writing in *Third World Quarterly*, contributes a robust conversation on neo-colonialism in NGOs. Sakue-Collins believes that “uncritical subscription to Western ideals,” funding “asymmetry,” and the donor-NGO relationship contribute to the underdevelopment of Africa (p. 1). In these regards, funding asymmetry and the donor-NGO may constitute modern neo-colonialism implemented by NGOs. Sakue-Collins (2020) explains further, writing:

> The practice of foreign aid, backed by neoliberalism, is primarily characterised by symbolic power relations between donors and recipients in which NGOs, as recipients, are obligated (or ‘forced’) to implement policies they don’t originate and which also do not necessarily serve the interest of their societies. (p. 2)

A logical follow up question would be whether an NGO with an expatriate leader in Tanzania would exacerbate this dynamic. Providing additional context, Sakue-Collins cites the example of Kenya, Tanzania’s neighbor to the north, where about 90% of the organizations in Kenya being donor-funded and, in 3,028 organizations, 88% of funds came from outside (p. 2). Sakue-Collins (2020) used “secondary data and semi-structured interview conducted with respondents drawn from the ‘aid industry’” to study “how ideas espoused and promoted by donors, as part of the ‘international aid system’, proliferate and influence the action of NGOs” (p. 2). Sakue-Collins (2020) also helps define the framework of neo and postcolonialism, writing “The consensus is that ‘all postcolonial societies are still subject in one way or another to overt or subtle forms of

neocolonial domination and independence has not solved this problem'" (p. 3). In discussing "funding as discursive practice," Sakue-Collins (2020) writes "the bulk of NGOs accept, without question, ideas and practices from their erstwhile colonisers and are committed to 'problem-solving' rather than to the genuine needs of the people" (p. 10). In discussing this study, Sakue-Collins (2020) states that "NGOs are fundamentally constrained to abide by the dictates of donors and contribute less to its designs/programmes" (p. 10). Further demonstrating this, the study shows that "in the disaggregated views of respondents, statements averring the controlling effect of funding on NGOs' activities dominate the discourse" (p. 12). In tying NGOs to neocolonialism, Sakue-Collins (2020) writes "Elsewhere, NGOs have been called out for distrustful practices, an authoritarian disposition and a colonialist mentality" (p. 15). Finally, in summarizing this work, Sakue-Collins (2020) examines "the empirics of donor–NGOs relations in Kenya situates NGOs at the mercy of donors, with funding as the control mechanism over the agency of the former" (p. 15). This, once again, requires the follow up question as to whether an NGO with an expatriate leader in Tanzania would exacerbate this dynamic.

Makuwira (2018) explored power and agenda setting in NGOs. Introducing this topic, Makuwira (2018) writes "There is a firm belief and evidence to suggest that local communities benefit when they are actively engaged in development processes" (p. 422). Lending credence to the purpose of this study as well as to the importance of aiming to understand local perceptions, Makuwira (2018) writes "But we cannot avoid the fact that development is contextual and has to be understood within the context of a particular culture and people" (p. 423). In discussing the narrative of former colonies needing outside help, including from their former colonizers, Makuwira (2018) "seeks to identify mechanisms used to set development agendas, from identification, design, implementation, monitoring and evaluation of projects initiated by local

NGOs" (p. 424). Further, Makuwira (2018) argues that "aid recipients often will consent and 'comply,' not necessarily because they want to, but because they do not have a choice" (p. 426). Concluding his findings, Makuwira (2018) writes "However, as I have demonstrated, the tension between the desire to do good, on the one hand, and to intervene in people's lives without a fair understanding of their cultures and traditions, on the other, is a point of departure" (p. 428). Again, the question remains as to whether the presence of an expatriate leading an NGO in Tanzania might serve to exacerbate this dynamic.

Global Leadership

Defining Global Leadership

A common theme when reviewing literature related to American NGOs around the world, especially considering the context and framework through African leadership theories and the GLOBE study, is the concept of "Global Leadership" (Cabrera, 2013; Gebelein, 2013; Heames, 2016; Lundby, 2013; Story, 2011; Terrell, 2013). While the term itself may seem straightforward, there are various and differing definitions.

For instance, Gebelein and Livermore (2018) define "Global Leadership" as "being able to effectively influence those from different cultures, countries, political or social systems from your own" (p. 4). Alternatively, Heames and Harvey (2006) refer to a "21st century global leader" as one who possesses the following qualities:

> 1) open-minded and flexible in thought and tactics; 2) cultural interest and sensitivity; 3) able to deal with complexity; 4) resilient, resourceful, optimistic, and energetic; 5) honest and authentic; 6) possess stable personal life; and 7) value-added technical or business skills. (p. 37)

In discussing the importance of "global leaders" to multinational organizations (which could reasonably be extended to multinational non-governmental organizations), Lundby and Caligiuri (2013) write the following:

> It is also important for organizations to select, develop and promote the most culturally agile leaders…We encourage organizations to deliberately select leaders and managers at all levels with the personality characteristics and experiential profiles to work effectively in global organizations. (p. 29)

Terrell and Rosenbusch (2013) describe "global leader" as "someone who do[es] 'global work' meaning his or her normal, day-to-day work responsibilities involved leading other organizational members in multiple countries, time zones, languages, national cultures or organization cultures" (p. 42).

Writing in *People and Strategy*, Cabrera and Unruh (2013) of George Mason University provide a dialogue on global leadership that perhaps is closest in line with the African leadership theories previously discussed and most conscious of differing frames and orientations. The authors write:

> The fact is that leading successfully in the 21st century requires reaching across cultural divides, connecting with individuals who don't share our frames of reference, bringing together talent from disparate backgrounds, forging shared goals, and ultimately finding solutions that contribute to the well-being of diverse groups. (p. 5)

The authors suggest that “global leadership” is a necessity for both internationally and domestically focused organizations due to diversity and social pressure (Cabrera & Unruh, 2013, p. 6).

Writing in the *International Journal of Leadership Studies,* Story (2011) begins to define a framework for developing “global leaders.” Story (2011) writes:

> The purpose of this paper is to provide a model for global leadership development. The model indicates that there are three steps necessary for a leader to become a global leader. Leaders need to develop a global mindset, develop a self-authored identity, and develop an adaptation worldview. (p. 375)

In other words, “global leaders” can be summarized as those culturally agile leaders who are chosen to lead their global or multinational organizations, can exert influence across cultures, political and social systems, and geographic boundaries, and possess certain skills and competencies (e.g., open minded, flexible, resilient, etc.). These definitions are important, but they still leave gaps. Several important questions come to mind:

1. Who determines in which situations the “global leader” lens is appropriate?
2. Does the “global leader” framework accurately account for local perceptions?
3. Is the “global leader” framework a “white gaze” from America and Europe to describe expatriates working in the global south?
4. Are “global leaders” necessary in the local context?

Table 1

Definitions of Global Leaders

Author(s)	Publication date	Definitions
Gebelein & Livermore	2013	Being able to effectively influence those from different cultures, countries, political or social systems from your own
Heames & Harvey	2006	Possession of certain skills and competencies
Lundby & Caligiuri	2013	…the most culturally agile leaders…We encourage organizations to deliberately select leaders and managers at all levels with the personality characteristics and experiential profiles to work effectively in global organizations
Terrell & Rosenbusch	2013	Someone who do[es] global work meaning his or her normal, day-to-day work responsibilities involved leading other organizational members in multiple countries, time zones, languages, national cultures or organization cultures
Cabrera & Unruh	2013	...reaching across cultural divides, connecting with individuals who don't share our frames of reference, bringing together talent from disparate backgrounds, forging shared goals, and ultimately finding solutions that contribute to the well-being of diverse groups

Global (and African) Leadership in the Tanzanian Context

For its own part, though lacking, literature regarding "global leadership" in the Tanzanian context does exist (Banfill, 2015; Ward, 2013, 2015). In his dissertation using a qualitative case-study method to study the characteristics of effective church leaders in Tanzania, Banfill (2015) writes:

> Effective Tanzanian pastors demonstrated leadership by proactively identifying and addressing problems, initiating change, engaging their congregants in decision making and problem solving, mobilizing parishioners to serve and financially contribute to their church, using creativity, and most of all by setting a positive example. (p. 163)

While the study itself is not necessarily related to the concept of "global leadership," the connection between Banfill's findings on effective leaders in Tanzania and the constructs of "African" leadership theories and how they relate to Western leadership theories should not be overlooked. Ward and Kiruswa (2013) have looked at the hindrances and successes of Masai women in Tanzania. In their quantitative study using a convenience sample, the authors studied Masai women who did and did not hold leadership positions. The authors write "Yet in spite of hindrances, some Maasai women succeed in roles of political, corporate and nonprofit leadership" (Ward & Kiruswa, 2013, p. 1). This study not only helps inform the constructs of leadership in the local, Tanzanian perspective, but it also indicates that Tanzanian women overcome barriers to serve in leadership roles in political, corporate, and nonprofit settings.

In another quantitative study building on the GLOBE theoretical framework and using the South African version of the Project GLOBE leader attributes and behavior instrument, Ward, Brown, and Kiruswa (2015) used a convenience sample to survey 150 participants and study the applicability of the Project GLOBE findings to Masai in Kenya and Tanzania (Ward, 2015). Important to note in this study is that local perceptions of leadership vary based on sub-group; Ward, Brown, and Kiruswa (2015) write "The finding that Maasai CLTs were different than SSA CLTs (H1) may be related to the Maasai cultural value that individual standout talent is not approved by elder leadership, as the collective/tribe is first priority" (p. 12). Most importantly, the authors write:

> From the perspective of leaders dealing with organizations in multicultural contexts the CLTs defined by national boundaries and clusters provide a useful framework, but further research is required for understanding subcultural preferences and assessments of

> effective leadership which may be more closely correlated with sociocultural boundaries as opposed to national boundaries. (Ward et. al., 2015, p. 12)

Best Practices for Global Leadership in NGOs

In developing the context within which expatriate leaders ("global leaders", in other words) head NGOs in Tanzania, the researcher reviewed existing literature related to styles and types of leadership theory in the context of the developing world, especially Africa. According to Donkor and Dongmei (2018), "A leader in a global marketplace today should have the ability to encourage positivity in capturing the mindset of the employees" (p. 16). After reviewing different leadership types (e.g., adaptive, transformational, laissez-faire, transactional, etc.), the authors "conclude that the best way to go is to combine leadership approaches that will create hybridization contingent to the situation" (p. 17). This combination pointed out by Donker and Dongmei is precisely relevant when thinking about the construct of "global leadership" from Western perspectives as well as the growing body of literature around African leadership theories.

In addition to leaders being globally competent and regardless of the debate over which leadership style is most effective in the context of developing countries, researchers have looked at how leaders of multinational firms (and, presumably, NGOs), adapt to these circumstances (Jain, 2017; Mustafa, 2015; Oliphant, 2016). To this end, Jain and Silva (2017) discuss how cultural differences "can play an important role which may manifest into a certain degree of friction, discomfort and inability to appreciate 'these differences and different ways of thinking of persons of foreign cultures'" (p. 46). Mustafa (2015) takes this a step further and writes that "As such, behavior that is reflective of collective values will be more acceptable and leaders tend to behave in a manner consistent with the desired leadership found in that culture"

(p. 1). Oliphant (2016) goes the furthest in discussing "best practices" for how the employees of humanitarian aid organizations working in developing countries can be successful leaders. Oliphant (2016) writes that in order to be effective leaders in humanitarian organizations, leaders need to empower indigenous people, focus on long-term relationships, and work on understanding the local culture (p. 64). These concepts inform both the practical implementation of global leadership of NGOs in the developing world as well as of expatriate leadership of non-governmental organizations.

Expatriate Leadership of Non-Governmental Organizations

While there is limited literature and research on the expatriate experience in Tanzania, research related to the concept of the expatriate experience in NGOs globally is more common (Glazer, 2018; Jonasson, 2018; Wechtler, 2016). Much of this literature is focused on the expatriate experience, however, and discussed from the perspective of the expatriate. This is similar to Bolden and Kirk (2009), who, as previously noted above, added:

> Much existing empirical work on leadership in Africa, therefore, appears to be motivated through a desire to provide Western managers with a better understanding of how to do business in Africa, rather than to assist African managers, organizations and communities appreciate, develop and/or enhance their own approaches. (p. 6)

To this end, Wechtler, Koveshnikov, and Dejoux (2016) write:

> Existing literature on expatriates can be broadly divided into two main streams: The first primarily concerns what motivates or constrains an individual's willingness to expatriate (e.g., Dickmann et al. 2008; Dickmann and Mills 2010; Doherty et al. 2011) and the

> second deals with different aspects and antecedents of an expatriate's CCA (e.g., Shaffer et al. 1999; Bhaskar-Shrinivas et al. 2005; Peltokorpi and Froese 2012). (p. 278)

In focusing primarily on the expatriates' experience, Jonasson (2018) discusses the experiences and integration of foreign (expatriate) and local members in academic institutions. Using a quantitative survey method, Jonasson looked at two research questions. The first "concerned identity-blind inclusive management in the form of empowering management" (Jonasson, et. al., 2018, p. 466). The second research question "dealt with identity-conscious inclusive management asking how English management communication would influence local and expatriate academics, respectively" (Jonasson, et. al., 2018, p. 467). Both of these questions are aimed at the perspective of the expatriate experience.

