Culture and Leadership

13

DESCRIPTION

As the title suggests, this chapter is about culture *and* leadership. Like the previous chapter, this one is multifaceted and focuses on a collection of related ideas rather than a single unified theory. Because there are no established theories of cultural leadership, our discussion in this chapter will focus on research that describes culture, its dimensions, and the effects of culture on the leadership process.

Since World War II, globalization has been advancing throughout the world. Globalization is the increased interdependence (economic, social, technical, and political) between nations. People are becoming more interconnected. There is more international trade, cultural exchange, and use of worldwide telecommunication systems. In the last 10 years, our schools, organizations, and communities have become far more global than in the past. Increased globalization has created many challenges, including the need to design effective multinational organizations, to identify and select appropriate leaders for these entities, and to manage organizations with culturally diverse employees (House & Javidan, 2004). Globalization has created a need to understand how cultural differences affect leadership performance.

Globalization has also created the need for leaders to become competent in cross-cultural awareness and practice. Adler and Bartholomew (1992) contend that global leaders need to develop five cross-cultural competencies. First, leaders need to understand business, political, and cultural environments worldwide. Second, they need to learn the perspectives, tastes, trends, and technologies of many other cultures. Third, they need to be able to work simultaneously with people from many cultures. Fourth, leaders must be able to adapt to living and communicating in other cultures. Fifth, they need to learn to relate to people from other cultures from a position of equality rather than cultural superiority (p. 53). Additionally, Ting-Toomey (1999) believes that global leaders need to be skilled in creating transcultural visions. They need to develop communication competencies that will enable them to articulate and implement their vision in a diverse workplace. In sum, today's leaders need to acquire a challenging set of competencies if they intend to be effective in present-day global societies.

This chapter is devoted to a discussion of how culture influences the leadership process. The chapter begins by defining culture and describing two concepts related to our understanding of culture. Next, we describe dimensions of culture, clusters of world cultures, and the characteristics of these clusters. We then learn how leadership varies across cultures and which specific leadership attributes cultures universally endorse as desirable and undesirable. Finally, we discuss the strengths and weaknesses of this body of research.

CULTURE DEFINED

Anthropologists, sociologists, and many others have debated the meaning of the word *culture.* Because it is an abstract term, it is hard to define, and different people often define it in dissimilar ways. For our purposes, *culture* is defined as the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people. It is these *shared* qualities of a group that make them unique. Culture is dynamic and transmitted to others. In short, culture is the way of life, customs, and script of a group of people (Gudykunst & Ting-Toomey, 1988).

Related to culture are the terms *multicultural* and *diversity*. *Multicultural* implies an approach or system that takes more than one culture into account. It refers to the existence of multiple cultures such as African, American, Asian, European, and Middle Eastern. *Multicultural* can also

refer to a set of subcultures defined by race, gender, ethnicity, sexual orientation, and age. *Diversity* refers to the existence of different cultures or ethnicities within a group or organization. Throughout this chapter we will be addressing issues related to leadership and multiculturalism.

RELATED CONCEPTS

Before beginning our discussion of the various facets of culture, this section describes two concepts that are closely related to culture and leadership: ethnocentrism and prejudice. Both of these tendencies can have an impact on how leaders influence others.

Ethnocentrism

As the word suggests, *ethnocentrism* is the tendency for individuals to place their own group (ethnic, racial, or cultural) at the center of their observations of others and the world. People tend to give priority and value to their own beliefs, attitudes, and values, over and above those of other groups. Ethnocentrism is the perception that one's own culture is better or more natural than the culture of others. It may include the failure to recognize the unique perspectives of others. Ethnocentrism is a universal tendency, and each of us is ethnocentric to some degree.

Ethnocentrism is like a perceptual window through which people from one culture make subjective or critical evaluations of people from another culture (Porter & Samovar, 1997). For example, some people think that the democratic principles of the United States are superior to the political beliefs of other cultures, and they often fail to understand the complexities of these cultures. Ethnocentrism accounts for our tendency to think our own cultural values and ways of doing things are right and natural (Gudykunst & Kim, 1997).

Ethnocentrism can be a major obstacle to effective leadership because it prevents people from fully understanding or respecting the world of others. For example, if one person's culture values individual achievement, it may be difficult for that person to understand another person whose culture emphasizes collectivity (i.e., people working together as a whole). Similarly, if one person believes strongly in respecting authority, he or she may find it difficult to understand a person who challenges authority or

does not easily defer to authority figures. The more ethnocentric we are, the less open or tolerant we are of other people's cultural traditions or practices.

A skilled leader cannot avoid issues related to ethnocentrism. While recognizing his or her own ethnocentrism, a leader also needs to understand and to a degree tolerate the ethnocentrism of others. In reality, it is a balancing act for leaders. On one hand, they need to promote and be confident in their own ways of doing things, but at the same time they need to be sensitive to the legitimacy of the ways of other cultures. Skilled leaders are able to negotiate the fine line between trying to overcome ethnocentrism and knowing when to remain grounded in their own cultural values.

Prejudice

Closely related to ethnocentrism is prejudice. *Prejudice* is a largely fixed attitude, belief, or emotion held by an individual about another individual or group that is based on faulty or unsubstantiated data. It refers to judgments about others based on previous decisions or experiences. Prejudice involves inflexible generalizations that are resistant to change or evidence to the contrary (Ponterotto & Pedersen, 1993). Prejudice often is thought of in the context of race (e.g., European American versus African American), but it also applies in areas such as sexism, ageism, homophobia, and other independent prejudices. Although prejudice can be positive (e.g., thinking highly of another culture without sufficient evidence), it is usually negative.

As with ethnocentrism, we all hold prejudices to some degree. Sometimes our prejudices allow us to keep our partially fixed attitudes undisturbed and constant. In addition, prejudice can reduce our anxiety because it gives us a familiar way to structure our observations of others. One of the main problems with prejudice is that it is self-oriented rather than other-oriented. It helps us to achieve balance for ourselves at the expense of others. Moreover, attitudes of prejudice inhibit understanding by creating a screen that filters and limits our ability to see multiple aspects and qualities of other people. Prejudice often shows itself in crude or demeaning comments that people make about others. Both ethnocentrism and prejudice interfere with our ability to understand and appreciate the human experience of others.

In addition to fighting their own prejudice, leaders also face the challenge of dealing with the prejudice of followers. These prejudices can be toward the leader or the leader's culture. Furthermore, it is not uncommon

for the leader to face followers who represent culturally different groups, and these groups have their own prejudices toward each other. A skilled leader needs to find ways to negotiate with followers from various cultural backgrounds.

DIMENSIONS OF CULTURE

Culture has been the focus of many studies across a variety of disciplines. In the past 30 years, a substantial number of studies have focused specifically on ways to identify and classify the various *dimensions* of culture. Determining the basic dimensions or characteristics of different cultures is the first step in being able to understand the relationships between them.

Several well-known studies have addressed the question of how to characterize cultures. For example, Hall (1976) reported that a primary characteristic of cultures is the degree to which they are focused on the individual (individualistic cultures) or on the group (collectivistic cultures). Taking a different approach, Trompenaars (1994) surveyed more than 15,000 people in 47 different countries and determined that organizational cultures could be classified effectively into two dimensions: egalitarian versus hierarchical and person versus task orientation. The egalitarian–hierarchical dimension refers to the degree to which cultures exhibit shared power as opposed to hierarchical power. Person–task orientation refers to the extent to which cultures emphasize human interaction as opposed to focusing on tasks to accomplish.

Of all the research on *dimensions of culture,* perhaps the most referenced is the research of Hofstede (1980, 2001). Based on an analysis of questionnaires obtained from more than 100,000 respondents in more than 50 countries, Hofstede identified five major dimensions on which cultures differ: power distance, uncertainty avoidance, individualism–collectivism, masculinity–femininity, and long-term–short-term orientation. Hofstede's work has been the benchmark for much of the research on world cultures.

In the specific area of *culture and leadership,* the studies by House et al. (2004) offer the strongest body of findings to date, published in the 800-page *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies.* These studies are called the GLOBE studies, named for the Global Leadership and Organizational Behavior Effectiveness research program. The GLOBE studies have generated a very large number of findings on the relationship between culture and leadership.

The GLOBE research program, which was initiated by Robert House in 1991, is an ongoing program that has involved more than 160 investigators. The primary purpose of the project is to increase our understanding of cross-cultural interactions and the impact of culture on leadership effectiveness. GLOBE researchers have used quantitative methods to study the responses of 17,000 managers in more than 950 organizations representing 62 different cultures throughout the world. GLOBE researchers have collected data in a variety of ways including questionnaires, interviews, focus groups, and content analysis of printed media. The findings of the GLOBE studies will be provided in more detail throughout this chapter.

