

**CULTURE AND ENDORSED ORGANIZATIONAL LEADERSHIP  
BEHAVIORS – PORTUGAL AND CHINA**

Hélder Silva

Project submitted as partial requirement for the conferral of  
Master of Science in Business Administration

Supervisor:

Dr. Oliver Rohrich

May 2012



## **Acknowledgments**

Because there are some people without whom I would have never been able to complete this thesis, I want to express my gratitude:

To Professor Oliver Rohrich and Professor Rodolfo Rivas for all the knowledge and support they provided me during the duration of this project, despite their many other academic and professional commitments.

To Professor Virgínia Trigo, Bruce Jiang and Tom Dexin for their time and knowledge regarding China and the Chinese culture.

To Gracinda Baptista and Alberto Cruz for their comprehension and assistance provided in the gathering of several literature references.

To my family and friends for their support and incentive throughout this work.

## **Abstract**

Understanding the cultural diversity that has long characterized mankind and the respective accepted behaviors is more important now than ever. The exponential growth of the last decades in interactions between individuals from different cultures, either due economical reasons or social ones, caused by the globalization phenomenon is an assurance of that necessity.

Facing the increasing importance of China in the world juncture this dissertation has as an objective to determine to which extent a Portuguese manager working in China will be successful if he or she displays the same set of leadership behaviors espoused in his or her homeland.

In order to achieve the objective, a cross-cultural leadership analysis between the two societies was conducted, where the conclusions obtained during the cross-cultural literature review, were afterwards verified by the findings obtained in result of the empirical study conducted later. The research showed considerable resemblances between both cultural profiles and the respective endorsed leadership profile, nevertheless there were also found several discrepancies which in the end might contribute to undermine the manager's capacity to lead and to effectively achieve his professional goal targets.

**Keywords:** Culture; Leadership; Portugal; China;

**JEL Classification System:** M12 - Personnel Management; Executive Compensation;  
M14 - Corporate Culture; Social Responsibility;

## **Resumo**

Perceber a diversidade cultural que caracteriza a humanidade desde os seus primórdios e os respectivos comportamentos que cada cultura considera desejáveis ou deploráveis é actualmente mais importante do que nunca. O crescimento exponencial das relações económicas, bem como sociais, que se registou nas décadas passadas, entre diferentes culturas, causado pelo fenómeno da Globalização, é um comprovativo desta necessidade.

Face ao cada vez mais importante papel da China na conjuntura mundial, esta dissertação tem por objectivo determinar até que grau, um *manager* português a trabalhar no mercado chinês desempenhará com sucesso as suas funções aplicando o mesmo conjunto de comportamentos de liderança que expressava em Portugal.

De forma a atingir o objectivo proposto foi realizada uma análise comparativa dos estilos de liderança aceitáveis por ambas as culturas, em que a validade das conclusões obtidas, aquando da realização da pesquisa bibliográfica realizada, foi verificada tendo em conta os resultados provenientes do estudo empírico posteriormente conduzido. O estudo revelou semelhanças notáveis entre ambos os perfis culturais assim como os respectivos perfis de liderança por elas endossadas, no entanto foram encontradas também diferenças entre os mesmos, as quais podem eventualmente minar a capacidade do *manager* de liderar e de eficazmente atingir os seus objectivos profissionais.

**Palavras-chave:** Cultura; Liderança; Portugal; China;

**Classificação JEL:** M12 - Personnel Management; Executive Compensation  
M14 - Corporate Culture; Social Responsibility;

## Sumário Executivo

O problema de partida para a elaboração desta dissertação prende-se com o fenómeno da globalização e da subsequente crescente interacção entre as diversas culturas mundiais. Saber como interagir com alguém que vive no ‘outro lado do mundo’, o qual vê os costumes e tradições das outras culturas como estranhas ou até mesmo absurdas, torna-se hoje mais do que nunca imperativo.

À luz do acima exposto e tendo em conta a crescente importância económica, mas não só, da República Popular China no palco mundial bem como nas relações portuguesas com o exterior, esta dissertação tem por objectivo analisar e comparar as culturas de ambas as nações, em particular os comportamentos de liderança organizacional que chineses e portugueses consideram como comportamentos condutores a uma liderança eficaz. Desta forma a questão em que esta dissertação assenta as suas bases é a seguinte: conseguirá um expatriado português que ocupa uma posição de liderança num mercado estrangeiro, neste caso na China, atingir com sucesso os seus objectivos profissionais recorrendo para tal ao mesmo conjunto de comportamentos de liderança que expõe no seu país de origem?

Com vista a responder à questão acima referida foi necessário contudo conduzir primeiro uma revisão literária com a finalidade de: 1) determinar se existe de facto uma heterogeneidade cultural mundial; 2) perceber se existe uma relação de influência entre a cultura nacional e a cultura organizacional detectada nessa mesma sociedade; 3) analisar, finalmente, se existe uma relação de influência entre a cultura nacional e os comportamentos de liderança que são entendidos pelos seguidores como comportamentos que contribuem para uma liderança eficaz.

A revisão realizada revelou que de facto diferentes sociedades respondem de forma desigual aos problemas primordiais que as afectam, resultando deste facto a criação de diferenciados *mental shared models*.

A compreensão da Teoria da Imersão Cultural e dos mecanismos pela qual ela se faz exercer permitiu o esclarecimento dos pontos dois e três. Os efeitos directos da cultura nacional sobre a organizacional (sentidos através do processo de socialização dos colaboradores que englobam a organização), bem como os efeitos indirectos da cultura nacional sobre a organizacional (sentidos através do processo de socialização do fundador e/ou líder da organização) permitem explicar como a cultura nacional tem influência no desenvolvimento

da cultura organizacional e nos comportamentos de liderança perceptíveis de contribuir para uma liderança eficaz dentro da mesma.

Concluída a revisão literária foi então possível elaborar os perfis de liderança endossados por cada sociedade. O desenvolvimento dos mesmos seguiu o seguinte paradigma: uma vez que os comportamentos de liderança desejados pelos indivíduos são provavelmente mais influenciados pelo estado idealizado da situação (valores culturais) do que pelo estado corrente da mesma (práticas culturais), os perfis de liderança foram elaborados tendo por base os valores culturais desejados pelos indivíduos. Contudo para que seja possível determinar qual a situação idealizada pelos indivíduos (valores culturais) é necessário primeiro determinar qual a situação corrente (práticas culturais). Realizada a análise cultural, usando como suporte nove parâmetros ou dimensões culturais, seguiu-se a elaboração dos perfis de liderança, os quais por sua vez tiveram por base seis parâmetros ou dimensões de liderança.

Do confronto entre os dois perfis de liderança concluiu-se que existem semelhanças entre ambos, no que respeita à valorização do carisma e trabalho de equipa. No entanto foram encontradas também diferenças entre os mesmos, mais especificamente em relação ao comportamento humano para com os colaboradores e às tendências auto-protectoras.

De forma a verificar as conclusões retiradas aquando do confronto entre os dois perfis de liderança um estudo empírico sobre certos aspectos sociais e de liderança de ambas as culturas foi desenvolvido. A análise do mesmo confirmou que, embora uma das conclusões encontradas anteriormente – comportamento humano - não seja apoiada pelos dados obtidos do estudo, ainda existem disparidades entre ambos os perfis de liderança.

Em suma, estas diferenças podem eventualmente minar a capacidade do *manager* de liderar e de eficazmente atingir os seus objectivos profissionais.

# Contents

## Index

<b>1 - Introduction.....</b>	<b>1</b>
<b>2 - Culture.....</b>	<b>3</b>
2.1 Concept of Culture .....	3
2.2 Cross-Cultural Studies: Literature Review .....	5
2.2.1 Cultural dimensions .....	9
2.2.1.1 Future Orientation .....	9
2.2.1.2 Performance Orientation.....	12
2.2.1.3 Gender Egalitarianism .....	14
2.2.1.4 Assertiveness.....	17
2.2.1.5 Humane Orientation .....	19
2.2.1.6 Power Distance .....	21
2.2.1.7 Uncertainty Avoidance .....	24
2.2.1.8 Individualism/collectivism .....	26
2.2.2 Cultural Dimensions: Interdependence .....	29
2.3 Influence of Societal Culture over Organizational Culture .....	31
<b>3 - Leadership .....</b>	<b>35</b>
3.1 Concept of Leadership.....	35
3.2 Cross-cultural Leadership Studies: Literature Review.....	35
3.2.1 Leadership Dimensions.....	36
3.3 Influence of Culture over Leadership Behavior .....	37
<b>4 - Cross-Cultural Leadership Studies: Portugal and China.....</b>	<b>43</b>
4.1 Portugal.....	43
4.1.1 Cultural Profile: Practices .....	44
4.1.2 Cultural Profile: Values .....	46



4.1.3 Endorsed Leadership Profile .....	48
4.2 China .....	51
4.2.1 Cultural Profile: Practices .....	52
4.2.2 Cultural Profile: Values .....	55
4.2.3 Endorsed Leadership Profile .....	57
4.3 Comparative Analysis of the Leadership Profiles .....	59
<b>5 - Empirical Cross-Cultural Study .....</b>	<b>62</b>
5.1 Survey´ Analysis: .....	64
<b>6 - Conclusion .....</b>	<b>70</b>
<b>7 - References.....</b>	<b>72</b>
<b>8 - Annexes.....</b>	<b>74</b>
8.1 Annex A: Pilot Survey Form .....	74
8.1.1 Survey Form: in Portuguese.....	74
8.1.2 Survey Form: in English .....	78
8.2 Annex B: Sample´s period of contact with Chinese culture.....	81

## **Tables/Graph Index**

Table 1 - Country Means for GLOBE Societal Culture Dimensions: Portugal	44
Table 2 - Leadership Profile: Portugal	48
Table 3 - Country Means for GLOBE Societal Culture Dimensions: China	52
Table 4 - Leadership Profile: China	57
Table 5 - Leadership Profiles: Comparative Analysis	61
Graph 6 - Cultural Behavior: Power Distance	64
Graph 7 - Cultural Behavior: Uncertainty Avoidance	65
Graph 8 - Cultural Behavior: Humane Orientation	65
Graph 9 - Leadership Behavior: Self-Protective – Face-saving (superiors)	66
Graph 10 - Leadership Behavior: Self-Protective – Face-saving (subordinates)	67
Graph 11 - Leadership Behavior: Self-Protective - Procedural	67
Graph 12 - Leadership Behavior: Humane Oriented – Humane	68

## **Figures Index**

Figure 1 - Development Cycle of Culture .....	4
---	---

## **1 - Introduction**

The phenomenon of Globalization is leading to a greater unification of the world. New technologies allow instant communications between individuals who are literally on opposite sides of the world, faster exchange of knowledge and techniques and economic exchanges are done faster and easier than ever.

However this greater unity brings some complicated challenges. How should one talk or greet when interacting with someone from another culture? Is there any difference worldwide? Knowing the answers to above questions may mean the difference between a successful mission and a complete failure; foreign tourists may have a more pleasant stay if they know the customs and traditions of the place they are visiting; as well as business people when negotiating with other business people from different cultures must know what to do and what boundaries not to pass in order to successfully ‘close the deal’.

Also as a result of increasing pace of the global market liberalization China has registered a phenomenal economic growth in the past decades and is showing signs that it will not stop anytime soon (Chow & Li, 2002). Moreover, the amount of trade between Portugal and China is increasing every year (*Relações Internacionais*, 2006). Hence, and in light of the Chinese emergence as an economic superpower, it is imperative that Portugal increases its economic ties with China.

In the words of Trompenaars (1993: 5) “*culture is like gravity: you do not experience it until you jump six feet into the air*”, this said, the main objective of this dissertation will be to determine if a Portuguese when working in a foreign culture occupying a leadership position, in this case China, can be successful by displaying the same leadership behaviors that he or she espouses in his homeland.

In order to do so, it must be determined to which extent societal cultures vary from country to country. Afterwards there is, first, a need to analyze the degree of influence that societal culture has over the development of the organizational culture and second, if established that it indeed is a preponderant factor in the development of organizational culture, analyze the level of influence that societal culture has over the leadership style that is perceived as effective inside organizations and societies. It will be then followed by an analysis of both

region's prevalent leadership profiles in order to determine if indeed the same set of leadership behaviors can be successfully employed in both cases.

Afterwards in order to independently verify the conclusions previously obtained a cross-cultural study involving the analysis of some aspects of the Chinese cultural and leadership behaviors, as well as the comparison with the respective Portuguese cultural and leadership behaviors, was conducted.

## 2 - Culture

### 2.1 Concept of Culture

First of all, there is a need to introduce the concept of Culture for understandable reasons. As almost everything in the social sciences the concept of culture has also suffered several changes during time, phenomenon that resulted of the continuous approach to the topic from different perspectives, however there is one definition that gathers a large consensus. The American anthropologist Clyde Kluckhohn (1951: 86)<sup>1</sup> defined it as consisting “(...) *in a patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values.*”, which Kluckhohn (1951: 395)<sup>2</sup> defined as being “(...) *a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions.*”

Following Kluckhohn’s notion of the concept the Dutch social psychologist and anthropologist Geert Hofstede (2001: 10) claimed that indeed values are the core element of a culture, adding that those values are invisible until they are manifested by the human behavior. In his opinion culture can also be observed by visible elements such as Symbols (words, gestures or objects that carry a complex meaning recognized only by those who share the culture, for example the Masonic code), Heroes (figures who possess characteristics highly prized and thus should serve as models for behavior, such as Gandhi or Mandela) and Rituals (collective activities that are technically unnecessary, however due to their importance within a group are required in order to keep the harmony and order inside the same, for example religious ceremonies). The above mentioned elements are characterized by Hofstede as being Practices, which according to him (Hofstede, 2001: 10) “(...) *are visible to an outside observer; their cultural meanings, however, are invisible and lie precisely and only in the ways these practices are interpreted by insiders*”, which gives the uniqueness that characterize that culture.

Furthermore, in spite of the concept normally be applied to a societal level it can also be applied to any other human collectivity such as organizations, professions, age groups,

---

<sup>1</sup> Cited in: Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations (2001: 9);

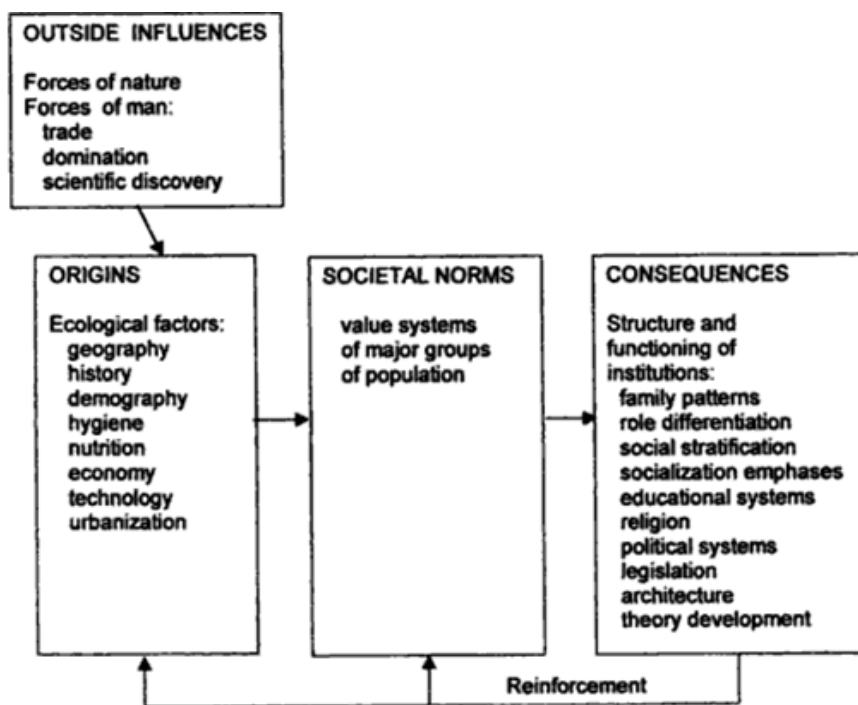
<sup>2</sup> Cited in: Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations (2001: 5);

genders, families or any institution/group that shares motives, values, beliefs, and identities that result from common experiences that are transmitted across generations.

The use of one of Trompenaars' analogies can easily clarify and simplify the above mention relation between practices and values. Trompenaars (1993: 69) describes culture as “*com[ing] in layers, like an onion. To understand it you have to unpeel it layer by layer. On the outer layer are the products of culture, like the soaring skyscrapers of Manhattan, pillars of private power, with congested public streets between them. These are expressions of deeper values and norms in a society that are not directly visible (...). The layers of values and norms are deeper within the onion and are more difficult to identify*”.

How do these mental shared programs or systems of values appear? The answer to the above questions, lays in the cycle illustrated in Figure 1 (Hofstede, 2001).

Figure 1 - Development Cycle of Culture



Source: Hofstede, G. (2001), *Culture's consequences: comparing values, behaviors, institutions, and organizations across nations*, (2<sup>nd</sup> edition), Thousand Oaks, Sage Publications Inc.

The model can be described as a three stage cycle where: first, the creation of the mental shared programs is conditioned by the a number of physical and social factors present in the environment – the ecological factors; which secondly, leads to the creation of institutions that possess a unique structure and ways of functioning guided by the values systems developed in

stage 1; at last, these already established institutions serve as a way of reinforcing the mental shared programs, who with time will become more easily activated than the others. Hence creating, as Hofstede (2001: 34) puts it, “*a self-regulating quasi-equilibrium*” in which any abnormality (another value system) is controlled and/or contained by the system of values that exists in majority of the collectivity. In other words and resorting to Schein’s *Organizational Culture and Leadership* (1992: 11), culture results of the way in which a group of people deals and solves the problems of internal integration and external adaptation.

For example: since birth time that families teach to their infants what is socially ‘accepted’ or not, for instance how to dress, in these case if a individual decides to rebel from it, and let us say adopt a radical cloth style, mechanisms will operate in order to bring back the individual to what is socially ‘accepted’ again, for example several labor market sectors would refuse to hire that individual.

Nonetheless, changes may occur fomented by external factors of natural origin (such as climate changes or spreading of deceases) or of human origin (such as trade, military conquest or scientific/technological breakthroughs), altering this way the cultural core value system and consequently redefining the cycle and the respective process.

## **2.2 Cross-Cultural Studies: Literature Review**

Now that this main concept has already been introduced the cross-cultural topic may be brought up. As mentioned previously, several are the areas that may benefit from cross-cultural analyses. Facing the increasing rhythm of the globalization that the world is facing there is a clear need to understand the culture of the group where one may want/need to fit in. Expatriates sent to countries to occupy a leadership position where the culture is substantially different must be prepared to cope with the cultural differences that will appear during their professional and private lives. Knowing what his followers expected from him and how he should behave while interacting with them may be the difference between a successful job and a complete failure.

Despite some initial controversy regarding the fact that cultures could or couldn’t be compared several scholars have devoted a lot of their time studying cultures and their differences, in order to better understand them and if possible help bypass the gap.

Numerous theoretical and empirical studies have been conducted. Shalom Schwartz and Wolfgang Bilsky (1990: 878) proposed “*a theory of a universal psychological structure of human values*”, affirming that humans are faced with three basic needs - biological interaction needs, social coordination needs and group’s welfare and survival needs – to which every society respond with a determined action, which is related to the values that each society espouses.

The cross-cultural research model developed by Fons Trompenaars is another example of the scholars’ desire to ‘understand’ culture and its worldwide variations and influence. Instead of using a one-dimensional model to determine societies’ differences, as Hofstede (2001) or House and colleagues (2004) did, he uses a dichotomy method, where the (Trompenaars, 1993: 164) “*universal dilemmas (...) of human existence*” - 1) relations with people: Universalism vs. Particularism; Individualism vs. Communitarianism; Specificity vs. Diffusion; Neutral vs. Affective; Achievement vs. Ascription; 2) relation with time: Inner-directed vs. Outer-directed; and 3) relation with the surrounding environment: Sequential vs. Synchronous – can be solved if a reconciliation of both extremes of the dilemma is achieved by the society or organization.

Although the above mentioned scholars have presented interesting findings Hofstede’ Seminal Study (1980) can be identified as the pioneer in the area, for its scope and results. As an outcome of his findings the Cultural Dimensions Theory was developed, where based on empirical results he determined that cultures could be compared facing four and later five cultural variables or dimensions, each rooted in a basic problem with which all societies have to cope (Hofstede, 2001: 29):

- Power Distance - which relates to the different solutions given to the basic problem of human inequality;
- Uncertainty Avoidance - which relates to the level of stress in a society facing an unknown future;
- Individualism vs. collectivism - which is related to the integration of individuals;
- Masculinity vs. femininity - which relates to the division of emotional roles between men and women;
- Long-term vs. short-term orientation - which he relates to the choice of focus for people’s efforts: the future or the present;



As mentioned by Hofstede, (2001: 15-18) the construction of the parameters in which the various cultures will be compared must be done with care and consistency so any ambiguous interpretation (ex: misguided translation) or presence of ethnocentrism may be avoid.