Taking the perspective of international non-governmental organizations and foreign governments, Glazer, Hagen, and Rattso (2017) studied the influence of work permit quotas on NGO hiring practices. The authors write:

> A binding quota on foreign workers is shown to be an efficient instrument of expanding NGO employment of local workers. The optimal quota is stricter when the host government cares less about the public good that the NGOs help produce and NGO output does not contribute much. (p. 318)

While this study, and this line of research, move further away from the expatriate experience to reflect the perceptions of the local community reflected in government policies, it still presents a gap. Researchers, up to this point, have still failed to represent the voice of the local community by giving voice to their perceptions of expatriate leadership.

Gaps in the Existing Literature

Acquaah, Zoogah, and Kwesiga (2013) asked the question "Are we testing theories developed in the West (i.e., using Africa as the proving ground) or developing theories based on Africa's unique experiences?" (paragraph 7). As previously noted, Nkomo (2011) suggests "Instead of searching for or imagining 'African' leadership and management it may be worthwhile to engage in more descriptive research that examines how leaders and managers in organizations in Africa are responding to the dual pressures of globalization and local needs" (p. 381). These are important questions for the lens of this study. From existing literature, "global leadership" is represented as "those leaders who are chosen to lead their global or multinational organizations, can exert influence across cultures, political and social systems, and geographic boundaries, and possess certain skills and competencies (e.g., open minded, flexible, resilient, etc.) (Gebelein, 2013; Heames, 2016; Lundby, 2013; Terrell, 2013). African-centric constructs of leadership both exist and are relevant to this study in that these theories provide important context and lenses for viewing leadership on the African continent. However, in many cases, what is effective leadership in Africa is determined by looking through a Western-constructed lens. Acquaah, Zoogah, and Kwesiga (2013) write "most of the research still perpetuates a Western hegemony touting Western derived leadership concepts as the solution to Africa's demise" (paragraph 18). Existing literature also describes how multinational firms (and, by extension, NGOs), often view "global leadership" through the lens of a foreigner working immersed in a culturally divergent environment (Jain, 2017; Mustafa, 2015; Oliphant, 2016). In other words, research on Western constructs of global leadership assess leadership in the context of multinational corporations and NGOs in developing countries from a Western perspective and look at African leadership theories independently or comparatively to Western theories. What does not exist in the current literature is the answer to the question regarding the

perceptions that local employees have about expatriate "global leaders" who head organizations, specifically in Tanzania.

Summary

This literature review assessed four key areas relevant to the study. First, this researcher reviewed African leadership theories. Second, the seminal "Project GLOBE" study is discussed. Third, neo-colonialistic systems and history in non-governmental organizations are examined. Fourth, the concept of "global leadership" is discussed, defined, and applied to the Tanzanian context. This includes a discussion on "best practices" for expatriate leaders of non-governmental organizations and the positionality of expatriates in these. While questions exist regarding the lack of scholarship and publication on African leadership theories (Acquaah, 2013, Nkomo, 2011), even less has been published, or even asked, about how local employees view expatriate leaders in Tanzania. Giving voice to this phenomenological community has provided an important addition to the existing understanding of global and African leadership concepts while also answering the questions asked in this study to help fill in the gaps related to these perceptions.

Research Method

Characteristics of a Qualitative Study

Research Approach

For this study, the researcher chose a qualitative approach. According to Creswell & Creswell (2018), "The historic origin for qualitative research comes from anthropology, sociology, the humanities, and evaluation" (p. 12). While qualitative studies have traditionally been used in the social sciences noted above, they have been growing in popularity. Lock, Spirduso, and Silverman (2013) write "In the last three decades, however, contributions from qualitative research have burgeoned in the literature of virtually every area of social science" (p. 91). For additional helpful understanding, Malterud (2001) describes qualitative research as "the systematic collection, organization, and interpretation of textual material derived from talk or conversation. It is used in the exploration of meanings of social phenomena as experienced by individuals themselves, in their natural context" (Malterud, 2001, p. 483 as cited by Grossoehme, 2014, p. 1). Of a qualitative researcher, Merriam and Tisdell (2016) write "Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (p. 6).

Research Design

This study was completed using a phenomenological design. According to Grossoehme (2014) "Phenomenology may be the method of choice when you want to study what an experience means to a particular group of people" (p. 2). For this study, this researcher aimed to understand perceptions (meaning of an experience) that local, African staff members have about expatriate leadership in their current or former organizations (experience). Merriam and Tisdell (2016) describe the task of a phenomenologist as "to depict the essence or basic structure of

experience" (p. 26). They continue by writing "a phenomenological approach is well suited to studying affective, emotional, and often intense human experiences" (p. 28). For this study, the researcher conducted five in-depth interviews with current and former staff members regarding their lived experiences and resulting perceptions of the phenomenon of working for an expatriate executive leader in an organization dedicated to children's issues in Tanzania, East Africa, naturally leading to a phenomenological study. By conducting qualitative research with a phenomenological study, the researcher intended to give a platform to Tanzanian staff working within organizations led by expatriate leaders. Conducting in-depth, semi-structured interviews with these staff members was an effective way to provide this platform. This choice in approach and design did, however, come with limitations in that the qualitative, phenomenological nature of the study would be ineffective in measuring the scope of NGOs working in Tanzania, determining the prevalence of expatriate leaders in these NGOs, or testing specific hypotheses related to this issue.

Delimitations

There were three primary delimitations to this study. First, the researcher limited the geographic scope of the study to mainland Tanzania. Second, the researcher limited participation in the study to individuals who are Tanzanian nationals. Third, participation was limited to Tanzanian nationals who currently or formerly worked within NGOs working on children's issues and led by expatriate executives.

Ethical considerations

While risk to participants in this study was minimal, there were several ethical considerations that the researcher addressed. First, the researcher took steps to maintain the

confidentiality of participants. Interviews were conducted in private settings and all identifying information about the participants' identities and current or former employers was removed from the transcripts. Consent forms were stored separately from the data.

Second, studying organizations working on children's issues in Tanzania came with significant ethical considerations, as well. The purpose of the study remained focused on the perception of expatriate leaders by local staff rather than on issues related to children or children's welfare. Consent forms were used to transparently communicate the purpose of the study and negotiations regarding the use of the findings for academic purposes only was underscored. Participants were given adequate time to review the consent forms and were provided with opportunities to ask questions about the consent forms and the research at the beginning and end of each interview.

Third, there was a chance that staff members could have been reluctant to speak candidly with the researcher as the researcher himself previously served as an expatriate leader of an NGO working on children's issues in Tanzania.

Research Instruments

As with other qualitative studies, the researcher served as the main data collection instrument in this study (Merriam and Tisdell, 2016, p. 16). An interview protocol, attached as "Appendix E," was used during the interview process to guide the researcher. Describing interview protocols, Jacob and Furgerson (2012) note:

> An interview protocol is more than a list of interview questions; it also extends to the procedural level of interviewing and includes a script of what you will say before the interview, script for what you will say at the conclusion of the interview, prompts for the

> interviewer to collect informed consent, and prompts to remind the interviewer the information that she or he is interested in collecting. Interview protocols become not only a set of questions, but also a procedural guide for directing a new qualitative researcher through the interview process . (p. 1)

For this study, the researcher used the interview protocol to maintain consistency while also allowing for flexibility in the order and framing of the structured questions and exploration of questions and ideas beyond the pre-determined interview questions. This is consistent with guidance from Jacob and Furgerson (2012) who write:

> Being willing to make adjustments in the interview also allows for the design of the study to emerge as you conduct research. If you go off book from the interview protocol, you may find something interesting that you did not expect. (p. 5)

During the study, the researcher frequently adjusted the order of the interview questions, found in "Table 2" below, based on participant responses and followed areas of exploration as suggested by participants' responses.

Research Questions

Central Question: How are expatriate leaders of non-governmental organizations (NGOs) perceived by local, African executive, mid-management and support staff in Tanzania?

Sub question 1. How do expatriate leaders of non-governmental organizations (NGOs) perpetuate or limit the neocolonialism of NGOs in their communities?

Sub question 2. What relationships are developed between the expatriate leader and the local, African executive, mid-management, and support staff of the organization in Tanzania?

Sub question 3. What is the cultural identity of an organization that is led by an expatriate leader but staffed by Tanzanians?

Sub question 4. Do the local staff members consider a leader "expatriate" regardless of whether they are white or not?

Sub question 5: How is the successful performance of an expatriate leader measured by local staff members?

Sub question 6: What message is sent to local staff when an African organization hires an expatriate to lead the staff?

Sub question 7: Are there justifiable reasons for hiring expatriate leaders instead of African leaders?

Sub question 8: Do expatriate leaders meet the cultural expectations of local, African staff?

Table 2

Interview Questions

Research Question	Interview Question
Sub question 1: How do expatriate leaders of non-governmental organizations (NGOs) perpetuate or limit the neocolonialism of NGOs in their communities?	What are the primary reasons for the organization that you work(ed) for to exist? Who primarily benefits from the work of the organization?
Sub question 2: What relationships are developed between expatriate leader and the local, African	Describe your professional and personal relationship with your expatriate supervisor?

executive, mid-management, and support staff of the organization in Tanzania?	
Sub question 3: What is the cultural identity of an organization that is led by an expatriate leader but staffed by Tanzanians?	Describe the cultural identity of the organization that you work(ed) for? Does the organization you work(ed) for prescribe culturally relevant solutions?
Sub question 4: Do the local staff members consider a leader "expatriate" regardless of whether they are white or not?	Describe what you consider to be an "expatriate" leader?
Sub question 5: How is the successful performance of an expatriate leader measured by local staff members?	What do you measure for the "success" of an expatriate supervisor?
Sub question 6: What message is sent to local staff when an African organization hires an expatriate to lead the staff?	Describe what it feels like when an organization brings in leadership from America rather than hiring locally?
Sub question 7: Are there justifiable reasons for hiring expatriate leaders instead of African leaders?	Describe some situations when an organization should hire an expatriate instead of a local leader; describe some situations when an organization should hire a local leader instead of an expatriate?
Sub question 8: Do expatriate leaders meet the cultural expectations of local, African staff?	Describe your cultural expectations of leadership and how expatriate leaders meet or don't meet those expectations.
Central question: How are expatriate leaders of non-governmental organizations (NGOs) perceived by local, African executives, mid-	Describe your thoughts and feelings about your expatriate supervisor?

management and support staff in Tanzania?

Setting and Methods

The researcher focused on capturing the perceptions that local staff members (participants) have of expatriate executive leaders in organization's working on children's issues in Tanzania, East Africa (phenomenon). The interviews were conducted in professional settings using Zoom internet video conferencing platform due to the ongoing COVID-19 pandemic. For the researcher, this meant using the private home office at his home in Massachusetts, United States. Participants were instructed to use a private location with a strong internet connection and limited distractions for the interview. Participants were located in Tanzania at the time of the interviews. One participant was located in Mwanza region, one participant was located in Arusha region, and three participants were located in Dar es Salaam. The researcher maintained the confidentiality of the participants and the organizations that they work(ed) for.

Data Collection Procedures

For this study, data was collected starting in March 2021 and concluded on April 2nd, 2021. Data was collected through in-depth semi-structured interviews with opening questions as outlined in the protocol attached as "Appendix E" below, nine interview questions specifically related to the research questions (one interview question per central research question and sub-question) as outlined in "Table 2," and one wrap-up question. The opening and closing questions were designed to create a comfortable rapport between the researcher and the participant. A list of the prepared questions can be found in "Table 2" above. Interviews were conducted using a mix of Swahili and English. The researcher adapted and explored additional questions as topics of inquiry surfaced during the interviews, a strength of the interview protocol and semi-

structured interview used by the researcher that allowed for additional flexibility. Participants were debriefed following the interview and after the recording device was switched off.

Notes from each interview were recorded and transcribed in a field notebook and on the researcher's laptop. The interviews were recorded using the Zoom platform recording feature on the laptop used by the researcher. Following each interview, the researcher stored the file in a secure cloud drive to prevent corruption or loss. Each participant was given a chance during the interview to share any additional thoughts on the topic. These thoughts were incorporated into the data collection.

