CROSSING THE DIVIDE: A CASE STUDY OF CROSS-CULTURAL

ORGANIZATIONAL CULTURE AND LEADERSHIP PERCEPTIONS IN A FAITH-

BASED NON-PROFIT

A Thesis

by

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ABSTRACT

For this qualitative research a single case study was conducted of a faith-based non-profit organization, Health Education and Literacy Providers (H.E.L.P.), which operates simultaneously in the United States and Nigeria. The purpose of this study was to explore the cross-cultural leadership phenomena occurring within H.E.L.P. and to provide evaluation services and research data to the American members of H.E.L.P. Participants included a sample of the American board members, Nigerian board members, and Nigerian employees. Three data collection methods were used to achieve triangulation including participant observations, interviews, and analysis of documents.

The first research objective was to investigate the cross-cultural leadership context by analyzing the organizational culture of H.E.L.P. in Nigeria. Results revealed H.E.L.P. was designed by American board members to operate as a bureaucratic culture with an emphasis on a business-like structure, centralized authority, compartmentalization, and efficiency. The Nigerian board members and employees, however, expressed a desire for a supportive culture that focused on love and harmony uncovering a discrepancy between American and Nigerian preferences in organizational culture typology. The results from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study were referenced to provide a cultural explanation for variations in organizational culture preferences. According to GLOBE study findings, the United States ranked higher on performance orientation meaning Americans are more likely to value results above people, ambition, and competitiveness, and explains

the American's desire for a bureaucratic organizational culture. Nigeria ranked behind the United States as a lower performance oriented society meaning individuals place high value on relationships and harmony, explaining their desire for a supportive culture.

The second and third research objectives were to determine how H.E.L.P.'s Nigerian members perceive effective leadership within their culture, and determine how the Nigerians' definition of effective leadership supports or refutes the literature on prevalent Westernized leadership theories. Results indicated the overarching leadership theme perceived to be effective by the Nigerian members of H.E.L.P. was love. Several aspects of a loving leader were evident in the data and divided into five categories each with one subcategory. These findings supported both Transformational and Authentic leadership theories.

DEDICATION

 This thesis is dedicated to my Savior, Jesus Christ. All of my hopes and dreams are in You and my greatest desire is that this study is able to help advance the kingdom of God here on Earth. Your word has been my strength: "Work with enthusiasm, as though you were working for the Lord rather than for people" (Ephesians 6:7).

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ACRONYMS AND OPERATIONAL DEFINITIONS

Acronyms

CLT   Culturally Endorsed Implicit Leadership Theory

H.E.L.P.   Health, Education, and Literacy Providers

ILT   Implicit Leadership Theory

PO   Performance Orientation

Operational Definitions

Culture- A loose definition of culture identifies culture as a group of people within society who share a geographic location in the world (Hofstede, 2001). More specifically, McDermott (2008) suggested at its core, culture consists of "values that express themselves in practices [that] can be observed by outsiders" (p. 21). Culture has been defined in various ways in the literature with most definitions emphasizing shared meaning (House et al., 2004; Shweder & LeVine, 1984). For this study culture will be defined as commonly shared values, beliefs, events, and languages (House, Hanges, Javidan, Dorfman, & Gupta, 2004) that influence people's assumptions, perceptions, and behavior (Kluckhohn & Strodtbeck, 1961). Many scholars agree that culture is rich in depth, consisting of multiple layers (Hofstede, 2001; Kluckhohn, 1950).

Leadership- Leadership is "one of the most observed and least understood phenomena on earth" (Burns, 1978, p. 2). For this reason the word leadership has a variety of definitions each streaming from a variety of philosophies concerning the nature of leadership (Bass, 1990). For this study, leadership will be defined from a

behavioral perspective. Fiedler (1967) proposed leadership to be a behavior in which a leader engages to guide and direct group members. In addition, Burns (1978) emphasized clarification and attainment of group goals in defining leadership. Thus, the definition of leadership for the use of this study is the behaviors in which a leader engages to guide and direct group members to achieve shared goals.

Organizational Culture- Organizational culture is another term that does not have a single, agreed upon definition (Frontiera, 2010). For the purpose of this study, organizational culture is defined as "the pattern of shared values and beliefs that help individuals understand organizational functioning and thus provide them with norms for behavior in the organization" (Deshpande & Webster, 1989, p. 4). Organizational culture is assumed to exist at the surface level that is easily observed and also at deeper conscious and unconscious levels within a group. This study supports Schein's (2004) identification of three levels of organizational culture including artifacts, espoused beliefs and values, and basic underlying assumptions.

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CHAPTER I

INTRODUCTION OF STUDY

Introduction

Leadership is undoubtedly one of the world's greatest phenomena. It is a force felt from the emergence of civilization, and has taken many forms over the years; from battle heroes to philosophers to social justice advocates (Bass & Bass, 2008; Kakabadse & Korac-Kakabadse, 1998). Bass (1990) suggests "the study of history has been the study of leaders" (p. 3). Leadership is foundational to civilization, and scholars have tried for centuries to ascertain the essence of an ideal leader (Bass & Bass, 2008).

Initial leadership research focused on identifying characteristics and personality traits of effective leadership (Bass, 1990; Jago, 1982). Over time, however, scholars determined studying the context in which a leader functions is as equally important as studying leader (Bass & Bass, 2008; Fiedler, 1967; Lowe & Gardner, 2000; Schein, 2004; Stogdill, 1948; Yukl, 1998). Because leadership occurs in a particular social setting at a given time, the contextual variables within an organization can determine a leader's effectiveness. In this sense, leadership cannot be fully understood through analyzing the leader apart from the variety of influences in his or her organizational context (Bryman, Stephens, & Campo, 1996). Northouse (2010) states, "To understand the performance of leaders, it is essential to understand the situations in which they lead" (p. 111). For instance, researchers suggest approaches to effective leadership are likely to differ between for-profit and non-profit organizational contexts (Dandridge, 1979;

McMurray, Pirola-Merlo, Sarros, & Islam, 2010; Thach & Thompson, 2007; Westhead & Cowling, 1998). For example, many of the objectives in a for-profit organization focus on generating financial success while non-profit organizations usually focus on achieving objectives that produce social value (Quarter & Richmond, 2001). Also, for-profit organizations often have more resources available to carry out their mission than non-profit organizations. All of these variables impact the performance of leaders.

The conceptualization of leadership has evolved over time. In recent years, due to globalization, societies are more connected than ever before, and in an attempt to define a "global leader" researchers have focused on the relationship between societal culture and leadership (House, Hanges, Javidan, Dorfman, & Gupta, 2004; Northouse, 2010). But while globalization is an emerging concept, aspects of cross-cultural leadership have been studied for hundreds of years. In a reprinted edition of *The Prince*, originally published in the early 1500s, Machiavelli (2003) writes about mixed principalities:

> Therefore, I say that those states which, being conquered, are added onto an old state of the conqueror's may or may not be of the same nationality and language. If they are, it is very easy to hold them especially…if their old way of life is maintained, and there is no change in customs, the people will live peacefully as we have seen in the cases of Burgundy, Brittany, Gascony, and Normandy, which have been united to France for such a long time; and although there may be some slight differences of language, the customs of the people are nevertheless similar, and they are able to get along with one another easily…But

when states are acquired in a country differing in language, laws, and customs,

this is where the difficulties arise, and it requires good fortune as well as great

industriousness to hold onto them. (11)

Machiavelli's *The Prince* has since been recognized as political brilliance. But even for a

man of striking intelligence, cross-cultural leadership was understood to be a challenge.

In the past century, the academic study of culture and leadership has proliferated.

Researchers have identified cultural dimensions valuable in conceptualizing culture and

assessing its influence on leadership perceptions and practices. The most notable work

that resulted in developing frameworks for diagnosing shared cultural values and beliefs

is Hofstede's (1980) research and the Global Leadership Organizational and Behavioral

Effectiveness (GLOBE) study. Some researchers identify cultural values as indicators of

leadership preferences (Danuser, 2009; House et al., 2004; McDermott, 2008; White,

1993), while others claim the approach is insufficient (Bolden & Kirk, 2009). As a result

numerous studies have also set out to create or test universal leadership theories that can

transcend cultures (House et al., 2004; Muczyk & Holt, 2008), but many researchers

frown upon such an overgeneralization of leadership and culture. Nevertheless, scholars

have reached a consensus that culturally linked leadership is indeed a necessity in

today's society (House et al., 2004; Munley, 2011), but conceptualizing a definition has

proved to be a difficult task.

This study examined cross-cultural leadership phenomena in a United States

based, non-profit organization, Health Education and Literacy Providers (H.E.L.P.),

operating in Nigeria. This organization was selected because of the unique relationship

between the American and Nigerian members. H.E.L.P. has a board of directors in America who work in congruence with a board of directors in Nigeria to oversee the operations of H.E.L.P. in Nigeria. The American board makes major financial decisions and determines the vision, mission, and goals for the organization. The Nigerian members are charged with the responsibility of implementing the structures and procedures necessary to achieve the American developed goals in their native country. This relationship between the Americans and the Nigerians creates a unique, real-world example of cross-cultural leadership in a non-profit organization.

Furthermore, H.E.L.P. is a faith based non-profit organization operating in Nigeria with a focus on the provision of humanitarian aid. The primary vision of H.E.L.P. is to provide medical assistance, education, and care for orphans and widows as methods of sharing their Christian faith (helpwestafrica.org). The organization was founded in 2005 by two American doctors who lived as medical missionaries in Nigeria.

Significance

This study is significant because there is a growing need to conceptualize and define cross-cultural leadership behaviors in a variety of contexts (House et al., 2004; Javidan, Dorfman, Howell, & Hanges, 2010; Munley, 2011; Northouse, 2010; Triandis, 1993). Even though scholars agree that leadership theory needs to be further developed by studying cross-cultural variations (Triandis, 1993), much of the leadership literature has been conducted in Westernized contexts (Bryman, 2004; Lowe & Gardner, 2000) and is "distinctly American in character" (House & Aditya, 1997, p. 409). This research is significant because it addresses the need for understanding cross-cultural leadership

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phenomenon within a specific, non-Westernized context. Furthermore, the impact of the leadership context is often undervalued in the literature. Leadership varies across organizational contexts and limited research has been published addressing effective leadership practices for non-profit organizations (Hudson, 1999; McMurray et al., 2010). This research study is significant in that is offers distinct insight into leadership in a non-profit organizational context.

Problem Statement

Much of the leadership research has been conducted in Westernized contexts creating a gap in the cross-cultural leadership literature (Bryman, 2004; House & Aditya, 1997; House et al., 2004; Koopman, et al., 1999; Lowe & Gardner, 2000; Nadler, 2002). This gap is evident in the organizational culture literature as well since much of the research in this field analyses American organizations (Silverthorne, 2004). This study addresses that gap by investigating how individuals in a non-Westernized culture perceive effective leadership.

Leadership practices in the for-profit sector have received much more attention from scholars than in the non-profit sector and literature on non-profit leadership is sparse (Hudson, 1999; McMurray et al., 2010; Thach & Thompson, 2007). In fact, current instructional texts on effective leadership practices for non-profit organizations are often based on research findings from on studies of leadership in for-profit organizations (Thach & Thompson, 2007). By analyzing the organizational culture and leadership perceptions in a non-profit organization, this study sheds light on a highly understudied context in the field of leadership, non-profit organizations

Additionally, some scholars argue that quantitative research methods oversimplify the influence of culture on leadership (Bolden & Kirk, 2009; Graen, 2006; Scandura & Dorfman, 2004; Tayeb, 2001). The qualitative design of this study addressed the pitfalls of oversimplifying the cultural context of leadership by allowing for careful attention to be given to the variety of influences that shape leadership perceptions in a non-Western context.

Purpose of Research

For American non-profit organizations operating in a non-Westernized culture, understanding effective cross-cultural leadership can be a challenge, especially because much of the leadership literature has been conducted in Westernized contexts (Avolio, Sosik, Jung, & Berson, 2003; Bryman, 2004; House & Aditya, 1997; Koopman et al., 1999; Lowe & Gardner, 2000; Nadler, 2002). The purpose of this study was to explore in depth the cross-cultural leadership phenomena occurring in one non-profit organization, Health Education, and Literacy Providers (H.E.L.P.), operating in Nigeria. Specific attention was given to the context by evaluating the organizational culture of H.E.L.P. before assessing the leadership preferences of H.E.L.P.'s Nigerian members. This research also served to provide evaluation services and research data to the American members of H.E.L.P. in order to enhance the American's understanding of the leadership and organizational culture preferences of H.E.L.P.'s Nigerian members.

Research Objectives

1. Investigate the cross-cultural leadership context by analyzing the organizational culture of H.E.L.P. in Nigeria.

2. Determine how H.E.L.P.'s Nigerian members perceive effective leadership within their culture.

3. Determine how the Nigerians' definition of effective leadership supports or refutes the literature on prevalent Westernized leadership theories.

Scope and Limitations

Geertz (1973) believed that researchers should explore the deeper layers that form each unique culture rather than simply develop universal principles to guide people in a variety of cultural settings. In contrast to a quantitative study, a qualitative, single case study design does not offer vast generalizability of leadership preferences in a variety of settings because culture does not only vary significantly across countries, but within countries as well. Interviewing a small sample of Nigerian employees working in a centralized location will not be sufficient to generalize to the Nigerian population as a whole. However, a generalizable list of prescriptive leadership practices for American minded aid organizations operating in non-Westernized countries was not the intended result of this study. The focus of this study was to investigate how Nigerians in a specific context and location defined effective leadership. By taking a deeper look into the unique interactions between the American and Nigerian members of H.E.L.P. this research aims to assist H.E.L.P. in better understanding the cross-cultural leadership perceptions present in the cultural context in which the organization operates.

Literature Review

Background on the Study Context

Nigeria is an influential country with a rich and diverse culture. In the late 1800s the British conquered a variety of indigenous nations and joined them together to form modern Nigeria. The diverse ethnic groups and the influence of both Islam and Christianity create a uniquely variegated culture (Falola, 2001). In addition, the petroleum rich natural resources and the wide-ranging geographical conditions, result in a distinct economic, agricultural, and political environment (Falola, 2001; U.S. Central Intelligence Agency, 2011).

Nigeria is located in Western Africa and bordered by Cameroon, Chad, Niger, Benin, and the Atlantic Ocean. Nigeria began as a British colony in 1914 and received its independence from British influence in 1960 and shortly thereafter became a federal republic (Aregheore, 2005; Falola, 2001; U.S. Central Intelligence Agency, 2011). Today there are 36 states in Nigeria, with the national capital located in Abuja. Originally, Lagos served as the national capital until 1991 when it was moved to Abuja. Although Lagos is no longer the capital, the city continues to be the highest populated city in Nigeria- 10.2 million people- and the main commercial center of the country (Aregheore, 2005; U.S. Central Intelligence Agency, 2011).

With an estimated population of 158,258,917 in 2010 and an annual population growth rate of 2.3 percent, Nigeria is the most densely populated country in Africa (World Bank, 2011; U.S. Central Intelligence Agency, 2011). Over 250 different ethnic groups can be found in Nigeria (U.S. Central Intelligence Agency, 2011). Nearly 80

percent of the population, however, is made up of 10 ethnic groups- Hausa, Fulani, Yoruba, Igbo, Kanuri, Tiv, Edo, Nupe, Ibibio and Ijaw (Aregheore, 2005). With the large variety of people living in Nigeria, it is not surprising that over 500 indigenous languages are spoken in the country. English is the official language and Hausa, Yorba, Fulani, and Igbo are also widely spoken (U.S. Central Intelligence Agency, 2011).

After receiving independence from British rule, Nigeria endured nearly 28 years of military dictatorship until 1999 when a new constitution was adopted ushering in democracy and a civilian regime. Since its independence, Nigeria has witnessed government corruption and poor management of oil revenues, a three year civil war followed by reconciliation efforts, an economic boom only to drop again, military coups, and countless failed economic reforms before institutionalizing democracy. In addition, Nigeria continues to experience violence and political unrest between the Muslims in northern Nigeria and the Christians in the south (Falola, 2001; U.S. Central Intelligence Agency, 2011).

Nigeria is a lower middle income country, although it is important to note that Nigeria has the largest natural gas reserves on the African continent, is Africa's largest exporter of oil, and ranks sixth in the world for crude oil and oil product exports behind Saudi Arabia, Russia, United Arab Emirates, Iran, and Kuwait. Petroleum and petroleum products make up 95% of Nigeria's exports (U.S. Central Intelligence Agency, 2011; World Bank, 2011;). With such a large amount of human and natural resources, Nigeria has great opportunity for economic prosperity to reduce poverty, build infrastructure, and provide health and education services for its people (World Bank, 2011). However,

the World Bank estimates that Nigeria is not on track for meeting most of the Millennium Development Goals aimed at halving poverty by 2015. The underlying cause for Nigeria's inability to reduce poverty in spite of abundant resources is identified as poor governance, primarily at the state level. While the political climate has greatly improved with the introduction of democracy and civilian rule, creating stability and generating economic growth through improved governance in Nigeria is "a long term process" (World Bank, 2011). Development has been delayed by years of corrupt military rule in the decades before Nigeria became a democratic nation.

Historically, Nigerian leaders have viewed the government as a resource for their own personal gain and strived for personal survival above national development (Fagbadebo, 2007). The legacy of domineering public officials who govern without accountability or transparency was credited as the number one cause of development failure in Nigeria (Fagbadebo, 2007; Nigerian National Planning Commission, 2005). Many believe Nigeria has the potential to be the "giant of Africa" with its great endowment of wealth from oil revenues and abundant human and material resources, yet the nation cannot break its cycle of poverty and instability (Fagbadebo, 2007; Kew, 2006). In terms of agricultural development, government corruption often hinders the effectiveness of agricultural policies and programs. Ogen (2007) states in regards to agricultural policy in Nigeria:

> These lofty objectives have turned out to be a mirage mainly because of official corruption and lack of commitment on the part of those saddled with the responsibility of implementing the government's agricultural policies. (190)

Nigeria is a country with great endowments of wealth and human capital, as well as exceptional geographic and ethnic variety. After reviewing the literature, corruption and political instability appear to be the major contributors to poverty and hindrances to economic development. Because of her location, wealth, and large population, Nigeria has the potential to be an influential country in Sub-Saharan Africa. With good governance for development, Nigeria has the opportunity to reach its full potential.

Throughout its history Nigeria has been challenged with political instability, corruption, and poor infrastructure. In the recent years, however, national government has begun pursuing economic reforms to increase development (U.S. Central Intelligence Agency, 2011). Subsistence agriculture is essential for the livelihoods of many Nigerians with over half the population living in rural areas (Food and Agriculture Organization of the United Nations, 2011; World Bank, 2011). The Nigerian government has struggled to diversify the petroleum based economy which has led to its overdependence on oil and oil products which supply 80 percent of Nigeria's budgetary revenue (U.S. Central Intelligence Agency, 2011).

Culture

In the literature, culture has been defined in a variety of ways. Anthropologists, sociologists, and other scholars have debated the true meaning of the word (Northouse, 2010). Loosely defined, culture refers to people's way of life (Adler, 1997), indicating that people's way of life varies significantly in differing cultures (Geertz, 1973). More specifically, Gudykunst and Ting-Toomey (1988) define culture as the learned values, beliefs, social norms, and traditions shared by a group of people. Kluckhohn and

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Strodtbeck's (1961) definition highlighted the correlation between a group's shared beliefs and their resulting assumptions, perceptions, and behavior. Culture has also been defined in the literature as the "collective programming of the mind which distinguishes the member of one human group from another" (Hofstede, 1994, p. 5) and as a "set of control mechanisms for the governing of behavior" (Hofstede, 1994, p. 5). Culture is both internal and external (Schein, 1992) as "culture manifests itself in visible elements, too" (Hofstede, 2001, p. 10). While internal culture can be identified by beliefs and values (Geertz, 1973; Gudykunst & Ting-Toomey, 1988; House et al., 2004; Kluckhohn & Strodtbeck, 1961), external culture is represented by symbols, artifacts, rites, and rituals (Earley, 2006; House et al., 2004; Trice & Beyer, 1984). Although researchers argue that culture is consistent over time and is passed down from one generation to the next (Geertz, 1973; Hofstede, 1994; House et al., 2004) others suggest culture to be learned from the surrounding environment (Herskovits, 1955; Hofstede, 2001). Either way, scholars agree culture is complex, rich in depth, and consisting of multiple layers (Geertz, 1973; Hofstede, 2001; Kluckhohn, 1950).

Just as finding a consistent definition of culture is difficult, the precise criterion used to differentiate among cultures varies as well. According to House et al. (2004) the specific criteria used to differentiate cultures most often depends on the preferences and inquiries of the researcher. The result is that criterion often "reflect the discipline of the investigator" (p. 15).

Leadership

The study of leadership has evolved over the past century offering a variety of definitions (Bass & Bass, 2008). The first systematic study of leadership began in the early 1900s with the trait definition of leadership (Northouse, 2010). Many believed that leadership resided in those special individuals born with inherent leadership traits. Researchers focused their studies on heroes such as political and military figures to discern what made these individuals great leaders (Bass, 1990; Jago, 1982). While researchers found a connection between specific traits and leadership effectiveness (Bass, 1990; Bernard, 1928; Cox, 1926; Lord, Devader, & Alliger, 1986) the definition was leader centered and failed to take other variables into account, such as the situation.

By the 1940s researchers began challenging a purely trait approach to leadership. Stogdill (1948) suggested that no definitive list of leadership traits could prove to be effective in varying situations. After Stogdill's study new research methods were introduced into the study of leadership (Bass, 1990), and researchers expanded the definition of leadership from a set of traits possessed by individuals to a process of interaction between leaders and followers in a social situation. Defining leadership as a process meant researchers could observe leader behaviors- what leaders did and how they interacted with subordinates (Jago, 1982).

Behavioral Theories: Task and Relationship

In the mid-1900s the leadership research shifted to studying leader behaviors and the style (or behavioral) approach to leadership emerged. Researchers determined leaders were oriented towards two general types of behavior: task behaviors and

relationship behaviors. Task behaviors center on facilitation and completion of the task at hand. Leaders are concerned with goal accomplishment and productivity levels of their followers. On the other hand, relationship behaviors focus on the relationship the leader created with the followers. Followers' needs are placed above task completion in importance, and the leader provides emotional support and encouragement for the followers (Northouse, 2010).

Motivated by Stogdill's (1948) work that emphasized the need to consider more than personality traits when defining leadership, the first behavioral studies began in the 1940s (Northouse, 2010). The Ohio State the University of Michigan studies where among the first in behavioral leadership research (Bass, 1990; Northouse, 2010). At Ohio State, Hemphill (1950) and his associates created the Leader Behavior Description Questionnaire (LBDQ) which consisted of 150 statements that described different leader behaviors. Respondents rated their leader according to the frequency the leader displayed each behavior. Two recurrent behaviors emerged from the study: consideration, or relationship behaviors, and initiation of structure, or task behaviors (Bass & Bass, 2008). The University of Michigan also identified two primary leader behaviors in their research: employee orientation, which mirrors Ohio State's consideration, and production orientation, parallel to initiation of structure (Northouse, 2010).

The Blake and Mouton Managerial Grid

Building on the foundation laid by the Ohio State and University of Michigan studies, Blake and Mouton (1964) suggested an integration of task and relationship

behaviors as the most effective way to lead. Instead of task and relationship behaviors being mutually exclusive (as the University of Michigan studies initially concluded), Blake and Mouton (1964) found these behaviors to be interactive (Bass & Bass, 2008). The behaviors were identified as concern for people and concern for production and placed as the y and x axis on a grid, respectively. Blake and Mouton (1985a) recognized five leadership styles: country-club, impoverished, authority-compliance, team, and middle-of-the-road.