An example of this mistake can be found in Hofstede' Seminal Study (2001: 351). Recognized by the author himself, after extensive contacts with Prof. Michael Bond of the Chinese University of Hong Kong he acknowledged that the constructed IBM questionnaire used as the data source was indeed corrupted by cultural western biases, error later solved with the development of the Chinese Value Survey in collaboration with Prof. Bond and several other Chinese scholars, which gave origin to a fifth cultural dimension entitled Long Term Orientation or LTO.

As a counter measure to the researcher effect, and despite Hofstede' Seminal Study had partially incurred on that mistake, he (Hofstede, 2001: 18) argued that for the cross-cultural study to advance it is fundamental a higher focus on avoiding cultural biases by creating multi-cultural research teams, composed by people who lived and/or worked in more than one cultural environment, instead of mono-cultural research teams, who may succumb to misunderstandings or passively submit to the research leader and his/hers paradigms as shown above.

For the above mentioned reasons and other that will be presented below the cross-cultural analysis will be based on the GLOBE's Culturally Endorsed Implicit Theory of Leadership or CLT. This theory is the outcome of the research done during the GLOBE (acronym for Global Leadership and Organizational Behavior Effectiveness) Project led by Robert J. House and several other colleagues (2004).

The theory itself is a combination of several other theories (House et al., 2004: 16-17): Implicit Leadership Theory (Lord & Maher, 1991) which states that individuals have implicit beliefs, convictions and assumptions concerning attributes and behaviors that distinguish leaders from followers and effective leaders from ineffective leaders; Value-belief Theory (Hofstede, 1980; Triandis, 1995) that assumes that the values and beliefs held by members of cultures influence the degree to which the behaviors of individuals, groups and institutions are performed and the degree to which they are viewed as legitimate and effective; and Implicit Motivation Theory (McClelland, 1985) which asserts that the essential nature of human motivation can be understood in terms of three implicit motives: achievement, power and affiliation. In summary, the CLT assumes (House et al., 2004: 17) that the differentiating

values and practices of each culture and the organizational contingencies faced by each organization will be predictive of the leader attributes and behaviors and organizational practices that are most frequently perceived as acceptable and most frequently enacted.

Also, as stated by Hofstede (2001: 15-18), the study of cultures and its comparison must be conducted in order to eliminate any biases or ambiguous interpretation of the cultural dimensions used in the analyses by the researchers, thus the need for a multicultural research team and the data gathered must be representative. This said, the GLOBE research program exceeds any other study in scope and duration involving more than one hundred and seventy co-investigators spread for 62 societies, which assisted in the questionnaire's development process and the data gathered was obtained from 17300 managers from 951 different organizations (House et al., 2004: 3).

Moreover, the cultural dimensions or variables used in the analyses were themselves the result of an extensive literature research, having their origins in the theoretical and empirical work of scholars such as Geert Hofstede, Harry Triandis, Clyde Kluckhohn, Fred Strodbeck and David McClelland as will be observed during the following introduction of the cultural dimensions.

Nonetheless it may also possess some flaws. For example Triandis when writing the forward for *Culture, Leadership and Organizations: the GLOBE Study of 62 Societies* (2004) questions to which extent can they correctly represent and characterize huge countries, such as China or India, who inside its national borders have a tremendous variety of languages, dialects and customs.

The following section provides a brief explanation of the conceptual roots, influencing factors and tendencies of each cultural dimension.

## 2.2.1 Cultural dimensions

### 2.2.1.1 Future Orientation

Future Orientation dimension, as the name indicates, relates to time perspective. Therefore this dimension relates to the degree to which a society or organization engages in future-oriented behaviors such as planning, investing in future and delaying individual or collective gratification considered as present-oriented behaviors (House, 2004: 285).

This cultural dimension finds its roots on Kluckhohn and Strodtbeck's Past, Present and Future Orientation dimension (1961), that focuses on the temporal orientation of the majority of the population in a society. According to their cross-cultural study of five Southwestern US communities, societies may be divided in three ways regarding time orientation: first, past-oriented societies tend to use the past to anticipate the future; second, present-oriented societies tend to resolve current problems without regard to long-term implications; and third, future-oriented societies tend to focus on the long-term implications of past and present actions. Those conclusions led them to affirm that indeed societies differ regard their temporal orientation.

Several other studies followed Kluckhohn and Strodtbeck's pioneer study (House et al., 2004: 286-289). They tended to characterize societies that were future-oriented as showing a strong capability and willingness to imagine future contingencies, create targeted goals and seek to achieve those goals by developing strategies that incorporate those future contingencies and the targeted goals, nonetheless at the cost of neglecting their present and social interactions. On the other hand, cultures that were characterized as low on future orientation tended to show the capability to enjoy the moment and be spontaneous, showing however inability to imagine or plan to achieve desired goals or face future contingencies.

The dimension is also conceptually, but marginally, similar to Hofstede's (2001) fifth cultural dimension Confucian Dynamism, afterwards relabeled as Long-term Orientation. Hofstede (2001: 359) defines it as standing "*for the fostering of virtues oriented towards future rewards, in particular, perseverance and thrift*" in opposition of the "*fostering of virtues related to the past and present, in particular, respect for tradition, preservation of face and fulfilling social obligations*". However the bases for the construct of the dimension faced severe criticism due to the fact that it included Confucian items that have little or no association with the concept of long-term orientation (House et al., 2004: 287). Additionally,

one of Hofstede (2001) major conclusions was that Confucian societies tend to be long-term oriented in contrast with Western ones, specially the Anglo societies. Several scholars, such as House and colleagues (2004: 288), contradict this conclusion. Backed by empirical evidence (Project GLOBE) they argue that one of the bases of Confucianism is harmony with nature and, at a more business level, flexibility (Bjerke, 1999: 152). In other words, to be able to adapt to the present situation and take the best of it, thus the fact of trying to anticipate the future and develop contingencies plans to it, the pillar base of future orientation, goes against it. Moreover, their evidence shows that Anglo societies also tend to show a high level of orientation towards the future which is backed by a strong visionary leadership that not only allows long-term goals targeting but also to plan strategies in order to achieve them. One of the basis in which they make the above statement was the fact that several of those Asian economies suffered meltdowns while the ones from Anglo societies didn't (House et al., 2004: 288).

Future Orientation, as every other dimension of a society' culture, is influence by factors of external origin, such as climate, as well as by factors of internal origin, such as institutions that derive from the societal values. Below are some of the factors (House et al., 2004: 294-296):

- Socioeconomic conditions: the level of social and economic success influences the orientation towards the future in a way that individuals in socially deprived situations, although needing to insure current survival, have to put a higher focus in planning the future in order to solve the current concerns and preventing them from appearing again. Hence the less a society is economically successful the more future oriented it tends to be;
- Political stability: in societies that live in political unstable environments individuals tend to neglect the future in order to deal with immediate problems and concerns. Thus, the more stable the societal environment is the more future oriented its population tends to be;
- Level of education: individuals with lower levels of education tend to look and give emphasize to their present situation, while individuals with higher levels tend to emphasize the importance of present situation as well as their future one. Therefore

the higher the society's level of education, the higher it tends to be the orientation towards the future;

- Religion: a part from Confucianism philosophy, that was already discussed above, Catholicism beliefs rests on the assumption that problems or events are meant to be and can't be altered; similarly, Islamic beliefs put an emphasis on partnership and mutual help as opposed to planning to the future (concept of the *Halal*), thus these religions tend to be low future oriented. In opposition Hinduism and Buddhism see time orientation as a fundamental role in their spiritual beliefs in a way that planning it is essential to integrate the dualities of materialism and spiritualism. Hence, it can be said that religious beliefs presents themselves as a complex and a non linear factor, nonetheless they have a considerable impact on the temporal orientation of individuals;

The Nordic and Germanic societies are examples of Future Oriented societies. This can be observed in the public sector, through the implementation and promotion of economic and environmental sustainable projects or measures, as well as in the private sector where organizations give emphasis to constant training and improvement of employees skills and knowledge (House et al., 2004: 323).

One interesting fact is the relation between Future Orientation's practices and values. Evidence presented by House and colleagues (2004: 305) reveals that societies all around the world practice Future Orientation, some more than others but all at a moderate level, giving equal importance to futuristic concerns as well as to immediate issues. However regarding the desire for more Future Orientation practices, societies from every region describe themselves as highly valuing it, which can be justified by the commonly accepted need to plan ahead. Noteworthy is the fact that the more industrialized and developed countries value less Future Orientation than the less industrialized and underdevelopment countries, contradicting the assumption that it is thinking and planning for the future that grant them the economic development they have. One plausible explanation for this is that the economic development they experience today was in fact the result of such Future Oriented behaviors and aspirations, however nowadays those societies may want to enjoy the present once they have already accumulated substantial wealth and resources, while less developed societies may have to

sacrifice current pleasures taking in view a more long-term perspective in order to cope with today's limited resources (House et al., 2004: 332).

### 2.2.1.2 Performance Orientation

Performance Orientation reflects the extent to which an organization or society encourages and rewards group members for innovation, continuous performance improvement and excellence (House et al., 2004: 239).

This dimension has its origins in McClelland's (*Achieving Society*, 1961) concept of need for achievement (*nAch*) which can be traced back to Max Weber's work *The Protestant Ethic and the Spirit of Capitalism* (1904).

Weber (1904)<sup>3</sup> argued that the existent approaches to work and performance would lie mainly in the religious doctrines. Catholicism focused on praying, confession and giving to charity as a path to achieve eternal salvation while spending time performing earthly activities was seen as mere waste of time in the preparation for the afterlife. In contrast the Protestant doctrine emphasized that doing any kind of work was not a distraction, but in fact a religious sanctioned step towards salvation. Every individual was responsible for doing his or her absolute best while performing the daily duties in order to glorify God. Therefore, in his view Protestantism created a society where individuals should constantly strive to improve their economical and social conditions. This theory can be compared to Kluckhohn and Strodtbeck's (1961)<sup>4</sup> concept of interaction between individuals and the surrounding environment/nature, the "being" versus "doing" orientation, which states that some people see nature as powerful and humanity must subdue to it - the "being" orientation that can be compared to the Catholic values - in opposition others see nature as something to be dominated and manipulated - the "doing" orientation that can be compared to the protestant values.

McClelland<sup>5</sup> meanwhile brought a more psychological approach to the Protestant values of self-reliance and hard work. His Human Motivational Theory (1987) states that the human is unconsciously driven by three basic needs: the need for affiliation (*nAffil*), the need for power (*nPow*) and need for achievement (*nAch*). The latter, *nAch*, already target of McClelland attention in his work *The Achieving Society* (1961), assumes that individuals tend to achieve

---

<sup>3</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 240);

<sup>4</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 402);

<sup>5</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 240);

pleasure from progressive improvement, through focusing on individual responsibility, constant feedback seeking, search for knowledge and information on how to do things better, hard work and doing challenging tasks. He goes further and proposes, through the socialization process, that these Protestant values led to a greater emphasis among parents to teach their children the value of excellence, interdependence and having high standards, which in turn would lead them to become active entrepreneurs and generate higher rates of economic growth.

His approach of need for achievement gains support as a universal need if we analyze the phenomenal economic growth that the Southeast Asian countries have experienced in the 70s and 80s and nowadays' China emergence as a world power (Bjerke, 1999: 136). Therefore it can easily be concluded that, taking aside the economic advantages, their national culture based on Confucianism philosophy played a major role in their success (the Asian Tigers are a particularly important case regarding this matter, because in spite of being an ethnically minority, data showed that immigrant Chinese families controlled most of the economic operations) (Bjerke, 1999: 135). The capability to innovate, the devotion to hard work and perseverance and the motivation to learn new skills was instrumental in driving its economic progress (Bjerke, 1999: 152).

Furthermore the conceptual base of the dimension is partly connected to Hofstede's masculinity/femininity cultural dimension. In spite of not directly assessing performance orientation as a dimension and instead perceiving it as part of the broader cultural dimension mentioned above, his masculinity pole embodies attributes such as challenge, job recognition, advancement, importance of money and the value of performance (House et al., 2004: 243).

Nowadays one major factor contributes to the development of a performance orientation mindset (House et al., 2004: 257):

- Political ideology (eternal conflict between liberal and socialist ideologies): in one pole the liberal ideology, which is based on rationality, self-interest, property rights and low government intervention, focuses on equal opportunity for all to contribute and to gain, to be rewarded according to their contributions and incentivizes individuals to take the initiative and strive for success. In the other one the socialist ideology, which is most concerned with the treatment of labor and distribution of wealth

focuses on the protection of the human well-being. Hence the more liberal the society tends to be the greater the orientation towards performance;

One factor that is noteworthy for its absence is religion. As stated previously the predominant religious or philosophic values induced certain behaviors or beliefs in individuals, however empirical evidences present in Project GLOBE (House et al., 2004: 258) suggests that nowadays there is no particular correlation between religious values and beliefs and Performance Orientation. This may be explained by the evolution of culture. As a form of coping with external adaptation and internal integration societies create cultural values, these set of cultural values in turn are institutionalized if they prove successful in dealing with the challenges face by the society. But overtime the connection between the initial reason for the creation of the value and the practicing of the value may decrease and fade and the cultural value becomes part of the mental shared program.

Regarding the relation between practices and values once again societies tend to practice Performance Orientation in moderated levels, while highly valuing Performance Orientation (House et al., 2004: 248). One reasonable justification for this fact, which is in consonance with McClelland's need for Achievement concept (1961), is that every human has a desire to be associated with success and achievement and in a more generic way to belong to a high performance-oriented and successful society, hence the high desire for more Performance Orientation behaviors (House et al., 2004: 251).

### *2.2.1.3 Gender Egalitarianism*

This dimension has its roots in Hofstede's Masculinity versus Femininity cultural dimension, or MAS Index (1980) (House et al., 2004: 347). Hofstede's MAS Index (2001: 279) was developed with the purpose of analyzing what implications the biological differences between the sexes would have in the determination of the emotional and social roles of the genders. As a result of his research Hofstede (2001: 280) concluded that in some societies men are supposed to deal with facts, be assertive, competitive and tough, while women are supposed to deal with feelings, to perform the 'tender' roles, be more concerned with taking care of the



home, the children and people in general. Hence in those societies there is an encouragement towards the differentiation of the social roles allocated to sexes, compelling men to work outside the home and women to work inside the home, as opposition to egalitarian societies where there is an encouragement to have egalitarian roles between men and women, where both genders are supposed to be tender and modest.

However the masculinity/femininity dimension faced large criticism, in particular there are some scholars who argue that the way that the dimension was constructed confounds gender (*in*)equality, assertiveness, humane orientation and achievement orientation being thereby very difficult to clearly interpret the results obtained (House et al., 2004: 347). Facing this constraint and having as base Hofstede' MAS Index, Project GLOBE (2004) developed two new dimensions. One that focus on the societal emphasis given to the enforcement of a stereotypical masculine versus feminine behavior – Assertiveness - and another that focus in the social allocation of roles between genders - Gender Egalitarianism - the former to be discussed further.

At a biological level only child-bearing and child begetting constitute absolute differences between male and female, everything else is relative. Men are in average taller, stronger or heavier while women have in average greater finger dexterity, longer life-expectancy or faster metabolism. However the above mentioned shapes, in part, the societal norms regarding the behavior or activities that are fit suitable for each gender (Hofstede, 2001: 280). So why does that lead some societies to promote gender egalitarianism while others do not? It can be best explained through the analyses of relation between Attitudinal Domain and Behavioral Manifestation (House et al., 2004: 349-351).

Attitudinal Domain relates to the fundamental concepts of gender stereotype and gender-roles ideology. Gender stereotypes serve as cognitive processes to guide people regarding the social roles of men and women, setting what are the behaviors, qualities and abilities for males and females. An example of that is the socialization process whereby children are thought that girls should play indoors with baby dolls, accentuating the personal trait that females must express a more nurture and emotional behavior, in opposition to boys who should play outside, for example football, accentuating the gender stereotype of a competitive, aggressive and dominant male role. This gender stereotypes serve then as a form to create gender-role ideologies that refer to individual's beliefs regarding the proper relationships between men and women. In more traditional societies the dominant ideology views men as more important

than women and therefore has the legitimacy to control them, on the other hand in more modern societies women are viewed as equal to men and therefore as important as him. This (in)equality can be related to the emphasis that was given to differentiation of gender stereotypes in an early stage of the child growth process.

As a consequence of the Attitudinal Domain the internalized beliefs regarding the suitable behavior and roles of males and females in a society, that derive from the existent gender stereotypes and gender-role ideologies, held by the its members will be reflected on a Behavioral Manifestation that may or may not lead to gender discrimination and consequently may or may not prevent members of one sex from gaining the same status or positions that was given to the other sex. This external act of the gender stereotypes and gender-role ideologies that were passed to the individual during its growth process will later on life serve as a way of reinforcing this vicious cycle by enforcing that stream of societal norms (attitudinal domain) at home and workplace.

This vicious circle relies on several interdependent cultural factors, a testament to the complexity of this dimension (House et al., 2004: 351-359):

- Parental investment: defined as the effort that both parents put on child-rearing in order for him/her to survive, it had led to the parental investment theory that by increasing men's parental investment a more gender equality society may be achieved. This increase would not only give more time to women and allow them to pursue nontraditional roles, but it may also expose children to men and women in nontraditional social roles which may lead to the creation of a new set of beliefs about what is suitable or not for the social roles of males and females;
- Climate or geographic latitude: having as base the parental investment theory, the harsher the climate or physical conditions get the more gender equal societies are. This relies on the assumption that societies, for example, closer to the poles require more effort and cooperation between both parents in order to safely raise their offspring;
- Religion: this driver is based on the premise that social gender roles are influenced by monotheistic and polytheistic religions and the worship of only one God, normally a man, or several Gods, that may include women (although the correlation is difficult to state due to large debate that exists);

- Economic development: despite the large discussion the assumption is that economic development doesn't create/open new roles to women, it instead allows them to perform the same type of services that they performed in the past (the ones considered suitable), but now receive financial remuneration for the services – appearance of “pink-collar ghettos” (Nuss & Majka, 1983: 42)<sup>6</sup>;
- Social structure and resource control: relates to the control of wealth and resources. In more matrilineal societies women have greater control over economic and social resources, while in more patrilineal societies women are prevented from inheriting their families' wealth thus having less economic control or power at their disposal. Hence the more control over economic resources women have the greater the respect men have for women;
- Political system: the nature and openness of the nation's political system may play an important role in women's success in gaining leadership roles traditionally reserved to men;

Once again the relation between values and practices is characterized by the fact that, in average, individuals show a desire for more gender role egalitarian behavior than the one that exists nowadays. In other words, societies currently rely to some extent on gender to allocate the appropriate role, despite believing that should not happen (House et al., 2004: 362).

An example of what was mentioned above are the Arabic countries, particularly Saudi Arabia where the law, based on the Islamic law *Shari'a*, explicitly prohibits women from owning any business or even having any profession other than the ones related to housekeeping. However, nowadays there is an unofficial tendency in Saudi companies to bend this rule and even governmental bodies are considering a reevaluation of it.

#### *2.2.1.4 Assertiveness*

According to the Culturally Endorsed Implicit Theory of Leadership, Assertiveness is defined “as the degree to which individuals in organizations or societies are assertive, tough, dominant and aggressive in social relationships” (House et al., 2004: 395).

---

<sup>6</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 356);

In his seminal work Hofstede discovered that men favored more a select set of job attributes than women. According to his research (Hofstede, 2001: 281), more masculine societies tend to give more importance to earnings, recognition, advancement and challenge, while more feminine ones tend to give more importance to having a good relationship with one's direct supervisor, to cooperation and employment security. Moreover, Hofstede (2001: 280) concluded that in masculine-oriented societies the dominant values stressed are assertiveness and being tough, the acquisition of material possessions as oppose to caring of others, being tender and modest.

However, despite the fact that the MAS index be the precursor of this cultural dimension (as it was to Gender Egalitarianism) (House et al., 2004: 347), according to the GLOBE Project scholars (2004: 396), the non existence of any indicators of assertiveness, aggressiveness or dominance displays a lacking of face validity as a measure of assertiveness of a society or organization. Additionally, it may lead to wrong interpretation of the culture, once following the Hofstede's MAS Index (1980) concept a society that is masculine-oriented is characterized, for example, by the enforcement of different social roles attributed to genders and a highly assertive posture when interacting with others, however a society can be characterized by inequality regarding gender social roles (House et al., 2004: 366) and at the same time show a submissive and nonassertive posture, such is the example of Japan (Bjerke, 1999: 179, 183-184).

