CRANFIELD UNIVERSITY

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'ROUND NUMBERS ARE ALWAYS FALSE' – MORE EMIC
(CULTURALLY CONTINGENT) THAN ETIC (UNIVERSAL)? IS
NATIONAL CULTURE A DEFINING CONCEPT OF LEADERSHIP
IN THE DEFENCE AND SECURITY SECTOR?

CDS
PHD Defence and Security

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ABSTRACT

Keywords: Leadership, Leader, Culture, Defence, Security, Military, Emic, Etic, Attribute, Trait, Prototype.

Leadership as a function in human groups is found in all corners of the world and can be traced by as far as the start of recorded history. Plato (428/429 BCE-348/347 BCE) was the first to write about the general attributes that determine leadership. This quest to identify traits that predict effective leadership continues to this day. Since the mid-twentieth century, scholarly attempts have been made to establish a universal theory of leadership that transcends cultural boundaries. Although the search for a definitive universal model has so far proved inconclusive, cross-cultural research continues to be focussed on determining whether aspects of leadership and leadership theory are "universal" (etic) or culturally contingent (emic) (i.e., unique to culture). The GLOBE project (2004), the most expansive and significant cross-cultural study to date, found that although leadership is culturally contingent, universal attributes of leadership exist. Although cross-cultural research on leadership has exploded in importance in the last twenty-five years or so, its existence is almost absent in all U.K. defence policy and doctrinal publications. Yet, the MOD's policy position is to be "international by design" (MOD, 2018) and the recently published *Integrated Review of Security, Defence, Development and Foreign Policy* (MOD, 2021) signposts deepening defence and security international engagement over the coming decade.

A critical review was conducted of selected academic and military literature on leadership, culture, and cross-cultural leadership. A research methodology was designed and developed to focus on a predominantly quantitative approach. This was driven primarily by the research question. However, this was offset by open questions to provide a qualitative element. Therefore, a mixed methods approach was used in this thesis. The research investigated prototypical leadership in sixteen countries across four continents. The cross-cultural research, focussed on equivalence and comparability, was carried out using seven regions as independent variables. The selection of the "middle manager" strata of

leadership (Brigadier General to Major) provided functional equivalence. The questionnaire sample size was 1067. The survey included closed and open-ended questions which were translated into Arabic, Georgian, Ukrainian, Burmese, Spanish and Korean.

The main findings included the identification of twenty-five essential leader attributes that were considered essential across seven regions in the defence and security sector. The thesis failed to reject the null hypothesis that '*effective leadership attributes, skills and traits in the defence and security sector are culturally contingent across countries and regions.*' The identification of a core of essential military leader attributes, demonstrating "partial universality", was offset by wider findings that showed leadership in the defence and security sector to be culturally contingent across the sixteen countries. A *cross-cultural prototypical military leadership model* was constructed to provide a systematic and structured understanding of cross-cultural leadership and a means of cross-cultural comparability*.* The contextual model is based on seven leader dimensions encapsulating 'personality and self', 'motives', 'cognitive capacities and skills', 'emotional capacities and social skills', 'integrity and moral character', 'team skills' and 'task skills'. Recognising that culture and leadership have a symbiotic relationship, in which one cannot exist without the other (Ayman & Korabik, 2010), the leadership construct is bound by culture at the micro (individual), meso (organisational) and macro (national) levels. Finally, the research makes a discrete contribution towards an etymological study of "leader" and "leadership" across cultures. An understanding of the etymology assists with the way we think about, study and enact leadership (Case et al., 2011). The findings show that a variance in semantics is indicative of cultural contingency. Notwithstanding this, there is sufficient similarity to permit a route scheme of meaning.

Recommendations are made to investigate an expeditionary version of the GLOBE study (2004) questionnaire where data can be collected and collated efficaciously to contribute to the project from an organisational perspective. Further research should examine how the GLOBE study's six global leadership dimensions can be applied to the defence and security sector. Follow-on work

should also be carried out to understand the behavioural manifestations of identified attributes in the defence and security sector. This would make an important contribution to interoperability workstreams and multinational activities with allies and partners. A formal review is recommended to address the cross-cultural deficit in U.K. Defence and that the doctrinal gap is closed in the re-write of *Leadership in Defence* (2004). More broadly, a more coherent approach should be taken between the defence proponents of leadership and culture. Recognising both the complexity and importance of cross-cultural leadership, the Ministry of Defence may wish to take forward the idea of trans-cultural alliances between leadership schools to promote information exchange and achieve a better understanding of indigenous military leadership constructs. Finally, a cross-cultural study into the leadership gender gap in the defence and security sector would provide a valuable research topic. This would advance the status of women in professional military forces as culture has been found to be an obstacle to gender egalitarianism, participation, and advancement in armed forces around the globe.

ACKNOWLEDGEMENTS

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LIST OF ABBREVIATIONS

ADP	Army Doctrine Publication
BDD	British Defence Doctrine
CLT	Culturally Endorsed Implicit Theory of Leadership
DCDC	Development of Concepts and Doctrine Centre
DSLP	Defence Strategic Leadership Programme
EI	Emotional Intelligence
FCO	Foreign and Commonwealth Office
FFM	Five Factor Model
FLOC	Future Land Operating Concept
FMOC	Future Maritime Operating Concept
FRLT	Full Range Leadership Theory
GLOBE	Global Leadership and Organizational Behaviour Effectiveness
GTOL	General Theory of Leadership
HMG	Her Majesty's Government
ILT	Implicit Leadership Theory
IDES	International Defence Engagement Strategy
JDN	Joint Doctrine Note
JDP	Joint Doctrine Pamphlet
JSCSC	Joint Services Command and Staff College
LBDQ	Leader Behaviour Description Questionnaire
LMX	Leader Member Exchange
MDP	Modernising Defence Programme
MOD	Ministry of Defence
MLQ	Multifactor Leadership Questionnaire
NSS	National Security Strategy
NHST	Null Hypothesis Significance Testing
NSO	National Security Objective
NSS	National Security Strategy
OERD	Oxford English Reference Dictionary
SDSR	Strategic Defence & Security Review
VUCA	Volatile, Uncertain, Complex, Ambiguous

1. INTRODUCTION TO THE THESIS

'ROUND NUMBERS ARE ALWAYS FALSE' – MORE EMIC (CULTURALLY CONTINGENT) THAN ETIC (UNIVERSAL)?   IS NATIONAL CULTURE A DEFINING CONCEPT OF LEADERSHIP IN THE DEFENCE AND SECURITY SECTOR?