Selection and Description of the Participants

In order to make sure that participants of the study were reflective of the phenomenon being studied, organizations and participants were selected in a purposive (rather than convenient) way. Of purposive sampling, Merriam and Tisdell (2016) explain "Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (p. 96). To achieve this, the researcher used two approaches simultaneously to ensure an adequate number of participants who meet the criteria in "Table 3" below. The researcher identified connections within his personal network who met the criteria and requested their participation; the researcher also contacted an intermediary organization that works with NGOs in Tanzania. The researcher explained the purpose of the study and the criteria for participants and requested a list of recommended participants. Unfortunately, just as the researcher began to recruit participants for the study, the researcher's connection at the intermediary organization left the position, leaving this approach obsolete. The researcher used a "snowball" approach for sampling for participants

from within the researcher's personal network. In describing this approach, Merriam and Tisdell (2016) write that:

> Snowball, chain, or network sampling is perhaps the most common form of purposeful sampling. This strategy involves locating a few key participants who easily meet the criteria you have established for participation in the study. As you interview these early key participants, you ask each one to refer you to other participants. (p. 98)

To recruit participants, the researcher contacted potential participants using either email or WhatsApp text messages. Once participants expressed a willingness to consider participating, they were provided with a Consent Form, included as "Appendix C" below, for review and additional context.

The sample size for this research was small. According to Alase (2017), "Likewise, in a phenomenological research tradition, the size of the participants can be between 2 and 25" (p. 13). Similarly, Grossoehme (2014) writes "The emphasis on accurately portraying the phenomenon means that large numbers of participants are not required. In fact, relatively small sample sizes are required compared to most quantitative, clinical studies. The goal is to gather descriptions of their lived experiences which are rich in detail and imagery…" (p. 18). For this study, the researcher intended to use a sample size of between five and ten total participants, though ultimately ended up with a sample size of five participants. This sample size allowed the researcher to achieve a certain level of "saturation," though not entirely. Merriam and Tisdell (2016) describe "saturation" as "hearing the same responses to your interview questions or seeing the same behaviors in observations; no new insights are forthcoming" (p. 101). Two additional individuals agreed to participate in the study but did so after the interview period had passed. Due to time constraints, the researcher was not able to interview these two participants.

Table 3

Criteria for Participant Selection

Criteria 1	Nationality	Participants must be Tanzanian-born nationals
Criteria 2	Organizational Level	Participants must have been executive leadership (directors), mid-management (department managers and supervisors), and support staff (coordinators, teachers, and program managers) at the time of their employment within the organization
Criteria 3	Organization Type	The organization must be presently or formerly led by an expatriate executive (and was led by this individual during the employment of the participant)
Criteria 4	Employment Status	Participants must be currently employed within this organization or have been so within the past 36 months.
Criteria 5	Age	Participants must be 18 years old or older

During the data collection process, the researcher decided to amend the criteria for participant selection. The most significant modification made was in regard to "Criteria 3." As initially detailed in "Table 3" above, the researcher intended to interview participants who worked in an organization presently or formerly led by a "white, American, expatriate" executive (and was led by this individual during the employment of the participant). However, during the process of identifying participants, after conducting the first two interviews, writing reflective and analytic memos, and debriefing with peers and participants, the researcher decided to update "Criteria 3" to read "...presently or formerly led by an expatriate executive." This change was primarily reflected through updating the Consent Form and these changes were submitted to the IRB for approval (and were ultimately approved). These updated criteria allowed for a more

robust pool of participants while removing a distinction initially set by the researcher but that was not reflective of the perceptions of the initial participants.

Data Analysis

Data Analysis Strategies

The researcher transcribed and coded the data during the collection process. According to Merriam and Tisdell (2016), “Data analysis is the process of making sense out of the data” (p. 202). The analysis of data occurred simultaneously with data collection, as recommended by Merriam and Tisdell (2016). All interviews were transcribed and coded by the researcher. Saldana (2016) adds “Start coding *as* you collect and format your data, not after all fieldwork has been completed” (p. 21). Due to the ongoing COVID-19 pandemic, interviews were conducted virtually and recorded using Zoom. The researcher transcribed and coded the data manually. The researcher also wrote memos based on the field notes that were observed during each interview. The researcher meticulously reviewed the interview notes immediately after each interview and transcribed the recording within 48 hours of each interview. In coding the data, the researcher followed the approach as suggested by Merriam and Tisdell (2016), who write that “the overall process of data analysis begins by identifying segments in your data set that are responsive to your research questions” (p. 2013). Further, the authors add that “The process begins with reading the first interview transcript, the first set of field notes, the first document collected in the study” (p. 204). In doing this, the researcher made notes and observations about the data that were relevant to the research questions and began to make groupings of data (Merriam and Tisdell, 2016). This process was repeated as subsequent interviews took place. The researcher organized and coded the interviews as categories, themes and patterns developed; this was an iterative process as additional data was collected and analyzed. Of coding, Merriam and Tisdell

(2016) explain that "as you collect your data, it is important to code it according to whatever scheme is relevant to your study, and according to the theoretical framework that informs the study" (p. 200). In summary, Merriam and Tisdell (2016) write "The construction of categories is highly inductive. You begin with detailed bits or segments of data, cluster data units that go together, then "name" the cluster. This is a category or theme or finding" (p. 210).

Validity and Reliability

The researcher addressed both validity and reliability. Merriam and Tisdell (2016) explain that "Ensuring validity and reliability in qualitative research involves conducting the investigation in an ethical manner" (p. 237). This researcher planned, executed, and reported on the study in an ethical manner and made every attempt to ensure the validity and reliability of the data. Some of the approaches for ensuring validity and reliability include:

1. Member checking: Member checking was the primary means of checking the validity of the research. Throughout the process of conducting the interviews, collecting the data, analyzing the data, and interpreting the data, the researcher consulted the participants to check the accuracy of the researcher's interpretations (Creswell, 2018). Merriam and Tisdell (2016) write "the idea here is that you solicit feedback on your preliminary or emerging findings from some of the people that you interviewed" (p. 246). Three of the five participants in this study reviewed the researcher's preliminary findings and provided positive feedback.
2. The researcher discussed his biases (noted in the "Role of the Researcher and Reflexivity" section below) as they relate to the interpretations of the data (Creswell, 2018). According to Merriam and Tisdell (2016), "Investigators need to explain their biases, dispositions, and assumptions regarding the research to be

undertaken" (p. 249). This researcher made every effort to acknowledge and explain his biases honestly and as they relate to the research being conducted and data being collected.

3. The researcher manually transcribed and reviewed all transcripts to ensure accurate documentation. The researcher listened to interview recordings multiple times to ensure accurate understanding.
4. The researcher documented a detailed list of procedures and processes used in the collection, recording, interpretation, and analysis of the data for future researchers to use. The researcher used what Merriam and Tisdell (2016) refer to as an "audit trail" (p. 252). The authors explain that "An audit trail in a qualitative study describes in detail how data were collected, how categories were derived, and how decisions were made throughout the inquiry" (p. 252). To do this, the researcher has kept detailed records, notes, narratives, and memos about how collection, analysis, and decisions were conducted (Merriam and Tisdell, 2016).

Limitations

There are two distinct types of limitations that the researcher encountered for this study. First, the researcher anticipated that gaining access to participants who are still currently employed would be difficult due to the nature and purpose of the study. The researcher anticipated needing to obtain permission from the gatekeepers of the organizations which could have been difficult. To overcome this perceived limitation, the researcher was able to recruit participants from within his professional network that was developed over a decade in Tanzania. Due to the researcher's access to these participants, the need for working through organizations or gatekeepers was largely avoided. The researcher also anticipated a potential lack of openness

from participants which could have limited their willingness to share their perceptions with the researcher. This could have been exacerbated considering the researcher is an expatriate who has led NGOs in Tanzania. To overcome this perceived limitation, the researcher was transparent about the purpose of the study and that the confidentiality of participants would be maintained. While the researcher had anticipated these limitations, both limitations were mitigated or untrue. Each participant was enthusiastic about participating in the study as soon as the researcher contacted them. Due in large part to the COVID-19 pandemic, the remote nature of the study meant that participants were more readily available for the researcher to contact directly. It is also the perception of the researcher that participants were generally forthcoming and open when responding to the semi-structured interview questions. Only in one interview did the researcher sense some hesitation from the participant, though this was only in response to certain questions.

Second, the researcher anticipated that the interpretations of this study would be limited in application to perceptions about white, expatriate, American executives leading NGOs in Tanzania. Due to the evolving scope of the study, the researcher believes that the interpretations of the study are applicable to perceptions about white, expatriate executives and "American" isn't a limiting qualifier. The same perceptions are applicable to white, expatriate executives regardless of their nationality. After the first interview, the researcher amended his approach to include participants who had worked for "white, expatriate executives" after it became apparent that "American" was an unnecessary and limiting qualifier. This change was proposed to and reviewed by the IRB. Researchers are encouraged to conduct future quantitative studies targeted to a broader scope of organizations. Possible topics could be leadership preferences and extensions of the GLOBE Project applications.

Role of the Researcher and Reflexivity

The researcher of this study is a Master of Leadership Studies student who also has 11 years of experience in Tanzania, seven of which were spent as an executive leader. The researcher led an organization that fits the profile of the organizations in this study and has personal connections to some of the participants. The researcher has completed a basic social/behavioral research course, the certificate of which is attached as an appendix to this report. As with other qualitative studies, the researcher served as the main data collection instrument in this study (Merriam and Tisdell, 2016, p. 16). The researcher performed an important, active, role in this research. Grossoehme (2014) writes "Qualitative investigators are not disinterested outsiders who merely observe without interacting with participants, but affect and are affected by their data. The investigator's emotions as they read participants' narratives are data to be included in the study (p. 2). The researcher looked at the perceptions that local, African staff members of an international NGO have about expatriate leaders in Tanzania, East Africa. Having served as the C.O.O. of a large, American international NGO in Tanzania with a staff of nearly 100 employees, the researcher has significant experience and exposure to the phenomenon in the study. The researcher attempted to remain impartial throughout the study, though through years of experience in Tanzania the researcher has developed certain biases. One of these biases is that the researcher believes that local leadership development is essential to both the cultural and contextual relevance of an organization's initiatives as well as the longevity of an organization. Another of these biases is that the researcher expected that the subjects in this study would likely hold views that can be grouped into two themes. In the first, the researcher suspected that participants would hold positive personal and social views of expatriate leaders. Yet, in the second theme, they would also believe that these leaders often prescribe ineffective solutions and initiatives to the local challenges that are contextually incompatible.

Impact of COVID-19

COVID-19 has had a considerable, consistent, and unpredictable impact on nearly every stage of this study, from proposal to completion. Tanzania, like most every country in the world, has been deeply if not publicly impacted by the pandemic. This researcher happened to be in Tanzania, transiting back and forth between the United States and Tanzania, during the first months of the pandemic as lockdowns started, borders closed, and uncertainty set in. When first envisioned, this researcher anticipated that the interviews would be conducted in-person on the ground in Tanzania. The onset and lengthy duration (yet unresolved) of the COVID-19 pandemic forced this researcher to re-envision the study in a virtual, on-line, remote format. Not only were the interviews moved to this new format, but all the preparation, logistics, and follow up took place remotely. In some ways, this transition and revisioning limited the researcher's ability to effectively and efficiently identify organizations and contact participants. Indeed, these efforts could have been made easier by simply driving from one location to another and recruiting participants as many organizations are more accessible via their physical offices. In other ways, the researcher's re-envisioned approach allowed for new opportunities in that technology could facilitate the seeking of participants beyond the geographical boundaries initially set. While the researcher initially intended to interview participants from the Lake Zone region of Tanzania, technological tools, mainly email and Zoom video conferencing, allowed individuals to participate from Mwanza, Dar es Salaam, and Arusha regions. Expanding the scope of the study to include participants based in Dar es Salaam and Arusha regions presented advantages. It is this researcher's experience that Dar es Salaam as Tanzania's largest city and Arusha as the headquarters of the East African Community both have a more robust NGO and development communities to engage with compared to Mwanza.

A second turbulent event raised additional barriers at the outset of interviews when the late President of Tanzania, after having been rumored to have been ill for some time, passed away. What ensued in the aftermath of arguably the most significant event in contemporary Tanzanian history was a state funeral, 14 days of national mourning, and the swearing in of a new President (Latif Dahir, 2021). This occurred along the backdrop of a presumed increase in COVID-19 cases, the deaths of senior political leaders, and urgent statements from the World Health Organization (World Health Organization, 2021). The researcher was able to continue interviewing participants despite the circumstances.