Despite of not existing extensive empirical research about this dimension previously to GLOBE research program (House et al., 2004: 401) it can be assumed that Assertiveness is influenced by (House et al., 2004: 417-422):

- Religion: in societies where religious values emphasize the control over nature (in general control over forces outside one's control), such as the ones present in Protestantism, a dominant and assertive attitude during interaction with others will predominate. In opposition, religions that emphasize a fatalism and submission to the external environment will show a less assertive attitude. Hence, the more a religion emphasize initiative and dominance the more assertive the society tends to be;
- Climate and geography: in areas where climate and physical conditions present more difficulties to survival, societies tend to express a less Assertive behavior and vice-versa. This fact can be explained by the Parental Investment Theory which, as already

mentioned, in harsher climates both parents are compelled to perform the same duties to ensure the survival of the offspring. Thus forcing them to cooperate instead of compete, behavior which will then probably be generalized while interacting with other members of the society. Hence, the harsher the climate the lower the probability of its members expressing an assertive behavior.

Concerning the relation between values and practices it is of note the negative relation existent worldwide. Societies that register high levels of assertiveness practices, in general Western societies, tend to express a large desire for less assertiveness, while societies who register relatively low levels of assertiveness practices, in general Asian societies, tend to express a large desire for more assertiveness (House et al., 409-410). This may be explained by the perception that too much competition, aggression or dominance may create an unsafe and untrusting environment, which might sabotage the desired levels of cooperation required to achieve the specified goals, posing this way a threat to internal integration. In contrast, too little Assertiveness may be interpreted as a weakness and a menace to survival, threatening this way external adaptation, once in most environments a certain level of competition and aggressiveness is essential to survive (House et al., 2004: 412).

#### *2.2.1.5 Humane Orientation*

House and colleagues (2004: 569) defined this dimension as “*the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring and kind to others*” and expresses itself by the way people treat each other and by the existent social programs within each society.

Having its conceptual foundation on Kluckhohn and Strodtbeck’s (1961) dimension entitled Human Nature as Good versus Human Nature as Bad, on Putnam’s (1993) work on the civic society and McClelland’s (1985) conceptualization of the affiliation (House et al., 2004: 13), Hofstede Seminal Study has also contributed to its development (House et al., 2004: 566), where despite the fact that the MAS Index being in the opinion of House and colleagues (2004: 347) the result of a agglomeration of various dimensions, part of the components that integrates it, such as toughness and tenderness, are indeed related to Humane Orientation, fact

that is proved by the existent similarities between the results obtained by his study and others like GLOBE research program (House, 2004: 566).

In the same path of the other dimensions, societal and organizational cultures also diverge from one to another regarding Humane Orientation (House et al., 2004: 572). Next are several cultural drivers that contribute to that (House et al., 2004: 576-578, 580):

- Religion: it has for centuries conditioned the ways people interact with each other. For Judaism, Christianity and Islam religions the world is perceived as Good versus Evil, where God, the supreme entity, through His emissaries has shown a set of duties and prohibitions that are associated with humanitarian behaviors; in addition, in the 'eastern' religions, although the dichotomy Good versus Evil can also be observed, the practice of Good doesn't rely on a set of orders given by a higher entity but on the individual's self harmonization with the nature, which will allow oneself to control its desires for material possessions and selfish enjoyment. Hence the greater the religious fervor the more humanitarian oriented is the society;
- Political system: liberal societies express an ideology where rationality, self-interest and property rights are the main pillars, those however are contradicted by socialist ideology that focuses on the elimination of the "exploitation of the masses by few under the umbrella of the capitalist system", as it is defined by Karl Marx (1847)<sup>7</sup>. Hence socialist ideology is concerned with individual welfare maximization relying on a strong interventionist government role in the society to achieve that purpose. As such, the more left-wing the society is higher is the probability of it being characterized by Humane Orientation;
- Economic development: in less developed societies where people experience more material and financial difficulties there is a tendency to provide assistance to the needed ones, spent time together and share information that is required to solve problems effectively, by opposition to the more developed societies where individuals are expected to be more self-centered and promote self-enjoyment and self-interest. Therefore, the less developed is the society the higher is the probability of it being characterized by Humane Orientation;

---

<sup>7</sup> Cited in: *Culture, Leadership and Organizations: the GLOBE study of 62 Societies* (2004: 574);

- Climate or geographic latitude: in parallel with economic development, in areas where climates or physical conditions create difficulties to survival it is more likely to exist solidarity and a greater need for helping each other. Thus, the harsher the climate and/or physical conditions the more a society tends to practice Humane Orientation behaviors;

In line with some of the previous cultural dimensions, Humane Orientation, in general, is highly valued when taking in consideration the current state of affairs, meaning that there is a large desire for more humane behaviors worldwide (House et al., 2004: 572, 581). Furthermore, it is also important to mention that societies where humane oriented behaviors are more practiced the expressed desire for more Humane Orientation is lower than in societies where humane oriented behaviors are less practiced (House et al., 574-575).

The following example is illustrative of a humane behavior. It was brought to the attention of a factory leader in Shanghai that his workers were having trouble in finding love couples. In response to that he found another factory where the majority of the workforce was female and arranged parties between both factories. Moreover, he gave the order that his employees who were still single should work day shifts only so they can ‘go out dating’ in the evening. This example, a typically paternalistic humane behavior, is quite illustrative of the humane oriented behavior endorsed in China (Fu et al., 2007: 903).

#### *2.2.1.6 Power Distance*

Using Hofstede’s definition (2001: 83), from where this dimension gets its conceptual roots, Power Distance can be defined as the “*difference between the extent to which a B (boss) can determine the behavior of S (subordinate) and the extent to which S can determine the behavior of B*”, in other words it is the extent to which members of an organization or society expect and agree that power should be shared unequally among its members with respect to authority, prestige, status, wealth and material possessions.

The dimension's concept can be already observed in one of the three basic needs that compose David McClelland's Implicit Motivation Theory (1985)<sup>8</sup>. His concept of need for power, (*nPow*) can be characterized in two different forms: first, a personalized power type who strives for dominance and pursues personal goals, who might induce inequity and conflict; and second, the socialized power type who seeks to support the goals of the subordinated individuals or groups, who might be respected and even valued. Furthermore this unconscious desire to have an impact and gain status could be expressed by two different forms: first, through a strong action, such as aggression or giving help or advice to someone; and second, through arousing a strong emotion in someone, ranging from fear to desire.

However the term itself, Power Distance, appeared during the mid-70s and it was introduced by the Dutch social psychologist Mauk Mulder (1976) in result of his various laboratory and field experiments (Hofstede, 2001; 83).

Apart from the origins the acceptance of Power Distance, or social inequality, can be traced to four fundamental phenomena (House et al., 2004: 518-526):

- Predominant religion or philosophy: the emphasis on hereditary class roles and spiritual leaders in religions such as Roman Catholicism, Islam or Hindu and the respect for experience and tradition in Confucian societies tends to predispose members to accept strong power distance. In opposition, for example, Protestant cultures emphasize individual initiative and achieved status rejecting this way large gaps in power distribution. Hence, in spite of not existing a linear relation between religion and Power Distance evidence suggests that it indeed influence individual's predisposition towards Power Distance;
- Tradition of democratic principles of government: societies that have long experience with democratic rights of free speech, free association and free elections will have a less power stratification and centralization;
- (*In*)existence of a strong middle class: the presence of a long established and financial strong middle class allows his members to demand access, due to the roles they play inside a country's economy, to decision making bodies at all levels of the government and private sector. Thus, the stronger a society' middle-class is the less

---

<sup>8</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 515);



predispose individuals are to accept a large power difference between themselves and their superiors;

- Proportion of immigrants on a society: in countries that accept large proportions of immigrants and grant them citizenship (not having citizenship equals to not have power to do anything), such as USA or Australia, there is a creation of expectation where advancement and success depend only of the person's individual capacities – ex: the “American Dream”-, which makes them belief that everything is possible and nobody can control their path. Thus, the larger the proportions of immigrants in a society, to whom citizenship is granted, the less power differences the society tends to have;

In line of the previous cultural dimensions, Power Distance also registers relevant differences when looking in a cross-cultural view (House et al., 2004: 538-539). These differences can be observed in an excerpt of *Comparative Management* (Negandhi & Prasad, 1971: 128)<sup>9</sup>, where a senior executive of an Indian organization, with a PhD from a American university (considered as a low Power Distance country) stated: “*What is more important for me and my department is not what I do or achieve for the company, but whether the master's favor is bestowed on me... this I have achieved by saying 'yes' to everything the master says or does... to contradict him is to look for another job*”, he concludes by saying “*I left my freedom of thought in Boston.*” Another example, this one presented by *The Economist* (1984)<sup>10</sup>, is quite illustrative of those differences. The event took place in a Pacific island where an American oil company was starting a drilling operation. In a few days after the start of operations all foremen were found with their throats cut, it was later found that it was completely unacceptable that younger men should be hired to boss older workers.

Concerning the relation between practices and values again societies in general aspire to a more balanced distribution of power than the one that exist now (House et al., 2004: 539), in other words there is a tendency in societies and organizations towards the practice of Power Distance despite of individuals seeing it in a negative way, felling that is perceived more

---

<sup>9</sup> Cited in: Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations (2001: 85);

<sup>10</sup> Cited in: Managing Across Cultures (2003: 9);

strongly at societal level than at organizational one. Also is important to bring to the attention that in societies where Power Distance is highly practiced the desire for a more equitable distribution of power is higher than in the other ones (House et al., 2004: 541).

#### *2.2.1.7 Uncertainty Avoidance*

In day to day life there are a considerable number of events or situations that the human being would prefer to avoid. The extent to which members of collectives seek orderliness, consistency, structure and laws to predict and control those previously mentioned events or situations in a society can be named as Uncertainty Avoidance (Hofstede, 2001: 145; House et al., 2004: 603). Nonetheless it's necessary to mention that there is no clear correspondence between the results of Project GLOBE and Hofstede Study due to different criteria used in the development of each study's dimension (Chhokar, Brodbeck & House, 2007).

The concept of this cultural dimension derives from US organization theorists Richard M. Cyert and James G. March' book *A Behavioral Theory of the Firm* (1963)<sup>11</sup>, which was then extrapolated at a societal level by Hofstede (1980) in his pioneer cross-cultural study, originating one of his originally four cultural dimensions, the Uncertainty Avoidance Index (UAI). Hofstede (2001: 150) came to the conclusion that Uncertainty Avoidance resulted from the interaction of three components: rule orientation, employment stability and stress being the link between rule orientation and employment stability and stress the level of anxiety. As he says (Hofstede, 2001: 150): *“When this is higher (anxiety), people feel more stressed, but at the same time they try to cope with their anxiety by searching for security, which is visible in both rule orientation and employment stability.”*

More specifically, as a way of coping with their levels of anxiety societies and organizations have developed three different processes (Hofstede, 2001: 147-148; House et al., 2004: 607): first, use of Technology - such as medical services - in order to eliminate the uncertainty caused by natural phenomena; second, use of Rules - such as legal systems - in order to eliminate the uncertainty created by other humans; and finally use of Rites or Rituals - such as religion - in order to eliminate the intolerable uncertainty of events that we cannot defend ourselves against.

---

<sup>11</sup> Cited in: *Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations* (2001: 147);

Below is one ecological factor that more influences societies (*in*)tolerance for uncertainty (House et al., 2004: 607):

- Religion: societies where religious values, such as the ones from Christianity or Islamism, imply that the individual's path or destiny is already pre-destined people will tend to be more tolerant to uncertainty. On the other hand societies where religious values, such as the ones from Protestantism, imply that the individual is the architect of his own path or destiny people will tend to be less tolerant to uncertainty;

As a consequence *tight cultures* in opposition to *loose cultures*, using Pertti Pelto's (1968)<sup>12</sup> concept, are for example less probable to innovate and develop new products, take more calculated risks, show stronger resistance to change or show less tolerance for behavioral deviation (House, 2004: 616-618).

This can be observed in an example showed by Beatty and Gordon (1988)<sup>13</sup>, where an attempt to install a computer program (CAD/CAM systems) which would improve a manufacturing firm efficiency was faced with refusal and distrust at various levels of the organization. At senior levels of management, especially where technical expertise on the proposed program to implement normally lacks, there was a reluctance in doing so due to the uncertainty regarding its outcomes. At the same time, in the middle management levels, uncertainties relating to successful use of the new tool, on which they may be evaluated, also constituted a human barrier to change.

Regarding the relation between Uncertainty Avoidance' values and practices, in line with Assertiveness, societies that have weaker uncertainty avoidance practices, normally developing societies, express a strong wish for them, while societies where strong uncertainty avoidance practices exists, normally developed societies, express less desire for them (House et al., 2004: 621). This might be explained by the need of the developing countries to implement more mechanisms in order to assist in reducing the unpredictability caused by

---

<sup>12</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 608);

<sup>13</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 605);

unresolved problems, while members of the developed countries might see an excess of structure in the surrounding environment which may lead to boredom and therefore to a less desire for Uncertainty Avoidance (House et al., 2004: 621).

#### 2.2.1.8 Individualism/collectivism

The concept of individualism and collectivism has been widely discussed in literature. As Hofstede (2001: 209) puts it, “*individualism, as opposed to collectivism (...) describes the relationship between the individual and collectivity that prevails in a given society. It is reflected in the way people live together.*” He adds (Hofstede, 2001: 225) that “*individualism stands for a society in which the ties between individuals are loose: everyone is expected to look after him/herself (...). Collectivism stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty.*”

The first scholars to advance theoretical and empirical research regarding this construct were Kluckhohn and Strodtbeck (1961)<sup>14</sup>. In their study conducted in five communities of the Southwestern United States concerning human value orientations they propose the classification of social relationships on three different forms: first as lineal, where people do what authorities say; second as collateral, where people do what peers say; and third as individualistic, where people do what they themselves think is right.

The following major contribution to the theme was the one of Geert Hofstede (1980). With the development of his individualism vs. collectivism dimension or IDV, Hofstede (2001: 225, 227) concluded that societies that belong to the individualistic pole of his dimension tended to have individuals that express preference for having some autonomy on the job, challenging work and, finally, it is expected that they will take care of themselves or their immediate family only. By contrast individuals from collectivistic societies tended to express preference for training opportunities or having good physical work conditions and where strong and cohesive in-groups exist, who guarantee individuals protection throughout their life in return for loyalty, although David Ho (1979: 144)<sup>15</sup> affirms that “*Collectivism does not mean a negation of the individual’s well-being or interest; it is implicitly assumed that*

---

<sup>14</sup> Cited in: Culture, Leadership and organizations: the GLOBE study of 62 Societies (2004: 440);

<sup>15</sup> Cited in: Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations (2001: 211);

*maintaining the group's well-being is the best guarantee for the individual*". Despite being considered by numerous academics as the pillar in which individualism and collectivism study rests nowadays, his IDV dimension is also targeted with criticism regarding the parameters he adopts to measure it (House et al., 2004: 441).

Furthermore, Triandis and colleagues (1986, 1993)<sup>16</sup> found in a series of studies evidences that individualism-collectivism should not be seen as a mere dichotomy but as a concept that was composed by multidimensionality.

Below are some examples of drivers that influence individualism and collectivism (Hofstede, 2001: 210-212; House et al., 2004: 450, 481, 486-489):

- Economic development: societies characterized by a more agricultural based economy tend be more collectivistic once conformity and obedience are crucial for survival. By contrast in more industrialized economies self-reliance and freedom/independence tend to be the predominant characteristics, thus more individualistic societies appear;
- Political ideology: liberal societies, which have a high focus on achievement, tend to be more individualistic. On the other hand, socialist societies, which have a high focus on the well-being of the collective, tend to be more collectivistic;
- Religion: in spite of not existing a linear relation between religion and individualism or collectivism it indeed plays a strong role in individualistic/collectivistic behaviors. In the West as well as in the East religion may induce collectivistic behaviors by manifesting its concerns with group identity (concerns that may be observed in Catholic or Islamic principles where one should embrace the only true God and no Other) or with duties or obligations towards the community (as may be observed in the Confucianism principle where the individual exists to serve the community and not the other way around). On the other hand, religion may also induce individualistic behaviors such as Protestantism (which, for example, by stating that there is no need for a intermediate, such as priests, to communicate with God it incentivizes individual initiative and independence);

---

<sup>16</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 442-443);

Now, returning to Triandis' (1986, 1993) findings mentioned before. Those evidences were later used by the Project GLOBE (House et al., 2004: 462) to justify the creation of two new scales in order to better decode society' tendencies regarding the complexity of individualistic/collectivistic behaviors.

One of those dimensions was In-group Collectivism (the one that relates to IDV construct of Hofstede) (House et al., 2004: 462, 474) and is used to assess the degree to which individuals express pride, loyalty and interdependence in their organizations or families, in other words if children take pride in the achievements of their parents and vice versa or if aging parents live at home with their children (House et al., 2004: 463). The second one was called Institutional Collectivism and it is used to assess the degree to which societal institutional practices encourage and reward collective actions, in other words if group cohesion and loyalty and maximizing the group collective interests is more valued in the society than individual goals and interests, although having in mind future and performance (House et al., 2004: 463). Below are a few cases that will exemplify the previously mentioned complexity that characterizes individualism/collectivism.

Scandinavian societies and organizations register high levels of Institutional Collectivism which can be observed by their effort in introducing economically and environmentally sustainable practices. On the other hand, they register low levels of In-group Collectivism which can be concluded from the observation of a high degree of relational independence that characterize these societies (ex: between parents and children) and organizations (ex: between team workers) (House et al., 2004: 473) - the latter made possible through the use of well planned standardized rules and systems allowing this way an excellent coordination, consequence of Uncertainty Avoidance practices (House et al., 2004: 323).

On the other hand, South American societies and organizations tend to register high levels of In-group Collectivism and low levels of Institutional Collectivism. This might be simple explained by the distrust in the institutions to promote collective welfare, thus relying on their families or team members to face adversities (House et al., 2004: 474, 476).

Meanwhile Confucian societies present themselves as registering high levels of both collectivistic forms House et al., 2004: 476, 480). Japan is an example of that, the huge levels of pride and loyalty that Japanese workers exhibit (Bjerke, 1999: 180) is corresponded by the organizations and government bodies with an attempt to promote employment security

(although changing - *The Telegraph*, 2004)<sup>17</sup> and unity and harmony in the society (Bjerke, 1999: 189).

Finally, and once again attesting to the complexity of the individualistic/collectivistic construct an analysis of the relation between the values and the practices will be done.

First, in general societies tend to desire more In-group Collectivism practices than the existent ones and the ones who practice it less are the ones who have a higher desire for them (House et al., 2004: 466). Southern Asia and Confucian societies are the exception to the rule once they express a desire for less In-group Collectivism (Hofstede, 2001: 213; House et al., 2004: 481). This finding might be plausibly explained by the changes in the relational ties among families created by the increasing affluence of resources (House et al., 2004: 481).

Second, similar to In-group Collectivism, societies also tend to desire more Institutional Collectivism practices than the existent ones (House et al., 2004: 466) –ex: Middle East and Latin American societies - possibly due to political and economic changes (House et al., 2004: 476), nonetheless this relation is not also completely linear. Some societies, such as the Anglo or Confucian ones, show less desire for Institutional Collectivism practices fact that might be explained by the strong traditional endorsement of individualism (which provokes distrust on Institutional Collectivism) in Anglo countries or by the changes within the structure of societies towards individualism that are appearing in the Confucian societies (House et al., 2004: 476).

### **2.2.2 Cultural Dimensions: Interdependence**

Although the brief explanation to each of the cultural dimensions may pass the idea that the analysis of a culture is a simple matter, the fact is that it is much more complex and the existent interconnections between the cultural dimensions, although rarely mention for the purpose of parsimony, are the reflection of that complexity. That said, below are some examples that will serve to illustrate the extent to which cultural dimensions are interconnected.

---

<sup>17</sup> The Telegraph (2004): <http://www.telegraph.co.uk/news/worldnews/asia/japan/1450780/Japans-scandals-force-new-look-at-company-loyalty.html>;

According to House and colleagues' (2004) research societies that are characterized as future oriented also tend to practice Institutional Collectivism, Uncertainty avoidance and Performance Orientation. These findings are supported by the idea that normally societies who are highly future oriented possess well-developed collective institutions, which in turn encourage it's members to think in the collective welfare when making decisions. Moreover, this future-oriented mind-set is made possible due to the fact that future uncertainties and risks have been lowered, which consequently allows performance criteria and respective rewards to be specified more clearly. On the other hand, those societies have a negative relation with power inequalities and in-group dependence. These can be explained by their uncertainty avoidance and collectivistic practices which requires society's members to possess knowledge and to be well informed, leading consequently to a situation where power differentiation is unlikely to be accepted and where any unanticipated events, even if occur, are surpassed through the use of adaptive planning, without the need of members to rely on their families to do so.

As for societies that practice humane behaviors the tendency is to Institutional and In-group Collectivism to be endorsed and assertive behaviors to be rejected. This is easily understandable due the fact that humane orientation relates to the individual's capacity to behave kindly and generously when interacting with others, putting the others welfare above his own (Bjerke, 1999; House et al., 2004).