As a part of their study of culture and leadership, GLOBE researchers developed their own classification of cultural dimensions. Based on their own research and the work of others (e.g., Hofstede, 1980, 2001; Kluckhohn & Strodtbeck, 1961; McClelland, 1961; Triandis, 1995), GLOBE researchers identified nine cultural dimensions: *uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation,* and *humane orientation.* In the following section, each of the dimensions is described.

Uncertainty Avoidance

This dimension refers to the extent to which a society, organization, or group relies on established social norms, rituals, and procedures to avoid uncertainty. Uncertainty avoidance is concerned with the way cultures use rules, structures, and laws to make things predictable and less uncertain.

Power Distance

This dimension refers to the degree to which members of a group expect and agree that power should be shared unequally. Power distance is concerned with the way cultures are stratified, thus creating levels between people based on power, authority, prestige, status, wealth, and material possessions.

Institutional Collectivism

This dimension describes the degree to which an organization or society encourages institutional or societal collective action. Institutional

collectivism is concerned with whether cultures identify with broader societal interests rather than individual goals and accomplishments.

In-Group Collectivism

This dimension refers to the degree to which people express pride, loyalty, and cohesiveness in their organizations or families. In-group collectivism is concerned with the extent to which people are devoted to their organizations or families.

Gender Egalitarianism

This dimension measures the degree to which an organization or society minimizes gender role differences and promotes gender equality. Gender egalitarianism is concerned with how much societies de-emphasize members' biological sex in determining the roles that members play in their homes, organizations, and communities.

Assertiveness

This dimension refers to the degree to which people in a culture are determined, assertive, confrontational, and aggressive in their social relationships. Assertiveness is concerned with how much a culture or society encourages people to be forceful, aggressive, and tough, as opposed to timid, submissive, and tender in social relationships.

Future Orientation

This concept refers to the extent to which people engage in future-oriented behaviors such as planning, investing in the future, and delaying gratification. Future orientation emphasizes that people in a culture prepare for the future as opposed to enjoying the present and being spontaneous.

Performance Orientation

This dimension describes the extent to which an organization or society encourages and rewards group members for improved performance and

excellence. Performance orientation is concerned with whether people in a culture are rewarded for setting challenging goals and meeting them.

Humane Orientation

The ninth dimension refers to the degree to which a culture encourages and rewards people for being fair, altruistic, generous, caring, and kind to others. Humane orientation is concerned with how much a society or organization emphasizes sensitivity to others, social support, and community values.

GLOBE researchers used these nine cultural dimensions to analyze the attributes of the 62 different countries in the study. These cultural dimensions formed the basis for studying how the countries varied in their approach to leadership.

CLUSTERS OF WORLD CULTURES

GLOBE researchers divided the data from the 62 countries they studied into regional clusters.[1] These clusters provided a convenient way to analyze the similarities and differences between cultural groups (clusters) and to make meaningful generalizations about culture and leadership.

To create regional clusters, GLOBE researchers used prior research (e.g., Ronen & Shenkar, 1985), common language, geography, religion, and historical accounts. Based on these factors, they grouped countries into 10 distinct clusters: *Anglo, Latin Europe, Nordic Europe, Germanic Europe, Eastern Europe, Latin America, Middle East, Sub-Saharan Africa, Southern Asia,* and *Confucian Asia* (Figure 13.1). These 10 regional clusters were the groupings that were used in all of the GLOBE studies.

To test whether the clusters, or groups of countries, were valid, researchers did a statistical analysis of questionnaire data collected from individuals in each of the clusters. Their results indicated that the scores of respondents *within a cluster* correlated with one another but were unrelated to the scores of respondents *in different clusters.* From these findings they concluded that each cluster was unique. In sum, these regional clusters represented a valid and reliable way to differentiate countries of the world into 10 distinct groups.

Figure 13.1   Country Clusters According to GLOBE
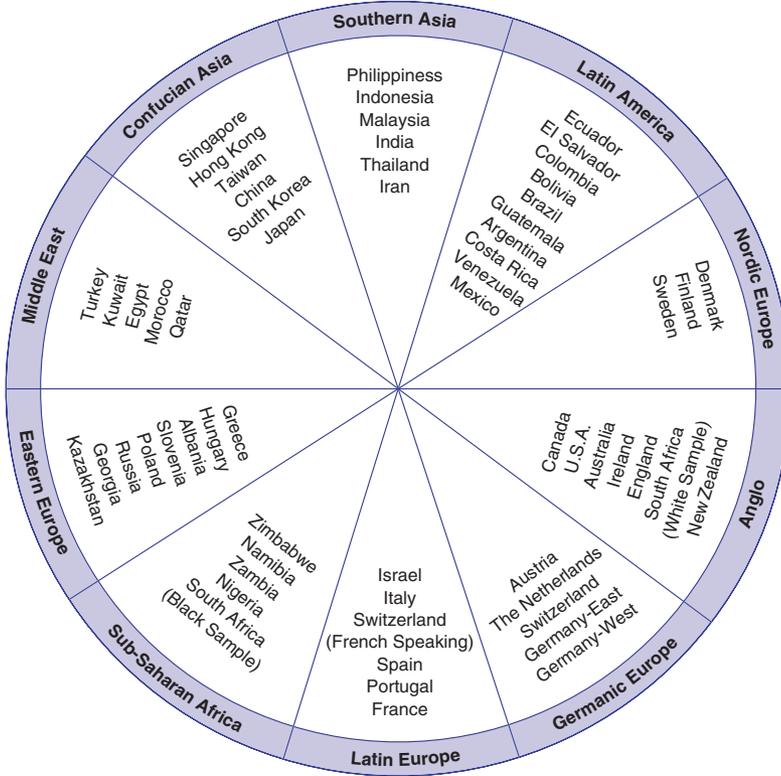
SOURCE: Adapted from House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.), *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies,* copyright © 2004, Sage Publications, Inc. Reprinted with permission.

CHARACTERISTICS OF CLUSTERS

In an effort to characterize the regional clusters, GLOBE researchers analyzed data from each of the regions using the dimensions of culture described earlier. Table 13.1 provides a classification of the cultural clusters in regard to how they scored on each cultural dimension. In the table, the nine cultural dimensions are listed in the left-hand column, and the

high-score and low-score regional clusters are provided in the next two columns. These are the regional clusters that were significantly higher or lower on particular dimensions than other regions. From these data, several observations can be made about the characteristics of these regional cultures.

Anglo

The Anglo cluster consists of Canada, the United States, Australia, Ireland, England, South Africa (white sample), and New Zealand. These countries were *high* in performance orientation and *low* in in-group collectivism. This means it is characteristic of these countries to be competitive and result-oriented but less attached to their families or similar groups than other countries.

Confucian Asia

This cluster, which includes Singapore, Hong Kong, Taiwan, China, South Korea, and Japan, exhibited *high* scores in performance orientation, institutional collectivism, and in-group collectivism. These countries are result-driven, and they encourage the group working together over individual goals. People in these countries are devoted and loyal to their families.

Eastern Europe

Included in this cluster are Greece, Hungary, Albania, Slovenia, Poland, Russia, Georgia, and Kazakhstan. These countries scored *high* on assertiveness, in-group collectivism, and gender egalitarianism. They scored *low* on performance orientation, future orientation, and uncertainty avoidance. People in this cluster tend to be forceful and supportive of their coworkers and to treat women with greater equality. They are less likely to be achievement driven, to emphasize strategic planning, and to stress rules and laws as a way to maintain order.

Germanic Europe

The Germanic Europe countries, which include Austria, The Netherlands, Switzerland, and Germany, were *high* in performance orientation, assertiveness, future orientation, and uncertainty avoidance. They were *low* in humane orientation, institutional collectivism, and in-group collectivism. These countries value competition and aggressiveness and are more result-oriented than people-oriented. They enjoy planning and

Table 13.1   Cultural Clusters Classified on Cultural Dimensions

CULTURAL DIMENSION	HIGH-SCORE CLUSTERS	LOW-SCORE CLUSTERS
Assertiveness Orientation	Eastern Europe Germanic Europe	Nordic Europe
Future Orientation	Germanic Europe Nordic Europe	Eastern Europe Latin America Middle East
Gender Egalitarianism	Eastern Europe Nordic Europe	Middle East
Humane Orientation	Southern Asia Sub-Saharan Africa	Germanic Europe Latin Europe
In-Group Collectivism	Confucian Asia Eastern Europe Latin America Middle East Southern Asia	Anglo Germanic Europe Nordic Europe
Institutional Collectivism	Nordic Europe Confucian Asia	Germanic Europe Latin America Latin Europe
Performance Orientation	Anglo Confucian Asia Germanic Europe	Eastern Europe Latin America
Power Distance	No clusters	Nordic Europe
Uncertainty Avoidance	Germanic Europe Nordic Europe	Eastern Europe Latin America Middle East

SOURCE: Adapted from House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.), *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies,* copyright © 2004, Sage Publications, Inc. Reprinted with permission.

investing in the future and using rules and laws to give them control over their environment. At the same time, these countries are more likely to be individualistic and less group oriented. They tend not to emphasize broad societal groups.