Findings and Data Analysis

Participants

The researcher interviewed a total of five participants, three of whom were women and two were men. All five participants were Tanzanian nationals. One participant was interviewed from Mwanza, three participants from Dar es Salaam (Pwani Region), and the other participant from Arusha. Interviews ranged in length from thirty-five minutes to one hour and twenty-one minutes. All five participants were university educated, mid-career professionals with multiple years of professional work experience. All five participants could be described as working within the context of "children's issues" and in the development field, ranging in issues from education and residential care to provision of philanthropy and children's rights. A schedule of the Zoom interviews is attached as "Appendix D."

Table 4

Participant Demographics

Participant	Nationality	Gender	Education level
Participant 1	Tanzanian	Female	Bachelor's Degree
Participant 2	Tanzanian	Male	Bachelor's Degree (pursuing Master's)
Participant 3	Tanzanian	Female	Master's Degree
Participant 4	Tanzanian	Female	Bachelor's Degree
Participant 5	Tanzanian	Male	Medical Doctor & Master's Degree

Achieving the Proposed Objectives

The data collected through this study provide significant insight in accomplishing the proposed objectives. As noted in the Introduction, the objective of this study was to better understand the nuanced role of expatriate leaders of non-governmental organizations (NGOs) through the perspectives of local, African staff in Tanzania. To meet this objective, the researcher pursued the following sub-objectives:

1. To examine the perspectives of the local, African staff of NGOs working on children's issues in Tanzania, East Africa.
2. To identify key aspects of the dynamics between expatriate leaders of non-governmental organizations (NGOs) and local, African staff in Tanzania, East Africa.
3. To make recommendations on how to improve the development practice of organizations working on children's issues in Tanzania, East Africa at the individual, organizational, and structural level.

In responding to these objectives, the researcher transcribed, organized, analyzed, and coded the in-depth interviews conducted with five Tanzanian staff members. Transcribing and coding of the interviews was done manually. From the coding, 189 codes were initially created

across the five interviews. After coding the data, the researcher identified eight central themes that each relate back to the central research question and sub-questions and help address the proposed objectives. These themes are organized in “Table 5”.

Themes

Table 5

Themes

Theme	Keywords
Defining Expatriates	Geography, nationality, skills, race, education
Assumptions	Experienced, knowledgeable, qualified
Feelings towards Expatriates	Mixed, scary, skills, experience, unfair, confusing
Competence	Skills, experience, perspectives, qualifications
Cultural Humility	Wearing, communication, respect, dialogue, diversity
Relationships	Importance, staff, local, communities, issues
Empowering	Skills, knowledge, transfer, capacity

Power, Privilege, and Coloniality	Inequality, power dynamics, white supremacy

Defining expatriates

One of the central themes that emerged in response to the researcher's questions were definitions of "foreigners" and "expatriates." It became apparent early in the interviews and debriefing processes that there was a broad definition of the term "foreigner" and that narrowly focusing on specific countries of origin was to misperceive the view of many in the community. Participants' definitions of "foreigner" and "expatriate" ranged across geographic, racial, educational, and experiential lines. For instance, geographic criteria emerged on multiple occasions. Participant #1 stated "A foreigner is a person who leaves his country just to come work in another country" (Participant 1). Participant #2 focused on location of birth as well as contextualization, stating "It's someone who was not born or raised locally and has not been contextualized in the local environment for their profession" (Participant 2). Participant #3 provided a similar definition, telling the researcher that "I think the person has to be either from a country that is not Tanzania or, in this case, even not East African, for me to consider them as a foreigner-worker here in Tanzania" (Participant 3). Participant #3's geographic configuration was more inclusive in that Participant #3 left the possibility that workers from other East African countries may not be considered a foreigner. Participant #4 echoed similar feelings, sharing that "I think it comes with geographical, first geographical, location. I think it comes with the geographical location" (Participant 4). Participant #5, as well, considered geography defining a foreigner as "One coming from abroad, an overseas-person" (Participant 5). Through these responses a clear thread of geographic considerations emerged.

In addition to geographical considerations, participants also discussed race as an important criterion in evaluating whether a leader was foreign or local. In discussing race, Participant #4 mentioned that:

> It might as well sometime mean something to do with race, unfortunately, because I am looking at if it's an expatriate is Kenyan, or if an expatriate is Ugandan, would I feel the same way as if it was someone from the West? Is the same dynamics in play if it's an East African who's not Tanzanian, who's not necessarily Tanzanian, you know what I mean? So I think there's a connotation of race, there's a connotation of geography, it could be a Kenyan but as well it could be, at one point, make a Kenyan a local or an African a local, but not a Westerner a local if you get what I mean. (Participant 4)

In this passage, Participant #4 was expressing how in some ways a Kenyan or a Ugandan could be considered local but that a Westerner could not, leading this participant to believe that race and geography were both factors.

Participants also evaluated a leader's experience in determining whether they could be considered a foreigner. Education and professional experience were the primary criteria that emerged. Participant #2 told the researcher that:

> But I think there are caveats to look into those, in some cases, where you have people who are considered foreign because of their nationality but they have spent significant time in the country working in different areas or investigating different avenues and putting their time to really understand the context and understand the people and the culture and I think in some cases I personally don't consider those as foreign. (Participant 2)

Participant #3 shared similar thoughts, saying “depending with education, a person who’s had most of their undergrad and masters education abroad will have broader, I think, a broader world view of issues of how to handle things which is what we would say are new ideas or foreign ideas” (Participant 3). Participant #4 felt that nationality could be mitigated by experience, telling the researcher “I would say if that expat were born and raised in the US, but they are Tanzanian, I would still consider them an expat” (Participant 4).

Feelings towards expatriate leaders

Feelings towards expatriate leaders emerged as an important theme, though these feelings would best be categorized as “mixed.” Participant #1 noted that there are differences between local and foreign leaders and that these differences caused mixed feelings, stating “It’s a mixed feeling since they come with a different lifestyle, different rules, so it scary sometimes, it's scary but since local leaders can be rude, sometimes they can be very rude, very bossy, I would prefer the white one (laughing)” (Participant 1). Participant #4 spoke to this as well, mentioning that “I as well feel like there’s so many positives around it if at all culture, historical skill, and I guess even character issues are taken into place” (Participant 4). Participants also felt strongly that the question was very much situational and could either be justified or not. Participant #2 stated this clearly, telling the researcher “Ok let me be clear that first I don’t have anything against hiring foreign professionals provided that the environment requires something of that nature” (Participant 2). Participant #4 shared similar feelings, telling the researcher that “I think it's positive when the skills and the solutions are very relevant, and they are useful within our community” (Participant 4). This same viewpoint was noted from Participant #5, who stated “so there are some positions, on my understanding, I feel we should hire a foreigner in senior position but not all senior positions should be taken by the foreigners” (Participant 5). Participant

#5 discussed the mixed feelings further, telling the researcher “I, as a professional, I have different feelings, although when you hear from other people it's like ‘yay we want to see a local person, yay we don’t want a foreign person for senior positions’” (Participant 5).

Participants were able to provide specific situational examples. Participant #1 discussed the role of foreigners in forming an organization, telling the researcher:

> a situation where you can hire a foreigner, for me, it will be for a new organization because, according to my belief, I believe they have a lot of knowledge about starting a new organization and it’s very hard for a local people, especially here in Tanzania, to establish a new organization. (Participant 1)

Participant #3 also discussed the specific role of a foreigner as an executive, stating:

> where would benefit from having a foreign leader - definitely the executive position, executive position overseeing the general structure and overseeing the general structure is followed, you know, the professionalism. Whoever is in charge of professionalism I think should be a foreigner, I think from my experience. (Participant 3)

In a similar thread, Participant #5 noted that organizations needed agency in determining whether a foreigner should be hired for a leadership position, noting “sometimes we need to be in a position to decide whether this position should be taken by a foreigner and this position should be taken by a local, you know?” (Participant 5).

Mixed feelings also brought questions about fairness and confusion. Participant #3 felt that hiring a foreigner over a local leader can feel very unfair. This participant described this feeling as:

> It feels unfair. Very, very unfair. That everything that has been done with the past leadership in this office, this organization has people working right here seeing all these things you know, you have colleagues, you have people who have moved from one step to another but why now that you need this position filled why would you look for an expat staff, a person who is not even aware of the environment of the work, and also just of the office environment itself. (Participant 3)

Participant #4 mentioned a similar sentiment, stating:

> And it was really confusing because this managerial skill set that this person brought could as well have been leveraged, could have been as well brought within the local community and I think after this person left as the ED the local staff um took over and stuff has been going on as well. (Participant 4)

Throughout the interviews, it became clear that the participants balanced a feeling that expatriates can bring with them skills, experiences, and perspectives that can be useful but that the reasons for bringing expatriates need to be justifiable.

Assumptions

Assumptions emerged as a constant thread throughout the interviews. Every participant mentioned, though in slightly different wording, that many Tanzanians assume that expatriates are inherently experienced, knowledgeable, skilled, or otherwise qualified when that sometimes is not the case. Participant #1 summarized this clearly stating that "we believe white people they have a lot of knowledge; their education is far better. I don't know, better" (Participant 1). Participant 2 shared almost identical thoughts, telling the researcher that "as soon as someone comes from outside, they're automatically considered to have higher understanding or

knowledge of specific areas that they come XXX and that's not always accurate" (Participant 2). Multiple participants discussed how local staff will sometimes consider an inexperienced or less-qualified foreigner to be more qualified than an experienced, trained local staff member. Participant #2 spoke to this, stating:

> they're from somewhere else and they're called a 'specialist' or a certain 'expert,' they would professionally be considered to have a higher understanding or knowledge of the field compared to someone local even if that person locally has maybe a formal training in that space and has graduated. (Participant 2).

Participant #2 reflected on what it personally felt like to be given a "spiel" by a foreigner, telling the researcher that "I joined one of my first meetings during orientation, and what they defined internally as a 'Tanzania expert' give me a spiel about my country. To be honest, one I was frustrated as an individual personally as a Tanzanian, and I was really disgusted as a professional" (Participant 2). Participant #4 attributed these assumptions to white supremacy and colonialism, mentioning that "it's a works of white supremacy even in its absence it operates that way" and adding "Even in the absence of colonial structures happening right now these are the outcomes, the assumption that 'the West knows better,' the assumption that 'the West can lead'" (Participant 4).

Competence (experience and skills)

The competence of expatriate leaders as a means of justifying their role was an important factor mentioned by all the participants across all of the interviews. The concept of competence cut across experience, skills, and culture. Participant #1 noted that creating awareness among local staff members of an expatriate's competence is an important step even before the expatriate

joins an organization, telling the researcher “OH I think it can be good if before the white supervisor came to just make people aware why he's coming, why he's important, and according to my perspective he must be very competent compared to the other local staffs” (Participant 1). While each of the participants discussed competence in various ways, Participant #4 framed it as an issue of skills, experience, and filling a gap. This participant told the researcher that “So with reference to skill set, and I think that when the idea of expatriate comes in that there’s a specific skill or skills set of skills that are sort of missing within the framework of the organization” and added “So it's been a mix of is it just the ‘skill set’ or is it more than the skills? Is it more about the experience, is it more like other managerial roles, is it a communication thing? It’s a mix of so many things I suppose” (Participant 4). Participant #5 also echoed the importance of competence, though framing it through results by stating that “Yeah, one of the things I am a result-oriented person, I want to see the result is happening and I wish also to see the role which he is doing is aligned with the technical skills that this person do have so that’s one thing” (Participant 5). Lastly, Participant #2 provided an important explanation of competence, telling the researcher:

> So, I’d say when the hiring has been justified, and I’ve seen that, I’ve seen organization that have had foreign leadership where it was necessary and you can tell this role really needs someone who has that background and is from somewhere specifically, I’ve always been very supportive, and I’ve felt very excited to work with them. (Participant 2)

Cultural Humility

All participants discussed “culture” in multiple ways and in several different frames. All the participants discussed ideas around the importance of cultural competence for expatriate

leaders as well as the impact of culture on the operations and effectiveness of an organization. Participant #1 noted the importance of cultural competence, telling the researcher:

> If they are able to understand our culture and fit in that culture, I will also consider them as successful because it is very hard for a foreigner to adapt in a new culture so they are successful when they fit in when they adapt that culture. (Participant 1)

This participant also felt that the expectation is on expatriate leaders to prepare in a cultural sense prior to arriving in Tanzania, but that the local staff can play a role. Participant #1 explained this, stating:

> So I expect them to learn, I don't know, from the internet, from books, before they came in and I expect them to learn also from here, like the local people should also teach them when they came to our country. (Participant 1)

In the end, however, Participant #1 felt strongly that expatriate leaders have a responsibility to respect local cultures, telling the researcher that:

> I don't think that is fair because you can't go to someone's, example, you can't go to someone's house and try to change everything in the house and try to change, that is not fair so I don't think that is fair if they come to my country and try to change my culture. I think they should try to learn because they have decided to come to my country, they should be willing to learn my culture. (Participant 1)

Participant #5 spoke to this as well, telling the researcher "Yes first to respect the Tanzanian culture to make sure there's no backlash. And this includes the way to talk to people, the way they should dress, the interactions with people and things like that" (Participant 5).