One last example of the complexity of the connections between the cultural dimensions at study is Power Distance. Societies that are characterized by high power inequalities tend to reject Uncertainty Avoidance, Institutional Collectivism, Performance Orientation and Gender Egalitarian practices. The nature of the relation with Uncertainty Avoidance and Institutional Collectivism was already been partially discussed in the first example, nonetheless it's based on the fact that societies where the collective interests and aversion to uncertainty are promoted members tend to be knowledgeable of the current events and therefore decide their own path, thus being reluctant to allow high levels of power disparity. Additionally societies where Power Distance is practice there is also reluctance in empowering subordinates once superiors fear that the 'apprentice may surpass the master'. Regarding Gender Egalitarianism societies where high power differentiation is accepted women are traditionally seen as more 'fragile' and tender, lacking the tough and dominant attitude that men in those societies consider essential to succeed and therefore considered unfit to perform any activity that is not housekeeping related (House et al., 2004).



Nonetheless there is a need to mention that the examples above illustrated are not always straightforward, every case is a case as will be seen later when elaborating the individual' country cultural profile.

## **2.3 Influence of Societal Culture over Organizational Culture**

The previous section focused on the introduction of the cultural dimensions upon which the cross-cultural analyze will be done. Following it will be an analysis of the influence of the societal culture over the organizational culture.

But before doing so, there is a need to stress a few points. As a conclusion of the analyses between the values and the practices it can be said that: 1) individuals aspire for change by expressing differences between their perception of how reality is and how it should be when evaluating their society regarding each cultural dimension, sometimes showing large discrepancies in the process (House et al., 2004); 2) the fact that some societies express a higher (*un*)desire for practices than other societies relates to the current state of affairs (House et al., 2004: 248, 305, 362, 409-410, 541, 574-575, 621). This phenomenon can be better explained by resorting to Kaiping Peng and Richard Nisbett's (1997) concept of "deprivation-based preferences". They assume that individuals express preference for things based on their belief of what is lacking them and of what they take for granted, expressing a higher preference for what they have on shortage than for what they have in satisfactory quantities.

As mentioned formerly, culture can be seen as a set of relatively stable, basic and shared practices and values that help human social groups find solutions to two fundamental problems: external adaptation and internal integration (Schein, 1992). Hence it can be said that organizations also develop its own culture, but what influences the organizational culture's development process? During the past decades an increasing number of scholars have devoted their time to find an answer to this question.

The term itself, organizational culture, wasn't common before the 1980s, nonetheless the American management professor W. Wight Bakke (1950: 234)<sup>18</sup> wrote that "*a company or a*

---

<sup>18</sup> Cited in: Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations (2001: 392);

*union is a small society... the systems through which people are bound together into a functioning whole may be classified as... bonds, or devices, of organization*", he also referred to the existence of mechanisms, such as symbols or slogans, that function as a way of creating an identity and insuring the implementation of a desirable behavior inside the organization.

Without doubt that, for example, the presence or absence of competitors or the power bargaining of suppliers/customers will influence it, however numerous scholars (e.g. Schein, 1992; Hofstede, 2001; House, 2004) have come to agreement that one of the main factor influencing it is the cultural environment were the organization is embedded, in other words the societal culture, fact that can be proved by the negative outcomes that organizations may experience if they strayed from the societal expectations (Newman & Nollen, 1996). Nike's child labor and work exploitation scandals (mid 1990s), who caused worldwide consternation (*The New York Times*, 1998)<sup>19</sup>, are a perfect example of the consequences that may occur from deviating from the societal expectations. Trompenaars (1993) presents another example of the barriers that societal culture can raise on organizations, the European unification process. As Trompenaars (1993: 8) explains "*when these problems [the legal and technical issues] are solved, the real problems emerge*", he supports this statement with a declaration of the European Community founder, Jean Monnet: "*if I were again facing the challenge to integrate Europe, I would probably start with culture*".

The Cultural Immersion Theory (House et al, 2004) states that due to the fact that people generally live their entire lives within a single societal culture there is a tendency to develop unique shared mental programs or schemas. Therefore if people of that societies share common schemas, then the organizations where they work will also reflect the values and practices that they share. This phenomenon can be better explained by either analyzing the direct affects that societal culture has on organizational one or the indirect effect that societal culture has on the organization's founder or leader.

The explanation of former effect is based on the creation/evolution of Culture. Simplifying it, through several socio-cultural events diverse shared mental schema appear, however some are activated more often than others and as a consequence with time these ones will become more and more easily activated than the alternatives and eventually people will no longer be

---

<sup>19</sup> The New York Times (1998): <http://www.nytimes.com/1998/05/13/business/international-business-nike-pledges-to-end-child-labor-and-apply-us-rules-abroad.html?pagewanted=all&src=pm>;

consciously aware that there were alternatives to their behavior. Hence the shared expectations of the society lead directly to patterns of behavior practices and values that characterize organizations within that society (House et al., 2004: 77). The latter may be understood resorting to Schein's (1992: 15) theory that founders or leaders select people who reflect their own values and assumptions and put into place organizational structures that encourage the development of a specific culture, nevertheless the founders or leaders are also embedded on the society and consequently are influenced by the socialization process like every other individual. Thus it can be said that the existing culture affects the founders or leaders who in turn influence the organization.

Moreover and despite the fact that organizations won't be 'a 100% match' with societal culture, House and colleagues (2004: 659) empirically proved that a certain amount of similarities exist between specific aspects of organizational structures and procedures and the societal culture where that organization is embedded. Below we can observe some of them.

Future orientation - planning: in more future oriented societies organizations will deposit a larger effort in trying to anticipate future events by developing control mechanisms, such as contingency plans, in order to adapt to them (House et al., 2004: 289-290);

Performance orientation – task- versus people-oriented: in more performance oriented societies organizations tend to be more task-oriented, more focused on ambitious and challenging goals and results and are driven by competition and individual reward. By opposition to people-oriented cultures where the emphasis is put on a more considerate relation with the employee (House et al., 2004: 265-266);

Egalitarianism - career opportunities: organizations embedded in societies with more gender equality practices tend to give more equal career opportunities to women and men (House et al., 2004: 379-380);

Assertiveness - competition, linguistic context and age/seniority: in societies that express more assertive practices and values organizations tend to have members whom are constantly competing, where a more direct language is used and where senior members are respect but not considered 'sacred individuals' (House et al., 2004: 425);

Humane orientation - employee relations, organizational design, group processes: in more humane oriented societies organizations tend to be more autonomous regarding their employee relations (less union and state intervention), social control is based on a set of

values and norms and there is informal interaction, while in less humane oriented societies there is a tendency towards distrust in employee relations (more union and state intervention), more bureaucratic control and more formalized and standardized interactions (House et al., 2004: 584-585);

Power Distance – organizational design: in more power equal societies, organizations tend to give more autonomy and empowerment to individuals and teams (Hofstede, 2001: 399; House et al., 2004: 534);

Uncertainty avoidance – HRM formalization, organizational design, innovation: in societies that score high on uncertainty avoidance organizations tend to have a higher degree of formalization regarding their HRM practices and control mechanisms, higher levels of operational decentralization (made possible by the existent control mechanisms) and a lower tendency to innovate (employees' low autonomy) (Hofstede, 2001: 399; House et al., 2004: 638-640);

And individualism/collectivism - psychological contracts, employee motivation, job attitudes, group processes and accountability: in more individualistic societies relations between employee and employer tend to be based on an independent and transactional commitment (rational transaction - labor effort for economical compensation), where in more collectivistic societies it tend to be based on an interdependent and relational commitment (emotional relation – existence of duties and obligations towards the organization and vice-versa); compensation and motivation are based on personal merit and individual performance, by contrast where compensation and motivation are based on the performance of the group and the well-being of the group surpasses the individual interests; there is an emphasis on cooperative team processes in more collectivistic societies; and regarding successes and failures, in more individualistic societies accountability is likely to rest on specific individuals (existence of paper trails and signature trees), whereas in more collectivistic societies it is likely to rest with groups (House et al., 2004: 453-458);

Now that the relation of influence between the societal culture and the organizational one has been demonstrated, the leadership concept and leadership behaviors may be introduced.

## 3 - Leadership

### 3.1 Concept of Leadership

The concept of leadership remounts to hundreds of years ago. Ancient societies, like the Roman Empire, worship their greatest leaders and some, such as Julius Cesar, continued to be praised due to their qualities, however its roots can be traced back to the Prehistoric Age where human tribes already relied on a leader to ensure the survival of the group.

As so, leadership study has gained importance, particularly in the past half century, and as Ralph Stogdill (1974: 259)<sup>20</sup> puts it, it has “*as many definitions (...) as there are persons who have attempted to define the concept*”, a reflection of the researchers using what constructs they consider more interesting. Therefore and in consonance with the above mentioned leadership has been defined in many respects, including in terms of individual traits, behavior, the purpose of the influence attempts and the manner in which influence is exerted (Yukl, 2006: 3). Nonetheless there is an agreement among scholars regarding one aspect, that leadership is associated with the capacity to influence (Yukl, 2006: 8; House et al., 2004: 15).

Following what was mention above, leadership can be generally described as the ability of an individual to influence, motivate and enable others to contribute toward the achievement of a goal or as Dwight D. Eisenhower puts it “*leadership is the art of getting someone else to do something you want done because he wants to do it*” (*The Federal Career Service: A Look Ahead*, 1954).

### 3.2 Cross-cultural Leadership Studies: Literature Review

In order to achieve the purpose of empirically sustain the Culturally Endorsed Implicit Theory of Leadership - which states, briefly, that societal cultures will influence the organizational practices and the leadership attributes that are perceived by followers as conducting to effective leadership (House et al., 2004: 17) – along side with the nine cultural dimensions used to analyze and classify each society’s culture, Project GLOBE (2004) also needed to measure leadership across the several societies. Thus House and his colleagues have found that there are 21 leadership attributes viewed as universally contributors or impediments to

---

<sup>20</sup> Cited in: Leadership in organizations (2006: 2);

leadership effectiveness, which they designated as primary leadership attributes, who were then consolidated in six global leadership attributes or dimensions.

### **3.2.1 Leadership Dimensions**

Below is a brief description of each of the six dimensions of leadership, used in the GLOBE's development of the Culturally Endorsed Implicit Theory of Leadership (CLT) (House et al., 2004: 675):

- Charismatic/Value-Based leadership: dimension that reflects the individual's ability to inspire, to motivate and expect high performance outcomes from others based on firmly held core values. It includes six of the primary leader attributes that are universally viewed as contributors to leadership effectiveness: visionary, inspirational, self-sacrifice, integrity, decisive and performance-oriented;
- Team-oriented leadership: dimension that reflects the individual's capacity for effective team building and implementation of a common goal among team members. It includes five of the primary leadership dimensions: collaborative team orientation, team integrator, diplomatic, malevolent (analyzed as possessing a reverse influence) and administratively competent;
- Participative leadership: dimension that reflects the degree to which individuals involve other members in making and implementing decisions. It includes two of the primary leadership dimensions: non-participative and autocratic (both analyzed as possessing a reverse influence);
- Humane-oriented leadership: dimension that reflects the individual's ability to be supportive, considerate, compassionate and generous. It includes two of the primary leadership dimensions: modesty and humane orientation;
- Autonomous leadership: dimension that reflects the level of independence of the individual from superiors and the social distance from subordinates. It includes only one primary leadership dimension: autonomous (individualism);
- Self-Protective Leadership: dimension that reflects the individual's capacity to ensure the safety and security of himself and the group via status enhancement and face saving. It includes five primary leadership dimensions: self-centered, status conscious, conflict inducer, face saver and procedural;

Now that the bases for the cross-cultural leadership and the influence of societal culture over organizational culture have been analyzed and described we can focus on the influence of culture on leadership and if indeed there is a relation between the values and practices expressed in a society and the type of leadership that will be perceived as effective by followers.

### **3.3 Influence of Culture over Leadership Behavior**

As demonstrated before societal culture differs from one place to another, which in turn according to the Cultural Immersion Theory (House et al., 2004) influences the organizational culture. As previously explained, that influence (Schein, 1992; House et al., 2004) can be felt by two forms, being one of them through the leader or founder of the organization, who is himself a ‘product’ of the socialization process and consequently is ‘taught’ which are the desired and effective leadership attributes and behaviors. On the other hand, the leadership behavior effectiveness is also a reflection of the followers’ acceptance or rejection, therefore any deviation of the considered effective leadership behavior pattern will be most certainly met with negative consequences. Hence following the Cultural Immersion Theory it can be deduced that leadership doesn’t follow a homogeneous pattern worldwide; different regions express different desires regarding the attributes they consider as positive contributors for an effective leadership. The above mentioned gains supported with Hofstede’s (2001: 388) idea that *“asking people to describe the qualities of a good leader is in fact another way of asking them to describe their culture”*.

Cultural organizational literature presents Western countries, such as United States or Western European ones, as possessing a task-oriented leadership where leaders have a more individualistic behavior, stressing on rationality and ‘getting the job done no matter the consequences’, while the Eastern Asian countries are seen as possessing a more people-oriented leadership style where leaders are supposed to take care of their subordinates by showing a paternalistic and considerate behavior. Although being quite more complex than how it is normally presented the dichotomy between task-oriented and people-oriented leadership styles supports the idea that the desired leadership profile varies across culture (House et al., 2004: 60).

Jyuji Misumi and Jai B. P. Sinha brought more support to what was mentioned above. Misumi's (1985)<sup>21</sup> performance-maintenance leadership theory, developed in Japan, classifies leaders according to two basic leadership functions labeled as Performance and Maintenance. The Performance function reflects two aspects: leader's planning, guiding and developing good work procedures and pressure subordinates to work hard and get the work done; while the Maintenance function reflects the leader's capacity to promote group stability and social processes. He suggests that in order to be effective leaders must display both functions at the same time, although the specific behaviors associated with each function vary according to context. Furthermore, Sinha's (1980)<sup>22</sup> Nurturant-task model also supports the idea that leadership styles differ worldwide. This researcher theory, similar to Misumi, assumes that an effective leader in India must be both nurturant and task oriented. The leader needs to show affection, care for subordinates and commit toward their development, however this considerate behavior is contingent to the followers commitment towards their duties and obligations – a paternalistic and authoritative leadership style.

Cross cultures studies in Portugal are illustrative of the complexity of the dichotomy Task-Orient vs. People-Oriented leadership styles mention in the above paragraph. In spite of being a European country, and therefore western one, the prevalent assumption in Portugal is that weak leadership is expected to be the rule instead of the exception, (fact that is reinforced by Jesuino (2007: 612) when he mentions that "*Portuguese are known as being better followers than leaders*") where a style of paternalistic leadership is more tolerated than accepted (Jesuino, 2007). This is supported by the characterization of the Portuguese society by Trompenaars (1993) as "*more particularist, more collective, more emotional, more diffuse, more ascriptive, (...) polychronic (...) and careless toward the environment*" citing Jesuino (2007: 592), introducing Portugal as a country that belongs to the 'Family' quadrant, where a hierarchical or paternalistic and people-oriented culture is predominant. Nonetheless Jesuino focus some attention on the fact that Portuguese scores in Trompenaars study are moderate rather than extreme, a reflection of the Portuguese managers' tendency to characterize their organizations as more horizontal than vertical regarding hierarchy – close to the 'Incubator' quadrant.

---

<sup>21</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 62);

<sup>22</sup> Cited in: Culture, Leadership and Organizations: the GLOBE study of 62 Societies (2004: 63);



But is that variance in the leadership styles a reflection of the societal culture? Scholars propose three conflicting hypotheses.

First, the Cultural Congruence (House, Wright & Aditya, 1997) hypothesis which states that indeed cultural forces affect the kind of leader behavior that is accepted, enacted and effective within a group. This hypothesis follows the same reasoning of Jasmine Tata and Samer Prasad (1992) theoretical model that if an organization strays away from the society norms and expectations the potential outcomes can be hugely negative and in fact there are innumerable cases where the conflicting values of the collective and of the expatriates lead to lower satisfaction and productivity.

Second, the Cultural Difference (House et al., 2004) hypothesis, in contrast to the cultural congruence, assumes that by introducing different values and practices from those commonly valued in the society the leader is introducing vital changes that lead to innovation and performance improvement, in other words the leader has much to gain by introducing or trying to introduce change. This hypothesis has some validity in the way that leaders who introduce constructive changes may indeed improve the collectivity's satisfaction and production levels.

Finally, the Near Universality of Leader Behavior (House et al., 2004) hypothesis states that there are some leader behaviors that are viewed universally as contributing to effective leadership. Nonetheless there is still a societal contingency component where leader behaviors vary according to the society's cultural expectations.

Despite the fact that the three hypotheses possess sustainable theoretical ground the third is the one possess a stronger empirical base. Felix C. Brodbeck and colleagues (2000)<sup>23</sup> presented evidences that clusters of European cultures sharing similar cultural values also share similar desired leadership profiles, in addition various other studies have found that several attributes of charismatic leadership are accepted worldwide (in countries such as Canada (Howell & Avolio, 1993), United States (Bass & Avolio, 1993), Japan (Bass, 1997), India (Pereira, 1987), Netherlands (Koene, Pennings & Schreuder, 1991) or Singapore (Koh, Terborg & Steers, 1991))<sup>24</sup>. However the major contribution to this hypothesis came from Project GLOBE (2004).

---

<sup>23</sup> Cited in: *Culture, Leadership and Organizations: the GLOBE study of 62 Societies* (2004: 59);

<sup>24</sup> Cited in: *Culture, Leadership and Organizations: the GLOBE study of 62 Societies* (2004: 65);

As a result of the research empirical evidence (House et al., 2004: 677) was found that Charismatic/Value-based leadership style was seen as contributing to outstanding leadership effectiveness worldwide – though some societies perceive this leadership style as contributing to more leadership effectiveness than others, a direct result of the importance attributed to each cultural dimension as will be further introduced. Nonetheless the project also showed evidence of the existence of desired leadership profiles that differ from region to region, whom are directly influenced by the cultural expectations of each region (House et al., 2004: 678-679).

Below is a brief resume showing the relationship between each cultural dimension and the leadership dimensions endorse as effective (House et al., 2004: 702-708). However before doing so there is a need to clarify that the desired leadership attributes or behaviors are more associated with values than with practices, once questioned about effective leadership behaviors individuals are more likely to be influenced by the idealized desired state (values) than by the actual reality (practices) (House et al., 2004: 701). Hence for the purpose of parsimony the relationship between each cultural dimension and the leadership dimensions will only reflect the individual's cultural values.

**Future Orientation:** cultures that value Future Orientation are likely to greatly endorse Charismatic/Value-based as contributing to effective leadership, once a visionary leader (Charismatic/VB's primary leadership dimension) is someone who anticipates the future and plans ahead, being therefore in consonance with the values that a future oriented society espouses. Moreover it is also likely to endorse Humane and Team oriented leadership styles as slightly contributing to leadership effectiveness;

**Performance Orientation:** cultures that express desire for Performance Orientation are likely to support Charismatic/Value-based, Participative and Autonomous leadership styles as greatly contributing to effective leadership. Which is not surprising once this cultural dimension includes characteristics such as improving and rewarding performance and setting challenging goals and a charismatic leader demands high standards of performance, is inspirational and visionary and challenge people to excel, also a leader that empowers individuals, is willing to trust them and grants them the opportunity to think will also be accepted by subordinates as an effective leader in a society characterized by Performance Orientation. Moreover at a lower level this cultural dimension is also likely to predict Team-

oriented and Self-protective leadership styles (the latter negatively) as influencing leadership effectiveness;

Gender Egalitarianism: cultures that value Gender Egalitarianism are more likely to perceive Charismatic/Value-based and Participative styles as being part of the shared leadership belief system. This relation relates to the fact that cultures who espouse desire for gender roles equality express a desire for inspirational and self-sacrificial leadership as well as for leaders who delegate and promote equality in the ranks;

Assertiveness: cultures that value this dimension are likely to see Participative leadership style has an impediment to effective leadership. This is related with the fact that cultures valuing Assertiveness tended to express tolerance of strong and directive behaviors in opposition to consultative ones;

Humane Orientation: cultures that value Humane Orientation behaviors are likely to perceive Humane-oriented leadership style as contributing to outstanding leadership. This is quite understandable once cultures that have a desire for Humane Orientation will perceive a leader with the ability to be supportive, considerate, compassionate and generous as an effective one. Moreover, Charismatic/VB and Team-oriented leadership are also likely to be viewed as being part of a shared leadership belief system in cultures that espouse Humane Orientation values;

Power Distance: cultures that value Power Distance are likely to endorse Self-Protective and Humane-oriented leadership style as contributing to effective leadership (the latter at a lower level). This finding can be explained by the emphasis that such cultures put on authoritative and paternalistic modes of leadership involving harmony, face saving and benevolence;

Uncertainty Avoidance: cultures that value Uncertainty Avoidance are more likely to endorse Humane and Team-oriented and Self-Protective leadership styles and non-endorse Participative leadership style. Uncertainty avoidance generates more welfare consideration, thus they see more compassionate and supportive leaders as more effective; also as the environment becomes more uncertain and less predictable a more procedural and face saving leader, who is able to provide security for himself and/or the group, will be viewed as effective. On the other hand, consultative/participative behaviors on uncertain situations will less likely be perceived as contributing to leadership effectiveness once a 'strong and quick hand' is required in order to rapidly solve the issue;

**In-group Collectivism:** cultures that value this cultural dimension are likely to endorse Charismatic/Value-based and Team-oriented leadership styles. Charisma is the ability to inspire devotion and commitment for the group's goals, therefore it is easily understandable why it is endorsed by this cultural dimension and the same can be said for the Team-oriented style;

**Institutional Collectivism:** cultures that value this second dimension of collectivism, as with In-group Collectivism, are likely to endorse Charismatic/VB and Team-oriented leadership styles for the same reasons mentioned above, however there is a stronger, although negative, relation between this cultural dimension and Autonomous leadership style. This can be explained by the fact that in societies that value Institutional Collectivism – group over individual interests – autonomy is connected to individualism, thus it is less likely to be perceived as an effective leadership attribute;

Furthermore, and as was already mentioned above, the desired leadership profiles vary according to the cultural profile that characterizes a region or society. Hence all leadership dimensions, apart from the Charismatic/VB leadership style, may be perceived as contributing to outstanding leadership effectiveness in one region or society, while in another one it may be perceived as inhibiting leadership effectiveness (House et al., 2004: 677-679). Self-Protective leadership style is an example of the above noted: in countries such as the ones of the Middle East or Asia Self-Protective is seen as slightly contributing to ineffective leadership, almost viewed neutrally, which is a direct effect of praising Power Distance and the consequently paternalistic leader behavior and even authoritarian that is endorsed; in contrast countries such as the ones from Nordic Europe view it as a enormous impediment to effective leadership due to its low Power Distance, consultative and egalitarian culture (House et al., 2004: 707).