Latin America

The Latin America cluster is made up of Ecuador, El Salvador, Colombia, Bolivia, Brazil, Guatemala, Argentina, Costa Rica, Venezuela, and Mexico. People in these countries scored *high* on in-group collectivism and *low* on performance orientation, future orientation, institutional collectivism, and uncertainty avoidance. People in these countries tend to be loyal and devoted to their families and similar groups but less interested in overall institutional and societal groups.

Latin Europe

Comprised of France, Portugal, Spain, Switzerland (French speaking), Italy, and Israel, the Latin Europe cluster exhibited *more moderate* and *fewer high scores* on any of the cultural dimensions, but they scored *low* on humane orientation and institutional collectivism. It is characteristic of these countries to value individual autonomy and to place less value on the greater societal collective. Individuals are encouraged to watch out for themselves and to pursue individual goals rather than societal goals.

Middle East

This cluster was made up of Qatar, Morocco, Egypt, Kuwait, and Turkey. These countries scored *high* on in-group collectivism and *low* on future orientation, gender egalitarianism, and uncertainty avoidance. People in these countries tend to show great pride in their families and organizations. They are devoted and loyal to their own people. Furthermore, it is common for these countries to treat people of different genders in distinctly different ways. Women often are afforded less status then men, and fewer women are in positions of authority than men. In the Middle East, orderliness and consistency are not stressed, and people do not place heavy reliance on policies and procedures. There is a tendency to focus on current issues as opposed to attempting to control the future.

Nordic Europe

The Nordic Europe cluster, which includes Denmark, Finland, and Sweden, exhibited several distinctive characteristics. This cluster scored *high* on future orientation, gender egalitarianism, institutional collectivism, and uncertainty avoidance, and *low* on assertiveness, in-group collectivism, and power distance. The Nordic people place a high priority on long-term

success. Women are treated with greater equality. The Nordic people identify with the broader society and far less with family groups. In Nordic Europe, rules, orderliness, and consistency are stressed. Assertiveness is downplayed in favor of modesty and tenderness, and power is shared equally among people at all levels of society. Cooperation and societal level group identity are highly valued by the Nordic people.

Southern Asia

The Philippines, Indonesia, Malaysia, India, and Thailand form the Southern Asia cluster. These countries exhibited *high* scores on humane orientation and in-group collectivism. Southern Asia could be characterized as countries that demonstrate strong family loyalty and deep concern for their communities.

Sub-Saharan Africa

The Sub-Saharan Africa cluster consisted of Zimbabwe, Namibia, Zambia, Nigeria, and South Africa (Black sample). These countries expressed *high* scores on humane orientation. In Sub-Saharan Africa, people generally are very concerned and sensitive to others. Concern for family and friends is more important than concern for self.

LEADERSHIP BEHAVIOR AND CULTURE CLUSTERS

The overall purpose of the GLOBE project was to determine how people from different cultures viewed leadership. In addition, researchers wanted to determine the ways in which cultural characteristics were related to culturally endorsed leadership behaviors. In short, they wanted to find out how differences in cultures were related to differences in approaches to leadership.

The conceptualization of leadership used by GLOBE researchers was derived in part from the work of Lord and Maher (1991) on implicit leadership theory. According to implicit leadership theory, individuals have implicit beliefs and convictions about the attributes and beliefs that distinguish leaders from nonleaders and effective leaders from ineffective leaders. From the perspective of this theory, leadership is in the eye of the beholder (Dorfman, Hanges, & Brodbeck, 2004). Leadership refers to what people see in others when they are exhibiting leadership behaviors.

To describe how different cultures view leadership behaviors in others, GLOBE researchers identified six global leadership behaviors: charismatic/value based, team oriented, participative, humane oriented, autonomous, and self-protective (House & Javidan, 2004). These global leadership behaviors were defined in these studies as follows:

Charismatic/value-based leadership reflects the ability to inspire, to motivate, and to expect high performance from others based on strongly held core values. This kind of leadership includes being visionary, inspirational, self-sacrificing, trustworthy, decisive, and performance oriented.

Team-oriented leadership emphasizes team building and a common purpose among team members. This kind of leadership includes being collaborative, integrative, diplomatic, nonmalevolent, and administratively competent.

Participative leadership reflects the degree to which leaders involve others in making and implementing decisions. It includes being participative and nonautocratic.

Humane-oriented leadership emphasizes being supportive, considerate, compassionate, and generous. This type of leadership includes modesty and sensitivity to people.

Autonomous leadership refers to independent and individualistic leadership, which includes being autonomous and unique.

Self-protective leadership reflects behaviors that ensure the safety and security of the leader and the group. It includes leadership that is self-centered, status conscious, conflict inducing, face saving, and procedural.

These six global leadership behaviors emerged from the GLOBE research and were used to assess the different ways in which various cultural clusters viewed leadership. From this analysis they were able to identify a leadership profile for each cluster. Each profile describes the relative importance and desirability that different cultures ascribe to different leadership behaviors. The leadership profiles for each of the 10 culture clusters follow.

Eastern Europe Leadership Profile

For the Eastern European countries, an ideal example of a leader would be a person who was first and foremost independent while maintaining a strong interest in protecting his or her position as a leader (Figure 13.2). In addition, the leader would be moderately charismatic/value-based,

Figure 13.2   Culture Clusters and Desired Leadership Behaviors: Eastern Europe

EASTERN EUROPE

Autonomous Leadership

Self-Protective Leadership

Charismatic/Value-Based Leadership

Team-Oriented Leadership

Humane-Oriented Leadership

Participative Leadership
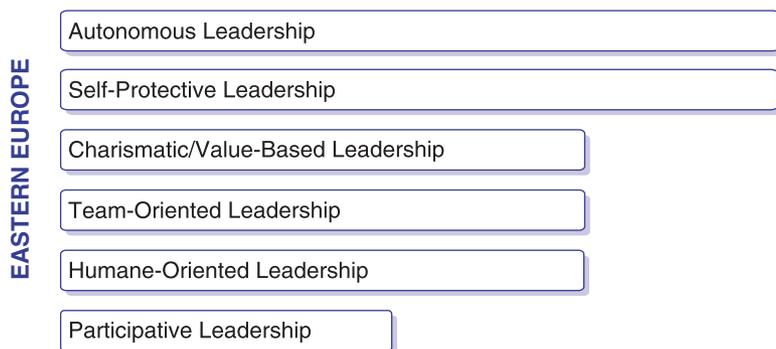
SOURCE: Adapted from House, et al. (2004).

team-oriented, and people-oriented yet largely uninterested in involving others in the decision-making process. To sum up, this culture describes a leader as one who is highly autonomous, makes decisions independently, and is to a certain degree inspiring, team-oriented, and attentive to human needs.

Latin America Leadership Profile

Quite different from the Eastern European countries, the Latin American countries place the most importance on team-oriented, charismatic/value-based, and self-protective leadership and the least importance on autonomous leadership (Figure 13.3). In addition, this cluster is moderately interested in leadership that is participative and people-oriented. The profile for the Latin America cluster is of a leader who is charismatic/value-based but somewhat self-serving, collaborative, and inspiring. These leaders tend to be moderately interested in people and their participation in decision making.