- Country-club (1,9): High relationship, low task. The leader creates a fun and pleasant work atmosphere by attending to the relational needs of the followers. The result is low productivity levels since a concern for task accomplishment is not present. The leader is agreeable, helpful, and non-confrontational (Blake & McKee, 1993; Northouse, 2010).

- Impoverished (1,1): Low relationship, low task. The leader puts forth the minimum effort to keep organization running. Little if any attention is given to production or employee relations. An impoverished leader is unengaged, withdrawn, and apathetic (Blake & McKee, 1993; Northouse, 2010).

- Authority-compliance (9,1): High task, low relationship. The leader is focused solely on efficacy and production (Blake & McKee, 1993). Attaining organizational goals is prioritized over employee needs since people are simply "tools for getting the job done" (Northouse, 2010, p. 73). The leader is results driven and often controlling. As a result, high degrees of conflict and a lack of

creativity are often present. Followers tend to resent and resist leadership (Blake & McKee, 1993; Northouse, 2010).

- Team (9,9): High relationship, high task. A team leader integrates both a high concern for follower relationships and task completion. The leader facilitates participation and teamwork from employees, resulting in high employee commitment to the organization. Relationships of trust and respect are fostered along with an atmosphere of creativity. The result is high quality production, follower commitment to goals, constructive conflict, and interdependent cooperation (Blake & McKee, 1993; Northouse, 2010).

- Middle-of-the-road (5,5): Moderate relationship, moderate task. These leaders "go along to get along" (Bass & Bass, 2008, p. 512). Average production and employee morale are sustained to maintain the status quo. Middle-of-the-road leaders are often compromisers and foster low creativity (Blake & McKee, 1993; Northouse, 2010).

Blake and Mouton (1985c) suggested that a leader may display multiple styles of leadership, but will often revert to their dominant style. Blake and Mouton concluded that team leadership is most effective because of its driving principles of mutual trust, participation, commitment and consensus, and openness. Team leadership has proven to positively contribute to leader performance in a variety of studies (Blake & Mouton, 1964; Blake & Mouton, 1978; Blake & Mouton, 1985b).

Later research shifted to conceptualizing contingency theories of leadership. These theories consider the situational context in which a leader operates and emphasized

matching the leader's style to the situation (Fiedler, 1964, 1967; Fiedler & Chemers, 1974).

Neo-Charismatic Leadership

In the 1980s there was another considerable shift in leadership research (Conger, 1999; Northouse, 2010; Rowold & Heinitz, 2007). Up until this time organizations required leaders who could manage and control stable environments. The economic crisis in the 1980s, coupled with increasing global competition, altered the business world, and created a demand for leaders who were able to inspire change and succeed in the face of uncertainty (Conger, 1999; Daft, 2011; Northouse, 2010; Smith & Peterson, 1988; Tikhomirov & Spangler, 2010). As scholars responded to the changing situational demands of the time, a new leadership paradigm emerged, the neo-charismatic approach to leadership (Bryman, 1992; Conger, 1999; Daft, 2011, House & Aditya, 1997; Lowe & Gardner, 2000; Rowold & Heinitz, 2007). At the heart of this new wave of research was transformational leadership, even though several theories have been developed that focus on central leader behaviors such as inspiring vision, role modeling, and empowering followers (Conger, 1999; Daft, 2011; Podsakoff, MacKenzie, Moorman, & Fetter, 1990; Rowold & Heinitz, 2007; Smith & Peterson, 1988).

Transformational leadership is an encompassing approach that is defined as "the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower" (Northouse, 2010, p. 172). Transformational leaders prioritize follower's needs and motivate followers to perform at their full potential (Avolio, 1999; Bass, 1985; Bass & Avolio, 1990). Often

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transformational leaders display charisma but it is not a requirement to be considered

transformational (Bass & Bass, 2008). The dimensions of transformational leadership

were identified by Bass (1985) and later revised by Bass and Avolio (1990). The four

dimensions include (Bass, 1985; Bass, 1998; Bass & Bass, 2008; Bryant, 2003;

Northouse, 2010):

- Idealized Influence or Charisma- leaders who serve as role models who have
  high moral standards and gain trust and respect from followers.

- Inspirational Motivation- focuses on motivating followers to achieve more than
  originally thought possible by communicating high expectations for their
  followers. Leaders inspire followers to neglect personal self-interest for the
  shared vision of the group.

- Intellectual Stimulation- leaders who promote innovation and creativity by
  encouraging followers to solve problems by thinking outside the box.

- Individualized Consideration- leaders who mentor followers and provide a
  supportive environment. These leaders give careful attention to the particular
  needs of each follower to help them grow and develop as individuals.

More recently, the new leadership paradigm has been further developed as world

trends have continued to create new challenges for leaders. With the current economic

crisis many organizations are facing increased changes including layoffs, mergers, and

restrictive budgets. In addition, the very public and widespread ethical scandals, in all

sectors of society, have stimulated research into ethical and authentic leadership (Avolio

& Gardner, 2005; Brown & Treviño; 2006; Brown, Treviño, & Harrison, 2005; Fry &

Whittington, 2005; Gardner, Cogliser, Davis, & Dickens, 2011; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Authentic leadership is an emerging theory that has grown in popularity in recent years. While still in its formative phase, authentic leadership does not have a single definition, but rather can be defined from an interpersonal, developmental, or intrapersonal perspective (Avolio & Gardner, 2005; Chan, 2005; Northouse, 2010). At the heart of authentic leadership, however, lies transparency, personal values, role modeling, and ethical decision making (Gardner, Avolio, Luthans, May, & Walumba, 2005; Luthans & Avolio, 2003; May, Chan, Hodges, & Avolio, 2003; Shamir & Eilam, 2005).

George's (2003; George & Sims, 2007) practical approach to authentic leadership highlights characteristics necessary for one to be considered an authentic leader. The five characteristics are:

- Purpose- leaders have a clear understanding of their purpose and are passionate about their work.

- Values- Leaders have strong, uncompromising values that guide their behavior and decision making.

- Relationships- Refers to a leader's ability to make strong connections with their followers and create close, open, and trusting relationships.

- Self-discipline- Leaders who are determined, set high standards, keep followers accountable, and are true to their values.

- Heart- Authentic leaders have heart or compassion. They are considerate and sympathetic towards followers and desire to care for and assist others.

Characteristic of the neo-charismatic leadership paradigm, transformational and authentic leadership address the moral component of leadership (Brown, Treviño, & Harrison, 2005). Today, organizations need leaders who can promote trust and integrity at all levels of leadership by setting an example that develops the moral level of their followers (Avolio & Gardner, 2005; Brown & Treviño, 2006; Fry & Whittington, 2005).

Culture and Leadership

Culture can be observed across geographic regions. Van Oudenhoven (2001) defined national culture as the commonly held beliefs, values, and practices by a social majority in a nation. Schwartz (1994) identified the importance of cultural products in shaping national culture. To Schwartz, national culture is an integration of personal values and culture that creates a national identity. Researchers have found remarkable evidence that individuals' values and beliefs vary by culture (House et al., 2004; McKie, 2003) including how people interact with others, how they demonstrate trust, how they view work, relationships, control, and power (Brislin, 2000; Hall & Hall, 1990; Hampden-Turner, 1997; Hofstede, 1994; Trompenaars & Adler, 1997). It is for this reason that culture is inseparably linked to leadership (Gerstner & Day, 1994). The values and beliefs embedded in cultures directly impact leadership behaviors, goals, and performance outcomes (Dill, 1958; Negandhi & Reimann, 1972). For example, a study conducted by Jackovsky, Slocum, and McQuade (1988) found that leadership behaviors of CEOs from France, Germany, Sweden, and Taiwan were congruent with the values of their own culture.

The hindrance of leadership success arises in cross-cultural settings where leaders and followers are influenced by differing cultural backgrounds. In this context, individuals can have different expectations of leaders and followers due to the different cultural norms, values, and beliefs. A leader's behavior may be unclear or inappropriate if the followers' interpretations differ from the leader's intentions (Chong & Thomas, 1997). The result is differing definitions of effective leader behaviors from one culture to another (Bass & Bass, 2008; Smith & Peterson, 2002). In reference to this dilemma Hofstede (1993) defined cross-cultural leaders as followers of those they lead.

The recent proliferation of globalization has spurred the need to understand the relationship between culture and leadership. As global societies become increasingly interconnected, today's context for practicing leadership is rapidly changing (Kanter, 2010). American companies are transforming into multinational and transnational organizations (Muczyk & Holt, 2008). In addition to influencing business practices, non-profit organizations have also been impacted by globalization. New practices and procedures have changed how non-profit organizations operate nationally and internationally. For example, Westernized accounting standards have proliferated in non-profit organizations operating in developing countries (Cooper, Greenwood, Hinings, & Brown, 1998; McDonald, 1999). The impact of globalization on for-profit and non-profit organizations has created a need to understand leadership theory in different cultural contexts, assessing what is and is not effective (Javidan et al., 2010; Munley, 2011; Northouse, 2010).

In response, some scholars argue that universal leadership theories need to be developed in order for leaders to operate successfully on a global scale (House et al., 2004; Munley, 2011). Numerous studies have set out to create a global leadership theory or a model that is universally applicable (Brodbeck et al., 2000; House et al., 2004; Muczyk & Holt, 2008). A breakthrough study in understanding cross-cultural leadership was the GLOBE study which succeeded in identifying both universally accepted leader attributes as well as which leadership theories were culturally contingent (House et al., 2004). According to Triandis (1993) it is important for leadership theory to be further developed by studying cross-cultural variations. Similarly, Muczyk and Holt (2008) stated "If leadership needs to be aligned with characteristics of subordinates, business practices, and business strategies, it is likely that it also needs to be aligned with salient cultural imperatives" (p. 281).

However, most of the prevalent leadership literature has been generated by American researchers (Koopman et al., 1999; Nadler, 2002) with an emphasis on leaders' traits and behaviors and the follower's development level and motivational needs in a Western context (Bryman, 2004; House & Aditya, 1997; House et al., 2004; Koopman et al., 1999; Lowe & Gardner, 2000; Nadler, 2002; Northouse, 2010). Even though many scholars agree the terms leader and leadership to be culturally contingent (House et. al., 2004), much of the leadership research is "distinctly American in character" (House & Aditya, 1997, p. 409) since much of the literature stresses Westernized theories tested in a Western context (Avolio et al., 2003; House et. al., 2004; Lowe & Gardner, 2000; Scandura & Dorfman, 2004). In fact, Peter Dorfman, a

member of the GLOBE Coordinating Team, states in a theoretical letter "the fact is the terms leaders and leadership are not as universally revered as we in America think" (Scandura & Dorfman, 2004, p. 283). Even the study of organizational culture has been limited to primarily American organizations (Silverthorne, 2004). Studies of leadership conducted in non-Westernized contexts are of great value to address this gap in the literature and to further align leadership theory with cultural imperatives.

The GLOBE Study

A review of current literature addressing cultural variations of leadership reveals that the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study is considered one of the most significant studies in linking culture and leadership (Northouse, 2010). GLOBE was an 11-year study conducted in 62 different countries representing major world regions. GLOBE study researchers set out to explore cultural values and practices in numerous countries in an attempt to clarify the impact of culture on leadership practices. Researchers were interested to see if particular leadership attributes could transcend cultural boundaries and be considered universal. The study concluded that 22 leadership attributes universally contribute to effective leadership as well as providing definitions for leadership attributes that are culturally contingent (House, Hanges, Javidan, & Dorfman, 2002; House et al., 2004).

While the GLOBE study is considered to offer the strongest body of knowledge on cross-cultural leadership (Northouse, 2010), the study, as with any research project, has its shortcomings. Some scholars argue that the largely quantitative approach GLOBE researchers used in broadly quantifying cultural values and leadership practices may

unintentionally promote a functionalist approach that undervalues individual and

contextual differences (Graen, 2006; Scandura & Dorfman, 2004). Bolden and Kirk

(2009) argued focusing solely on the relationship between cultural values and leadership

preferences, such as the GLOBE study did in evaluating cultures according to the nine

dimensions, is insufficient in that values only partially explain leadership behaviors and

outcomes. The danger of oversimplifying cultural variations by categorizing them into

"neat, sometimes unconnected little boxes" (Tayeb, 2001, p.93) is the multiple layers of

culture can be lost, and Westernized perspectives and ways of thinking can influence

data interpretation (Bolden & Kirk, 2009). Rather, scholars argue that attention should

be given to "the rich fabric of influences that shape leadership experiences in an

endeavor to enhance understanding rather than explanation and/or prescription" (Bolden

& Kirk, 2009, p. 72).

It is this rich fabric which gives the most complete, but not necessarily

generalizable, picture. Quantitative methodology, as used in many aspects of the

GLOBE research, might not be the most effective way to study culture. According to

Patton (2002) the advantage of qualitative research over quantitative research is, while it

is less generalizable than quantitative research, it allows for a much more in depth

understanding of the issue being studied. When comparing qualitative and quantitative

methods Patton states

> Qualitative methods facilitate study of issues in depth and detail. Approaching
>
> fieldwork without being constrained by predetermined categories of analysis
>
> contributes to the depth, openness, and detail of qualitative inquiry. Quantitative

methods, on the other hand, require the use of standardized measures so that the

varying perspectives and experiences of people can be fit into a limited number

of predetermined response categories to which numbers are assigned. (14)

To address the shortcomings of the GLOBE study, an investigation into the relationship

between culture and leadership from a qualitative lens would allow for a much deeper

analysis and understanding of leadership within a specific cultural context.

GLOBE's Nine Cultural Dimensions

As a framework for evaluating world cultures the GLOBE study identified nine

cultural dimensions culture, six of which are derived from Hofstede's (1980) five

cultural dimensions. The nine cultural dimensions are: power distance, uncertainty

avoidance, humane orientation, performance orientation, assertiveness, future

orientation, gender egalitarianism, in-group collectivism, and institutional collectivism.

Researchers used questionnaire responses from middle managers in 951 organizations

throughout the world to measure the practice of these dimensions. In addition, the

countries studied were divided into 10 clusters of world cultures representing major

world regions who shared similar geographical cultures. The aim of the GLOBE study

was to identify how cultural characteristics, defined in nine dimensions, related to

preferred leadership behaviors (House et al., 2004).

One of the nine cultural dimensions identified in the GLOBE study was

performance orientation. This dimension refers to how members of a society view their

relationship with the outside world. One aspect of this relationship is locus of control

(House et al., 2004), or an individual's perception about the underlying causes of events

throughout life. Individuals with an internal locus of control believe they are responsible for their own success and can determine their own destiny, while individuals with an external locus of control believe their life is governed by external forces over which they have no control (Rotter, 1966). National cultures that score low on performance orientation have an external locus of control and place no value on trying to control natural forces. Societies who score higher on performance orientation, like the United States among others, have a strong belief in an internal locus of control or that an individual is largely in control of what happens to them (Trompenaars & Hampden-Turner, 1997). This belief generates strong cultural values of competitiveness, self-confidence, ambition, and taking initiative. Low performance oriented societies, however, view assertiveness as socially inappropriate (House et al., 2004).

Another aspect of performance orientation refers to how a society views time. Societies who score higher on performance orientation view time as a limited commodity and work with a sense of urgency. On the other hand, societies who score low on performance orientation view time as an unlimited resource and do not feel the need to be rushed. Scoring higher on performance orientation also shows cultures tend to be results driven rather than people oriented and "value what you do more than who you are" (House et al., 2004, p. 245). Societies who score lower on performance orientation place a high value on relationships within community and family. They also place a high value on harmony with the environment and others above control. These cultures "emphasize loyalty and belongingness.... [and] value who you are more than what you do" (House et al., 2004, p. 245).

The GLOBE findings indicated performance orientation values and practices vary across geographical societies. The study also determined that while all societies' value improving results and performance, those in different cultural regions do so to different degrees. In regards to geographic region and performance orientation, the Anglo cluster of world cultures, which included the United States, ranked third highest for performance orientation, and the Sub-Saharan African cluster, which included Nigeria ranked fifth out of ten. In addition, when performance orientation was assessed as a preferred leadership characteristic the Anglo world cluster ranked first while the Sub-Saharan Africa cluster ranked seventh. On both scales the Anglo cluster is identified as scoring a higher performance orientation than the Sub-Saharan Africa cluster (House et al., 2004).

The Six Global Leader Behaviors

The GLOBE study also identified six global leader behaviors and assessed the extent these dimensions were believed to contribute to effective leadership or hinder effective leadership for each cluster of world cultures. The six leadership behaviors or dimensions were derived from the culturally endorsed implicit leadership theory (CLT) and include:

- Charismatic/value-based leadership- a leader's ability to inspire, motivate, and be value's driven. The subscales included visionary, inspirational, self-sacrifice, integrity, decisive, and performance oriented.

- Team-oriented leadership- this dimension emphasized uniting members around common goals and purpose and effective team-building. The subscales were

collaborative team orientation, team integrator, diplomatic, malevolent (reverse scored), administratively competent.

- Participative leadership- the extent to which a leader involves followers in the decision making process. The subscales of this dimension were both reverse scored and included nonparticipative and autocratic.

- Humane-oriented leadership- a leader's ability to be compassionate, generous, and to exercise supportive and considerate leadership. The subscales included modesty and humane orientation.

- Autonomous leadership- this dimension emphasized independent and individualistic leadership and the subscale was labeled autonomous leadership and included individualistic, independent, and autonomous attributes.

- Self-protective leadership- a newly defined dimension from a Western perspective, this behavior focused on maintaining the safety and security of both the leader and the group through status enhancement and face saving. The subscales were self-centered, status conscious, conflict inducer, face saver, and procedural.

The GLOBE study addressed the relationship between the nine cultural dimensions and the six global leader behaviors to discern if these behaviors are culturally generalizable or culturally specific. To assess the global leader dimensions the GLOBE Leader Attributes and Behavior questionnaire was created with 112 leader behavior items. The items were rated one through seven where one indicated the

behavior greatly inhibited a person from being an outstanding leader, and seven indicated the behavior greatly contributed to a person being an outstanding leader.

The results reported the strength of each of the six global leadership dimensions when compared with the other dimensions for the same culture cluster. Additionally, the results compared each of the six dimension's relative scores with the other relative scores from other culture clusters.

For charismatic/values based leadership the Anglo cluster of world cultures scored highest out of the 10 clusters indicating that these leadership behaviors are positively viewed as greatly contributing to outstanding leadership within the American culture. The Sub-Saharan Africa cluster had an average relative score for charismatic/values based leadership in comparison with other clusters. Within the Sub-Saharan Africa cluster charismatic/values based leadership also ranked about average in comparison with other leadership dimensions. The dimension was determined to positively contribute to outstanding leadership, but was not distinguishable from team-oriented or participative leadership which were also determined to contribute to effective leadership within the cluster.

For the humane-orientation leadership dimension the Sub-Saharan Africa cluster ranked second highest out of the 10 world culture clusters indicating that societies within this cluster are noted to have a particularly high endorsement of humane-oriented leadership. Behind the Sub-Saharan Africa cluster, the Anglo cluster also had a high ranking for humane-oriented leadership. The results highlight the endorsement of this

leadership behavior in both the Nigerian and American cultures as a contributor to

effective leadership (House et al., 2004).

Organizational Culture

Researchers can assess the organizational culture of an organization to better

understand the context in which leaders function. Leaders are instruments that help

create, embed, and transmit organizational culture (Kavanagh & Ashkanasy, 2006;

Schein, 2004; Taormina, 2008). At the same time, the culture of an organization often

determines how leaders think, feel, and act within the organization. In this sense

leadership and organizational culture are nearly inseparable like two sides of a coin

(Schein, 2004). Northouse (2010) states, "To understand the performance of leaders, it is

essential to understand the situations in which they lead" (p. 111). In order to truly

understand leadership one must also consider the organizational context.

Organizational culture refers to the collective action of members within an

organization (Machado & Carvalho, 2008). More specifically, it is defined as a set of

shared values, beliefs, and assumptions held by members of an organization that is

taught to new members as the correct way to think, feel, and act (Beugelsdijk, Koen, &

Noorderhaven, 2006; Jackson, 2011; Ngwenyama & Nielsen, 2003; Schein, 2004;

Silverthorne, 2004). In layman's terms, Frontiera (2010) describes organizational culture

as "the way to do things around here" (p. 71). Organizational culture includes the group

norms and behavioral standards for interaction, organizational policies and structures,

working life, the stories and jokes people tell, how office spaces are arranged, how

employees dress and more (Frontiera, 2010; Jackson, 2011; Martin, 2002; Ngwenyama & Nielsen, 2003; Schein, 2004).

Organizational culture can be observed on the surface level or through identifying deeper patterns of shared meaning (Martin, 2002; Yiing & Ahmad, 2009). It is formed around the common goals and shared vision of an organization's founders. As the organization develops so does the culture, and a common history gives way to gradual assumptions about the way things are done within the organization (Schein, 2004). Organizational culture is also deeply connected to the societal or national culture in which the organization operates. Findings from the GLOBE study indicate "organizational cultures reflect the societies in which they are embedded" (House et al., 2004, p. 37).

For the purpose of analysis, Schein (2004) identified three levels of organizational culture: artifacts, espoused values and beliefs, and basic underlying assumptions. Artifacts are the surface level phenomenon one can easily see and observe. The second level of organizational culture, espoused beliefs and values, are the beliefs that guide and shape the members understanding of what ought to be acceptable behavior within the organization. Finally, basic underlying assumptions are the deepest level of organizational culture. These are often unconscious assumptions reinforcing group norms and drive how the members of an organization actually think, feel, and act.

Typologies

Many elements of culture are difficult to quantify, and as a result, researchers have developed cultural typologies as tools to diagnose and compare organizational

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cultures (Machado & Carvalho, 2008). Cultural typologies supply researchers with quantifiable dimensions to categorize the complex phenomena within organizations, and are useful for comparing and analyzing organizations to determine underlying structures, and to some extent, for predicting cultural phenomena (Machado & Carvalho, 2008; Schein, 2004). But because culture can be assessed on multiple levels and through a variety of dimensions, the resulting theories of cultural typologies are often "conceptually different, but fundamentally similar" (Yiing & Ahmad, 2009, p. 55).

For instance, the Quinn and McGrath (1985) typology present four categories of culture: clan culture, innovative culture, hierarchal culture, and rational culture based on the elements of stability and change and orientation towards the internal or external environments. A clan culture is one where members are participative and involved; an innovative culture emphasizes innovation, change, and creativity. Hierarchal culture is based on stability and authority and, lastly, rational cultures exist in a competitive and individualistic environment.

Likewise, Handy (1978) proposed four types of organizational culture as well, and defined them with conceptual distinction. His four categories are power culture, role culture, task culture, and person culture. In power cultures authority is centralized and linked to one central figure. Role culture is focused around structure and rules, and is often considered to be bureaucratic. Task culture is flexible and emphasizes teamwork and grouping individuals to complete tasks. Person culture is centered on the individual, and power is decentralized as members unite around shared objectives. While these typologies are conceptually different, one can easily see the shared foundation. Clan and

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innovative cultures prioritize flexibility while hierarchal and rational cultures rely on control (Quinn & McGrath, 1985). Similarly, Handy's task and person cultures emphasize flexible and less controlled environments, and role and power cultures are structured around a high degree of control (Machado & Carvalho, 2008).

Wallach (1983) created the Organizational Culture Index to analyze culture according to three dimensions: bureaucratic, innovative, and supportive. Bureaucratic cultures are ordered, structured, and rely heavily on systems and procedures to create efficiency. This typology mirrors those previously mentioned that rely on power and control. Innovative cultures are entrepreneurial, dynamic and creative environments. Supportive cultures are collaborative, harmonious, and relationally-oriented. Wallach's innovative and supportive cultures reflect the theme of flexibility found in the clan and innovative (Quinn & McGrath, 1985) and the task and person cultures (Handy, 1978).