In summary, following what was mentioned above, there are enough empirical evidences to state that societal culture influences, partly or totally, the leadership attributes and behaviors that subordinates perceive as contributing or inhibiting leadership effectiveness.

## 4 - Cross-Cultural Leadership Studies: Portugal and China

As observed in the previous sections societal culture influences organizations' culture and the leadership attributes and behaviors that subordinates perceive as contributing or impeding to leadership effectiveness. Consequently, before elaborating the leadership profiles there is a need to analyze the culture of both countries as it is directly linked with the desired leadership profile

### 4.1 Portugal

From the campaigns against the Moors to the battles against the neighbor Kingdom of Castile (and later the Kingdom of Spain), passing by the discovering of 'half' a world and the consequent construction and collapse of an empire that went from South America to the Far East, along with Christian radicalism period, Portugal has passed by agitated 'hours' and all these events have shaped the development of the Portuguese identity and culture (Monteiro & Pinto, 1998: 206-208).

However the last half century was particularly crucial in the determination of the Portuguese culture. The dictatorship and the subsequent 1974's military revolution – *Revolução dos Cravos* – that overthrown it contributed immensely to the development of the current Portuguese culture. The diffusion of new ideas and the respective cultural openness, made possible by the expansion of the mass communications (television in particular) and the progressive urbanization and interregional exchange, helped break the cultural 'inertia' that characterized Portugal during the dictatorship (Monteiro & Pinto, 1998: 213-214). Moreover, despite overthrown, Salazar's doctrine regarding the importance of the family and the Church continue to have a certain amount of influence over the Portuguese population and their behavior patterns, although nowadays less than on the post-revolutionary period (Almeida, 1998: 160).

### 4.1.1 Cultural Profile: Practices

In order to better create the leadership profile desired or perceived as effective by subordinates there is a need to understand the values or desires espoused by those same subordinates as was explain in a previous section, meanwhile to understand the values or desires of those subordinates there is a need to understand the current practices or state of affairs.

**Table 1 - Country Means for GLOBE Societal Culture Dimensions: Portugal**

<i>Cultural Dimensions</i>	<i>Society: "Practices"</i>		<i>Society: "Values"</i>		<i>Difference<sup>3</sup> "Values" - "Practices"</i>
	<i>Mean<sup>1</sup></i>	<i>Rank<sup>2</sup></i>	<i>Mean<sup>1</sup></i>	<i>Rank<sup>2</sup></i>	
<i>Performance Orientation</i>	3.60	54	6.40	5	2.80
<i>Future Orientation</i>	3.71	38	5.43	35	1.72
<i>Power Distance</i>	5.44	17	2.38	53	-3.06
<i>Gender Egalitarianism</i>	3.66	13	5.13	4	1.47
<i>Assertiveness</i>	3.65	55	3.58	40	-0.07
<i>Humane Orientation</i>	3.91	40	5.31	40	2.20
<i>Institutional Collectivism</i>	3.92	47	5.30	9	1.38
<i>In-Group Collectivism</i>	5.51	26	5.94	15	0.43
<i>Uncertainty Avoidance</i>	3.91	39	4.43	41	0.52

<sup>1</sup>Country mean score on a 7-point Likert-type scale. <sup>2</sup> Rank orders for Portugal relative to the 61 countries. <sup>3</sup> Absolute difference between "Values" and "Practices".

*Source:* Jesuino, J.C. (2007), Leadership and culture in Portugal, In J. S. Chhokar, F. C. Broadback & J. House, (Eds.), *Culture and leadership across the world*, Psychology Press, Routledge, 583-621.

As can be observed in the data gathered from Project GLOBE (Table 1) Portugal is characterized by a low Performance Orientation attitude. Although Portugal experienced huge economic growth rates in the late 1980s and the 1990s, it is now facing a deep economic crisis, fomented between various reasons by the recent global economic turmoil and the consequent exacerbation of the long existent public financial crisis (*The Guardian*, 2011)<sup>25</sup>,

<sup>25</sup> The Guardian (2011): <http://www.guardian.co.uk/business/2011/jul/05/portugal-europen-debt-crisis>;

growing below EU's average or even experiencing economic contraction (Banco de Portugal, 2011)<sup>26</sup>.

Regarding Future Orientation Portugal is characterized as possessing moderate future oriented behaviors – Table 1. This fact is sustained by the low investment in R&D (Jesuino, 2007: 596).

Portuguese society is also characterized by the high levels of power disparities. As Manuel Cabral (1992: 950)<sup>27</sup> put it “*Portugal society is characterized by a large gap between the elites and the masses (...) by pronounced social-professional segmentation and by acute inequalities in income and capital*”. One example that serves as proof to the above mentioned is the huge differences of expected income between possessed education levels that exist in Portugal when compared with European averages (Jesuino, 2007: 598.)

As for gender equalities Portuguese see their society as one of the societies where less gender discrimination exists. This fact is supported by the increasing entrance of females in the labor market, by high female school attendance rates (Almeida, 1998: 151) or by the data present in the UN Human Development Report (2010)<sup>28</sup> regarding gender inequality.

Portuguese are also viewed as nonassertive and submissive individuals which can be associated with the “*permissiveness and impunity of Portuguese moral, as illustrated by difficulty in enforcing the law*” (Jesuino, 2007: 599) or the Catholic endorsement of submission towards the surrounding environment (House et al., 2004: 519-520). Another example of the low assertive or aggressive behavior that characterizes Portugal is the *Revolução dos Cravos* (1974) - Revolution of the Carnations - where the dictatorial regime was deposed, apart from one incident involving elements of the regime's secret police, without bloodshed.

Regarding Humane Orientation, the Portuguese Society is characterized as moderately endorsing this type of behavior, fact that might be the reflect of changes that are taking place in social interactions in result of the urbanization and modernization that Portugal experienced in the past decades (Jesuino, 2007: 597).

---

<sup>26</sup> Banco de Portugal (2011): [http://www.bportugal.pt/pt-PT/EstudosEconomicos/Publicacoes/BoletimEconomico/Publicacoes/projecoes\\_p.pdf](http://www.bportugal.pt/pt-PT/EstudosEconomicos/Publicacoes/BoletimEconomico/Publicacoes/projecoes_p.pdf);

<sup>27</sup> Cited in: Leadership and Culture in Portugal, In Culture and Leadership Across the World (2007: 598);

<sup>28</sup> United Nations (2010): [http://hdr.undp.org/en/media/HDR\\_2010\\_EN\\_Complete\\_reprint.pdf](http://hdr.undp.org/en/media/HDR_2010_EN_Complete_reprint.pdf);

Another outcome of the Portuguese dictatorial regime as well as of the catholic values was the emphasis in the importance of family, as can be observed for example in this regime's propaganda slogan "*Deus, Pátria e Família*" - God, Fatherland and Family. The importance of the family and the respective interdependence ties is still present in societies nowadays, as can be observed by the high levels of In-group Collectivism that Portugal registered in Project GLOBE (2004). However, in spite of the *Estado Novo* also promoting the interest of the "Fatherland" above the individual and the democratic regime that followed to be based in a social state, the Portuguese society is characterized by low Institutional Collectivism (House et al., 2004). This last finding can be justified by Jesuíno (2007) by the fact that Portuguese individuals are better performers as individuals than as a collective body.

At last, Uncertainty Avoidance practices in Portugal are rather low, as can be seen in Table 1. This fact might be explained by the societal emphasis in catholic religion and in its values, where life and everyone's choices are already pre-destined – "God's will" (Almeida, 1998; House et al., 2004). Another proof of the Portuguese tolerance and peaceful coexistence with other cultures is the migratory movements that so much characterize the Portuguese society, not only in the 1960's with exodus of Portuguese to other European and American societies, but in the past decades with the opening of our borders to immigrants from the most diverse nationalities (Almeida, 1998: 147, 159).

#### **4.1.2 Cultural Profile: Values**

Now that the current cultural practices have been introduced, what is valued or desired by individuals may be brought up. In line with McClelland's (1961) conclusions of the constant universal need for achievement, Portugal also has a higher desire for Performance Orientation practices. This desire could also be explained by the national awareness regarding the failure to keep EU economic growth pace (Jesuino, 2007: 395).

As for Portuguese perception towards the future there is a desire for more future oriented practices, nonetheless it noteworthy the low increase when compared with other societies – Table 1 - which brings once again support to the scholars observation of the Portuguese society' as a short-term orientation one (Monteiro & Pinto, 1998: 216; Jesuíno, 2007: 596).



As a consequence of the large power inequalities that characterize Portugal, individuals show a huge desire for less Power Distance practices (Jesuino, 2007: 598). In consonance with the desired power distribution practices, less Assertiveness is also valued by the Portuguese (Jesuino, 2007: 599).

As for Gender Egalitarianism Portugal, in spite of appearing as one of the countries where more gender equality is endorsed, individuals consider that there is still a need for more gender role egalitarian practices. This may be due to the societal perception that despite possessing one of the most advanced legal systems regarding the principle of women equality in reality there are still large gender discriminations, as Maria José de Magalhães<sup>29</sup> advocates when she mentioned that *“in Portugal there is a missing link, perhaps because the law changed before we emancipated ourselves”*.

The desire for more Humane Orientation practices in Portugal, as can be observed in Table 1, follows the world tendency to value and promote a more humane behavior towards others (House et al., 2004: 572, 581; Jesuino, 2007: 597).

In relation to both forms of Collectivism GLOBE findings present Portugal as having a desire for more collective behaviors, particularly in the case of Institutional Collectivism – Table 1. However it is noticed a counter evolution of values expressed towards a more individualistic pattern as Jesuino (2007: 599) illustrates: *“postmodern youngsters are more hedonistic, more disenchanted with traditional ideologies and more open to diversity”* which may lead to some *“intergenerational tensions”*, as he adds.

Finally, regarding Uncertainty Avoidance as can be interpreted of GLOBE (2004) results Portuguese feel the need to have more structure in society. However the minimal increase that can be observed is a sign of acceptability of improvisation that characterizes Portugal. *“Living comfortably with chaos and ambiguity is considered a competitive advantage”* as Jesuino (2007: 600) describes it.

In sum, Portugal is characterized by high relative practices regarding Gender Egalitarianism, In-group Collectivism and Power Distance and a desire for more egalitarian (regarding genders and power distribution), performance, humane and future oriented society (Jesuino, 2007. 594-600), where religion and family as well as the socioeconomic development, that

---

<sup>29</sup> Cited in: Women's social mobilization, IN Modern Portugal (1998: 163)

followed the Revolution of Carnations, played an important role (Almeida, 1998: 160; Monteiro & Pinto, 1998: 216).

### 4.1.3 Endorsed Leadership Profile

Following the identification of the Portuguese desired cultural behaviors it is now possible to elaborate the leadership profile that is perceived by the Portuguese as effective, using as an auxiliary tool Project GLOBE findings (2004, 2007).

**Table 2 - Leadership Profile: Portugal**

<i>Most Desired<sup>1</sup></i>	<i>Least Desired<sup>1</sup></i>
Diplomatic	Autonomous
Collaborative Team Oriented	Face-Saver
Team Integrator	Self-Centered
Inspirational	
Integrity	
Performance Orientation	

<sup>1</sup> First order leadership dimensions.

*Source:* Jesuino, J.C. (2007), Leadership and culture in Portugal, In J. S. Chhokar, F. C. Broadback & J. House, (Eds.), *Culture and leadership across the world*, Psychology Press, Routledge, 583-621.

Charismatic/Value-Based leadership style (in particular ‘inspirational’, ‘integrity’ and ‘performance orientation’), similar to all other societies, is viewed as greatly contributing to effective leadership, though at a lower level. This gains support given the Portuguese desire for more Performance Orientation practices. It is noteworthy the fact that, on contrary to Project GLOBE general findings this type of leadership is less desired than Team-Oriented leadership. This might be justified by the emphasis of Portuguese politicians and opinion makers on associating the concept charisma to “*a sort of irrational respect*” (Jesuino, 2007: 609) where inspiration and vision are less important than in other societies.

As mentioned above Team-Oriented leadership, especially ‘collective team oriented’, ‘team integrator’ and ‘diplomatic’, is seen by the Portuguese as the style that more contributes to

leadership effectiveness (Jesuino, 2007: 610). This fact might be supported by the Portuguese's desire for more collectivistic practices as well as for more performance and humanitarian ones.

Participative leadership style is also seen as a praised characteristic, a direct result of the dictatorship that ruled Portugal for almost half century where no other voice than the one of the *Estado Novo* could be heard. In addition, the political climate of encouraging “*more dialogue, more communication*” (Jesuino, 2007: 611) that characterized the 1990s decade also contributed to this perception. Moreover, the above mentioned can be supported by the societal desire for more performance oriented and gender equality practices.

Humane Oriented leadership style is also seen as contributing to effective leadership – influences of the universal desire for more Humane Orientation practices -, however at a moderate level, result of the low levels of Uncertainty Avoidance wanted.

Autonomous (consequence of the desire for more collective behavior) as well as Self-Protective leadership styles, in particular ‘face-saver’, ‘procedural’ and ‘self-centered’ (consequence of the desire for higher levels of Performance Orientation and lower levels of Power Distance as well as the low levels of desired Uncertainty Avoidance), are seen as impediments to leadership effectiveness and consequently not praised (Jesuino, 2007: 610).

Overall, as can be observed in Table 2 for Portuguese society an effective leader must espouse Charismatic/Value-Based characteristics, such as inspirational, integrity and performance orientation. However the most valued aspect in a leader is the ability to be diplomatic and coordinate and work in team. Behaviors such as face-saving or self-centered are highly discouraged.

Following Jesuino (2007: 612) idea that Portuguese are better followers than leaders it is understandable why there is some degree of difficulty in identifying a Portuguese ‘leader’ in the essence of the word. Nevertheless there are a few names that appear in the forefront of Portuguese when the question is made and Francisco Sá Carneiro, a historic of Portugal political life, belongs without any doubt to that set of names (Avillez, 2010). Sá Carneiro was

a man of open mind and integrity that defended his convictions and above all was dedicated to his country.

Sá Carneiro' reformist view was already evident during the dictatorship, as can be proved with the foundation of the *Ala Liberal* by him and a couple dozens of other politicians, in an attempt to introduce some flexibility to the then hard lines that the *Estado Novo* – the New State - followed. His wish to “*change the agony of those days by the morn of a civilized era*” (Avillez, 2010: 11, my translation) became even more strong with the overthrow of the *Estado Novo*. In the period that followed the revolution, Sá Carneiro reappears as a character with the desire to make the nation give a step forward, leaping from the existing revolutionary mentality to “*the construction of a reformist, civilized and European democracy*” (Avillez, 2010: 14, my translation).

Along with hard working and devotion to the country, his charismatic vain was able to inspire thousands, as is stated by José Saraiva (*Expresso*, 1981)<sup>30</sup>: “*‘he invented a nation’ [...] he aroused dormant energies under the crust of a resigned, accommodating and tamed way of being Portuguese [...] that is what distinguished Sá Carneiro and other political men, to that breed of men that don’t leave a legacy, because their value was due to their personal fascination*”.

It is noteworthy a difference between the personality of Sá Carneiro and the endorsed leadership profile developed above, regarding the desire for a team-oriented leader. Instead of attempting to rule via consensus and coalition, Sá Carneiro introduced a bipolarization of the Portuguese political life between right and left wings (Avillez, 2010: 42). This difference between the desired leadership profiles may be justified by the political climate that emerged in the mid-1990s, where the change from an autocratic orientation toward an environment characterized by more dialogue and teamwork was taking place (Jesuino, 2007: 611).

Nonetheless Francisco Sá Carneiro is still nowadays viewed as “*being the best Portuguese political leader since 1974*” (Jesuino, 2007: 607), a testament to his hard work, dedicated and charismatic personality.

---

<sup>30</sup> Cited in: Leadership and Culture in Portugal, In Culture and Leadership Across the World (2007: 607);

## 4.2 China

As Smith (1984: 295)<sup>31</sup> said “*Confucianism is the base and all Chinese are Confucianists, as all English are Saxons*” therefore to understand the Chinese culture there is first a need to understand the Confucian philosophy. Confucianism was a philosophy of life taught by Kong Fu Ze, renamed Confucius by Jesuit missionaries, who lived between 551–478 BC (Bjerke, 1999: 140).

Confucius’s teachings, in spite of being discredited while he lived, are now the backbone of the China’s culture and of many other Eastern Asian nations. It involved a humanistic and non-theistic doctrine where loyalty and respect towards others, altruism and human behavior and above all harmony with the surrounding environment were highly valued (Bjerke, 1999: 140-142), as can be seen by the five virtues it endorsed: *ren* (benevolence), *yi* (righteousness), *li* (property), *zhi* (wisdom) and *xin* (fidelity).

Harmony in the society should be achieved if every individual knew his or her place in the social order and if they all play it well. As said, harmony would depend on the implementation of a stratified society, who should be based on five bonds: the son should respect the father; the ruler should be human and righteous to his subjects; the wife should respect the husband and have a distinct function of him; younger brother should respect the older ones; and friendship should always be preserved and cheered (Bjerke, 1999: 140).

Loyalty to the spouse, to the friends and above all to the family was another of the pillars of Confucianism - family was the most important thing. Moreover, the Confucian doctrine saw the respect for seniority as essential, as can be observed in the following sentence (Lasserre and Schütte, 1995: 274)<sup>32</sup>: “*Age is not only supposed to bring wisdom, but also gives a natural right to command. Respect for seniority is one of the basic principles of the Confucian philosophy*”.

Confucianism also exhorts individuals to excel and work hard, once it would bring honor and respect to the family, though always having in consideration the community welfare and a restriction from excessive hedonistic behaviors (Bjerke, 1999: 142).

---

<sup>31</sup> Cited in: Chinese Culture and Leadership, IN Culture and Leadership Across the World (2007: 878);

<sup>32</sup> Cited in: Business Leadership and Culture: national management styles in the global economy (1999: 174);

Summarizing, Confucian doctrine can be explained in three main points (Bruce Jiang, personal communication, November, 20, 2011). Confucianism believes that: first, everyone and everything is different and therefore everyone or everything has a specific order and/or place; second, prosperity and good things will come if people obey and trust the leader; and third, peace and harmony are achieved through the use of humanistic approach to problems and individuals.

#### 4.2.1 Cultural Profile: Practices

As said when elaborating Portugal cultural profile, in order to better create the leadership profile desired or perceived as effective by subordinates it is crucial to understand the values or desires espoused by those same subordinates. Moreover, to understand the values or desires of those subordinates there is a need to understand the current practices or state of affairs.