Leadership is an enigma – a puzzle within a puzzle. It has an "I know it when I see it" feel, yet there is no single, comprehensive definition that encompasses all divergent views about leadership. Capturing the essence of effective leadership has been an elusive goal sought by scholars throughout history, but like the blind men examining different parts of the elephant, researchers report truth about the discrete elements of leadership, yet have difficulty finding a common frame or gestalt regarding the concept. The enigma of leadership is even more fascinating, complex, and daunting if looked through a cross-cultural lens (Dorfman & House, 2004; p. 51).

The survival of mankind will depend to a large extent on the ability of people who think differently to act together. International collaboration presupposes some understanding of where others' thinking differs from ours. Exploring the way in which nationality predisposes our thinking is therefore not an intellectual luxury. A better understanding of invisible cultural differences is one of the main contributions the social sciences can make to practical policy makers in governments, organizations, and institutions – and to ordinary citizens (Hofstede, 1980; p. 9).

1.1 Concept and Purpose of Research

The quotations above demonstrate a compelling requirement to understand different cultures and an imperative to comprehend how leadership is perceived and practised across cultures. Cross-cultural leadership research is a flourishing and an increasingly important area of study.   However, there is a significant research deficit in the UK defence and security sector. Spencer Leigh Hughes (1916) in the introductory chapter of his classic text, *The English Character*, quotes Dr Johnson's declaration that "round numbers are always false". He debunks the idea of universal similarities in preference to the cultural relativist's perspective of 'human permutations' (p. 9) where the norms of one culture cannot be transposed to another. Hughes (1916) also rejects "those who dogmatise on the characteristics of different nations, saying that the men of one country are brave, the men of another are emotional, and the men of a third are deceitful". He concludes with a constructivist's view that "there are all sorts of men in every country" (p. 3) indicating that the world is subjective and diverse due to multiple

interpretations by human beings. The reference to "round numbers" being always false neatly illustrates the complexity and sensitivity of cross-cultural research. This quotation also provides a pathway to the *etic* and *emic* duality of cross-cultural leadership with "round numbers" synonymous with "universal attributes" (Graen et al., 1997; Gill, 2011; Dickson et al., 2003; House et al., 2004; Jepson, 2009; Guthey & Jackson, 2011).

The terminology of 'etics' and 'emics' has its origins in linguistics, migrating to cross-cultural psychology and latterly to cross-cultural leadership. Chaudhary (1999) provides a cross-cultural psychology perspective: 'whereas the etic takes a position that spans across cultures, the emic approach attempts to construct the processes from within' (p. 155). Cultural studies tend to draw the distinction between etic (outsider) and emic (insider) in terms of research approaches (Martin, 2002). According to Graen et al., (1997), 'emics are things that are unique to culture, whereas etics are things that are universal to cultures. Emics are, by definition, not comparable across cultures' (p. 162). This quotation lies at the heart of this thesis. Cultural research attracts fundamental questions such as whether generalisations in cultural studies are desirable or possible, and should cultural understanding be context-specific? In other words, can depth (emic) be sacrificed for the breadth (etic) in the pursuit of interpretation and understanding? As such, quantitative cultural researchers tend to show contempt for qualitative researchers and vice versa (Martin, 2002). Both etic and emic approaches will be discussed in greater detail in Chapter 2.

Plato (428/429 BCE-348/347 BCE) was one of the first to write about general attributes that determine leadership; this quest for traits that predict effective leadership continues to the present day (Antonakis, 2011; Grint, 2011; Zaccaro et al., 2018). The "universal" (etic) approach has predominated in cross-cultural leadership research. This reflects a positivist emphasis to produce models that hold out the possibility of control and predictability, or that seek to generalise leadership theory and be studied using replicable methods (Case et al., 2011). Parsons & Shils (1951) published a *General Theory of Action* which proposed that individual actions, and by extension leadership behaviours, are shaped and

moderated by specific social and cultural systems. This also reflected positivism's desire for a general unified theory in social science and living systems. In the 1960s, political scientists and sociologists explored whether a universal set of qualities common to charismatic political and religious leaders could be established. In 2001, Burns spearheaded an etic quest to establish a *General Theory of Leadership* (GTOL). The objective was to provide 'a general guide or orientation – a set of principles that are universal which can then be adapted to different situations' (Sorenson et al., 2011; p. 30). A GTOL proved to be as elusive as the *Philosopher's Stone*. Like medieval alchemists, the team attempted to distil the essence of leadership to discover its "universal" properties. More recently, the *Global Leadership Organizational Behavior Effectiveness* (GLOBE) study (2004), the most ambitious research project on cross-cultural leadership, was undertaken to address this 'idealistic', 'quixotic' and 'romantic' question (Sorenson et al., 2011; p. 29). This decade-long research found that although leadership is culturally contingent, "universal" attributes of leadership exist. A major criticism levelled at the study is that it failed to produce a single theory about the way culture relates to leadership (Northouse, 2016). The GLOBE study (2004) is addressed in detail in Chapter 3. A glossary of terms is included at the end of Chapter 5.

The need for a universal theory is attractive; an approach that transcends borders, confronts supranational challenges, and brings intellectual coherence to a broad and multi-disciplinary field of study and practice. This quest to define a universal (etic) model of leadership, which draws people together from diverse cultural contexts, continues to attract scholarly interest (Guthey & Jackson, 2011). The search for a universal (etic) leadership model has comparisons with *String Theory* in physics which attempts to reconcile different theories (principally general relativity and quantum mechanics). Like GTOL, it is an attempt at unification, to write a single equation for everything, and to find a final and definitive theory. McChrystal (2018) notes that leadership lacks the 'equivalent to a general theory of relativity, a theory that accurately and comprehensively predicts which leadership qualities and strategies result in success' (p. xiii).

Despite some "big ticket" cross-cultural etic studies, the overall volume of leadership research, focussed on universality, has declined over recent decades. This has been offset by a corresponding 'explosion of research' on leadership that includes a culturally contingent, or emic, component (Dickson et al., 2003; p. 731). This rise of more emic-oriented research compliments the predominance of etic focussed studies (Guthey & Jackson, 2011). This decline in etic studies is partly a recognition that the bulk of leadership research has an American bias. This has encouraged researchers to investigate ways in which leadership manifests itself in other cultures (Dickson et al., 2003). This thesis takes a predominantly etic approach which seeks to simultaneously investigate multiple cultures and establish generalised patterns of leadership (Lowe, 2004).