Organizations will not fit perfectly into one typology, but almost always combine multiple typologies with one style being particularly dominant. There are no good or bad types of organizational culture. Rather an organizational culture is considered good or effective if it is able to augment the mission, goals, and objectives of the organization. In this way culture can be a contributor or hindrance to an organization's success (Wallach, 1983).

Conceptual Framework

Several theories guided this research including Schein's (2004) definition of organizational culture, Wallach's (1983) organizational culture typology, and the

culturally endorsed implicit leadership theory (CLT) conceptualized by GLOBE researchers (House et al., 2004).

Definition of Organizational Culture

Schein's (2004) definition of organizational culture consists of three levels including artifacts, espoused values and beliefs, and basic underlying assumptions. Organizational culture is manifest at the artifact level through observable phenomena such as the behavior of members, the published mission and vision statement, the layout of the work environment, and so on. Artifacts also include the organizational processes and structural elements one can observe. These visible symbols at the artifact level can be difficult for outsiders to understand. An outsider can decipher the meaning of artifacts through observing and living among the group for an extended period of time. Or, if time is a constraint, an investigator can understand the deeper meanings of culture at the artifact level much quicker by analyzing the espoused beliefs and values of a group.

The espoused beliefs and values reflect a groups' assumptions about what is right and wrong and what will and will not be effective. This includes the organization's strategies, goals, and philosophies. Espoused beliefs and values are formed through group learning as members are met with shared experiences. Schein (2004) states, "Beliefs and values at this conscious level will predict much of the behavior that can be observed at the artifacts level" (p. 29). Therefore the espoused beliefs and values within an organization will determine the status quo and reflect how new members are trained and what type of behavior is acceptable.

Finally, the third level of Schein's (2004) definition of organizational culture is basic underlying assumptions. While the second level of culture deals with beliefs and values held at the conscious level, basic underlying assumptions refers to the "unconscious, taken-for-granted beliefs, perceptions, thoughts and feelings" (p. 27) of members within an organization. Underlying assumptions act as a filter for members to interpret circumstances and to know how to react in various situations. These assumptions are held at both the individual and group level and can be considered cognitive defense mechanisms that allow the organization to function.

Organizational Culture Typology

In addition to defining organizational culture, Wallach (1983) offers a system to categorize the different types of organizational culture. Wallach's typology identifies three categories of organizational culture to better understand and interpret the complexities of an organization's corporate culture. The three types are bureaucratic, innovative, and supportive cultures.

In bureaucratic cultures, the lines of authority are clearly defined and hierarchical. The organization relies on compartmentalization, organized systems, stability, control, and power. Bureaucratic cultures emphasize efficiency and are unlikely to draw ambitious or creative people. Innovative cultures on the other hand attract entrepreneurial and ambitious people and promote creativity and risk taking. This type of culture is ideal for individuals who are results-oriented and risk-takers, but is often a stressful environment and not an easy place to work. Supportive cultures are "warm, fuzzy places to work" (p. 33). These cultures are relationally-oriented, much like a large

family where individuals are open, trusting, and encouraging. Supportive cultures emphasize a harmonious and humanistic work environment.

The Culturally Endorsed Implicit Leadership Theory

The GLOBE study found shared assumptions of effective leadership exist within a culture or society due to shared cultural values, and these assumptions can vary across cultures (House et al., 2004). The culturally endorsed implicit leadership theory (CLT) was conceptualized by expanding upon Lord and Maher's (1991) implicit leadership theory (ILT) which states individuals have implicit beliefs (also known as mental models or schemas) about the types of skills, behaviors, and attributes of effective and ineffective leadership. While the ILT is an individual level theory, the CLT is a cultural level theory, which states members of an organization or society hold shared beliefs about effective leadership. Findings from the GLOBE study heavily support the CLT and the assumption that perceptions of effective leadership can vary from one culture to the next (House et al., 2004).

Methodology

Inquiry in the field of leadership has largely been dominated by quantitative methodology. As a result, much of our understanding about leadership theory and practice has been developed as "time- and context-free generalizations" (Klenke, 2008, p. 3). More recently, scholars are identifying qualitative methodology as a much needed paradigm in the field to understand the underlying structures of leadership phenomena and to give special attention to the leadership context (Bryman, Stephens, & Campo, 1996; Conger, 1998; Klenke, 2008; Steiner, 2002; Yukl, 1998). A review of literature

published in The Leadership Quarterly from 1990 to 2000 revealed the leadership context to be understudied (Lowe & Gardner, 2000).

Quantitative inquiry typically focuses on a single level of analysis and is unable to adequately explain the variety of factors that affect leadership such as behaviors, interpersonal relationships, organizational structure and environment, and the cultural context (Avolio & Bass, 1995; Conger, 1998; Yukl, 1994). Also, quantitative instruments – predominantly surveys and questionnaires in leadership research – are insufficient assessments of human interaction since they only measure respondents' attitudes about leadership behavior rather than actual observed behavior (Lantis, 1987; Phillips, 1973). In contrast, qualitative methodology offers ideal tools for exploring the contextual variables of leadership at multiple levels of analysis. Case studies are a type of qualitative methodology used to answer how and why questions and are ideal for exploratory and richly descriptive studies as they emphasize the multiple realities existent within the case (Klenke, 2008; Stake, 1995; Patton, 2002; Yin, 2003). For this research a single case study approach was ideal to explore the intricacies of cross-cultural leadership perceptions in a non-Westernized culture. This design allowed for special attention to be given to the relationship among the cultural context, non-profit organizational environment, and perceptions of effective leadership behaviors.

The research objectives are what direct sampling procedures for qualitative studies (Glaser & Strauss, 1967). The research objectives for this study were:

1. Investigate the cross-cultural leadership context by analyzing the organizational culture of H.E.L.P. in Nigeria.

2. Determine how H.E.L.P.'s Nigerian members perceive effective leadership within their culture.

3. Determine how the Nigerians' definition of effective leadership supports or refutes the literature on prevalent Westernized leadership theories.

Case Selection

Operational construct and intensity sampling methods were used to purposively target cases. According to Patton (2002) operational construct sampling refers to the use of real world examples, and intensity sampling refers to selecting cases specifically for their valuable examples of the phenomena being studied. These sampling methods guided the development of the selection criteria, which was determined to include a cross-cultural organization, consisting of members from a minimum of two disparate cultures, operating in a non-Westernized context. The criterion is congruent with the conceptual framework of the study, which asserts leadership perceptions are distinct across cultures. H.E.L.P. has a board of directors in America who work in congruence with a board of directors in Nigeria to oversee the operations of H.E.L.P. in Nigeria. This relationship between the Americans and the Nigerians creates a unique example of cross-cultural leadership that satisfied the criteria and provided a unique, real-world example of cross-cultural leadership in a non-profit organization.

Since its creation in 2005, H.E.L.P. has formed an American board consisting of seven members that is housed in the U.S. that makes major financial decisions for the organization, as well as determines the vision, mission statement, and long and short term goals. In addition, H.E.L.P. has a board of directors and central office in Nigeria

that is facilitated by H.E.L.P.'s Nigerian members. The board consisting of Nigerian

members that meets regularly in Nigeria to determine how the vision and goals will be

carried out in country. The Nigerian board also oversees the 33 Nigerian employees that

were hired to carry out the work of H.E.L.P. in Nigeria. Directly under the Nigerian

board of directors, is the administrator who oversees the daily operations within the

H.E.L.P. office in Nigeria. Under the administrator the organization is divided into three

departments: the Care Center, administration, and evangelism departments. The board

members work with the administrator to hire and fire employees, enforce organizational

policies and procedures, make on-site inspections, and monitor the needs of the

organization to present financial requests to the American board.

Participants

Cultural not only varies from one country to the next, but also varies within a

country as well. Nigeria is one of the most ethnically diverse countries in Africa

(Aregheore, 2005), but roughly 90 percent of H.E.L.P.'s Nigerian members are of the

same ethnicity, Yorba, and all live in a Yorba community. Therefore, the Nigerian

participants were considered to have shared values and perspectives.

Interview participants were selected through purposeful sampling and maximum

variation. Maximum variation sampling is ideal for creating diversity within your sample

population to "avoid one-sidedness of representation of the topic" (Patton, 2002, p. 109).

Criteria was established for selecting the Nigerian staff members to utilize maximum

variation and included the department, level of leadership within H.E.L.P., and length of

time employed by H.E.L.P. Fourteen staff members were selected, five from the Care

Center and Evangelism departments, and four from the Administration department. The criteria established for selecting the American board members included age, gender, and the number of years they had been a member. Five of the seven U.S. board members were selected. However, one member chose not to participate totaling four American board member interviews. The president of H.E.L.P. is an American who serves on both the American and Nigerian boards. He was one of the American board members interviewed. The Nigerian board consists of three Nigerians in addition to the American president. All three Nigerian board members were selected to interview, but one was unable to participate because of geographic location. Finally, the two American staff members working in the H.E.L.P. office in the U.S. were interviewed totaling 22 interviews.

Interview Protocol

After a review of the current literature on culture and leadership, a semi-structure interview protocol was developed by the researcher and reviewed by an expert in qualitative and leadership research. Although the Nigerian participants were fluent in English, the protocol was tested on a key informant to ensure cultural relevancy and avoid any cross-cultural interview pitfalls. The key informant for this study was a native Nigerian from the same ethnic and cultural background (Yorba) as the Nigerian board and staff members of H.E.L.P. The interview protocol consisted of nine questions; the first six questions addressed the organizational and cultural context. The last three questions addressed leader behaviors by asking participants to define a leader, give examples of a good and bad leader, and describe the ways in which they prefer to be

treated by a leader (See Appendix A). The interview protocol was approved by the

Institutional Review Board of Texas A&M University on August 26, 2011 (See

Appendix B).

Data Collection and Triangulation

Method triangulation is the use of multiple data collection methods to strengthen

a study by providing "cross-data validity checks" (Merriam, 2009; Patton, 2002, p. 247).

Since different methods of data collection may reveal subtle differences in real world

phenomena (Denzin, 1978; Patton, 2002), this type of triangulation enhances the internal

validity of a study and increases the level of confidence in the researcher's conclusions

(Klenke, 2008; Patton & Appelbaum, 2003). The three methods of data collection that

informed this study were interviews, observation, and document analysis.

Interviews

All interviews were open-ended and semi-structured to allow for rich data

collection. According to Schein (2004) interviews are valuable tools to analyze

organizational culture, as opposed to other quantitative methods, because the scope of

the study is not restricted when asking broad interview questions. All participants were

assigned a code to ensure confidentiality of their responses. The interviews were

recorded with an audio digital recorder.

The Nigerian participants included both upper level leaders and lower level staff

members, providing data from individuals with differing perspectives on leadership and

organizational culture. This use of multiple sources of interview data is referred to as

data triangulation (Merriam, 2009). Interviews of the sample of Nigerian staff and board

members were conducted in person. These interviews averaged between 20 to 30 minutes with a few exceptions. Two interviews were much shorter, averaging around 10 minutes, because the participants had difficulty communicating their responses. The researcher could sense that even though the two participants fluently spoke English, a language barrier prohibited them from fully expressing themselves. After interviewing the proposed number of Nigerian participants, however, a point of saturation was reached as no new themes emerged from the data.

The interviews with the sample of American board members were conducted over the phone, and averaged slightly shorter than the Nigerian interviews at 15 to 20 minutes. The American sample included board members and lower level staff to achieve data triangulation. Also, a follow up interview was conducted with the president of H.E.L.P. which allowed for additional data triangulation (Merriam, 2009).

Observation

In order to fully understand complex social phenomena such as cross-cultural leadership, observations of real-life occurrences in a natural setting are crucial (Merriam, 2009; Patton, 2002). Observation provides insight beyond what is gleaned from interviews since there are "limitations to how much can be learned…from what people say" (Patton, 2002, p. 21). Observation as a method of data collection enables a researcher to study the meanings of group members' behaviors and interactions (Klenke, 2008). There are different levels in which the researcher can observe participants based on the researcher's level of involvement in the group and the group's awareness of the researcher's observer activities. For this study the researcher was a participant as

observer meaning the group was aware of the researcher's observations and the researcher was fully engaged in the group's activities (Merriam, 2009).

Observations were conducted in Nigeria and the United States. For three weeks the researcher observed the day-to-day operations of H.E.L.P. in Nigeria while participating fully in the organization's daily activities. The organization is located on several acres that encompass the main offices, kitchen, Care Center, homes of four employees, and a guesthouse where the researcher lived. In between conducting interviews during the day, the researcher participated in activities such as attending the staff's morning bible study and assisting in the H.E.L.P. office and with responsibilities of the junior staff members. In the United States the researcher observed one of the quarterly meetings of the American board. Here the participant served as an observer as participant. The American board members were aware of the researcher's observation activities, but the researcher had minimal participation in the board meeting. The researcher was able to observe interactions and conversations among the board members, staff, and president for an extended period of time before and after the board meeting as well. In addition to observing the board meeting, the researcher observed several of the American board and staff members in informal settings, visiting them at their home or going out to dinner and engaging in casual conversation about H.E.L.P. A journal was kept to record all observations and personal reflections.

Some challenges to participant observation arose in Nigeria and included the language barrier and the amount of time spent in country. The researcher was immersed in the day to day lives of the participants for three weeks, but could have benefited from

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extending an ethnographic study to a minimum of six months to one year, with a focus on learning the local language during that time, as recommended by the literature (Klenke, 2008). The researcher could have investigated the underlying assumptions and motivations behind the group member's behaviors on a deeper level if more time was spent in country. However, due to funding and time constraints this study was not able to extend longer than three weeks.

In addition to time, language was also a barrier. After a few days, the researcher discovered that while all the staff members fluently spoke English, they did not speak English to other Nigerians. Throughout the day the Nigerians only used English to speak to the Americans, and spoke to each other in Yorba, the native language of the area. Since the researcher did not speak Yorba, observations of verbal communication were difficult to decipher. Observations were made of how people spoke to one another in the office or at lunch, and of the Nigerian's expressions and body movement, but the researcher never understood what the people were talking about. Without dialog there was not a context for many of the observations. For example, Nigerians are very animated when they talk and they often shout to one another. From simple observation one would have concluded that the staff members were arguing. It was not until the researcher asked another Nigerian to interpret the situation that she learned the staff members were only joking around. Participant observations were successful, nonetheless, as the researcher secured the help of participants to aid in clarifying observations.

Document Analysis

The third method of data collection was the analysis of artifacts and documents such as pamphlets, employee handbooks, and internet websites. Document analysis tests for consistency of results obtained from interviews and observation (Merriam, 2009; Patton, 2002). The H.E.L.P. website was viewed by the researcher online, and the print materials were procured during a visit to the H.E.L.P. office in the United States. The print materials, including informational pamphlets and quarterly newsletters, were displayed in the front office for visitors to take. The pamphlets included information about the overall mission of H.E.L.P., the story of how the organization was formed, and the various projects H.E.L.P. coordinates - specifically highlighting the drilling of water wells and the orphan sponsorship program. The newsletters included personal testimonies from various H.E.L.P. volunteers from across the U.S., updates of the work being done in Nigeria, prayer requests, and orphan profiles detailing how the orphans' lives have been changed since living at the H.E.L.P. Care Center.

Data Analysis

The primary researcher transcribed all 22 interviews, in their entirety, from audio files to digital manuscripts. Once transcribed, the manuscripts were emailed to 11 available participants for a member check. Member checks are another method of triangulation that improves internal validity by allowing participants to verify the accuracy of their transcribed interview (Manning, 1997; Merriam, 2009). However, some Nigerian participants were not available to conduct member checks due to the fact they live in remote, rural areas without access to internet.

Raw data was unitized for comparison, and the resulting 706 units of data were openly coded to prepare the data for category construction (Merriam, 2009). All data was initially analyzed through an inductive lens. After the coding process was complete the data was further analyzed in two phases; first the codes addressing organizational culture were grouped into general themes in a process known as analytical coding to identify patterns and reflect on the data at a deeper level of analysis (Merriam, 2009; Richards, 2005). Six categories were constructed including purpose, vision, goals, priorities, operations, challenges, and improvements. Each theme had a number of subcategories due to the vast amount of data totaling 29 subcategories. Once the organizational culture data was organized and clear understandings of H.E.L.P.'s operations emerged, the data was further refined by applying a deductive lens. Schein's (2004) three levels of organizational culture – artifacts, espoused beliefs and values, and underlying assumptions – were utilized to more clearly interpret H.E.L.P.'s organizational culture. After analyzing the organization according to these three levels, Wallach's framework was used to categorize the type of organizational culture.

In the second phase, the coded data pertaining to leader behaviors and characteristics were grouped in the same process of axial coding (Merriam, 2009). Ten themes emerged inductively with one clear, overarching theme. The overarching theme was love and the five higher order themes included not harsh, honest, takes followers as their own children, mentor, and God-fearing. The five lower order themes, or subcategories, that emerged from the data included humble, involve others, good example, serve, and encouraging.

Trustworthiness

Trustworthiness criteria have been developed to assess the validity and reliability of qualitative research. Lincoln and Guba (1985) define trustworthiness in qualitative methodology as credibility, dependability, and transferability of research. Credibility parallels the traditional quantitative criterion internal validity, and addresses "the extent to which results are credible or believable from the standpoint of the participant" (Klenke, 2008, p. 38). Dependability refers to the reliability of a study. In quantitative inquiry reliability refers to the extent to which results can be replicated (Klenke, 2008), but because of the dynamic nature of human behavior, dependability in qualitative inquiry addresses the extent to which "the results are consistent with the data collected" (Merriam, 2009, p. 221). Transferability is parallels external validity or generalizability of a study (Lincoln & Guba, 1985). In qualitative inquiry the researcher must provide "sufficient descriptive data" (p.298) for others to transfer results to different situations. This research is transferable to other non-profit organizations operating in the same Nigerian context such as Samaritan's Purse or Serving In Mission (SIM) to enhance their understanding of the cross-cultural leadership phenomena.

Several strategies were used in this study to strengthen credibility and dependability including:

- Triangulation- Data and method triangulation reduced bias to enhance credibility. These triangulation methods also bolstered dependability by providing dependable data congruent with the reality under investigation from multiple sources (Klenke, 2008; Merriam, 2009; Patton, 2002).

- Member Checks- Member checks, another form of triangulation, improved credibility since the researcher was held accountable for data gathered from participants (Manning, 1997; Merriam, 2009).

- Prolonged Engagement- Prolonged engagement in data collection and with participants helped to achieve credibility. Adequate time collecting data enabled the researcher to reach a point of saturation where no new themes emerged from the data (Merriam, 2009). Additionally, prolonged engagement with the participants allowed the researcher to develop close trusting relationships and aided the researcher's understanding of the cross-cultural leadership phenomena at a deeper level (Klenke, 2008).

- Peer Examination- To improve credibility and dependability, the data collection and analysis process was informed and reviewed by experts in the field through regular meetings. Also, peer debriefing memos were created by the researcher during data analysis and examined by an expert to assess plausibility of the findings (see Appendix C-E). Finally, the researcher secured the assistance from a key informant to test the interview protocol and review initial findings and results (Klenke, 2008; Merriam, 2009). The informant was a native Nigerian of the same ethnic and cultural background (Yorba) as that of the participants. He spoke the same language and lived in the same area as the participants, and was also a former member of H.E.L.P.

- Audit Trail- To enhance dependability the researcher created an audit trail for independent researchers to utilize in order to authenticate the findings of this

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study (Merriam, 2009). The audit trail consisted of raw data, analysis and process notes, and preliminary information (Lincoln & Guba, 1985).

- Reflexivity- Because the researcher is the primary instrument in a qualitative study, researcher bias is a threat to credibility. To combat this threat the researcher kept a journal to enhance reflexivity (Klenke, 2008).

The perspectives and values of the researcher can influence the conduct and conclusions of qualitative studies (Maxwell, 2005). Therefore they must express their biases, assumptions, experiences, and worldview in regards to the study in a process known as reflexivity (Merriam, 2009). The researcher was a volunteer with H.E.L.P. for two years before conducting this investigation. Through several cultural trainings and two trips to Nigeria, the researcher became very familiar with the local Nigerian culture before designing this study.

A major motivation for the researcher in conducting this study was to assist the American board members in addressing significant challenges faced by H.E.L.P. In her time spent with the organization she observed the challenges H.E.L.P. faced with employee retention in Nigeria. She wanted to investigate this issue from a leadership and organizational behavior perspective in order to discern if differences in culture and leadership perceptions could potentially be one of the underlying causes. Additionally, the researcher is very familiar with leadership theory. She formally studied and taught leadership for six years.

CHAPTER II

THE INFLUENCE OF CULTURE ON ORGANIZATIONAL CULTURE:

PREFERENCES IN A CROSS-CULTURAL CONTEXT

Introduction

In recent decades, our world has become increasingly interconnected and interdependent. The rapid advancement in technology has allowed for increased access to knowledge across the world and has functionally linked people, companies, and organizations that are geographically distant (Muczyk & Holt, 2008; Kanter, 2010). As a result, researchers have given much attention to the concept of cross-cultural leadership (Javidan et al., 2010; Jogulu, 2010). This study began as an assessment of leadership in a cross-cultural context. The researcher set out to explore how culture can impact one's perception of effective leadership behaviors, and to discern if a Westernized leadership theory is generalizable outside of an American context. It quickly became evident to the researcher, however, that leadership behaviors could not be fully analyzed without also addressing the organizational context in which it occurs. Northouse (2010) states, "To understand the performance of leaders, it is essential to understand the situations in which they lead" (p. 111).

The primary purpose of this study was to analyze the organizational culture of a non-profit organization, H.E.L.P., in order to better understand the context for further analysis of cross-cultural leadership behaviors. After analyzing the organizational culture, the Global Leadership and Organizational Behavior Effectiveness (GLOBE)

study findings were used to provide a cultural explanation for variations in organizational preferences since the GLOBE study is considered the most comprehensive cross-cultural leadership study conducted to date.

For this qualitative research a single case study was conducted of a U.S. based non-profit organization working in a non-Westernized country, Nigeria. H.E.L.P. is a faith-based organization founded in 2005. The primary focus of H.E.L.P. is to provide medical assistance, education, and care for orphans while promoting the gospel of Jesus Christ. Since its formation, H.E.L.P. has built a primary school and Care Center (orphanage) and has dug over 50 water wells in Kogi State, Nigeria. A child sponsorship program was also developed to financially provide for the orphans at the Care Center (helpwestafrica.org).

Literature Review

Organizational Culture

The concept of organizational culture originated from the organizational development model, and as the research progressed, scholars began to identify organizational culture as a "managerial tool" rather than a novel concept (Lewis, 1996, p.12). The term, however, is one that does not have a single, agreed upon definition by scholars (Frontiera, 2010) because the study of organizational culture can involve many different aspects of culture (Yiing & Ahmad, 2009). The different aspects of organizational culture include group norms and behavioral standards for interaction, espoused values and beliefs, policies and working life, stories and jokes people tell, how office spaces are arranged, and more (Martin, 2002). Simply put, organizational culture

refs to the collective action of members within an organization (Machado & Carvalho, 2008). Martin (2002) broadly states that organizational culture can be observed on the surface level or through identifying deeper patterns of shared meaning. This definition is both ideational and materialistic. Definitions that are ideational focus on the underlying values or the "cognitive aspects of culture" (Frontiera, 2010, p. 71), while materialistic definitions emphasize the surface level manifestation of these ideas through discerning what items such as dress, hierarchy, and job descriptions say about the shared beliefs among members of the organization (Frontiera, 2010).