**Table 3 - Country Means for GLOBE Societal Culture Dimensions: China**

<i>Cultural Dimensions</i>	<i>Society: "Practices"</i>		<i>Society: "Values"</i>		<i>Difference<sup>3</sup></i> <i>"Values" - "Practices"</i>
	<i>Mean<sup>1</sup></i>	<i>Rank<sup>2</sup></i>	<i>Mean<sup>1</sup></i>	<i>Rank<sup>2</sup></i>	
<i>Performance Orientation</i>	4.45	13	5.67	50	1.22
<i>Future Orientation</i>	3.75	34	4.73	60	0.98
<i>Power Distance</i>	5.04	41	3.10	12	-1.94
<i>Gender Egalitarianism</i>	3.05	48	3.68	58	0.63
<i>Assertiveness</i>	3.76	51	5.44	2	1.68
<i>Humane Orientation</i>	4.36	17	5.32	39	0.96
<i>Institutional Collectivism</i>	4.77	7	4.56	9	-0.21
<i>In-Group Collectivism</i>	5.80	9	5.09	58	-0.71
<i>Uncertainty Avoidance</i>	4.94	10	5.28	9	0.34

<sup>1</sup>Country mean score on a 7-point Likert-type scale. <sup>2</sup> Rank orders for Portugal relative to the 61 countries. <sup>3</sup> Absolute difference between "Values" and "Practices".

*Source:* Fu et al. (2007), Chinese Culture and Leadership, In J. S. Chhokar, F. C. Broadback & J. House, (Eds.), *Culture and leadership across the world*, Psychology Press, Routledge, 877-907.

This said, the Chinese culture can be characterized as a society where Performance Orientation is highly practiced (Fu et al, 2007), as it can be proved by the economic growth rates that China is registering for the past decades (OECD Country Statistical Profile, 2010 –

China)<sup>33</sup> or even by the success that Chinese nationals had in previous decades on other Southeastern Asian societies (Bjerke, 1999: 134; House et al., 2001: 473).

It also endorses Future Orientation (Chu, 1991: 196<sup>34</sup>; House, 2004: 305), though the extent to which it is endorsed is lower than it was commonly perceived at cross-cultural literature (House et al., 2004: 288), fact that is supported by the rank that China possess on Table 3 regarding Future Orientation. This might be explained by the influence of Taoism, though not as important as Confucianism it also has some relevance. Taoism, on contrary to Confucianism, exhorts that life is uncertain and things are better left to take their own natural course, planning is both unnecessary and against nature (Fu et al., 2007: 888). Another possible reason for the lower future-oriented findings relates to government actions. Chinese, in spite of traditionally having the habit of saving, are now faced with very low interest rates (governmental policy to stimulate expenditure) which give a low incentive, if any, to save (Fu et al., 2007: 888).

As a consequence of the social system stratification that Confucius endorsed, China is characterized by paternalistic behavior – considerable high levels of power distance (Hofstede, 2001; House et al., 2004) - where above all respect and obedience to the superiors, in particular toward elder ones, is imperative and where the father is the unquestionable leader of the family (Bjerke, 1999: 147). Bjerke (1999: 148) presents a quite illustrative example of current state of affairs regarding Power Distance: in one of his contacts with the Chinese culture he observed a doctor withholding information from the nurses about a patient, which indeed led to the patient wrong treatment, his intention was not to harm the patient but instead keep to himself a certain amount of information with the intent of create a dependence by part of the nurses towards him.

This last point, the man as leader of the family, associated to the fact the Confucius's teachings that women should not have the same function than men and should be submissive to him, and the of findings in Project GLOBE (2004) – Table 3 – can lead to another conclusion, that in Chinese culture less opportunities to succeed in untraditional roles are given to women when comparing with men, in other words there is still a considerable

---

<sup>33</sup> OECD (2011): <http://stats.oecd.org/index.aspx?queryid=23114>;

<sup>34</sup> Cited in: *Business Leadership and Culture: national management styles in the global economy* (1999: 152);

discrimination regarding gender roles (United Nations Human Development Report (2010): Gender Inequality Index)<sup>35</sup>.

Also as consequence of the high levels of Power Distance, Chinese are highly submissive and nonassertive (House et al., 2004: 406), a reflection of the Confucian principles *renqing* (emotional responses), *guanxi* (relations or ties) and *mianzi* (face saving as respect) which can be observed in the interaction towards peers and superiors, especially if they are elders, for example in the way they communicate – use of indirect language – or greet (Bjerke, 1999: 161).

China is also characterized as humane oriented, which is not surprising once Confucianism emphasizes the virtues of altruism and human behavior for the benefit of the community – *ren* behavior (Bjerke, 1999: 140; Fu et al., 2007: 889). Moreover, the socialist political and ideological system that is in place since 1949 also assists in the endorsement of humane oriented behaviors (House et al., 2004: 567).

Another outcome of the socialist political system in effect is the high practices of Institutional Collectivism, where the government or ruler intervenes in order to generate a public support and an environment conducive to economic and social growth while always taking in consideration the society and the subordinates welfare (Lasserre & Schütte, 1995: 116)<sup>36</sup>. In addition, and in consonance with Confucius's thoughts regarding in-group behaviors (in particular the principle of *guanxi*), Chinese people display a high level of interdependence, pride and loyalty towards their superiors and more important towards their families (Bjerke, 1999: 153). For the Chinese individual family is the most important thing, upon whom they base their personal life as well as their businesses (Bjerke, 1999: 154-155).

Finally, regarding Uncertainty Avoidance, although order and stability would be achieved if everyone 'do their job well' as is mentioned in the Confucian doctrine, the Chinese population tends to greatly rely on structure and legislation as a form to control undesired future events (House et al., 2004: 621). As Gordon Redding (1993: 88)<sup>37</sup> documents: "*The search for control was held by a number of people to be a basic instinct, somehow a natural part of being Chinese*", this natural instinct is even more accentuated by Bjerke (1993: 144) when he mention that "*the Chinese way is to control everything (...) Chinese leaders are*

---

<sup>35</sup> United Nations (2010): [http://hdr.undp.org/en/media/HDR\\_2010\\_EN\\_Complete\\_reprint.pdf](http://hdr.undp.org/en/media/HDR_2010_EN_Complete_reprint.pdf);

<sup>36</sup> Cited in: Business Leadership and Culture: national management styles in the global economy (1999: 130);

<sup>37</sup> Cited in: Business Leadership and Culture: national management styles in the global economy (1999: 144);



*control freaks*". An article published by *BBC News* (2011)<sup>38</sup> serves as a good example of their aversion for uncertainty. The article noticed the desire of Chinese legislators to introduce a law that would obligate younger members of the families to take care of elders. Another good example of how much intolerance to uncertainty is entrenched in China's culture is the Chinese proverb: "*the crafty rabbit has three different entrances to its lair*" (Virgínia Trigo, personal communication, November, 29, 2011).

#### 4.2.2 Cultural Profile: Values

As mention above, it was essential to understand the current practices in order to understand the values or desires of the subordinates. This said Chinese people, as every other nationality studied in Project GLOBE (2004), show a desire for more Performance Orientation practices, fact that is in accordance with McClelland's Implicit Motivation Theory (1961), where every individual has a desire to be associated with achievement and success. In the same line, China also expresses a desire for more Future oriented behavior, nonetheless on a more moderate level than other societies – Table 3: rank - which might be a reflex of the reasons already mention above regarding the topic.

Regarding Power Distance China, as well as most of the societies under the Confucian influence, express high discrepancies between reality and the desired leading to the conclusion that Chinese want more equality – increasing opening to western mind-set -, however it's noteworthy that when comparing with most of the other countries it still appears as desiring more Power Distance than them (Fu et al., 2007: 891-892).

Concerning Assertiveness China appears as one of the countries that more desire has for assertive practices, which can be possibly explained by the necessity of being more assertive and tough while interacting with the outside world, in particular with the western countries, in order to succeed or even to survive (House et al., 2004: 412, 423).

As for gender role equality, in spite of registering a desire for more equality between sexes regarding roles, the increment is marginal, and almost insignificant, meaning that gender egalitarianism is desirable but it's not a main concern for the society - Table 3. This idea is possibly related to the fact that men are still more useful than women. In other words, until

---

<sup>38</sup> BBC News (2011): <http://www.bbc.co.uk/news/world-asia-pacific-12130140>;

rural China become less dependent of agricultural (which require heavy manual labor force, typically a work suitable for men for their physiognomy) or women became more independent as a result of China becoming more economically developed their will be always a bias in favor of men (Fu et al., 2007: 891).

In the same line with Performance and Future Orientation, Humane Orientation in China besides being already praised as a “must have” behavior is even more desired, following the world tendency (House et al., 2004: 579), though when compared with other nations the increment is lower, which might be explained by the social-economic changes that are taking place who incentivize individuals to be more assertive and aggressive in order to succeed (Fu et al., 2007: 892).

An interesting case appears when analyzing both forms of collectivism. Although being a society that scores high in both types of collectivism, Chinese society shows a desire (although being a marginal one) to have less In-group Collectivism as well as Institutional Collectivism. This might be related with the changes in the relational ties among families created by the increasing affluence of resources as well as by the introduction of a more rational relation between employee and employer in the case of In-group Collectivism and by the changes within the structure of societies towards individualism that are appearing in the Confucian societies, in particularly in China with the increasing introduction of more liberal and open market structures, in the case of Institutional Collectivism (House et al., 2004: 476-481; Fu et al., 2007: 889-890).

Finally, regarding Uncertainty Avoidance China contradicts the existent pattern where societies who register high levels of Uncertainty Avoidance practices have a desire for less of it and vice-versa (House et al., 2004: 621). The Chinese society has a desire for more Uncertainty avoidance practices, in spite of being already characterized by a high amount (House et al., 2004: 621). This might be explained by the societal changes that are taken place fomented by the economic growth, which are, to some extent, making Chinese worried with a possible loss of the so much praised order and structure, leading them to desire more control mechanisms to prevent such case (Fu et al., 2007: 891).

In summary, China is characterized by a relatively high collectivistic, uncertainty intolerant, humanistic and nonassertive society and by a desire for much less Power Distance and more

Assertiveness, Performance Orientation and Uncertainty Avoidance (Fu et al., 2007: 886-893). In addition, in spite of the Chinese culture be deeply rooted in the traditional Confucius values, communist ideology as well as Western influences also play a role in its development (Fu et al, 2007: 904).

### 4.2.3 Endorsed Leadership Profile

Now that Chinese behavior considered as desired has been presented the determination of the leadership profile perceived as effective by the Chinese, considering the findings of Project GLOBE (2004, 2007), may proceed.

**Table 4 - Leadership Profile: China**

<i>Most Desired<sup>1</sup></i>	<i>Least Desired<sup>1</sup></i>
Inspirational	Self-Centered
Integrity	Autocratic
Performance Orientation	
Administrative Competent	
Team Integrator	
Collaborative Team Oriented	

<sup>1</sup> First order leadership dimensions.

*Source:* Fu et al. (2007), Chinese Culture and Leadership, In J. S. Chhokar, F. C. Broadback & J. House, (Eds.), *Culture and leadership across the world*, Psychology Press, Routledge, 877-907.

As in any other society, Charismatic/Value-Based leadership (in particular ‘integrity’, ‘inspirational’, and ‘performance oriented’) is seen as contributing to outstanding leadership, fact that is not difficult to comprehend given the fact that the Chinese society is characterized as highly valuing Performance Orientation and the respective desire for success.

Team-Oriented leadership style (in particularly ‘administratively competent’, ‘collaborative team orientation’ and ‘team integrator’) is also seen as contributing to leadership effectiveness, mainly due to the strong desire for Uncertainty Avoidance practices and their respective need to control every aspect of societal as well as organizational life. This desire for team-oriented behavior blended with administrative skills, besides being associated to

above mentioned desire for more rules and structure, can also be attributed to the dual identity that many business leaders possess, once they also tend to be members of the Communist Party (Fu et al, 2007: 901).

Humane-Oriented leadership as well as Participative leadership style are seen as favorable - though not as important as the previous ones. The desire for a Humane-Oriented leadership style is explained by the emphasis on Humane Orientation practices and values that characterized China. As for Participative leadership, in spite of being seen by followers as favorable it is not expected (House et al., 2003: 689). It is noteworthy that this leadership style in China registers some of the lower levels of acceptance when comparing with other regions (House et al., 2004: 688), fact that might be explained, regardless of the high desire for Performance, by the high desire for Assertiveness and Uncertainty Avoidance – negative relation that has already been mentioned in a previous section.

Autonomous leadership style, in spite of the desire for high Performance Orientation practices, is viewed neutrally in response to the levels of Institutional Collectivism that Chinese society still desires (minimal difference from the existent practices).

Finally, Self-Protective is seen as a slightly impediment to leadership effectiveness (almost viewed neutrally) – though comparing with other regions, China still appears as one of the countries that more accept this type of leadership. The necessity for face saving, status consciousness and procedural characteristics (Bjerke, 1999: 160-161) are still modestly praised due to Chinese' societal desire for more Uncertainty Avoidance practices and registered levels of Power Distance – despite having a desire for much less power inequality in society China still appears as one of the countries where Power Distance is more valued.

Overall, the prototype of an effective leader in China must without no doubt espouse a Charismatic/Value-Based leadership behavior, based on devotion and hard work. Team-Oriented leadership style is also desired – Table 4. Humane-Oriented leadership, despite less valued than Charismatic/VB and Team-Oriented leadership styles, is also highly appreciated by followers due to the Confucian virtue of *ren* and the *renqing* behavior that it endorses. As for Self-Protective, despite being seen as inhibiting leadership effectiveness, would not be viewed as negatively as in other societies (imperative necessity of personal dignity – *mianzi*).

Zhou Enlai, the first Premier of People's Republic of China, is the perfect example of the Chinese adored leader.

Zhou was “*gentle, honest and uncomplicated to the people [and] loyal, selfless, open and straightforward, modest and prudent to his comrades-in-arms in the central Chinese government*” (Fu et al., 2007: 895), even despite having reservations in several occasions to the policies that the Party was implementing.

His pragmatic approach to military duties and above all to politics granted him the title of the ‘beloved Premier’. This charismatic personality that so much characterized Zhou gains support with a statement of Henry Kissinger, who in the outcome of his trips to China in the decade do 1970 considered Zhou as “*one of the two or three most impressive man*” that he ever had met. The nation-wide mourning that followed his dead is also another factor that speaks for itself (Pointer, 2006)<sup>39</sup>.

His personal integrity associated to his hard working and dedication toward the nation and the people, along with his extreme loyalty to his superiors and peers, led Lowell Dittmer (1978: 459)<sup>40</sup> to characterize him as “*China's man for all seasons, a complex, charming and intelligent character*”.

### **4.3 Comparative Analysis of the Leadership Profiles**

Taking in consideration a first observation over both cultural profiles and the respective leadership profiles it can be concluded that there will some major conflicts in what is perceived as contributing to leadership effectiveness in Portugal and in China.

Chinese perceive Charismatic/Value-Based leadership style (in particular integrity, inspirational and performance orientation characteristics) as essential to effectively perform leadership duties. In accordance with Chinese perceptions, Portuguese, in spite of not

---

<sup>39</sup> Pointer (2001): [http://www.mindef.gov.sg/safti/pointer/back/journals/2001/Vol27\\_3/v27no3.htm](http://www.mindef.gov.sg/safti/pointer/back/journals/2001/Vol27_3/v27no3.htm);

<sup>40</sup> Cited in: Chinese Culture and Leadership, IN Culture and Leadership Across the World (2007: 896);

considering Charismatic/Value-Based leadership style as the most important dimension, also see it as fundamental while performing the leader role.

Regarding Team-Oriented leadership Chinese also do not differ a lot from Portuguese. Similar to Portuguese, they perceive ‘team integrator’ and ‘collaborative team orientation’ as contributors to leadership effectiveness. One minor divergence appear regarding the ‘administrative competent’ characteristic which is highly endorsed in China and not quite endorsed in Portugal.

Humane-Oriented, for their Confucian influence, is another immensely praised leadership characteristic in China, though not in the same extent that the previous ones. Although praised in Portugal, this style is not as valued as in China which might lead to some cultural conflicts (Jesuino, 2007; Fu et al., 2007).

As for Participative leadership Chinese perceive it as being a favorable contributor to effective leadership, though its practice by leaders would not be expected. Portuguese meanwhile consider it important and expect it to be practiced which might bring some advantage to a Portuguese working in China.

Autonomous leadership, in spite of not being praised in Portugal, is viewed neutrally by the Chinese regarding its influence on leadership effectiveness, so no major conflict may be predicted.

Finally, Self-Protective style is perceived as slightly inhibiting leadership effectiveness in China – though some of the first order dimensions, such as ‘face-saver’, ‘status-consciousness’ and ‘procedural’, are almost or even viewed neutrally. As for Portugal this type of leadership is extremely discouraged and rejected (e.g. ‘face-saving’) which might also lead to some conflicts with Chinese, once despite being viewed as inhibitors or neutral factors, their cultural necessity for *mianzi* may play an important role.

**Table 5 - Leadership Profiles: Comparative Analysis**

<b>Similarities<sup>1</sup></b>	<b>Differences<sup>1</sup></b>
<b>Charismatic/VB</b>	<b>Humane Oriented</b>
Integrity	Humane
Inspirational	<b>Self-Protective</b>
Performance Orientation	Procedural
<b>Team-Oriented</b>	Face-saver
Collaborative Team Oriented	
Team Integrator	

<sup>1</sup> First order leadership dimensions.

*Source: Chhokar J., Broadback, F. & House, R. (2007), Culture and leadership across the world, Psychology Press, Routledge.*

Following this first analysis of both leadership profiles and in accordance with what was mentioned when introducing this section, some major similarities as well as discrepancies were found between Portuguese and Chinese leadership desired leadership profile. The societies' most desired second order leadership dimensions are equal for both of them – Charismatic/Value-Based and Team-Oriented. This finding is reinforced by the existent similarity between the respective most valued first order dimensions endorsed by both societies, where only 'administrative competence' were perceived in China as greatly contributing to effective leadership while not in Portugal. Moreover, in light of the analysis Portuguese might even have an advantage by endorsing Participative leadership, style that is favored in China but not expected. Nonetheless, as seen above, some discrepancies were found, specifically regarding Humane-Oriented and Self-Protective leadership styles which might jeopardize the success of the Portuguese if occupying a leadership role - Table 5.

So in consequence of this first analysis in response to the initial question, 'if a Portuguese when working in a foreign culture occupying a leadership position, in this case China, can be successful by espousing the same leadership behaviors that he or she espouses in his homeland', the answer is no, he or she might not be successful if he or she espouse the same exact leadership behavior that is perceived as effective in Portugal.

However in order to verify the above conclusion a cross-cultural survey was developed. In the next section the data gathered as well as the analysis of that same data can be observed.

## **5 - Empirical Cross-Cultural Study**

In order to independently verify the conclusions that were taken from the analysis of some of the most relevant cross-cultural studies concerning the comparison of Portugal and China societies a set of questions was developed.

The questionnaire<sup>41</sup> was created with the purpose of identify some of the cultural differences between Portugal and China, as mentioned above, and its influence over certain leadership behaviors, with the intent of clarify the possible existent barriers to the integration of a Portuguese manager into the Chinese labor market detected in the previous section. The questionnaire was only created with the purpose of clarifying the cultural and leadership barriers that a Portuguese manager may ran into while entering the Chinese labor market and not also the similarities due to the logistical limitations that characterize this same questionnaire.<sup>42</sup>

More specifically, it has as objective: first, the analyze of some aspects of the Chinese culture –Power Distance, Uncertainty Avoidance and Humane Orientation - , as well as its influence over certain Chinese leadership behaviors –Face-saving, Procedural and Humane - , recurring for that purpose to a 7-point Likert scale where 1 and 7 represents “rarely” and “extensively” respectively (represented in the graphs by **dark grey** color series); and second, compare the above mention Chinese cultural and leadership behaviors with the respective Portuguese cultural and leadership behaviors, recurring for that again to a 7-point Likert scale where lower than 4: means that Chinese express that behavior in a lower degree than Portuguese; equal to 4: means that Chinese express that behavior in an equal degree to Portuguese; and higher than 4: means that Chinese express that behavior in a higher degree than Portuguese (represented in the graphs by **light grey** color series).

The source that served as a base for the elaboration of questions incorporated in the survey was Project GLOBE, more specifically the definitions of each respective cultural and leadership dimension, once using all the questions used by Project GLOBE’s researchers to

---

<sup>41</sup> See Annex A to observe pilot survey form;

<sup>42</sup> Priority was given to the validation of the differences found between both desired leadership profiles, once it was this information that was essential to obtain a final conclusion to the thesis’ main objective;



assess each cultural and leadership dimension (around 100 per dimension) would be very difficult taking in consideration the logistical limitations of the survey, already mentioned before. The use of Project GLOBE as the source was done in an effort to make possible the comparison between the conclusions obtained from the literature review and the ones obtained from the empirical study.

The sample is composed by Portuguese individuals that have worked in the past year or still work in China (excluding Portuguese that worked in the past year or still work in Macau and Hong Kong, due to Macau and Hong Kong's cultural background) and the number of observations is 39 (due to privacy related reasons they will be considered as anonymous) of an universe of 343 individuals (source: Portuguese Consular Section in Beijing). The sample is distributed around South, Southeast China and Beijing and in average it has worked/lived around 32 months<sup>43</sup> (2 years and 8 months) in China.