National cultures do not comprise a core of stable values that can be easily measured and predicted. Instead, they are dynamic and symbolic resources that continually evolve (Dorfman, 2003; Jepson, 2009; Guthey & Jackson, 2011). Some researchers advocate the existence of individual perspectives and the importance of context (Jepson, 2009). These social constructionists acknowledge the importance of interactive, dynamic, and changing processes between multiple contexts and leadership 'through which certain understandings come about' (Uhl-Bien, 2006; p. 654). Social constructivism is explored in Chapter 2.

It is important to recognise that vast amounts of individual differences exist within every culture. These differences persist despite prevailing cultural values and as such, not all individuals will demonstrate the cultural values of their indigenous culture (Dorfman, 2003). Some scholars view individuals as 'entities' with clear separation between their internal selves and external environments. These individuals are seen as possessing 'the capacity to reason, to learn, to invent, to produce, and to manage' and as such are the architects and controllers of an internal and external order (Uhl-Bien, 2006; pp. 655-656). Helfrich (1999) argues that:

Culture represents not an unavoidable unidirectional influence, but rather a systemic framework circumscribing possible courses of action…the quality and extent of cultural

penetration varies significantly between individuals because each individual constructs his/her personal culture (p. 135).

These individuals can have both individualistic and collectivist cognitive elements. There are those who are considered *allocentric*, who believe, feel, and act like a collectivist in an individualistic culture, and those who are *idiocentric* in a collectivist culture (Triandis, 1994).

National identity imprints a value and cognitive-based culture on the mindscape of the individual and the practice of leadership (Hofstede, 1980). Although it may be a risk to disregard, or understate, the importance of national culture, it may be equally dangerous to overplay its importance in the study of leadership (Guthey & Jackson, 2011). National culture is but one of many contextual factors that could influence an individual's perception of leadership. Organizations, hierarchies, and departments provide other contexts (Jepson, 2009). Contexts are important in leadership studies from both a practical and theoretical perspective (Collinson, 2011). The significance of context will be explored in the next chapter.

This research will serve to inform the "quixotic" quest for a "universal" model and seek to determine whether a generalizable set of essential leadership attributes exist in the defence and security sector. In so doing, the research addresses the question of whether leadership is culturally contingent? Scholars in the field of cross-cultural leadership, such as Hofstede (1980) and House et al., (2004), argue that culture at the national (macro) level manifests itself at the organisational (meso) level. However, organisational cultures in some countries reflect societal norms more strongly than in others. In many cases organisational culture impacts on leadership belief systems as much as national culture (Dorfman et al., 2004). This could be true of a distinctive entity like the military. Could a paradox arise whereby patterns of leadership are "universal" (etic) at the organisational level in the defence and security sector but culturally contingent (emic) at the national level? The research could reflect the findings in the GLOBE study (2004) and establish that both culturally contingent and "universal" leadership attributes exist in the defence and security sector. In other words, there is evidence of "partial universality" (Dorfman, 1997).

1.1.1 Globalisation

Globalization and changing demographic patterns are making it more important for leaders to understand how to influence and manage people with different values, beliefs and expectations (Yukl, 2013; p. 347).

Giddens (1990) defines globalisation as 'the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa' (p. 64). Globalisation, driven by the rapid development of global telecommunications, has increased the level of interconnectedness and interdependence between nations, organisations, and individuals (Northhouse, 2013). The evidence is compelling that the world has become increasingly interconnected and complex with the rapid movement of ideas, people, capital, and information; the growth of networks; the emergence of micro-structures with global reach; and hybridization of social relationships (Coker, 2009). Globalisation has driven forward networks and ecosystems of mutuality. According to the Ministry of Defence's think-tank, the Development of Concepts and Doctrine Centre (DCDC), looser forms of political, cultural, and economic association are likely to multiply as physical dispersion no longer acts as a barrier for those who share common interests (MOD, 2010). Globalisation opens opportunities but also creates major challenges as was evidenced by the political upheavals in the United Kingdom and United States of America in 2016. These strategic shocks question the inexorable progress of globalisation and reveal the opposing forces of cultural connectedness and distinctiveness.[1] The Covid-19 pandemic has further questioned the tenets of globalisation.

One of the effects of globalisation is that it has sparked popularist movements around the world and fuelled a rising trend in protectionism. The resurgence of the nation state has also seen the re-emergence of nationalistic 'strong man' leaders around the globe. These leaders, with a centralised power base, tend to

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[1] In 2018, the Davos summit meeting reflected the very different visions of globalisation set out by world leaders. In the same year, President Trump made the case for patriotic nation states and independence, when addressing the United Nations General Assembly, and rejected the ideology of globalisation. In February 2019, the Presidents of France and the United States of America as well as the U.K.'s Prime Minister stayed away from the World Economic Forum's Globalisation 4.0 meeting to deal with the challenges linked to the fraying support for globalisation.

be transactional, assertive, and interest based. National cultures have served as 'a symbolic resource that is actively and creatively constructed by organizational members to serve social struggles which are triggered by globalisation' (Ailon-Souday & Kunda, 2005; p. 1073). Nationalism has started to re-surface and is encouraging the closure of borders and xenophobic mindsets. According to Fox (2014):

The principal effect of globalisation, as far as I can tell, has been an increase in nationalism and tribalism, a proliferation of struggles for independence, devolution and self-determination, and a resurgence of concern about ethnicity and cultural identity in almost all parts of the world, including the so-called United Kingdom (p. 20).

Globalization has, arguably, created new dangers that require a new kind of collaborative leadership and a need to understand other cultures (Day & Antonakis, 2018):

In a world made smaller by technology, it is more urgent than ever that we understand each other's symbols, values, and mindsets. Only then can we hope to reach consensus on common goals, including how to ensure global peace and prosperity…One subject that cries out for more scrutiny is tribalism, a powerful force that undermines globalisation (p. 507).

Global leadership has a different focus than cross-cultural leadership research and emphasises how leaders develop multi-cultural effectiveness in a global context (Den Hartog & Dickson, 2018). Global leadership can simply be defined in terms of influence across cultural boundaries and reflects the importance of the global economy (Mobley & Dorfman 2003; Dorfman & House, 2004). Beechler & Javidan (2007) distinguish global leadership from cross-cultural leadership as:

The process of influencing individuals, groups, and organizations (inside and outside the boundaries of the global organization) representing diverse cultural/political/institutional systems to contribute toward the achievement of the global organization's goals. Whereas cross-cultural leadership focuses on relationships among individuals within the boundaries of an organisation or society, global leadership addresses the broader relationships between the leader and multitude of stakeholders inside and outside the globalisation (p. 4).