Participant #3 shared similar feelings, stating:

> I think I would like for a foreign leader to be more observant of the local culture. I wouldn't want them to adopt - not everything that we have is really great for everyone - but I think I would want them to be aware that there are differences and not look down at the differences. Yeah. (Participant 3)

Another key area of culture is the impact that cultural differences can have on operations and effectiveness. Participant #3 discussed how the influence of American culture on initiatives and programs can hinder the success of those programs. Participant #3 explained this, telling the researcher that:

> So I think that has also been something that has also been the source of our stumbling blocks so far until we started doing these review meetings for most of the programs that we have had running for a while. How the organization has been approaching some of the issues that we face either with our own kids in the village or in the community hasn't been, the fit wasn't there between the problem and the solution because the solution was either way, way advanced for this kind of community with their problem or the solution just wouldn't work. (Participant 3)

The review meetings that Participant #3 mentions were instituted by local leadership after a transition from an expatriate to a local leader. These review meetings helped mitigate some of the cultural misalignment that was the cause of "stumbling." Participant #3 explained this further, telling the researcher that "in a foreign context, that American culture it's when now it's coming, it's beginning to seep through that this is not working so well, something needs to give and that's when now you begin seeing the Tanzania side of things" (Participant 3). Participant

#4, who also shared many of these feelings, brought up the importance of "mitigation," telling the researcher "But then it's different when there's no mitigation of cultural differences and understanding arriving to certain solutions" (Participant 4). Participant #5 also hinted at mitigation, though in different terms, telling the researcher that:

> Yeah, for so it's very important also that's why I mentioned something about interactions, the way interact maybe with students, the way he talks with students, the things he imparts to students, you know in and usually when, for example, in the education sector there will be a lot of following up, what does he speaking about so the content of what he is delivering need to be censored. He need to censor it very well so that not cause any cause backlash or some questions. (Participant 5)

Participant #5 added that "Yeah you know sometimes when some of the agenda they create issues with the culture" (Participant 5).

Participant #4, like other participants, felt that cultural diversity was a positive influence with the caveat that it should have mitigating mechanisms. In discussing the benefits of cultural diversity, this participant explained that "I think so the positives is it comes with many different solutions and all that if there's a good way to communicate and mitigate and realizing that these are complete different cultures and cultural diversity is quite key" (Participant 4). Participant #5 brought up ways in which cultural diversity can create opportunities for dialogue, noting that "so some of the foreigners' agenda do come with some interventions which at the end of the day is causing dialogue and challenging the current rigid norm which are existing in our context the cultures" (Participant 5).

Another cultural element that resurfaced multiple times was that some expatriates assumed they were culturally competent or even expert in a certain culture without truly being so. Participant #4 explained this, telling the researcher "you also, as well, realize that there's expats who would live, say, in Tanzania for like a year and then they would, or a couple months, and they would feel like they understand the cultural set, and that's a problem" (Participant 4). This is similar to the feelings expressed by Participant #2 above in discussing being given a "spiel" by a foreign "expert."

Relationships

An emphasis on relationships emerged as an important thread throughout the interviews. Relationships were important for participants in determining how they viewed expatriate leaders and how they measured if expatriate leaders were or were not successful. All the participants mentioned that they had good relationships and good experiences with expatriate leaders (though this does not mean that their experiences were exclusively good, just that they did have good experiences to discuss). Participant #1 told the researcher that "They, especially the one who coming from America, I had a very strong relationship" (Participant 1). Participant #3 discussed their feelings about their relationship with the expatriate leader, saying "at least there was more accommodation, you know, wanting to be more interested in you personally, wanting to know how are you, your family, your people, so it went beyond seeing me as an employee" (Participant 3).

In addition to personal relationships, all the participants felt that relationships were important measures and tools of success for expatriate leaders. Participant #2 stated that "I think because I am a relationship person and a people person, I always consider organizations and I always use this phrase that 'I'm people over systems'" (Participant 2). Participant #2 continued:

> So again, going back to the relationships, and that's a character of leadership, that's not just for Americans or Europeans or whoever one of the things we lack so much in leadership is that ability to pay attention, listen to your team to the beneficiaries and to the community around you.(Participant 2)

Participant #2 also brought up the role of expatriate leaders in motivating staff through relationships, telling the researcher that:

> Leaders, good leaders, are really good motivators and that comes from relationship and those relationships are not going to be built by a manager who only worries about the outcomes of the projects, and I think that's the biggest distinctions between success and failure for a leader. (Participant 2)

Participant #1 had similar feelings about the importance of relationships, stating "So mostly important is to make a good relationship" (Participant 1). Participant #1 continued:

> First of all, maybe good relationship with the local staffs, that is first because he is white and he is different, he is I mean he got to accept that. so what he needs to do is make a good relationship so people can, I don't know, can see him as a normal person, just one among them. So to make a good relationship. (Participant 1)

In elaborating on their insistence for good relationships with local staff, Participant #1 explained that, as a foreigner, this is even more crucial:

> I don't expect the white people to come from their country and come to my country to be very rude, to be I don't know, to be very commanding, to be very exploiting, so I expect them to make a good relationship with the local staff, that is my biggest expectation. (Participant 1)

Participant #3 discussed, as well, the role of the expatriate leader in building relationships, telling the researcher:

> we are a community-based organization, we serve the community and we live like all staff all of us, the expat staff and the local staff we all live together or close to each other. And personal attributes of the leader we have had in place, also, yes it contributes a lot. (Participant 3)

Empowering

Empowerment became a central concept (or theme) that linked several other themes together. Participants broadly felt that when foreign leaders empowered local staff with skills, experience, coaching, and mentoring, as well as through relationships, expatriate leaders were effective. Participant #1 linked empowerment to relationships, mentioning that "I believe I had a strong relationship because they speak highly on me, they encouraged me" (Participant 1). Participant #2 shared a similar feeling, noting that one leader had been "really focused on like 'you' I think, and I, again, this also a personal bias, I totally believe in building the people that work or function around me because I think that's the only way I can elevate myself" (Participant 2). Participant #4, as well, talked about empowerment in terms of integrating into an organization, stating that "And not just the delivery, it doesn't end there, it as well ends at empowering the local staff within the skills that you're there to fill but empowering the locals to ultimately integrate within the organization" (Participant 4). Participant #5 added that:

> the second thing I will say, he is successful if he is able to mentor and coach me as well, for example I can mention someone named XXX, he has been my mentor and coach

> and I really feel proud working with him because he was as successful leader because he knows how to mentor. (Participant 5)

All of the participants also felt that empowerment was an important tool of success in that it related to skills transfer. Participant #1 touched on this, stating that "So if he can be able to deliver more, to teach them, especially on technology, I don't know, to encourage them that will be helpful" (Participant 1). Participant #1 continued "And also I expect them to share, to share their knowledge with the local staffs" (Participant 1). Participant #4 also talked about skills, telling the researcher:

> I have learned a lot over the years, so many of the folks that I've worked with have come in with complete different skills that I don't know where but the question comes where I think could that particular skill not be available locally. (Participant 4)

Participant #5 linked empowerment and skills transfer to overall organizational strategy, telling the researcher that "there should be a time frame for capacity building and making sure that this deputy one is also given the opportunity to exercise some of the work which is the senior manager is doing who is a foreigner" (Participant 5). Participant #5 continued "sometimes we need to agree that we need an expatriate to come and build the skills and making sure that we move forward" (Participant 5). Participant #3 had a similar experience, viewing empowerment as a strategy and as a leadership style, and explained that "I think the first thing is their ability to the management style. Not to micromanage but to trust that the team working with them, for them, can actually deliver" (Participant 3). Participant #2 summarized and visualized this, telling the researcher:

> So if you find yourself in a situation where you can't go for a holiday simply because you don't think things would be functional then the problem is not the organization, the problem is with the leader, again the same way I think if you are on holiday and people keep calling you every five minutes to ask you about very basic decisions the issue is not with the team or the organization the issue is with the leader because you need to empower your team to make those decisions and to understand that you will be behind them whatever the case and if they for some reason make a mistake it's we own that mistake as an organization. (Participant 2)

Power, Privilege, and Coloniality

Power, privilege, and coloniality, as well as the power dynamics involved, are perhaps the most captivating and consistent themes that emerged. Ideas about power, privilege, and coloniality emerged at the structural level (development, philanthropic fields), the institutional level (organizations), and at the individual level (foreign leaders). Power, privilege, and coloniality were manifested through funding, in decision making, and in issues of equality.

At the structural level, all the participants noted issues with the power dynamics of funding. Participant #3 explained that this dynamic is "It's a very imbalanced dynamic, like a seesaw" (Participant 3). Participant #4 explained the structural dynamics further, telling the researcher:

> I am looking at it as well as the funding structure, most of the funding structure within the development work comes from the West. So I am saying is it, do we have to as well accept that most of these expats, do we accept by virtue of the funding, because the funding comes from this side perhaps all this upper roles or these expat roles, most

> skilled persons then should identify themselves from the funding side and then if we go in line of where the power is I think it's quite colonial. (Participant 4)

Participant #5 echoed these same feelings about structural power dynamics, stating bluntly that "if you don't comply it means you won't get funding at the end of the day" (Participant 5). Participant #2 discussed how structural dynamics have led to expatriate leaders filling the development sector, telling the researcher that:

> So I think this power dynamics come from earlier on and I am not sure if there's a historical pattern to that but it feels like with NGO space it's so evident because it's really polarized with a lot of foreign professionals working in the space. (Participant 2)

Participant #3 discussed how these structural forces impact the operations in terms of decision making, noting that:

> It has mostly been, it has mostly been American solutions. From the Board or from the office that is not even operation on the ground. And I think that they have an upper hand because they control the finance. They control the funding. (Participant 3)

Participant #4 shared these feelings about the structure, telling the researcher "I think there's so many other things that as well will only come with funding that as well could put power in play and that's the reason why I mentioned decolonizing the entire structure" (Participant 4).

The participants discussed the individual level, as well. Participant #4 noted that in addition to structural issues, "if it's a character problem between say this expatriate and this staff folks, that as well happens" (Participant 4). Participant #1 told the researcher that:

> It's also, I mean, it's also scary as the whites supervisor are highly favored compared to local leaders. In terms of the way they are living. I don't know. This makes the staffs inferior. Like you lose the confidence. Like it creates tension you know. And this can also be very challenging because it makes like the local staff to be less cooperative. Because they think white people are highly favored, they are paid well, so that's their job, so they tend not to cooperate well because they think 'this is not my job. I'm not paid for that' so it's also tricky. (Participant 1).

Participant #4 shared similar feelings, telling the researcher that "you see the arrangement of staff that work with expatriates it feels the same way that it's as well a colonial set up, the more skilled would feel more in control which reflects what then the expat feels is the position that they are filling within the organization" (Participant 4).

Regarding the individual power dynamics, Participant #2 put the responsibility on the individuals, stating that "So I think both sides need work on the power and I am a big believer that the person who brings the power in the room has the responsibility to level himself or herself to the people in the room" (Participant 2). Participant #4 shared these feelings and insisted on individual awareness, saying that "I think folks just need to be aware that there's constantly a power dynamic, there's constantly a power pull, whenever somebody is doing the funding against the decisions that are made against you know what I mean" (Participant 4). This participant also talked about "giving power away," saying:

> I will tell you that there's some expats who know that there is a power play and there's Westerns who come here realizing that there is so much power that they hold and some of them would use that power at one given minutes. You expect somebody to leverage that power in you know sort of give power away but then that doesn't happen. (Participant 4)

Participant #4 noted how, at the individual level, unfortunately "There's expats who come in feeling like they own the solutions, its uniform everywhere, this is what works and that's about it" (Participant 4).

Participant #5 discussed how the power dynamics were perceived by local staff, stating that "you see the perception in the down there is like 'these people are trying to control us, it's like bringing back the colonization it's another form of neocolonization'" (Participant 5).

Sometimes, however, the power dynamics are neither structural nor individual; rather, these dynamics are institutionalized. Participant #4 alluded to this, stating that "if it's an institutional thing, that's an entirely different thing, that's a big problem right" (Participant 4).

Answering the Research Questions

Eight sub-questions and one central question were developed as a framework for achieving the objectives of the study. The data collected were mostly responsive to the research questions as addressed below.