Latin Europe Leadership Profile

The Latin Europe cluster values leadership that is charismatic/value-based, team-oriented, participative, and self-protective (Figure 13.4). Independent leadership and the human side of leadership are downplayed in this cluster. In short, the profile of the Latin Europe cluster centers on

Figure 13.3   Culture Clusters and Desired Leadership
Behaviors: Latin America

Charismatic/Value-Based Leadership

LATIN AMERICA

Team-Oriented Leadership

Self-Protective Leadership

Participative Leadership

Humane-Oriented Leadership

Autonomous Leadership
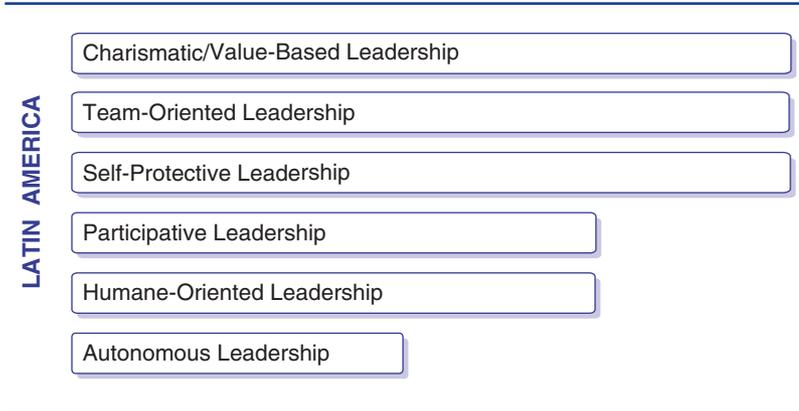
SOURCE: Adapted from House, et al. (2004).

leadership that is inspiring, collaborative, participative, and self-oriented, but at the same time not highly compassionate.

Confucian Asia Leadership Profile

The leadership profile of the Confucian Asia countries describes a leader who is protective of his or her own leadership, team-oriented, and

Figure 13.4   Culture Clusters and Desired Leadership
Behaviors: Latin Europe

Charismatic/Value-Based Leadership

LATIN EUROPE

Team-Oriented Leadership

Participative Leadership

Self-Protective Leadership

Humane-Oriented Leadership

Autonomous Leadership
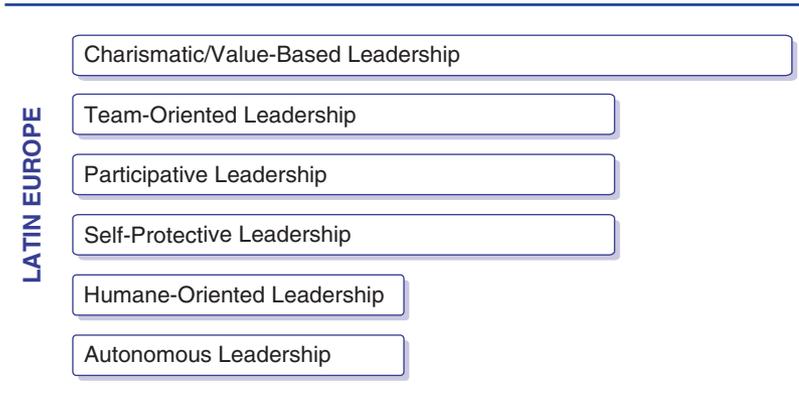
SOURCE: Adapted from House, et al. (2004).

people-oriented (Figure 13.5). Though independent and to some extent inspiring, this type of leader typically does not invite others to be involved in goal setting or decision making. In sum, the Confucian Asia profile describes a leader who works and cares about others but who uses status and position to make independent decisions without the input of others.

Figure 13.5   Culture Clusters and Desired Leadership Behaviors: Confucian Asia

CONFUCIAN ASIA

Self-Protective Leadership

Team-Oriented Leadership

Humane-Oriented Leadership

Charismatic/Value-Based Leadership

Autonomous Leadership

Participative Leadership
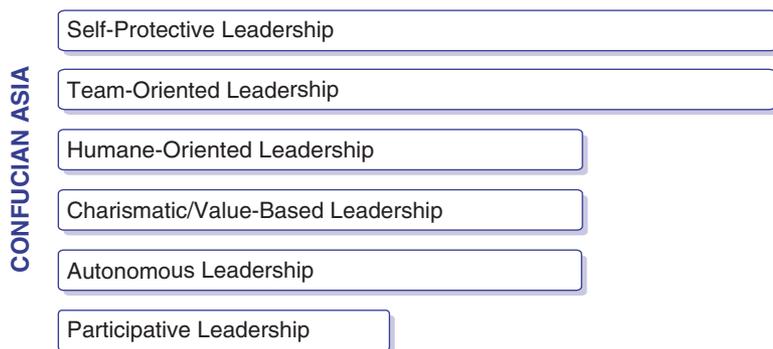
SOURCE: Adapted from House, et al. (2004).

Nordic Europe Leadership Profile

An ideal example of leadership for the Nordic European countries is leadership that is highly visionary and participative while being somewhat independent and diplomatic (Figure 13.6). For these countries, it is of less importance that their leaders be people oriented or protective of their office. Nordic Europeans prefer leaders who are inspiring and involve others in decision making. They do not expect their leaders to be exceedingly com-passionate, nor do they expect them to be concerned with status and other self-centered attributes.

Anglo Leadership Profile

The profile of leadership for the Anglo countries emphasizes that leaders are especially charismatic/value-based, participative, and sensitive to people (Figure 13.7). Stated another way, Anglo countries want leaders to be exceedingly motivating and visionary, not autocratic, and considerate of others. Furthermore, they report that leaders should be team oriented and

***Figure 13.6   Culture Clusters and Desired Leadership
                  Behaviors: Nordic Europe***

NORDIC EUROPE

Charismatic/Value-Based Leadership

Participative Leadership

Team-Oriented Leadership

Autonomous Leadership

Humane-Oriented Leadership

Self-Protective Leadership
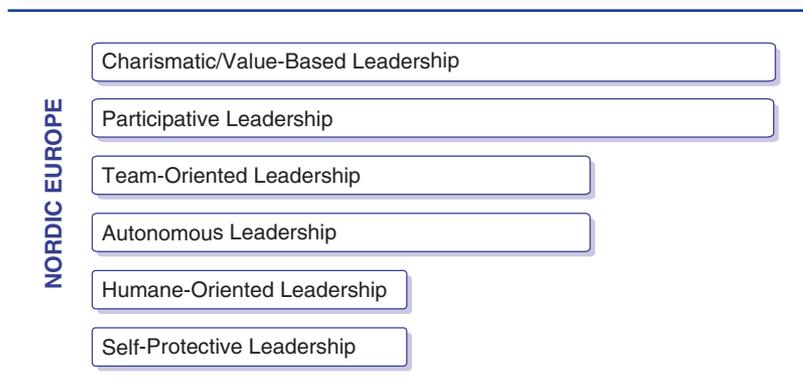
SOURCE: Adapted from House, et al. (2004).

autonomous. The least important characteristic for Anglo countries is
self-protective leadership. They believe it is ineffective if leaders are status
conscious or prone to face saving.

***Figure 13.7   Culture Clusters and Desired Leadership
                  Behaviors: Anglo***

ANGLO

Charismatic/Value-Based Leadership

Participative Leadership

Humane-Oriented Leadership

Team-Oriented Leadership

Autonomous Leadership

Self-Protective Leadership
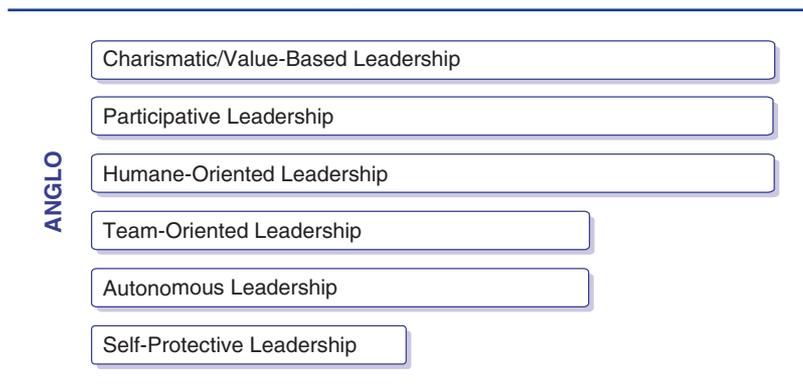
SOURCE: Adapted from House, et al. (2004).

Sub-Saharan Africa Leadership Profile

For countries in Sub-Saharan Africa, an ideal leader is modest, compas-
sionate, and sensitive to the people (Figure 13.8). In addition, they believe

Figure 13.8   Culture Clusters and Desired Leadership Behaviors: Sub-Saharan Africa

SUB-SAHARAN AFRICA	Humane-Oriented Leadership
	Charismatic/Value-Based Leadership
	Team-Oriented Leadership
	Participative Leadership
	Self-Protective Leadership
	Autonomous Leadership
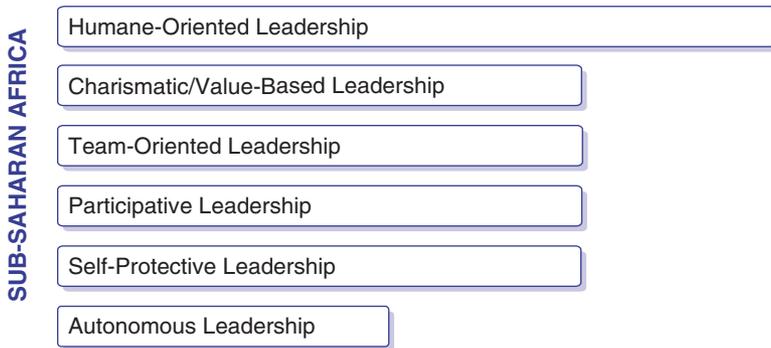
SOURCE: Adapted from House, et al. (2004).

a leader should be relatively charismatic/value-based, team oriented, participative, and self-protective. Leaders who act independently or act alone are viewed as less effective in these countries. In short, the Sub-Saharan Africa profile characterizes effective leadership as caring leadership. Like many other countries, these countries believe leaders should be inspirational, collaborative, and not excessively self-centered. Leaders who act autonomously are seen as ineffective in Sub-Saharan Africa countries.