Although the rise of globalisation appears less assured as the uneven gains become more apparent, there will always be a need for global leaders to address transnational challenges. However, significant differences remain in how global leadership is conceptualized and approached (Avolio et al., 2009).

Researchers have questioned whether cultural differences will endure, or whether the forces of globalisation will blur differences among nations and organisations? (Dorfman & House, 2004). It is increasingly clear that globalisation demands a greater and more urgent understanding of leadership phenomena unique to specific parts of the world (Zhang et al., 2012). Despite the effects of internationalisation, cultural and national differences in various diverse regions, societies and continents will continue to have a significant effect on leader-follower relationships and the possibilities and limits of leadership practices (Bass, 1990; Collinson, 2011). Although most leadership research and theory remain rooted in a Western context, the role of leadership across cultural contexts continues to grow. The result is an increased focus on cross-cultural leadership research (Avolio et al., 2009c). The effect of U.S. cultural dominance in the field of leadership is explored in Chapter 3.

1.1.2 U.K. Defence and Security

The future operating environment will become ever more dynamic and complex as the number of significant threats and range of actors continue to grow in both quantity and diversity, mirrored by the number of and variety of actors with whom we need to collaborate in response (MOD, 2017a; p. 1).

The MOD's *Future Operating Environment* contextualises the implications of globalisation (MOD, 2015b). The U.K.'s *National Security Strategy and Strategic Defence and Security Review 2015 – A Secure and Prosperous United Kingdom* (NSS & SDSR 2015) describes a more complex and dangerous security environment where threats to the U.K. are growing (HMG, 2015). A key policy response to this is for Defence to reinforce the U.K.'s role as an outward nation; to increase its global presence; and to build on its alliances.[2] A fundamental premise for the deployment of the U.K.'s Armed Forces is that the military will act with others where shared interests and values coincide (MOD, 2010). There is nothing new in this approach and posture. In the seventeenth and eighteenth centuries, the British army fought as part of a coalition in its continental role

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[2] U.K.'s Defence Secretary, Gavin Williamson, speech at the Royal United Services Institute (RUSI), 'Defence in Global Britain', delivered on 11 February 2019 outlining the future direction of the armed forces: https://www.gov.uk/government/speeches/defence-in-global-britain. Accessed on 18 February 2019.

(Holmes, 2001). *British Defence Doctrine* (MOD, 2008), the capstone doctrine publication, provides the broad philosophy and principles underpinning the employment of the UK Armed Forces. However, it was not until its third edition that the link between context and *fighting power*[3] was established:

In consideration of context, the cultural and historical features of a situation or operating area are perhaps most important of all. Close analysis of cultural and historical features of a situation, and their incorporation into planning, affords key insights into how fighting power can best be applied to achieve objectives and favourable outcomes in the most efficient manner. As such, culture and history may affect all aspects of the application of fighting power, from training, through cultural acclimatization to the execution of operations (p. 4-2).

The U.K. has strong cultural, social, and ethnic linkages across the globe; these connections will continue to be beneficial when exploiting *soft power* as a tool of influence worldwide (MOD, 2014a). This aligns with the U.K.'s *National Security Objective 2* which articulates a requirement to project the U.K.'s global influence to reduce the likelihood of threats materialising and affecting the U.K.'s interests, and those of her allies (H.M. Government, 2015). The U.K.'s NSS & SDSR (2015) identifies a need to invest more in traditional allies; build stronger collaborative partnerships around the world using influence; and develop cultural people-to-people links. In short, the U.K. government's policy guidance is for Defence to be more outward facing on the international stage and to deepen engagement with allies and partners:

We are making our Defence policy and plans international by design. Our Armed Forces have always operated internationally, deterring major threats, responding to crises and conflicts, and exercising and building Defence capabilities together with our allies and partners. We will place more emphasis on being able to operate alongside our allies (p. 49).

This policy direction has roots in both the NSS (HM Government, 2010) and SDSR (MOD, 2010) which underscores the requirement to work alongside allies and partners to achieve greater legitimacy, operational effectiveness, and affordability. This idea of greater collaboration with allies is embedded in Defence's conceptual work (MOD, 2010; 2012; 2015b) where the governing

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[3] Leadership (the inspiration to fight) is a key aspect of the moral component of *fighting power.*

principle is that the U.K. should only fight (where possible) from a position of understanding and in collaboration with allies. This principle is also reflected in U.K.'s defence policy and doctrinal publications. For example, *British Defence Doctrine* (MOD, 2011a) articulates the increasing importance of understanding the cultural context for defence within multinational frameworks:

A clear understanding of the ways in which other nations' armed forces operate and the ability to merge contributions from several nations into one cohesive force, are important factors in the conduct of multinational military operations (MOD, 2011; p. 1-13).

The Joint Doctrine Note (JDN) on *Culture and Human Terrain* states that 'engaging successfully with those in power depends on understanding why the people around them follow their instructions' (MOD, 2013; p. 1-12). This doctrinal reference provides the nearest doctrinal docking point for cross-cultural leadership but no specific references are made to leadership or followership in an international context. The importance of culture when operating with other nationalities is also referenced in the Army's capstone doctrine, *ADP Land Operations*:

Culture and beliefs influence how people, including ourselves, behave and why they engage in conflict. Many aspects of human behaviour are the same everywhere, but culture plays a very important role in shaping how people perceive situations and their understanding. Contemporary operations are both multinational and conducted among people who are likely to be from different ethnic and cultural backgrounds to us; understanding of culture is therefore non-discretionary (MOD, 2016a; p. 8A-2).

The U.K. maintains defence assets, designed to deliver 'hard power', to defend national interests. However, defence assets have wider utility in maintaining our security and prosperity beyond the threat or use of 'hard power'. Leadership is a fundamental component in the exercise of 'hard' and 'soft power' (Nye, 2006). There is a U.K. policy imperative to make the United Kingdom 'a leading soft power nation, using our resources to build the relationships that can project and enhance our influence in the world' (H. M. Government, 2015; p. 47). There is also a need for professionally capable, highly motivated personnel with soft skills (such as cultural understanding) and an ability to influence across cultures. Whether discharging hard or soft power, the ability to influence and persuade is increasingly recognised by policy makers and practitioners as a key skillset in an increasingly complex environment. Influence, as will be explained in Chapter 3,

is a critical component of leadership. Therefore, cross-cultural leadership in the U.K. defence and security sector is important and non-discretionary.