Central Question: How are expatriate leaders of non-governmental organizations (NGOs) perceived by local, African executive, mid-management and support staff in Tanzania?

There is no simple answer to the central question in this study. As was maybe expected, the answer is multilayered, complex, and situational. It became obvious through these interviews that participants, who were Tanzanian staff members who have worked under the leadership of expatriates, had mixed feelings about expatriate leaders. On the one hand, these participants may have had positive relationships with these leaders and in many cases gained significant skill, knowledge, and experience in the process. This was especially true when the leaders invested in relationships, prioritized empowerment and skills transfer, were qualified and competent in their

roles, and respected the local culture. On the other hand, participants expressed feelings of fear, unfairness, frustration, and confusion when organizations hire and listen to expatriates instead of local leaders. They all emphasized the importance of competence, skills, and experience as means of justifying the hiring of expatriates. All the participants noted that expatriates have a responsibility to respect the local culture, while also acknowledging that there might be a benefit when multiculturalism in organization can help create spaces and room for dialogue to address negative aspects of a culture.

Sub question 1. How do expatriate leaders of non-governmental organizations (NGOs) perpetuate or limit the neocolonialism of NGOs in their communities?

An important finding in this study is that expatriate leaders of non-governmental organizations (NGOs) can perpetuate neocolonialism of NGOs in their communities. This was clearly demonstrated through the "Power, Privilege, and Coloniality" section above. Participants spoke vividly and in detail about their experiences with inequality, power dynamics, and coloniality, even in the absence of traditional "colonialism." Power, privilege, and coloniality are manifested across structural, institutional, and individual arenas and can be perpetuated by expatriate leaders of NGOs. Participants spoke to structural issues such as funding and grant compliance, institutional issues such as Board and decision-making processes, and individual issues such as power-sharing (or hoarding), character issues, allocation of senior leadership positions, inequities, and favoritism. The feelings of inequality were powerfully described by Participant #1, who stated:

> It's also, I mean, it's also scary as the white supervisor are highly favored compared to local leaders. In terms of the way they are living. I don't know. This makes the staffs inferior. Like you lose the confidence. Like it creates tension you know. And this can also

> be very challenging because it makes like the local staff to be less cooperative. Because they think they think white people are highly favored, they are paid well, so that's their job, so they tend not to cooperate well because they think 'this is not my job, I'm not paid for that' so it's also tricky. (Participant 1)

Sub question 2. What relationships are developed between the expatriate leader and the local, African executive, mid-management, and support staff of the organization in Tanzania?

Relationships, both in quality and importance, became an important and recurring theme in these interviews. Participants had generally good relationships with their expatriate supervisors and leaders, especially when those relationships were rooted in coaching, mentoring, and skill transfer. Participants discussed the importance of relationships as a mitigating factor in both cultural diversity issues and in the power, privilege, and coloniality issues discussed in the question above. Participants expected expatriate leaders to develop relationships with local staff and to use those relationships to motivate their teams, empower junior staff members, and benefit the communities in which they are working. Again, Participant #1 explained the expectation of relationships concisely, telling the researcher "I expect to make a good relationship with them. And I expect them to make a good relationship with the local staff also" (Participant 1).

Sub question 3. What is the cultural identity of an organization that is led by an expatriate leader but staffed by Tanzanians?

While culture came up throughout every interview, the data did not directly answer this question even though culture was a recurring theme. While one participant did mention that because the organization that they worked for was both Tanzanian and American meaning that the identity of the organization was "international," for the most part discussions around culture

went in different directions. The importance of expatriate leaders learning about, acknowledging, and respecting the local culture was mentioned in every discussion; there is an expectation that regardless of the culture of the expatriate leader, they should respect the local cultural norms. However, there was also discussion about how cultural diversity can be an entry point for addressing, as one participant put it, "toxic" aspects of the local culture and creating opportunities for dialogue. Participants discussed needing to use "mitigating" processes for ensuring that organizations implement culturally appropriate or relevant initiatives. In all, the researcher believes that there is a strong desire among local staff members to ensure that the organization embraces and remains culturally relevant in the local context, while also appreciating multiculturalism and the internationalization of the organization. Participant #5 highlighted the expectation of respecting the local culture, stating "Yes, first to respect the Tanzanian culture to make sure there's no backlash. And this includes the way to talk to people, the way they should dress, the interactions with people, and things like that" (Participant 5).

Sub question 4. Do the local staff members consider a leader "expatriate" regardless of whether they are white or not?

Common criteria emerged throughout and across the interviews in terms of defining "expatriate." Geographic and national considerations were mentioned in every interview. Regional considerations also came up, as participants contemplated how other East African leaders could, potentially, be regarded as "local." The interviews produced interesting questions, as well; for example, could an American who was born and educated in Tanzania be considered local? Two participants discussed how Tanzanians who were educated outside of the country could qualify as "expatriates," depending on whether or not they had the cultural and contextual relevance to be "local." Race was also a recurring theme; other Africans (e.g., Kenyans or

Ugandans) might be more readily considered local than white expatriates. Participant #4 explained this sentiment, telling the researcher:

> I think it comes with geographical, first geographical location. I think it comes with the geographical location. Here, again, I may not be able to explain, it might as well sometime mean something to do with race, unfortunately, because I am looking at if it's an expatriate is Kenyan, or if an expatriate is Ugandan, would I feel the same way as if it was someone from the West? Is the same dynamics in play if it is an East African who's not Tanzanian, who's not necessarily Tanzanian, you know what I mean? So I think there's a connotation of race, there's a connotation of geography, it could be a Kenyan but as well it could be, at one point, make a Kenyan a local or an African a local, but not a Westerner a local if you get what I mean. (Participant 4)

Sub question 5*:* How is the successful performance of an expatriate leader measured by local staff members?

Interestingly, the criteria for measuring the success of expatriate leaders seemed largely connected to other sub-questions and themes. For instance, relationships seemed to be a recurring measure of success, both in how expatriate leaders built relationships with staff and how they related to the issues and communities they are working with. Cultural competency was another measure that came up; expatriates who were able to acknowledge, adapt, and navigate the local culture could be considered successful. The most common measure was skills transfer; throughout the interviews, the ability of expatriate leaders to empower, coach, mentor, and transfer new skills to the local staff was a major factor in the success of an expatriate leader.

Sub question 6: What message is sent to local staff when an African organization hires an expatriate to lead the staff?

This question was not entirely answered during this study. While some participants did discuss this feeling, it was not thoroughly explored. There were interesting insights produced in the interviews. Participants expressed feelings such as fear, unfairness, and confusion regarding the hiring of expatriates.

Sub question 7*:* Are there justifiable reasons for hiring expatriate leaders instead of African leaders?

It was revealed through these interviews that there are justifiable reasons to hire expatriate leaders instead of local leaders. Participants discussed this issue both in generalities as well as in terms of specific situations. All the participants made it resoundingly clear that there are roles to be played by expatriates in NGOs in Tanzania, if these roles are justifiable, intentionally and thoughtfully designed, and the individual is qualified and competent. One participant discussed how expatriates could be useful when an organization is starting out or in specific situations when fundraising or communication were the primary functions of the roles. Two other participants discussed how, depending on the situation, senior or executive roles should be filled with expatriates while deputy positions could be filled with local leaders. In all the discussions, it was clear that participants believed that expatriate leaders need to be qualified and competent and that they need to bring skills, experiences, knowledge, or perspectives that are not readily available among local staff. The concept of "mitigation" was also commonly discussed, though in differing terminology. Essentially, even when hiring an expatriate is justifiable, processes need to be in place to ensure that their initiatives and solutions are culturally and contextually relevant. This researcher believes that participants felt that

organizations should hire for the needs of a position rather than considerations about who that person is. Participant #2 framed this clearly, stating that:

> because for me it's not about hiring someone from 'where' or 'why,' the biggest question is usually, and I've seen this even in both development, I always ask people before we say we're going to hire 'John' let's define what John, what do we want from john. (Participant 2)

Sub question 8: Do expatriate leaders meet the cultural expectations of local, African staff?

As noted above, culture was a primary theme throughout the interviews and data analysis. In terms of this question, whether the cultural expectations of staff towards expatriate leaders are manifested in two ways. First, participants all expected that expatriate leaders should be knowledgeable about and respect the local culture. This was mentioned regarding dress, interpersonal communication, food, management style, etc. Second, participants believed that cultural differences presented potential opportunities for dialogue as well as potential challenges for expatriate leaders and their expectation was that expatriate leaders need to be culturally competent enough to navigate these opportunities and challenges. This cultural competence relates to the initiatives and solutions pursued by expatriate leaders. Participant #3 highlighted this perspective of cultural differences, noting that:

> I think I would like for a foreign leader to be more observant of the local culture. I wouldn't want them to adopt not everything that we have is really great for everyone but I think I would want them to be aware that there are differences and not look down at the differences. (Participant 3)

Discussion

In this qualitative phenomenological study, the researcher interviewed five participants who all worked with expatriate leaders in NGOs working on children's issues in Tanzania, East Africa. The study was designed to focus on the perceptions that these local Tanzanian staff members had about expatriate leaders of these organizations, the dynamics of the nuanced role that expatriates play in these NGOs, as well as how this leadership impacted the effectiveness of the organizations. The scope and focus of the study evolved as the researcher collected, analyzed, and learned from the participants' perspectives; initially focused on participants in the Lake Zone region of Tanzania and on participants who had worked with "American" expatriates, the researcher included perspectives from participants from across mainland Tanzania and who had worked for "white expatriates" more broadly. During the in-depth interviews, the researcher and the participants explored conversations related to the participants' feelings about working with expatriates, colonialism, power dynamics, privilege, relationships, empowerment, and culture. These themes represent the conversations that emerged through these in-depth interviews.

The central research question in this study asked "How are expatriate leaders of non-governmental organizations (NGOs) perceived by local, African executive, mid-management and support staff in Tanzania?" As noted above, there is no simple answer to this question, even after in-depth, lengthy interviews with well positioned participants. Informative, though not simple, answers were discovered. Tanzanian staff members working under the leadership of expatriates had mixed feelings about the expatriate leaders. On the one hand, these participants had positive relationships with these leaders and in many cases gained significant skills, knowledge, and experience in the process. This was especially true when the leaders invested in

relationships, prioritized empowerment and skills transfer, were qualified and competent in their roles, and respected the local culture. On the other hand, participants expressed feelings of fear, unfairness, frustration, and confusion when organizations hire expatriates and center their voices instead of local leaders. They all emphasized the importance of competence, skills, and experience as a means of justifying the hiring of expatriates. All the participants noted that expatriates have a responsibility to respect the local culture, even if there is a benefit in creating spaces and room for dialogue around cultural issues. Still, the participants resoundingly agreed that there are justifiable roles and situations for expatriates in NGOs working on children's issues in Tanzania. Overall, all of these findings are in line with several aspects of the literature review that was conducted prior to this study.

Best Practices for Global Leadership in NGOs in Tanzania

One of the clearest connections between the findings of this study and existing literature is to Oliphant's 2016 collective (multiple) case study. Oliphant (2016) writes that in order to be effective leaders in humanitarian organizations, leaders need to empower indigenous people, focus on long-term relationships, and work on understanding the local culture (p. 64). The themes in this phenomenological study overlap directly with Oliphant's case study. As discussed above, respecting the local culture, focusing on relationships, and empowering local staff were among the most significant themes found during the interviews and during the data analysis process.

African Leadership Theory and Philosophy

While all three of these themes, culture, relationships, and empowerment, aligned with Oliphant's study, other aspects of the findings overlapped with the existing literature, as well. The researcher focused on African leadership theories during the literature review and a central

takeaway of that review is the concept of relational-focused leadership and philosophies (e.g., Ubuntu) as a core tenant of African leadership. As noted in the literature review, Metz's (2018) article advances "a philosophical account of a good leader as one who creates, sustains and enriches communal relationships and enables others to do so" (p. 36). Metz (2018) builds a theory of leadership on "an interpretation of the characteristically African value of communion, and indicates how this Afro-communal value system grounds a certain ideal approach to leadership" (p. 37). Further, Metz writes that "This article spells out an Afro-communal ethic in the context of maxims widely taken to capture indigenous or traditional sub-Saharan morality, namely, 'I am because we are' and 'A person is a person through other persons'" (p. 38). To this end, Metz (2018) points in the direction of what might constitute a "good leader" in the African context; the author believes "a good leader is one who helps to meet others' needs, and above all their need to realise their social nature by prizing communal relationship" (p. 42). Metz's work, as well as other work presented in the literature review, connect directly to the findings presented in this study. The participants interviewed for this study felt strongly about the importance of relationships. In discussing the Participant's expectations of expatriate leaders, Participant # 1 mentioned:

> I don't expect the white people to come from their country and come to my country to be very rude, to be I don't know, to be very commanding, to be very exploiting, so I expect them to make a good relationship with the local staff, that is my biggest expectation. (Participant 1)

Participant #3, discussing relationships with expatriate leadership, echoed these same sentiments, telling the researcher the value of a relationship beyond the professional setting, mentioning that "at least there was more accommodation, you know, wanting to be more interested in 'you'

personally, wanting to know how are you, your family, your people, so it went beyond seeing me as an employee" (Participant 3). Additionally, the mention of "rude" and "commanding" by Participant #1 connects, as well, to Metz (2018). Metz (2018) points out a key concept that is absent from African leadership literature, writing "Conspicuously absent from African thought about leadership are ideas of using fear, imposing retribution or simply removing an employee altogether (without having tried to bring him up to speed)" (p. 48). Participant #1 clearly described this sentiment.