It is also imperative to mention the limitations of this empirical cross-cultural study. First of all, and following Triandis' critic made when writing the forward for *Culture, Leadership and Organizations: the GLOBE Study of 62 Societies* (2004), it is extremely difficult to correctly represent and characterize a country such as China, who inside its national borders have a tremendous variety of languages, dialects and customs; 2) adding to point one, the sample is mainly distributed around South and Southeast China and Beijing, which undoubtedly turns the data gathered bias, however taking in consideration that these are the areas where the Chinese industrial and economical centers are concentrated most probably is here where a Portuguese manager would perform his or hers duties, thus the 'regional bias' data becomes less relevant; 3) the sample is 39, a number of observations below what is considered statistical relevant (n=40/50); 4) and finally, the fact that the sample's professional sectors are, in some cases, other than the ones used in Project GLOBE's sample may bring some limitations to the attempt of comparing this empirical study's conclusions with the ones from Project GLOBE.

---

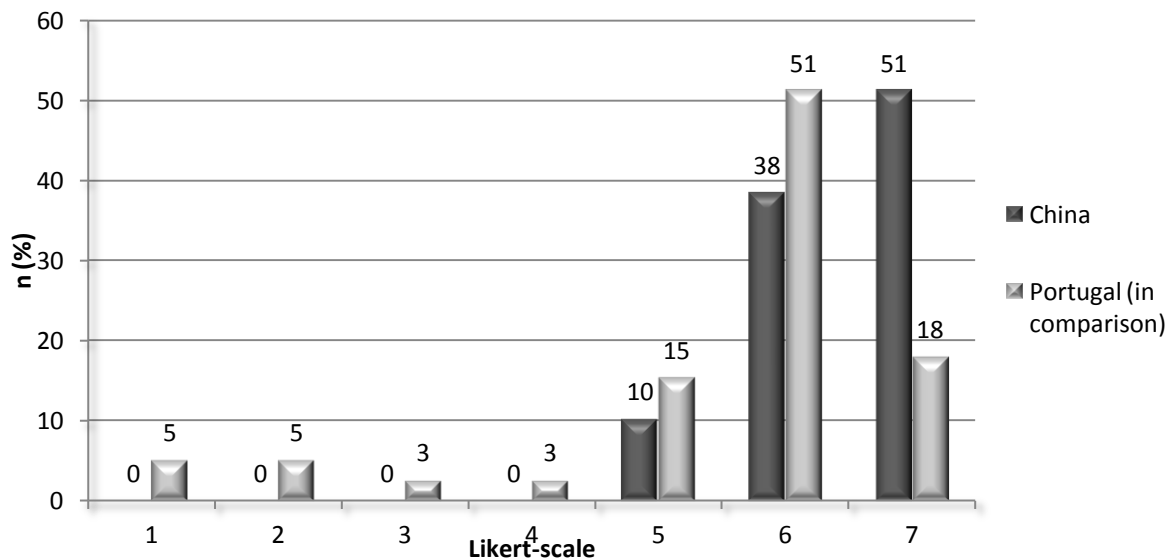
<sup>43</sup> See Annex B for a more detailed information concerning the sample's period of contact with the Chinese culture;

## 5.1 Survey Analysis:

### a) Chinese Power Distance Behavior and Portuguese Comparison

Regarding the existence of an unequal distribution of power between society's members the data obtained from the questionnaire support the idea that Chinese extensively rely and search for a hierarchical society, where an unequal distribution of power is tolerated/accepted, in order to successfully perform the day-to-day tasks. In comparison with the respective Portuguese cultural behavior the data gathered showed again that Chinese value more the existence of a hierarchical society than Portuguese.

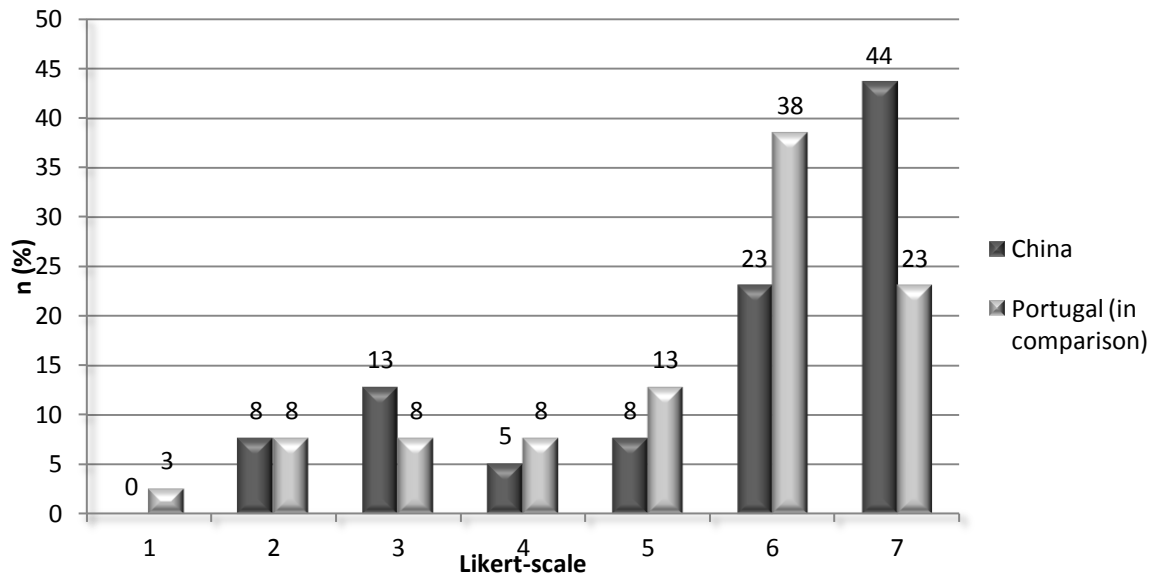
**Graph 6 - Cultural Behavior: Power Distance**



### b) Chinese Uncertainty Avoidance Behavior and Portuguese Comparison

Concerning the Chinese necessity for rules and structure, as well as the comparison with Portuguese behaviors, the results obtained are in accordance with the data retrieved from Project GLOBE study (House et al, 2004). As can be observed in graph below Chinese can be characterized as extensively relying on rules and structure (ex: legislation and tradition). When comparing with Portuguese behaviors Chinese appear to give a higher degree of importance to the existence of rules and structure in their lives than do Portuguese.

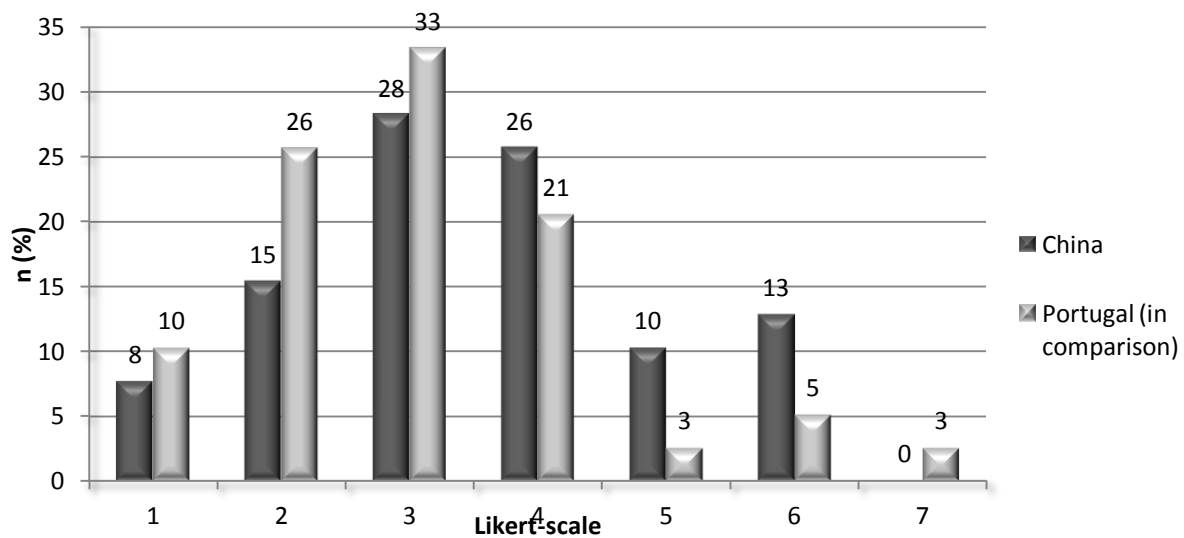
**Graph 7 - Cultural Behavior: Uncertainty Avoidance**



**c) Chinese Humane Behavior and Portuguese Comparison**

As for the ability to express a humane behavior during social interactions, according to the results obtained Chinese appear as moderately expressing this kind of social behavior. However when compared with the respective Portuguese societal behavior, the data gathered from the questionnaire is in clear divergence with the data obtained from Project GLOBE (House et al, 2004), once results show that the majority of those questioned believe that Portuguese express a more humane behavior towards each other than Chinese do.

**Graph 8 - Cultural Behavior: Humane Orientation**



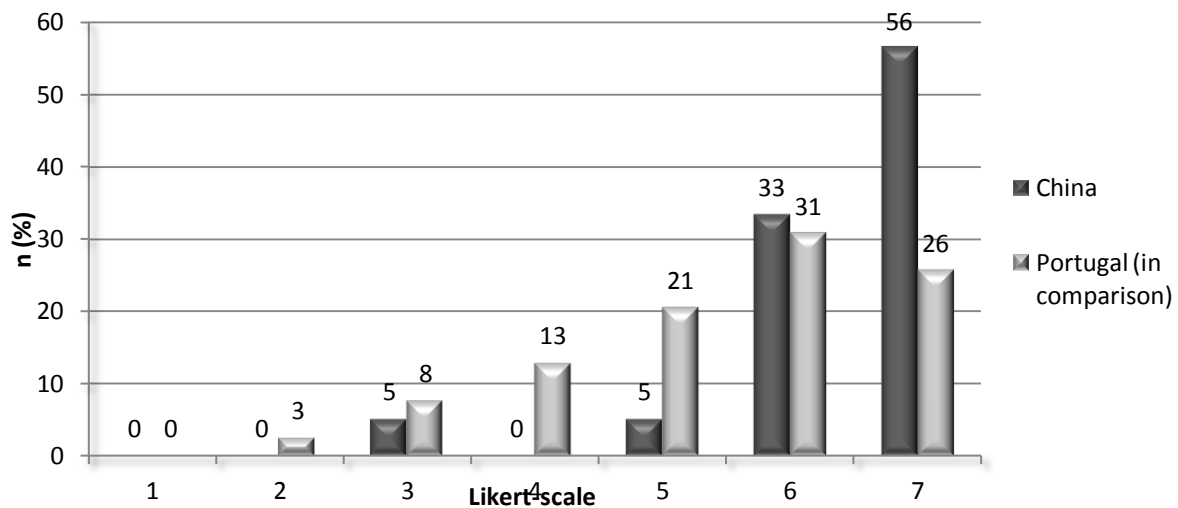
## Influence over Leadership

As mentioned previously cultural behaviors influence, at least, partially the leadership behaviors and the data gathered from the questionnaire support that conclusion.

### d) Chinese Self-Protective behavior - Face-saving – and Portuguese comparison

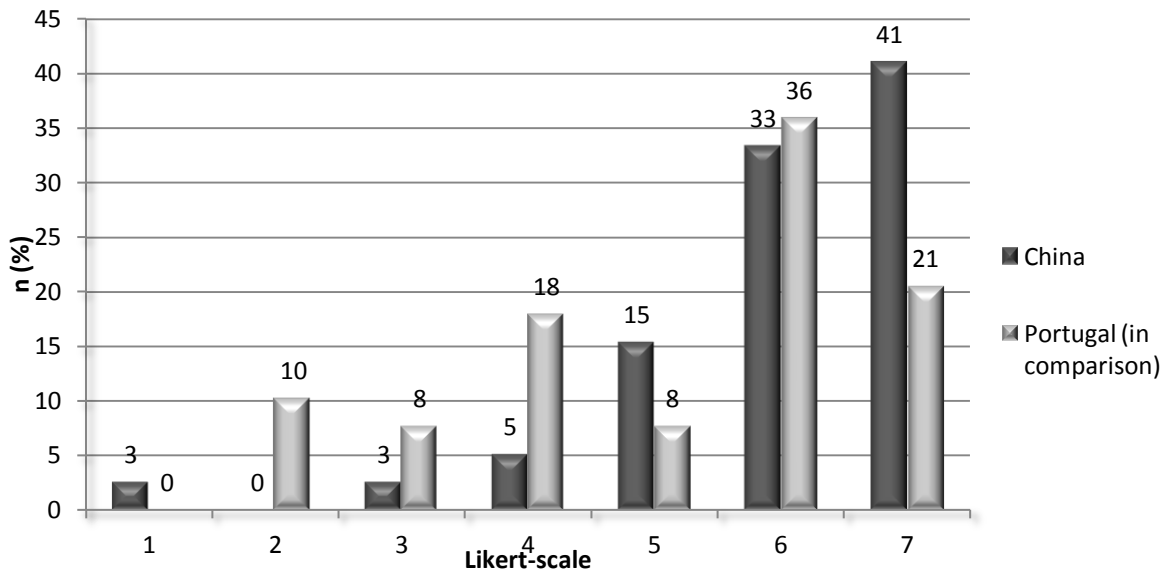
The necessity for power disparities within the Chinese society has a clear influence over Self-Protective leadership tendencies expressed by Chinese men and women. Graphs 9 and 10 support the conclusion above, once that the necessity of the superior to protect himself/herself as well as the tolerance/acceptance of that behavior by his/hers subordinates is in the opinion of the respondents characterized as considerably high.

**Graph 9 - Leadership Behavior: Self-Protective – Face-saving (superiors)**



The data gathered from graphs 9 and 10 support another conclusion. In accordance with the cross-cultural study conducted by Robert House China is characterized as desiring unequal distribution in power within the society to a greater extent than Portugal, fact that is reflected on the lower Portuguese necessity/acceptance of self-protective behaviors, such as face-saving. That said, what was mentioned in the previous section gains support, once the Chinese considerable necessity for, in example, saving face along with the lower acceptance/tolerance of Portuguese subordinates towards face saving may constitute a barrier to an easy integration. (Note: assuming that the Portuguese manager won't occupy the top leadership position).

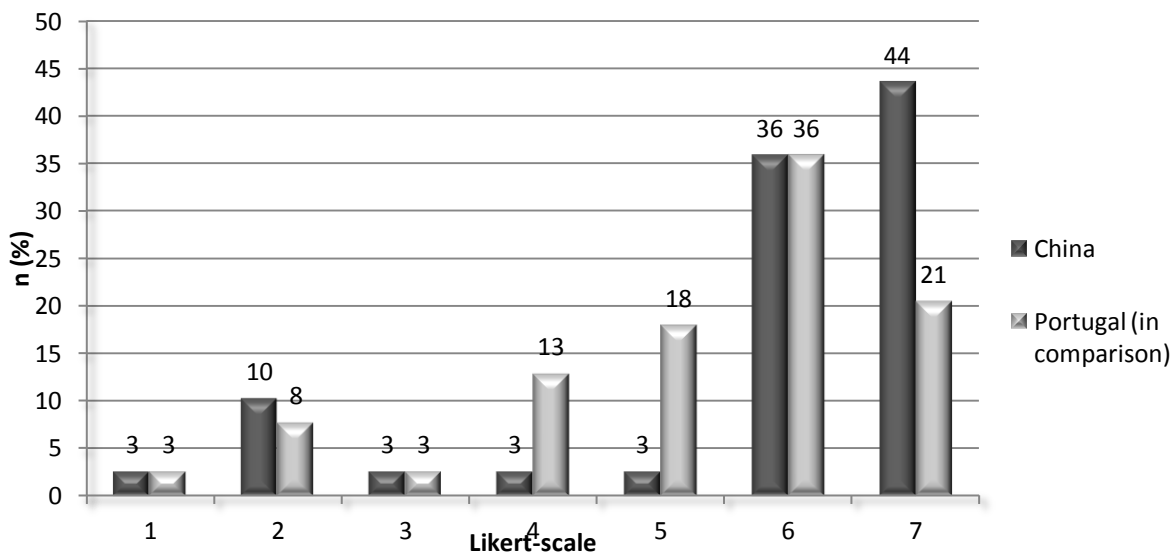
**Graph 10 - Leadership Behavior: Self-Protective – Face-saving (subordinates)**



**e) Chinese Self-Protective behavior – Procedural – and Portuguese comparison**

Another consequence of the Chinese desire for Power Distance and Uncertainty Avoidance over the Chinese leadership style is the necessity of superiors to follow a clear set of procedures during their daily operations as a way of ensuring success. Again when compared with Portuguese and in compliance with what was concluded in the previous section Chinese feel a much higher need to follow procedures than Portuguese, a reflection of the higher desire for Power Distance and in particularly Uncertainty Avoidance expressed by the Chinese.

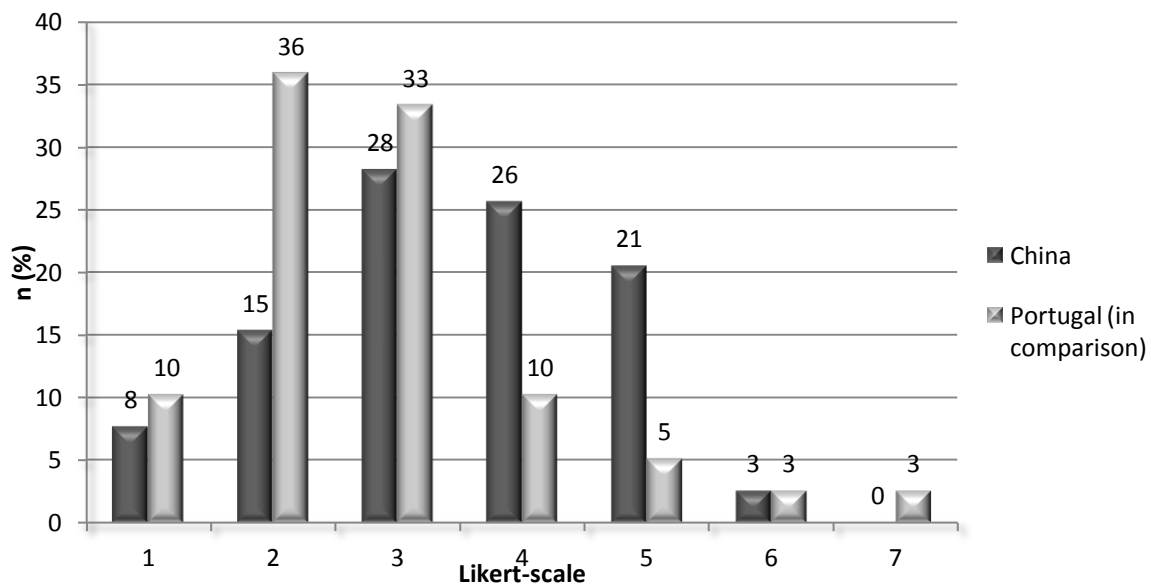
**Graph 11 - Leadership Behavior: Self-Protective - Procedural**



**f) Chinese Humane Behavior – Humane – and Portuguese comparison**

At last, in the opinion of the respondents Chinese superiors tend to moderately express a humane behavior towards their subordinates, which is in accordance with the data gathered about the topic ‘to which extent do Chinese express a humane behavior toward each other’ (Graph 8). When comparing with the Portuguese superiors’ leadership behavior according to information obtained Portuguese superiors tend to express a more humane behavior towards their subordinates.

**Graph 12 - Leadership Behavior: Humane Oriented – Humane**



Following the analysis of the data gathered, and in accordance with previous conclusions, Portuguese leaders would still face difficulties when faced with the Chinese necessity of self-protection, more specifically the need to safe face and follow strict procedures. These facts are supported by the information obtained concerning the Chinese society, where in the opinion of the respondents Chinese society is characterized as having a more intolerant stand against uncertainty and a more tolerant view towards unequal power distribution among their society than Portuguese society. Nonetheless one of the conclusions obtained in the previous section, regarding the higher practices of humane behavior by part of Chinese leaders when compared with the Portuguese counterparts, was contradicted in light of the data obtained.

In summary, and despite one of the conclusions wasn't supported by the data obtained from the survey, the answer to the initial, 'if a Portuguese when working in a foreign culture occupying a leadership position, in this case China, can be successful by espousing the same leadership behaviors that he or she espouses in his homeland', is still no, once there is still evidence to support that there are some leadership behavior's discrepancies between both nations that may undermine the Portuguese manager's success.

## **6 - Conclusion**

The objective of this dissertation was to determine if a Portuguese manager when working in a foreign culture, in this case China, can be successful by espousing the same leadership behaviors that he or she espouses in his homeland. However, as already mentioned, in order to find an answer to this interrogation, several previous questions had to be solved.

The process started by determining if there is indeed cultural diversity around the globe. The conclusion is that it is well established and accepted in the academic arena that different regions express different sets of behaviors. This belief is vastly supported by the innumerable empirically cross-cultural studies conducted in the past decades, in particular the ones led by Hofstede, Schwartz and Bilsky, Trompenaars or House and colleagues (Project GLOBE), where an identification of several primordial problems that affect individuals and the processes by which each group of individuals solves them are determined.