Southern Asia Leadership Profile

The Southern Asia leadership profile is similar to the profile of Confucian Asia. They both place importance on self-protective, humane-oriented, and team-oriented leadership, and they both find participative leadership ineffective (Figure 13.9). Southern Asia countries differ from Confucian Asia countries in believing that charisma is an important leader attribute. The Southern Asia countries characterize effective leadership as especially collaborative, inspirational, sensitive to people's needs, and concerned with status and face saving. Furthermore, they believe leaders who tend to be autocratic are more effective than those who lead by inviting others into the decision-making process.

Germanic Europe Leadership Profile

The ideal leader in the Germanic Europe cluster has a style that is very participative while also being inspirational and independent (Figure 13.10).

Figure 13.9   Culture Clusters and Desired Leadership Behaviors: Southern Asia

SOUTHERN ASIA

Self-Protective Leadership

Charismatic/Value-Based Leadership

Humane-Oriented Leadership

Team-Oriented Leadership

Autonomous Leadership

Participative Leadership
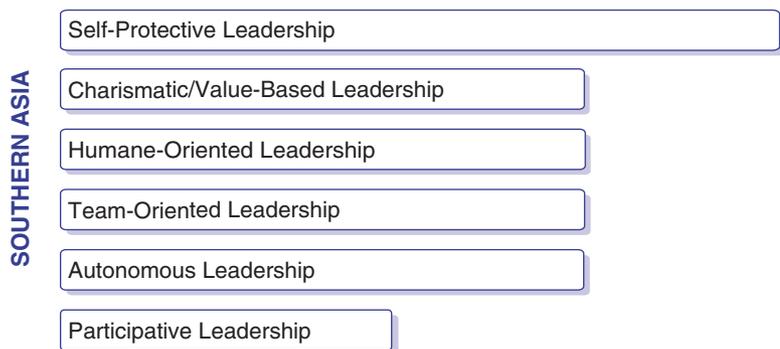
SOURCE: Adapted from House, et al. (2004).

The ideal leader would be a unique, visionary person who is team oriented but not status conscious or concerned with face saving. In short, the Germanic European countries think effective leadership is based on participation, charisma, and autonomy but not on face saving and other self-centered attributes.

Figure 13.10   Culture Clusters and Desired Leadership Behaviors: Germanic Europe

GERMANIC EUROPE

Autonomous Leadership

Charismatic/Value-Based Leadership

Participative Leadership

Humane-Oriented Leadership

Team-Oriented Leadership

Self-Protective Leadership
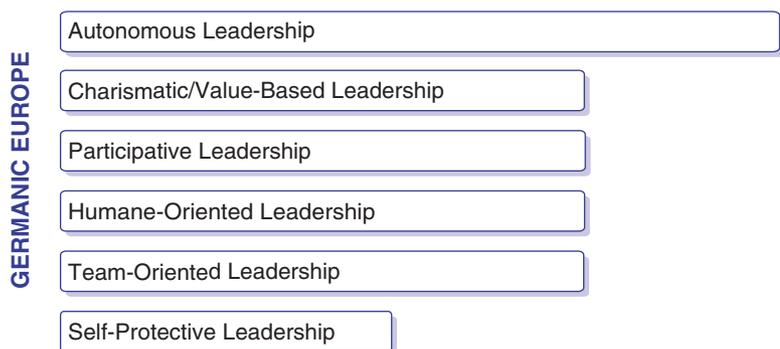
SOURCE: Adapted from House, et al. (2004).

Middle East Leadership Profile

The leadership profile for the Middle Eastern countries differs significantly from the profiles of the other cultural clusters (Figure 13.11). Middle Eastern countries find self-attributes such as face saving and status are important characteristics of effective leadership. They also value being independent and familial. However, they find charisma, collaboration, and participative decision making less essential for effective leadership. To sum up, the Middle Eastern profile of leadership emphasizes status and face saving and de-emphasizes charismatic/value-based and group-oriented leadership.

Figure 13.11   Culture Clusters and Desired Leadership Behaviors: Middle East

MIDDLE EAST

- Self-Protective Leadership
- Humane-Oriented Leadership
- Autonomous Leadership
- Charismatic/Value-Based Leadership
- Team-Oriented Leadership
- Participative Leadership
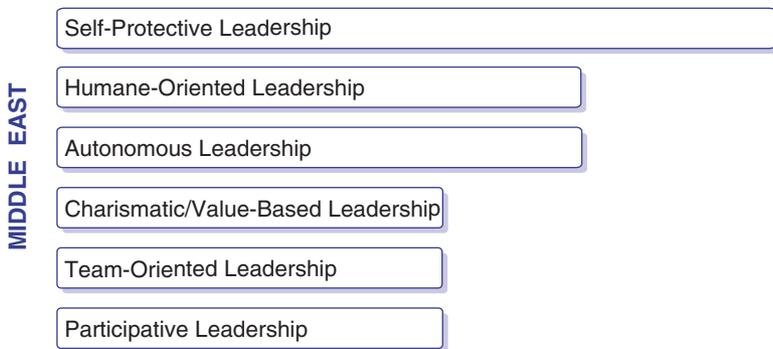
SOURCE: Adapted from House, et al. (2004).

UNIVERSALLY DESIRABLE AND UNDESIRABLE LEADERSHIP ATTRIBUTES

One of the most interesting outcomes of the GLOBE project was the identification of a list of leadership attributes that were universally endorsed by 17,000 people in 62 countries as positive aspects of effective leadership. Respondents in the GLOBE study identified 22 *valued* leadership attributes (Table 13.2). These attributes were universally endorsed as characteristics that facilitate outstanding leadership.

Table 13.2   Universally Desirable Leadership Attributes

POSITIVE LEADER ATTRIBUTES

Trustworthy	Just	Honest
Foresight	Plans ahead	Encouraging
Positive	Dynamic	Motive arouser
Confidence builder	Motivational	Dependable
Intelligent	Decisive	Effective bargainer
Win–win problem solver	Communicative	Informed
Administrative skilled	Coordinator	Team builder
Excellence oriented		

SOURCE: Adapted from House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.), *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies,* copyright © 2004, Sage Publications, Inc. Reprinted with permission.

Based on the list of endorsed attributes, a portrait can be drawn of a leader whom almost everyone would see as exceptional. That portrait is of a leader who is high in integrity, is charismatic/value-based, and has interpersonal skills (Dorfman et al., 2004).

The GLOBE project also identified a list of leadership attributes that were universally viewed as *obstacles* to effective leadership (Table 13.3). These characteristics suggest that the portrait of an ineffective leader is someone who is asocial, malevolent, and self-focused. Clearly, people from all cultures find these characteristics to hinder effective leadership.

STRENGTHS

Although this chapter on culture and leadership does not represent a single unified theory of leadership, it does present findings that have several strengths. First, the GLOBE study is a major study and, to date, the only

Table 13.3   Universally Undesirable Leadership Attributes

NEGATIVE LEADER ATTRIBUTES

Loner	Asocial	Noncooperative
Irritable	Nonexplicit	Egocentric
Ruthless	Dictatorial	

SOURCE: Adapted from House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.), *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies,* copyright © 2004, Sage Publications, Inc. Reprinted with permission.

study to analyze how leadership is viewed by cultures in all parts of the world. The scope of this study is a major strength. For this study, data were collected by 170 social scientists, representing 62 countries from all regions of the world, and included responses from 17,300 managers in 951 organizations. The GLOBE project has been a massive undertaking, and the findings that have emerged from this work make a powerful statement about how cultures around the world view leadership.