Neocolonialistic NGOs in the Developing World

A third way that the findings in this study could be connected to the previous literature is in terms of the colonialism and power dynamics in NGOs and through the expatriates who lead them. Summarizing this point, Participant #4 noted:

> I am looking at it as well as the funding structure, most of the funding structure within the development work comes from the West. So I am saying is it, do we have to as well accept that most of these expats, do we accept by virtue of the funding, because the funding comes from this side, perhaps all this upper roles or these expat roles, most skilled persons then should identify themselves from the funding side and then if we go in line of where the power is I think it's quite colonial. (Participant 4)

This sentiment, which was expressed by multiple participants, is linked to Nkomo's (2011) assessment of the continent's colonial history (p. 366). This also fits with Sankore's (2005) statement that "In the days of old-fashioned colonialism, the metropolitan powers sent their officials to live in Africa and directly run the colonies. Today they do so indirectly through NGOs" (p. 12). Sankore (2005) continues "Regardless of their good intentions, if NGOs unwittingly provide cover for false solutions, does that not in some way make them part of the

problem?" (p. 14). The power dynamics that each of the participants discussed are directly related to Saknore's point that colonial power is exercised indirectly through NGOs. Governance structures, funding structures, expatriate leaders, and the legacy systems of colonialism all contribute to the facilitation of colonialism in the present.

Findings on colonialism and power dynamics are naturally linked to Sakue-Collins' (2020) work, as well. As noted in the literature review, Sakue-Collins (2020) explained:

> The practice of foreign aid, backed by neoliberalism, is primarily characterised by symbolic power relations between donors and recipients in which NGOs, as recipients, are obligated (or 'forced') to implement policies they don't originate and which also do not necessarily serve the interest of their societies. (p. 2)

The "symbolic power relations between donors and recipients" discussed by Sakue-Collins (2020) were highlighted by the participants in this study. These power relations were discussed in terms of funding, compliance, decision making, and solution origination. The participants spoke to the power dynamics of the funding structure and the implications of compliance to receive grants. Participants also spoke about the power imbalances created when funding originates in the West for projects implemented in the developing world. Data also shows that these dynamics have often led to a misalignment between solutions that are developed in the West and implemented in Tanzania. It is worth pointing again to a statement by Participant #3 who said the following regarding the origin of solutions:

> It has mostly been, it has mostly been American solutions. From the Board or from the office that is not even operation on the ground. And I think that they have an upper hand because they control the finance. They control the funding. (Participant 3)

In this, Participant #3 articulates through feelings much of what was described in the literature review and what this researcher has experienced in this work; often, power dynamics related to structures and funding mean that solutions and initiatives are envisioned in the West and implemented in Tanzania. Often, these solutions and initiatives are not reflective or responsive to the reality in the community. Participant #4 reflected on this, stating "There's expats who come in feeling like they own the solutions, its uniform everywhere, this is what works and that's about it" (Participant 4).

As discussed in the literature review, Nkomo (2011) makes an important point for the context of this study, writing "The common denominator of both development management studies and management studies in developing countries is a narrative of underdevelopment of Africa (and the Third World) which justified intervention by the West" (p. 372). The findings of this study speak to Nkomo's statement, which is reflected in the theme of "assumptions" about expatriates and the sentiment from Participant #4 that "Even in the absence of like colonial structure happening right now these are the outcomes, the assumption that 'the West knows better' the assumption that 'the West can lead'" (Participant 4).

The role of the individual expatriate leader in this cannot be overlooked. Participants at times perceived inequality and unfairness related to the treatment of expatriate leaders as opposed to local staff. They also discussed the assumed allegiance of expatriate leaders to countries in the West. The assumptions discussed by all the participants that expatriates are perceived as knowledgeable, experienced, skilled, etc. is likely a legacy of colonialism and, as one participant put it, white supremacy. Lastly, the inequities of the funding and power structure, of which expatriate leaders are a part of, are the most visceral visualization of modern colonialism presented in these findings. This is summarized best my Participant #5 who stated

bluntly “if you don’t comply it means you won't get funding at the end of the day” (Participant 5).

Conclusions

By conducting five in-depth, semi-structured interviews with Tanzanian staff members who currently or formerly worked within an organization led by an expatriate leader, the researcher has been able to address the main objective and central research question of this study. The researcher has also succeeded in providing a platform for these staff members to discuss their perceptions of expatriate leadership. Additionally, the data that has been collected provides significant insight that can be used to make recommendations for practice within the development sector.

The objective of this study was to better understand the nuanced role of expatriate leaders of non-governmental organizations (NGOs) through the perspectives of local, African staff in Tanzania. This objective was largely achieved as evidenced in the discussion above. There was a clear link between the main objective of this study and the themes that were extrapolated through in-depth participant interviews. The presence of expatriate leaders of NGOs in Tanzania elicits mixed feelings with both positive and negative perceptions and clearly stated expectations. On one end, perceptions about expatriate leadership can be positive when centered on an expectation of good relationships with local staff, a respect for local culture, and the transfer of knowledge, skills, and experience from the expatriate to the local staff.

On the other side, the presence of expatriate leadership can present challenges in that participants felt strongly that there were often faulty assumptions made about expatriates in Tanzania; these assumptions centered on the belief that, often incorrectly, expatriates are experienced and knowledgeable simply because they come from the West. Sometimes these

assumptions came from the local staff; expatriates can be given too much power and deference by local staff because of their status as an expatriate. In other situations, these assumptions come from the power and funding bases giving too much power and deference to expatriate leaders for the same reason. Participants also perceived these broad and significant imbalances in power dynamics centered around power structures, funding structures, inequality in treatment of staff, and decision-making processes.

The data collected in this study provide significant insights into how expatriate leaders can design and implement culturally and contextually relevant initiatives. First, expatriate leaders need to make relationship building a core tenant of their practice. Relationships with staff, relationships with the community, and an ability to relate to issues effectively and appropriately are paramount for expatriate leadership. Second, expatriate leaders must ensure that they have a cultural competency foundation that allows them to first respect local culture, customs, and traditions while also using their perspectives to create opportunities for dialogue. Expatriate leaders must ensure that the lens by which they design, implement, and evaluate their initiatives accounts for cultural nuances. Third, expatriate leaders need to be responsible for addressing the power dynamics that surfaced in this study. Expatriate leaders can do this by taking steps to share power, ensuring that initiatives are locally informed, and mitigating the influence of Western actors.

In all, through this study a platform was created for local, African staff in Tanzania to share their perceptions about expatriate leadership of NGOs. From this platform, the participants identified the key aspects of the dynamics between expatriate leaders of NGOs and the Tanzanian staff; these dynamics include the importance of relationships, a respect for local culture, the transfer of knowledge, skills, and experience, the prevalence of assumptions, and

power dynamics related to power, privilege, and coloniality. The researcher was also able to utilize these perspectives to provide recommendations for practice, included as "Appendix F." By studying how expatriate leaders of non-governmental organizations (NGOs) are perceived by local, African staff in Tanzania, the researcher was able to increase the understanding of the nuanced role of expatriate leaders in these organizations through the perspectives of local, African staff in Tanzania.

Recommendations for Future Research

This researcher feels strongly that additional research is warranted on multiple aspects of this topic. First, this researcher recommends that a similar study mirroring this one be conducted, though focused on perceptions of local, Tanzanian leaders of NGOs working on children's issues in Tanzania. Participant #3 points future researchers in this direction, stating:

> I think if a local or a Tanzanian was hired, I would also still have anxiety issues like 'oh God I hope they don't come and prove all the stereotypes' you know, tick all the stereotype boxes that 'oh this person will be lazy, this person will not do thorough follow up, this person will steal money.' Yeah, there would be that anxiety. (Participant 3)

Such a study could help provide an interesting comparative opportunity. Second, this researcher recommends conducting a mixed-methods study to collect data on the prevalence of NGOs in Tanzania and on how many NGOs in Tanzania are led by expatriate leaders, followed by interviews, surveys, and/or focus groups with the expatriate leaders and a sample of local staff. With the experience and data of this study in hand, research questions and interview questions could be more effectively designed to answer key aspects of the just completed study. The aspects that warrant further investigation include power dynamics of NGOs, assumptions about expatriates, the cultural competency of expatriate leaders, how expatriate leaders perceive

themselves, and best practices for the “cultural mitigation” mentioned by Participant #4. Third, the researcher suggests that research be conducted related to the assumptions that the Western Boards of Directors have about expatriate versus local leadership in NGOs in Tanzania and what barriers exist to hiring local leaders. Lastly, this researcher recommends a study of best practices for mitigating both power imbalances at the structural, institutional, and individual levels as a means of mitigating cultural misalignment.

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Appendix A

CITI PROGRAM

Completion Date 22-Oct-2019
Expiration Date 21-Oct-2023
Record ID 33868947

This is to certify that:

Seth Diemond

Has completed the following CITI Program course:

Not valid for renewal of certification through CME. Do not use for TransCelerate mutual recognition (see Completion Report).

Social & Behavioral Research - Basic/Refresher (Curriculum Group)
Social & Behavioral Research - Basic/Refresher (Course Learner Group)
1 - Basic Course (Stage)

Under requirements set by:

University of Maine System

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?we78b9268-cdd8-481e-9942-3e7b0c2138e4-33868947

Appendix B

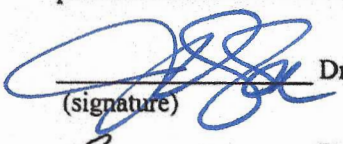
FINAL APPROVAL FORM

The University of Southern Maine

Master of Arts in Leadership Studies

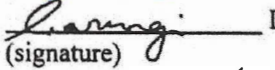
April 29, 2021

We hereby recommend that the thesis of Seth R. Diemond entitled *Perceptions About Expatriate Leaders in Tanzanian Non-Governmental Organizations: Elevating Local Voices*, be accepted in partial fulfillment of the requirements for the Master of Arts in Leadership Studies.



_____ Dr. Joyce T. Gibson, Advisor

(signature)



_____ Dr. Charlotte Mafumbo, Second Reader

(signature)

Accepted 

_____

(signature) Dr. Dan Jenkins, Leadership and Organizational Studies Department Chair

Appendix C

University of Southern Maine

CONSENT FOR PARTICIPATION IN RESEARCH

Project Title: Perceptions About Expatriate Leadership by Local Staff in Tanzania, East Africa

Principal Investigator:

Seth Rossein Diemond, MLS student

University of Southern Maine

Phone: (207)2494524

Email: seth.diemond@maine.edu

Faculty Advisor:

Dr. Joyce Gibson

Email: jgibson@maine.edu

Introduction:

Please read this form, you may also request that the form is read to you. The purpose of this form is to provide you with information about this research study, and if you choose to participate, document your decision. You are encouraged to ask any questions that you may have about this study, now, during or after the project is complete. You can take as much time as you need to decide whether or not you want to participate. Your participation is voluntary.

Why is this study being done?

The purpose of this proposed study is to better understand how expatriate leaders of NGOs working on children's issues in Tanzania, East Africa, are perceived by local, Tanzanian staff. This study involves qualitative research in the form of interviews with staff members. The principle investigator, Seth Rossein Diemond, will be conducting these interviews.

Who will be in this study?

EXPATRIATE LEADERS

The proposed study will include management and support staff from within NGOs working on children's issues in Tanzania, East Africa. Participants must be Tanzanian and must have worked under the leadership of an expatriate executive for at least 6 months prior to the study being conducted. Participants must be at least 18 years of age to participate. The proposed study will include between five and ten total participants.

What will I be asked to do?

