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From the Editor

Dail Fields
Regent University

This issue of the *International Journal of Leadership Studies* focuses on a range of individual differences such as one's emotions and cultural intelligence, as well as the consideration of alternative leadership models in light of new insights about cultural differences and similarities. The papers in this issue also continue our tradition of targeting international settings including the transitioning countries of Eastern Europe and Asia. I believe the topic variety illustrates a range of possible ways of looking at leadership that we hope to continue to cultivate in this professional research journal, which is available online and free of charge.

Authors should take note that the journal is now cataloged by *Cabell's Directory of Publishing Opportunities in Management*. We are interested in receiving new work. So bring it on!

I want to thank the members of our editorial board for their continued help and support. I also want to thank our group of ad hoc reviewers for their diligent work. Special thanks to Chuck Manz for his help as consulting editor. We are in need of additional reviewers for the journal. If you are interested and willing, or if you wish to nominate reviewers, please contact us at IJLS@regent.edu.

Thanks also for the talent of our managing editor, Myra Dingman, and her production colleagues. Myra and staff have been a true blessing.



Intersectionality and Leadership

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The overall body of existing leadership diversity studies has focused only on one or two diversity attributes, missing the effects of multiple intersecting attributes. This study uses intersectionality theory to examine the interactions of surface level diversity attributes to dissect leader identity. Based on qualitative narratives and a substantial literature review, this study examines phenomenological and intersectional analyses of the perceptions of leadership style and efficacy of two successive university presidents—one male and one female. The results showed that the perceived differences in leadership were attributable to an interaction between multiple factors, and they affected surface level and deep level attributes when describing leaders. However, in this study, it was the leaders' business and education backgrounds as well as their approach to moving the university forward that respondents emphasized as the differences between the leaders.

From the perspective and lived experience of subordinates, are there differences between how males and females lead? If so, are there other additional factors that contribute to how males and females lead? These are the questions we sought to answer in this study. Interest in gender and leadership is neither new nor is it waning. A sizable body of literature exists covering inquiries regarding gender style differences, efficacy, glass-ceiling effect, and leadership identity and persona.

Leadership literature is replete with research examining the supposed differences between male and female leadership styles. This body of research has provided various explanations for gender-related differences, such as biology (Bass, 1998; Helgesen, 1990; Kolb, 1999; Rosner, 1990; Shimanoff & Jenkins, 1991), societal role expectation (Diekmann & Eagly, 2000; Kent & Moss, 1994; Koch, 2004; Sczesny, 2003; Wood & Eagly, 2002), context (Oakley, 2000; Rigg & Sparrow, 1994; Wicks & Bradshaw, 1999), attributes (Harrison, Price, & Bell, 1998; Jackson, Joshi, & Erhardt, 2003), and values-drive perceptions (Claes, 1999; Hare, Koenigs, & Hare, 1997; Kabacoff, 1998). Another body of research has focused on determining each gender's

leadership suitability and leadership efficacy, a measure of a leader's effectiveness at certain leadership tasks (Druskat, 1994; Gherardi, 1996; Rosner; Sczesny; Tomlinson, Brockbank, & Traves, 1997).

There has been no research providing conclusive evidence of gender-related differences between the leadership styles of males and females. Studies examining the interaction of multiple factors in leadership style have been rare, usually focusing on only one or two attributes (Harrison et al., 1998; Jackson et al., 2003). The research purpose was to examine the interaction between gender, race, context, and professional occupation in subordinates' perception of leader identity and leader accomplishments.

Our exploratory study attempts to understand the lived experiences of professionals as direct reports of two successive leaders. We posed several questions to investigate the distinctions between male and female leadership, management, communication, change management, and fiscal management styles in institutions of higher learning. Additionally, we wondered whether differences exist that are not accounted for by gender alone.

Intersectionality Theory

We approached this qualitative, phenomenological study by employing intersectionality theory (Crenshaw, 2000; Hill-Collins, 2004) which is increasingly being used to understand complex social situations. The premise of intersectionality theory is that people live multiple, layered identities derived from social relations, history, and the operation of structured power. In other words, people are members of more than one category or social group and can simultaneously experience advantages and disadvantages related to those different social groups (e.g., an African-American woman may be respected as a college president yet experience discrimination when attempting to purchase a house in a largely White suburb).

There are two compelling reasons to consider intersectionality theory for studying leadership. First, intersectionality aims to reveal the multiple identities and personas of social actors exposing the connections between those points. Second, it suggests that analysis of complex social situations should not reduce understanding to a singular category; rather, it should facilitate the understanding of substantively distinct experiences from the effects of inextricably connected roles and situations.

Our approach of using multiple aspects or factors to examine leadership diversity is supported in study recommendations made by Jackson et al. (2003). These researchers determined that "multi-disciplinary work may also stimulate new approaches to measuring diversity" (p. 807). They stated that the narratives of a qualitative study, such as our study, will be productive in determining "which attributes are most closely associated in everyday cognitive stereotypes and self-concepts" (Jackson et al., p. 807).

An intersectional approach neither constructs categories like race, class, gender, and sexuality as autonomous categories of analysis nor attempts merely to add one category to another (Zerai, 2000). In the present study, we used intersectionality theory to examine the interaction of gender, race, and professional background toward understanding perceived leadership identity and perceived differences in leadership behavior and leadership efficacy.

We believe this study is significant because, to date, most leadership diversity studies have taken into account only one or two leadership aspects. This study examined a number of leadership factors. Therefore, the results produce a deeper understanding of the different factors involved in leadership identities and efficacy.

The Current Interest in Leadership Studies

There has been scant literature on leader persona (Curry, 2002) focusing on the relationship between leader persona and organizational identity and leader identity (Komives, Mainella, Longerbeam, Osteen, & Owen, 2006) that builds on development theory. According to Jackson et al. (2003), there is a need for diversity leadership research that examines the characteristics of top-level leaders. To fill the leadership literature deficit, we examined the intersection of gender, race, context, and profession in the perceived leader identity of two college presidents—one male and one female. The male president was in office prior to 2003 and placed a heavy emphasis on athletic programs. His successor, the female president, has a strong business, financial, and strong academic background. Her emphasis for the university has been on academics and streamlining processes.

Shortage of Qualified Leaders

Currently, the United States is producing too few leaders to meet demands (Treverton & Bikson, 2003). With the current demographic trends and the baby boomers retiring, the U.S. leadership talent shortage has been projected to continue for several decades (Moran & Moran, 2004). Compounding this problem is that in today's global society, organizations are expanding leader job requirements to include comprehensive perspectives and skills (Dohn, 2000; Harris, Moran, & Moran, 2004; Kouzes & Posner, 2003; Towers Perrin, 2001; Scott, 2003; Treverton & Bikson).

Female Leaders

Over the past decade, the interest in studying female leaders has increased dramatically. There is a body of research in existence concerning the scarce number of females in leadership roles—especially related to glass-ceiling effect and style suitability (Adler, 1999; Catalyst, 2000; Maume, 1999; Nierenberg & Marvin, 2006). A few studies also exist concerning the double oppression of African-American female leaders (Hill-Collins, 2000; Hune, 1998; Montero-Sieburth, 1996; Wolfman, 1997).

The interest in studying females as leaders is threefold. First, females constitute 51% of the labor force which affects the pool of available potential leaders (Nierenberg & Marvin, 2006). Second, despite females' increasing numbers and representation in lower-level managerial ranks, they are marginally represented in executive leadership ranks (Nierenberg & Marvin). Third, recent research and anecdotal evidence has indicated that females may be well suited for current business and organizational models (Book, 2000; Fondas, 1997; Mandell & Pherwani, 2003; Nierenberg & Marvin).

The challenges facing today's organizations are remarkably complex and likely to increase (Treverton & Bikson, 2003). Ostensibly, organizations cannot profit wholly from the distinctive talent and perspective that females possess when it goes underutilized given the time and money spent on preparation and training (Nierenberg & Marvin, 2006). Interestingly, some theorists now perceive female leadership styles as assets in light of the trends toward flatter organizations, team-based management, and increased globalization (Oakley, 2000).

Debate on Gender Leadership Style Differences

It's Not in the Biology

The research of Oakley (2000), Powell (1993), and Sczesny (2003) all revealed that stereotypes portraying females as less capable leaders than males still exist. As Sczesny and Hoyt (2005) discovered in separate studies, not only are there persistent and negative stereotypes of female leaders, but many people automatically think male when it comes to management and leadership. While research has identified gender differences in leadership style (Collingwood, 1995; Gardiner & Tiggemann, 1999; Helgesen, 1990; Rosner, 1990), most of the research on the issue has indicated there are no gender differences in leadership style (Bass, 1998; Dobbins & Platz, 1986; Donnell & Hall, 1980). Leadership style researchers, such as Kolb (1999) and Shimanoff and Jenkins (1991), determined there are far more similarities than differences in the leadership behaviors of males and females, and they are equally effective.

Societal Role Expectation

Stereotypes about females and males are based on observations of their behaviors in gender-typical social roles (e.g., males are breadwinners and females are homemakers) and contain consensual beliefs about the attributes of females and males (Eagly, 2000). Past research consistently established that males are commonly perceived as more agentic (self-focused and autonomous) and competent than females; females are seen as more expressive and communal than males (Diekmann & Eagly, 2000). Additional research has identified two types of role expectations or gender-based social norms. Descriptive norms (Burgess & Borgida, 1999) are beliefs about what females and males actually do, and prescriptive norms are beliefs about what members of both social groups ought to do (Fiske & Stevens, 1993). One area in which gender stereotypes manifest themselves is the attribution of leadership abilities (Heilman, 2001). To summarize the various results, gender role is a better predictor of leader emergence than gender only (Eagly & Karau, 2002; Kent & Moss, 1994; Oakley, 2000).

Prejudice against female leaders occurs especially in circumstances that engender perceptions of incongruity between the feminine gender and leadership roles. Eagly and Karau (2002) described two forms of prejudice toward female leaders in their role congruity theory. The first form is the less favorable evaluation of female's leadership potential. It originates from the activation of descriptive beliefs about female characteristics and the resultant attribution of feminine stereotypic qualities to females which are unlike the qualities expected or desired in leaders. The second form is the less favorable evaluation of the actual leadership behavior of females than males which originates from prescriptive norms. When females occupy leadership roles, they face biased appraisal that originates from their nonconformity to the sociocultural expectations of femininity (Bartol, Martin, & Kromkowski, 2003; Eagly & Karau; Mincer, 2002).

Context

Reportedly, females experience work environments where they feel less welcome and somewhat threatened by what they perceive as self-serving, domineering cultures (Kark, 2004). If a male or female leader is new to the organization, this perception may be even more

exaggerated as the dynamics are much different for individuals who are new to an organization as opposed to long-time collaborators (Jackson et al., 2003). Over time, minority leaders gain influence and stronger social ties.

Previously, organizations supported stereotypical masculine values and rewarded behaviors that conformed to gender-based values (Catalyst, 2000). As such, the more masculine attributes of being domineering, tough-minded, and powerful may be noticed by more females and become socialized to exhibit different values in their behavior (Wicks & Bradshaw, 1999). Changes are slow to occur since many organizations are still structured to protect dominant power structures and reward masculine behaviors such as analytical rationality (Oakley, 2000; Rigg & Sparrow, 1994). Furthermore, gender-based stereotyping and the closed circle of what is referred to commonly as the *old boy network* are strong social forces that are stubbornly maintained (Oakley).

Organizations can either foster or hinder employees' aspirations for promotion. By disproportionately employing females in jobs that lack regular promotion procedures, employers effectively encourage some females to surrender aspirations of advancement (Cassirer & Reskin, 2000). Burke and Collins (2001) found even in the current politically correct atmosphere popular in North American corporations, the old boy network is thriving. They also discovered male employees purposefully generate institutional impediments to freeze female's advancement. At a cultural level, the dominant male network fosters solidarity between males and sexualizes, threatens, marginalizes, controls, and divides females through organizational power structures (Burke & Collins).

Specifically, Burke and Collins (2001) found that male managers perceive the characteristics needed for managerial success as being associated with those generally attributed to males. The finding that male managers may not consider female characteristics important for managerial success can negatively influence promotional decisions (Burke & Collins). However, in contrast to Burke and Collins, Olsson and Walker (2003) examined how males and females position themselves within the so-called corporate masculinity and found females engaged in identification and differentiation comparably to males. Involved is a more tentative process of differentiation from corporate masculinity through the construction of an emerging new culture—the culture of females in business.

Another focus of context studies is to examine the gender composition of organizations. The results of these studies are mixed. Eagly and Karau (2002) suggested several factors in the organizational context moderate the emergence and direction of gender differences in leadership styles. They reported gender differences related to the proportion of males among the people whose style is assessed. This suggests these female managers use styles congruent with the gender typing of the context in which they are working (Eagly & Karau).

The gender diversity or composition of the subordinate team is also related to gender differences. According to a study by Jackson et al. (2003) that examined military officials' performance, the sex diversity of the staff did not affect male performance; however, it did affect female officer performance. The study did not specify if female officer performance was impacted in a positive or negative manner. Similarly, in a field study among meeting participants, van Engen, Van Knippenberg, and Willie (1996) reported both male and female participants used more stereotypical masculine influence styles in male-dominated meetings than in female-dominated meetings.

Van Engen, van der Leeden, and Willemsen (2001) studied whether the gender typing of the organizational context influenced the leadership behavior of male and female managers.

Shop assistants in masculine- to feminine-typed departments described their managers in terms of task-oriented, people-oriented, and transformational leadership styles. As predicted by the researchers, no gender differences in leadership styles were found; the gender typing of departments did not affect perceived leadership styles (Van Engen, van der Leeden, & Willemsen, 2001). Their results differed somewhat from the findings of Gardiner and Tiggemann (1999) whose research showed female managers adapt their style to the organizational context. Van Engen, van Knippenberg, and Willie (2001) had an interesting finding in their contextual study when it was discovered that another contextual variable, the site of the department store, unexpectedly influenced leader behavior.

According to psychologists, females are at highest risk of stereotypic appraisal when they form less than 15 to 25% of a management level (Gardiner & Tiggemann, 1999). When females move in large numbers into upper management, as they are now predicted to do in many professions, the evaluative norms are presumed to change (Nierenberg & Marvin, 2006). In this predicted new world order, the perception will shift from female managers to that of simply managers (Jamieson, 1995; Kephart & Schumacher, 2005; van der Boon, 2003).

Values-Driven Perception

New values with positive outcomes have emerged in organizations—feminine values (Claes, 1999). In the past, values were associated with the aggressive, imposing approach of male-dominated management (Claes). These new leadership values are based on agreeable relationships and create new methods to communications, negotiations, structure, and authority (Hare et al., 1997; Oakley, 2000; Stanford, Oates, & Flores, 1995).

There is a well-established body of research confirming that feminine characteristics are beneficial to transactional leadership (Hare et al., 1997; Kabacoff, 1998; Kark, 2004). Transformational leadership is presently being touted as the most advantageous approach in organizations. The advantages of transformation leadership include (a) challenging individuals and becoming self-directing, (b) using technical and practical knowledge, (c) ownership in adopting and developing ideas, (d) participation in developing a common vision and direction, and (e) becoming more effective workers (Royal College of Nursing, 2007).

Race

While there has been a plethora of studies examining the sole effect of race on leadership, there has been sparse information pairing race with other surface level diversity attributes. There have been a few existing leadership studies focusing on the effects of race and gender, focusing on minority female leaders. For example, Mitchell (1994) noted the dual pressures African-American females in academe face. Mitchell posited that African-American females not only felt the pressure to serve as a role model for their profession but also to represent their race and gender.

Some researchers have examined the effects of tokenism, the practice of hiring a random number of people from underrepresented groups in order to deflect criticism or comply with affirmative action rules (*American Heritage Dictionary for the English Language*, 2005). According to Jackson et al. (2003), each identity group responds differently to their minority status. In addition, team performance and processes may be affected by the team's diversity makeup.

The research examining the dual factors of race and gender largely examined performance results instead of the interaction between race, gender, and other potentially mediating factors such as background and profession. According to Jackson et al. (2003), the reason for this is that effective, focused research will most likely prove to be negative for proponents of diversity. Jackson et al. anticipated that results would show that increased diversity leads to increased problems with communication and team cohesion. Additionally, the literature has not provided an understanding of the interaction between multiple factors in leader identity: gender, race, age, background, and profession.

Leader Identity and Persona

Leadership is dually constructed by both psychological and sociological phenomenon. Leadership identity represents the psychological component. The scant literature on leadership identity has largely focused on developmental stage theory which is a human development concept that defines development sequences common to all human beings involving hierarchical integrations of abilities and skills with all stages unfolding in the same sequence for all cultures (Newkirk, 2007). Leadership identity also includes attributes that include race, context, and profession (Brungardt, 1996; Komives et al., 2006).

Leadership persona is the sociological element of leadership. There has been only a scant amount of published research on leader persona. The existing studies have focused on organizational identity as influenced by leaders (Curry, 2002), development (Kegan, 1994; Komives et al., 2006), and organizational stages (Galatzer-Levy & Cohler, 1993).

Surface-level diversity plays a role in leader identity and persona, especially for leaders who are new to organizations or leaders with newly-hired subordinates and colleagues (Harrison et al., 1998). Individuals form initial attitudes based on easily observable factors such as age, gender, ethnicity, and race. Over extended periods of time, individuals begin to learn the social and psychological traits of the leader, more lasting opinions are formed, and the surface-level traits fade away as a contributing factor to leader identity and persona (Harrison et al.).

Harrison et al. (1998) examined the effect of leader and subordinate diversity differences and performance ratings that yielded mixed results. Leaders tended to give lower performance ratings to subordinates of the opposite gender; however, in military settings, there was no effect on leaders' ratings of opposite gender subordinates. Conversely, the results of race and ethnic diversity were clear. Leaders regularly provided subordinates of the same race and/or ethnicity with higher ratings (Harrison et al.).

Phenomenology

We found no other studies that examined the interactions of multiple factors related to leader identity beyond gender and race; therefore, we employed phenomenological methodology for the purpose of exploration. Due to the lack of existing research on the topic, we made no assumptions regarding perceptions related to the interaction of multiple factors that result in perceived leader identity. Moran (2002) described phenomenology as a way of perceiving: "The unprejudiced, descriptive study of whatever appears to consciousness, precisely in the manner in which it so appears" (p. 1). In phenomenological approaches, the researcher examines phenomena uncontaminated by a priori common sense or scientific impositions; the goal is to

capture the richness of a phenomenon as it manifests in the individual who experiences it (Moran, 2000, 2002).

Phenomenology first began in the 1890s in Germany and spread to the United States in the 1920s (Center for Advanced Research in Phenomenology, 2005). According to the Center for Advanced Research in Phenomenology, there are seven accepted factors in the phenomenological approach. These factors include (a) opposing the acceptance of unobservable matters and grand systems erected in speculative thinking; (b) opposing naturalism; (c) justifying cognition in which awareness is of a matter itself as disclosed in the most clear, distinct, and adequate way for something of its kind; (d) believing that not only objects in the natural and cultural worlds but also ideal objects such as numbers and even conscious life itself can be made evident and thus known; (e) holding that inquiry must focus upon objects as they are encountered; (f) recognizing the role of description in universal, a priori terms as prior to explanation by means of causes, purposes, or grounds; and (g) debating whether or not transcendental phenomenological epochê and reduction is useful or even possible. What is distinctive about coupling phenomenological and intersectional approaches is the researcher's recognition that the proper goal of exploratory research is not to merely recount the subjective experiences of study participants but rather to extract the core attributes elaborated and exposed within the textural–structural descriptions of lived experience.

Phenomenology is critical of objectivism. It deals with putting essences into existence. Essences are virtually impossible to define; therefore, phenomenology on any subject is the stage before that subject becomes a philosophy (Crotty, 1998). It is something that is inconceivable and cannot exist independently of the subject to which it is applied. Crotty insisted that it is not the purpose of phenomenological research to seek shared meanings and discard individual meanings unless they are held in common with others. In this view, the findings of phenomenological research can be presented as one or more rich and comprehensive narrative accounts of each individual's experience of a particular phenomenon. However, the researcher must transcend the mere presentation of narratives to illuminate the sufficient elements constituting a phenomenon that are embedded in participant accounts.

Study Sample

In order to understand how leader identities are perceived, we purposefully selected a sample of university faculty members who reported to successive leaders (the first, male, and the succeeding leader, female) within the same regional university. The researchers approached 20 appropriate faculty members who worked under the direction of both university presidents. Several individuals declined because of concerns about jeopardizing their chances for achieving tenure. The final sample consisted of six tenured and nontenured faculty members with the designated rank of assistant, associate, or full professor at the university. Of the participants, two were males, and four were females. There was one White male, one White female, one African-American male, and three African-American females.

No considerations such as gender, race, social class, sexual orientation, rank, tenure, or nontenured status were used to disqualify participants. Clinical preceptors, staff, and adjunct faculty members were excluded from this study because of their limited visibility and/or contact with the university presidents. The selected university is part of a nationwide coalition of over 750 colleges and universities that largely caters to African-American students and seeks to promote student service, learning, community action, and research on college campuses.

Procedures

We contacted each prospective study participant 2 weeks prior to the interview and scheduled appointments per the interviewee's request. Due to access issues related to staff trepidation, time constraints, and the intensive nature of the interviewing, eight interviews were scheduled. All participants were interviewed individually at an off-site location that was easily accessible. Prior to the taped interview sessions, participants had the opportunity to ask questions and were informed of the research purpose.

Each interview lasted approximately 1 hour; we facilitated the dialogue and assumed the role of participant-observer. Open-ended questions were asked to encourage study participants to share their experiences in narrative accounts. The following six questions guided the study:

1. Are there distinctions between male and female leaders in institutions of higher learning?
2. Are there leadership differences?
3. Are there differences in the way men and female leaders in institutions of higher education manage the fiscal health of the institution?
4. Are there differences in the way male and female leaders manage stress within institutions of higher education?
5. Are there differences in the way male and female leaders initiate the change process within institutions of higher education?
6. Do manager styles differ for males and females?
7. Interviews were conducted using a consistent question protocol; however, appropriate probing questions were utilized in each case to ensure depth of understanding.