Second, the findings from GLOBE are valuable because they emerge from a well-developed quantitative research design. In the leadership literature, there are many qualitative studies that focus more narrowly on how people in certain countries view a small number of leadership concepts. Although these studies have contributed to our understanding of culture and leadership, they are limited in scope and generalizability. In contrast, the strength of the GLOBE project is that researchers used a quantitative design and administered standardized instruments to assess leadership and cultural dimensions in 62 countries. Thus, the results from GLOBE study about leadership are generalizable between cultures and within cultures around the world.

Third, the GLOBE studies provide a classification of cultural dimensions that is more expansive than the commonly used Hofstede classification system. Whereas Hofstede distinguishes between cultures based on five dimensions (power distance, uncertainty avoidance,

individualism–collectivism, masculinity–femininity, and long-term–short-
term orientation), the GLOBE studies identify nine cultural dimensions
(uncertainty avoidance, power distance, institutional collectivism, in-group
collectivism, gender egalitarianism, assertiveness, future orientation, per-
formance orientation, and humane orientation). Although the seven of the
nine dimensions identified in the GLOBE studies have their origins in the
dimensions identified by Hofstede, by expanding the classification system
the GLOBE studies provide a broader and more elaborate way of describ-
ing dimensions of culture.

Fourth, the GLOBE studies provide useful information about what is
universally accepted as good and bad leadership. Clearly, people from most
cultures view good leadership as based on integrity, charisma, and inter-
personal ability. Conversely, they see bad leadership emerging from leaders
who are self-focused, dictatorial, and asocial. These lists of positive and
negative attributes provide a useful portrait of how people around the world
conceptualize leadership.

Last, the study of culture and leadership underscores the complexity of
the leadership process and how it is influenced by culture. Data from the
GLOBE study highlight the need for each of us to expand our ethnocentric
tendencies to view leadership from only our own perspective and instead to
"open our window" to the diverse ways in which leadership is viewed by
people from different regions around the world. There are many ways to
view leadership and the integration of culture, and studies of leadership
help us to expand and develop a richer understanding of the leadership
process.

CRITICISMS

The body of research on culture and leadership also has several weak-
nesses. First, although the GLOBE research has resulted in a multitude of
findings about perceptions of leadership in different cultures, this research
does not provide a clear set of assumptions and propositions that can form
a single theory about the way culture relates to leadership or influences the
leadership process.

A second criticism, more narrow in scope, concerns the way
researchers have labeled and defined certain cultural dimensions and

leadership behaviors. For example, it is not easy to understand what "power distance" means, nor is the meaning of "self-protective leadership" clear. Because the meanings of these terms are somewhat vague, it is difficult at times to interpret or fully comprehend the findings about culture and leadership.

Another criticism concerns the way in which leadership was conceptualized in the GLOBE studies. In these studies, researchers used a conceptualization of leadership that was based on the ideas set forth by Lord and Maher (1991) in their work on implicit leadership theory. This approach frames leadership from an information-processing perspective as the implicit beliefs and convictions that individuals have about leaders. In other words, according to this theory, leadership is the process of being perceived by others as a leader. However, conceptualizing leadership in this way is limited because it focuses on what people perceive to be leadership and ignores a large body of research that frames leadership in terms of what leaders do (e.g., transformational leadership, path–goal theory, skills approach). Research on how people from different cultures view leadership is valuable, but there is a need for further research on how leadership functions in different cultures.[2]

A related criticism concerns the way in which researchers in the GLOBE study measured leadership. They selected six global leadership behaviors (i.e., charismatic/value-based, team-oriented, participative, humane-oriented, autonomous, and self-protective leadership) that were derived from an analysis of subjects' responses to hundreds of other attributes believed to be related to outstanding leadership. Each of the six global leadership behaviors was measured by a series of subscales. However, the subscales represented a very broad range of behaviors and as a result compromised the precision and validity of the leadership measures.

Finally, the GLOBE studies provide a provocative list of universally endorsed desirable and undesirable leadership attributes. The attributes identified in the GLOBE studies are comparable to the list of traits we discussed in Chapter 2. However, as with the trait approach, it is difficult to identify a set of universal attributes in isolation from the context in which the leadership occurs. The GLOBE studies tend to isolate a set of attributes that are characteristic of effective leaders without considering the influence of the situational effects.

APPLICATION

Training programs about culture and diversity have been popular for many years. For example, in the training and development field, a wide variety of programs teach cultural sensitivity and address issues related to cultural differences. At the core of these programs, people are taught about the nuances and characteristics of different cultures and how to be sensitive to people in other countries and cultures.

The findings in this chapter have implications for leadership training. Understanding issues about culture is useful in several ways (Bing, 2004). First, the findings about culture can help leaders understand their own cultural biases and preferences. Understanding their own preferences is the first step in understanding that other people in other cultures have different preferences. Second, the findings help leaders to understand what it means to be a good leader. Different cultures have different ideas about what they want from their leaders, and these findings help our leaders adapt their style to be more effective in different cultural settings. Third, this chapter's findings can help global leaders communicate more effectively across cultural and geographic boundaries. By understanding cultural differences, leaders can become more empathic and accurate in their communication with others.

Information on culture and leadership has also been applied in very practical ways (Bing, 2004). It has been used to build culturally sensitive Web sites, design new employee orientation programs, conduct programs in relocation training, improve global team effectiveness, and facilitate multinational merger implementation, to name a few. These examples clearly indicate the wide range of applications for research on culture and leadership in the workplace.

CASE STUDIES

This section provides three case studies (Cases 13.1, 13.2, and 13.3) that describe leadership in various cultural contexts. The first case is about a college student who takes an internship at a Japanese-based automotive company. The second case describes how a small midwestern bank developed a unique Islamic financing program. The final case describes how two board members from a nonprofit organization developed a capital campaign to renovate a fire station for a Hispanic community. After each of the cases, questions are provided to help you think about how cultural issues are related to the leadership process.

CASE 13.1

A Challenging Workplace

As a leader in campus organizations, Samira often led projects and took deadlines very seriously. Her strong work ethic led to an internship offer at a Japanese-based automotive company.

At orientation Samira learned that Japanese companies historically had little diversity in terms of race and gender. Women in Japan were not as prevalent in the workforce as in North America. In an effort to adapt to North American norms, Japanese subsidiaries had well-developed diversity policies. For example, Samira tracked the usage of minority-owned businesses in the company's supply base. This ensured that the company invested in local businesses that operated in traditionally economically disadvantaged areas. Investing in the local community was already an important business value in Japan, so this was a simple adaptation for Samira's company.

The company culture was a unique blend of Japanese and North American work styles. The employees in North America worked fewer hours than the employees in Japan. Around the office, it was common for employees to hear Japanese and English. However, management still had some internal conflict. Japanese advisers were perceived as focusing on the creation of consensus in teams, often leading to slow decision making. North American workers were seen as rushing into projects without enough planning. Feedback was indirect from both Japanese and North American managers.

Samira successfully completed two rotations and was about to graduate. Her new manager often asked her to follow up with other team members to complete late tasks. As taught in school, she was proactive with team members about completing their work. Samira thought she was great at consistently inviting others to participate in the decision-making process. She always offered her opinion on how things could be done better and sometimes even initiated tasks to improve processes on her own. Although she saw herself as an emerging take-charge leader, Samira always downplayed her ambitions. In school she was often stereotyped in negative ways for being an assertive female leader, and she didn't want to be seen in that way at work.

Some of her peers at work advised her that it was important to consider working at a plant near her hometown because it would be closer to her family. However, she was not interested. Samira thought it was more exciting to work near a large city or in a job that involved a lot more

travel. She didn't think it was appropriate to discuss her family concerns in relation to her future job needs.

Toward the end of her internship Samira received a performance evaluation from a senior manager. She was praised as being very dependable, as planning deadlines well, and as very competent at her tasks overall. However, he also told her she was increasingly perceived as too pushy, not a team player, and often speaking out of turn. This often irritated her peers.

Samira had never seen herself this way at work and did not understand why she was not seen as aligning with the company's core value of working with others. Good grades and campus leadership activities had gotten her this far, but this evaluation led her to question whether she could work for this company after graduation.

Samira ultimately realized that her workplace was different from the campus atmosphere she was used to. If she wanted to be an emerging leader here, she had to better adapt to her new environment.

Questions

1. What similarities and differences can you identify between North American and Japanese working styles?

2. In what way did this company reflect the characteristics of other Confucian Asia countries?

3. Why do you think Samira was not seen as a team player?

4. What universal leadership attributes did Samira exhibit?

5. What other suggestions would you have for Samira in this situation?

✦ ✦ ✦

Case 13.2

A Special Kind of Financing

Central Bank is a small midwestern savings and loan institution that manages $3 billion in assets. It competes for customers with 16 other financial institutions, most of which have substantially larger holdings. To better serve its customers and attract a larger customer base, Central Bank conducted a financial-need survey of the people who lived in the area.