Once it was determined that culture around the world was not homogeneous it was essential to assess if there was in fact a relation between societal culture and organizational one. The research conducted later confirmed this relation. The Cultural Immersion theory states that two mechanisms are responsible for the existing influence of the societal culture over the organizational one. The first relates to the creation and development of the societal culture, once the behaviors and actions that the organization's collaborators, who are 'products' of the socialization process, will accept are indeed a reflection of how their socialization process 'shaped' them; the second mechanism relates to the bases of the creation and development of the organizational culture, once the founder or the current leader are themselves a 'product' of the socialization process. Additionally any organizations that does not have in consideration people' desired behavior patterns may incur in serious negative consequences.

Another important step in the path to find an answer to question in hand was to establish if there is any influential relation between culture and leadership behavior desired or undesired. By understanding the contents of the Cultural Immersion theory it is possible to obtain the conclusion that indeed there is a relation between culture and accepted leadership behavior, once, on one hand the founder or leader of the organization is himself or herself a 'product' of the culture where he is embedded, endorsing this way the culture' prevalent leadership behaviors, on the other hand the leadership behavior that is espoused by the leader will be



subjected to the ‘approval’ of the subordinates, who are also a ‘product’ of the culture where they are embedded, where a deviation by part of the leader will be responded with direct or indirect signs of disapproval (e.g. formal complaints, low productivity or increase of turnover rates).

Once established that there was a global cultural diversity and that societal culture has an important role in the development of the organizational one as well as in the perception of which leadership behaviors are seen as contributing or inhibiting leadership effectiveness, it was possible to determine each country desired leadership profile and if there was any major discrepancies or similarities. The research showed that there are major similarities between both profiles regarding the endorsement of ‘inspirational’, ‘integrity’ and ‘performance orientation’ dimensions as well as of ‘team integrator’ and ‘collaborative team orientation’. On the other hand, some discrepancies associated with the endorsement of Humane-Oriented and of Self-Protective leadership were also found. Regarding to Humane-Oriented leadership the discrepancy found can be explained by the fact that, in spite of both societies seeing it as a desirable style, China due to its Confucian background endorses it more strongly than Portugal. As for Self-Protective style, the fact that China sees it as inhibiting leadership effectiveness in a lower level than Portugal is once more explained by the Chinese cultural background, where first *mianzi* despite having lost some relevance is still viewed as an important aspect in social interactions and second the necessity for structure and rules is fundamental.

Finally, in consequence of the data gathered from the cross-cultural empirical study one of the above conclusions failed to gain support. In the opinion of the respondents Chinese leaders tend to express a lower humane behavior towards their’ followers when compared with the Portuguese respective leadership behavior, fact that is favorable to a Portuguese adaptation to the Chinese labor market once this type of behavior is appreciated by the Chinese subordinates. Nonetheless the remaining conclusions were supported by the data retrieved by the questionnaire. This said the initial question has to be answered with no: Portuguese might not be successful if they display, in China, the same exact leadership behavior that is perceived as effective in Portugal. Nevertheless, in light of the adaptability that so much characterizes Portuguese, the adoption of a more humane behavior towards other as well as a higher tolerance regarding self-protective behaviors, such as face-saving, and procedures may in fact create the conditions for him or her to be accepted by Chinese as an effective leader.

## 7 - References

### Books:

- Avillez, M.J (2010), Francisco Sá Carneiro – solidão e poder, Alfragide, Oficina do Livro.
- Bjerke, B. (1999), *Business Leadership and Culture: national management styles in the global economy*, Cheltenham, Edward Elgar.
- Hofstede, G. (2001), *Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations*, (2<sup>nd</sup> edition), Thousand Oaks, Sage Publications Inc
- House, R., Hanges, P., Javidan, M., Dorfman, P., & Gupta, V.(2004), *Culture, Leadership and Organizations: the GLOBE study of 62 Societies*, Thousand Oaks, Sage Publications Inc.
- Schein, E. (1992), *Organizational Culture and Leadership*, (2<sup>nd</sup> edition), San Francisco, Jossey-Bass Publishers.
- Schneider, S. & Barsoux, J. (2003), *Managing Across Cultures*, (2<sup>nd</sup> edition), Harlow, Pearson Education.
- Trompenaars, F. (1993), *Riding the Waves of Culture: understanding cultural diversity in business*, London, Brealev.
- Yukl, G. (2006), *Leadership in Organizations*, (6th edition), Upper Saddle River, Prentice Hall.

### Contributions to collective works:

- Almeida, J.F. (1998), Society and Values, In Pinto, A.C. (Eds.), *Modern Portugal*, Palo Alto, Society for the Promotion of Science and Scholarship, 146-161.
- Eisenhower, D. (1954) Remarks by the President of the United States, IN Society for Personnel Administration (Eds.), *The Federal Career Service: a look ahead*, Washington, 1-3.
- Ferreira, V. (1998), Engendering Portugal: social change, state politics and women's social mobilization, In A.C. Pinto, (Eds.), *Modern Portugal*, Palo Alto, Society for the Promotion of Science and Scholarship, 162-188.
- Fu et al. (2007), Chinese Culture and Leadership, In Chhokar, J. Broadback, F. & House, R. (Eds.), *Culture and leadership across the world*, Psychology Press, Routledge, 877-907.
- Jesuíno, J.C. (2007), Leadership and culture in Portugal, In J. S. Chhokar, F. C. Broadback & J. House, (Eds.), *Culture and leadership across the world*, Psychology Press, Routledge, 583-621.
- Monteiro, N.G., Pinto, A.C. (1998), Cultural myths and Portuguese national identity, In A.C. Pinto, (Eds.), *Modern Portugal*, Palo Alto, Society for the Promotion of Science and Scholarship, 206-217.

### Academic journals:

- Chow, G & Li, K. (2002), China's economic growth, *Economic Development and Cultural Change*, 51 (1), 247-256.

- Newman, K. L. & Nollen, S. D. (1996), Culture and congruence: the fit between management practices and national culture, *Journal of International Business Studies*, 27 (4), 753-779.
- Peng, K. & Nisbett, R. (1997), Validity problems comparing values across cultures and possible solutions, *Psychological Methods*, 2 (4), 329-344.
- Schwartz, S. & Bilsky, W. (1990), Toward a theory of universal structure and content of values: Extensions and cross-cultural replications, *Journal of Personality and Social Psychology*, 58, 878-891.

**Press:**

- Anon, (2001), Personality profile: Zhou Enlai, *Pointer*, 27 (3), [http://www.mindef.gov.sg/safti/pointer/back/journals/2001/Vol27\\_3/v27no3.htm](http://www.mindef.gov.sg/safti/pointer/back/journals/2001/Vol27_3/v27no3.htm), retrieved on November 10<sup>th</sup>.
- Anon (2011), China law to make children visit parents, *BBC News*, January 6<sup>th</sup>, <http://www.bbc.co.uk/news/world-asia-pacific-12130140>, retrieved on November 2<sup>nd</sup>.
- Bawden, T. & Pidd, H. (2011), Moody's downgrades Portuguese bonds to junk status, *The Guardian*, July 5<sup>th</sup>, <http://www.guardian.co.uk/business/2011/jul/05/portugal-euro-debt-crisis>, retrieved on November 2<sup>nd</sup>.
- Cushman, J. (1998), Nike Pledges to End Child Labor and Apply U.S. Rules Abroad, *The New York Times*, May 13<sup>th</sup>, <http://www.nytimes.com/1998/05/13/business/international-business-nike-pledges-to-end-child-labor-and-apply-us-rules-abroad.html?pagewanted=all&src=pm>, retrieved on November 2<sup>nd</sup>.
- Joyce, C. (2004), Japan's scandals force new look at company loyalty, *The Telegraph*, January 2<sup>nd</sup>, <http://www.telegraph.co.uk/news/worldnews/asia/japan/1450780/Japans-scandals-force-new-look-at-company-loyalty.html>, retrieved on November 3<sup>rd</sup>.
- Pereira, B. F. (2006), Relações entre Portugal e a República Popular da China, *Relações Internacionais*, June 19<sup>th</sup>, [http://www.ipri.pt/publicacoes/revista\\_ri/pdf/RI10\\_BFPereira.pdf](http://www.ipri.pt/publicacoes/revista_ri/pdf/RI10_BFPereira.pdf), retrieved on November 8<sup>th</sup>.

**Unpublished references taken from the internet:**

- Banco de Portugal (2011), Projeções para a Economia Portuguesa: 2011-2012, [http://www.bportugal.pt/pt-PT/EstudosEconomicos/Publicacoes/BoletimEconomico/Publicacoes/projecoes\\_p.pdf](http://www.bportugal.pt/pt-PT/EstudosEconomicos/Publicacoes/BoletimEconomico/Publicacoes/projecoes_p.pdf), retrieved on November 2<sup>nd</sup>.
- OECD (2011), Country statistical profiles: China, <http://stats.oecd.org/index.aspx?queryid=23114>, retrieved on November 8<sup>th</sup>.
- United Nations (2010), Human Development Report: Gender Inequality Index, [http://hdr.undp.org/en/media/HDR\\_2010\\_EN\\_Complete\\_reprint.pdf](http://hdr.undp.org/en/media/HDR_2010_EN_Complete_reprint.pdf), retrieved on November 2<sup>nd</sup>.

## 8 - Annexes

### 8.1 Annex A: Pilot Survey Form

#### 8.1.1 Survey Form: in Portuguese

### Cultura e Liderança

Este questionário tem por finalidade ajudar a perceber algumas diferenças culturais entre a China e Portugal e a sua influência sobre certos comportamentos de liderança, de forma a identificar alguns possíveis entraves à integração de um trabalhador português no mercado de trabalho chinês.

Mais especificamente, este tem por objectivo, primeiro, analisar alguns aspectos da cultura chinesa, bem como a sua influência sobre certos comportamentos de liderança chineses; e em segundo, comparar alguns aspectos dos comportamentos culturais e de liderança chineses com os respectivos comportamentos culturais e de liderança portugueses.

O questionário é composto por 16 itens, completamente anónimo e deverá levar à volta de 7 minutos a ser concluído. Para tal peça que tenham em conta a vossa experiência pessoal, bem como profissional.

Desde já quero agradecer por disponibilizarem parte do vosso tempo. Muito obrigado.

\* Required

#### I - Comportamentos Culturais

1) Indique em que medida a sociedade chinesa procura e depende de uma sociedade hierarquizada/estruturada, onde uma distribuição desigual de poder é tolerada e/ou aceite, de forma a que as tarefas do quotidiano sejam realizadas com sucesso? (1 - raramente; 7 - extensivamente) \*

Por poder entenda-se autoridade e estatuto.

1 2 3 4 5 6 7

2) Comparando com os comportamentos sociais portugueses, indique em que medida a sociedade chinesa procura e depende de uma sociedade hierarquizada/estruturada, onde uma distribuição desigual de poder - autoridade e estatuto - é tolerada e/ou aceite, de forma a que as tarefas do quotidiano sejam realizadas com sucesso? (<4 - em menor grau; =4 - em igual grau; >4 - em maior grau) \*

1 2 3 4 5 6 7

3) Indique em que medida a sociedade chinesa implementa e procura ordem e estrutura como forma de prevenir o surgimento ou controlar as consequências de acontecimentos indesejados? (1 - raramente; 7 - extensivamente) \*

Por ordem e estrutura entenda-se recurso a legislação ou tradições.

1 2 3 4 5 6 7

4) Comparando com os comportamentos sociais portugueses, indique em que medida a sociedade chinesa implementa e procura ordem e estrutura - legislação e tradições - como forma de prevenir o surgimento ou controlar as consequências de acontecimentos indesejados? (<4 - em menor grau; =4 - em igual grau;>4 - em maior grau) \*

1 2 3 4 5 6 7

5) Indique em que medida a sociedade chinesa expressa, aquando das interacções entre os seus membros/cidadãos, um comportamento humano? (1 - raramente; 7 - extensivamente) \*

Por humano entenda-se um comportamento justo, altruístico e amigável.

1 2 3 4 5 6 7

6) Comparando com os comportamentos sociais portugueses, indique em que medida a sociedade chinesa expressa, aquando das interacções entre os seus membros/cidadãos, um comportamento humano - justo, altruístico e amigável? (<4 - em menor grau; =4 - em igual grau;>4 - em maior grau) \*

1 2 3 4 5 6 7

## II - Comportamentos de Liderança

7) Indique em que medida um superior de nacionalidade chinesa sente a necessidade de se auto proteger aquando de uma discussão/troca de ideias ou disputa laboral? (1 - raramente; 7 - extensivamente) \*

Por auto-protecção entenda-se o 'salvar a face'.

1 2 3 4 5 6 7

8) Comparando com os comportamentos de liderança portugueses, indique em que medida um superior de nacionalidade chinesa sente necessidade de se auto proteger - salvar a 'face' - aquando de uma discussão/troca de ideias ou disputa laboral? (<4 - em menor grau; =4 - em igual grau;>4 - em maior grau) \*

1 2 3 4 5 6 7

---

9) Indique em que medida um comportamento de auto-protecção - salvar a 'face' - proveniente de um superior de nacionalidade chinesa é tolerada/aceite pelos seus subordinados? (1 - raramente; 7 - extensivamente) \*

1 2 3 4 5 6 7

---

10) Comparando com a tolerância/aceitação dos subordinados de nacionalidade portuguesa para com os comportamentos de liderança portugueses, indique em que medida um comportamento de protecção pessoal - salvar a 'face' - proveniente de um superior de nacionalidade chinesa é tolerada/aceite pelos seus subordinados? (<4 - em menor grau; =4 - em igual grau;>4 - em maior grau) \*

1 2 3 4 5 6 7

---

11) Indique em que medida um superior ou subordinado de nacionalidade chinesa se baseia e depende da aplicação de um claro padrão de procedimentos, de forma a completar com sucesso as suas funções do quotidiano profissional? (1 - raramente; 7 - extensivamente) \*

1 2 3 4 5 6 7

---

12) Comparando com os comportamentos de liderança portugueses, indique em que medida um superior ou subordinado de nacionalidade chinesa se baseia depende da aplicação de um claro padrão de procedimentos, de forma a completar com sucesso as suas funções do quotidiano profissional? (<4 - em menor grau; =4 - em igual grau; >4 - em maior grau) \*

1 2 3 4 5 6 7

---

13) Indique em que medida um superior de nacionalidade chinesa expressa um comportamento humano para com os seus subordinados? (1 - raramente; 7 - extensivamente) \*

Por humano entenda-se um comportamento de apoio e compassivo.

1 2 3 4 5 6 7

14) Comparando com os comportamentos de liderança portugueses, indique em que medida um superior de nacionalidade chinesa expressa um comportamento humano - de apoio e compassivo - para com os seus subordinados? (<4 - em menor grau; =4 - em igual grau; >4 - em maior grau) \*

1 2 3 4 5 6 7

15) Período de contacto com a cultura chinesa (meses)? \*

16) Informações ou comentários:



## 8.1.2 Survey Form: in English

### I - Cultural Behaviors

1) Indicate to which extent does the Chinese society relies and searches for a hierarchical/structured society, where an unequal distribution of power – authority and stature – is tolerated and/or accepted, in order to successfully perform the day-to-day tasks? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

---

2) Comparing with the Portuguese social behaviors, indicate to which extent does the Chinese society relies and searches for a hierarchical/structured society, where an unequal distribution of power – authority and stature – is tolerated and/or accepted, in order to successfully perform the day-to-day tasks? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

1 2 3 4 5 6 7

---

3) Indicate to which extent does the Chinese society implements and searches for orderliness and structure – legislation and traditions – as a way to prevent or control the possible negative outcomes of undesired events? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

---

4) Comparing with the Portuguese social behaviors, indicate to which extent does the Chinese society implements and searches for orderliness and structure – legislation and traditions – as a way to prevent or control the possible negative outcomes of undesired events? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

1 2 3 4 5 6 7

---



5) Indicate to which extent does the Chinese society expresses, during interactions between its members/citizens, a humane behavior – fair, altruistic and friendly? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

6) Comparing with the Portuguese social behaviors, indicate to which extent does the Chinese society expresses, during interactions between its members/citizens, a humane behavior – fair, altruistic and friendly? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

1 2 3 4 5 6 7

## II - Leadership Behaviors

7) Indicate to which extent does a superior of Chinese nationality feels the necessity of protecting his/herself – face-saving – during a professional discussion or labor dispute? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

8) Comparing with the Portuguese leadership behaviors indicate to which extent does a superior of Chinese nationality feels the necessity of protecting his/herself – face-saving – during a professional discussion or labor dispute? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

1 2 3 4 5 6 7

9) Indicate to which extent does a self-protective behavior – face-saving – originated from a superior of Chinese nationality is tolerated/accepted by his/hers subordinates? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

10) Comparing with the tolerance/acceptation of Portuguese nationality subordinates towards Portuguese leadership behaviors, indicate to which extent does a self-protective behavior – face-saving – originated from a superior of Chinese nationality is tolerated/ accepted by his/hers subordinates? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

1 2 3 4 5 6 7

11) Indicate to which extent does a superior of Chinese nationality relies and depends on the application of clear set of procedures in order to successfully finish his/hers day-to-day tasks? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

12) Comparing with the Portuguese leadership behaviors indicate to which extent does a superior of Chinese nationality relies and depends on the application of clear set of procedures in order to successfully finish his/hers day-to-day tasks? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

1 2 3 4 5 6 7

13) Indicate to which extent does a superior of Chinese nationality expresses a humane behavior – supportive and compassionate – towards his/hers subordinates? (1 – rarely; 7 – extensively) \*

1 2 3 4 5 6 7

14) Comparing with the Portuguese leadership behaviors indicate to which extent does a superior of Chinese nationality expresses a humane behavior – supportive and compassionate – towards his/hers subordinates? (<4 – lower degree; =4 – equal degree; >4 – higher degree) \*

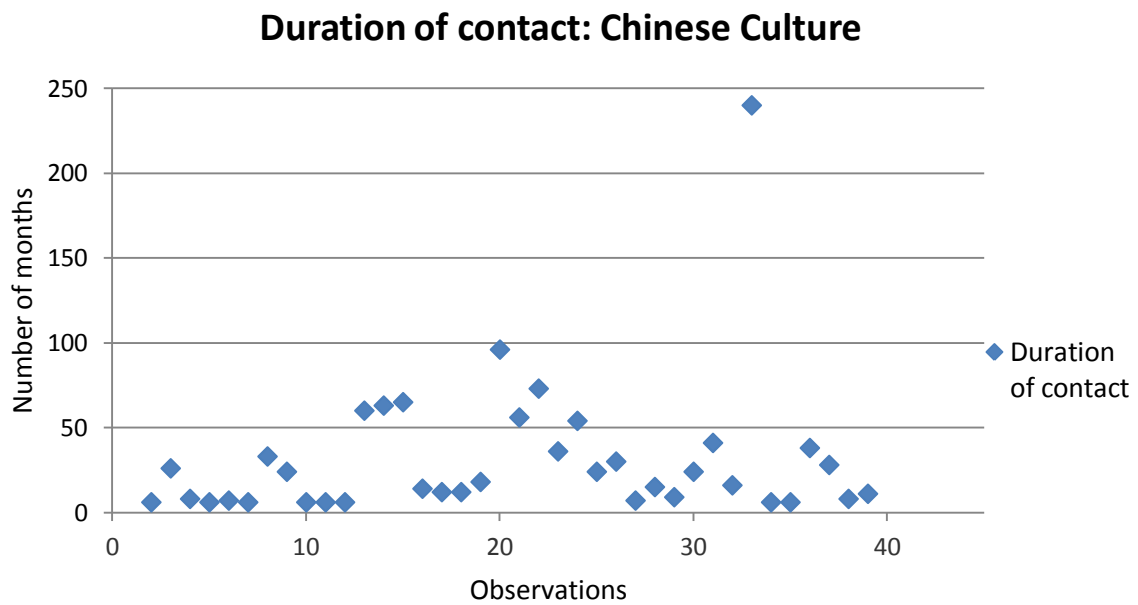
1 2 3 4 5 6 7

15) Period of contact with the Chinese culture (months)? \*

16) Informations or commentaries:

Submit

## 8.2 Annex B: Sample's period of contact with Chinese culture



**Duration of contact: Chinese Culture (absolute values)**

<b>Observation number:</b>	<b>Months (quantity):</b>	<b>Observation number:</b>	<b>Months (quantity):</b>
1	6	21	56
2	6	22	73
3	26	23	36
4	8	24	54
5	6	25	24
6	7	26	30
7	6	27	7
8	33	28	15
9	24	29	9
10	6	30	24
11	6	31	41
12	6	32	16
13	60	33	240
14	63	34	6
15	65	35	6
16	14	36	38
17	12	37	28
18	12	38	8
19	18	39	11
20	96		