'Defence Engagement' allows the military (alongside other instruments of national power) to play a part in shaping the environment to support U.K.'s security and prosperity interests. This is done concurrently to building Defence's understanding of the world (MOD, 2015a). Defence Engagement is not new; it can trace its roots back over 150 years. However, the publication of the *International Defence Engagement Strategy* (IDES) (MOD, 2013), jointly signed between the Foreign and Commonwealth Office (FCO) and the Ministry of Defence (MOD), recast Defence Diplomacy in policy terms. The MOD acknowledges the need for 'a more structured and integrated approach to planning and delivery' of Defence Engagement (MOD, 2015a; p. v). The IDES defines Defence Engagement as, 'the use of our people and assets to prevent conflict, build stability and gain influence' (HMG, 2017). Put simply, Defence Engagement, which became a core funded U.K. defence output for the first time in 2015, is fundamentally about exerting influence, affecting behaviours, and changing attitudes around the world. As such, engaging with leaders in a multinational context or international leaders is an increasingly important skillset.

The *Modernising Defence Programme* (MOD, 2018) was launched to deliver national and international security more efficiently and effectively. One of the key design principles was for U.K. Defence to be more international in outlook and in its structures:

Our global alliances and partnerships are one of our greatest strategic assets. They make the UK uniquely well-placed to protect and promote freedom, democracy and the rule of law across the globe. Defence plays a fundamental role in that global network, extending our influence and supporting UK prosperity. In SDSR 15 we said we intended to make Defence more 'international by design', and the work of the MDP has delivered this (MOD, 2018; p. 19).

Looking forward, the *Future Force Concept* (MOD, 2017b) again reinforces the need to pursue greater interoperability with allies, and specifically with the United States, France, Germany, and through NATO. It also identifies a requirement 'to lead and support coalitions beyond formal alliances' but provides no further detail on the subject of leadership (p. 11). The concept note recommends that

preparation must include familiarity and proficiency within multinational frameworks to improve cultural awareness and interoperability. The recently published *Global Britain in a competitive age: The Integrated Review of Security, Defence, Development and Foreign Policy* (HMG, 2021) signposts further international engagement over the coming decade in a more interconnected, multi-polar and contested environment. Building relationships and mutual understanding with allies, partners and countries will position the U.K. to best navigate changing balances of power. A key tenet of the review is a recognition that the U.K. is a European country with unique global interests, partnerships, and capabilities. The U.K. government has committed to deepen its engagement in the Indo-Pacific region. Achieving a better understanding of the symbiotic relationship between culture and leadership would make a valuable contribution to achieving these policy objectives. The review acknowledges that 'China is an authoritarian state, with different values' which presents challenges for the U.K. and allies (p. 62). U.K. Defence will continue to align its strategic plans more closely with those of its allies and partners; exploiting opportunities to train together; and placing greater emphasis on burden sharing (MOD, 2018). The recent security pact in September 2021 between the U.K., U.S., and Australia in the Asia-Pacific is evidence of this.

From a U.K. military perspective, there has been a renaissance in the importance it attaches to leadership. In 2002, the *Defence Leadership Centre* was established and two years later, the first U.K. doctrinal publication on leadership, *Leadership in Defence* (MOD, 2004)*,* was published. *LID21* is currently being written. In 2014, the British Army launched its *Leadership Code*, and released its *Developing Leaders – A British Army Guide* (MOD, 2014b)*.* The Army Leadership Centre was established, and the *Army Leadership Doctrine* was published in 2016 (MOD, 2016b). A second edition was published in October 2021 (MOD, 2021). The Royal Navy published their *Way of Leadership* doctrine in 2012; its first handbook on leadership since 1963 (St. George, 2012). The Royal Air Force published their latest doctrine, *Inspiring Leadership,* in 2020 (MOD, 2020).

To date, however, no large-scale research study has been conducted in the U.K. defence and security sector to examine cross-cultural leadership. In a defence context, the requirement to better understand cultures is driven by the imperative to conduct multi-national and expeditionary operations. For example, thirty-nine nations operated together as coalition partners in the NATO mission 'RESOLUTE SUPPORT' in Afghanistan.[4] The U.K. armed forces will be increasingly operating within alliances, coalitions, or in *ad hoc* partnerships. Indeed, multi-nationality is an enduring theme (MOD, 2014d). It is generally accepted that leadership is about the influence of ideas, values, orientations, perceptions, and feelings (Yukl, 1989; Bass, 1990; Northouse, 1997; House et al., 2004; Antonakis, 2018). U.K. defence policy and doctrine focus on the need to achieve influence with international partners, but little is given away as to how this will be achieved, and no mention is made of cross-cultural leadership (or followership). The leading textbooks on leadership dedicate a chapter to this increasingly important area of study and practice (Bryman et al., 2011; Northouse, 2016; Antonakis & Day, 2018; Yukl & Gardner, 2021).

1.1.3 Leadership (and Culture)

Although business is done all over the globe, differences exist in what is seen as acceptable or effective behaviour around the world. Cultural differences in what is considered effective leadership also clearly exist…What leaders do is influenced by what is customary in their environment, and what people from different backgrounds expect from leaders reflects the values held in their groups (Den Hartog & Dickson, 2018; p. 328).