The survey revealed some interesting and culturally relevant informa-
tion. Muslims represented a sizable minority in the community, making
up about 8% of the overall population. However, a review of the bank
registry revealed that few Muslims, if any, banked at Central Bank. The
results of the survey were puzzling. Given the large numbers of Muslims
in the community, the management wondered why there were no Muslim
customers at Central Bank.

To answer this question, Central Bank invited a group of local Muslims
to meet and discuss their thoughts about financing and how their ideas
related to the financial services offered by the bank. The meeting was a
real eye-opener for the bank management. The Muslims' ideas about
banking were very different from the traditional Western beliefs about
banking.

During the discussion, the management learned that the principles of
Islam strongly influence the banking attitudes and behaviors of Muslims.
The principles of Islamic finance were set forth in the Koran more than
14 centuries ago. Koranic law forbids paying or receiving interest. These
principles stress that money is only a medium of exchange and should not
be used to make more money. From the Islamic point of view, the *human
element* in a business venture is more important than the money used
to finance the venture. Furthermore, according to Islamic finance, the
provider of capital and the user of capital should share equally in the risk
of a business venture.

These ideas about finance were different from the way Central Bank
thought about them. Central Bank was not accustomed to the way
Muslims viewed money as a medium of exchange. Having been enlight-
ened through these discussions, the management at Central Bank felt
challenged to develop a financing program that was more in line with the
attitudes and values of Islamic finance principles.

In order to attract the business of Muslim customers, Central Bank cre-
ated and began offering two new types of mortgage financing, called
ijara and *murabaha*. Ijara is a finance plan in which the bank buys a
home for a customer and leases it to the customer, who pays rent plus a
portion of the property purchase. Murabaha is a transaction in which the
bank buys the home and sells it to the customer at an agreed-upon
markup, and the customer pays for the home in installments over 15 to
30 years. Both ijara and murabaha are consistent with Islamic beliefs that
prohibit Muslims from paying or receiving interest. In these two types of
transactions, money is used to purchase something tangible, but money
is not used to make money. Central Bank received favorable legal rulings
(*fatawa*) from some of the leading Islamic legal scholars in the United
States and the world to validate these types of financing.

Central Bank's Islamic finance plans have become quite popular. Although Central Bank has been successful with these plans, it has also met resistance. Some people have expressed strong disapproval of special finance programs specifically geared to the Muslim population. Others are against it because it mixes issues of church and state. However, the resistance has not stopped Central Bank. Central Bank is very proud to be the only bank in the country to serve the needs of the Muslim community in this way.

Questions

1. Why do you think banks in the United States have been slow to offer financing expressly for Muslims?

2. Do you think it is fair to offer one minority group a special banking opportunity?

3. How does ethnocentrism come into play in this case?

4. How does in-group collectivism relate to Central Bank's finance plans?

5. How do think the other banks in the community will react to Central Bank?

✦ ✦ ✦

Case 13.3

Whose Hispanic Center Is It?

River City is a rapidly growing city in the Midwest with a population of 200,000 people. It is a diverse community with a racial composition that is 65% White, 20% African American, 13% Hispanic, and 2% Native American. The Hispanic population in River City is one of the fastest growing of all segments.

The Hispanic community is represented by the Hispanic Center, a nonprofit organization that serves the needs of the Hispanic community and broader River City community through a variety of programs and services. A board of directors and an executive director manage the Hispanic Center. Two newly appointed board members have led a transformation of the center, including renovating the physical facilities and shifting the focus of program services. The new members were Mary Davis, who had

experience in neighborhood development, and José Reyna, who had experience in city government. The board of directors is made up of 15 people, 10 Hispanic and 5 non-Hispanic.

The Hispanic Center owned an old building that was slated for renovation so that the center could have more space for offices and community programs (e.g., educational programming, cultural competence and leadership training, and legal services). The need for the building was validated by what people expressed at a series of community forums. The building was an old fire station that had been mothballed for 15 years, and the Hispanic Center bought the building from River City for $1. Although the fire station needed a lot of renovation, it was located in a perfect place, at the center of the Hispanic community. However, a complete renovation of the building was needed.

To raise funds for the renovation, the board of directors initiated a citywide capital campaign. The goal of the campaign was to raise $1.4 million, the estimated amount for a complete, first-class renovation of the building.

Along with their regular jobs, Mary and José tackled the fund-raising campaign with a full head of steam. In just 6 months, using their wide array of skills, they successfully raised $1.3 million for the project (most of which came from private foundations and corporations). With just $100,000 left to be raised, the leaders and some board members were getting excited about the possibility of the new community center. This excitement was heightened because the renovated building was going to be constructed using the latest green building techniques. These techniques were environmentally sound and incorporated healthful and highly efficient models of construction.

In order to raise the final $100,000, Mary and José proposed a new series of fund-raising initiatives that would focus on smaller donors (e.g., $10, $20, or $30 donors), primarily from the Hispanic community. To kick off a series of events, a formal event at a local hotel was proposed, with tickets costing $75 per person. Just before this event, Mary and José encountered some resistance and found out that their excitement about the renovation needed to be tempered.

During a scheduled board meeting, several members of the board expressed concern with the latest fund-raising efforts. Some board members questioned the wisdom of targeting the fund-raising to the Hispanic community, believing that Hispanic people tended to give to their churches rather than to public not-for-profit organizations. Others

questioned the price of the tickets to fund-raising events that was being sought from small donors, $75. These members argued for a smaller admission fee (e.g., $20) that would allow more members of the community to attend. As the discussion proceeded, other board members expressed discontent with the fancy plans for the new green building. They argued that the renovation was becoming a special interest project and a pet project of a few ambitious visionaries.

Board members also started to question the transformation of the Hispanic Center under Mary and José's leadership. Board members expressed frustrations about the new goals of the center and about how things were proceeding. There was a sense that the request for community-based support was unreasonable and in conflict with cultural norms. In the past, the center moved slowly toward change, keeping the focus on one goal: to provide emergency services to the local community. When change came in the past, it was incremental. People were not aggressive, and they did not make trouble.

Under the leadership of Mary and José, there was a perception that the new center and programs were too grand and refined for the community they were intended to serve. The vision for the new center seemed to take things to a new sophisticated level that was not grounded in the common work or the people-oriented values of the center.

Questions

1. How would you describe the strengths and weaknesses of Mary's and José's leadership on this project?

2. Do you see any problem in targeting part of the fund-raising campaign directly toward the Hispanic community?

3. The Latin America leadership profile stresses the importance of team-oriented leadership and de-emphasizes individualistic leadership. How does the leadership of Mary and José compare with the Latin America profile?

4. How do Hispanic cultural dimensions help explain the resistance some people felt and expressed toward the renovation project?

5. If you were Mary or José, how would you temper your excitement about the new fire station?

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LEADERSHIP INSTRUMENT

Culture and leadership are different concepts, and when they are measured they are measured in separate ways using different questionnaires. Currently, there are no measures that assess culture and leadership simultaneously, nor are there measures of cultural leadership. There are questionnaires that measure culture, and, as shown throughout the book, there are many measures of leadership.

Perhaps the best-known measure of culture is Hofstede's Culture in the Workplace™ questionnaire. This questionnaire measures a person's cultural preferences on four dimensions: individualism, power distance, certainty, and achievement. People can use their profiles on these dimensions to learn about themselves and to compare themselves with the profiles of people in other cultures.

The Dimensions of Culture questionnaire that follows is an abbreviated version of the original culture questionnaire used in the GLOBE studies. This questionnaire is included in the chapter for illustrative purposes only and should not be used for research. The scores you receive on the questionnaire are individual-level scores rather than societal or organization-level scores. People who are interested in using the GLOBE scales for research should use the complete questionnaire, as referenced in House et al. (2004).

The Dimensions of Culture questionnaire will help you examine your perceptions about various characteristics of your culture. This questionnaire is not a personality measure (e.g., the Myers–Briggs instrument) but rather a measure of your attitudes and perceptions about culture.

DIMENSIONS OF CULTURE QUESTIONNAIRE

Instructions: Using the following scales, circle the number that most accurately reflects your response to each of the 18 statements. There are no right or wrong answers, so provide your immediate impressions. (The items on this questionnaire are adapted from the items used in the GLOBE studies to assess the dimensions of culture, but the GLOBE study used five items to analyze each of the cultural dimensions).

Uncertainty Avoidance

1. In this society, orderliness and consistency are stressed, even at the expense of experimentation and innovation:

Strongly   Strongly
disagree   agree

   1   2   3   4   5   6   7

2. In this society, societal requirements and instructions are spelled out in detail so citizens know what they are expected to do.