Contact between participants was avoided to control for social response bias.

All interviews were transcribed. To ensure interrater reliability, an independent transcriptionist was used. We read and listened to each tape to validate the accuracy and integrity of the transcription. The interview data were coded and analyzed for recurrent themes and supporting conclusions (Miles & Huberman, 2002; Strauss & Corbin, 1998). We analyzed the data independent of one another.

First, we coded the interview transcripts (one from each gender of study participant). We then reviewed and updated the codes to capture the breadth and depth of the topics discussed by these study participants. Next, we coded the remaining interview transcripts. This resulted in refining the codes to create code families. Analysis of the code families provided the structure of meaning attributable to the participants' aggregated data. We used an iterative approach to develop and refine the code definitions.

Findings and Discussion

The data analysis created meanings along four separate categories for each gender including behavioral and trait descriptors (male and female), outcomes descriptors (male and female), and intersectional descriptors (male, female, and both). Within the intersectional descriptors schema, four subcategories were developed including gender, race, background, and context. Words, terms, and phrases were coded with a behavioral or trait descriptor recounting how a leader went about his or her interactions or activities associated with his or her position requirements. Words, terms, and phrases used by subordinates to describe the outcomes of actions or decisions initiated by the leader were coded as outcome descriptors. The intersectional

descriptor code family was used to identify words, terms, and phrases that study participants used to explain how they accounted for a leader's behaviors, activities, tendencies, practices, and outcomes.

After reviewing the data, we uncovered four interesting findings. First, the perception of leader differences and efficacy seems attributable to an interaction between profession, context, and gender rather than from any one factor alone. The second finding was that study participants tended to use a combination of gendered and nongendered language to describe leader traits or behaviors and used gender-neutral language to describe the outcomes attributed to their leaders' actions and decisions. A third finding was study participants were not in consensus about their leaders' people orientation; however, they were in consensus in describing the former male university president as agentic and the current female leader as communal global. The final finding was that a leader's professional background may have a moderating effect on contextual influences on leadership style.

Finding 1: Leader Differences and Efficacy are Attributable to an Interaction Between Profession, Context, and Gender

All of the study participants expressed multiple factors that differentiated the style and efficacy differences between their previous male and current female university presidents. All of the study participants stated it was impossible to describe and understand the two leaders in terms of a single category. For example, all of the participants noted the difference between the two leaders' visions and perspectives: the male president focused on athletic achievement and scholastic achievement in his field of physical education and the female president, coming from a business and financial field, has focused on the success of the university as a whole. All participants mentioned the male leader's experience was strictly in academe; likewise, all mentioned the female leader had varied experience.

All of the study participants believed the leader's background was an observable dimension of his or her style and identity. One representative example of participant perspective was that "gender may factor into it, but their orientation may factor into it. A number of other things may factor into it . . . interpersonal style, background, and profession; all factor into leadership style."

All of the study participants expressed the female president's success in improving the university was perceived to have been due to her characteristically feminine collaborative style as well as her business acumen. As one participant stated:

She was able to take a global view of it, being a fiscal professional; she looked at it, the bottom-line, system wide to make decisions. So, no aspect of the system benefited over and above another. . . . She worked with each part of the system and included a wide array of people. She made sure that the entire organization was represented. . . . Women seem to be able to build relationships in a different way than men . . . where they can collaborate with everyone.

All of the study participants mentioned the female president's change style was gradual yet systematic and progressive. They further described a gradual change style as more typically feminine and that her business background in understanding organizational systems and her global worldview gave her the ability to facilitate the operational changes necessary to make her vision for the university a reality. The following example is representative of the expressed perspectives:

Women seem to be able to see the peaks and valleys in life. . . . They seem to know what's coming round the corner before it happens. She came in and looked at the whole thing and decided this system has to go. The old system had to be moved aside so that she could create a new system that will be able to bear the kind of vision she has. And, she had to really change a lot of things, especially at the top, to bring in the kind of vision she has for the university. She took her time and did it all systematically, . . . even changing the processes of how things got done. . . . She had system knowledge and a keen sense of how businesses operate, and she was determined that the university was gonna be run like a business.

A majority of the study participants perceived observable differences between male and female leader personas. However, they also reported there was no consistently different attribute between males and females. In other words, they could not say with confidence that all male leaders behaved in a certain manner and all female leaders behaved the same based on their gender. Moreover, four participants noted the perceived differences may be due to varying comfort levels between same-gender and opposite-gender relationships. Some of the female respondents reported feeling more comfortable working for females, while other female participants reported the opposite was the case. The female participants also varied in their expressed level of comfort working for same-gendered and opposite-gendered leaders. Three of the female participants believed the ethnicity of the female leader might play a role in how female leaders manage financial matters, perceiving finances as being the female's purview, particularly in the African-American culture.

The results for the two male study participants were mixed on this issue. One male participant reported feeling more comfortable working for female leaders. The other male reported feeling equally comfortable with both genders.

Finding 2: Gender Labels Were Used to Describe Leader Traits and/or Behavior; Gender-Neutral Labels Were Used to Describe Leader-Initiated Outcomes

Interestingly, all the participants used gender-congruent language to describe the traits of their two leaders. For example, all the participants classified their previous male leader as either a people person or not a people person; they described their current female leader as being either touchy-feely or not touchy-feely.

All of the participants defined the terms people person and touch-feely as identical attributes. Another example included the participants describing their previous male leader as tough minded while describing the current female leader as unsentimental. When describing leader behavior displayed in moments of stress, that was a departure from the leader's normal demeanor, participants labeled the male as angry and the female as emotional.

Several participants described their previous male leader as approachable and their current female leader as receptive. Again, in follow-up questioning, the participants defined approachable and receptive attributes identically. Table 1 shows the representative list of trait descriptors for both female and male leaders; these entries were those repeatedly mentioned across all participants. Table 2 provides a selected list of outcome descriptors.

Table 1: Selected Gendered Descriptors Used to Express Leader Traits

Female	Male
Assertive	Takes action
Dainty	Angry
Touchy feely	Approachable
Not warm and fuzzy	Strong
Lady	Tough minded
Nurturing	Condescending
Open	Decisive
Receptive	Entitled attitude
Perceptive	Aggressive
Softer style	People person
Not timid	Fighter
Verbal	Fatherly
Communal	Paternalistic
Relational	Godfather
Symbolic	Macho
Formal	Patronizing
Unsentimental	Self-centered
Male	Good-old-boy
	Laid back

Finding 3: Consistent Perception of Male-Agency Attributes and Female-Communal Attributes

This finding supports previous research that has indicated a tendency of males to be agentic and females to be communal (Diekmann & Eagly, 2000; Larson & Pepper, 2003). For example, all of the participants voiced the perception that their former male leader had his own agenda to maintain a strong athletic program to the exclusion of many other areas of the university. Conversely, all of the participants described their female leader as having a vision of a university that worked for everyone and built a reputation for being collaborative and fair.

Finding 4: Professional Background Can Predispose Leaders to Behave in Ways Not Necessarily Congruent With the Context

One participant's response reflects the responses of other participants who expressed this perspective, "College systems are autocratic; but she [the female leader] led by democracy. . . . She got the whole organization involved. It's her experience as a business person." All participants noted that even beyond the two leaders assessed in the present study, whether strong or weak leaders, their field of expertise predicted the leader's style and influenced the organization's culture and, therefore, the context.

Educational institutions are bureaucracies with authoritarian leaders; at least, this is so in higher education. Society stereotypes industries and fields. And, while you can find females heading up elementary and even some high school systems, women rising to the top in academia is another thing altogether. Academia is the turf of men. But, if you get a

strong female leader, like the one that came here, you can see how their training influences who they are and that influence, with a strong leader, . . . affects how the culture reacts. I've seen this before, not just in this case with this female leader with her business and financial background, but I've also seen it elsewhere. We had a woman leader come in at [a different college], and she was from the social work discipline. . . . She came in and made a mission of rooting out system dysfunction. . . . The whole culture shifted under her. A person's background and profession influence the kinds of symbols they bring to an organization in their leadership of it.

As previously discussed, all of the study participants noted that their prior male president's physical education background influenced his focus on athletics at the university. Four of the participants gave examples of previous leaders whose fields of expertise shaped the culture of the institution. In these instances, the presidents did not change the fundamentally autocratic structure of the institution.

Table 2: Descriptors Used to Portray Various Outcomes, Actions, and Decisions of Each Leader

Female	Male
Raising standards of campus aesthetics	Built a policy of favoritism
Sought agreement from faculty	Built a strong athletic program
Built consensus	Produced winning teams
Communicated a clear vision	Hired like-minded men
Balanced the books	Centralized power structure
Brought us into the black	Built a new football stadium
Delegated authority	Made pragmatic decisions
Restored a dilapidated campus	Let conflicts dissipate
Introduced policies of fairness	Ran the school into financial crisis
Introduced technology	Reacted to crisis and beset by them
Upgraded faculty computer skills	
Skillfully negotiated broader funding	
Raised efficiency and rigor	
Built a competent staff	
Selected a diverse staff	
Made savvy political moves with the state	
Made subtle changes in systems at first	
Made surgical personnel moves	
Made analytical decisions	
Decentralized power	
Put forth a positive image of the school	

Conclusions

The findings of this study support the hypothesis that leadership style and identity develops from a combination of surface level, deep level, psychological, and social factors. It is not only one attribute that a leader brings to an organization that determines the efficacy of the

leader but that leader's whole being which includes education, work experience, values, and the lived diversity experiences (e.g., race, gender, ethnicity, age, etc.). These findings lead to future proposed research in the areas of leadership research, practice, and education.

Applying phenomenological and intersectionality approaches to this qualitative study allowed us to uncover findings we would have overlooked by looking at a single attribute or using a different method. Intersectionality eliminated the possibility of our downgrading traits and actions merely to one attribute such as gender which would have emphasized genderization and stereotypification of leaders. The study of leadership identity and style will advance further in the future if leaders are examined as complete individuals instead of dissecting them by surface level diversity factors.

The results of this study have significant methodological implications to leadership research. The research enables a holistic view of the socio-organizational phenomena via individual understanding. Furthermore, researchers using intersectionality theory are no longer confined to single variables; instead, researchers can examine the relationship of multiple variables in studying leaders.

Employing intersectionality in leadership studies opens new possibilities for leadership theory and education. Specifically, intersectionality reinforces that leadership theory must continue to be researched and evolve. Education in this area must also be expanded to include and further develop teaching theories and models based upon leadership diversity. We do not discount the importance of teaching theories and models based on parallels; however, incorporating diversity creates a new dimension to learning.

The finding that perceived leadership differences and efficacy are attributable to the interaction of multiple factors may contribute new knowledge to the literature. No other studies were found that examined the intersection of gender, race, context, and professional background. Likewise, no studies were found that researched the intersections of gender and profession relative to leadership. Some studies examined the relationship or interaction of race and gender in leaders; however, the majority of these focused on the supposed double oppression of race and gender in preventing females, especially African-American females, to advance rather than how these two factors related to style and efficacy (Hill-Collins, 2000; King & Ferguson, 2001; Waring, 2003).

Several studies (Burke & Collins, 2001; Cassirer & Reskin, 2000; Kolb, 1999; Oakley, 2000; Rigg & Sparrow, 1994; Van Engen, van Knippenberg, & Willie, 2001; Wicks & Bradshaw, 1999) examined the interaction effects of gender and context. However, these studies largely focused on the degree to which a heavily male-dominated corporate culture precludes female advancement. A few context-gender studies examined the effect of gendered context on female's leadership styles. These have relevance to the present study, suggesting that in more gender-neutral organizational environments or female-dominated industries, female leaders exhibit more feminine leadership styles which foster decentralization and a greater degree of democratic practices (Gardiner & Tiggemann, 1999; Oakley). However, while females dominate the education field, collegiate level education is male-dominated. Research has shown in male-dominated university contexts, female leadership style tends to be autocratic (Bailyn, 2003; Kloot, 2004). Interestingly, the findings of the present study contradict these previous studies. This study found that the female leader was perceived to be democratic and fostered a decentralized structure.

The gender-congruent trait descriptors and gender-neutral terms participants used to describe outcomes were consistent. This finding supports previous research that people tend to

use language perceived as culturally correct for each gender (Gardiner & Tiggemann, 1999; Oakley, 2000). For example, Stelter (2002) noted that societal role expectations influence how people describe leader styles; however, the present study also found subordinates tend to use gender-neutral language to describe outcomes that were attributable to leader decisions and actions. For example, several participants described the male leader as having built a successful athletic program and the female leader as having introduced technology and significantly improved the computer labs.

The findings of this study also showed that leader traits and leader-initiated results are perceived and assessed differently. One possible explanation for this result is that superiors tend to rely on gender stereotypes in rating their employees' performance; however, leaders' subordinates tend not to rely on gender stereotypes in rating their superiors' performance (Carless, 1998). Another possible explanation for these results may be the observable shift toward a more androgynous view of female and male managers and students of management in the United States (Schein, 2001).

The finding that leader profession may moderate the contextual influence on the leader's style and behavior is incongruent with the existing, albeit scant, research. In one field study, researchers studied department stores to examine whether the gender typing of the organizational context influenced leadership behavior of male and female managers (van Engen, van der Leeden, & Willemsen, 2001). While the individual departments (whether feminine or masculine in context) did not influence leader behavior, the actual site of the department store did influence it. The prevailing cultures of individual department stores located in four different cities uniformly influenced the behaviors of the managers within each of those locales. Additionally, researchers must look beyond the tendency to define researched contexts by too broadly defined categories.

Future Research Recommendations

This phenomenological qualitative study provided insights into leadership by examining the intersectionality of a number of diversity attributes. This study revealed that, while there may be distinctions between leaders, these differences involve an intersecting of a number of surface and deep-level diversity factors. A review of the study and literature has shown that further investigation is needed to determine the relationships between these variables.

A study is needed to determine if specific leadership characteristics, associated with quality leadership, are stereotypically viewed as related to either gender. This will help distinguish between actual leadership abilities demonstrated and stereotypic perceptions. In addition, since this study provided a small sample size and unequal representation of participants based on gender, race, ethnicity, and age, a future study will need to correct these conditions. A much larger sample, which distinguishes responses based on the aforementioned diversity factors, must be included.

Based on the findings of this study, future research should also be conducted to determine the reasons why leader trait and leader-initiated results are perceived and assessed differently. The research should attempt to dissect the reasons why leaders rely on gender stereotypes when their subordinates do not. Once the reasons are identified, there is a potential for entirely new theory and methods for deconstructing these stereotypes.

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Emotional Disposition and Leadership Preferences of American and Chinese MBA Students

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This article reports results from an exploratory study examining the relationship between American and Chinese MBA students' emotional intelligence, constructive thinking ability, emotional creativity, and leader behavioral preference. Data analyses indicated a significant, positive correlation between emotional intelligence and the desirability of transformational leadership. No such relationship was found with constructive thinking ability, and emotional creativity actually exhibited a negative association. Moreover, there were significant differences found between the American and Chinese samples on emotional intellect and emotional creativity, with Americans scoring higher on the emotional intelligence scale but the Chinese exhibiting higher scores on the emotional creativity measure. Further, significant differences were found as to the desirability of transformational leadership. The American sample exhibited a higher mean preference score for transformational leadership as compared to the Chinese students, while the Chinese sample perceived passive leadership as more acceptable as compared to the American students.

Those fascinated by the leader–follower connection have long explored the various factors that influence such a multifaceted relationship. In recent years, there has been substantial interest in the influence of personality within the leadership dyad (Bono & Judge, 2004) and numerous outcomes associated with leaders (Judge & Bono, 2000) and, to a lesser extent, followers (Wofford, Whittington, & Goodwin, 2001). Consequently, measures of nonintellective intelligence have emerged at the vanguard of the personality polemic as “scholars have a strong and continuing interest in the dispositional bases of leadership” (Bono & Judge, p. 901). This is

fitting since “personality represents an integration of one’s multiple intelligences” (Bass, 2002, p. 106). For example, Bass’ (1985) conceptualization of transformational leadership has shown an association with dispositional and/or cognitive constructs such as emotional intelligence (Barbuto & Burbach, 2006), aspects of constructive thinking ability (Humphreys & Zettel, 2002), and creativity (Shin & Zhou, 2003).

Having said that, leaders and followers are part of a single interconnected system and the followers’ perspective is often neglected (Yukl & Van Fleet, 1992). In particular, we are unaware of any study specifically investigating the emotional structures of followers and the ensuing relationship to preference of exhibited leader behaviors, even though individual needs, emotions, cognition, and schemas clearly do impact follower perception of leadership (Casimir & Li, 2005) and responsiveness (Wofford et al., 2001) to specific leader behaviors.

Moreover, there is currently an ardent debate concerning the universality of effective and/or desirable leadership behaviors. Whereas transformational leadership has been presented as a universal theory (Bass, 1997), with a modicum of partial support from the GLOBE study of leadership across cultures (House, Wright, & Aditya, 1997), others have claimed transformational behaviors would be undesirable (Shafer, Vieregge, & Youngsoo, 2005) and ineffective (Walumbwa, Lawler, Avolio, Wang, & Shi, 2005) in selected other cultures, particularly China.

Furthermore, since China is beginning to emerge as a significant player on the world economic stage (Humphreys, 2007), it is clear that leadership scholars must escalate the investigation of leader–follower effects created by the vast differences in personal social values, and the ensuing emotional construction, in relation to the West (Shafer, Fukukawa, & Lee, 2007). Although such culturally bound disparity is beginning to erode to a degree (Davis, 1997), there is still momentous divergence in the way Chinese followers identify concepts such as leadership (Alves, Manz, & Butterfield, 2005).

Therefore, this article presents an exploratory examination of the emotional disposition of Chinese and American MBA students and their leadership preferences from the full range of leader behavior (Avolio & Bass, 1991). Specifically, we tested these disparate cultural groups based upon the relationship between emotional intelligence, constructive thinking ability, emotional creativity, and the perceived desirability of active transformational leadership versus passive leadership behaviors.

Transformational Leadership and the Full Range of Leader Behavior

Burns (1978) envisioned transforming leadership at one end of a continuum and transactional leadership at the other (Bass, 1985). According to his model, transformational leaders have an understanding of their followers’ needs and attempt to structure leader–follower interaction to appeal to those needs. He believed these leaders appealed to their followers through a sense of moral obligation and that transactional leaders only appealed to their followers’ self-interests.

Bass (1985), however, expanded Burns’ (1978) work by incorporating a broader range of processes and description of the behaviors that divide transactional and transformational leaders. Further, Bass’ (1985) notions challenged Burns’ assumption that transformational and transactional leaders were at opposite poles. Burns believed these leadership behaviors to be mutually exclusive. In Bass’ (1985) paradigm, transformational leadership is not a substitute for transactional leadership but a complement (Howell & Avolio, 1993).

Bass (1985) asserted the key to a transactional style of leadership is the exchange between leader and follower. An active transactional leader typically employs a style of contingent reward (e.g., reward for performance) whereas a passive transactional leader tends to practice the avoidance of corrective actions (managing-by-exception) as long as goals are met. Bass (1985) also included leader abdication (*laissez-faire*) in his paradigm to complete the continuum or full range of leader behaviors (Avolio & Bass, 1991) from most active (authentic transformational) to most passive (*laissez-faire*).

In contrast, transformational leader behavior does not depend upon a transactional exchange relationship (Bass, 1985). Instead, transformational leaders produce a unifying cogency by altering their followers' goals and beliefs. Bass (1985) stressed transformational leaders achieved this by exhibiting behaviors consistent with (a) individual consideration (accurately diagnosing follower needs to optimize individual potential), (b) intellectual stimulation (promoting logic and rationality), (c) inspirational motivation (expressing important purposes to symbolically focus follower efforts), and (d) charisma or idealized influence (providing a sense of mission, instilling pride and trust in and among the group).

There is a prevalence of literature indicating that transformational leadership can lead to numerous constructive organizational and follower outcomes (Lowe, Kroeck, & Sivasubramaniam, 1996; Yammarino, Spangler, & Bass, 1993). Acknowledging this, there is growing realization that follower values can influence receptivity to perceived leader behaviors and must be included to adequately examine constructs such as personality within the leader–follower dyad (Howell & Shamir, 2005).

For example, Wofford et al. (2001) have presented findings that transforming leadership may be more effective in certain situations because “some followers are more susceptible to the efforts of a transformational leader than are other followers” (p. 203). Additionally, Ehrhart and Klein (2001) have suggested leader behaviors deemed motivating by individual followers are very much driven by a follower's disposition (i.e., personality and values). As a result, the notion of multiple intelligences (Riggio, Murphy, & Pirozzolo, 2002) has been at the forefront of this discussion of the importance of such leader and follower dispositional characteristics. In particular, transformational leadership has been shown to be associated with emotional intelligence (Barling, Slater, & Kelloway, 2000), as it is thought to contribute to the rapport between transformational leaders and followers (Bass, 2002).

Emotional Intelligence

While intelligence theorists have described various forms of intellect, arguably, the concept of emotional intelligence has had the greatest influence upon the field. Salovey and Mayer (1990) have been credited with first defining emotional intelligence. In essence, they viewed emotional intelligence as “the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions” (p. 189).

Goleman (1995), however, popularized the construct, defining emotional intelligence “as the capacity for recognizing one's own emotions and those of others” (as cited in Luthans, 2002, p. 69). Thus, “an emotionally intelligent individual is able to recognize and use his or her own and others' emotional states to solve problems and regulate behavior” (Huy, 1999, p. 326). Emotional intelligence advocates have offered the concept as a means to reduce turnover, create more effective teams, enhance creativity, and enhance person–organization fit, although

empirical data supporting these assertions have been limited (Ashkanasy & Daus, 2002), and some have questioned its validity (Decker, 2003). There is, however, some evidence to support the view that emotional intelligence may be a superior predictor of performance and general life success than the traditional intelligence quotient (Lam & Kirby, 2002), and a reasonable case can be made for investigating the construct in organizational research (Jordan, Ashkanasy, & Hartel, 2003).