Throughout recorded history, almost all organisations and societies of any size or longevity have had some form of leadership. Leadership is a core and integral aspect of human groups, organizations, and societies and is found all over the world (Grint, 2005; Grint, 2011; Den Hartog & Dickson, 2018; Van Knippenberg, 2018). The study of leadership is seen by behavioural scientists as important for the betterment of society especially if an improved understanding of what predicts leader outcomes is achieved (Vroom, 1976; Antonakis, 2011). Bryman et al., (2011) contend that 'leadership is increasingly recognized as a critical factor in

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[4] 22 August 2017.

all forms of organisation; formal and informal, business and public, civilian and military, historical and contemporary, the arts as well as the sciences and 'for profit' and voluntary' (p. ix). Throughout history, leadership has been considered a critical factor in military success and there is empirical evidence to suggest that better-led forces repeatedly triumph over poorly led forces. Indeed, Napoleon expressed a preference for an army of rabbits led by a lion than an army of lions led by a rabbit (Bass, 1990). Leadership is a universal phenomenon and valued across the globe.[5]

Leadership is a complex social process in which the meanings and interpretations are critical. According to Beattie (1964), 'no human social institutions or relationships can be adequately understood unless account is taken of the expectations, beliefs, and values which they involve' (p. 65). These meanings and interpretations affect how leadership is conceived, perceived, and practiced. Therefore, understanding leadership across cultures requires the sensitive consideration of the context in which the process of leadership takes place. Leadership, therefore, is inextricably bound to culture – one cannot be divorced from the other. Alvesson (2011) argues that leadership should be seen as cultural:

Leadership must be understood as taking place in a cultural context and all leadership acts have their consequences through the (culturally guided) interpretation of those involved in the social processes in which leaders, followers and leadership acts are expressed. The 'cultural orientation' of leadership could be seen as salient (p. 155).

The interaction of leadership and culture is not new. Alexander the Great[6], one of the greatest military commanders the world has known, had an 'obsession with the human geography of the Greek and Persian worlds' (Keegan, 1990; p. 325). Similarly, as the Roman empire expanded, its leaders had to adapt to different cultural contexts and bind people together with no common religion, race, language, or culture (McChrystal, 2018).

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[5] A 2014 survey of 2500 business and Human Resources (HR) leaders across 94 countries revealed that 84% thought the broadening, deepening, and accelerating of leadership development was either urgent or important (O'Leonard & Krider, 2014).
[6] (Probably) born in July 356 BCE.

Divergent and convergent views characterise cross-cultural leadership research. For example, the British, Americans, Germans, French, East Europeans, Arabs, Asians, Latin Americans, and Russians tend to romanticise the concept of leadership. In Scandinavia, the Netherlands and with the German-speaking people of Switzerland, there is scepticism about leaders for fear they will abuse power (House, 2004). U.S. leadership theories tend to preference the hero and the exceptional individual whereas European scholars endeavour to situate leadership in a broader social, legal, and political context (Guthey & Jackson, 2011). According to Alvesson (2011), leadership is de-masculinised in some cultures:

US society seems to favour an ideology of celebrating individualistic strong masculine characters that can lead although recent developments may have included a de-masculinization of management as teams, networks and knowledge are seen as increasingly salient features of contemporary organizations. Other societies, e.g. the Scandinavians, may be less individualistic or masculine and favour more an egalitarian relationship, typically framing leadership in a less leader-focussed way and perhaps also reducing the significance attributed to leadership, and relying more on horizontal relationships for guidance, coordination and support (p. 152).

Further evidence exists of a disparity in leadership approaches. Dorfman & House (2004) argue that a participative style of leadership, which is commonly accepted in the individualistic West, is of questionable effectiveness in the collectivistic East. Patrimonial leadership, which encompasses personal rulership with an emphasis on loyalty, remains prevalent in Sub-Saharan Africa; particularly in the public sector (Muchiri, 2011). This form of leadership would be rejected in many other parts of the world. Collinson (2011) illustrates this point:

Whereas Western and North American societies typically subscribe to meritocratic principles based on individual achievement, Asian and Eastern societies adhere to more collectivist and ascriptive values that privilege, for example, kinship and age. Cultures in developing countries tend to share certain characteristics such as strong family bonds, a sense of fatalism, deference, and an expectation that organizations will take care of the workers; values that often reflect and reinforce high paternalistic leadership styles (p. 183).

To conclude, there is a widespread belief that leadership is necessary from a supervisory perspective and vital for effective organizational and societal functioning (Bass, 1990; Bryman et al., 2011; Antonakis & Day, 2018; Van Knippenberg, 2018). Although leadership is "universal", some countries value

leadership more than others and some countries advocate certain leadership styles over others (House et al., 2004; Wendt et al. 2008). Bass (1990) argues that although some scholars believe there is a single best way to lead:

Considerable evidence points to the greater effectiveness of autocratic leadership behaviour in authoritarian cultures and of democratic leadership behaviour in democratic cultures. The same is seen for direction versus participation, task orientation versus relations orientation, and initiation versus consideration (p. 803).

This does not preclude the existence of "universal" tendencies that are common to a variety of cultures and countries (House et al., 2004).

1.1.4 Culture (and Leadership)

Understanding leadership calls for the careful consideration of the social context in which the processes of leadership take place. Leadership is not just a leader acting and a group of followers responding in a mechanical way, but a complete social process in which the meanings and interpretations of what is said and done are crucial. Leadership, then, is closely related to culture – at the organisational and other levels. This context then includes the societal, occupational, and organizational – which all frame specific leader-follower interactions (Alvesson, 2011; p.152).

Culture is generally used to describe a set of parameters that differentiate each group in a meaningful and consistent way (House, 2004). The focus tends to be on a "sharedness" of cultural indicators amongst the membership of the group or society. Shared processes include ways of thinking, feeling, and reacting; meanings and identities; socially constructed environments; common ways in which technologies are used; and the history, language, and religion of their members (Dorfman & House, 2004). Hofstede (2011) provides a shorthand definition of culture as 'the collective programming of the mind that distinguishes the members of one group or category of people from others' (p. 3). Culture not only defines how a group views itself but also how others perceive that community or society.

Cultures are complicated. In January 2013, the question of whether leaders are born or bred was put to a senior officer cohort from the Sudanese Armed Forces attending their Higher Military Academy[7]. This question belied an embedded

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[7] Managing Defence in the Wider Security Context (MDWSC) programme held in Khartoum (6-10 Jan 13).

cultural consciousness. The audience responded unanimously that leaders were born, mirroring the traditional Māori tribal belief *te kopu o tona whaeo* - leaders came from the mother's womb (Mead et al., undated, p. 7). However, if the question had been addressed in an Anglo country, the answer would most likely have been different. This response points to the cultural dimension of traditionalism which is strong in many sub-Saharan countries. Traditionalism emphasises 'family, class, revealed truths, reverence for the past, and ascribed status' and is 'more responsive to authoritative leadership' (Bass, 1990; p. 772). Cultures in developing countries also tend to be more collectivistic, fatalistic and embrace a paternalistic leadership style (Den Hartog & Dickson, 2018). This fatalism reflects a belief in humanity's perceived relationship with the outside world (Kluckhohn & Strodbeck, 1961) where it is assumed that nature is all powerful and humanity is subservient to it (Den Hartog & Dickson, 2018). These *external control* cultures are more at ease with natural shifts and cycles of nature (Trompenaars, 1997). When the beliefs of non-Western people are translated into a European language, they can seem irrational and contradictory.[8]