Strongly   Strongly
disagree   agree

   1   2   3   4   5   6   7

Power Distance

1. In this society, followers are expected to:

Question their leaders   Obey their leaders
when in disagreement   without question

      1   2   3   4   5   6   7

2. In this society, power is:

Shared throughout
the society   Concentrated
                                                                                    at the top

   1   2   3   4   5   6   7

Institutional Collectivism

1. In this society, leaders encourage group loyalty even if individual goals suffer.

Strongly   Strongly
disagree   agree

   1   2   3   4   5   6   7

2. The economic system in this society is designed to maximize:

Individual interests   Collective interests

      1   2   3   4   5   6   7

In-Group Collectivism

1. In this society, children take pride in the individual accomplishments of their parents:

Strongly   Strongly
disagree   agree

   1   2   3   4   5   6   7

2. In this society, parents take pride in the individual accomplishments of their children:

Strongly   Strongly
disagree   agree

   1   2   3   4   5   6   7

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Gender Egalitarianism

1. In this society, boys are encouraged more than girls to attain a higher education:

Strongly   Strongly
disagree   agree

1   2   3   4   5   6   7

2. In this society, who is more likely to serve in a position of high office?

Men   Women

1   2   3   4   5   6   7

Assertiveness

1. In this society, people are generally:

Nonassertive   Assertive

1   2   3   4   5   6   7

2. In this society, people are generally:

Tender   Tough

1   2   3   4   5   6   7

Future Orientation

1. In this society the accepted norm is to:

Accept the status quo   Plan for the future

1   2   3   4   5   6   7

2. In this society, people place more emphasis on:

Solving current problems   Planning for the future

1   2   3   4   5   6   7

Performance Orientation

1. In this society, students are encouraged to strive for continuously improved performance.

Strongly   Strongly
disagree   agree

1   2   3   4   5   6   7

2. In this society, people are rewarded for excellent performance.

Strongly   Strongly
disagree   agree

1   2   3   4   5   6   7

Humane Orientation

1. In this society, people are generally:
Not at all concerned   Very concerned
about others   about others

1   2   3   4   5   6   7

2. In this society, people are generally:

Not at all sensitive to others   Very sensitive toward others

1   2   3   4   5   6   7

SOURCE: Adapted from House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.), *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies,* copyright © 2004, Sage Publications, Inc. Reprinted with permission.

Scoring

The Dimensions of Culture questionnaire is designed to measure your perceptions of the different dimensions of your culture. Score the questionnaire by doing the following. First, sum the two responses you gave for each of the items on each of the dimensions. Second, divide the sum of the responses by two. This is your mean score for the dimension.

Example. If for power distance you circled 3 in response to question 1 and 4 in response to question 2, you would score the dimension as follows.

$$3 + 4 = 7$$

$$7 \div 2 = 3.5$$

Power distance mean score = 3.5

When you are finished scoring, you should have nine mean scores. After you have scored the questionnaire, place your mean scores for each of the dimensions in the table in the following section.

Scoring Interpretation

Your scores on the Dimensions of Culture questionnaire provide data on how you see the culture in which you live and work. Table 13.4 provides information from the GLOBE project about how subjects from different cultures describe the dimensions of those cultures. The table also provides an *overall* mean for how these dimensions were viewed by people from all of the cultures.

By entering your scores in the last column in Table 13.4, you can get a better understanding of how your perception of your own culture compares to that of others. You can also compare your scores to other specific cultures (e.g., Middle East or Latin America). Do you see your culture as more or less egalitarian than others? Do you think from your culture emphasizes the future more than others? Do people from other cultures stress performance less or more than your own culture? Like these questions, the table and your scores can be used to bring to the surface the ways in which your culture and the cultures of others are compatible or incompatible with each other. Understanding how your culture relates to other cultures is the first step to improved understanding between you and people from other cultures.

Table 13.4 Cultural Dimensions and Mean Scores for Selected Cultural Clusters

GLOBE Cultural Dimensions	Mean Scores* of Selected Cultural Clusters						
	Anglo	Latin America	Middle East	Southern Asia	Latin Europe	GLOBE Overall	Your Score
Uncertainty avoidance	4.42	3.62	3.91	4.10	4.18	4.16	
Power distance	na	na	na	na	na	5.17	
Institutional collectivism	4.46	3.86	4.28	4.35	4.01	4.25	
In-group collectivism	4.30	5.52	5.58	5.87	4.80	5.13	
Gender egalitarianism	3.40	3.41	2.95	3.28	3.36	3.37	
Assertiveness	4.14	4.15	4.14	3.86	3.99	4.14	
Future orientation	4.08	3.54	3.58	3.98	3.68	3.85	
Performance orientation	4.37	3.85	3.90	4.33	3.94	4.10	
Humane orientation	4.20	4.03	4.36	4.71	3.71	4.09	

SOURCE: Adapted from House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.), *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies,* copyright © 2004, Sage Publications, Inc. Reprinted with permission.

*The mean scores in this table represent societal practice scores for selected cultures on each of the nine cultural dimensions. In the GLOBE study, mean scores were derived from subjects' responses to five questions for each of the dimensions.

na = not available.

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SUMMARY

Since World War II there has been a dramatic increase in globalization throughout the world. Globalization has created a need for leaders with greater understanding of cultural differences and increased competencies in cross-cultural communication and practice. This chapter discusses research on culture, its dimensions, and the effects of culture on the leadership process.

Culture is defined as the commonly shared beliefs, values, and norms of a group of people. Two factors that can inhibit cultural awareness are ethnocentrism and prejudice. Ethnocentrism is the human tendency to place one's own group at the center of one's observations of others and the world. It is problematic for leaders because it prevents them from fully understanding the world of others. Similarly, prejudice consists of judgments about others based on fixed attitudes and unsubstantiated data. Prejudice has a negative impact because it is self-oriented and inhibits leaders from seeing the many facets and qualities of others.

In the past 30 years, many studies have focused on identifying various dimensions of culture. The best known is the work of Hofstede (1980, 2001), who identified five major dimensions: power distance, uncertainty avoidance, individualism–collectivism, masculinity–femininity, and long-term–short-term orientation. Expanding on Hofstede's work, House and his colleagues (2004) delineated additional dimensions of culture such as in-group collectivism, institutional collectivism, future orientation, assertiveness, performance orientation, and humane orientation.

The GLOBE studies offer the strongest body of findings to date on culture and leadership. Using established quantitative research methods, GLOBE researchers studied how 17,000 managers from 62 different countries viewed leadership. They analyzed the similarities and differences between regional clusters of cultural groups by grouping countries into 10 distinct clusters: Anglo, Latin Europe, Nordic Europe, Germanic Europe, Eastern Europe, Latin America, Middle East, Sub-Saharan Africa, Southern Asia, and Confucian Asia. An analysis of each of the 10 clusters revealed the particular dimensions on which each region was strong or weak and unique from other regions.

In addition, GLOBE researchers identified six global leadership behaviors that could be used to characterize how different cultural groups view leadership: charismatic/value-based, team-oriented, participative, humane-oriented, autonomous, and self-protective leadership. Based on these behaviors, researchers created leadership profiles for each of the 10 cultural clusters that delineate the relative importance and desirability different cultures ascribe to different attributes and characteristics of leadership.

One outcome of the GLOBE project was the identification of a list of leadership attributes that were universally endorsed as positive and

negative attributes of leadership. From this list it appears that the universally endorsed portrait of an exceptional leader has a high degree of integrity, charisma, and interpersonal skill. The portrait of an ineffective leader is someone who is asocial, malevolent, self-focused, and autocratic.

The scope of the GLOBE project is its main strength. The findings from this project make a major statement about how cultures around the world view leadership. Other strengths are its quantitative research design, an expanded classification of cultural dimensions, a list of universally accepted leadership attributes, and the contribution it makes to a richer understanding of the leadership process. On the negative side, the GLOBE studies do not provide findings that form a single theory about the way culture relates to leadership. Furthermore, the definitions of the core cultural dimensions are unclear, the conceptualization of leadership used in the studies is limiting, the leadership measures are not exact, and the list of universally endorsed leadership attributes does not account for the various situations in which leaders operate. Regardless of these limitations, the GLOBE studies stand out because they offer so much valuable information about the unique ways culture influences the leadership process.

NOTES

1. The Czech Republic was excluded from the analysis because of problems in the data.

2. Researchers from the GLOBE studies (Phase 3) are collecting data from 40 CEOs in 20 countries, and these findings may address how the behaviors of leaders (what they do) conform to the beliefs about leadership in various cultures.

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