Moreover, organizational culture also reflects employee values and is distinct from one organization to the next and across industries (Beugelsdijk, Koen, & Noorderhaven, 2006; Lee & Yu, 2004). Therefore a good fit between the individual employees and the organization is essential (Silverthorne, 2004). It plays a vital role in an organization's performance (Balthazard, Cooke, & Potter, 2006; Kotter & Heskett, 1992; Miron, Erez, & Naheh, 2004), since it is an important factor in generating employee commitment to an organization as well as influencing employee performance (O'Reilly & Chatman, 1996; Silverthorne, 2004; Yiing & Ahmad, 2009). Silverthorne (2004) identified three companies in Taiwan, each with a distinct organizational culture, to assess the person-organization fit of employees and their level of job satisfaction and commitment. The results indicated that, regardless of the type, organizational culture directly affected the level of job satisfaction and commitment in the organization.

Organizational culture is also connected to geographical or societal culture. The term national culture will be used to refer to geographically distinct cultures in this

study. National culture influences the values, beliefs, and practices of its members because they have been socialized into the norms of that culture. Consequently, members of an organization will naturally bring those values of their national culture into their interactions with an organization and as a result influence the organizational culture (House, Hanges, Javidan, Dorfman, & Gupta, 2004). House et al. (2004) reports "to succeed, the organization needs to assimilate or at a minimum, respect and appreciate its broader environment" (p. 265), highlighting the importance of congruence between national and organizational culture.

Leadership and Organizational Culture

Organizational culture and leadership are interrelated in such a way that they can be defined as two sides of a coin (Schein, 2004). Researchers suggest leaders play a role in creating, reinforcing, and even predicting organizational culture (Kavanagh & Ashkanasy, 2006; Schein, 2004; Taormina, 2008), and a clear understanding of an organization's culture is essential to leaders if they are to be effective in their context (Schein, 2004). Leaders not only create culture, they also cultivate change in organizational cultures (Frontiera, 2010). Schein (2004) states "If the group's survival is threatened because elements of its culture have become maladapted, it is ultimately the function of leadership at all levels of the organization to recognize and do something about this situation. It is in this sense that leadership and culture are conceptually intertwined" (p.11). Fostering change, however, is a difficult task due to complex nature of organization culture (Kotter & Haskett, 1992).Schein (2004) defines a three-phase process of organizational culture that includes unfreezing, cognitive restructuring, and

refreezing. Unfreezing occurs when the leader creates motivation for change by providing information that clarifies the need for change and the dangers of remaining the same. In this phase the leader unfreezes the current norms. The second phase, cognitive restructuring, is when the change process occurs. As the leader redefines processes and group norms, behaviors and values among the members are changed. Finally, the leader must positively reinforce behaviors and assumptions that are consistent with the new organizational culture through the process of refreezing.

The GLOBE Study

The GLOBE study is the most comprehensive investigation of the influence of national culture on leadership practices conducted to date (Northouse, 2010). Sixty-two countries were selected to represent major world regions. These regions were grouped into 10 clusters of world cultures and evaluated on 9 cultural dimensions. One of the nine cultural dimensions identified in the GLOBE study was performance orientation (PO), and findings indicate this dimension varies across cultures. PO refers to how members of a society view their relationship with the outside world. National cultures that score higher on PO have a strong belief in an internal locus of control, and this belief generates strong cultural values of competitiveness, self-confidence, ambition, and taking initiative. Low performance oriented societies, however, have an external locus of control and view assertiveness as socially inappropriate (House et al., 2004).

Societies that score higher on PO also tend to be results driven rather than people oriented and "value what you do more than who you are" (House et al., 2004, p. 245). On the other hand, societies that score lower on PO place a high value on relationships

within community and family, and on harmony with the environment and others. These cultures "emphasize loyalty and belongingness.... [and] value who you are more than what you do" (House et al., 2004, p. 245).

The Anglo cluster of world cultures, which included the U.S., ranked third for PO, and the Sub-Saharan African cluster, which included Nigeria, ranked fifth out of ten. In addition, when PO was assessed as a preferred leadership characteristic, the Anglo world cluster ranked first while the Sub-Saharan Africa cluster ranked seventh. On both scales the Anglo cluster is ranked higher on PO than the Sub-Saharan Africa cluster indicating that American culture is more likely to display characteristics of a higher PO society than Nigerian culture (House et al., 2004).

Conceptual Framework

Schein (2004) offers a broad definition of organizational culture that encompasses both the ideational and the materialist aspects by identifying three levels of culture: artifacts, espoused values and beliefs, and basic underlying assumptions. Artifacts are the surface level phenomenon that one can easily see and observe. For the purpose of this analysis, artifacts are defined as visible behaviors of employees, organizational charts and processes, structural elements, published values, and "observable rituals and ceremonies" (p. 26).

The second level of organizational culture, espoused beliefs and values, are the beliefs that guide and shape the members understanding of what ought to be acceptable behavior within the organization. Espoused beliefs and values within an organization are created and confirmed by the member's shared learning experiences, and these beliefs

and values determine how members respond in certain situations and how new members are trained to behave. As a result, this second level of culture influences observable employee behaviors at the artifact level (Schein, 2004, p. 29).

Finally, basic underlying assumptions are the third and deepest level of organizational culture. At this level of culture, unconscious assumptions reinforce group norms and determine how members of the organization think, feel, and act. Schein (2004) states that shared basic assumptions determine for members of the organization "what to pay attention to, what things mean, how to react emotionally to what is going on, and what actions to take in various situations" (p. 32). Schein's definition of the three layers of organizational culture, artifacts, espoused values and beliefs, and basic underlying assumptions was used to examine the organizational culture of H.E.L.P. operating in Nigeria.

Beyond attempts to provide a definition of organizational culture, the literature has concentrated on diagnosing or categorizing the different types of culture (Lewis, 1996). Wallach (1983) created the Organizational Culture Index to analyze culture according to three dimensions: bureaucratic, innovative, and supportive. Bureaucratic culture is ordered, structured, and relies on systems and procedures. This typology relies on power and control since these cultures are "hierarchal and compartmentalized [and] there are clear lines of responsibility and authority" (p.32). Innovative cultures are creative, dynamic places to work, and the people are ambitious and entrepreneurial. These cultures are results-oriented and challenging. Supportive cultures are described as friendly places to work. These cultures are "open, harmonious environments, almost like

an extended family" (p.33). The people are encouraging and supportive of one another,

creating a sense of family. Supportive cultures are relationship oriented, collaborative,

and fair-minded. Wallach's typology was adopted for this research study because of its

descriptive ability to address the fundamental aspects of organizational culture in three

distinct categories.

Methods

When studying culture, Geertz (1973) recommended researchers should deeply

explore each layer. A qualitative, single case study approach was chosen to investigate

the complex thoughts, feelings, and actions of individuals that characterize

organizational culture since this approach allows for more exploratory research (Klenke,

2008).

Case Selection

Operational construct and intensity sampling methods were used in selecting this

case. Patton (2002) identified operational construct sampling as utilizing real world

examples and intensity sampling as selecting cases specifically for their valuable

examples of the phenomena being studied. H.E.L.P. was selected for its distinctive

relationship between the Americans and the Nigerians which creates a unique example

of cross-cultural leadership. H.E.L.P. has a board of directors in Nigeria who work in

congruence with a board of directors in America. The American board consists of eight

prominent business men and women who make the financial decisions for the

organization as well as determine the organization's mission, vision, goals, and rate of

growth or expansion. The Nigerian board has four members, one of whom is an

American who also serves on the American board. The Nigerian board handles many aspects of carrying out the mission within Nigeria. For example, they make on-site inspections to assess progress, such as the drilling of water wells, approve any requests for hiring or firing staff, and monitor the needs of the organization in country to present financial requests to the American board. The American who sits on both boards has, in recent years, also become the president of the organization. He lives in the U.S. and travels to Nigeria for approximately one week, four times a year. While in Nigeria he conducts meetings with the Nigerian board and staff members to evaluate the progress of H.E.L.P. and to provide leadership and guidance to the Nigerian staff. A head administrator was hired in Nigeria to oversee the hiring, firing, and general management of roughly 33 Nigerian staff members. While the American board members are deciding the direction and focus of the organization in another culture, the Nigerian board and staff are entrusted with daily carrying out H.E.L.P.'s mission in their native culture. H.E.L.P. The cross-cultural context in which H.E.L.P. operates offers unique insight into the influence of culture on organizational culture and leadership.

Participants

A sample was taken of 14 staff members in Nigeria. Although Nigeria is culturally diverse, 90 percent of the H.E.L.P.'s Nigerian members are of the same ethnicity, Yorba, and all members live in a Yorba community. They are therefore considered to share the same values and perspectives. Purposeful sampling was utilized to "yield insights and in-depth understanding" (p.230) of the H.E.L.P. organization and those it serves (Patton, 2002). The Nigerian sample was selected by choosing four to five

staff from each of the three departments: Administration, Care Center, and Evangelism to achieve maximum variation. Three of the four Nigerian board members were interviewed as well. In addition, five of the seven U.S. board members, including the president, were selected based on gender, participant age, and years involved with H.E.L.P. to utilize maximum variation sampling. One of the selected board members chose not to participate, however, totaling four American board member interviews. Lastly, the two American staff members working in the U.S. were interviewed totaling 22 interviews since one participant is a member of both the Nigerian and American boards. Each participant was assigned a code in order to keep responses confidential.

Interview Protocol

A semi-structured interview protocol was used and the questions were developed by the researcher after reviewing the literature on culture and leadership. The protocol was expert reviewed and subsequently tested on a native Nigerian from the same ethnic and cultural background as the staff members employed by H.E.L.P. to assess cultural relevancy and to ensure there would be no cross-cultural interview pitfalls. The interview protocol consisted of nine questions addressing three key factors: participant's values, interpretation of the mission, and preferred leadership behaviors.

Data Collection and Triangulation

Triangulation, or the use of multiple data collection methods, was used to enhance the validity of this study and to increase the level of confidence in the researcher's conclusions (Patton & Appelbaum, 2003). The three data collection methods used in this study were interviews, observation, and analysis of documents.

Interviews

Schein (2004) identifies a variety of ways to study organizational culture depending on the level of involvement of both the researcher and the participants. According to Schein, in a qualitative study the researcher is highly involved with the process becoming a participant observer or ethnographer. As a participant observer or ethnographer the researcher observed H.E.L.P. with partial subject involvement, meaning participants aided in clarifying observations through semi-structured interviews. Schein (2004) credits interviews as a beneficial instrument in observing organizational culture in that, by asking broad questions, the scope of the study is not restricted. The questions used in this study specifically focused on understanding the members' comprehension of the organization's mission as well as understanding how the members perceive the goals, the core values, and the work the organization is trying to accomplish.

Semi-structured interviews of the sample of Nigerian staff and board members were conducted in person. These interviews averaged between 20 to 30 minutes with two interviews being exceptionally short (approximately 10 minutes) and two being exceptionally long (40 to 45 minutes). The interviews with the sample of American board members were conducted over the phone, and averaged slightly shorter than the Nigerian interviews at 15 to 20 minutes. The interviews were open-ended and semi-structured to allow for rich data collection. Each interview was recorded with an audio digital recorder, and hand-written notes were taken by the researcher. The audio files

were then transcribed by the researcher into manuscripts and emailed to selected

participants for a member check to ensure validity (Merriam, 2009).

Participant Observation

In addition to interviewing staff members, much of the information gathered

came from silent observation both in Nigeria for three weeks and in the U.S. at an

American board meeting. First, the researcher observed the day to day operations of

H.E.L.P. in Nigeria for three weeks by living on grounds in a guest house. During the

day, the researcher participated in the organization's daily activities including the staff's

morning Bible study and shared meals with the members throughout the day. In between

interviews, time was spent sitting at the H.E.L.P. office watching people come and go,

observing their interactions, and a journal was kept to record observations and personal

reflections.

Document Analysis

The third method of data collection was the analysis of documents and physical

artifacts such as pamphlets, employee handbooks, and internet websites. The website

was viewed by the researcher online, and the print materials were procured at a visit to

the U.S. H.E.L.P. office. The print materials, including informational pamphlets and

quarterly newsletters, were displayed in the front office for visitors to take.

Data Analysis

Each interview was transcribed from an audio recording to a digital manuscript.

After the initial transcribing and read through of each interview, the data was unitized

resulting in 445 units of data. Once all the data was unitized it was openly coded.

According to Merriam (2009) "assigning codes to pieces of data is the way you begin to construct categories" (p. 179). The codes that appeared to be related were grouped in a process referred to as axial or analytical coding. Axial coding allowed for analysis on a deeper level, beyond simply describing phenomenon to interpreting and reflecting on the data to identify patterns and create categories (Merriam, 2009; Richards, 2005) which allowed categories to emerge inductively. Six themes developed including purpose, vision, goals, priorities, operations, challenges, and improvements. Each had a number of subcategories due to the vast amount of data totaling 29 subcategories. The data was further refined by applying a deductive lens to these six categories to identify information related to Schein's (2004) three levels of organizational culture. After analyzing the organization according to these three levels, Wallach's framework was used to categorize the type of organizational culture.

Results

Level 1–Artifacts

Business-Like Structure

H.E.L.P. is highly structured with a central authority figure. H.E.L.P. is a 501c3 non-profit organization registered both in the U.S. and in Nigeria. Today, one person is the owner and president of the organization, and also serves as one of three trustees. This same person is also a member on both the American and Nigerian boards. He is highly involved in the organization and wields a lot of influence in decision making. From here on out this person will be referred to as the president. The president designed H.E.L.P.'s organizational structure as a hierarchy in Nigeria. Through personal communication the

president stated he intended for the organizational structure in Nigeria to resemble that of American businesses such as IBM.

In Nigeria at the top of the hierarchy, are the organization's three trustees: two Nigerians, and the president. Under the trustees is the Nigerian board of directors which consists of the three trustees and a fourth member who is Nigerian. Under the board of directors is the administrator who oversees the day to day operations of H.E.L.P. in Nigeria. One person serves in the role of administrator. Under the administrator is what the president labeled the "coordinators over domains of society." In Nigeria the employees call this position the head of department (HOD). Under the head of department are the intermediate and junior staff members. On the American side the organizational structure includes the president who oversees the board of directors, and is also a member of the board of directors. Under the board of directors are two U.S. staff members (see Figure 1). For this study, the hierarchal structure of H.E.L.P. in Nigeria was the focus.

Figure 1 Organizational Structure of H.E.L.P.
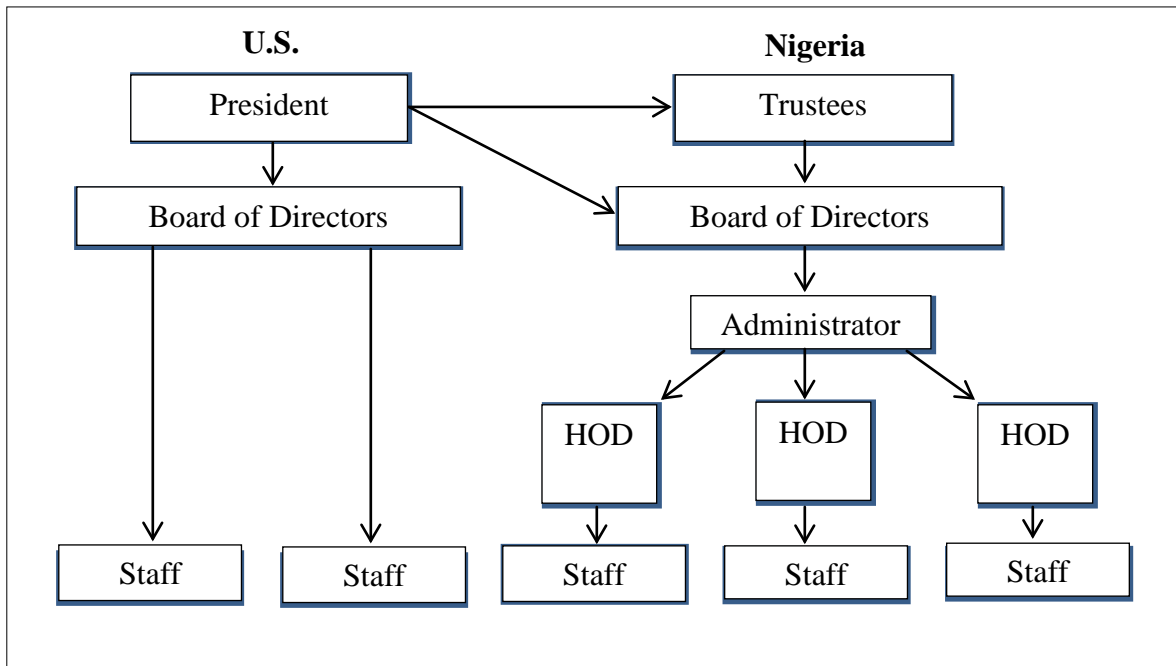
The Americans interviewed emphasized the business aspect of H.E.L.P. From the interviews it was evident that the Americans ultimately viewed H.E.L.P. as a business and thought that numerous policies and procedures would H.E.L.P. the organization run efficiently. H.E.L.P. began in 2005 as a small organization with one founder and only a few employees. Over the years as the organization grew the emphasis on structure, policies, and efficiency consequently grew as well. As H.E.L.P. changed and became more structured, it was difficult for many of the Nigerian staff members to adjust. For example one American interviewee stated,

> As [H.E.L.P.] got bigger and more people got involved, and it became more
>
> structured and an office was opened, it's like a lot of [the Nigerian employees]

had a really hard time because they weren't used to the processes and procedures. And so [a major] obstacle [has been] that we've had to fire almost all the original staff [and have had] to rebuild [the organization]. It's almost like we've been going backward…there were a lot of policies and procedures that were not in place originally and so we've suffered a lot and had to almost go backwards in putting more and more policies together. (S1-14)

Centralized Authority

The lines of communication are clearly defined and all requests concerning daily operations in Nigeria must be approved by the administrator, and depending on the importance or scope of the issue, by the president as well. Through the researcher's observations in Nigeria, it was evident that the president is highly regarded as the central authority figure by employees, board members, and trustees alike. Employees gave him titles such as father, master, and daddy, and multiple individuals made comments such as, "Nothing ever changes unless [the president] makes the decision" (O5). The researcher observed a lack of motivation in one employee at the Head of Department level who wanted to suggest a modification in the daily operations because he felt it would not be carried out unless the president was physically present in Nigeria to implement the change.

In Nigeria there is one person placed in the role of administrator. Many employees feel this administrator also exercises an excessive amount of control over the three departments in day to day operations when the president is not in Nigeria. One staff member said that the administrator slows down the work of employees by requiring

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that all requests come to her for approval. One staff member said of the administrator, "some of the ways [H.E.L.P. has] checks and balances aren't great, and too much responsibility is put on one person to approve all the requests and everything…I think the structure continually needs to improve with delegation" (S1-23).

Many Nigerian participants do not look favorably upon centralized authority, but rather value delegation. When addressing centralized power one Nigerian employee said:

Let me speak within the context of Nigeria. [Once people] in this nation [become] a leader they have autonomous power. [A leader has] everything, [they rule over everyone and they] can fire anybody. That is the mentality of the average leader. What I just said is a bad leader. (A3-35)

Another Nigerian said, "a bad leader always, is always selfish. I mentioned the division of labor - a bad leader always like to acquire [and] to do everything on his own, he doesn't divide the job" (O1-20).

Highly Compartmentalized

H.E.L.P. is highly compartmentalized. When asked questions about the day to day operations of H.E.L.P., many participants did not even know what the procedures were for departments other than their own. They each have a clear responsibility and work only within that domain. For example, from participant observations the researcher found one employee who worked in administration was upset when he had to pick up the orphans one day from school. He said that was not his job, and that someone who worked with the Care Center should have picked them up. This instance shows a lack of

support across departments and an understanding that employees should only be responsible for work within their department.

Employee Discontent

H.E.L.P. has faced significant staffing challenges since its creation in 2005. In recent years the organization has suffered from a high turnover rate along with multiple disgruntled and dishonest employees. In fact, the majority of participants in this study, both the American board and staff members, as well as Nigerian employees identified the greatest challenge H.E.L.P. has faced is dealing with the staff members. The staffing challenges identified by participants include relationship issues (B2-5), lack of unity, finding the right people for the job (A1-44 & 47) and even lying and embezzlement. Many employees were fired for unsatisfactory job performance. For example, one Nigerian participant said:

> I heard there was a lot of challenges [with the] attitude of old staff… some
>
> people [were] working without having the mind of seeing to the progress of this
>
> place, but [instead] they [were] only [looking out for] themselves. (C4-21)

The interviewee describes previous Nigerian employees as people who are not concerned about the success of the organization. Another participant said some current employees are unhappy because of the leadership in H.E.L.P., and employees often complain and do not desire to carry out the work assigned to them. The researcher concluded from interviews and participant observations that employee dissatisfaction is one of the biggest challenges H.E.L.P. is facing and has faced in the past.

Christian Faith

Belief in the Christian faith is an easily visible aspect of H.E.L.P. culture. It is evidenced through H.E.L.P's mission and goals, organizational structure, behavior of employees, and documents and publications.

The importance of Christian faith is evident in the organizational structure of H.E.L.P. One of the three department's is devoted wholly to evangelism, which is the sharing of the Christian faith with other Nigerians. Moreover, evangelism was a theme which cut across all six categories of data. It was evidenced in the mission statement and goals of the organization, what members thought to be a priority in organization's work in the community, and also named as a challenge the organization faced. While many of the goals focus on drilling water wells for people to gain access to water, and coordinating care of orphans, and other ways to meet the physical needs of Nigerians, the members perceive these goals as a way to share the love of Jesus with others. One participant said when describing the goals of H.E.L.P., "I would say they are all a tool of trying to reach people for Jesus" (O5-8).

Through participant observation the researcher found this belief to manifest in employee behavior as well. For example, while in Nigeria the researcher observed a staff devotion time held in the morning at the beginning of every work day that employees took turns leading. First songs were sung in praise to God followed by a short teaching from the *Bible*. Finally, the staff ended the devotion time by praying together as a group.

An analysis of artifacts such as the H.E.L.P. website and quarterly newsletter also underscored the importance of Christian faith to H.E.L.P.'s organizational culture.

A review of H.E.L.P.'s website further highlights the understanding that the organization's goals are a method of caring for Nigerians spiritually, stating that H.E.L.P. endeavors to "make a lasting difference physically, emotionally, intellectually and spiritually" (helpwestafrica.org). Also, the quarterly newsletter distributed by H.E.L.P. to volunteers in the U.S. includes a section with specific prayer points and requests that collaborators pray for the organization (Makens, Makens, & Starnes, 2012).

Level 2–Espoused Beliefs and Values

Efficiency

The American participants expressed an espoused belief of efficiency. This belief was not expressed by Nigerians, however, resulting in a lack of congruence between Americans' and Nigerians' espoused beliefs and values at this second level of culture.

There appeared to be a shared understanding by the Americans that business-like efficiency is of great value. This shared belief is evidenced by participant responses to the questions of what challenges H.E.L.P. has faced and what improvements can be made to the organization. Two American participants shared:

I like that it is Nigerian run, but I think there needs to be a little more accountability with people in the U.S. Because [the Nigerians] know how their own country and systems work [but] some things Americans can just do more efficiently. And so I think that needs to be continually improving, the whole area of how to run an office and how to make things more time efficient. (S1-24)

Unfortunately in this kinda thing, too, it is still a business. There are things that have to be accomplished, like goals and stuff. And if people are not meeting

those goals or trying to do their job, then you need to find somebody that will do it. (O5-19)

In addition, a pamphlet acquired from the H.E.L.P. office in the U.S. specifically addressed the "organizational structure" of H.E.L.P. It states, "The Board of Directors is made up of community leaders and business professionals who have the professional experience needed to ensure our organization is running proficiently. The board meets quarterly to discuss policy and to give direction" (H.E.L.P., Inc., n.d.).