Much of the academic debate surrounding emotional intelligence has focused on leadership (Barling et al., 2000; Luthans, 2002). The salient literature clearly assumes that emotionally intelligent leaders are more effective (Goleman, 1998; Sosik & Megerian, 1999) even as empirical support has been mixed (Sivathan & Fekken, 2002). The focus on leadership, with the exclusion of followers, however, is again unfortunate and researchers are beginning to explore this void. For example, Humphreys, Weyent, and Sprague (2003) found that emotional intelligence of followers influenced their organizational commitment. In addition, Jordan, Ashkanasy, and Hartel (2002) proposed a model showing employee emotional intelligence as a moderating variable between emotional and behavioral reactions and perceptions of job insecurity. One of the behavioral responses they focused on was follower coping, a key element of Epstein's (1991) concept of constructive thinking, which has been linked to transformational leadership (Atwater & Yammarino, 1993) and emotional intellect (Humphreys et al.).

Constructive Thinking Ability

Constructive thinking assumes there are individual differences in thought existing along a span from very constructive to very destructive. Good constructive thinking is the ability to solve everyday problems with a minimal cost in stress (Epstein, 1993). Epstein (1990) believed that people incorrectly assumed their behavior was driven by reason. In contrast, he suggested we are often directed automatically by an experiential system, determined in part by emotional variables (Epstein, 1998). Epstein (1991) described the reason behind constructive thinking as follows:

If emotions and, to a large extent, behavior, are determined automatically by the functioning of the experiential conceptual system . . . , then the effectiveness with which the experiential system operates should play an important role in determining a person's success in everyday living. This raises an interesting question. Is it possible that one could obtain a measure of the overall effectiveness of the experiential system in a manner analogous to the use of intelligence tests to measure the effectiveness of the rational system? If so, what is it that would have to be measured? The answer is that one would have to sample a person's typical automatic thinking. (p. 101)

There are two dimensions of automatic thinking: content and process. Content refers to specific components of an individual's personal theory of reality. Process refers to how the system actually operates. Epstein (1991) illustrated these two variables with the following examples. The statement, "When I fail a test, I feel that I'm a total failure and that I will never amount to anything," is a poor response to both content and process. The content is overly pessimistic and the process is one of gross overgeneralization. When the response is more like, "When I do well on a test, I feel I'm a success and that I will succeed in any endeavor," the content is positive but the process is an overgeneralization. A constructive response for both dimensions could be, "When I fail a test, I realize it's only one test, and I learn from the experience without getting upset." This statement demonstrates positive content and process. In actuality though, even very intelligent people can think destructively yet have great difficulty in changing their cognitive

patterns. Thus, intellective intelligence and constructive thinking are separate constructs (Epstein, 1991), as the intelligence of the experiential system determines an individual's place along the constructive thinking continuum.

Constructive thinking ability has been investigated in many environments. Studies have shown significant relationships between constructive thinking and physical and mental health (Epstein & Katz, 1992), success in social relations (Katz & Epstein, 1991), and satisfaction (Epstein, 1990; Scheurer & Epstein, 1997). Moreover, in leadership studies, aspects of constructive thinking have predicted performance (Atwater, 1992) and commitment (Humphreys et al., 2003) and exhibited a relationship with transformational leader self-perception (Humphreys & Zettel, 2002).

In addition, although constructive thinking ability and emotional intelligence are discrete constructs, they are nonetheless related in the overriding concept of emotional disposition. Also within this emotional perspective is the emerging concept of emotional creativity.

Emotional Creativity

"Emotions and creativity have long been associated in popular conception. Yet, the relationship between emotions and creativity remains fraught with ambiguity" (Averill, 2004, p. 230). Whereas emotional intelligence refers to the ability to recognize and regulate emotions, emotional creativity envelopes individual differences in the ability to experience new or unique emotions (Averill, 1999).

Averill (1999) asserted emotional creativity encompassed four criteria: (a) novelty (a response may be novel in comparison to past behavior or typical societal behavior), (b) effectiveness (to be considered creative, a response must not only be novel but also be beneficial to the individual or group), (c) authenticity (a creative response must reflect one's own values and beliefs about the world—an expression of self), and (d) preparedness (long-term emotional preparation based upon understanding one's own emotions and sensitivity to the emotions of others). "On a descriptive level, the overlap between the concepts of emotional intelligence and emotional creativity is considerable. The major difference is the potential for novel responses in the case of emotional creativity. On a theoretical level, the relation between emotional intelligence and emotional creativity is less clear" (Averill, 2004, p. 232).

Averill (1999) viewed the relationship between emotional intelligence and emotional creativity in the same stead as cognitive intelligence and cognitive creativity. That is to say that a certain degree of intellect is needed in any domain for creativity to exist, yet that intellect does not assure creativity. "Thus, people who are emotionally creative must also be to some degree emotionally intelligent. The reverse, however, is not necessarily true" (Averill, 2004, p. 232). In addition, there has been evidence to suggest a relationship between emotional intelligence and self-perceived creativity (Chan, 2005).

Further, this viewpoint is based on the idea that emotions are constituted and regulated by social expectations and norms and can change at the social level (Harre & Parrott, 1996). In view of that, cultural context must be explored (Jung & Avolio, 1999; Mayer, Salovey, Caruso, & Sitarenios, 2001), especially considering the explosive changes within a country like China.

The Cultural Context: China and America

The examination of context within the leader–follower relationship is important as “different environmental conditions impact the nature of the leadership challenge” (Gibbons, 1992, p. 15). Frankly, many established leadership concepts have been developed in the United States with Americans in mind (Adler, 1997). The majorities have defined individual personality motives from a Western point of view (Hofstede, 1980), despite evidence that perceptual thought appears to be influenced by cultural dimensions (Kirkman & Shapiro, 2001; Mueller & Clarke, 1998). Thus, examinations of perceptual and dispositional aspects must begin considering contextual applicability outside Western cultures and organizations (Casimir, Waldman, Bartram, & Yang, 2006). This is particularly true when addressing personality variables, as the Western concept of personality may be alien to an Eastern mode of thinking (Chao, 1990). Such dichotomous differences make intriguing fodder for researchers and hold enormous implications for practitioners as globalization inexorably expands.

Dissimilar to archetypal American characteristics, Hofstede (1993) labeled the Chinese as a collective and long-term oriented society whose citizens accept a large power distance and seek to avoid uncertainty. As compared to American followers, existing research has indicated significant differences in the way Chinese employees perceive concepts such as leadership (Alves et al., 2005), organizational change (Ji, Nisbett, & Su, 2001), the self-concept (Kurman, 2001), negotiation (Palich, Carini, & Livingstone, 2002), decision making (Weber, Ames, & Blais, 2004), intent to turnover (Hsu, Hsu, Huang, Leong, & Li, 2003), social responsibility (Shafer, Fukukawa, & Lee, 2007), and the pursuit of organizational goals (Oishi & Diener, 2001). Many of these differences are clearly the result of China’s collectivist history (Hofstede, 1993) and Confucian value system (Casimir et al., 2006; Lew, 1998) which have shaped some specific culturally driven aspects of personality (Shenkar & Ronen, 1987) that are beginning to appear in the literature (e.g., Liu, Friedman, & Chi, 2005; Ma & Jaeger, 2005).

Due to their collectivist nature, Chinese followers are intent on the maintenance of harmony within group processes (Satow & Wang, 1994). They tend to exhibit durable organizational commitment and subordinate personal goals for group objectives (Earley, 1994), with relationships being more important than explicit technical abilities. In addition, they more easily accept the leader’s vision and authority than many in Western society (Casimir & Li, 2005; El Kahal, 2001). In large part, this is due to the accepted power distance within Chinese traditions. This power distance, as well as paternalism (leaders lead and followers obey), impacts the Chinese implicit attitude (expectations) towards leadership, thereby challenging the accepted view of the full range of leader behavior and the desirability of transformational leadership (Casimir et al., 2006; Walumba et al., 2005).

In addition, “although traditional cultural values are relatively stable and persistent (Hofstede, 1991), changes in such values may occur over time, and may be precipitated by changes in social, political, and economic environments” (Shafer, Fukukawa, & Lee, 2007, p. 268). While substantial cultural differences undoubtedly still exist, China’s opening in the late 1970s, coupled with extraordinary economic growth in successive years, has created a somewhat blended environment of Confucian values and market-oriented philosophy (Redfern, 2005). Further, evolving culture and value systems must influence personality and perception (Liu et al., 2005; Ma & Jaeger, 2005), and follower satisfaction is clearly a key to future organizational performance (Barrett, 1999). Accordingly, an investigation of how the emotional disposition of future American and Chinese business leaders relates to leader behaviors certainly is warranted.

Summary and Hypotheses

Consistent with prior investigations using the current personality and leadership variables, we anticipate replicating many of these relationships based upon social identification and implicit theories of leadership, even though our study is focused on leader behavior preferences instead of post facto behaviors exhibited. Adding the sample from mainland China, however, complicates our expectations substantially. For example, the relationship between emotional intelligence and transformational leadership appears rather consistent in the literature (Ashkanasy & Daus, 2002). In contrast, a topical study by Leung (2005) indicated that emotional intelligence in leadership may be counter productive in a Chinese context. The author went so far as to refer to it as emotional blackmail, suggesting “an emotionally intelligent leader . . . contributes to the creation of ineffective, bad citizens in an organization” (p. 192). Likewise, while we can find no studies specifically focused on emotional creativity and constructive thinking ability with a mainland Chinese sample, the theoretical relatedness demonstrated in our review leads us to expect a similar divergence.

Further, the inclusion of the desirability of the full range of leader behavior creates even more conceptual uncertainty. While the behaviors associated with transformational leadership are appealing to many Western followers, leadership in China tends to exhibit paternalistic and autocratic behaviors (El Kahal, 2001) which are congruent with Confucian follower values and the Chinese perception of exemplary leadership. Chinese leaders tend to not trust followers and use legitimate power as a primary means of influence (Casimir et al., 2006), as opposed to the referent power attributed to transformational leaders. Yet, paradoxically, there has been evidence that Chinese followers prefer leaders with certain charismatic dimensions (House, Hanges, Javidan, Dorfman, & Gupta, 2004).

Further complicating the relationship between these variables, particularly leadership preferences, are the rapidly changing ideas held by China's younger, more affluent citizens. They tend to be less deferential to leadership and more individualistic than their predecessors (Ralston, Holt, Terpstra, & Yu, 1997). One could conclude that in the current situation, these individuals might actually prefer a more passive engagement with leadership. Or, it could suggest that because of this broad, societal shift, future leaders “may well need to rely on developing approaches such as transformational leadership to earn the respect of his or her subordinates” (Walumbwa et al., 2005, p. 4). Of course, as previously reviewed, this shift could also alter the Chinese landscape as to emotional creativity, influencing emotional intelligence and changing the subsequent leadership schematic. The coping skills needed to excel in such an environment could also be enhanced and evidenced by superior constructive thinking ability.

Although conceptual clutter obviously abounds, based upon the literature and personal experience in the People's Republic of China, we explored the relationships between emotional intelligence, constructive thinking ability, and emotional creativity and polar preferences from the full range of leader behavior. Since there seems to be support for the relationship between emotional intelligence and transformational leadership (Barling et al., 2000), we proposed the following hypotheses:

- H₁^a: Emotional intelligence is positively correlated with the desirability of transformational leadership.
- H₁^b: Emotional intelligence is negatively correlated with the desirability of passive leader behavior.

The relationship between constructive thinking ability and transformational leadership is not clear as empirical results have been mixed. However, a strong relationship between emotional intellect and constructive thinking has been shown (Humphreys et al., 2003). Therefore, we reasoned the following:

- H₂^a: Constructive thinking ability is positively correlated with the desirability of transformational leadership.
- H₂^b: Constructive thinking ability is negatively correlated with the desirability of passive leader behavior.

The relationship between emotional creativity and transformational leadership simply does not currently exist in the literature. However, since transformational leadership has been thought to encourage general follower creativity (Shin & Jhou, 2003) and emotional creativity shares a supposed link with emotional intelligence (Averill, 2004), we speculated the following:

- H₃^a: Emotional creativity is positively correlated with the desirability of transformational leadership.
- H₃^b: Emotional creativity is negatively correlated with the desirability of passive leader behavior.

As previously discussed, the comparison of the American and Chinese samples has been fraught with contradiction in the literature, and this confusion is exacerbated by the rapid changes occurring in China and, undoubtedly, in the Chinese psyche. Therefore, we cannot comfortably offer directionality to the emotional disposition differences. As this is an exploratory study, however, we will take license and offer our conjecture. Since we believe the concept of emotional intelligence is based upon Western ideas and understanding of emotions and personality, our expectation is as follows:

- H₄: American MBA students will score significantly higher on the emotional intelligence measure than will the Chinese MBA students.

Although constructive thinking ability has shown a relationship with emotional intelligence, it seems to not be as heavily determined by Western perspectives and ideals. One could make the case that automatic thinking to reduce stress in everyday living might be more universal. Based upon the conceptual relationship with emotional intellect, however, we made the assumption that the relationship outcomes will be similar.

- H₅: American MBA students will score significantly higher on the constructive thinking measure than will the Chinese MBA students.

Finally, since no evidence exists concerning emotional creativity differences between American and mainland Chinese samples, any proposition is nothing more than speculation. An important facet of emotional creativity is the ability to think in novel ways in comparison to group norms. Based upon the collectivist history of China, it is conceivable that such atypical thought and behavior would prove more difficult than in Western society. For that reason, we predicted the following:

- H₆: American MBA students will score significantly higher on the emotional creativity measure than will the Chinese MBA students.

Finally, although there are divergent opinions in the literature, based upon the cultural differences and values and upon personal experience, we agree with others (e.g., Casimir et al., 2006) that the cultural contexts of China will indeed appreciably impact leadership preference, although we admit empirical evidence is limited. Shafer, Vieregge, and Youngsoo (2005) found a modicum of difference in American and Chinese perceptions of transformational behaviors. Also, Littrell (2002) published findings indicating an enhanced desire for freedom in the Chinese

leader–follower relationship that could be interpreted as a desire for less influential and intrusive leadership styles. Hence, we suggested the following:

- H₇: American MBA students will perceive transformational leadership as significantly more desirable than their Chinese cohorts, whereas Chinese MBA students will exhibit a significant preference for passive leader behavior as compared to the American MBA students.

Method

Subjects

Data were obtained in the third and fourth quarter of 2006 from MBA students at medium-sized universities in the Southwest United States and in the Northeast of the People's Republic of China. Of the approximately 150 students available, 75 returned surveys, but 5 were missing significant responses. Therefore, 70 surveys were used for analysis (39 Chinese and 31 American). Based upon self-reported demographic data, the majority of the students were in the 28 to 35 age bracket. The overall sample was 66% male and 34% female, with the subsamples exhibiting somewhat similar characteristics (Chinese sample: 69% male, 31% female; American sample: 61% male, 39% female).

Also, all surveys were written and completed in English. The Chinese students were specifically chosen for the lead author's course (taught on the mainland) due to their English language skills (both reading and writing). Their demonstrated proficiency across a full academic semester suggested standard versions of the data collection instruments were preferable to the methodological issues surrounding back translation (interested readers should see Small, Yelland, Lumley, Rice, Cotronei, & Warren, 1999).

Instruments and Measures

The full range of leader behavior. Preferences for leader behaviors were measured using an adapted version of Bass and Avolio's (1995) Multifactor Leadership Questionnaire (MLQ 5X – short form). The students were asked to indicate the desirability of behaviors exhibited by their leader on a scale ranging from 1 (*not at all*) to 5 (*frequently, if not always*). Typical items ranged from: "I want a leader who treats each of us as individuals with different needs, abilities, and aspirations" (transformational/individual consideration) to "I want a leader who is absent when needed" (*laissez-faire*). For the purpose of the current study, the transformational leader behaviors were subsumed (Avolio & Bass, 1999) into one heading of active transformational leadership ($\alpha = 0.87$). In addition, the leadership dimensions of management-by-exception and *laissez-faire* behaviors ($\alpha = 0.71$) were also combined to create a generic passive leadership variable representing the polar opposite of transformational leadership on the full range continuum of leader behavior.

Emotional intelligence. Carson, Carson, and Birkenmeier's (2000) Emotional Intelligence Survey was used to determine relative emotional intellect. They developed their measure by initially administering 269 positively- and negatively-worded items to represent the five emotional intelligence components, derived from Goleman's (1995) work, to determine which best represented the dimensions of emotional intelligence. This resulted in a five-factor solution

(empathetic response, mood regulation, interpersonal skills, internal motivation, and self-awareness) and a 30-item self-report questionnaire measuring an individual's ability to comprehend the emotions of both others and self and use this understanding to guide thought and behavior. Students rated these items on a five-point scale to indicate their degree of agreement. The subsumed results produced a summation of individual emotional intellect. Typical items were: "I am keenly aware of the feelings of other people" and "I can regulate my moods so that they don't overwhelm me." The current sample produced an overall internal reliability coefficient of 0.89.

Constructive thinking ability. Constructive thinking was established using the global scale of Epstein's (1993) Constructive Thinking Inventory (CTI). The CTI is a 108-item self-report that measures automatic constructive and destructive thinking. Students rated these items on a five-point scale to indicate the degree to which they believed them to be true or false. People with high global scale scores are flexible thinkers who can alter their ways of thinking as appropriate for the situation presented. They can be both optimistic and pessimistic as determined by the situation. Typical items are: "I am the kind of person who takes action rather than just thinks or complains about a situation" and "I am tolerant of my mistakes as I feel they are a necessary part of learning." The current sample exhibited an internal reliability coefficient of 0.83.

Emotional creativity. Emotional creativity was measured using Averill's (1999) Emotional Creativity Inventory (ECI). The ECI is a 30-item self-report questionnaire that measures an individual's ability to experience and use new emotions. "Of the 30 items that make up the ECI, 7 pertain primarily to emotional preparedness; 14 to novelty; 5 to effectiveness; and 4 to authenticity" (Averill, 2004, p. 336). Although the instrument is still undergoing testing, there is some evidence it is a valid measure (Gutbezahl & Averill, 1996). Students rated these items on a five-point scale to indicate their degree of agreement. The subsumed results produced a summary indicator of individual emotional creativity. Typical items are: "I can experience a variety of different emotions at the same time" (novelty) and "My emotions are almost always an authentic expression of my true thoughts and feelings" (authenticity). The current sample produced an overall internal reliability coefficient of 0.76.

Results

All hypotheses were tested at a 0.05 significance level using SPSS. Hypotheses 1 through 3 were tested using Pearson product moment correlation. The interrelationships among the variables are presented in Table 1.

Table 1: Correlations Among Nationality, Emotional Intelligence, Constructive Thinking Ability, Emotional Creativity, and Preference for Transformational and Passive Leadership

Variables	1	2	3	4	5	6
1. Nationality	-					
2. Emotional intelligence	.40**	-				
3. Constructive thinking ability	.12	.53**	-			
4. Emotional creativity	-.44**	.16	.04	-		
5. Transformational leadership	.67**	.36**	.05	-.33**	-	
6. Passive leadership (laissez-faire and management-by-exception)	-.50**	-.46**	-.27*	.36**	-.55**	-

* $p < .05$. ** $p < .01$.

Hypothesis 1a was accepted; the measure of emotional intelligence was positively correlated with transformational leader preference. Further, hypothesis 1b was also accepted since emotional intelligence was negatively associated with passive leader perceptions.

Hypothesis 2a was rejected as the constructive thinking measure exhibited no significant relationship with the desire for transformational leadership. However, hypothesis 2b was accepted since constructive thinking ability negatively correlated with the most passive forms of leadership from the full range (i.e., management-by-exception and laissez-faire behavior).

Hypotheses 3a and 3b were also unsupported due to our construction of the statement based upon our conjecture. While we suggested emotional creativity would be positively related to transformational leadership preference and negatively related to the desirability of passive forms of leadership, the reverse appeared to be true in this sample. Thus, hypotheses 3a and 3b were rejected.

Hypotheses 4 through 7 were tested using t tests to compare group means. We proposed the American MBA students would score significantly higher than their Chinese peers on the measure of emotional intellect. This was confirmed ($t = 3.62$; $p = .001$), so hypothesis 4 was accepted.

Hypothesis 5 speculated that the American sample would score significantly higher than the Chinese group on the global CTI. No significant difference was found ($t = .94$; $p = .351$), however, so hypothesis 5 was rejected.

Hypothesis 6 read that the American students would score significantly higher than their Chinese counterparts with respect to their emotional creativity. The reverse was true with the current sample, however, as the Chinese students scored considerably higher on this measure ($t = -3.80$; $p = .000$). Thus, hypothesis 6 was rejected.

Lastly, hypothesis 7 involved the broad question of preferred leadership styles. The American sample exhibited a mean preference score of 4.38 for transformational leadership, as compared to 3.73 for the Chinese students ($t = 7.08$; $p = .000$), while the Chinese sample perceived passive leadership as more acceptable with a mean of 7.34 versus the 5.76 of the American students ($t = -5.21$; $p = .000$). These results are significantly different; therefore, hypothesis 7 was accepted.

In addition, to further examine the differences presented by the cultural samples, regression models were examined for preference for transformational leadership and passive leadership. Based upon the findings of the exploratory study, the variables of nationality, emotional intellect, constructive thinking, and emotional creativity were entered into a backward regression (F -to-remove $\geq .100$) to exclude criterion to determine which of the indices would provide the best analytical models. For desirability of transformational leadership, nationality alone was the best predictor, accounting for over 44% of the observed variance. For the passive leadership preference measure (management-by-exception and laissez-faire), the best predictive model was a combination of nationality and follower emotional intelligence (33%).