- You will be asked to participate in one 90-minute long interview.
- During the course of the interview, you will be asked several structured/pre-determined questions and additional follow up questions related to your experience working under the leadership of an expatriate executive.
- The purpose of these questions will be to better understand how expatriate executives are perceived by staffs.
- The expected duration of your participation is six months, though the actual participation will likely only be 90 minutes with the potential for follow up questions/data validity.
- Participants in this project will be purposefully selected based on criteria related to their current or former employment in an NGO working on children's issues in Tanzania, East Africa, under the leadership of an expatriate executive.
- The interviews will consist of questions administered by the lead investigator and will be recorded.
- You will not receive any compensation for participation in this proposed study.

What are the possible risks of taking part in this study?

- Risks may include discussing information about situations that were difficult or traumatic.
- Risks may include harmful information to your reputation if your identity and responses are made public.

What are the possible benefits of taking part in this study?

- There are no direct benefits to you for participating in this study. There may be a benefit to others such as leaders and practitioners who read this study.

What will it cost me?

- There are no anticipated costs associated with participating in this study.

How will my privacy be protected?

- Your participation in this study will be kept confidential.
- Your name and any identifying information along with the name and identifying information of the organizations involved in this study will be kept confidential. When appropriate, pseudonyms or codes will be used.

- This consent form along with any other identifying information will be stored separately and securely from the data.
- During the interviews, which well be conducted remotely, the Principle Investigator will use a sufficiently private setting; you are encouraged to find a secure and private location to use during the interview.
- The results of this study will be included in a final report for the Master of Leadership Studies thesis requirement and will be included during a "Thinking Matters" presentation. Your participation will remain confidential. No additional publication is anticipated at this time.

How will my data be kept confidential?

- This study is designed to be confidential. You can expect the following:
    - Research records will be stored in an encrypted folder only accessible to the Principle Investigator.
    - Data will be coded.
    - Data will be encrypted using industry standards.
    - No individually identifiable information will be collected.
- Please note that the Institutional Review Board may review the research records.
- A copy of your signed consent form will be maintained by the principal investigator for at least 3 years after the project is complete before it is destroyed. The consent forms will be stored in a secure location that only members of the research team will have access to and will not be affiliated with any data obtained during the project.
- If, after the initial round of interviews, participants may be invited to participate in focus-group discussions. As with the interviews, participation is entirely voluntary. Members of the focus group will be asked not to repeat what is discussed, however it is not possible to ensure that focus group participants will respect other participants' privacy.
- The 90 minute interviews will be recorded (audio and video). Only members of the research team will have access to the recordings. The recordings will be used to review the interviews, make inferences about the data being collected, and coded. The recordings will be erased/destroyed after completion of the final report.
- You may be contacted for participation in follow up/future studies. Your participation, as with this study, will be voluntary.

Your rights as a research participant:

Your participation is voluntary. You may skip or refuse to answer any question for any reason. If you choose not to participate, there is no penalty to you and you will not lose any benefits that you are otherwise entitled to receive. You are free to withdraw from this research study at any time, for any reason. If you choose to withdraw from the research there will be no penalty to you and you will not lose any benefits that you are otherwise entitled to receive. You may choose not to participate.

Contact information if you have any questions:

The researcher conducting this study is Seth Rossein Diemond**.** The faculty advisor is Joyce Gibson. For questions or more information concerning this research you may contact either Seth Diemond or Joyce Gibson by using the contact information found at the top of this form.

If you choose to participate in this research study and believe you may have suffered a research related injury, please contact Seth Rossein Diemond or Joyce Gibson by using the contact information found at the top of this form.

If you have any questions or concerns about your rights as a research subject, you may call the USM Office of Research Integrity and Outreach at 207-780-4517 and/or email usmorio@maine.edu.

Please request a copy of this consent form for your records.

Participant's Statement

I understand the above description of this research and the risks and benefits associated with my participation as a research subject. I agree to take part in the research and do so voluntarily.

_____ _____

Participant's signature Date

_____

Printed name

Researcher's Statement

The participant named above had sufficient time to consider the information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

_____ _____

Researcher's signature Date

_____

Printed name

Appendix D

List of Virtual Interviews

Date	Participant Identifier	Location	Duration
March 10, 2021	Participant 1	Zoom meeting	38 minutes
March 15, 2021	Participant 2	Zoom meeting	81 minutes
March 26, 2021	Participant 3	Zoom meeting	60 minutes
March 31, 2021	Participant 4	Zoom meeting	72 minutes
April 1, 2021	Participant 5	Zoom meeting	35 minutes

Appendix E

Interview Protocol

Interview Protocol	
Step 1	a. The researcher requested that the participant provide a signed copy of the consent form which was provided in advance b. The researcher provided the participant with a written list of questions 48 hours before the scheduled interview c. The researcher confirmed the interview with the participant on the day of the interview d. The researcher welcomed the participant and notified the participant that the researcher would be recording the interview e. The researcher then turned on the recording device f. The researcher recorded important information related to the interview including the time, the date, the platform being used, and the names of the interviewer g. The researcher also informed the participant that the interview would last approximately 90 minutes
Step 2	h. The researcher welcomed the participant and introduced the purpose of the study i. The researcher gave the participant a chance to ask any questions about the consent form. The participants sent the researcher a signed consent form via email or through an encrypted message platform. j. The researcher described the structure of the interview and the general topic to be covered
Step 3	k. The researcher asked the participant to describe their educational and career background
Step 4	l. The researcher asked variations of the interview questions found in “Table 2” of this proposal
Step 5	m. The researcher used probes and follow up questions to expand the participant’s responses to the questions found in “Table 2” and to explore ideas and themes as presented by the participant
Step 6	n. The researcher reserved time at the end of the interview to follow up on any last questions and to give the participant a chance to ask questions

	o. The researcher, at his discretion, notified the participant that the researcher might request the participant for a follow up interview if determined necessary by the researcher p. The researcher notified the participant that he/she might be contacted to confirm inferences from the interview before incorporating into the final report q. The researcher notified the participant that they will receive a copy of the final report

Appendix F

UNIVERSITY OF SOUTHERN MAINE
Institutional Review Board

NOTICE OF IRB REVIEW AND APPROVAL

DATE:	March 25, 2021
TO:	Diemond, Seth, Leadership Studies Gibson, Joyce, Leadership Studies
FROM:	
PROTOCOL TITLE:	Perceptions About Expatriate Leaders in Tanzanian Non-Governmental Organizations: Elevating Local Voices
FUNDING SOURCE:	None
PROTOCOL NUMBER:	20-11-1593
APPROVAL PERIOD:	Approval Date: March 25, 2021 Expiration Date: December 22, 2021

The changes to the project identified above have been reviewed by the University of Southern Maine 's Institutional Review Board (IRB) using an expedited review procedure per 45 CFR 56.110. This approval is based on the assumption that the materials submitted to the IRB contain a complete and accurate description of all ways in which human subjects are involved in the research.

This approval is given with the following terms:

You are approved to conduct this research only during the period of approval cited above;
You will conduct the research according to the plans and protocol submitted;
You will immediately inform the Office of Research Integrity and Outreach (ORIO) of any injuries or adverse research events involving subjects;
You will immediately request approval from the IRB of any proposed changes in your research, and you will not initiate any changes until they have been reviewed and approved by the IRB;
As applicable, you will only use the informed consent, informed assent, and/or parental permission document(s) that have the IRB approval period marked in the footer;
As applicable, you will give each research subject a copy of the informed consent, informed assent, and/or parental permission document(s);
As applicable, you will comply with the University of Maine System Information Security Policy and Standards, the Muskie School of Public Service Securing Protected Information Policies and Procedures, and any other applicable USM policies or procedures;
If your research is anticipated to continue beyond the IRB approval dates, you must submit an Annual Renewal at least 60 days prior to the IRB approval expiration date; and
You will submit a Final Report upon completion or discontinuation of the research.

The University appreciates your efforts to conduct research in compliance with the federal regulations that have been established to ensure the protection of human subjects in research.

Sincerely,
Hamasoor, Sheilan

Appendix G

Recommendations for Practice

Based on the researcher's previous experience as an expatriate leader of an NGO working on children's issues in Tanzania coupled with the findings presented in this study, there are several key recommendations for practice to be made. These recommendations range from the individual level (focused on the expatriate leader) to the institutional level (focused on the organization) and, finally, to the structural level. For the purposes of this section, the researcher focuses first on the individual-level recommendations for practice before discussing the institutional level and finally the structural level.

Individual Level

At the individual level, it is vitally important that practitioners, in this case expatriate leaders of NGOs in Tanzania, focus on relationship building as a core tenant of their work. This recommendation is rooted in the literature review presented in this study as well as in the findings analyzed from the interviews. Developing relationships with local staff, stakeholders, and communities will serve the expatriate leader in a number of ways. First, relationships will provide a bridge for the expatriate leader and the local staff alike to eliminate some of the "otherness" that is common in such multi-cultural organizations. Through relationships, expatriate leaders can humanize themselves beyond the assumptions and misconceptions that often precede them while also ensuring appreciation of and respect for the local cultural and local staff members. Second, relationships will help facilitate empowerment of local staff and cultural mitigation, two recommendations that are discussed below. Third, a focus on relationships will help an expatriate leader better, though never fully, understand the cultural context of the communities that he or she is working with and the issues within theses communities. The responsibility for relationship development is not solely that of the expatriate

leader. Local staff can, as well, to encourage expatriate leaders to develop these relationships, especially when expatriate leaders come from cultures where such relationships might not be as common. The “otherness” and cultural differences are divides that can be bridged through relationships, and both parties can contribute to this development.

Second, expatriate leaders need to implement strategies for cultural and contextual feedback systems, either formal or informal in nature. Expatriate leaders need to understand that what has worked for them in previous contexts and cultures may or may not work for them, or at least without adaptations, in Tanzania. Advisors, team members, a local Board, etc. can be implemented as a way to mitigate cultural misalignment between initiatives and the issues that the initiatives are designed to address. Expatriate leaders who build relationships with local staff can likely receive this informally through these relationships.

Third, expatriate leaders need to ensure that they have a plan or system in place for empowering and transferring skills to the local staff, team members, and colleagues. Justification for hiring expatriates largely rests on skills and experience, and the expectation is that these skills and experiences will be transferred to local and junior staff. While the onus to hire qualified, competent expatriate leaders when justified should be on the Board (discussed below), the expatriate leaders need to be diligent in ensuring that any unique skills, knowledge, expertise, or perspectives that they bring to Tanzania are systematically transferred to local and junior staff. Expatriate leaders should also be ensuring that they are building a deep bench of potential successors for their position and for any position held by an expatriate (or local Tanzanian, for that matter) by systematically transferring skills, experience, and knowledge.

Organizational Level

At an organizational level, NGOs working on children's issues in Tanzania need to institute local governance structures (if they don't already have one) and cultural competence training for any expatriate staff (leadership or otherwise). Local governance structures are an important and effective way to mitigate cultural differences between expatriate leaders and local staff members, as well as between expatriate leaders and the communities and issues that they serve. Local governance structures can help ensure that a leader's initiatives are culturally appropriate and legally compliant and can help mediate any issues with local staff, communities, or government. Local governance structures can also help mitigate the power dynamics between leadership and operations staff on one side and the Western Boards and leaders on the other. NGOs should ensure that any expatriate leader will receive appropriate and extensive cultural competence training and, when possible, this should be 1) locally led and 2) initiated prior to arrival in-country. This is an opportunity for the local Board or staff to exercise their agency, demonstrate their expertise, and drive their own narratives. This is an opportunity to emphasize relationships while teaching important skills and encouraging cultural and contextual relevance.

Also at the organizational level, U.S. Boards have a role to play in addressing some of the issues that surfaced during this study. U.S. Boards need to immediately begin ensuring that the expatriate leaders they hire are qualified, competent, and justifiable for the positions that they are hired for. Boards need to ensure that expatriate leaders either 1) possess a certain skill, experience, or perspective that is not readily available on the local staff or 2) the expatriate leader fills a gap (e.g., communication, fundraising, etc.) that can't be filled with a Tanzanian staff member. U.S. Boards should also implement systems to address the power imbalances that were discussed in this study. In this, U.S. Boards need a mechanism to ensure that local staff's voices are being heard, that their concerns are being addressed, and that the decisions being

made are being done so institutionally and through the organization's values, rather than by the expatriate leader or the U.S. Board alone. Locally informed decisions are of parament importance.

At the structural level, the development, NGO, and humanitarian-aid fields are overdue for a reckoning and major change, both on the philanthropic and operational sides. The sentiment that "you comply or you don't get the grant" is a shameful manifestation of a neo-colonialistic reality. Leaders, practitioners, academics, NGOs, and intergovernmental organizations need to provide thought leadership on how to address the structural colonialism and inequalities that persist in development work by reimagining locally driven development built on partnerships that not only empower but favor local communities and the solutions that they perceive.