The espoused belief held by the Americans of efficiency through a business like structure and policies does not appear to be an espoused belief held by the Nigerian employees. One Nigerian employee stated she observed this value of efficiency when working with Americans and regarded it as a cultural difference. She commented:

There are some cultural changes that will influence leading…And those little, little changes can sometimes cause problem. Like in America [you] are fast, fast, fast. Because [everything happens] fast...you can [have things] fast. Here it is a little bit slow because of no technology…It's a common phenomenon everywhere; you know we are talking about cultural differences. The American world is fast because of your technology of writing. Our own world sometimes is a bit more slow… Accountability is very, very important [but we] find it difficult because our writing, our reading culture is not [good]. Because of [Americans'] technology advancement, there are some things you can do [very easily]. For an example, when [the president] will say write it down….all this write, write, write.

Yes. Write it down, put it down, put it in writing. It [does] not go well with my

[Nigerian] staff. (A1-71 & 72).

Here the Nigerian employee acknowledged the importance of accountability, but

explained that the Nigerian culture does not operate at the same levels of efficiency as

the American culture because of lower levels of technology and reading and writing

skills in Nigeria. The Americans' espoused value of quick, efficient processes that

provide accountability is not shared by all the Nigerians in H.E.L.P.

Love and Support

On the other hand, the Nigerian employees' espoused values centered on love

and support. Nigerians valued a supportive environment similar to that of a family where

people feel loved and encouraged by one another. One Nigerian employee said,

"Without every one of us coming together as a team in unity and love we will not be

able to go far" (A3-13 & 14), illustrating the Nigerian's belief in harmony among

employees as a key to H.E.L.P.'s success.

Furthermore, by analyzing the Nigerians' responses to the question of "How do

you define a good leader" it is evident they desire an encouraging and relationship-

oriented work place. The espoused values derived from the answers to this question

include love and support, evidenced through encouragement and genuine concern for

others. Some Nigerian responses included:

A leader is supposed to show love, and a leader that doesn't have love cannot

carry his or her group forward. If a leader has love the group he or she is

[leading] will be united as one. And once you are united as one, [the

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organization] will move forward and grow to a better level and a better stage. (A4-27)

[A leader] can call [their followers] and pray for them, call them and [say] "I appreciate what you are doing." When you say you appreciate what he is doing he will [be] encouraged [and will] work very well. Some of them that are bad leaders are just working. They don't care about junior staffs, [the people under them]. They just be working and they don't care about peoples. When you are leader you need to check [on] your staff [from] time to time. And [listen to] their problems and pray for them so they will be happy. A bad leader will not ask any questions about that. (C5-16 & 17)

My pastor is a good leader because he [is looking after my] progress, he corrects me when [I am] supposed to be corrected, and [he] corrects me with love. I've seen him be a good leader because he loves me so much…If there is anything to be corrected he called me with love and shared [it] with me. So I couldn't see any point of fighting or [holding] any grudges [between us]. And apart from that he's [looking] after my progress, he love me so much, he take me like his son and that is why I happily work with him. (C4-37,38, 39)

These quotes highlight the Nigerian staff's desire to be cared for by their leaders and to work in harmonious, encouraging environments. They identify a bad leader as someone whose focus is on results above people and who is therefore not attentive to the well-being of others. One Nigerian participant said of the environment of H.E.L.P.:

I think they should just try to let the staff love [each other] so much. If they love [each other] they will not be able to harbor any negative things against [one another]. But in the situation we have here is no love. (C4-34)

When asked for suggestions on how to improve H.E.L.P. one Nigerian employee responded:

The only suggestion I have for, you know, the improvement of the ministry…before anything can be well with everybody in the organization, we just need to love. When there is love, [and we] love one another…we work in one unit. [With love] you will understand each other better. So [this] one [suggestion]- I just think that with love everything will be alright. (A2-19)

It is evident that Nigerian's espoused values of love and support are defined as showing personal care and concern for the wellbeing of the employees. Some Nigerian participants were not satisfied with the level of personal care and concern they received working for H.E.L.P.

Christian Faith

An espoused belief that appeared to be endorsed by Nigerians and a few key Americans was the Christian faith. When participants were asked why they chose to work for H.E.L.P., the majority of Nigerians reported they believed their affiliation with H.E.L.P. was a service unto God and a way to share their Christian faith with other people. One employee said, "why I wanted to work [for H.E.L.P.] is because it's a Godly centered organization and [it does] ministry work. And myself, I am a woman in ministry...and I have interest in working with the ministry" (O1-1). Similarly, another

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employee said, "I would say I work for the organization because I'm called to serve the Lord. That was the main primary goal of coming here" (O2/O3-1). Some even believed God told them directly join H.E.L.P. For instance, when one participant was asked why they wanted to work for the organization their reply was, "God called me" (A1-1). The Nigerian board members held the same belief and motivation for working for H.E.L.P. as well. One Nigerian board member said they joined the board because, "I see it as a service unto God, that's all. I just want to serve God in any way possible I can" (NB3-1).

In addition, some American participants including the president and the two American staff members expressed the same motivation for joining the organization. They believed they received divine guidance from God which led them to take part in H.E.L.P.

It is important to note the response from the American board was inconsistent in regards to this value. Many of the board members stated their reason for being involved with H.E.L.P. was because a friend asked them to become involved and they saw it as a favor to their friend. For instance, one board member responded, "so that's the reason I got in it to begin with, I didn't have any divine intervention except that I have a buddy that twisted my arm" (B4-3).

Another board member said:

> I really didn't want to be a part of H.E.L.P. I was helping out a buddy who got involved…And so I would of probably never thought about getting involved in it if it weren't for somebody close to me already have gotten involved in it. (B3-1)

This inconsistency is a further disconnect between espoused beliefs held by the

American board versus the Nigerians staff that might impact the organizational structure

and culture in Nigeria.

<p style="text-align:center">Level 3–Underlying Assumptions</p>

Christian Faith

The espoused belief in Christian faith appears to be so deeply embedded in the

organizational culture of H.E.L.P that it is an underlying assumption. Christian faith is

such a deeply held assumption that it acts as a filter to understand and interpret situations

faced by H.E.L.P. employees, and directs employees in how to respond to those events.

For example, when faced with challenges, many of the members credited the devil as the

reason for coming up against the challenge, and prayer and help from God as the way to

overcome. Nigerian respondents said "another way they overcome the obstacle is prayer.

[H.E.L.P.] believes much in prayer" (C3-12). Another said, "by our prayer we can

tackle the devil" (C2-12). In addition, a Nigerian board member said, "but we rely on

Christ, knowing very well that Christ is in control. And then for each challenge we meet

the Lord [helps] us to go right" (NB3-9).

Again, some American board members' responses were inconsistent in that they

listed employee relations, finances, and acquiring adequate resources as obstacles faced

by H.E.L.P., but did conceive those challenges as spiritual, and did not mention prayer

as a way to overcome.

These shared assumptions also influenced the Nigerian's and some American's

response to a very difficult situation faced for the first time by the organization. When a

H.E.L.P. employee was fired from the organization for embezzlement and tarnishing H.E.L.P.'s reputation by lying to people in the community about the organization, several members of H.E.L.P. blamed this behavior on the devil. One leader in the organization said, "he fell, the enemy got ahold of him and he lied about the ministry, he stole from the ministry, he stole from others, he lied to [people]… the enemy was able to snatch him" (B1-11 & B1-12). It is evident that the underlying assumption of the Christian faith shaped how members of H.E.L.P. interpreted the difficult situation.

Conclusions

An analysis of H.E.L.P. organizational culture at the artifact level revealed a business-like structure with centralized authority that is highly compartmentalized. There is also an observable level of employee discontent within the organization. Finally, at the first level it was determined that H.E.L.P. promotes the Christian faith in the members' behaviors and observable rituals as well as through published materials such as the mission statement, goals, and newsletters. At the second level of organizational culture, Americans shared an espoused belief in efficiency while Nigerians shared an espoused belief in love and support. Also at this level, an espoused belief in Christian faith was shared by Nigerians and over half the Americans interviewed. At the third level of culture Christian faith was identified as an underlying assumption. The value of Christian faith is apparent at all three levels of culture, and emerged as fundamental to the organization. The researcher was able to collect more data at the first and second levels of organizational culture, and was able to gather only limited data on the third level of culture. Due to funding and time constraints this study

was not able to extend longer than three weeks and the researcher was not able to learn the local language, two factors that would have contributed to gathering more data at the second and third levels.

At the artifact level, the business-like structure, centralized authority, and highly compartmentalized nature of H.E.L.P. are characteristics of a bureaucratic culture as defined by Wallach (1983). At the second level of culture, the espoused belief of efficiency held by the Americans is further evidence that H.E.L.P. has been designed by the Americans to operate with a bureaucratic organizational culture in Nigeria. Congruent with Wallach's definition of bureaucratic cultures, H.E.L.P. places a strong emphasis on hierarchy and compartmentalization and "clear lines of responsibility and authority" (Wallach, 1983, p. 32). H.E.L.P. has created a culture of power and control through the centralized authority of the president and the administrator, and H.E.L.P. is designed to operate efficiently, all of which are characteristics of a bureaucratic culture (Wallach, 1983).

It is repeated by Americans that H.E.L.P. is set up to operate like a business, but this value of efficiency is a conflict of interest with the Nigerian's desire for a supportive environment. Contrary to the Americans' espoused value of efficiency, the Nigerians expressed the espoused values of love and support. The Nigerians prioritized harmony, unity, and caring for the general well-being of employees - all characteristics of a supportive culture as define by Wallach (1983). A significant conflict of values is evident in the data. While the Americans value a bureaucratic organizational culture and

have structured H.E.L.P. to operate as one, the Nigerians distinctly desire a supportive organizational culture.

An explanation for the difference between the American's desire for efficiency and business-like structure and the Nigerian's desire for supportive and harmonious organizational culture could be the difference in national cultures. The American's preference for a bureaucratic organizational culture supports results from the GLOBE study which found American to be a higher PO society. The bureaucratic organizational culture parallels the characteristics of a higher PO society that values results above people, ambition, and competitiveness. The Nigerian's desire for a supportive culture is consistent with the GLOBE findings which indicate Nigeria is a lower PO society. The supportive organizational culture reflects the characteristics of a lower PO society that places a high value on relationships and values harmony above assertiveness and control.

Discussion and Recommendations

While some espoused beliefs, such as the Christian faith, are held in common by both Nigerians and Americans in H.E.L.P., other values and beliefs held by Nigerians and Americans are not in congruence. The impact of national culture on member's preference of organizational culture typology must be considered by founders and leaders of organizations like H.E.L.P. for expectations and execution to match up, minimizing conflict arising from these differences. An individual's national cultural values will be reflected in their interactions within an organization and will undoubtedly influence the organizational culture (House et al., 2004).

H.E.L.P. is a prime example of an organization learning to adapt its structure, functions, and leadership to succeed in a cross-cultural context. While H.E.L.P. was founded by Americans, with a vision, mission statement, goals, and organizational structure created by Americans, it is essential for the organizational culture to also reflect that of the national culture in which H.E.L.P. operates. The mismatch between the bureaucratic culture of H.E.L.P. and the Nigerians' desire for a supportive culture is a probable cause for the employee discontent H.E.L.P. has faced. Because organizational culture is identified in the literature as an important tool for generating employee commitment and improving employee performance (O'Reilly & Chatman, 1996; Silverthorne, 2004; Yiing & Ahmad, 2009), this mismatch must be reconciled to improve employee's satisfaction levels within H.E.L.P.

Recommendations include educating the American board members about the espoused beliefs of the Nigerians working for H.E.L.P., so they can adapt the organizational structures, processes, and policies of H.E.L.P. to promote an organizational culture that is congruent. Also, educating American board members on the GLOBE study findings to raise awareness of the divergent cultural preferences in PO for Americans and Nigerians will be beneficial. To achieve this end, the American board members could dedicate one of their quarterly meetings to education and discussion on the apparent difference between the American's preference for a bureaucratic culture and the Nigerian's preference for a supportive culture. It is recommended the American board makes a firm decision on how to rectify this difference and adapt to the cultural preferences of the region, in order to create an organizational culture that promotes,

rather than inhibits, employee satisfaction and commitment. The data highlights the importance of providing opportunities for staff to feel connected across departments and creating the "sense of family" through support and love (Wallach, 1983). Therefore, the American board should focus efforts on promoting employee enhancement initiatives and supportive leadership behaviors are imperative.

Ultimately it is the role of the leader to create an organizational culture that will successfully carry out the mission of the organization while simultaneously contributing to employee satisfaction and commitment. According to the literature, the leader of an organization, in this case the president of H.E.L.P. is the one to champion change in an organization's culture (Frontiera, 2010; Schein, 2004). The president can engage heavily in the first phase of the culture change process, unfreezing, through the recommended education and discussion of the findings of this study and the GLOBE study with the American board members in the U.S. In order for the president to further initiate change in H.E.L.P.'s organizational culture it is recommended he spend more time in Nigeria. Remaining in Nigeria for only four to eight weeks out of the year, as the president currently does, is not a sufficient amount of time for him to engage in the three phases of the organizational culture change process.

Lastly, further research should be conducted to discern what specific organizational practices would result in Nigerians feeling cared for and supported in the workplace while simultaneously meeting the American's need for efficiency. Because the researcher spent a limited amount of time spent in Nigeria and did not speak the local language, data was primarily gather surface level and deeper understandings of H.E.L.P.

culture were restricted. Future researchers should extend their study longer than three

weeks and focus on learning the local language, to conduct a more exhaustive analysis of

H.E.L.P.'s organizational culture at the second and third levels.

CHAPTER III

CROSS-CULTURAL LEADERSHIP PERCEPTIONS: ENCOURAGING THE HEART

Introduction

Much like leadership, globalization is a widely used term that does not have one clear, agreed upon definition. Often it is used to underscore the increasing interconnectedness of today's world through economic, technological, and social factors (Mayo, 2005; Northouse, 2010). For instance, the internet has revolutionized how the world does business. People who used to be worlds apart are now accessible at the click of a mouse. While the Internet can be used to communicate across continents practically for free, in 1930 a three minute phone call from New York to London cost $244.65 (Coe, Subramanian, & Tamirisa, 2007). As organizations and societies are becoming much more globally minded than in the past, researchers are giving attention to how cultural values and practices impact leadership performance (House, Hanges, Javidan, Dorfman, & Gupta, 2004; Northouse, 2010).

Globalization has created an increasingly important need to understand leadership preferences in cross-cultural contexts (Kanter, 2010; Muczyk & Holt, 2008). For example, one consequence of globalization has been the decreased dominance of American business. The United States' influence on global business has yielded to European and Japanese companies (House et al., 2004). However, much of what we currently know about leadership pertains to Westernized contexts (Bryman, 2004; House & Aditya, 1997; Koopman et al., 1999; Lowe & Gardner, 2000; Nadler, 2002). Of the

literature that dominates the field, a vast majority has been conducted by Americans and is "distinctly American in character" (House & Aditya, 1997, p. 409). Avolio, Sosik, Jung, and Berson (2003) report "98% of leadership research still originates in North America" (p. 279), even though many scholars believe the terms leader and leadership can have different connotations outside the United States (House et. al., 2004; Scandura & Dorfman, 2004). House et al. (2004) plainly state "Leadership is culturally contingent. That is, views of the importance and value of leadership vary across cultures" (p. 5). There is a gap in the literature that must be addressed, and studies of leadership in non-Westernized contexts are imperative.

The purpose of this qualitative study was to address this gap in the literature. The primary research question guiding this study was "How do Nigerian members of a non-profit organization, H.E.L.P., perceive effective leadership within their culture?" The researcher was also interested to see whether Western leadership theories were transferable to the non-Westernized, Nigerian culture. This research was supported by the American leaders associated with H.E.L.P. to serve as a guide for determining their practices and policies in Nigeria.

H.E.L.P. is a faith based, non-profit organization founded in 2005. It is led by an American board based in the United States. While the board members and president reside in the U.S., the organization operates in Nigeria, a country in West Africa. The primary focus of H.E.L.P. is to provide medical assistance, education, and care for orphans and people in need while promoting the gospel of Jesus Christ. H.E.L.P. manages a primary school and Care Center (orphanage), while carrying out a variety of

functions. Some such functions include digging water wells and leading evangelism outreaches to share their Christian faith with other local Nigerians (helpwestafrica.org).

Literature Review

Background on the Context

Nigeria is a country in West Africa with a rich and diverse culture. It has an estimated population of 158,258,917 making it the most densely populated country in Africa (U.S. Central Intelligence Agency, 2011; World Bank, 2011). Nigeria also contains over 250 different ethnic groups within its borders. With such ethnic variety, it is not surprising that over 500 indigenous languages are spoken in the country. However, English is the official language (U.S. Central Intelligence Agency, 2011). In addition, Nigeria is home to the largest natural gas reserves on the African continent and is Africa's largest exporter of oil. In fact, Nigeria ranks sixth in the world for crude oil and oil product exports (U.S. Central Intelligence Agency, 2011; World Bank, 2011).

Because of her vast human and natural resources, Nigeria has the potential to be an influential country in Sub-Saharan Africa. However, corruption and poor political leadership have ravaged the country for decades, leaving the country in economic shambles (Falola, 2001; U.S. Central Intelligence Agency, 2011). Historically, Nigerian leaders have regarded the government as a resource for their own private gain and strived for personal survival above national development (Fagbadebo, 2007). This lack of accountability and transparency in public leadership is credited for the country's inability to reduce poverty in spite of abundant resources (Fagbadebo, 2007; Nigerian National Planning Commission, 2005). Due to the great endowment of natural, human,

and material resources, many believe Nigeria has the potential to be the "giant of Africa", a country of great influence within the African continent. Yet, because of unscrupulous leadership the nation cannot break its cycle of poverty and instability (Fagbadebo, 2007; Kew, 2006; World Bank, 2011).

New Leadership Paradigms

Since the 1980s there has been a significant shift in the focus of leadership research (Conger, 1999; Northouse, 2010; Rowold & Heinitz, 2007). Economic crisis and increasing global competition altered the business environment and created a demand for leaders who were able to inspire and succeed in the face of uncertainty and change, rather than manage and control stable organizations (Conger, 1999; Daft, 2011; Northouse, 2010; Smith & Peterson, 1988; Tikhomirov & Spangler, 2010). The changing situational demands of the time caught the attention of seasoned leadership scholars such as Burns (1978) and Bass (1985), and from this body of work emerged a new leadership paradigm, the neo-charismatic approach to leadership (Bryman, 1992; Conger, 1999; Daft, 2011, House & Aditya, 1997; Lowe & Gardner, 2000; Rowold & Heinitz, 2007). Several theories have been developed that focus on central leader behaviors such as inspiring vision, role modeling, and empowering followers, with transformational and charismatic theories lying at the heart of this new wave of research (Conger, 1999; Daft, 2011; Podsakoff et al., 1990; Rowold & Heinitz, 2007; Smith & Peterson, 1988).

Transformational and charismatic leadership gained so much momentum because the theories spoke to the strident demands for organizational change and employee

empowerment of the time (Conger, 1999). In fact, a content analysis of *The Leadership Quarterly* conducted by Lowe and Gardner (2000) revealed that one-third of the research published in the 1990s was about transformational or charismatic leadership. These emergent theories were a response to shifting societal trends in the world at large and highlighted the fact that effective leadership "reflects the era or context of the organization and society" (Daft, 2011, p. 22).

More recently, world trends have continued to create new challenges for leaders. With the current economic crisis many organizations are grappling with layoffs, mergers, and restrictive budgets. This situation, coupled with the highly public and ethical scandals such as Enron and WorldCom, has garnered attention from scholars and promoted research into ethical and authentic leadership (Avolio & Gardner, 2005; Brown & Treviño; 2006; Brown, Treviño, & Harrison, 2005; Fry & Whittington, 2005; Gardner et al., 2011; Walumbwa et al., 2008). Research conducted by the Center for Creative Leadership reported that 84 percent of leaders surveyed consider the characterization of effective leadership to have significantly changed in the early 2000s (Martin, 2006). Organizations need leaders who can promote trust and integrity at all levels of leadership by setting an example that develops the moral level of their followers (Avolio & Gardner, 2005; Brown & Treviño, 2006; Fry & Whittington, 2005). In a post-Enron world, the leadership paradigm has continued to shift towards conceptualizing authentic and ethical leadership theories.

In addition, the popularity of research on transformational leadership has continued to thrive in the twenty first century. Jung, Yammarino, and Lee (2009) state,

"Many researchers and practitioners consider transformational leaders well suited for an era in which chief executives should take into account moral and ethical implications of their business-related decisions" (p. 586). Transformational and authentic leadership both overlap ethical leadership theories because all of these theories address the moral component of leadership. Research suggests the idealized influence factor of transformational leadership is significantly correlated to ethical leadership (Brown, Treviño, & Harrison, 2005), and key elements of transformational and authentic leaders including concern for others, integrity, and role modeling are also dimensions of ethical leadership (Brown & Treviño, 2006). In the current era of increased concern for the ethical standards of leaders, transformational and authentic leadership theories can serve as guides for ethical leadership.

Transformational Leadership

Since the 1980s transformational leadership has become an established field of study. Transformational leadership is positive, moral, and inspirational leadership. It is an encompassing approach where leaders prioritize follower's needs and motivate followers to perform at their full potential (Avolio, 1999; Bass, 1985; Bass & Avolio, 1990). Often times transformational leaders display charisma, but is not a requirement to be considered transformational (Bass & Bass, 2008). This form of leadership raises the level of moral and ethical responsibility in followers and motivates them to work for the collective good rather than their own self-interests (Bass & Avolio, 1990; Burns, 1978; Northouse, 2010). In this way transformational leadership is distinct from transactional

leadership, a theory which focuses solely on the mutual exchange between leaders and followers to satisfy self-interests (Bass & Bass, 2008; Burns, 1978).

Bass (1985) identified key factors of transformational leadership which were later revised by Bass and Avolio (1990). The four factors of transformational leadership are identified as idealized influence or charisma, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Bass, 2008). Idealized influence refers to leaders who serve as role models with high moral standards and who are able to gain trust and respect from followers. Inspirational motivation is the dimension of transformational leadership that focuses on motivating followers to achieve more than originally thought possible. Inspirational leaders often communicate high expectations for their followers and inspire them to neglect their own self-interest for the shared vision of the organization (Bass, 1985; Bryant, 2003; Northouse, 2010). The third factor, intellectual stimulation, refers to leaders who promote innovation and creativity by encouraging followers to solve problems by thinking outside the box (Bass, 1998; Bass & Bass, 2008). Finally, individualized consideration refers to leaders who mentor followers and provide a supportive environment. These leaders give careful attention to the particular needs of each follower to help them grow and develop as individuals (Bass & Bass, 2008; Northouse, 2010).

Moreover, the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study identified six global leadership dimensions (leader behaviors) and analyzed the extent to which these dimensions are prevalent in different cultures. One of the six dimensions was charismatic/value-based leadership which contained elements

similar to transformational leadership. This dimension described a leader as visionary, inspirational, self-sacrificing, having integrity, decisive, and performance oriented (House et al., 2004).

The Anglo cluster of world cultures, which included the United States, scored highest for charismatic/value-based leadership out of all 10 clusters of world cultures. This high ranking indicated that charismatic/value-based leader behaviors were positively viewed as contributors to outstanding leadership within the American culture. The Sub-Saharan Africa cluster of world cultures, which included Nigeria, found that charismatic/value based leadership is considered a positive contributor to effective leadership, but the ranking was about average in comparison with other leadership dimensions. While this style is considered a contributor to effective leadership, it is not distinguishable from team-oriented or participative leadership which were also deemed effective in the Sub-Saharan African societies (House et al., 2004).