Discussion, Contributions, Limitations, and Future Research

As predictable with exploratory efforts, the findings of this study are confounding in some areas but illuminating in others. First, the study adds to the leadership literature by showing that the perceptual desirability of transformational leadership may differ significantly due to cultural effects. While clearly too early to make overly definitive statements, this finding does lead us to agree with others (e.g., Alves et al., 2005; Casimir et al., 2006) that leadership studies must earnestly account for cultural context, particularly the philosophical foundations and perceptual lenses of cultures substantially alien to Western frames of reference. Further, we have contributed to the growing realization that follower dispositional personality characteristics may influence this complex relationship as well, although not necessarily as we anticipated in degree and/or tendencies.

The support for the connection between emotional intelligence and transformational leadership was expected and is consistent with the common findings of prior studies. These results offer some added support to the import of emotional intelligence and leadership broadly defined. More particularly, though, this study bolsters the emerging significance of follower emotional intellect and the perception of desirable leadership.

In reality, the mixed results with constructive thinking ability, based on the limited research available, also mirror previous studies. Our findings, that constructive thinking did not significantly correlate with transformational leadership preference but did negatively correlate to passive leadership, might imply that followers with better coping skills may not covet inspiration but still desire leader involvement. While we find some intuitive logic in this conjecture, clearly, more exploration should be undertaken from the follower perception of leader behavior and various dimensions of personality.

Further, our somewhat offhanded speculation that coping skills, a key element of constructive thinking ability (or practical intelligence), could be more universal than emotional intellect, appears to have some validity. Again, although this perspective makes sense to us, much greater scrutiny must be applied before such sentiments should be stated with any degree of certainty.

Also, since no previous work had assessed the relationship between emotional creativity and leader behavior, the negative correlation with transformational leadership, as well as the lack of any significant relationship with emotional intellect, makes a contribution simply by the reporting of these initial findings. The results, though, seem to be inconsistent with what we know about these variables and should be further clarified by future research. For example, based upon the conceptual relationship with emotional intelligence and emotional creativity, we assumed there would be a positive relationship, but none was exhibited. Even more unexpected

was the Chinese sample scoring significantly higher than the American students on the emotional creativity scale. We had assumed that collectivist tendencies and the heritage of Confucian values would make novel thinking much more difficult. Based upon this sample, though, the Chinese students were significantly better at experiencing new thoughts and emotions and we find ourselves without an adequate explanation. Clearly, future researchers should delve into this matter further. Our preliminary conjecture attributes many of the unforeseen findings to the strength of the divergence of the American and Chinese samples, which we believe is the greatest contribution of our investigation.

While we agree the explosion of change within China is incredible (Humphreys, 2007) and that such societal shifts will undoubtedly alter the emotional and cognitive disposition of its citizens (Walumbwa et al., 2005), the apparent emotional disparity and subsequent conflicting behavioral expectations when compared to the West are nonetheless stark. We view such manifest differences as incredibly fertile ground for future research, even as we acknowledge the many limitations of this investigation.

Indeed, it is the examination of the prospective limitations that may prove most valuable to future efforts. For example, even though MBA students from both cultures rated the desirability of transformational leadership higher than more passive behaviors as expected, the strength of the difference, and the acceptance of truly disengaged leaders, between the two samples is acute. Is this finding due to implicit schemas created by cultural traditions? We believe this to be the case. If so, it is conceivable then, based upon follower disposition and values toward self-confident, authoritarian leaders, some Chinese followers might actually prefer narcissistic leadership (Rosenthal & Pittinsky, 2006) to the idealized influence we associate with transforming leaders. Although a bit of a theoretical leap, future research should likely pursue this avenue. What is certain is that leadership behaviors and preferences must be studied with more fervor in relation to follower dispositional variables and their contextual environment, especially culture.

Of course, others will assume the results could be attributed to methodology, and this must be considered. This study suffers from all of the standard limitations of self-report measures (Matthews, Roberts, & Zeidner, 2004), particularly in China (Shenkar & von Glinow, 1994), although such appraisals are necessary to assess perceptual constructs, as “self-views do matter” (Swann, Chang-Schneider, & McClarty, 2007, p. 92). We do know that there is a global tendency to respond to surveys in a socially desirable way (Donaldson & Grant-Vallone, 2002). Further, there has been evidence suggesting that Americans tend to demonstrate more extreme responses on Likert-type scales than do the Chinese (Roster, Albaum, & Rogers, 2006). While this holds great intuitive appeal to us because of Chinese moderation, the extreme differences in our results were manifested on some measures and not others and not in a consistent direction. Although the American students did exhibit more polar ratings on emotional intellect, there was no difference using the constructive thinking inventory, and the Chinese students showed more extreme responses to emotional creativity. Does culture influence response degree on some emotional aspects and perceptions and not others? We think not but do view such questions as appropriate and essential for future study. Moreover, both samples responded in rather extreme fashion, but at opposite poles, as to leadership acceptance. Accordingly, future investigations using observation and multiple-source behavioral responses in mainland Chinese leader–follower samples should commence.

Conclusion

This article presents findings from an exploratory study assessing the emotional disposition (emotional intellect, constructive thinking ability, and emotional creativity) of followers and their perceived directional preferences for leadership in contrasting cultural contexts. While we think our findings add to the literature and provide many possibilities for future research, such studies addressing intercultural applicability hold practical implications as well. In a world of globalization, determining the leader behaviors needed to motivate and satisfy individual followers with varying emotional and personality characteristics, created by dissimilar cultural traditions, could become a paramount organizational core competency.

Finally, we present a word of caution; the results should be considered guardedly. This investigation was a preliminary exploratory study in the attempt to build parameters and guidelines for future work in this domain. Our sample was drawn from single universities in the U. S. and the People's Republic of China. Clearly, larger sample sizes and different organizations and industries should be sought. A larger replication within American and Chinese industry with more sophisticated research design and techniques (e.g., path analysis) is needed before authoritative inferences can be offered with confidence.

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A Qualitative Evaluation on the Role of Cultural Intelligence in Cross-Cultural Leadership Effectiveness

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Most cross-cultural leadership research has been conducted and based upon various dimensions of culture (Hofstede, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004; A. Trompenaars & Hampden-Turner, 2002). We argue that an understanding of cultural differences and cultural dimensions in a general sense is not enough on its own to achieve cross-cultural leadership effectiveness. This study aims to investigate the importance of, and the implementation of, cultural intelligence (CQ) as a key component of cross-cultural leadership capabilities within the context of Western–Chinese cultural differences. Derived from information and insights gathered through a series of in-depth interviews with 32 Western expatriate managers (among them are 26 Australian expatriates) and 19 local Chinese managers who represent top- and middle-level executives working in Australian businesses operating in China, this study confirms that expatriate leaders' CQ can positively impact their cross-cultural leadership effectiveness. Given the large and increasing interest in doing business in China among Western firms, the further development of this study will highlight its pragmatic value. We intend to design a consulting model based upon the key findings, thereby providing an effective application tool to assist Western leaders to enhance their cross-cultural leadership effectiveness.

This century is the era of globalization of the world economy. Foreign direct investment (FDI) has been playing a significant role in this process. China has become the world's third largest trading economy and the fastest growing one (Zhang, 2005) since its accession to the World Trade Organization (WTO) on December 11, 2001. As a result, China has been considered to be one of the most attractive destinations for FDI.

Australian investment is an active one among this large scale FDI in China. Due to the strong complementary commercial relationship between the two countries, Australian investment in China has grown rapidly and expanded considerably over recent years. This rapid growth brings great opportunities, yet it also creates challenges. One of most difficult challenges is to maximize expatriate leadership effectiveness in the cross-cultural situation of Australian investment businesses in China.

In regard to the question of western expatriate managerial efficiency in China, cross-cultural management competency has been discussed and highlighted by many researchers. Pan and Zhang (2004) attempted to clarify Chinese cultural characteristics by applying Hofstede's (1980, 2001) cultural dimensions and their impact on managerial performances. Sergeant and Frenkel (1998) emphasized the importance of the application of knowledge of cultural differences to enhance expatriate managerial effectiveness. Li and Kleiner (2001) conversely suggested personnel localization as the solution to cultural conflicts in achieving business success in China through an analysis of expatriate–local relationship and their role in organizational effectiveness.

The cultural differences between China and Australia and their influence on the effectiveness of the organization have also been studied. Australia has a western, Anglo-Celtic cultural background, and China follows Confucian culture. The cultural differences between Australian and Chinese can lead to different management styles and practices (Wang & Clegg, 2002). Hutchings (2002) pointed out that Australian organizations should pay more attention to the cross-cultural preparation and adaptability in expatriate selection. In their later research, Hutchings and Murray (2002, 2003) argued that the significance of Chinese cultural attributes is determined by company size and the individual expatriate's length of service in China. Liang and Whiteley (2003) also believed that searching for cultural synergy and optimizing cultural interactions are more rational and practical for Australian businesses in China.

While these studies focused on cultural influences as a complicating factor in the effectiveness of foreign businesses in China, they gave less attention to expatriate managerial competencies relevant to leadership dynamics within the context of cultural differences. This empirical study aims to address this gap by investigating the importance of, and the implementation of, cultural intelligence (CQ) as a key component of cross-cultural leadership capabilities within the context of Western-Chinese cultural differences. The result proposes that expatriate leaders' CQ can positively impact cross-cultural leadership effectiveness, thus contributing significantly to the success of Australian businesses operating in China.

The article begins with a brief review of literature on the linkage between CQ and expatriate leadership effectiveness from a theoretical perspective followed by a description of the qualitative methodology employed in the study. The findings and discussion are then presented, and the article concludes with implications and recommendations for further research.

Literature Review

Over 350 definitions exist for the term leadership (Daft & Lane 2005). Even though none of the hundreds of definitions of leadership in the literature is agreed upon as the so-called correct definition, most reflect the notion that leadership involves “an interaction between the leader, the followers, and the situation” (Hughes, Ginnett, & Curphy 2002, p. 22). Leadership can be seen as a process in which the situation can influence which leadership behavior or style is most effective (Ayman, 2004; DuBrin & Dalglish, 2003; Hughes et al.). Some leadership emergence or behaviors that appear effective within one situational context may be seen as ineffective in another (Avery, 2004). One of the important situational factors is that of culture (Yukl, 2002).

In cross-cultural context, leaders are increasingly confronted with the need to influence people from other cultures. Successful influence requires a good understanding of these cultures.

Leaders must also be able to understand how people from different cultures view them and interpret their actions (Yukl, 2002). Successful leadership behaviors may differ within various cultures (House et al., 2004). In regards to the international management, Miroshnik (2002) pointed out that the first major contributor to problems and failures of business abroad is differences of culture. Dickson, Den Hartog, and Mitchelson (2003) explained that different cultural environments require different managerial behaviors. Strategies and structures that are appropriate in one cultural setting may lead to failure in another. Schein (1997) stated that “culture and leadership are two sides of the same coin” (p.15). Hence, cultural difference is a crucial situational factor in leadership effectiveness in relation to cross-cultural contact.

One way to approach the research of the relationship between cultural differences and leadership is through the identification and measurement of culture dimensions (Dickson et al., 2003) which have been developed and refined by many researchers (Hofstede, 1980, 2001; House et al., 2004; F. Trompenaars, 1993; F. Trompenaars & Hampden-Turner, 1997). Hofstede (1997) presented that culture is a collective mental programming, a software of the mind. According to Hofstede (1997), culture is not genetic; it does not derive from one’s genes but from one’s social environment where it is learned. Culture also exists on different levels. F. Trompenaars (1993) made a distinction between national culture and corporate culture, noting that the highest level is the culture of a national or regional society. Both Hofstede (1980, 2001) and F. Trompenaar (1993, 1997) attempted to clarify the cultural differences at the national level through the identification and measurement of culture dimensions. The latest cross-cultural research endeavor has been the global leadership and organizational behavior effectiveness (GLOBE) project, a long-term, multiphase and multimethod research program consisting of 150 researchers who have been collecting data from 18,000 middle managers in 62 countries (Javidan & House, 2001). Although it provided a theoretical rationale for the cross-level effects under investigating the relationships between leadership, social culture, and organizational culture, this research emphasized the significant impact of cultural dimensions in cross-cultural leadership effectiveness.

Clearly, the study of cultural dimensions has been of particular value in relation to beginning the project of reaching a deeper understanding of the situations that face leaders who are working in cultures unfamiliar to them. However, merely understanding cultural differences is far from achieving leadership effectiveness in cross-cultural social contexts. Hence, there is a challenge in seeking the best way to understand and implement the dimension approach to cross-cultural management, which also can be applied to the leadership domain. As a consequence, researchers (Earley & Ang, 2003; Peterson, 2004; Thomas & Inkson, 2004) have begun to present a new perspective in effectively managing cross-cultural differences: the perspective of CQ.

CQ is “a person’s capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context” (Earley & Ang, 2003, p. 9). This definition introduces the dynamic nature of the concept in that CQ is significantly constituted by an individual’s difference and characteristics, and the cultural environment supposed to be effectively adapted to is unfamiliar to a person. According to Earley and Ang, cultural intelligence comprises three interactive fundamental components: cognitive, motivational, and behavioral. The cognitive component refers to one’s specific knowledge to perceive and understand about a new culture based on various types of cultural cues. The motivational component refers to one’s self-motivation and commitment to adapt and adjust to a new culture

environment. The behavioral component refers to the capability of a person to generate the behaviors/actions needed to appropriately reflect cognition and motivation.

Early and Ang's (2003) CQ model emphasizes the interactive linkage of the three components. CQ requires one to perceive, understand, oblige, and act to adapt to a new cultural setting. A person with high CQ is capable of continuing to learn in a new cultural environment. He or she is interested in dealing with new cultures. More importantly, without successful execution, a person's CQ is hard to be realized. CQ requires effective behavioral adjustment to a new culture, not just one's thoughts, intentions, or wishes.

Similarly, Thomas and Inkson (2004) demonstrated that CQ involves (a) knowledge, understanding the fundamentals of intercultural interaction; (b) mindfulness, developing a mindful approach to intercultural interactions; and (c) behavioral skills, building adaptive skills and a range of behaviors so that one is effective in different intercultural situations.

In fact, CQ is not a new concept in cross-cultural study but a new perspective focusing more on cultural adaptation. Hofstede (1997) stated that an effective intercultural communication requires three phases: awareness, knowledge, and skills. With awareness, one may be able to observe the relevant clues about the relativity of the culture. Knowledge is about another culture's symbols, heroes, and rituals ["while we may never share their values, we may at least obtain an intellectual grasp of where their values differ from ours" (Hofstede, 1997, p. 231)]. Skills are practices based on awareness and knowledge to adapt in the new environment. In the same way, Peterson (2004) recommended three steps to improve one's CQ: (a) learn knowledge about facets and cultural traits, (b) build awareness of self and others, and (c) adjust behaviors.

Clearly, the first attribute of CQ is the knowledge of the culture. The cultural dimensions identified by Hofstede (1980, 2001), A. Trompenaars and Hampden-Turner (1998), and House et al. (2004) have provided the fundamental knowledge required to understand the cultural differences.

Like culture itself, however, CQ is not inherent. Rather, CQ is a basis by which the cognitive, motivational, and behavioral components of effective intercultural adaptation can be comprehended and, consequently, learned (Bailey, 2004). Peterson (2004) discussed CQ in terms of the abilities/skills of cultural adaptation. He defined CQ as the

ability to engage in a set of behaviors that uses skills (i.e., language or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts. (p. 89)

Based on Gardner's (1984) multiple intelligences theory, Peterson identified four dimensions of CQ: (a) linguistic intelligence refers to the language skills needed to interact with people from other cultures, but one does not have to speak a second language fluently to have cultural intelligence; (b) spatial intelligence refers to the ability to adapt spatial behaviors in other cultural settings; (c) intrapersonal intelligence refers to the ability to know one's own cultural style; and (d) interpersonal intelligence refers to the ability to respond appropriately to others.

In general, a number of researchers in the field (Bibikova & Kotelnikov, 2004; Earley & Ang, 2003; Earley & Mosakowski, 2004; Janssens & Brett, 2006; Peterson, 2004; Thomas & Inkson, 2004; Triandis, 2006) have claimed that CQ can help leaders successfully deal with different national, organizational, and professional cultures. Nonetheless, as a relatively new entrant in the field of leadership research, there is a clear need for more thorough empirical research based on the theory of CQ, given its increasing significance for cross-cultural leadership and the extent to which it remains unexplored territory for business researchers. Most cross-

cultural studies have been based upon quantitative questionnaire surveys. This research intends to qualitatively investigate the role of CQ in cross-cultural leadership effectiveness.

Research Methodology

This study seeks to gain an understanding of leadership practices in a particular industry within a particular context, that is, Australian businesses operating in mainland China. Hence, it is crucial to gain a great deal of information about these business organizations. Thus, the experience and viewpoints of the individuals working in these organizations become a very rich resource to inform the researcher's understandings. A qualitative research approach enables the researcher not only to understand and explain the personal experience of individuals but also to experience research issues from the participants' perspective. Consequently, the researcher may use a combination of methods to gain a broad understanding regarding the research questions (Tichehurst & Veal, 2000). Given these considerations, a qualitative methodology was employed for data collection in this study. The investigator conducted a series of semistructured in-depth interviews with 32 western expatriate managers (including 26 Australians, 2 Australian Hong Kong Chinese, 1 Irish, 1 English, 1 American, and 1 New Zealander) and 19 local Chinese managers working in Australian businesses operating in Shanghai and Beijing from November to December 2004.

Interviewees were selected and recruited from *AustCham* (The Australian Chambers of Commerce in China) *Directory of Australian Businesses in China* (2004). Both expatriate and Chinese participants represent top- and middle-level executives of Australian businesses operating in China in different industries such as minerals and energy, manufacturing, consulting, building and construction, banking, legal services, and education. The expatriate participants had been living and working in China from 2 months to 16 years. On average, the participants were in their forties. Participation in this study was voluntary, and participants' anonymity and confidentiality were assured. Given that the Australian business executive community in China is not a large one and the respondents' identities can be easily recognized, direct quotations from the respondents are not coded in this article. The coding of respondents will be employed in the author's thesis.

Subject to the respondents' consent, the interviews were digitally recorded and later transcribed verbatim. In regards to key factors of leadership effectiveness from the Australian-Chinese cross-cultural perspective, within each interview, respondents were asked what they believe are the keys to successful leadership in Australian-Chinese cross-cultural workplaces. Furthermore, the individual interviews of expatriate managers gathered information both about their successful experiences and their frustrations, whilst focus group interviews with Chinese local managers obtained employees' perceptions on the same issues.

The interviewees were asked the following: Are there certain skills or any good experiences for expatriate managers in regards to the cultural adaptation and dealing cultural differences while working in China?

Given the qualitative nature of this research which focuses on participants' perceptions and experiences and the way they make sense of their lives (Creswell, 2003; Locke, Spirduso, & Silverman, 2000; Merriam, 2002), the research findings are displayed in direct quotations from the participants. These direct quotations are most appropriate expressions for the participants' perceptions and viewpoints. As King (2004) suggested,

The use of direct quotes from the participants is essential. These should normally include both short quotes to aid the understanding of specific points of interpretation—such as clarifying the way in which two themes differ—and a smaller number of more extensive passages of quotation, giving participants a flavor of the original texts. (p. 268)

Findings

When the interviewees, both expatriate and Chinese, were asked to identify some typical cultural differences between Chinese culture and Australian culture, most of them were not able to give immediate or direct answers as expected. There was a lot of variation in their answers. Some interviewees did mention *face* or *Guanxi* (relationship), but they rarely specified the significance of these well-known words which have been used often in literature regarding cross-cultural management in China. Instead, rather than identifying the cultural characteristics of China and distinguishing Chinese culture from Australian or Western culture, the expatriate respondents did not emphasize China as a particular cultural norm. They argued that people make differences, as revealed in the following comments:

People are people, and it does not matter where you come from. We have the same needs; we want to be warm; we want to be safe; we want to be fed; we want to have friends. So, in those respects, there are no cultural differences. We want the same things. It is just about how we go about getting them. If you are a good human being, then you will meet good human beings. It does not matter what country you come from.

Again, it does not matter that you are in China or anywhere else; it is human condition.

People sometimes want to label things as being Western style or Chinese style or some other style when they really should be looking at what is effective style.

I think there are a lot more similarities between Chinese people and Australian people than there are differences. I think the basic human position is the same.

I have traveled a lot throughout the world. If you are open to talking to people and listening to their ideas then you are going to find that you can do business with them. If you only want to do things your way, then you are never really going to develop your own business.

I find in any culture in the world, if you use good manners and respect other people, and then when you look at situations and apply common sense, you can usually work your way through almost any situation. Human beings are human beings anywhere in the world. Basically, we all have similar aspirations. It is not hard to understand that human being motivation. If you treat people the way you expect to be treated yourself, you usually make progress.

To tell the truth, I do not think that there is too much difference when [we] look at [it] on an individual basis. I do not think there is any real difference. But, it is definitely the case that in any cross-cultural environment, when there are difficulties or when there are basic

issues that need to be dealt with in the office, the first instinct of most people is to retreat into a group (in term of cultural background).

You have to understand that we are foreigners operating in a Chinese culture/country, and it is different. But, at the same time, do not use it as an excuse, because you have to bring in some of the Western practices and Western ways. You cannot just say, “oh, this is China, so we will not do it that way.” What we have to do here is position XXX [the organization’s name] in China as a branch of XXX, not different from XXX branches in other countries. It operates on the same systems, must report same output, same service values, same corporate values. But, in managing it, to get it to meet those guidelines, there is a different management style because culturally the Chinese operate differently.

Additionally, those who have been working in different cities in China argued that there are big differences between different cities in China, such as between Beijing and Shanghai or between Shanghai and Suzhou (a small city very close to Shanghai in which many foreign invested factories are located).

Therefore, rather than emphasizing the influence of cultural differences and presenting their cultural shock, respondents suggested that expatriate leaders’ cultural awareness, motivational cultural adaptation, and behavioral skills significantly contribute to leadership effectiveness in cross-cultural workplaces. These elements all reveal key facets of CQ. In addition, effective cross-cultural communication between the expatriate leaders and their local followers is an important way not only to understand but also to adapt to the host culture, and communication becomes a considerable indication of expatriate leaders’ CQ.