The values, beliefs, norms, and ideals that are embedded in a culture typically influence the leader's attitudes, behaviours, and objectives (Bass, 1990, Yukl, 2013). These social cultural norms are internalised by leaders who grow up in different cultures. 'As cultures vary, so too do the institutions within those cultures, and leadership as a central component of institutional functioning does as well' (Den Hartog & Dickson, 2018; p. 329). National culture has a significant impact people's interpretation of the world because 'culture colors nearly every aspect of human behavior' (Javidan et al., 2006; p. 67). Leadership is not only a consequence of culture but also a determinant and an interpreter of culture (Yukl, 2013). Although culture exerts a constraining influence on leadership, leadership

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[8] Beattie (1964) provides an example from African ethnography. The Nuer of South Sudan have a particular regard for twins, like many other African peoples, and express this regard by saying that twins 'are' birds. The Nuer do not say twins are 'like' birds. An anthropologist studying the Nuer needs to understand only their modes of thought and language but also the forms in which they express their ideas about the world. The Nuer are not saying that twins are birds because they are identical, they are asserting that twins come from God or Spirit, which is associated with the sky, the domain of birds. For the Nuer people, it falls outside the realms of science into 'a poetical identity between two concepts' (p. 68).

can also create, shape, and enable culture (Guthey & Jackson (2011). According to Alvesson (2011):

Leadership is better understood as taking place within and as an outcome of the cultural context, although (only) under extraordinary circumstances leaders may transcend parts of existing cultural patterns or even contribute to the creation or radical change of culture. Also, in such cases, cultural context and cultural constraints must be considered. A precondition for changing culture is to connect to it (p. 163).

Followership is also a consequence of culture where values and traditions influence the beliefs of followers. Followers form ideas and perceptions, influenced by societal values and norms, of what constitutes an effective leader. These prototypes are profiles of presumed or preferred leadership attributes or behaviours. This is an important idea in this thesis and is explored further in Chapter 3. This thesis hypothesises that culture in leadership is 'an antecedent to leadership behavior, where leaders from different cultures may be perceived as acting differently' (Ayman & Lauritsen, 2018; p. 149). This hypothesis will be tested in Chapter 4.

1.1.5 Cross Cultural Leadership

Cross-cultural research on leadership is important for several reasons. Increasing globalization of organizations makes it more important to learn about effective leadership in different cultures. Leaders are increasingly confronted with the need to influence people from other cultures, and successful influence requires a good understanding of these cultures. Leaders must also be able to understand how people from different cultures view them and interpret their actions (Yukl, 2013; p. 348).

As the quotation above suggests, globalisation has created a greater need for effective cross-cultural communication, collaboration, and cooperation and to understand how cultural differences affect leadership performance (House et al., 2004; Northouse, 2016). As discussed, some scholars reject the notion that increasing globalisation will lead to a decrease in the meaningful differences between cultures (Dickson et al., 2003; Fox, 2014). House et al., (2004) argues that when cultures come into contact, they may converge on some aspects, but diverge on others. The cross-cultural literature remains divided between those who believe a universal theory of leadership can be established and those who think that leadership is conditioned by culture and more local, particular, and specific.

Cross-cultural research is often confusing and sometimes contradictory. It requires researchers to consider a broad range of variables and processes. As such, cross-cultural research poses some unique methodological challenges (Yukl, 2013). Although leadership is predominant in every country and in almost all societies, perceptions on leadership behaviours and effectiveness vary. Every country has its own unique cultural elements and one of the problems of examining cross-cultural leadership is that concepts such as "leadership", "participation", or "cooperation" do not mean the same thing in every cultural context (Den Hartog & Dickson, 2018).

Another problem of examining cross-cultural leadership is that the mainstream leadership literature tends to reflect a Western perspective and specifically a U.S. view. This may be problematic as the individualistic U.S. model of leadership may not align with collectivist cultures (Hofstede, 1980). U.S. thinking has been embraced in some countries more than others. This is explored further in Chapter 3. Perceptions and styles of leadership typically vary across cultures. For example:

In some cultures, one might need to take a strong, decisive action to be seen as [an effective] leader, whereas in other cultures consultation and a democratic approach may be a prerequisite. And, following from such different conceptions, the evaluation and meaning of many leader behaviours and characteristics may also strongly vary in different cultures. For instance, in a culture that endorses an authoritarian style, leader sensitivity might be interpreted as weak, whereas in a culture that endorses a more nurturing style, the same sensitivity is likely to prove essential to effective leadership (Den Hartog et al.,1999; p. 225).

The GLOBE research programme (2004) makes a valuable contribution to understanding the relationship between national culture and leadership. The study represents 'the most recent and comprehensive attempt to analyse differences in leadership across countries' (Jepson, 2009; p. 63). The project sought to identify the 'etics' and 'emics' of effective leadership and develop a culturally endorsed implicit leadership theory of shared cognitions and beliefs about leadership (Gill, 2011). The report identified certain outstanding leadership attributes that are universally endorsed and other attributes that are universally undesirable. The GLOBE project (2004) also found leadership attributes that are culturally contingent (House et al., 2004).

The authors of the GLOBE study (2004) acknowledge that the study remains work in progress and provides a platform for further research. This thesis cannot hope to rival this Leviathan effort which took approximately one hundred and fifty scholars a decade to complete (House et al., 2004). However, this thesis will make a discrete, but important, contribution to broadening the body of knowledge in this evolving area of research. A critical analysis of the GLOBE study (2004) is undertaken in Chapter 3.

1.2 Starting Point – Problem Statement

Despite three thousand years of contemplation, and a century of systematic investigation by academics, there remains a lack of consensus on leadership's basic meaning (Grint, 2010). Culture has fared no better. Conceptions of leadership and culture are cast by their definitions however, there is a smorgasbord of definitional terms for both. Pursuing a topic that encompasses a plethora of radically different views, ideas and beliefs is fraught with challenges (Alvesson, 2011). Guthey & Jackson (2011) argue that whichever way leadership is defined 'it is not an inert or passive concept' (p. 165). This makes the production of a single ecumenical, or universal, model of leadership problematic especially in a cross-cultural setting. Scholars question whether leadership is a position, person, result, processor or philosophy? (Grint, 2004; Grint, 2005). However, most scholars and practitioners would broadly agree that leadership is a complex social process, influenced by situation and context. Leadership and culture are both 'essentially contested concepts' with no single, or universally agreed-upon definition (Gaille, 1955/6).