Authentic Leadership

In contrast to transformational leadership, authentic leadership is a relatively new stream of research. The study of authentic leadership has grown in popularity in the last decade as a response to the rise of ethical misconduct of major organizations (Avolio & Gardner, 2005; Davis, & Dickens, 2011; Gardner, Cogliser, Northouse, 2010). Since authentic leadership is still in its formative phase, scholars have presented a variety of definitions emphasizing different aspects of authenticity (Chan, 2005). The key to being an authentic leader, however, lies in transparency (Gardner et al., 2005; May et al., 2003). Authentic leadership is embodied by leaders who act in accordance with their

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values, are genuine in their relationships with their followers, an exercise ethical

decision making when faced with challenges (Luthans & Avolio, 2003; Shamir & Eilam,

2005). Similar to transformational leadership, authentic leadership focuses on follower

well-being as leaders   provide positive role modeling (Luthans & Avolio, 2003). Michie

and Gooty (2005) incorporated research from the field of positive psychology in

defining authentic leadership. They proposed that self-transcending values such as

honesty and equality, combined with positive, follower-centered emotions such as

appreciation and concern for others, were fundamental to authentic leadership.

George (2003; George & Sims, 2007) developed a practical approach to

authentic leadership which underscored characteristics of authentic leaders. The five

characteristics George found to be evident in authentic leaders are purpose, values,

relationships, self-discipline, and heart. Authentic leaders have a clear understanding of

their purpose and are passionate about their work. They also have strong,

uncompromising values that guide their behavior and decision making. The

characteristic of relationships refers to a leader's ability to make strong connections with

their followers and create close, open, and trusting relationships. Self-discipline refers to

leaders who are determined, set high standards, keep followers accountable, and are true

to their values. Finally, authentic leaders have heart or compassion. They are considerate

and sympathetic towards followers and desire to care for and assist others.

Moreover, humane-oriented leadership was another of the six dimensions

conceptualized in the GLOBE study (House et al., 2004). Humane-oriented leadership

reflected elements of George's (2003) model of authentic leadership. Humane-oriented

leadership was defined in the GLOBE study as supportive, considerate, and compassionate. It also addressed the extent to which individuals value being fair, altruistic, and kind to others. The Sub-Saharan Africa cluster ranked second highest out of the 10 world culture clusters for humane-oriented leadership, indicating that these societies have a particularly high endorsement of humane-oriented leadership. Behind the Sub-Saharan Africa cluster, the Anglo cluster also ranked highly on humane-oriented leadership. The results of the GLOBE study indicated this style of leadership was viewed as a contributor to effective leadership for both Nigerians and Americans (House et al., 2004).

Conceptual Framework

For this study leadership is defined as the behaviors in which a leader engages to guide and direct group members to achieve shared goals (Burns, 1978; Fiedler 1967). Additionally, this research assumes that shared perceptions of effective leadership exist within a culture or society due to shared cultural values (Bass & Bass, 2008), and these perceptions can vary from one culture to the next. GLOBE researchers conceptualized this understanding of leadership by expanding upon the implicit leadership theory (ILT) developed by Lord and Maher (1991). The ILT stated individuals have implicit beliefs, also known as mental models or schemas, concerning the behaviors and attributes of effective and ineffective leaders. Because each individual holds their own personal assumptions about leaders and followers (House et al., 2004), leadership is "in the eye of the beholder" or "the process of being perceived by others as being a leader" (Northouse, 2010, p. 348, 359). Because societal culture is an integration of values at the individual

level that results in commonly held beliefs, values, and practices by a social majority (Schwartz, 1994; Van Oudenhoven, 2001), GLOBE researchers expanded upon the ILT to conceptualize the culturally endorsed implicit leadership theory (CLT). Rather than an individual level theory, CLT is a cultural level theory which states that members of an organization or society hold shared beliefs about effective leadership. The GLOBE study provides "convincing evidence that people within cultural groups agree in their beliefs about leadership" (House et al., 2004, p. 669), and the implication is that perceptions of effective leadership can vary across cultures (McKie, 2003; House et al., 2004).

Methods

In accordance with the understanding of implicit and culturally endorsed implicit leadership theories, this study holds to the constructivist paradigm of research. When defining constructivism, Lincoln and Guba (1985; Guba & Lincoln, 1989) state that reality is relativistic and facts are interpreted through social symbols and meaning rather than interpreted objectively. From this perspective, phenomena are believed to only be understood in the context in which it occurs, emphasizing the importance of research methods that account for the intricacies of the environment. Therefore, case studies and interviews are the recommended design for constructivist research (Klenke, 2008; Patton, 2002).

Scholars believe leadership is grounded in a social setting and therefore studies should not focus solely on leadership behaviors or characteristics without giving special attention to the social context (Bryman, Stephens, & Campo, 1996; Yukl, 1998). Lowe and Gardner's (2000) review of literature published in the *The Leadership Quarterly*

found the leadership context to be understudied. Case studies are ideal for answering how and why questions since they allow for rich exploratory and descriptive research. In leadership research, case studies are a relevant method when the researcher purposes to explore the contextual variables of leadership that are difficult to assess using other quantitative methods (Klenke, 2008; Yin, 2003).

The primary research question that guided this study was "How do the Nigerian members of H.E.L.P. define effective leadership?" A qualitative, single case study approach was ideal to explore the complexities of leadership perceptions in a non-Westernized culture and allowed for special attention to be given to how the context and environment impact leadership preferences.

Case Selection

Patton (2002) identified sampling methods such as operational construct and intensity sampling to purposively target cases. Operational construct sample refers to the use of real world examples, and intensity sampling is selecting cases specifically for their valuable examples of the phenomena being studied. The researcher utilized both these sampling methods and determined the selection criteria for this research to be a cross-cultural organization, consisting of members from a minimum of two disparate cultures, operating in a non-Westernized context. This criterion is congruent with the conceptual framework of the study which asserts that leadership assumptions are distinct across cultures. The distinctive relationship between the American and Nigerian members of H.E.L.P. satisfied the criteria and provided a unique, real-world example of cross-cultural leadership.

The organizational structure and design of H.E.L.P. made it a unique example of cross-cultural leadership because the organization has not one, but two boards of directors who work in congruence with one another. This situation is unique among U.S. based nonprofit organizations operating overseas. The American board is U.S. based and the membership consists of Americans. This board is responsible for determining the overall mission, goals, and direction of the organization as well as making all the financial decisions. The second board is made up of Nigerians living in country who are responsible for the implementation of the goals and mission in Nigeria. For example, H.E.L.P. has established an office in Nigeria with a head administrator who oversees the three departments and roughly 33 employees. The three departments of the organization are the Care Center, administration, and evangelism department. The board members work with the administrator to hire and fire employees, enforce organizational policies and procedures, make on-site inspections, and monitor the needs of the organization to present financial requests to the American board.

H.E.L.P. also has a small office in the U.S. and employs two American staff members. One of the staff members travels regularly to Nigeria to assist with operations in the Nigerian H.E.L.P. office. The president of H.E.L.P. is an American who serves on the American board and is also the only American member of the Nigerian board. He travels to Nigeria four times a year for approximately one week (one month total) to assess the progress of the organization and meet with the Nigerian board and H.E.L.P. staff. Aside from the president, the American board members have spent little time in Nigeria, if any at all, yet the direction of the organization is being determined by

Americans who have had little interaction with the Nigerian culture. Crucial decisions and goals are communicated by the Americans to the Nigerians to achieve objectives in a culture many of them are largely unfamiliar with as they offer guidance and leadership to the Nigerians. The Nigerian board and employees are then entrusted to interpret and carry out the American designed objectives in their native culture through the day to day operations of the organization. The organizational structure of H.E.L.P. makes it an appropriate subject for a case study in cross-cultural leadership, and highlights the importance of understanding leadership from a Nigerian perspective.

Participants

Once the organization was selected, purposive sampling was utilized to select participants. Although Nigeria is culturally diverse, 90 percent of the H.E.L.P.'s Nigerian members are of the same ethnicity, Yorba, and all members live in a Yorba community. For this reason, they are considered to share the same cultural values, assumptions, and leadership perspectives. The criteria established for selecting participants specifically utilized maximum variation sampling to "represent the widest possible range of the characteristics of interest for the study" (Merriam, 2009, p. 79). The criteria for selecting the Nigerian staff members included their department, level of leadership within H.E.L.P., and length of time employed by H.E.L.P. Fourteen staff members were selected, five from the Care Center and Evangelism departments, and four from the department of Administration. All four of the Nigerian board members were selected to interview, including the president, however one Nigerian board member was not accessible because of geography and a lack of technology. Therefore, three of

the four Nigerian board members were interviewed. The criteria for selecting the American board members included age, gender, and the number of years they had been a member. Five of the seven U.S. board members were selected, but one chose not to participate totaling four American board member interviews, including the president. Finally, the two American staff members were selected totaling 22 interviews.

Interview Protocol

The researcher developed the interview protocol based on a review of the literature on culture and leadership. The protocol was reviewed by an expert in leadership and qualitative research. While all the Nigerian participants spoke English, the protocol was tested on a native Nigerian from the same ethnic and cultural background as the Nigerian board members and staff to assess cultural relevancy and confirm there would not be any cross-cultural interview difficulties. The interview protocol questioned participant's definition of a leader, asked for examples of a good and bad leader, and asked participants how they prefer to be treated by their leader (see Appendix A).

Data Collection and Triangulation

All Nigerian interviews were semi-structured, open ended, and conducted in person to allow for rich data collection. Each participant was coded in order to keep their responses confidential. The Nigerian interviews ranged 20 to 30 minutes with a few exceptions. Two interviews averaged 10 minutes and two averaged 45 minutes. After interviewing the proposed number of Nigerian participants, a point of saturation was reached in their descriptions of effective and ineffective leadership when no new themes

emerged. The researcher recorded each interview with an audio digital recorder and also took hand-written notes during the interview.

Triangulation is a strategy used in qualitative inquiry to enhance the credibility (referred to as internal validity in quantitative inquiry) and dependability (or reliability) of a study. There are several types of triangulation including method triangulation and data triangulation (Patton, 2002; Patton & Appelbaum, 2003; Merriam, 2009). Method triangulation refers to the use of multiple data collection methods (Merriam, 2009). The three data collection methods that informed this study were interviews, observations, and document analysis. Data triangulation (also referred to as triangulation of sources) is the use of multiple units of analysis (Klenke, 2008; Merriam, 2009). This study made use of two sources of data since selected participants included not only organizational leaders, but a sample of their followers as well.

In addition, other strategies were utilized to enhance the trustworthiness of this study. Scholars identify prolonged engagement with participants as an effective method for increasing the trustworthiness and credibility of qualitative research (Johnson, 1999; Manning, 1997; Morse, Barrett, Mayan, Olson, & Spiers, 2002). The researcher spent three weeks in Nigeria conducting interviews in the H.E.L.P. office. During that time, the researcher stayed on grounds and lived day to day life with the Nigerian members of H.E.L.P. shared meals, participated in the staff's daily bible study, and assisted with daily tasks. Through this engagement with the Nigerians, the researcher was able to develop trusting relationships with many of the staff members that aided data collection. Another method to reduce researcher bias and enhance the credibility of a study is

reflexivity. In order to enhance reflexivity, the researcher kept a research journal throughout the data collection process (Klenke, 2008).

Data Analysis

After completing the interviews, each audio file was transcribed in its entirety to a digital manuscript by the researcher. For further triangulation the manuscripts were emailed to available participants for a member check which allowed participants to analyze and verify the accuracy of the transcription. According to Manning (1997) member checks enhance the credibility and trustworthiness of the study. While transcribing, the researcher recorded additional notes and initial reactions to the participant responses in the margins of each manuscript.

The raw data was unitized for comparison, and the 261units of data were openly coded. Next, the data was inductively analyzed, and the open codes were grouped into general themes in a process known as analytical coding. According to Merriam (2009) analytical coding allows for deeper analysis to decipher patterns within the data. The process of inductively analyzing the data allowed themes to emerge from the responses, and while each individual was looking for something a little different in a leader, dominant themes surfaced regarding the shared leadership beliefs of the participants. A clear gap appeared between the themes that were addressed by a majority of participants and the themes that were less frequently referenced, allowing the higher order categories to emerge easily. The higher order themes defining the Nigerians' perception of effective leadership included not harsh, honest, takes followers as their own children, mentor, and God fearing, and each theme was endorsed by an average of 10 to 13 out of the total 16

participants. The lower order themes or subcategories that emerged were humble, involve others, good example, serve, and encouraging.

Peer examination occurred throughout the data analysis process to bolster the credibility and dependability of this study (Klenke, 2008; Merriam, 2009). Peer debriefing memos were created by the researcher and were examined by an expert in leadership and qualitative inquiry to assess the plausibility of the researcher's findings (see Appendix D, E). Securing the help of a key informant served as another form of peer examination. The themes were reviewed by the key informant to assess relevancy. The informant was a Nigerian of the same ethnicity (Yorba) and background as the other staff members and also a former member of H.E.L.P.

Results

The data suggests distinct leader attributes were preferred by the majority of individuals in the organization. Five major themes emerged from the data including not harsh, honest, takes followers as their own children, mentor, and God fearing. Each theme had a corresponding subcategory consisting of encourage, humble, involve others, good example, and servant respectively. Love was directly referenced by several participants and each unit of data coded as 'love' corresponded with almost every category. Additionally, all of the 10 categories and subcategories display undertones of unity, harmony, and concern for others. For this reason, love was positioned as the overarching theme that encompassed all the behaviors Nigerians conceived as effective. A diagram was created to conceptualize the profile of an effective leader in the context of H.E.L.P. in Nigeria (see Figure 2).

Figure 2 Profile of a Leader in the Context of H.E.L.P. in Nigeria
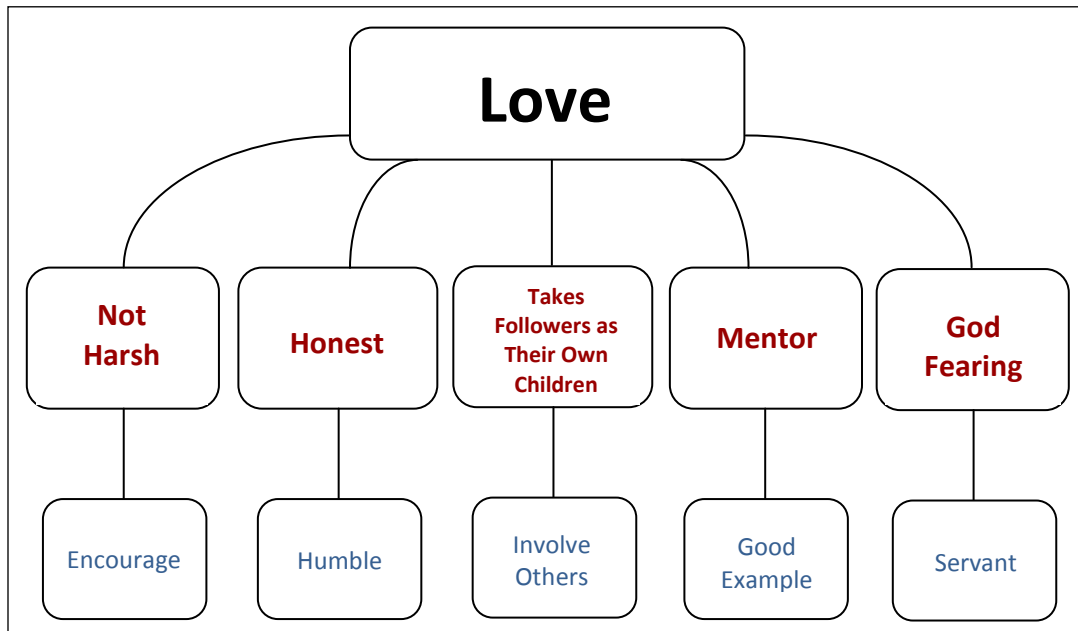
Nigerians emphasized relationship-oriented behaviors and desired a leader who cares for the well-being of their followers in a variety of ways. Inconsistent with this data, 4 out of 16 participants briefly mentioned task-oriented behaviors they perceived to be effective including hard working, having a plan and vision for accomplishing goals, and articulating each follower's specific role in achieving the organization's objectives. There were only nine units of data in this category and four of the units were from one participant. While this participant also listed relationship-oriented behaviors as effective, it is evident that some Nigerians may be looking for task-oriented behaviors in their leader as well.

Not Harsh

This theme focuses specifically on tolerance and the manner in which a leader corrects his or her followers. Several Nigerians repeated the phrase "a leader should not be harsh with people." A leader who is not harsh is described as being patient, tolerant, and slow to anger. An effective leader should encourage followers by providing constructive criticism rather than put down followers with hostile chastising. When correcting followers a leader should communicate calmly without shouting or being overly aggressive. One participant said:

> But as me working under a boss, I want that boss to correct me, but correct me with love. If you correct me out of hatred or out of anger I may not accept it. So if I've done anything wrong, as a leader you should be able to correct me in a way that will make me [see] and accept my mistake. (C4-50)

Others said:

> I'm expecting my leader to correct me in a good manner. (C2-45)

> A good leader must have patience. Not the person that just be aggressive. He must be approaching people in a peaceful manner and a responsible manner. (C3-27)

> I like the leader to be patient with me and tolerant, because we are all human beings, we are bound to make mistakes. (O1-23)

> And I want him or her to be someone who is not just too harsh. Like me now, I don't like people getting harsh on me. If you want to correct me, if you are insulting me, you are not correcting me. I want you to talk to me and just treat me

like someone who don't know and wants to know. Just stop abusing me because I

don't know. I will never perform. You start insulting me, abusing me, and what

you are doing. But just teach me and I will learn. (A3-44)

Encourage

An encouraging leader was described as one who provides help and support to

followers when they were unfamiliar with a task or having a problem. For example, one

Nigerian said, "I want my leader not to always look at my mistake. He must encourage

the staff…but a leader that is fault finding doesn't encourage" (O1-24). Others described

an encouraging leader as one who speaks positive words of reassurance when a follower

experiences self-doubt in their abilities. Finally, encouragement also included expressing

appreciation for their followers.

Honest

The Nigerians expect a leader not to cheat them, but rather to be trustworthy and

honest. This theme was especially evident when participants were asked to give an

example of a bad leader. One participant described a bad leader as selfish and dishonest

when he said, "[If] someone give [the leader] something to share with many people he

will covet it, and he will be the only one who will use it. So I see him as a bad leader"

(O4-14). Another participant said, "If the ruler find that thing is good [and] he not give it

to anybody, he just use it alone. Any leader that you see doing that, we call it [a] bad

leader" (O2/O3-43).

Some also expressed that leaders should not abuse their power to take advantage

or suppress the rights of the people. Many participants drew upon examples of public

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leadership in Nigeria to describe a dishonest leader. One Nigerian said, "We have many resources, we have crude oil, we have gold, we have columbine, we have agriculture, everything! But it's the managers [misuse] it…because the leaders are self-centered, its only their own they know. They don't know about any others…that is why this country is not moving in the way it is supposed to go" (C2-44). Several additional participants depicted a bad leader as one who bribes others, embezzles money, or violates policies. In addition, being honest included being authentic in your feelings and actions towards others. For example, participants said:

"One thing I can say about a bad leader is that a bad leader will never tell you the truth. Like I've said…he tells you what to do, when he or she meant another thing. He laughs with you when he knows he is not happy with you" (C4-45). "The moment somebody is telling the truth, no matter what she is doing or he, everything will be moving in order…If you see a person that is telling the truth he is going to be humble in his mind towards people - embracing people, encouraging people" (C3-40).

Humble

The Nigerians believed a good leader should be humble. A humble leader does not exalt himself above his followers or act as if he is somebody to be worshiped. A humble leader respects his or her followers, treats them as equals, and does not take credit for work the followers should be credited for. One participant said, "A leader must not put himself in the shoe of pride. When you are proud as a leader you mislead, and you lead in the way the spirit of pride leads you" (C4-43).

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Takes Followers as Their Own Children

Eleven out of sixteen participants described an effective leader as one who cares for the physical, emotion, and spiritual well-being of their followers. Some respondents said a leader should come visit them in their home and be concerned about the welfare of the follower's family as well. Several participants compared a leader's concern for the well-being of followers to that of a parent/child relationship. One Nigerian said, "A good leader should take those, his subjects, more or less as his own children" (NB3-26). When one participant was describing a good leader he had previously worked with he said, "He love me so much, he takes me like his son and that is why I happily work with him" (C4-39). When describing someone who she considered to be a good leader another participant said, "She is a mother, she give us a good advice and I like it" (O4-12).

A leader creates this parent/child relationship by being attentive to the needs of the followers and taking an interest in the followers' personal lives. The Nigerians desire a leader to take initiative when inquiring about followers' personal lives outside the workplace. A good leader should listen, provide assistance or advice, and pray with them. For example, participants said:

> "I want my leader, someone I call my leader, to be someone I can always run to whenever I have a challenge. Might be financial challenge, might be prayer, it might be family problem, you know, I want to see him as someone who can always protect me whenever I am in crisis" (A3-43)

Another participant said a leader can unite a group by being concerned with their follower's wellbeing:

The way the group can be united starts from the leader. The relationship amongst

the people under he or her determines the level of unity…Aside from work [the

follower] could have some personal issues- like maybe one of the [followers] is

going through some challenges and [the leader] is able to sense that when this

person is not ok I need to go ahead and ask this person what is really the

problem…And the person is able to, you know, confide in [the leader and] to

open up [and explain] what is wrong. And [the leader in their] own little

knowledge [can] contribute to whatever the person is going through. It makes

you united because the [follower will have] confidence that [they] can also share

things with [the leader]. (A4-28)

One of the participants in a leadership role said:

If you want to be a leader it's not just work, work, work - you [must] be

concerned about [the follower's] objectives…The qualities to make a good leader

[are] you must be sensitive and cognizant of the objective of the worker, the

staff…The need of the staff should be attended to if you want them to put off

their best. (A1-62 & 64)

Again, Nigerians gave examples of bad leadership they have witnessed in their

own country of leaders who were not concerned about the welfare of their followers.

One participant said:

I will also give an example again of leadership in the country. In the same

country here they have the votes, [but there is] lots of bad leadership. They are

not taking interest of the general of the society…[but] you have to take care of

the people. Some leaders in some countries only take care of themselves and their immediate family, not of the whole society. And eventually they find problem…[and] it is happening in this country. (NB1-35)

Involve Others

Another behavior of an effective leader is involving others through delegation and seeking input. A bad leader was described as one who does not divide the work load and makes every decision on their own. A good leader was described as one who seeks the opinion of his or her followers when making decisions, giving followers a voice in the organization. On participant said of a good leader, "That's involvement…the ability to pull people together and make them to…achieve organizational objectives. That's a great leader" (A1-61).