Cultural Awareness

Culturally intelligent expatriate leaders usually have high personal interest in new cultures (Earley & Ang, 2003) and an understanding of the expectations of local followers (Thomas & Inkson, 2004) as well as certain reasoning skills to help their culturally perspicacious understanding or culturally strategic thinking (Earley, Ang, & Tan, 2006). Most Chinese interviewees highlighted that it is important that their expatriate managers have a willingness to appreciate Chinese culture and an open mind to understand, respect, and accept specific cultural habits or backgrounds of the local staff.

Meanwhile, many expatriate managers also emphasized the importance of a deep understanding of Chinese culture and cultural differences. According to the respondents, it is crucial to learn about the main aspects of the culture, particularly why things are done in a certain way. It is also necessary to understand the culture on a personal level because by making an effort with the people themselves, expatriate managers can gain a well-rounded perspective on the environment in which they work. Other nonwork aspects of the culture are also significant, including the history and social structure. The following quotations are typical of the opinions of the expatriate managers regarding improving their cultural awareness.

I think it is about trying to learn as much about that situation as you possibly can. . . . It is a matter of really trying to find out and understand as much as possible.

Having some knowledge of how Chinese people think and work is very important.

At least to understand part of the culture and the reasons why things are done in certain ways is very important.

On a deeper level is understanding where people are coming from, why they do things, why they do not do things. . . . So, I have made great efforts to understand.

Understanding the cultural differences and what the other drivers are for that individual or for the culture.

To understand the social knit of the community and the people is very important and the history obviously.

There is no way you can completely understand it. I think just having some elements of it and being able to understand some of it—you are still daily left thinking, “I wonder why that ended up that way?” At the end of the day, it’s all about respect and understanding that there is a difference.

Motivational Cultural Adaptation

Culturally intelligent leaders identify cultural differences through knowledge and mindfulness and have the ability to act appropriately for the situation across cultures (Thomas & Inkson, 2004). It is necessary for an expatriate manager to find a balance between different cultures and be self-motivated to adapt to the culture. Some interviewees, including experienced expatriate managers who have been in China for years, new arrivals, as well as Chinese managers reported the following:

You got to get balance between western values and Chinese values. I do not think you should dismiss Chinese values, and I do not think you should throw away your own values either. You have to mix them.

There is definitely a historical and cultural background difference [between Australia and China]. Just deal with it; you cannot just ignore it.

If you just want to do things in your own way, you will never really . . . develop.

You have to understand that you are the one who is different, not the whole world or not the whole country. So, you need to sit back, and you need to watch, and you need to learn, and you need to not make rash decisions or bold moves in the first few weeks. Don’t be scared of it. Don’t be worried that it is different. Just watch, listen, and learn, and be careful how you tread for the first little while and then slowly roll out your personality and your thoughts and your skills when you feel it’s appropriate to do so. It’s as simple as that really.

What I do not try to do is changing people . . . I am trying to find ways of working that require minimal changes from the people I have to work with. . . . So, the person that has

to change most is me because I have to find ways that I am comfortable putting up with these frustrations.

In other words, expatriate leaders' interest in dealing with new cultures as well as their perceived capability of doing so are very important (Earley & Ang, 2003). Some of the interviewees pointed out the following:

So, you are operating in another culture. And, if you are not comfortable in the culture, it is going to affect the way you do business. If you have a passion for the culture, it makes life a lot easier. . . . [Those who are successful are those who] . . . do have a passion for working here, living here, enjoy living in another culture and being a part of what is really a very dynamic society. Dynamic not just in terms of business, but in terms of society, the changes here are just so devastatingly fast. It is an exciting place to live in that regard.

If you are open to new things, can accept other people's values, and are willing to listen, . . . that improves your chances of success.

Moreover, most expatriate interviewees repeated words such as *patience*, *tolerance*, and *persistence* when they talked about cultural adaptation.

It takes time to adapt. It is a learning process.

There are ways to do things. Try to adapt, being patient.

I think, clearly, you have to be tolerant, patient, and understand that you cannot be sure of anything.

You need to be consistent, and I guess consistency is probably one of the biggest things that people need to see.

Self-motivation or interest is very important, as one explained.

What I do believe in my mind is that there are two different sorts of people: those who adapt to a different environment and like travel and those who do not. I have been surprised. Some people will adapt and accept the challenge, and, therefore, it is enjoyable. And, in our case, it is just that, happy to accept those cultural differences because they are challenging and fun. They can be frustrating at times too, but there are numbers of expats that we meet from time to time who have not adapted and would never adapt and will just constantly be making negative comments about the country, the city, Chinese people. But, my wife and I do not find any problem.

When the interviewee who made the preceding remark was asked about the necessity and importance of predeparture cross-cultural training, he commented:

I think you would find that if you did that training in Australia before people came here, I think you would find those two groups of people: those people who can adapt and those

who cannot adapt. Those people who can adapt would accept the training and would learn a little bit but they might as well come here and find out for themselves.

Similarly, another interviewee stated the following:

I think it is critical finding people who want to work in China who are enthusiastic about it. They will learn that as they go along. They will read about China. They will pick up the books. They will read the books with interest. They will visit places in China. They will talk to the people. The worst thing you can have [is] an expatriate in any country . . . who does not want to be there because they will not learn; they will not integrate; they will not understand what's going on, and they will not be a productive manager.

Adaptive Behavioral Skills

An expatriate leader with high CQ has the capability of learning the appropriate cues in the host culture setting as well as the capability of adapting their behavioral repertoire responses (Earley & Ang, 2003). One interviewee illustrated this with the following comment:

I have found that I have had to sort of adapt my styles particularly to build relationships with people in different ways than if it was in Australia.

Another interviewee with over 10 years working and living experience in China, a fluent Mandarin speaker, remarked:

I think as a leader here, first and foremost, you know you have to recognize that there is a different role to play. You have to change your body language, the way you work with people, and talk to people.

This interviewee and many other experienced Australian expatriates demonstrated their behavioral cultural intelligence by sharing their experience of dealing with Chinese employees and customers.

I found that the essence of leadership in China is to have [a] very strong sense of occasion. There are certain occasions for certain behaviors expected and appropriate. . . . You have to take a lot of time taking people to one site and having a chat.

It takes several years for foreigners to understand and work with Chinese people and know what is right, what is wrong, what is true, what is not . . . So, listen to the people, be patient, because it takes time for you to understand business and the culture and start to have your own judgment what is right to do, what is not right to do.

If [you find] anything wrong, come and chat. If you have some idea, come and chat. It took me 3 1/2 years, because they do not want to do that. It takes time to get the trust from people.

The process of improving expatriate leaders' CQ essentially involves learning from social experiences. Thomas (2006) suggested paying attention to and appreciating critical differences in culture and background between oneself and others, recognizing how culture affects behavior and the importance of different behaviors. With 7 years of working experience in China, one interviewee suggested a practical cultural adaptation model:

Take the time and listen. If I am puzzled by what someone said or by their particular action, I would always go and discuss with someone else and say, "Well, in this particular

situation, what could be driving that?" I always try to understand people better. And, you do not know the culture; you do not know the language; and you just try to figure out that on your own. So, you really need to focus on your education and talk to people [about] your opinions and your value, Chinese people, and ask them questions and try to learn in that way. . . . Ask about their family or this or that. I've got [a] very good memory so that I can remember something about somebody. So, they feel the boss really value[s] them and care[s] about them.

He then added that listening is very important:

I think you have to listen to your Chinese colleagues. It does not mean they are right; it does not mean you are wrong. But, you got to listen because that is how you learn about the culture; that is how you learn about the colleagues; that is how you improve your emotional intelligence. So, listen, take your time. . . . If you are patient and take the time and demonstrate with your continuing actions, Chinese people will learn to trust you and be prepared to share their opinions with you.

Likewise, another expatriate interviewee suggested the following:

You have to understand that you are the one who is different, not the whole world or not the whole country. So, you need to sit back, and you need to watch, and you need to learn, and you need to not make rash decisions or bold moves in the first few weeks. Do not be scared of it. Do not be worried that it is different. Just watch, listen, and learn, and be careful how you tread for the first little while and then slowly roll out your personality and your thoughts and your skills when you feel it is appropriate to do so. It is as simple as that really.

Additionally, culturally intelligent leaders demonstrate a sense of humor in dealing with cultural barriers. An Australian expatriate manager who has quite a few years of Asian working experience but only 2 months experience in China shared the following:

It is about being honest and open and using humor a lot in the right place and the right format to break down a lot of barriers. I think humor is a multinational tool that you can use in most places.

Effective Communication and Language

Most respondents agreed that effective communication is a fundamental element of effective leadership. Communication in a cross-cultural environment encounters many possible barriers to shared understandings since people from different cultures do not share common backgrounds, codes, or conventions (Thomas & Inkson, 2004). The language in communication, however, is considered as the greatest potential barrier by most expatriate interviewees who do not speak Chinese whereas Chinese-speaking expatriate interviewees and English-speaking Chinese interviewees do not regard language as the key to communication. Although some stated the following:

Communication is always difficult. [The] first barrier here is language.

Clearly the biggest challenge is the language barrier.

I am very open about talking to people. . . . Again, to us, most things come back to communication. If there is a problem, it is usually because people [are] not communicating not because of the language difficulty.

On the contrary, others made the following remarks:

Language is important, but it is a tool; it is only a tool for communication. I know some people do not speak Chinese at all. But, they can communicate; they can get messages across.

Language skills are very important, particularly for what I do, but the ability to communicate and the willingness to communicate are more important.

Culturally intelligent expatriate managers intentionally adapt their own style of language to be in harmony with the vocabulary and style of nonnative, English-speaking local people (Thomas & Inkson, 2004). One interviewee recommended the following:

When I give a direction, or I ask a question, I will ask the question three different times, and I will ask in three different ways, and I will not use the same words. I test the question to make sure the question [was] understood.

Peterson (2004) suggested that one of the ways to establish communication is through familiar language. The tip of keeping it simple is applicable in cross-cultural communications. For instance, one interviewee mentioned that he never uses double negative or words such as *incorrect* or *incomplete*.

So, you got to try and balance in being more precise in your e-mail and with making sure that you are using simple language or not complex thoughts [made up] of complex words.

Similarly, other interviewees commented:

So, what we do here is speak English. But, you speak slowly, use simple words, and you have to be prepared to explain.

The importance of speaking very simply, slowly; using simple words; and understanding that, maybe, that's the best way of communication.

Furthermore, language is not only an important communication tool between individuals with different cultural backgrounds but also an effective way to understand the culture and people's analogical reasoning behind their behaviors, as two interviewees indicated:

The cultural problems can be overcome and at least identified if the language is working.

I think the very base is knowledge of the language. Language gives you insights into culture, business practices, history and, most importantly, gives you insights [into] how [the] Chinese think.

Discussion

The findings demonstrate that (a) CQ is a reality in the lives of the interviews and (b) expatriate leaders' CQ plays a significant role in enhancing cross-cultural leadership effectiveness.

Cultural differences lead to misunderstanding which leads to conflict, low morale, and lack of productivity in work settings (Levy-Leboyer, 2004). Cultural awareness is a preliminary element of an expatriate manager's CQ. As previously noted, rather than discussing Chinese culture and the differences between Chinese culture and Australian culture or Western culture, almost all respondents led the interview conversations to the importance of cultural awareness and adaptation. In response to the question regarding typical cultural differences between Chinese culture and Australian culture, most of the participants were not able to give immediate or direct answers as expected. Their answers varied widely and demonstrated very different perspectives. This finding supports the assumption discussed in the beginning of this article which stated that an understanding of cultural differences and cultural dimensions in a general sense is not enough on its own to achieve expatriate leadership effectiveness. As stated by Earley et al. (2006), culture and country are somehow not necessarily identical. Many subcultures may exist within an overarching culture in one single country. Furthermore, even people within the same subculture do not necessarily see the world in the same way.

Therefore, cultural awareness does not merely mean some fundamental knowledge about a culture but includes expatriate leaders' interest in and ability to develop their understanding about that specific culture from cultural cues. On the one hand, the expatriate leaders' knowledge and acceptance of cultural differences can be increased with experience, practice, and a positive attitude toward day-to-day learning (Brislin, Worthley, & Macnab, 2006). On the other hand, although the culture possibly gives clues about the mean position of a sample of individuals, it indicates little about the particular individual. Culturally intelligent expatriate managers do not jump to conclusions from only one or two clues but collect more information before making a judgment. They also pay special attention to the situation, and they have the ability to identify the information that is relevant for making a judgment and can integrate this information and situation to make the correct judgment (Triandis, 2006). In another words, CQ emphasizes metacognition or thinking about thinking. According to Earley and Peterson (2004), a high CQ person must inductively create a proper mapping of the social situation to function effectively.

The findings also empirically validate the other two critical elements of CQ: (a) the motivation of expatriate managers to culturally adapt their behavioral skills or actions and (b) their aptitude to determine where new behaviors are needed and how to execute them effectively. Expatriate managers high in motivational CQ have the desire, drive, and efficacy to continually translate information to generate strategies to deal with working, living, and interacting in the new cultural environment (Templer, Templer, Tay, & Chandrasekar, 2006). They also have an aptitude to determine where new behaviors are needed and how to execute them effectively (Earley & Peterson, 2004). With that motivation, expatriate managers constantly have a keen interest to observe the situation and adjust their behaviors and leadership style to enhance their experience in new cultural situations, thus enabling effective cross-cultural leadership. In particular, it is worth noting that a culturally intelligent expatriate manager recognizes his own identities and how they are interrelated but has the flexibility to adjust, reprioritize them, and so on as the situation demands (Earley et al., 2006). Also, the findings stress the importance of leaders' patience, openness, and flexibility.

Significantly, the findings confirm that effective cross-cultural communication between the expatriate leader and local followers is an important way not only to understand but also to adapt to the host culture, thereby communication becomes a considerable measurement of expatriate leaders' CQ. Javidan and House (2001) pointed out that effective cross-cultural

communication involves finding integrated solutions, or at least compromises, which sounds simple but can be fairly complicated in cross-cultural situations. Expatriate leaders with high CQ may not speak the local language fluently, yet their host communication competence enables them to behave and interact appropriately in different cultural environments (Earley & Ang, 2003). Language competence, however, according to the findings, is essential not only to assist effective cross-cultural communication but also to improve expatriate leaders' cultural awareness. Therefore, it becomes an effective tool to improve the CQ of expatriate leaders. As Alon and Higgins (2005) stated, language provides the basis for cultural understanding, intercultural communication, and possible immersion in a foreign culture. Therefore, the language competence needs reinforcement. To be realistic, however, for those who do not speak Chinese, it is crucial to be able to effectively communicate with translators.

Finally, the findings suggest that expatriate managers' CQ can be increased with experience, practice, and a positive attitude toward lifelong learning. The longer the expatriate managers' working experience in China, the higher CQ they perform.

Conclusion

While most cross-cultural leadership studies to date have focused on examining and explaining the cultural differences and their influence on leadership effectiveness, the findings of this study evaluate a new and important avenue of research in the cross-cultural leadership domain. The study provides empirical data to aid in the understanding of both practical and theoretical discussions of the role of CQ in cross-cultural leadership effectiveness in China. The qualitative investigation applied in this study yielded a broader and deeper understanding of cross-cultural leadership effectiveness in today's China than would otherwise have been possible using a more traditional survey. As stated previously, the selectivity of the participants has taken into account many elements such as different management level, industries, organization sizes, and individual working experiences. As an interviewee stated, "leadership is a lot about learning by doing." The participants' viewpoints and perspectives derived from their daily practice are "unique, valuable, and hard to learn in other ways" (Wilson & Dalton, 1998). In turn, the information collected from this group of participants is rich, thorough, and diverse.

This study has pragmatic value given the large and increasing interest in doing business in China among Western firms. An expatriate manager's CQ, as a significant element in cross-cultural leadership effectiveness, should be taken into account by such firms in expatriate selection as well as prearrival and postarrival training.

The findings of this study also have significant implications for individual Western expatriate managers. CQ is not inherent, and it can be learned (Earley & Ang, 2003). Expatriate managers should increasingly give attention to improving their CQ in their daily business practice. It should be noted that as this study precedes, a series of practical tools such as CQ assessment and CQ training will be developed based upon relevant literature and the collected data.

In further research, the collected data will be analyzed in greater depth and breadth in relation to CQ as well as key factors which significantly contribute to expatriate leadership effectiveness such as emotional intelligence (EQ) and transformational leadership. With regard to CQ, although the present analysis confirmed the general features and importance of the concept as it has been articulated in the literature, a further analysis is needed if we are to go

beyond those general features. Moreover, further development of this study will highlight its practical value. The authors intend to design a consulting model based upon the key findings, thereby providing an effective application tool to assist Australian expatriate leaders as well as those from other countries to enhance their cross-cultural leadership effectiveness in China.

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Edifying the New Man: Romanian Communist Leadership's Mythopoeia

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Totalitarian regimes struggle to justify and support their actions by myths symbolizing their power. Such regimes employ state mythopoeia to transmit their philosophical truths to the people. Ideological control is achieved by means of new or remastered old myths. This paper deals with Communist mythmaking in the specific ideological environment of 1980s Romania, dominated by the Ceausescu dictatorship. In a systematic effort to change the consciousness of the people, Communist mythoplasts (propagandists) were tasked to implement a new, Socialist culture. One of the purposes of this state mythopoeia was to edify the New Man. This paper analyzes the myth of the New Man, a structural element of the Romanian Communist Party ideology, as presented in the doctrinal documents of the party. The significance of the New Man myth to an evolving concept of leadership is also considered from a perspective in which leadership is seen as an expression of the relationship between leaders and followers.

The idea that myths can or must be aimed at subordinating individuals to the desires of the state is not new. Plato described the ideal State where the guardians, the superior class made up of philosophers, rule over artisans and auxiliaries. Plato excluded the epic poets and dramatists from his Republic, considering them to be dangerous. Lyric poetry was permitted only if supervised and allowed only if moral (ascetic) character was produced. In Plato's vision, state mythopoeia had to be employed for the ideological control of the people. State mythopoeia started with the philosophers of the State who needed to fashion the prototypes to be followed according to the law. Then, the artisans, the official mythoplasts or propagandists, were specially commissioned to fabricate the myths that would impress upon the souls of the citizens. For these fabricated stories to leave a permanent imprint, old men and old women were compelled to repeat them to children. As a perfect mechanism, the State apparatus molded the man of the future using mythopoeia.

Totalitarian regimes of all times have always felt the need to justify and support their actions by myths symbolizing their power. Political myths represent the basic symbols of the political elite (Lasswell & Blumenstock, 1939/1970). As emerging gods, the elite have to communicate to their followers the new, *permanent* philosophical truths by means of new or

remastered old myths. The communication process is unbalanced. As Levi-Strauss (1973/1976) suggested, “men and the divine interlocutors are not partners in the same communication system” (p. 66). By manipulating symbols, myths, and tradition, the totalitarian state constructs a political culture in support of its political authority (Aronoff, 1986). Perhaps the most well known mythoplast of the 20th century, the Third Reich’s Minister of Propaganda Joseph Goebbels, raised myth making to a level previously unknown in Germany and, in the period 1933 - 1945, manipulated German culture toward a Nazi agenda. As known, a cornerstone of this agenda was the creation of the Aryan myth, a New Man concept that had wider ramifications for prosecution of the war and Nazi ideology.

Although different in both form and content from the ideology of the German Nazis, the doctrinal documents of the Romanian Communist Party (RCP) created the myth of a New Man, a Communist superhero belonging to the mythological side of Communist ideology. In our study, we traced the New Man mythopoeia as unfolded in the documents of the last two RCP congresses, the Thirteenth RCP Congress (1984) and the Fourteenth RCP Congress (1989), and the reports presented by the RCP Secretary General, Nicolae Ceausescu, at the two congresses. These reports were the ultimate, quintessential medium through which Ceausescu propagated, in ritualistic utterances, the party doctrine. The principles and system of belief presented in these RCP documents were considered true and beyond dispute by the party and needed to be entirely accepted by the rest of the people as norms. Furthermore, these documents of mythical proportions served to bolster Ceausescu’s own position in the party, state, and country as the preeminent leader.

The Communist mythmaking of 1980s Romania was specific to the ideological effort of the Ceausescu regime to change the people’s consciousness. In their quest to possess the soul of the individual, Communist mythoplasts promoted the new, Socialist culture. More specifically, their fundamental purpose was to edify the New Man, the guarantee of the Socialist future for the country.

In this paper, we use the term *edify* as the English word closest in meaning to the Romanian *a edifica*, a term employed by the RCP to describe the process of making the superhero and a new society. Perhaps the RCP’s mythmakers considered the simpler version *to build* too prosaic for the needed esoteric flavor of their mythmaking. The Webster (1980) definitions for edify are to (a) instruct, (b) improve morally and spiritually, (c) build, (d) establish, and (e) enlighten. Indeed, all these actions combined closely translate the ideological activities used by the party in propagating the new myth. To the extent that the term *edification* is value positive, the Romanian regime was able to bracket its New Man objective with a worthwhile, allegedly moral, flavor.

Theoretical Background

Myths

Etymologically, mythopoeia comes from the Greek *mythos*, meaning *myth*, and *poiein*, meaning *to make*. Mythopoeia is mythmaking, myth as transformed by mythoplasts. Levi-Strauss (1962/1969) considered mythopoeia an intellectual form of *bricolage*. Man, in his attempt to make sense of reality, takes either a scientific approach (the engineer) or a mythical one (the bricoleur). On one hand, the engineer has all the tools he or she needs to follow his or her social plan of domination and change. On the other hand, the bricoleur puts together the remains, debris

of history with whatever he or she has at hand to fulfill a more subtle plan. The bricoleurs make the myths and then take them for objective facts, trying to tack them onto the rest of objective knowledge. The power of bricolage, to some extent, resides in its inherent creativity. The absence of a prescribed scientific path to mythmaking allows the individual mythoplast to make and unmake history and culture almost at will, deploying whatever tools are at hand. While the linguistic connection between the terms mythopoeia, myopia, and utopia would make for an interesting study in what Berger and Luckmann (1966) referred to as the social construction of reality, this is outside the scope of the present paper.

The Platonic *mythos* is a story whose truth is less vouched for and whose purpose is symbolic. Plato opposed *mythos* to *logos*, a rational and accurate story that is true and reliable. Myths are traditional stories accompanying rituals purporting to tell of occasions when some institution or cult had their beginning and of the original act which set the precedent for this. Myths are “obscure in origin, protean in form, and ambiguous in meaning” (Ruthven, 1976, p. 1). They are the instruments by which man struggles to make experience intelligible to himself. According to Schorer (1960), myth is a “large, controlling image that gives philosophical meaning to the facts of ordinary life; that is, which has organizing value for experience” (p. 355).

In order to be accepted as myths, the works of a political elite need to be adopted by the rest of the people: “Individual works are all myths potentially, but it is their adoption through collective use, if it occurs, which actualizes their mythism” (Detienne, 1981/1986, p. 47). In totalitarian regimes, the totalitarian state forces the collective adoption of its ideological opus by putting pressure on the individual, striving for the total invasion of the individual. While the state manifests itself more obviously through actions in the material realm, the spiritual invasion exists in subtler forms. Analyzing the Soviet ideology, Shlapentokh (1986) unfolded its two-level structure:

The first, pragmatic level reflects the “real” material life of the people and the policy of the Soviet political leadership, while the second, mythological level consists of various myths having little in common with the “objective reality.” . . . Official mythology is the main way of legitimizing the Soviet system and demands only compliance with the status quo. In its mythological activity, Soviet ideology exerts special efforts to impose the secondary reality on the Soviet people. The Soviet people are suggested to live already in a world in which Soviet mythological values are implemented in life, and they, as well as their leaders, behave as these values demand. (p. 12)

Shlapentokh considered such official values as the leading role of the working class, internationalism, social equality, and Socialist democracy to be part of the mythological side of the official ideology. Planning, Socialist property, patriotism, science, education, and family make up the pragmatic level of ideology.

Doctrines do not become operative unless they are capable of generating some sort of imaginative symbolism. Kertzer (1988), for instance, argued that power must be expressed through symbolic guises and, therefore, “symbolism is necessary to prop up the governing political order” (p. 174). The mythical New Man proposed by the RCP was part of its struggle of imposing the new Socialist cultural paradigm. According to Frye (1976), a myth is a “cultural model, expressing the way in which man wants to shape and reshape the civilization he himself has made” (p. 21). The New Man was the needed symbol of the emerging Romanian Socialist culture. Edifying him became an important goal of the Communist ideology. Although employed in classic analyses of capitalist relations, Lukács’ (1971) concept of reification is appropriate in this instance: “A relation between people takes on the character of a thing and thus acquires a

‘phantom objectivity,’ an autonomy that seems so strictly rational and all-embracing as to conceal every trace of its fundamental nature” (p. 83). Subsequently, a successful myth is a myth that, in the minds of people, comes to be equated with truth or reality.

Myths and Ideology

If a political myth is accepted within a state by a large fraction of its people, that myth becomes ideology. Ideology, therefore, is actively and explicitly concerned with the establishment and defense of values and beliefs. Subsequently, ideology converges on ideological consciousness in its two interpretations: (a) “a supernatural, religious *ersatz* world that affords man an illusory compensation for his real misery” (Barth, 1974/1976, p. 100) and (b) “a philosophy whose sole purpose is to offer an apology for existing social conditions” (Barth, p. 100). In the specific context of this study, ideology was a major driving social force in Communist Romania. Furthermore, Communist ideology was employed to provide the necessary meaning and reinforcement to Ceausescu’s leadership. Central to this ideology was the myth of the New Man.

Myths, whether conceived as beliefs, historical narratives, or fantasy legends, are compelling forms of ideology. Ideology is quite literally what its name suggests: the logic of an idea. Its subject matter is history to which the idea is applied. As Arendt (1958) put it, the result of this application is “not a body of statements about something that is, but the unfolding of a process which is in constant change” (p. 468). The myth of the New Man, the godly man created by the RCP in its own image, was built around the becoming of an all-powerful man. The myth was meant to further establish the domination of the Communist state over its citizens. After all, ideology represents the implicit power behind propaganda because of its alleged ability to convince the public to believe in that which is unreal.

An ideology treats the course of events as though it followed the same law as the logical exposition of its idea. Again, Arendt (1958) considered that “ideologies pretend to know the mysteries of the whole historical process—the secrets of the past, the intricacies of the present, the uncertainties of the future—because of the logic inherent in their respective ideas” (p. 469). This was precisely the working ideological strategy of the RCP.

Boudon (1986/1989) proposed two sets of definitions of ideology, those based on the criterion of true and false and those not based on this criterion. This distinction is unambiguous even within the Marxist tradition. In Boudon’s interpretation, on one hand, Marx considered ideology a science of ideas in which ideas are truthful representations of reality. Nevertheless, for Marx, ideology is a false science in the fact that it reflects ideas which, in actuality, result from the material interaction of social factors. In Marxist interpretation, the process resembles a *camera obscura* transformation of real objects into upside-down images. On the other hand, Boudon argues that Lenin was less interested in whether the ideology was a truthful representation of reality or not and more interested in its effectiveness. Lenin strongly believed that ideology is a useful tool to be used as a weapon in the class struggle. The Leninist interpretation has been fundamental to Communist propaganda of all times as ideology has always been considered a tool of forcing and enforcing the desired social changes. Unsurprisingly, it was this Leninist view of ideology as a social weapon that the RCP used in building its myth of the New Man. The fabrication of Communist myths was the natural outcome of the RCP’s propaganda. If propaganda was the action through which the RCP openly forced its dogma on the people, then mythopoeia was the act of fabricating myths and insinuating them into

the culture. Following the Leninist practice, the Romanian Communist mythopoeia was deliberately focused on social change.

The Myth of the New Man

In the 1950s, a significant moment in critical studies was the shift from rhetoric to myth analysis. This shift engendered a new species of criticism: myth criticism. Frye (1957) stated that all stories can be examined not only in terms of their individual, stylistic, literary qualities but also in terms of the overarching myths that they reincarnate. In our study, analyzing the mythopoeia of the New Man in the selected doctrinal texts of the RCP was a difficult task. The complex myth found in the documents we analyzed was veiled by the conceptual, discursive, propagandistic language of the ideologues. Probing beneath the outer layers of the doctrinal texts with their stock Socialist ideology became the means whereby we uncovered the ideational concept of the New Man.

Aronoff (1986) considered that one of the reasons for the strength of a myth is that it “presents a more lucid and compelling image than do abstract principles. In addition, an account of the past which justifies a present course of action is attractive to most people” (p. 17). In its simplest form, the myth-as-story underscores the power of the narrative in communicating meaning and may reveal the force of myth creation in all cultural contexts from preschool stories to media campaigns. As a political myth, the myth of a New Man is built to mobilize collective action by posing collective responsibilities. The Romanian Communist mythoplasts selected and manipulated symbols of the traditional culture to recreate a political identity that was both linked to the past and made compatible with the political goals of the Communist future. The formula was to construct the future in the present and to deploy the myth as an agent of cultural change.

As with all Communist myths, the New Man mythopoeia had a strategic appreciation of time. As Mannheim (1936) suggested, in myths “time is always experienced as a series of strategical points” (p. 244). This Communist superman was the desired cultural bridge between Romania’s past and its Communist future. It is commonly accepted that every faith and every state has its own myth (Gorner, 1992). Naturally, Romanian overtones of the Socialist culture promoted by the state ideologues and mythoplasts became part of the myth-making effort. They became evident at the 1976 ideological conference of the RCP. For instance, one of its outcomes was the ideological campaign developed around the slogan *Cantarea Romaniei* (Hymn to Romania). The artistic festival associated with the Hymn became the potent ritualistic arm of the Communist mythopoeic effort. The ritual and ceremony of the Hymn endowed the RCP’s political actions with a degree of legitimacy warranted by Romanian history. As Gilbert (1976) observed, the party was using a “concerted campaign to enhance its image as a national force which is carrying on the traditions of the great liberators of Romanian history” (p. 304).

According to Highet (1996), myths can be interpreted on the basis of three main principles: “One is to say that they describe single historical facts. The second is to take them as symbols of permanent philosophical truths. The third is to hold that they are reflections of natural processes, eternally recurring” (p. 183). Although the best mythoplasts seek to create myths that reflect each of these three principles, the reality is that myths are usually less grounded. In that regard, the New Man was a myth designed mainly to pass the Communist permanent philosophical truths on to the Romanian people.

In the next section of the paper, the texts of the RCP doctrinal documents addressing the New Man are deconstructed following the definitions and characteristics of myths proposed by

Murray (1960) to the chosen Communist myth. The purpose of the method was threefold: (a) to prove that the New Man concept has mythical characteristics, (b) to actually analyze the myth, and (c) to identify the broader leadership framework within which myth making occurs as each of the individual elements of the myth identified by Murray has a functional role in the leadership framework.

Descriptive Definition

Murray (1960) stated that a myth manifestly consists of the “essential features of an important . . . situation that has a basic thema in which at least one extraordinary . . . psychic entity is involved” (p. 319). That *important situation* of the New Man was described by the party as the beginning of a new stage in the development of the Romanian Communist society: “Now that we are entering a superior era of development of our Socialist society, we need to be conscious that it is an objective imperative to build the New Man” (Ceausescu, 1989, p. 3). Ceausescu (1989) further stressed the building of this myth: “The great economical–social and political changes that have occurred both in our country and internationally, the great achievements of science and technology, of human knowledge generally, all these demand the edifying of the new man” (p. 4).

The *extraordinary psychic entity* was the Communist Superman, a man of great importance for the national being. He was not the average, all-too-human mortal, but a man becoming god, critical for the welfare of society. Ceausescu (1989) defined this superhero as a builder of the socialism and communism, with a large horizon of theoretical, scientific, and professional knowledge, with a militant revolutionary spirit. The New Man was a perennial revolutionary, forever leading the transformation of society, with the Communist goal in mind. Other defining characteristics of the New Man, as presented by Ceausescu (1984), were his Socialist revolutionary patriotism and his love of country and fellow citizens. The New Man was devoted to the achievements of socialism, working ceaselessly at building the Socialist and Communist future in his fatherland. He also defended the revolutionary achievements, the independence, and the sovereignty of his fatherland.

Referential Definition

A myth needs a phenomenal reference, allowing the manifest components of the myth to “mean what they literally appear to mean or may stand for anything else that is conceivable by man” (Murray, 1960, p. 330). The myth of the New Man was a collective myth, reflecting desirable actions and aspirations of the whole society. The language in which the expected actions of the mythical Man were depicted was general, norm-laden: “the New man needs to keep alive the renewing, revolutionary spirit of the party and to increase its leading role” (Ceausescu, 1984, p. 4). However, the lack of precision in describing the New Man’s mythical actions was strategic, allowing room for future adjustments in the party’s ideology, rather than reactive.

A myth has a clear temporal reference, described by Murray (1960) as “essential features of imagined situations or events that occurred in the past, are destined to occur in the future, or are now recurring” (p. 333). In this regard, the New Man was a prospective myth, pointing toward an ultimate better world—the Communist society. To some extent, this better world was conceived in utopian terms as the world was remade in the image of the New Man. As an expression of this idealized construct, Ceausescu (1984) charged the New Man with “a historical

mission to lead the Romanian society to higher peaks of Socialist civilization, toward the fulfillment of the golden dream of mankind—the Communist society” (p. 4). The heroism of the New Man was fully supported and inspired by the past of the country. The New Man was the fulfillment of the ancestors’ dreams, ancestors who fought “heroic battles, animated by their trust in the Romanian people, in his independent future” (Ceausescu, 1984, p. 5).

Functional Definition

After estimating the powers of a myth in terms of its social scope and temporal span, the influential representation accomplished by a myth needs to be estimated in terms of the average intensity of its desired effects, “these effects being of five classes: (a) cynosural–emotional–memorable–inspirational, (b) convictional, (c) evaluational, (d) conational, and (e) integrational” (Murray, 1960, p. 335).

The myth of the New Man was designed to be the focus of the rapt attention, thought, and talk. To elicit this cynosural function of the myth, the party put the New Man at the center of its ideological production. The emotional effect was expected to be significant especially when mythoplasts addressed those who were easier to mold, the younger generation, as the generation that supposedly had not been “spoiled” or contaminated by older myths: “Dear young friends, all your actions should be in the spirit of the revolutionary romanticism” (Ceausescu, 1984, p. 5). The New Man myth engendered hope, aiming for emphatic identification of the people with the proposed myth. Moreover, the Party needed a memorable myth, with recurrent imprint in the minds of its receptors. Thus, the myth was presented frequently and consistently every time a major political RCP activity took place. The myth, as presented at these major events, suffered little or no changes in time. As expected, the two analyzed texts, although separated by 4 years, showed little variation in the description of the New Man. Repetition was supposed to produce retention.

The last item of the first class of myth functions is, according to Murray (1960), the inspirational function. Myth needs to inspire receptors with artistic gifts to reproduce and propagate the myth. The Romanian Communist mythoplasts considered this function to be crucial for the viability of their mythical product:

We must create new literary opuses, with a higher patriotic content, new movie pictures, and plays mirroring the life and achievements of our people, in the spirit of the revolutionary, Socialist humanism. . . . We need new revolutionary and patriotic songs, inspired from the life of our people and his melodious spirit. . . . All the arts are called to build the new man, inspired by the process of edifying him. (Ceausescu, 1989, p. 4)

A myth needs to elicit belief or faith in its validity in order to be convictional. The New Man myth needed, therefore, to be perceived as truth, not falsehood. Subsequently, Communist ideologues aimed at transforming their myths into objective realities. It was important for them to pay close attention to the myths’ validity. After all, the bottom-line value of a myth like the New Man was its ability to convince people. A convictional myth gives legitimacy to its makers.

The myth of the New Man was also evaluational. It propagated, revived, and re-established veneration for what it represented. The New Man was highly valued by the party and was sacred in the conscience of its carriers. The entire ideological and educative activity of the RCP was centered on edifying the superhero.

In Murray’s (1960) opinion, the conational function of a myth has two opposite manifestations: (a) educational [*sic*], guiding and conducting valued actions, and (b) deterrent,

suppressing disvalued actions. The New Man myth had both manifestations of the conational function. The hero, as presented by the RCP doctrinal documents, needed to struggle against any retrograde capitalist ideas that either infiltrated from abroad or were remnants of the past Romanian bourgeoisie. The New Man had to take firm action against any manifestation of nationalism, chauvinism, mysticism, obscurantism, egotism, laziness, and dishonesty (Ceausescu, 1984). On the other hand, the educational [*sic*] function of the myth manifested in its alleged capacity of serving a model for all the individuals in the Romanian society. They were expected to identify themselves with the proposed superman, always just, honest, a bearer of the new Socialist ethics. As a collective educational [*sic*] myth, the New Man represented the ongoing conflict between good and bad forces. Conceived to some extent as a zero sum game, the gains of one side were interpreted as losses for the other. Viewed in such calculation of gains and losses terms, the importance of total victory and the silencing of critics may be better understood. As the purveyor of a new cultural ethos, the Communist propagandists waged its New Man war using weapons (strategies) that were both offensive and defensive, both positive (in a task-oriented, value-free sense) and negative. According to Murray, the forces which are in line with the group's welfare are the good ones, engaged in a crucial conflict with the malefic forces:

It is a struggle-to-the-finish between the forces of good and evil in one or another guise—light and darkness, renewal and decay, evolution and stagnation, unity and disunity, conservation and destruction, life and death—forces which have been commonly embodied in two opposing supernatural beings (e.g. God and Devil) and more recently in two opposing -isms (e.g. Communism and Capitalism). (p. 338)

The last functional characteristic of a myth, integration, is represented by the New Man collective attribute. This myth unified the Romanian society, preventing it from disintegration. The hero was to be a “force which shines like the bright sun on the road to Communism, the era when all the people will be masters of their destinies” (Ceausescu, 1989, p. 6). The party also used the integrative mythical function to smooth the ethnic differences between the Romanian majority and the ethnic minorities living on the Romanian territory. This integrative aspect of the myth is particularly important in a differentiated society where a constellation of sociocultural differences constantly hammer at the national integrity of the state. Integration becomes the nation-building component of the myth with identity and belonging as vital subcomponents. In this regard, the New Man spoke a language common to all, regardless of their ethnicity, the language of labor, as Ceausescu (1989) himself labeled it.

A myth must be represented in “words spoken by an appointed agent during the event's ceremonial enaction at a prescribed place and time” (Murray, 1960, p. 339). The appointed agent of the Romanian New Man myth was the Secretary General of the party. His speeches were always highly ritualistic. There was hardly any major speech of Ceausescu that addressed the ideology of the party without referring to the myth of the New Man. The rituals included carefully staged, “spontaneous” outpouring of popular support for the Party, the leader, and their ideology. While the New Man myth was analytically distinct from the personage of its chief mythoplast, the Secretary General, in practice, the two can become synonymous, at least implicitly. In the eyes of the people, the leader took on the characteristics of the New Man earlier than his followers. Ceausescu, the Supreme Leader, became the archetypal New Man. The mouthpiece became the phenomenal reference who, in turn, became the hero himself (the New Man). Lenin, Mao, and, to a lesser extent, General Tito of the former Yugoslavia were exemplars of this process. However, less powerful but similar identifications of the messenger with the

message or objective can be found in other leaders from FDR and Winston Churchill to Mahatma Gandhi and Nelson Mandela.

Causal Definition

A myth is also “a product of imaginations oriented and sustained by one or more basic needs and feelings in response to a critical situation which is experienced, consciously or unconsciously, by the society as whole, by members of a class, or by individuals as persons” (Murray, 1960, p. 342). The New Man myth was designed to prevent intolerable conflicts, curing contradictions that might appear in the Socialist system. The New Man was the conscious builder of the Communist future. He understood the society and its possible conflicts and solved them according to his overall plan—Communism. The myth, in this sense, was a therapy more for the system than for the individual. The New Man was presented as a powerful change tool that would alter the character of Romanian society. Convincing the people to accept a degree of suffering—the importance of present sacrifices—was a necessary part of the myth making.

The Mythopoeic New Man

The previous analysis finds the New Man as a collective prospective Communist myth with clear inspirational, educational [*sic*], conational, and integrational functions. Each of these functions plays into a broader leadership agenda in which the objectives of the individual (Ceausescu) become an expression of the organization (RCP). Both are then reinterpreted as being similar in scope with a manifest national destiny.

Edifying the New Man is mythopoeic in nature. Slochower (1976) stated that mythopoeia conveys a specific drama in three acts with an epilogue. The drama begins with a disrupted unity in the circumstances of the hero—a failure of conviction, a disturbance of faith, or a moral fall. The New Man’s surrogate drama began with the hero being uncomfortable with the Socialist present which, while better than the bourgeois past, was nevertheless far from the Communist bright future. The New Man identified new contradictions in the Socialist society and articulated a leadership agenda that attempted to solve these contradictions. This inspired a quest, a pursuit of the social circumstances previously taken for granted.

The quest, the second act of the mythopoeic drama, involves the hero in a transgression against what his social group regards as a natural or sacred order. It is now the time when the hero becomes the agent of transformation of his culture. Transforming himself continuously, the New Man was always one step into the future. He was a perennial revolutionary: “The revolutionary process will continue even in the Communist society, it will never end” (Ceausescu, 1984, p. 5). The hero was a permanent agent of change of his society.

The third act of Slochower’s (1976) mythopoeia is a kind of homecoming, a recreation, or a rebirth. The hero revitalizes his relationship to the tradition he has violated. The victory of the mythopoeic hero is the victory of social morality. The hero alters the tradition in its parts that have become corrupt and stale. It is Communism that the New Man was supposed to bring into being, the new order built from the ashes of the old one. In the Communist mythopoeia, the New Man seems to never find his homecoming as he restlessly is preoccupied with the best society to be achieved by mankind—Communism. This set the stage for an ongoing revolution or the endless remaking of tomorrow’s world.

Slochower (1976) considered that a tragic epilogue usually ends the three-act mythopoeia: the hero's final sacrifice. Although it would be easy to interpret the 1989 revolution and subsequent overthrow of Ceaucescu and the RPI as the unexpected resolution of the New Man myth, the truth is perhaps more blurry. Some might argue that the complex interleaving of individual, organizational, and national factors complicates matters and that Communist mythoplasts clearly do not allow for tragic endings. Rather, the hero's strivings seem to be resolved in a remote, paradisiac finale.

Pseudo Epilogue

In the final analysis, the Romanian Communist heroic New Man is nothing but a variant of Homo Sovieticus, a type of living being generated by the conditions of a society under a Communist regime. The dangers inherent in a lurking New Man myth are captured in Zinoviev's (1982/1985) characterization of Homosos:

The virus of Homossosery . . . is the gravest disease that can afflict mankind because it reaches to the very essence of the human being. If a man has sensed the Homosus in himself and tasted the poisons of Homossosery, it is more difficult to cure him of his disease than it is to return a burnt-out alcoholic or a junkie to a healthy life.