Mentor

In addition to caring for the overall well-being of followers, 12 out of 16 participants believe a good leader is one who mentors others to achieve success in life. Some participants explicitly stated they wanted a leader who would mentor them, and others described behaviors the researcher classified as mentorship. These behaviors included providing training experiences and personal development opportunities for followers to enhance skills necessary to succeed. Mentoring also included sharing wisdom with followers, helping followers to excel in their jobs, and preparing followers to accept a leadership role in the future. When describing Mentorship, one Nigerian said, "My pastor then is a good leader because he [is looking after my] progress…I really learn a lot of positive things from him, and he shows me how to lead" (C4-37 & 41). In

addition, one of the Nigerian board members said, "A leader should be able to train others also to accept leadership role. They should be able to prepare people to take leadership role" (NB1-33). Other participants said:

I want my leader to be my mentor…He has the experience more than I do. I should be able to look at what he or she is doing that will take me up to that level. Everybody wants to go higher. So I will always like my leader to be someone I can always look up to, in terms of encouraging me, giving me advice, giving [me a] way forward that I can improve myself. (A3-42)

The leader will say please let me go and arrange this, help me get this done, help me mobilize this things to be carried out. So I've worked with leaders like that and I enjoy working with them, because what they taught me, what I learn under them is helping me. (O2/O3-30)

So a good leader should…love them and help them, let them know that you want their progress…I would appreciate my leader to have interest in my progress. This is important. (NB3-26, 27 & 32)

In addition to describing an effective leader as one who can help them succeed in life and progress to higher levels of management, some also stated that leadership should not be used as a tool to suppress people or keep people down. One participant said, "I have a leader that suppresses the right of the people…I worked with such leaders…I want them to always know that leadership is not what you use as a tool to oppress people" (O2/O3-33 & 36).

Good Example

        This category contains many elements similar to mentorship and being honest. Several participants explicitly repeated the phrase "a good leader must lead by example" and therefore the researcher believed this attribute should be a distinct subcategory. Participants indicated that a leader must be authentic in their words and actions. For example, one Nigerian said, "I hope to see a leader who will lead by example – not preaching and then [his] lifestyle doesn't match up to what [he] preach" (O2/O3-39). Also, a leader who sets a good example can prepare his or her followers to one day be leaders also as they imitate those good behaviors. A few participants said a leader can set a good example for followers by arriving on time to meetings. Again, when describing leaders that do not set a good example many participants referenced leaders they have observed in their own country. For instance, one participant said, "A bad leader is very common in this nation, from the top to the bottom...I was telling someone yesterday that we have so many good policies in Nigeria. But the leaders will be the first person to go against it" (A3-37 & 40).

God Fearing

        Thirteen out of sixteen participants connected effective leadership with aspects of Christianity. Some Nigerians explicitly said a good leader must be "God fearing" while others drew examples from the *Bible* to describe a good leader. Examples of effective leader behaviors included emulating the example of Jesus Christ's teachings from the *Bible*, being a prayerful person, and relying on God's guidance. When participants were

asked to give an example of both a good and a bad leader many respondents repeated stories from the *Bible*. One participant said:

> Jesus Christ when he go to the temple as a leader he saw the objective of building the temple…There was another time he [carried] children so [that] the women [would] follow him…When he got to the riverside, He saw something good in Peter…You see, so many things [about leadership styles] to learn from the *Bible*. (A1-57)

Another participant used teachings from the *Bible* to guide a leader's behavior. When asked how she wanted to be treated by a leader she answered:

> The way I want the leader to treat me is to treat me as his own self. Because me, personally, I follow what the word of God says. It says love your neighbor as yourself. So I don't want a leader that will lead me astray. (C3-31)

When describing an effective leader another participant said, "There are so many case study in the *Bible*" (A3-34). Another said, "You can say Moses was a good leader" (C2-43) and then proceeded to describe the qualities that made Moses effective in his role.

Servant

In accordance with a good leader following examples of those set out in the *Bible*, several participants stated an effective leader must also serve his or her followers. In this regard a leader must put people first and put the needs of the group above their own needs. One participant said, "If you are not a servant, you can't lead. And that's what the *Bible* says" (A1-74).

Conclusions and Discussion

The overarching theme of Nigerian leadership in the context of H.E.L.P. was love. Behaviors of a loving leader included:

- not being harsh with followers and offering encouragement,

- being honest and humble,

- caring for followers as they would their own children and involving others in decision making and through delegation,

- mentoring followers and setting a good example,

- having faith in God and serving the followers by putting their needs first.

Some similarities among the categories exist because of the inclusion of loving, relationship-oriented behaviors. For instance, not being harsh with followers is similar to caring for followers as their own children and mentoring, and being honest is one way a leader could set a good example. While these similarities do exist, the distinct phrases used to name the categories and subcategories where repeated by several participants and each phrase appeared to display a unique method a leader can use to show love to his or her followers.

Nigerian Leadership is Transformational

Several aspects of Nigerian leadership within H.E.L.P. mirrored the theories of the new leadership paradigm, namely transformational and authentic leadership. Transformational leaders engage with followers to reach their full potential and do more than originally thought possible (Avolio, 1999; Bass & Avolio, 1990; Bass & Bass, 2008). This definition of transformational leadership is similar to the Nigerian's

dimension of a leader as a mentor. The Nigerians stated they want a leader to provide development opportunities for personal growth, help them achieve success in life, and to prepare them to one day be leaders themselves. This dimension of mentorship coincides with the foundational definition of a transformational leader.

The Nigerian dimension of humility is also found in the definition of transformational leadership. A transformational leader puts the needs of followers above their own and motivates followers to put aside their own personal desires to work towards the group's shared vision (Avolio, 1999; Bass, 1985; Bass & Avolio, 1990; Burns, 1978). Only a person who is truly humble and who does not exalt himself above his followers but rather treats them with respect can achieve these ends.

Furthermore, the idealized influence and individualized consideration factors of transformational leadership are specifically evident in the Nigerian's definition of an effective leader. Idealized influence corresponds with the themes of honest and good example. The Nigerian's emphasized that a leader must be honest in order to set a good example and reflects the idealized influence factor as it indicates transformational leaders must have high moral standards (Burns, 1978). Idealized influence also describes leaders as role models that can be counted on to do the right thing (Bass, 1985) which correlates highly with the Nigerian's description of a leader who sets a good example by being authentic in their words and actions. The Nigerian's emphasized wanting to learn from their leader's example of good behavior. This aspect of the Nigerian definition of setting a good example mirrors the dimension of idealized influence where a leader

behaves in such a way that the followers identify with and want to emulate the leader (Northouse, 2010).

The individualized consideration factor corresponds with almost every aspect of the Nigerian's definition of an effective leader including not harsh, encouraging, takes followers as their own children, involve others, and mentor. Not harsh refers to a leader being patient and correcting their followers in love. Encouraging describes a leader who is positive and reassuring and shows appreciation for his or her followers. Together these two themes reflect the aspect of individualized consideration that states a transformational leader creates a supportive environment for followers (Bass & Bass, 2008). Moreover, the Nigerians explicitly said a good leader will ask about the follower's problems, listen, and offer advice or support. In this way, leaders who take followers as their own children show individualized consideration by being a strong listener who is attentive to the needs of each follower (Bass & Bass, 2008; Northouse, 2010). Another aspect of Nigerian leadership is to involve others. The Nigerians said a leader can involve others through delegation, which is also an element of individualized consideration (Bass & Bass, 2008). Finally, the Nigerians identified an effective leader as one who mentors his or her followers. Mentoring, advising, and coaching along with providing opportunities for personal growth are all aspects of individualized consideration displayed in a leader who is truly transformational (Bass & Bass, 2008; Northouse, 2010).

Nigerian Leadership is Authentic

In addition, many of the themes of an effective leader in the context of H.E.L.P. mirror aspects of an authentic leader as defined by George (2003; George & Sims, 2007). Honest, humble, and God fearing are themes of Nigerian leadership that resemble George's values aspect of authentic leadership. The three values of honesty, humility, and faith in God are values the Nigerians believe a leader should emulate.

The themes of not harsh, encouraging, treats followers as their own children, and mentor follow suit with the relationship aspect of an authentic leader. According to the Nigerians a leader should be kind, patient, encouraging and appreciative. These behaviors allow a leader to develop a strong connection with the follower as described by George. In addition, the data highlights the Nigerian's desire for a leader who listens to their followers and is willing to offer advice in the takes followers as their own children category. This desire is evidenced as one Nigerian said, "I want my leader to be someone I can always run to whenever I have a challenge" (A3-43). By doing so, the leader creates an open and trusting relationship, which is also an aspect of George's relationship characteristic of an authentic leader.

The self-discipline characteristic is displayed in the Nigerian's definition of an effective leader through the good example category. The Nigerians expect a leader to set an example of good behaviors for their followers and therefore be determined to remain true to their values and high ethical standards.

The heart component of George's model of authentic leadership mirrors the Nigerian's desire for a leader that will show them love. Because many of the themes

apparent in the Nigerian's definition of an effective leader could be considered acts of love, the overarching theme is love. This theme mirrors George's heart component of an authentic leader who shows compassion and sympathy towards others. In addition to the theme of love, the heart component overlaps several aspects of effective leadership as defined by the Nigerians, including treats followers as their own children.

These findings also support the GLOBE conclusions that indicate the Sub-Saharan Africa cluster of world cultures, which includes Nigeria, highly endorses humane-oriented leadership which focuses on a leaders ability to be supportive, compassionate, and altruistic (House et al., 2004).

Nigerian Leadership is a Response to the Environment

Another consistent theme in the data was many Nigerians used examples of political leaders in their own country to illustrate bad leadership. These examples of bad leadership within Nigeria included leaders taking advantage of followers and suppressing the rights of the people, selfishness and a leader's concern for himself above the wellbeing of the followers, and dishonesty and misuse of resources. According to the literature, the new leadership paradigm that arose in the late 1900s was a response to current social and economic trends of the era (Bryman, 1992; Conger, 1999; Daft, 2011; Smith & Peterson, 1988; Tikhomirov & Spangler, 2010). Similarly, the continued shift of the new leadership paradigm at the turn of the century arose after ethical dilemmas such as the fall of Enron and the banking industry. People desired more accountability and leaders that could guide them in a course for the greater good (Avolio & Gardner, 2005; Brown & Treviño, 2006; Brown, Treviño, & Harrison, 2005; Fry & Whittington,

2005; Gardner et al., 2011; Walumbwa et al., 2008). Nigerians defined effective leadership as loving and supportive. It is possible this definition is a direct response to the corrupt and unethical pubic leaders the Nigerians have witnessed in their country (Falola, 2001). Nigeria has suffered for decades from a series of unethical leaders who take advantage of the followers for their own personal gain (Fagbadebo, 2007; Falola, 2001; Kew, 2006). The call for authentic and transformational leadership is a response to the lack of transparency and dismal moral guidance the Nigerians have experienced in their country.

Recommendations

In order for leaders to be effective, it is essential for leaders to understand their leadership context (Kanter, 2010; Muczyk & Holt, 2008; Northouse, 2010). This research lays a framework for effective leadership in a specific context – a faith based, non-profit organization in Nigeria – and will assist the American leaders within H.E.L.P. to better understand the leadership perceptions of individuals within the organization. One recommendation for the American board members is that they would spend more time in country cultivating trusting relationships with the Nigerians because so many of the Nigerian themes of effective leadership are relationally oriented. It is recommended the American leaders focus on being honest, transparent, and setting a good example while in Nigeria. Also, many of the Nigerians working for H.E.L.P. express a desire for a leader who will mentor them and help to learn how to become a leader. Mentorship would be improved with more time spent in country; however, the American board

should also assess the opportunities for personal and professional development they offer to the Nigerian employees.

Due to financial and time constraints, many American board members may not be able to spend ample time in Nigeria. If this is the case, it is recommended the board members develop a system for regular communication with the Nigerian employees to inquire about their personal well-being. Regular conversations by phone, email, or skype could provide an opportunity for American board members to listen, offer advice, and pray with the Nigerian employees.

Because of the corruption and lack of moral leadership within the country of Nigeria, there is an opportunity for the rise of neo-charismatic leadership practices. Future studies are recommended to discern if other Nigerians outside of H.E.L.P identify the same or similar loving behaviors when defining effective leadership. In addition, because of the ethnic variety in Nigeria quantitative research testing specific neo-charismatic theories such as transformational and authentic leadership should be conducted in different geographic regions to determine if these theories are an effective form of Nigerian leadership. Future research should study the impact of neo-charismatic leadership theories across different sectors of society such as banking, government, and business, to determine transferability of these theories. Studying transformational and authentic leadership in different regions and sectors will provide a more thorough understanding of the transferability of Westernized leadership concepts to Nigeria and add to the gap in the literature on effective Nigerian leadership.

CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study qualitatively explored the organizational culture and cross-cultural leadership preferences of members of one non-profit organization, H.E.L.P., operating in a non-Westernized context. H.E.L.P. is a United States based non-profit organization operating in Nigeria. The organization consists of an American and Nigerian board who work in congruence to carry out the mission of the organization and offers a unique, real world example of this cross-cultural leadership phenomenon. This research served to provide evaluation services and research data to the American members of H.E.L.P. in order to enhance the American's understanding of the leadership and organizational culture preferences of H.E.L.P.'s Nigerian members.

This study addressed two critical gaps in the leadership literature. One gap identified in the literature pertains to the context of leadership research. Most leadership research investigates American organizations in Westernized contexts and underemphasizes the importance of the leadership context (Avolio et al., 2003; Bryman, 2004; House & Aditya, 1997; Koopman et al., 1999; Lowe & Gardner, 2000; Nadler, 2002). To address this gap, this study first evaluated the organizational culture of H.E.L.P. operating in Nigeria. The evaluation gave special attention to the leadership context before assessing the leadership preferences of H.E.L.P.'s Nigerian members. After analyzing the organizational culture of H.E.L.P., a profile of a Nigerian leader

within the context of H.E.L.P. was created from the data addressing effective leadership collected from the Nigerian participants. Aspects of transformational and authentic leadership theories emerged from this study, attesting to the transferability of prevalent Westernized leadership theories to non-Westernized contexts.

Another gap identified in the literature is the overgeneralization of cultural variations found in the largely quantitative approach of the GLOBE study. Some scholars argue that quantitative methods limit the depth of understanding when analyzing culture and leadership (Bolden & Kirk, 2009; Graen, 2006; Northouse, 2010; Scandura & Dorfman, 2004; Tayeb, 2001).The qualitative design of this study utilized interviews, participant observations, and document analysis, to analyze the cross-cultural leadership phenomenon occurring within H.E.L.P. at a deeper level than allowed in a quantitative research design.

Summary and Conclusions for Article 1

The first article served to create a foundation for future analysis of the cross-cultural leadership phenomenon. This article analyzed the organizational culture of H.E.L.P. in Nigeria using Schein's (2004) definition of organizational culture and Wallach's (1983) organizational culture typology as a conceptual framework. Leadership and organizational culture are inseparably linked and considered two sides of the same coin. Leaders both influence the culture of an organization and are influenced by that culture (Kavanagh & Ashkanasy, 2006; Schein, 2004; Taormina, 2008). Much like leadership, however, organizational culture does not have a single definition, but can be broadly defined as the collective action of members within an organization that can

be observed on the surface level or through identifying deeper patterns of shared

meaning (Frontiera, 2010; Machado & Carvalho, 2008; Martin, 2002). Each

organization develops a unique culture and a good fit between individual employees and

the organization is essential for positive employee commitment and performance

(O'Reilly & Chatman, 1996; Silverthorne, 2004; Yiing & Ahmad, 2009). Organizational

culture is also impacted by the societal culture of the organizations' members because

individuals naturally bring their personal values shaped by their societal culture into

their interactions with an organization (House et al., 2004).

      After analyzing the organizational culture of H.E.L.P. the Global Leadership and

Organizational Behavior Effectiveness (GLOBE) study was referenced to provide a

cultural explanation for variations in organizational culture preferences between the

American and Nigerian members of H.E.L.P. One of the nine cultural dimensions

identified in the GLOBE study was performance orientation (PO). High PO cultures

value competitiveness, ambition, and taking initiative, are results driven rather than

people oriented and "value what you do more than who you are" (House et al., 2004, p.

245). Low PO cultures societies, however, view assertiveness as socially unacceptable

and value relationships within community and family, harmony, loyalty, and

belongingness (House et al., 2004).

      This study explored the organizational culture of H.E.L.P. to address a gap in the

literature created by leadership studies that underemphasize the specific leadership

context (Lowe & Gardner, 2000).

Purpose and Research Objective for Article 1

The purpose of the first article was to address the first research objective: Investigate the cross-cultural leadership context by analyzing the organizational culture of H.E.L.P. in Nigeria.

Summary of Methods for Article 1

Participants included a sample of the American board members, Nigerian board members, and Nigerian employees. Three data collection methods were utilized including participant observations, interviews, and analysis of documents to achieve triangulation. Each interview was recorded with a digital recorder and transcribed in its entirety by the researcher. The raw data was coded and analyzed using open and axial coding. After inductively analyzing the data, the themes were deductively analyzed according to Schein's (2004) three levels of organizational culture and Wallach's (1983) organizational culture typology. Peer debriefing memos and meetings with experts in leadership and qualitative research and a key Nigerian informant allowed for peer examination to occur through the data collection and analysis stages.

Conclusions and Recommendations for Article 1

This study found that culture impacts members' preference of organizational culture typology. The conclusion that an individual's cultural values will be reflected in their interactions within an organization is supported by the literature (House et al., 2004). The results of this study revealed H.E.L.P. was designed by American board members to operate in Nigeria much like a bureaucratic culture with an emphasis on a business-like structure, centralized authority, compartmentalization, and efficiency

(Wallach, 1983). The Nigerian board members and employees, however, expressed a desire for a supportive culture that focused on love and harmony (Wallach, 1983) uncovering a discrepancy between American and Nigerian preferences in organizational culture typology.

At the first level of culture, the artifact level, H.E.L.P. has a business-like structure, centralized authority, and is highly compartmentalized. Additional findings at the artifact level include belief in the Christian faith and employee discontent. Christian values were observed in the members' behaviors, rituals, and published materials such as the mission statement, goals, and newsletters. Employee discontent and a lack of unity among the Nigerian staff members were evident from the data collected in interviews.

At the second level of organizational culture, the Americans expressed an espoused belief in efficiency while Nigerians expressed an espoused belief in love and support. At this level, an espoused belief in Christian faith was shared by Nigerians and over half the Americans interviewed.

At the third level of culture belief in the Christian faith was identified as an underlying assumption for both the Nigerians and the majority of American participants. Belief in the Christian faith emerged as fundamental to the organization and was the only aspect of H.E.L.P.'s organizational culture observed at all three levels.

A significant conflict of organizational preferences is evident in the data. Contrary to the Americans' espoused value of efficiency, the Nigerians expressed the espoused values of love and support. The Nigerians emphasized harmony, unity, and

caring for others – characteristics of a supportive culture (Wallach, 1983) – while the Americans designed H.E.L.P. to operate in ways characteristic of a bureaucratic culture.

Results from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study provide a cultural explanation for variations in organizational culture preferences. According to the GLOBE study findings, the United States ranked higher on PO indicating that Americans are more likely to value results above people, ambition, and competitiveness. The aspects of a high PO society relate to the characteristics of a bureaucratic culture. Nigeria ranked behind the United States as a lower PO society meaning individuals place high value on relationships and harmony. These results explain the Nigerians' desire for a supportive culture.

Recommendations include educating the American board members about the espoused beliefs of the Nigerians working for H.E.L.P., so they can adapt the organizational structures, processes, and policies of H.E.L.P. to promote an organizational culture that is congruent. Also, educating American board members on the GLOBE study findings to raise awareness of the divergent cultural preferences in PO for Americans and Nigerians will be beneficial. To achieve this end, the American board members could dedicate one of their quarterly meetings to education and discussion on the apparent difference between the American's preference for a bureaucratic culture and the Nigerian's preference for a supportive culture. It is recommended the American board makes a firm decision on how to rectify this difference and adapt to the cultural preferences of the region, in order to create an organizational culture that promotes, rather than inhibits, employee satisfaction and commitment. The data highlights the

importance of providing opportunities for staff to feel connected across departments and creating the "sense of family" through support and love (Wallach, 1983). Therefore, the American board should focus efforts on promoting employee enhancement initiatives and supportive leadership behaviors are imperative.

Ultimately it is the role of the leader to create an organizational culture that will successfully carry out the mission of the organization while simultaneously contributing to employee satisfaction and commitment. According to the literature, the leader of an organization, in this case the president of H.E.L.P. is the one to champion change in an organization's culture (Frontiera, 2010; Schein, 2004). The president can engage heavily in the first phase of the culture change process, unfreezing, through the recommended education and discussion of the findings of this study and the GLOBE study with the American board members in the U.S. In order for the president to further initiate change in H.E.L.P.'s organizational culture it is recommended he spend more time in Nigeria. Remaining in Nigeria for only four to eight weeks out of the year, as the president currently does, is not a sufficient amount of time for him to engage in the three phases of the organizational culture change process.

Lastly, further research should be conducted to discern what specific organizational practices would result in Nigerians feeling cared for and supported in the workplace while simultaneously meeting the American's need for efficiency. Because the researcher spent a limited amount of time spent in Nigeria and did not speak the local language, data was primarily gather surface level and deeper understandings of H.E.L.P. culture were restricted. Future researchers should extend their study longer than three

weeks and focus on learning the local language, to conduct a more exhaustive analysis of H.E.L.P.'s organizational culture at the second and third levels.

Summary and Conclusions for Article 2

Globalization has connected societies and revolutionized the business world (Kanter, 2010; Mayo, 2005; Muczyk & Holt, 2008; Northouse, 2010). As a result, leadership researchers are drawing their attention to the relationship between culture and leadership in order to better understand leadership preferences in cross-cultural contexts (Kanter, 2010; Muczyk & Holt, 2008). Even though research has shown aspects of leadership vary from one culture to the next (House et al., 2004; Scandura & Dorfman, 2004) much of what we currently know about leadership pertains to Westernized contexts (Bryman, 2004; House & Aditya, 1997; Koopman et al., 1999; Lowe & Gardner, 2000; Nadler, 2002). Much of the leadership literature that dominates the field focuses on American organizations and is conducted by Americans in Westernized contexts (Avolio et al., 2003; House & Aditya, 1997). By studying leadership preferences in a non-Westernized country, Nigeria, this study addressed the gap in the leadership literature created by the Westernized domination of leadership research.

In regards to the context of this study, Nigeria is a country in West Africa with a diverse culture and vast human and natural resources. Despite the vast amount of resources, the country has suffered for decades from corrupt political leadership which has rendered the nation unable to break its cycle of poverty and instability (Fagbadebo, 2007; Falola, 2001; Kew, 2006; U.S. Central Intelligence Agency, 2011; World Bank, 2011).

Since the 1980s, leadership research in the United States has given way to a new leadership paradigm known as neo-charismatic leadership (Bryman, 1992; Conger, 1999; Daft, 2011, House & Aditya, 1997; Lowe & Gardner, 2000; Rowold & Heinitz, 2007). Several theories have been developed from this new wave of research, with transformational and charismatic theories being the most dominant. These theories are theories spoke to the shifting societal trends of the late 1900s (Conger, 1999; Daft, 2011). At the turn of the century the leadership paradigm has continued to shift towards authentic leadership that encompasses transparency, integrity, and positive role modeling (Gardner et al., 2005; Luthans & Avolio, 2003; May et al., 2003; Shamir & Eilam, 2005).

Purpose and Research Objective for Article 2

The purpose of the second article was to address the second and third research objectives: Determine how H.E.L.P.'s Nigerian members perceive effective leadership within their culture. Determine how the Nigerians' definition of effective leadership supports or refutes the literature on prevalent Westernized leadership theories.

Summary of Methods for Article 2

The three data collections methods that informed this study were interviews, observation, and document analysis. Sixteen Nigerian participants were interviewed and the responses were transcribed by the researcher. The data was inductively analyzed and revealed dominant themes that were organized to create a profile of a Nigerian leader within the context of H.E.L.P.