Evolution-wise the Homosos is not decadent. On the contrary, he is the highest product of civilization. He is superman. He is universal. If need be, he can commit any frightfulness. Where it is possible, he can possess every virtue. There are no secrets which he cannot explain. There are no problems which he cannot solve. He is naive and simple. He is vacuous. He is omniscient and all-pervasive. He is replete with wisdom. He is a particle of the universe that bears the whole universe within itself. He is ready for anything and anyone. He is even ready for the best. He awaits it, although he doesn't believe in it. He hopes for the worst. He is Nothing; that is to say, Everything. He is God, pretending to be the Devil. He is the Devil, pretending to be God. He is in every man. (p. 199)

While few people actually believed any Communist myth during the Ceausescu regime, the damaging effects of the Communist ideology appeared to linger, surprisingly, after the fall of Communism. Even though Ceausescu had some sympathy from the West for holding out against Soviet pressure, the economic, social, and political changes in Romanian society, much like in other post-Communist societies, have been more or less hesitant. Whether the Communist New Man myth was, in fact, more powerful than most are prepared to accept remains a lingering question. What cannot be denied is the inertia which has slowed down the transition of most ex-Communist countries from the old to the new social realities. While the poor economic conditions left behind by the Communist regimes were an objective reality influencing people's beliefs, the effect of Communist mythopoeia should also be taken into consideration. Apparently, the effect of Communist ideology survived the demise of the social system. This inertia has possible implications for leadership development and organizational change. Perhaps, as indirectly suggested by this study, ideological mythoplasts have a more significant impact on followers than social engineers.

Karl Marx and Friedrich Engels (1848/2002) began *The Communist Manifesto* with the following statement: "A specter is haunting Europe—the specter of communism" (p. 27). These words are of greater actuality today than they were at that time. The only difference is that the specter is a ghost of a dying creature—the New Man that Communist regimes wanted to create. A hybrid result of adaptation to the harsh material condition of Socialism on one hand and a result

of transformation through mythopoeic ideology on the other, the New Man did not know what to do with the new liberty he suddenly faced. Specifically, Paler (1995) considered the New Man to be one of the dangers still facing the Romanian society. Because the edification of the New Man was partially accomplished by the Communist regime, Paler believed that it would not be easy for anybody to become, again, the Old Man, that is, a normal human being.

Conclusion

According to Rosenbach and Taylor (2001), there are almost as many definitions of leadership as there are people who have attempted to define it. However, in its broadest expression, leadership has been defined by Crawford, Brungardt, and Maughan (2000) as an interactive process of influence that happens between leaders and followers within a larger social sphere that promotes a collective, common good. Although the common good criterion is interpretable as it is specific to the sociocultural context, this definition probably holds good for the Romanian situation discussed in this paper. Subsequently, an understanding of the relationship between leaders and followers is important to this paper's discussion of myth.

The New Man myth fits squarely into a transformational leadership model to the extent that it seeks to transform the values, behaviors, and attitudes of Romanians. Of the four types of transformational behaviors as proposed by Bass and Avolio (1990) (idealized influence, individualized consideration, inspirational motivation, and intellectual stimulation), myth making seems to be a viable method for inspirational motivation and intellectual stimulation of the followers. The myth analysis provided in this paper appears to support this claim. As Schein (1992) suggested, role modeling and stories, legends, and myths are mechanisms through which leaders can shape culture. In Schein's interpretation, such myths are a reflection of the culture, not a determinant of it. That, obviously, differs from the Leninist interpretation presented earlier in this paper that ideology and, implicitly, myths can be used as weapons of change. Schein also indicated that the influence of myths is limited in cultures where open communication makes it possible to detect false myths. In Communist societies, state's myths are rarely questioned, at least officially.

The New Man myth was meant to transform not only the values, behaviors, and attitudes of Romanians but also societal goals, structures, and processes. These are accomplished through the Communist emphasis on characteristics that include symbolic leader behavior, visionary and inspirational messages, nonverbal communication, an appeal to ideological values, display of confidence in self and followers, and leader expectations for follower self-sacrifice and for performance beyond the call of duty. This fits in with the shared view of charismatic leadership (Howell & Avolio, 1995; Sankowsky, 1995) as one or all of the following:

1. An omnipotent archetype (leader as parent) whom they believe will nurture and guide them;
2. A mystical archetype, in touch with higher truths, who knows the way and knows the answers;
3. A heroic archetype, perhaps derived from past achievements, who can move mountains; and
4. A value-driven archetype, concerned with the collective and able to empower it, who is pure in spirit.

In the traditional binary expression of the relationship, while the leader leads, the follower simply follows. Both are bound into an inextricable leadership relationship in which the roles of

each are clearly known. Burns (1998) proposed instead that leadership occurs across a field of players made up of leaders, opposers, apathetics, and supporters. In the Romanian society of the 1980s, leadership was quite clearly equated with members of the RCP and specifically with its General Secretary Nicolae Ceausescu. The citizens of Romania were forced to be the followers. They were, in essence, those for whom the New Man myth was being created. Furthermore, they were expected to embrace the ideology that was being intentionally constructed for them. The myth of the New Man was created within a totalitarian framework in which the roles and responsibilities of leaders and followers were clearly circumscribed. The process of developing a Communist mythopoeia intersected with an evolving view of Romanian leadership that was essentially autocratic and predicated on a conceptualization of the follower as passive. The New Man myth becomes an example of destructive transformational leadership. Rosenbach and Taylor (2001) noted that in transformational leadership, the leader is involved in strong personal identification with the leader. Group members are also encouraged to join in a shared vision of the future. In this particular case, the transformational leader is the political entity of the RCP and its key functionary, General Secretary Ceausescu.

As discussed in this paper, under the aegis of the Communist Party, Romanians were encouraged to perform beyond expectations, and an awareness of the importance of specific outcomes was promoted. Central to the inculcation of a shared value and belief system was the development of a myth that encouraged followers to transcend their own self-interests. After all, transformational leaders, whether constructive or destructive, enable followers to develop a mental picture of the vision to transform purpose into action. Further, myth criticism approaches in organizational leadership research would advance our understanding of the power of myths in shaping organizational culture and identify the possible benefits and dangers of manipulating culture in organizational change.

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Servant Leadership as a Humane Orientation: Using the GLOBE Study Construct of Humane Orientation to Show that Servant Leadership is More Global than Western

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This article suggests that servant leadership, as a model, is more global than Western in nature. Support for this premise comes from the use of the Global Leadership and Organizational Behavior Effectiveness Research Program's (GLOBE) humane orientation construct and how this occurs in the cultural concepts from African (Ubuntu, Harambee); East Asian (Taoist, Confucianism); Mediterranean (Jewish); and Indian (Hindu) value systems. By illustrating that servant leadership is appropriate in various global cultures, this article recommends that not only is servant leadership a global leadership style but that servant leadership should be included in leadership development programs in Africa, Asia, and the Mediterranean as a means of producing humane leaders.

Servant leadership, as coined by Greenleaf (1970) and later developed by Page and Wong (2000); Farling, Stone, and Winston (1999); Sendjay and Sarros (2002); Sendjaya (2003); Russell and Stone (2002); Patterson (2003); and Winston (2003), has been met with a common rejection of the idea when presented to non-U.S. audiences simply because it is a Western construct developed in the West for the West (anecdotal evidence from the primary author's experience). The purpose of this article is to present the non-Western aspect of the notion of servant leadership as it has been currently developed. The value of this article lies in its presentation of a foundation upon which developing nations in South America, Africa, Asia, and Eastern Europe might base their leadership development programs. The confidence in this foundation comes from the extant use of the GLOBE study's determination of the humane orientation construct and the near universal acceptance of this construct in the 62 countries included in the GLOBE study.

Servant Leadership

Greenleaf (1970) based his understanding of the servant leadership concept on Hess' (1956) work in which Hess presented an allegory in which the servant of the traveling troupe was, in reality, the president of the group. Greenleaf (1970) attributed the ontological and axiological characteristics of the servant-president as an ideal to which all leaders should aspire. In Hess' allegory, the members of the traveling troupe represent different types of people and different types of worldviews, most of which are not Western in nature. This idea of servant as leader, as Hess presented it, is not a Western concept but rather an Eastern or Mediterranean concept. Greenleaf (1982) also described Jesus as a servant leader; if Greenleaf is correct, Jesus would be an example of a Mediterranean ideal rather than a Western ideal since Jesus lived in the Southern Mediterranean region.

According to Garrow (1986), Martin Luther King, Jr. described Ghandi as a servant leader because of Ghandi's devotion to serving the people of India rather than engaging in command-control leadership styles. If Ghandi was a servant leader who engaged in humane leadership activities, then the notion of servant leadership would be an Indian ideal rather than a Western ideal.

Bass (2000) contrasted servant leadership with transformational leadership by showing that servant leaders focus on the well-being of the followers even to the detriment of the organization, whereas transformational leaders do what they do for the followers in order to have the followers benefit the organization. Patterson (2003) and Winston (2003) built upon Bass' insights and developed a two-part model of servant leadership in which, according to Patterson, servant leaders, through a construct called *agapao* love (a moral love toward followers), develop a sense of humility in working with other people and seek to behave for altruistic reasons rather than self-serving reasons. In addition, Patterson posited that from humility and altruism, servant leaders seek to understand the follower's vision or calling and, in the process of this, build a sense of trust in the follower. Following the development of trust, the servant leader then empowers and serves the follower to achieve the follower's vision in the organization. Winston (2003) built upon Patterson's work and showed how the servant leader's service impacts the follower's *agapao* love and increases their self-efficacy and commitment to the leader. Followers, according to Winston (2003), would then behave for intrinsic motivational reasons since the followers seek to achieve their own vision within the organization and, in so doing, develop an identity with the leader and begin to act out of altruistic rather than self-serving reasons, thus leading to the follower's service to the leader which impacts the leader's *agapao* love and completes the circular model.

Of interest to Patterson (2003) and Winston's (2003) combined model is that it is not aligned with Western thinking at all. Western thinking, which developed in the 1930s and 1940s (Argyris, 1957), posits that formal mechanistic organizations result in individuals being dependent upon, passive toward, and subordinate to the leader with employees having little control over their working environment. Argyris pointed out that designers of organizations admitted this problem and compensated by rewarding people for performance or compensating them for their dissatisfaction, allowing the employee to seek satisfaction outside of the organization. Argyris' comment was true in the late 1950s and is still true today in most Western organizations. This notion of authoritarian mechanistic forms of leadership still being used in Western organizations has been supported by Bates (1994) who wrote about the traditional leadership styles of the great man, charismatic leader, or the lionized-hero form of leadership

typically found in the United States. While other leadership theories have been developed since the 1920s and 1940s; including, but not limited to, transformational leadership, team leadership, and participative leadership; these more participative styles still focus on the leader or the organization rather than on the follower.

GLOBE Study

House, Hanges, Javidan, Dorfman, and Gupta (2004) reported GLOBE's findings in an 818-page tome beyond the scope of this paper. The reader is encouraged to read the study in House et al.'s book in order to grasp the completeness of the large global study. The GLOBE study examined leadership and organizational behavior issues in 62 countries with the intention of building upon and expanding Hofstede's (1980) research on work-related values. The constructs studied in the GLOBE study included (a) performance orientation, (b) assertiveness, (c) future orientation, (d) humane orientation, (e) institutional collectivism, (f) gender egalitarianism, (g) power distance, (h) in-group collectivism, and (i) uncertain avoidance. One of the many aspects of the GLOBE study was the development of the notion of Cultural-Endorsed Implicit Leadership Theory (CLT) that proposes a leadership concept in which the cultural values of a people group would expect to be acted out in the lives and behaviors of its leaders. Like implicit leadership, which was the impetus for developing CLT, the presumption is that followers are more motivated to build relationships with and act in accord with the leader if the life and behaviors of the leader are in line with the follower's mental model of expected leadership. Dorfman, Hanges, and Brodbeck (2004) wrote the chapter on "Leadership and Cultural Variation" in House et al.'s book and determined that global leaders could be classified into six archetypes: (a) charismatic/value-based leadership, (b) team-oriented leadership, (c) participative leadership, (d) humane oriented leadership, (e) autonomous leadership, and (f) self-protective leadership. This present article focuses on the humane oriented leadership and posits that servant leadership fits within this archetype more than it fits in any other archetype, including charismatic/value-based leadership.

Leader integrity, as seen in the majority of the countries studied through the GLOBE study, is of interest to this article as an indicator of effective leadership as posited by Dorfman et al. (2004). Although leader integrity is not mentioned in the six archetypes, it will be part of the next section on humane orientation. Dorfman et al. rank-ordered the 10 regions of the GLOBE study as to the absolute CT scores on the six archetypes and showed that the higher scoring regions for humane orientation were Southern Asia, Sub-Saharan Africa, and the Anglo regions; the middle scoring regions were Confucian Asia, Latin America, Middle East, Eastern Europe, and Germanic Europe; while the lowest scoring regions were Latin Europe and Nordic Europe. This means that servant leadership, if it fits the humane orientation archetype as the present article posits, should be acceptable within 8 of the 10 regions. Javidan, House, and Dorfman (2004); in an earlier chapter of the House et al. (2004) book; pointed out that in all 10 regions, the score for valuing humane orientation is higher than practicing humane oriented behaviors. This is of interest to the study of servant leadership in that it might imply that a practical model of how to lead with a humane orientation is lacking and that using servant leadership in leadership development programs may inform leaders how to practice a humane oriented leadership style.

The GLOBE study sought to compare practiced versus valued concepts through the use of the following 7-point behaviorally anchored response items:

1. In this society, people are generally concerned about others. (practice)
2. In this society, people should be generally concerned about others. (value)
3. In this society, people are generally very sensitive toward others. (practice)
4. In this society, people should be encouraged to be sensitive toward others. (value)
5. In this organization, people are generally concerned about others. (practice)
6. In this organization, people should be generally concerned about others. (value)
7. In this organization, people are generally very sensitive toward others. (practice)
8. In this organization, people should be encouraged to be sensitive toward others. (value)

Humane Orientation Construct

Kabasakal and Bodur (2004), in their definition of humane, cited Aristotle's definition of friendship: "a person becomes a friend when he is loved and returns that love, and this is recognized by both people in question" (p. 565). This is similar to Lewis' (1971) notion of friendship as appreciative love. Kabasakal and Bodur cited Plato's notion that it is "possible to love someone without feeling affectionate" (p. 565). Finally, Kabasakal and Bodur referred to Socrates' idea that "winning a friend is above all else a fulfillment of a fundamental human need and desire" (p. 565). This notion of friendship and love is in keeping with Patterson's (2003) and Winston's (2003) circular model of servant leadership which begins with the notion of agapao love that both Patterson and Winston defined as doing the right thing at the right time for the right person and relates the concept of friendship. Winston (2002) presented the concept of agapao as being part of a continuum with the biblical Greek concept of agape. While agape is a sacrificial form of love, agapao is a friendship form of love/relationship.

Kabasakal and Bodur (2004) pointed out the global nature of the humane orientation in their inclusion of the Judaism, Christian, and Islamic consideration of God as being associated with "ultimate goodness" (p. 565) and that Buddhism and Taoism direct followers of the respective faiths to be in harmony with each other and do what is good. Kabasakal and Bodur stated that cultures characterized by high to middle inclusion of the humane orientation should value altruism, benevolence, kindness, love, and generosity as motivation factors both for leaders-to-followers and for followers-to-leaders. These values are in keeping with the notion of servant leadership as proposed by Patterson (2003) and Winston (2003) in their model of servant leadership. The concept of agapao includes benevolence, kindness, and generosity; and the whole concept of agapao is considered a form of love. Figure 1 shows that both Patterson (2003) and Winston (2003) included altruism in each of their portions of the circular model.

Kabasakal and Bodur (2004) pointed out an interesting finding from the GLOBE study's investigation of the humane orientation construct: the countries with the highest humane orientation value score (Nigeria, Finland, Singapore, and Austria) are among the lowest scoring countries for humane oriented practices. Although these four countries do not practice humane orientation in the leadership roles, there is a strong desire for humane orientation. Servant leadership may provide a model by which leadership development programs could present to leaders in these countries how to lead in ways that are in line with the followers' CLT.

Kabasakal and Bodur (2004) posited that the more humane the country's orientation, the more right wing and the less socialist the country is as supported by the correlation of the humane orientation practice score with the GLOBE study's question on beliefs as being to the left or right ($r = .54, n = 37, p < .01$). Of interest, Kabasakal and Bodur reported that there is no

significant correlation when using the humane orientation values score. Kabaskal and Bodur proposed that the correlation may occur “because low-humane countries need more formal and organized support systems” (p. 377). Therefore, servant leadership may be seen as more acceptable in societies that tend to be right wing and less socialist in ideology.

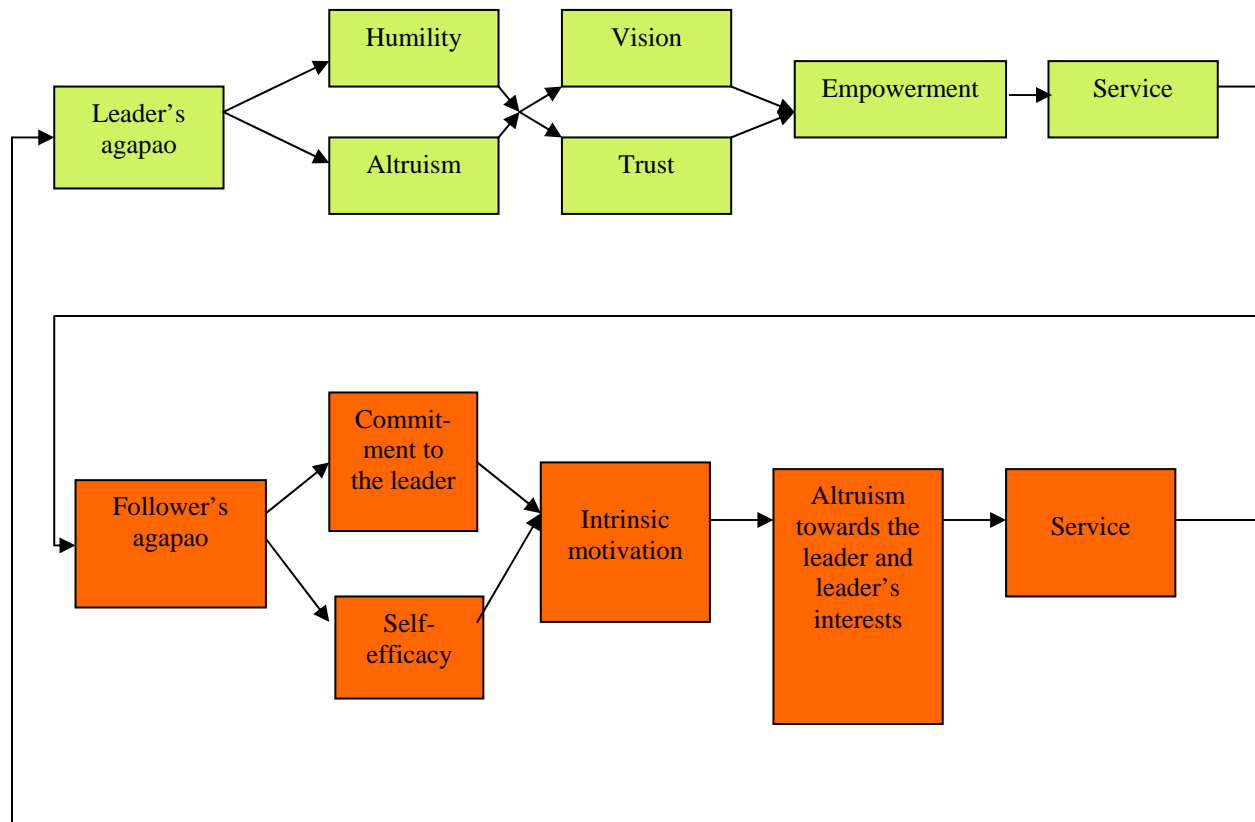


Figure 1. Patterson's (2003, upper) and Winston's (2003, lower) combined model of servant leadership.

Kabasakal and Bodur (2004), in summarizing literature on leadership characteristics, pointed out that the current leadership literature does not generally characterize leaders as humane; but, they went on to say that in the more humane oriented countries covered in the GLOBE study, leaders tend to emphasize a more idealistic focus rather than a self-aggrandizement focus. This ties to servant leadership in that Greenleaf (1970), Page and Wong (2000), Farling et al. (1999), Sarros and Sendjaya (2002), Sendjaya (2003), Russell and Stone (2002), Patterson (2003), and Winston (2003) have stated that servant leaders focus more on humility and less on self and focus more on the needs of others and the higher-order values of duty and social responsibility than on the needs of self. Thus, servant leadership as a concept is compatible with the humane concept as presented in the GLOBE study.

Global Concepts That Undergird a Humane Construct

This section provides additional support for servant leadership as a more global than Western concept by examining cultural concepts from Africa (Ubuntu, Harambee), East Asia (Taoist, Confucianism), the Mediterranean (Jewish), and India (Hindu). This section is not meant to be exhaustive of all cultures but is meant to show support for the ideals upon which servant leadership is based.

Ubuntu

Ubuntu is a worldview expressed by Southern-African Bantu-language speaking people groups and is defined by Mangaliso (2001) as “humaneness – a pervasive spirit of caring and community, harmony, and hospitality, respect, and responsiveness—that individuals and groups display for one another” (p. 24). Haegert (2000), in a conceptual article, presented an ethic of care for African nursing that relies on Ubuntu and takes the definition of Ubuntu deeper by tying the concept to an African Proverb: “a person is a person through other persons” or sometimes rendered as “I am because we are; we are because I am,” thus demonstrating Ubuntu as a collectivist worldview. Mbigi and Maree (1995) have supported this collectivist view in their description of Ubuntu as a metaphor for group solidarity. Although the concept of Ubuntu focuses on the person; it stresses supportiveness, sharing, listening, building community, and cooperation. Krause and Powell (2002) added to Mbigi and Maree’s definition by explaining Ubuntu as group solidarity, compassion, respect, human dignity, and collective unity.

Ubuntu inspires us to expose ourselves to others, to encounter the difference of their humanness so as to inform and enrich our own (Sindane, 1994). Thus understood, the African proverb *umuntu ngumuntu ngabantu* translates as: “To be human is to affirm one’s humanity by recognising the humanity of others in its infinite variety of content and form” (Van der Merwe, 1996, p. 1).

Ubuntu has similarities to Patterson’s (2003) definition of servant leadership in that servant leadership focuses on the well-being of the follower while seeing the organization’s interests as secondary, thus creating a community of followers within the organization. Patterson’s model of servant leadership begins with *agapao* love as presented in Winston’s (2002) work “to love in a social or moral sense, embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety” (p. 5). The unique term *hesed* is difficult to translate in English but is often rendered as “steadfast love” and “kindness” by translators. The Mediterranean concept of *hesed* and its Greek equivalent *agapao* carry the meaning of an active involvement in the world marked by kindness, love, and altruism (Knight, 1999). It is important to note here that one concept alone, in this case Ubuntu, is not reason enough to accept servant leadership as global but rather to see that there are various concepts around the world that speak to a humane consideration of others.

Harambee

Koshal (2005) examined the role of the Swahili concept of harambee as it relates to the acceptance of servant leadership in Kenya. Koshal defined harambee as doing things quickly and collectively with a forward connotation. Harambee embodies and reflects the strong ancient value of mutual assistance, joint effort, mutual social responsibility, and community self-

reliance. Koshal further pointed out that the notion of service in Patterson's (2003) model of servant leadership is like the harambee philosophy which is

guided by the principle of collective good rather than individual gain [thus positioning service] as putting others' welfare (e.g., employees, customers, and community) and interest first. Service is caring for others enough to facilitate their growth, development and success without expecting any reward. (p. 10)

According to Koshal's (2005) study, participants "expressed strong feelings about sacrificing for the sake of others. Their view of sacrificing is embedded in the way they give their time, their resources, and even themselves for the work of others" (p. 125). The Swahili concept of harambee includes a sense of service by leaders to followers and followers to leaders which is line with Patterson's (2003) and Winston's (2003) model of servant leadership.

Taoist

Templeton (1999) stated that "[s]eeing Agape in the Tao is like trying to separate a wave from the ocean" (p. 69). Agape is the biblical Greek concept of sacrificial love and has the same root as agapao but is more philosophical in nature than agapao which is more behavioral in context. Since Taoism was developed as a contrast to Confucianism, it is worth including both cultures in this document to show how servant leadership can fit both concepts. The Taoist beliefs include; according to Johnson (2000); that leaders maintain a low profile, lead by example, and empower people through ownership of the task to do the work. Johnson included the following quotation from the Te Cheng: "when the master governs, the people are hardly aware that he exists. Next best is the leader who is loved. Next is one who is feared. The worst is one who is despised" (p. 85). The focus in the Tao of love and respect is in line with servant leadership.

Confucianism

Within the teachings of Confucius' *The Analects*, according to Yuan (2002), is the concept of jen that is summed up as "the humanity in humans, the benevolence or universal love" (p. 109). Yuan went on to say that jen includes the elements of "love, altruism, kindness, charity, compassion, goodness, perfect virtue, true selfhood, etc." (p. 109). These aspects of jen seem very similar to the notions of servant leadership as presented in the work of Patterson (2003) and Winston (2002, 2003), thus supporting the idea that servant leadership fits well with Asian cultural beliefs. Writing about Chinese cultural values, Lu (1998) pointed out that Mozi, the founder of the school of thought called Mohism, redefined a Confucian concept of li which contained the idea that "a true sense of benevolence, righteousness, and morality, is motivated by self-interest and mutual benefits . . . [and that] . . . whoever loves others is loved by others; whoever benefits others is benefited by others" (p. 96). Although the tenants of servant leadership, according to Patterson (2003) and Winston (2003), focus on loving and benefiting others; their servant leadership model shows a circular relationship in which followers do, in fact, love and benefit the leader; thus supporting the idea that servant leadership could fit well with Confucian values.

Jewish

The Ten Commandments form the base of the Jewish faith and are summed up in two statements: (a) loving God and (b) loving people (Luke 10:27, New American Standard). This sentiment can also be found in Leviticus 19:18: “but you shall love your neighbor as yourself.” The Talmud, according to Lamm (2005), calls for all people to engage in kindness over charity. Lamm stated that the Talmud implies that charity occurs as a reaction to seeing pain or suffering. Kindness is an internal attitude referred to as *chessed* and means “giving of oneself to helping another without regard to compensation.” Kindness, as Lamm defined it, is similar to the servant leadership variable of altruism that both Patterson (2003) and Winston (2003) included in their servant leadership model.

Cohen (1949) included a section on moral life as portrayed in the Talmud and posited that the following virtues are essential to Jewish culture: (a) brotherly love, (b) humility, (c) charity, (d) honesty, (e) forgiveness, and (f) temperance. The notions of love, humility, and charity are reflected in Patterson’s (2003) and Winston’s (2003) model as *agapao* love; thus showing a potential acceptance of servant leadership in Jewish culture. Cohen also pointed out that the Talmud speaks to the manner in which masters are to treat workers and how workers are to perform to the best of their abilities for the master. While the Talmud does not address the specific nature of the master’s service to the worker; Cohen pointed out that the master is to provide the needed tools, schedules, pay, etc. that are necessary for the worker to complete his task with specific attention given to the welfare of the worker. Cohen did not provide much about the service obligations of the worker beyond the need to be diligent and loyal. However, what Cohen did present agrees with the tenets of servant leadership as presented by Greenleaf (1982), Page and Wong (2000), Farling et al. (1999), Sarros and Sendjaya (2002), Sendjaya (2003), Russell and Stone (2002), Patterson (2003), and Winston (2003).

Hindu

Templeton (1999) pointed out that the *Bharavaad-Gita* teaches that those following the Hindu beliefs should be characterized by compassion and generosity, avoidance of immorality, the will to give, and the will to serve. Interestingly, according to the *Hindu Times*, Payal Agarwal (2005), a Hindu, was credited with the same saying as the Taoist saying:

A leader is best when people barely know his presence, not so good when people must obey and acclaim him. Worse when they despise him. But of a good leader who talks little when his work is complete and his aim fulfilled, they will say, “We did it ourselves!”

The article goes on to advise leaders to be caring, exercise authority with discretion, give the benefit of the doubt to employees, and build a group of caring and happy people. All of these items are in line with the tenets of servant leadership.

Conclusion

Throughout this article, the purpose has been to show the relevance of servant leadership as a model that is more global than Western in nature. This article used the GLOBE study construct of humane orientation and the cultural concepts from Africa (Ubuntu, Harambee), East Asia (Taoist, Confucianism), the Mediterranean (Jewish), and India (Hindu). Specific attention

was given to the leader characteristics of humility, care, concern, benevolence, altruism, service, fairness, and friendship related definitions of love. All of these characteristics are part of the servant leadership concept, and the overlap between servant leadership and the global acceptance of the humane orientation is evidence that servant leadership can be presented as a global rather than a Western concept.

As long as the concept of servant leadership is incorrectly deemed a Western concept, people who see Western thought as contrary to local beliefs or a form of colonialism seeking to impose values and beliefs over the local beliefs will be reluctant to accept it; and the world may miss out on a humane form of leadership. Research studies by Nelson (2003) and Serrano (2005) have shown the viability of the servant leadership concepts among black South African leaders (Nelson) and Latin American leaders (Serrano). By showing that servant leadership is appropriate in various global cultures, this article recommends that servant leadership be included in leadership development programs in Africa, Asia, and the Mediterranean as a means of producing humane leaders.

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Practitioner's Corner

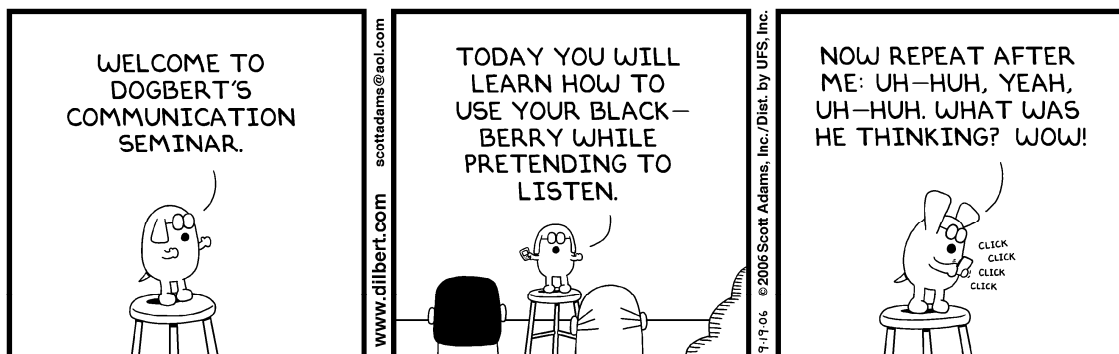
The Frustration Phenomenon: Exploring Leader–Follower Relationships in the Information Age

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This article highlights a study that explored the extent to which leaders and followers perceived that their relationships were compromised by the use of hi-tech communication instruments. Using phenomenological methods, the study concluded that within the U.S. Department of Defense sample examined, leaders and followers often perceived their relationships were compromised by distractions associated with e-mail communication and the use of instruments such as computers, Blackberrys, and cell phones. When the leader–follower relationship was compromised, lack of respect and commitment were primary factors. Body language and workload were also significant.

Due to the vast array of media options available, leader–follower communication has changed significantly in the last decade. A recent research project attempted to explore how such changes might affect the leader–follower relationship (Shirey, 2007). Twenty years ago, most leaders and followers communicated either face-to-face, through written correspondence, or via telephone. Today, the laptop computer, Blackberry, cell phone, and other text- and voice-messaging devices have made it possible for people to work and stay connected almost anytime and anywhere.



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The Frustration Phenomenon

Although rapid advances in information technology have significantly improved connectivity between supervisors and subordinates, in some organizations, leaders are frustrated by workers who do e-mail under the table during office meetings (“*The Crackberry Backlash*,” 2006). Conversely, some followers are frustrated by leaders who are distracted by incoming messages on their computers or Blackberrys while they pretend to listen during face-to-face meetings (Siegel & Langworthy, 2005). These illustrations suggest that the use of electronic communication devices can cause friction between leaders and followers and potentially affect relationships.

Given the potential problem for both leaders and followers, a study was conducted to explore the extent to which leaders and followers perceive that their relationships are compromised when attention is diverted by instruments associated with advanced communication technology (ACT) and what specific factors affect these perceptions. Compromise of the leader–follower relationship was defined as anything that threatened or impaired the rapport between leader and follower. Low-level compromise might be illustrated by the leader or follower momentarily diverting his or her attention away from the other due to the perceived need to look at a Blackberry for an incoming message. When one’s attention is diverted, a noticeable distraction occurs between leader and follower; it is recognized by a lack of eye contact or other body language and communicates a momentary shift in priority. In contrast, high-level compromise can be characterized by consistent behavior that frustrates either the leader or follower sufficiently enough to create a memorable, negative impression.

Leader member exchange (LMX) and social presence theory were helpful in trying to understand whether or not leader–follower relationships were compromised by advanced communication devices. LMX theory is focused on the quality of the interactions between leaders and followers and directs attention to differences that might exist between the leader and followers (Northouse, 2004). Using LMX theory, the quality of the leader–follower relationship can be associated with characteristics such as trust, respect, and commitment (Northouse). If levels of trust, respect, and commitment are low as a result of behavior associated with the use of ACT, one might also expect the overall quality of the leader–follower relationship to be low. Social presence theory evolved from research that examined how factors such as facial expression, posture, and other nonverbal cues affected the efficiency and satisfaction of various communication media (Short, Williams, & Christie, 1976). Facial expression and posture in this context is described as the perceived appearance of a person’s face or body and its ability to influence communication in the leader–follower relationship. For example, workers distracted by e-mail during meetings risk compromising leader–follower relationships based on the lack of interest communicated by their body language.

Interviews were conducted to collect data to determine the quality of relationships based on the factors of trust, respect, and commitment. In addition, data were collected to determine the extent to which relationships were compromised based on facial expression, posture, or other nonverbal cues (social presence theory). Participants included 13 men and 7 women who work for the Department of Defense (DoD). They ranged in rank from young enlisted to general officer. All of these interviews provided data from the follower perspective. Thirteen additional interviews provided data from the leader perspective.

Evidence of a Leader Causing the Follower to be Frustrated

The following example from a follower interview captures many of the reasons followers perceived their relationships were compromised as a result of behavior from their leader.

I am an executive assistant for this Air Force guy. And, every time I go into his office, he's got his computer in front of him, his Blackberry in his hand, and I'm just trying to get some minor details with what stuff I need to do like travel arrangements. And, if an e-mail pops up, it pops up both on his Blackberry (and his hand starts vibrating) and on his computer screen. So, chances are great that he quickly loses interest in whatever I'm saying and pays more attention to that. . . . I feel less important than whatever is going on. . . . Usually, he'll trail off, and I'll either just sit quietly until he comes back to realizing that I'm still there, or . . . I just take that as a clue that something important has come up. . . . I know he is trailing off because he's a fairly talkative guy; . . . I know when he just starts giving me that, "Yeah . . . uh huh . . . yeah," . . . short quick answers instead of going into depth about what he is trying to go for. That is a good sign he's really not paying much attention and thinking about something else. . . . It's humbling when you see that something else jumps up on the priority list instead of someone that is standing directly in front of you. I think it belittles me whether he realizes it or not. It is hard to get used to, but I don't take it too personally. That's just how it makes me feel.

This particular incident highlights a number of issues associated with relationship compromise. The leader is clearly absorbed with electronic media and less interested in personal interaction from his subordinate. The superior's behavior is perceived by the subordinate as detrimental to their working relationship. There are numerous physical and verbal clues to make the subordinate perceive that she is less important than the e-mail message of the moment and unable to accomplish her job. Finally, the word "belittled" is a strong indicator that the subordinate perceives the relationship is compromised due to the superior's behavior.

Evidence of a Follower Causing the Leader to be Frustrated

In contrast, leader interviews highlighted that interruptions by followers using Blackberrys and cell phones sometimes negatively affect relationships. This was illustrated by the following incident during a video teleconference (VTC):

On a VTC, you can see people who have forgotten the camera is on them, and [this] guy is sitting there working on his Blackberry. You can see him not really looking at the slides, not really engaged, and you can hear that interference (beeps and squeaks, audio interference) caused by the Blackberry signal on the VTC. I called that guy out . . . because it was distracting to me and everybody else. . . . But, it kind of makes me feel [like], . . . "We didn't call you here to let you catch up on e-mail. We got you here because we are trying to make a corporate decision and get everybody else's input." So, . . . it frosted me a little bit.

This subordinate was so absorbed with his Blackberry that he did not realize it was causing an audio distortion on the VTC distracting others. The leader perceived that the subordinate's priorities were misplaced. When a superior describes feelings toward a subordinate as "frosted," it is reasonable to assume that some compromise in the relationship has taken place.

In summary, leaders and followers consistently provided evidence that ACT often compromised leader-follower relationships. Of the 20 participants, 80% described incidents

where their relationship was compromised or negatively affected as a result of leader distractions. The following terms were routinely used to express their feelings: annoyed, irritated, frustrated, unprofessional, devalued, rude, and belittled.

Factors Related to Relationship Compromise

Given that leaders and followers often perceived compromise in their relationships due to advanced communication devices, it was important to consider what factors might be related to the problem. Looking back to the trust, respect, and commitment factors associated with LMX theory, the role of respect and commitment in relationship compromise appeared significant.

Respect

Study participants provided several examples to indicate distractions associated with advanced communication instruments are an important factor related to respect. To describe a leader distracted by his Blackberry while chairing a meeting, one follower reported, "it degraded our relationship. I think I lost a little respect for him. It was his meeting, his conference, and he wasn't devoting his full attention." Referring to a different incident, another follower shared a similar perception, "It tends to just say the individual [leader] doesn't care to be here; he doesn't respect what's going on. It just makes you feel, 'Why am I sitting here?'"

In addition to Blackberrys, participants cited cells phones as devices that often affect respect between leaders and followers. The following story emphasizes the point.

The cell phone is a detractor. I find that the cell phone calls people get tend to be more personal, rather than professional. . . . That does put a strain on the relationship. I find that some of the younger people that work for me don't see that as an issue. I understand an emergency. But, a call to ask someone to pick up a dozen eggs or something can wait. In this case, I do feel disrespected. If it happens one time and the person apologizes, that's okay. But, when it happens multiple times, . . . then I have to call them in and explain to them, and I wonder about the individual.

It is important to note that this example highlights the difference between a one-time distraction and behavior that occurs repeatedly.

Another leader offered a transparent assessment of his journey to balance the demands of a high workload and still demonstrate respect for his subordinates.

I was letting e-mail control my life to such a degree that when people would come into my office, I felt a little bit offended by being interrupted all the time. So, when people would come into my office and interrupt me in the middle of something, I would half-listen to them and finish doing what I was doing, because the interruptions were always so frequent that I could never get anything done. I've learned that I was being very disrespectful to those people that were coming into my office.

This leader recognized that e-mail was "controlling" his behavior at the expense of relationships with his subordinates. Respect was often mentioned when describing the quality of the leader-follower relationship in an ACT environment.

Commitment

Although leaders and followers are generally committed to maintaining good relationships, the evidence from this study indicated that the use of ACT by both leaders and followers often raises concerns regarding commitment. Followers often perceived leaders were not committed because they were distracted by ACT devices during face-to-face conversations. One follower noticed such behavior when her leader, while trying to get to know her during a business trip, asked personal questions while looking at his Blackberry. The subordinate offered the following perception, “the personal questions he asks, he doesn’t really care about the answers to them. . . . He doesn’t really seem to be committed to the relationship, just going through the actions.”

Likewise, as in this next example, leaders often perceived followers were not committed. I once had an employee with a personal cell phone that he brought to work. . . . He would get personal phone calls on his cell phone at work during meetings. I did not care for that, and it was distracting. I had to let this person know that he had to turn the cell phone off at work. I had to address it with his immediate supervisor.

This leader felt that the follower’s lack of commitment was serious enough that it needed to be addressed with the follower’s immediate supervisor. Digging deeper into what phenomena might influence such a negative perception from followers with respect to the commitment of their leaders, workload emerged as a contributing factor that affected both leaders and followers.

Busyness or Workload

The lack of commitment perceived by workers is related to workload. In other words, some leaders and followers are so committed, they risk compromising relationships to do what they perceive is more important business on an ACT device. The following illustration provides a perception of a subordinate so intent on answering e-mail with his Blackberry during a conference that he compromised his relationship with the leader giving a briefing.

In the middle of the briefing, one of the individuals had their Blackberry on . . . [and] put it on the desk at the wrong location, and it started causing static through the speaker system in the conference room. I literally had to stop and say, “Whoever has their Blackberry on, please either turn it off or move it away from the speakers.” . . . And, these people had been told in advance to turn off their Blackberrys. It . . . strained [the relationship] a little bit until we talked in the hallway afterwards. What was interesting was the individual at first didn’t see anything wrong with what he did.

Busyness appears to be related to body language that communicates unconstructively, and in the absence of extenuating circumstances, tends to compromise the leader–follower relationship. In an effort to integrate the themes of busyness, distraction, and relationship compromise, it appears that as workload increases, the tendency for ACT-related distraction during face-to-face meetings is higher, as is the potential for relationship compromise. Given the rapid advances in information technology and the increased opportunities for workers to be constantly connected to a variety of ACT devices, this is significant.

Body Language

Body language was perceived as the most important factor for leaders and followers who routinely use ACT devices. It communicates a level of commitment and respect in their relationships. In describing one incident where body language negatively affected the relationship, a participant said, "Certainly, eye contact went away." In an effort to identify what might diminish eye contact, another interviewee offered, "Anything that pulls people's eyes away from people you're talking to can hurt the dialogue of the conversation." One participant summarized the phenomenon well: "Eye contact is a big one. If he's got his eyes looking at the computer screen or Blackberry, I don't have his full attention." One participant described how such distractions affect the quality of a conversation:

If I'm constantly looking at my watch or looking at the door or if distracted, it can impact the quality of the . . . communication that we are having. Clearly, for example, if you're in here talking to me and I just happen to look [at an e-mail on my computer monitor] to see who it's from, it takes away from my attention on you and takes away from the issue . . . we are talking about.

It's interesting that this respondent compared distractions associated with e-mail with distractions caused by someone looking at their watch. Such behavior was often perceived as rude.

Leaders and followers consistently provided negative perceptions of those who multitask and demonstrate with their body language that they are preoccupied. A heavy workload or busyness may be a factor in causing such a distraction. One leader shared this illustration of how busyness can be a barrier to communication: "If someone comes into my office, I get up out of my desk and move away from the computer. I know my eyes will get distracted by the computer, and that will be disrespectful to the people." Another participant added, "When things are not going right, body language is more important." Sometimes body language enhances message clarity. All respondents provided evidence that body language is an important factor related to relationship compromise.

Conclusion

This study offers evidence that leaders and followers often perceive their relationships are compromised due to ACT-related distractions. Lack of respect and commitment appear to be important factors, as are workload and body language. Some final practical points for leaders and followers to consider include the following:

1. Computers, Blackberrys, and cell phones can affect relationships, especially when workload is high. In such situations, there is a tendency to either compartmentalize our focus on or be distracted by these ACT devices.
2. While using ACT devices, body language is an important indicator of respect and one's commitment to the relationship. A momentary distraction like looking at one's watch is generally perceived as harmless; however, consistent distraction compromises relationships.
3. Discipline with ACT devices is required to avoid compromising relationships. This might mean ensuring such devices are not able to distract attention from the person with whom one is meeting.

ACT will likely continue to expand at exponential rates. Such progress promises to improve our connectivity and our lives. However, based on the conclusions of this study, one might pause to consider that persistent connectivity also has the potential to negatively affect relationships. As ACT continues to expand and influence the behavior of workers, it will be increasingly important for leaders and followers to consider the effects of technology on communication and their relationships.

About the Author

Dr. Joe Shirey earned his Ph.D. in organizational leadership from Regent University and is currently working as an independent consultant with the Air Force and several nonprofit organizations. His interests are in strategic planning, leader-follower relationships, communication, and organizational change. He recently submitted two papers for the Pfeiffer Annual: Consulting titled, "Exploring the Compromise of Trust When Using E-mail" and "Sink or Swim: Surviving the Organizational Challenges Caused by the Rapid Advances in Information Technology."

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