Conclusions and Recommendations for Article 2

This article concluded the overarching leadership theme perceived to be effective by the Nigerian members of H.E.L.P. was love. There were several aspects of a loving leader that were divided into higher and lower order themes. The higher order leadership themes were not being harsh with followers, being honest, taking followers as their own children, mentoring, and having faith in God. The corresponding lower order themes were offering encouragement, being humble, involving others in decision making and through delegation, setting a good example, and serving followers. Several aspects of the Nigerian leader profile related to transformational leadership and George's (2003; George & Sims, 2007) model of authentic leadership. Many Nigerian participants gave examples of political leaders in their own country when asked to define bad leadership. The Nigerian's perception of effective leadership was concluded to be a response to the dismal leadership the Nigerians have experienced in their environment just as transformational and authentic leadership theories emerged as a response to current social and economic trends of the era (Avolio & Gardner, 2005; Brown & Treviño, 2006; Brown, Treviño, & Harrison, 2005; Bryman, 1992; Conger, 1999; Daft, 2011; Fry & Whittington, 2005; Gardner et al., 2011; Smith & Peterson, 1988; Tikhomirov & Spangler, 2010; Walumbwa et al., 2008).

The definition of transformational leadership coincides with two aspects of the Nigerian profile of a leadership, mentor and humility. The dimension of a leader as a mentor relates to the definition of transformational leadership that states transformational leaders engage with followers to help them reach their full potential and

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do more than originally thought possible (Avolio, 1999; Bass & Avolio, 1990; Bass & Bass, 2008). The dimension of humility relates to the aspect of transformational leadership where the leader puts the needs of followers above their own (Avolio, 1999; Bass, 1985; Bass & Avolio, 1990; Burns, 1978). Also two of the four key factors of transformational leadership relate to the Nigerian's definition of an effective leader, idealized influence and individualized consideration. Idealized influence corresponds with the themes of honest and good example. Individualized consideration parallels with the Nigerian dimensions not harsh, encouraging, takes followers as their own children, involves others, and mentor.

Several of the Nigerian leader dimensions relate to aspects of George's (2003; George & Sims, 2007) approach to authentic leadership. Honest, humble, and God fearing are themes similar to George's values aspect of authentic leadership. The themes of not harsh, encouraging, treats followers as their own children, and mentor resemble the relationship aspect of an authentic leader. The Nigerian leadership dimension good example relates to the self-discipline characteristic in George's model. Finally, the overarching theme in the Nigerian leader profile of love is actualized in the heart component of George's model of authentic leadership.

The results of this research also support the GLOBE study conclusions that the Sub-Saharan Africa cluster of world cultures, which includes Nigeria, highly endorses humane-oriented leadership which focuses on a leaders ability to be supportive, compassionate, and altruistic (House et al., 2004).

Recommendations for the American board members focus on cultivating trusting relationships with the Nigerian members of H.E.L.P. because so many of the Nigerian themes of effective leadership are relationally oriented. American board members can spend more time in country to nurture these relationships. The American board members should develop a system for regular communication with the Nigerians to inquire about their personal well-being. Regular conversations by phone, email, or skype could provide an opportunity for American board members to listen, offer advice, and pray with the Nigerian employees. The American board should also assess the opportunities offered to the Nigerian employees for personal and professional development to provide the mentorship dimension of leadership identified by Nigerian participants.

Future research should study the impact of neo-charismatic leadership theories across different sectors of society and in different geographic regions to provide a more thorough understanding of the transferability of these theories to non-Westernized contexts.

Overarching Conclusions and Recommendations for Future Research

The conclusions from both articles point toward the importance of relationship oriented leadership in the Nigerian culture in the context of H.E.L.P. This style of leadership emphasizes the relationship a leader creates with his or her followers when a leader places the needs of followers above completing the task at hand. Relationship oriented leaders strive to provide emotional support and encouragement for followers (Northouse, 2010). Article one illustrates the Nigerians' desire for a loving and supportive work environment through a supportive organizational culture (Wallach,

1983). Article two provides further evidence of the importance of supportive, encouraging relationships to the Nigerians through the Nigerians' definition of an effective leader (the Nigerian leader profile).

Relationship oriented leadership contrasts task oriented leadership, a style that emphasizes efficiency and production and utilizes followers as a means to achieve an end (Blake & McKee, 1993; Northouse, 2010). A preference for task oriented leadership in the Americans can be inferred from the Americans' desire for a bureaucratic organizational culture that emphasizes efficiency (Wallach, 1983). The results from the GLOBE study identifying Americans to be a higher PO society than the Nigerians (House et al., 2004) provides further evidence the Americans tend toward task oriented leadership while the Nigerians tend toward relationship oriented leadership.

Blake and Mouton (1985a) identified five leadership styles that utilize a combination of task and relationship behaviors, country-club, impoverished, authority-compliance, team, and middle-of-the-road. Team leadership is a style that focuses highly on both task completion and relationships with followers to foster teamwork, participation, and commitment to the organization. By facilitating teamwork and commitment, this style of leadership can meet the Nigerians' need for harmony, support, and unity among H.E.L.P. members while also addressing the Americans' need for task control. Team leadership results in efficiency and high quality production which is an espoused value of the American members of H.E.L.P. A leader who utilizes team leadership can meet the Nigerians' need for supportive relationships while simultaneously attending to the American's need for efficiency.

This study concluded leadership is an art as well as a science. More than simply understanding leadership theory, leaders who endeavor to be successful in the context of H.E.L.P. need to develop a heart for others. Effective leaders must be caring and have compassion for their followers. In this sense, H.E.L.P. needs leaders who will be transformational and authentic and deeply connect with their followers to raise the level of morality and productivity within the group (Avolio, 1999; Bass & Avolio, 1990; Bass & Bass, 2008; Luthans & Avolio, 2003). These findings on Nigerian leadership within H.E.L.P. support the literature on transformational and authentic leadership- two prevalent Westernized leadership theories.

Another conclusion of this study is the endorsement of the GLOBE study findings. The results of this study were consistent with the GLOBE study findings for the Anglo and Sub-Sahara culture clusters concerning the PO of societies and the humane-oriented leadership dimension (House et al., 2004).

Recommendations for future research include replicating a similar study in a non-faith based non-profit organizations and for-profit organizations in Nigeria to discern if other Nigerians outside of H.E.L.P have the same perceptions of effective leadership. In addition, while research concerning leadership perceptions is valuable, studies that conceptualize *what leaders do* and *how leadership functions* in Nigeria is essential to understand cross-cultural leadership practices. Additional quantitative studies that assess the perceptions and functions of transformational and authentic leadership as well as Blake and Mouton's style approach to leadership in Nigeria would offer empirical evidence of the transferability of these theories.

Action research conducted with H.E.L.P. is recommended. The researcher could present the research findings to H.E.L.P.'s American board members and assist them through the organizational culture change process. This continued research would offer further insight into the success or failure of an American non-profit organization's ability to adapt to its non-Westernized cultural context.

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INTERVIEW PROTOCOL

Values:
1. What is the most important mission or goal for H.E.L.P. to accomplish in Nigeria?
2. Why do you want to be a part of this organization?

Mission/Focus:
3. What is the vision of H.E.L.P./ What is H.E.L.P. there to do?
4. Does H.E.L.P.'s have any major goals for the organization?
5. Has the organization faced any obstacles in achieving these goals?
6. How does H.E.L.P. measure progress towards these goals?

Leadership Behaviors:
7. How do you define a leader?
8. Who was the best leader you have ever worked with and who was the worst?

How do you want to be treated by a leader?

IRB APPROVAL

INFORMATION SHEET
Cross cultural leadership: A case study of leader behaviors and perceptions in Nigeria

Introduction
The purpose of this form is to provide you (as a prospective research study participant) information that may affect your decision as to whether or not to participate in this research.

You have been asked to participate in a research study that is trying to discover how culture can influence a person's definition of a leader. The purpose of this study is to interview Nigerians and ask them how they define a leader and compare it to American's definition of leadership. You were selected to be a possible participant because you work for H.E.L.P.

What will I be asked to do?
If you agree to participate in this study, you will be asked to answer some questions about your experiences working for H.E.L.P as well as questions about how you define a leader. This interview will be an informal conversation and will take 30-45 minutes. Your participation will be audio recorded. Your answers to the questions will be kept private and the only person who will see or hear your answers to the interview questions is your interviewer, Joelle Petrosky.

What are the risks involved in this study?
The risks associated with this study are minimal, and are not greater than risks ordinarily encountered in daily life.

What are the possible benefits of this study?
You will receive no direct benefit from participating in this study; however, this study is intended to assist H.E.L.P. in evaluating how to better meet the needs of their employees and how to be most effective in achieving their organizational goals.

Do I have to participate?
No. Your participation is voluntary. You may decide not to participate or to withdraw at any time without your current or future relations with Texas A&M University or H.E.L.P. being affected.

Who will know about my participation in this research study?
This study is confidential. The records of this study will be kept private. No identifiers linking you to this study will be included in any sort of report that might be published. Research records will be stored securely and only Joelle Petrosky will have access to the records.

| Texas A&M University IRB Approval | From: 08/26/11 | To: 08/25/12 |
| IRB Protocol #   2011-0536 | Authorized by: KR | |

If you choose to participate in this study, you will be audio recorded. Any audio recordings will be stored securely, and only Joelle Petrosky will have access to the recordings. Any recordings will be kept for a short amount of time (to allow for transcription) and then erased. Information about you will be kept confidential to the extent permitted or required by law.

Whom do I contact with questions about the research?
If you have questions regarding this study, you may contact Joelle Petrosky by email jojo17@tamu.edu.

Whom do I contact about my rights as a research participant?
This research study has been reviewed by the Human Subjects' Protection Program and/or the Institutional Review Board at Texas A&M University. For research-related problems or questions regarding your rights as a research participant, you can contact these offices at (979)458-4067 or irb@tamu.edu.

Participation
Please be sure you have read the above information, asked questions and received answers to your satisfaction. If you would like to be in the study, all you must do is sign this consent form and arrange for an interview time and date.

I hereby acknowledge that I have been made aware of the terms and conditions of this study. By signing this form I give my consent to participate and am aware that I may withdraw at any time.

Name_____ Date_____

Texas A&M University IRB Approval   From: 08/26/11   To: 08/25/12
IRB Protocol #   2011-0536   Authorized by: KR

APPENDIX C

PEER DEBRIEFING MEMO 1

TO: DR. JEN WILLIAMS

FROM: JOELLE MUENICH

SUBJECT: PEER DEBRIEFING

DATE: 5/6/12

At this point I have openly coded all data referencing organizational culture in my transcripts. Using this inductive process, some major themes have emerged based on the interview questions, however, there is much variation within each theme. The next step is to refine these themes by organizing the data into categories with appropriate subcategories to reflect the variation complexity of the data.   The initial themes are purpose, vision, specific goals, priorities, operations, challenges, and improvements. While these preliminary categories and subcategories have been created from the open coding process, there is a good amount of overlapping in some categories, especially operations, which indicates they need to be reorganized to be more mutually exclusive (as defined by Merriam, 2009).

- Purpose – Broadly, this category addresses the member's motivation and reasoning for joining the organization in order to gain insight into the

personal values of the employees. What compels people to do their work and what motivations brought these employees together? I was trying to discover how the members' view their work and what role the work plays in their personal life. Participants were simply asked why they choose to work for H.E.L.P. and the answer revealed three subcategories: serving or following God, shared vision, and helping others.

- Vision – This category focuses on the overall vision or mission of the organization as well as the creation of that vision. Much of the data in this category addresses how organization was initially created and how the original vision of the organization came to be. In addition, it looks at how the focus of the organization has changed over the years as the organization evolved. Subcategories include meeting needs, evangelism, and helping others.

- Specific Goals- This category evaluates the goals of the organization, and whether they are clearly defined, measurable and time specific. How were goals created and decided upon? What are the determining factors for these goals? This category also assesses how well the goals are articulated and disseminated to all members of the organization. This category has a lot of variation and inconsistencies and the two subcategories of caring for orphans and evangelism do not sufficiently label all the data.

- Priorities – This category explains what members of H.E.L.P. see as the most crucial work the organization is doing in Nigeria. This question was another values question and was asked to discover what aspects of the vision members perceive to be the most valuable. This category has a lot of subcategories that may need to be narrowed down. The subcategories are evangelism, Fulani school, microfinance, widows, orphans, helping others, and providing water.

- Operations – This category encompasses the day to day operations of H.E.L.P. as well as the policies and procedures in place. This includes the structure of the organization, the different staff departments and duties, financial management, and the relationships among the staff members. Much discussion was given to how the organization evaluates both their employees as well as their progress towards achieving the organization's goals. It also addresses the in-country policies that are required by the Nigerian government. Financial, staff, evaluation, and in-Nigeria are the subcategories.

- Challenges- This category encompasses what the members identify as the greatest challenges in carrying out the vision of the organization. This category also addresses how hardships are dealt with by the members and what methods they use to overcome difficulties. H.E.L.P. has experienced a number of setbacks since its formation in 2005. The employees identified

staff relations, and finding the right staff members to do the job as the greatest challenge the organization has been facing. The subcategories included in this theme are no challenges, environmental, financial, spiritual, staff, and overcoming challenges.

- Improvements – Suggestions from the staff or board members on improvements that could be made within the organization make up this category. Many of the staff members interviewed had strong opinions on the weaknesses of the organization and what could be done to better the organization. Staff, Fulani school, financial, and orphan care emerged as subcategories from the data.

After this memo was reviewed by Dr. Williams, it was decided the categories do not need to be reorganized. Due to the vast amount of data the current system allows for easy retrieval of information pertaining to different aspects of the organization such as vision, goals, operations, etc. for further deductive analysis. Next, the researcher will deductively analyze the data according to Schein's (2004) three levels of organizational culture, artifacts, espoused beliefs and values, and underlying assumptions. Lastly, the data will be categorized into one of Wallach's (1983) three dimensions of organizational culture.

APPENDIX D

PEER DEBRIEFING MEMO 2

TO: DR. JENNIFER WILLIAMS

FROM: JOELLE MUENICH

SUBJECT: PEER DEBRIEFING

DATE: 5/31/12

I openly coded the data pertaining to leadership behaviors and definitions from

transcripts of the Nigerian participants creating X number of units. This data was

inductively analyzed, and while each individual was looking for something a little

different in a leader, predominant themes emerged that appear to be shared beliefs of

effective leadership behaviors. The following codes were repeated by the multiple

participants:

- Definition- General definition of a leader in an organizational context, and the leader's function of assisting an organization in achieving its goals.

- Good Example- This theme was mentioned by the majority of Nigerians. Leaders must display a good example for their followers to model.

- Good Example- Mentor- A leader should behave in such a way that followers can mimic their behavior to one day become a leader as well.

- Good Example- Honest- A leader should do the right thing and be true to their word. If a leader says a meeting starts at 8:00 the leader must not be late because that would set a bad example for their followers.
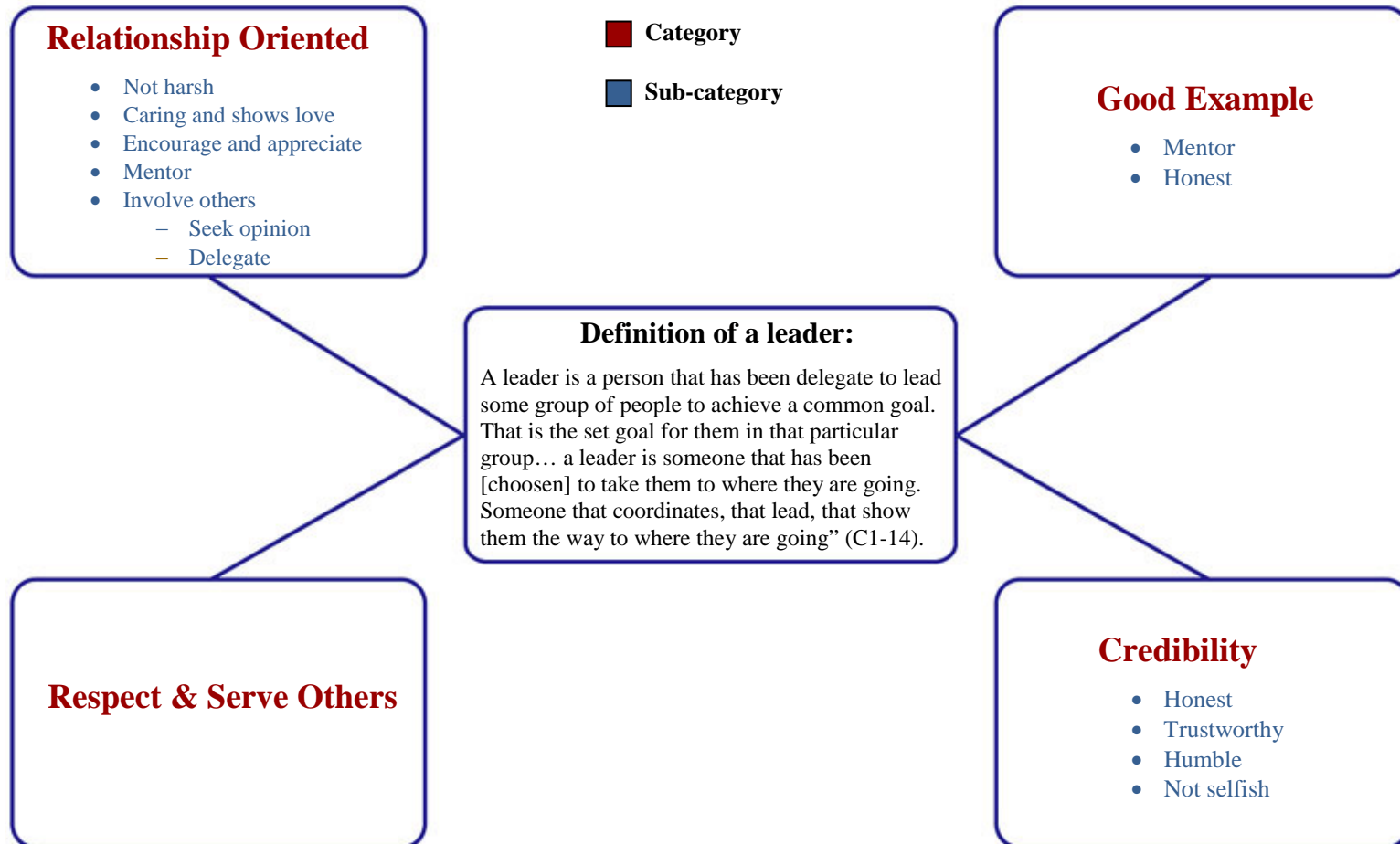
- Task Oriented- This theme was only mentioned by a few Nigerians who defined a good leader as having a plan to achieve desired objectives.

- Relationship Oriented- This is the umbrella theme that most of the categories and subcategories fall under. A leader must care about the welfare of their followers, encourage, support, visit them in their home, pray with them, etc.

- Relationship Oriented- Not Harsh- A leader must be patient and tolerant with their followers. When they find fault, they must correct their followers with kind words and not in anger.

- Mentor- Many Nigerians want a leader to be "aftering their progress" or helping their followers to develop the skills necessary be prepared to be a leader one day. Nigerian's want to learn from their leaders.

- Caring- A leader shows kindness and takes a personal interest in the lives of their followers to give support when needed.

- Love- Similar to caring, a leader shows love to their followers.

- Encourage- To provide supportive behaviors when followers are facing personal trails and also to recognize and appreciate followers when they perform well in their job.

- Not Harsh - Leadership behaviors that display patience, tolerance, and peacefulness towards their followers.

- Honest- This theme emphasized leaders should not steal, embezzle, or use organizational funds for their own personal gain.

- Trustworthy- Leaders should behave in a way that allows their followers to see they can trust their leader.

- Humble- Leaders should not be self-centered or desiring all the attention for themselves. They should be humble and willing to be a team member.

- Not selfish - A leader should not be looking out for themselves, but should consider others.

- Involve Others- Seek Opinion- Listening to others opinions and allowing followers to feel they have a voice in the organization.

- Involve Others- Delegate- A leader should give tasks to followers to accomplish so followers can learn to develop their skills and abilities.

- Serve- A leader must put their followers above themselves and be willing to serve.

- Respect- Regardless of age, gender, or class a leader should treat others with dignity.

- God Fearing- A leader must be a Christian.

- Extra- Comments about effective leadership behaviors that were explicitly mentioned by only one participant.

The codes were grouped into the following categories: Relationship Oriented, Good Example, Credibility, and Respect and Serve Others. Three of the categories included subcategories and can be evidenced through the concept map I created.

After this meeting we decided the data appeared to be unbalanced and the codes were not grouped adequately since some categories had subcategories and others did not. Of particular concern was the Relationship Oriented category since it is heavy with multiple subcategories. Dr. Williams also suggested using words or phrases used by the Nigerians to title the categories rather than using the titles credibility and relationship oriented.

Profile of a Nigerian Leader

Relationship Oriented

- Not harsh
- Caring and shows love
- Encourage and appreciate
- Mentor
- Involve others
  - Seek opinion
  - Delegate

■ **Category**

■ **Sub-category**

Good Example

- Mentor
- Honest

Definition of a leader:

A leader is a person that has been delegate to lead some group of people to achieve a common goal. That is the set goal for them in that particular group… a leader is someone that has been [choosen] to take them to where they are going. Someone that coordinates, that lead, that show them the way to where they are going" (C1-14).

Respect & Serve Others

Credibility

- Honest
- Trustworthy
- Humble
- Not selfish

TO: DR. JENNIFER WILLIAMS

FROM: JOELLE MUENICH

SUBJECT: PEER DEBRIEFING

DATE: 6/5/12

After our first meeting to discuss the initial grouping of codes into categories it
was recommended the groupings be restructured. Mentor was suggested as a standalone
category it was concluded that some of the codes were too similar and should be
combined such as honest and trustworthy, and caring and encouraging. In order to help
determine which codes were prominent enough to be major categories I recorded how
many participants commented on each code and how many units of data there were for
each code. There appeared to be a clear gap in the codes that were highly supported by
over half of the participants, and the codes that were less frequently mentioned. The
codes Honest, Relationship Oriented, Mentor, and God Fearing all had between 10 and
13 participants out of 16 total participants comment on some aspect of those themes. In
addition, the code, Not Harsh, had eight participants talk about this topic in depth
resulting in 17 units of data, on par with the previously mentioned codes having 18 to 19
units each (with the exception of Relationship Oriented which had 23 units). For these
reasons, I chose Honest, Relationship Oriented, Mentor, and God Fearing, and Not

Harsh to be the five major categories. The title of the Relationship Oriented category was changed to 'Takes Followers as Their Own Children' to reflect language used by the Nigerians.

The next clear grouping of codes was Humble, Involve Others, Good Example, Serve, and Encouraging with around five to six participants commenting on each (with the exception of Encouraging having seven, and Serve having four). I chose these five codes as subcategories since they were less prominent in the data and could be logically related to the major categories. Love was explicitly referenced by five participants in the data pertaining to leadership behaviors, and was also an apparent theme in the organizational culture data collected from these respondents. Many of the units coded as 'Love' could easily have been put into most of the 10 categories and subcategories, so I positioned love as the overarching theme of a Nigerian leader within the context of H.E.L.P. (see chart).

After finalizing the categories and subcategories I reviewed the units coded as extra and was able to group many of them in one of the categories or subcategories. Finally, the codes Definition, Task Oriented, and Respect were not used in the profile. The units coded as 'Definition' did not pertain specifically to leadership behaviors, but rather gave broad definitions of leadership and did not seem pertinent to include in the profile of a Nigerian leader. Respect had only 2 out of 16 participants mention this subject, seeming insignificant. Task Oriented behaviors were referred to by four participants and will be noted in the data analysis section of the article.

Profile of a Nigerian Leader in the Context of H.E.L.P.

■ Category

■ Sub-category

Love

- **Not Harsh**
  - Encouraging
- **Honest**
  - Humble
- **Takes Followers as Their Own Children**
  - Involve Others
- **Mentor**
  - Good Example
- **God Fearing**
  - Servant

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