Alvesson (2011) argues that the relationship between both is complex and under explored as 'culture and leadership do not refer to two clearly different and distinct phenomena, but an endless number of possible views, definitions as well as empirical phenomena' (p. 151). Dickson et al., (2003) refer to cross-cultural research as a 'tricky endeavour' (p. 734). The nature of this research is 'by its very nature, difficult to conceptualize and conduct. As a result, far more questions than answers exist' (Dorfman & House, 2004; p. 57). It also requires researchers

to consider a broader than usual range of elements, variables, and processes (Yukl, 2013). This thesis is a study of leadership across cultural settings rather than a study of culture in a leadership context.

No large-scale research study has been conducted in the U.K. defence and security sector to examine cross-cultural leadership. Furthermore, there is no evidence that cross-cultural leadership has been embedded into the U.K.'s military doctrine which contains the fundamental principles and beliefs that guide how the armed forces conduct their actions and provides military professionals with their body of knowledge. The scarcity of cross-cultural research in the U.K. defence and security sector can be attributed to its breadth, depth, and complexity - not its relevance.

1.3 Aim and Purpose

> *Teallem bï-ciddin Habîbî ve kul Rabbi zidnî ilmen Dostrum ilmi ciddiyetle öğren ve de ki; "Rabbim ilmimi arttır" (Tâhâ Suresi 114).*
> *My friend take learning seriously and declare, "O my Lord, increase me in knowledge" (surah al-Ta-Ha, 20:14).[9]*

The aim of this research is to determine whether a universal (etic) model of military leadership exists or whether national culture is a defining concept in leadership (emic) in the defence and security sector.

The main purpose of this thesis is to increase available knowledge that is relevant to cross-cultural interactions in the defence and security sector. The goal of conducting empirical research is to build theory and gain a better understanding of cross-cultural leadership through a process of abstraction and generalisation across a diverse set of countries. The research aim converges on the first specific objective of the GLOBE study (2004) which seeks to answer the fundamental question: 'Are there any leader behaviours, attributes, and organizational practices that are universally accepted and effective across cultures?' (House & Javidan, 2004; p. 10). The research findings may provide insights to the

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[9] Door inscription at the library of Ahmet III, erected in 1719, Topkapi Palace, Istanbul (2 March 2019).

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GLOBE's second question which addresses, *inter alia*, whether leader attributes that are accepted and effective only in some countries or regions.

The research conducted in this thesis is drawn from sixteen countries across four continents. Importantly, the majority of selected countries are non-Western. This allows the study of culture and leadership to go beyond a Western context and address the contradiction that most leadership literature emanates from North America yet approximately eighty percent of the world is constituted of "developing" countries (Den Hartog & Dickson, 2018). The thesis will also compare two different countries within the same region to see if there is a shared prototypical profile of preferred leadership attributes. Myanmar (Burma) has a 200-mile coterminous border with Bangladesh, yet their religion, history, and culture are very different. Burma is principally a Buddhist country dating back to the eleventh century with 135 ethnic groups which has experienced the longest-running conflict and military dictatorship in the world. By comparison, Bangladesh is a largely ethnically homogenous, democratic, Islamic country which only emerged as an independent nation in 1972.

Javidan et al., (2004) note in their *Conclusions and Future Directions of the GLOBE Study* that their findings would reproduce 'thousands of doctoral dissertations in the future' (p. 727). This is but one.

1.4 Research Question

The research question is to determine what constitutes effective leadership in the defence and security sector across cultures and whether leadership theory and practice can be generalised between different cultures? This research question focuses on the etic rather than the emic. An emic study, entailing "thick descriptions"[10] of specific countries or regions, is the subject of further research. This thesis provides a platform for this to take place.

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[10] The detailed account of field experiences in which the researcher makes explicit the patterns of cultural and social relationships and places them in context.

The establishment of a 'universal' prototypical model that bridges cultures would provide significant value in terms of collaboration, co-operation, and common understandings in the defence and security sector. If a generalised (etic) model is not achievable, this supports the argument that context plays an important role in determining the type, emergence, enactment, and effectiveness of leadership found around the world in the defence and security sector (i.e., national culture is a defining concept). The finding that values, meanings, and interpretations affect how leadership is conceived, perceived, and practiced would also benefit the U.K.'s defence and security sector in its engagement with allies and partners. Some aspects of a leadership theory may be relevant for all cultures, but other aspects may apply only to a particular type of culture (Yukl and Gardner, 2020). Such evidence would support earlier research findings of 'partial universality' (Dorfman, 1997; House et al., 2004).

1.5 Research Objectives

To conduct a critical review of literature relating to:

- Non-military leadership

- Military leadership

- UK defence and security policy, concepts and doctrine

- Cross-cultural leadership

- Societal culture

- Organisational culture relating to the military

- Methodological choice

To determine what constitutes effective leadership in the defence and security sector and whether it is universal (etic) or culturally contingent (emic). In other words, are leadership beliefs similar or different from one country to another?

To create new perspectives and insights on the interaction between leadership and cultural contexts in the defence and security sector in seven regions across four continents which contribute to the U.K. Defence Engagement aims to

increase understanding; enhance influence; build relationships; and contribute to conflict prevention.

To identify research gaps in the literature and potential areas for further research.

1.6 Study Value and Relevance

The advent of larger cross-cultural leadership studies represents a major advance for the study of cross-cultural leadership (Dickson et al., 2003; p. 749).

Den Hartog & Dickson (2018) note that more research on cross-cultural leadership is needed. Although there has been an advance in cross-cultural leadership, research has tended to be limited in the scope of the countries surveyed. The GLOBE study (2004) highlights the need to expand our ethno-centric tendencies to view leadership beyond our own perspectives. There is an imperative to open our minds to the diverse ways in which leadership is viewed by people from different countries and a pressing requirement to understand respective values, symbols, and mindsets (Day & Antonakis, 2018). The study of cross-cultural leadership enables a richer understanding of the entire leadership process (Northouse, 2006). Leaders who are cognisant of a culture's values, beliefs and practices can make conscious, educated decisions regarding their leadership practices (Dorfman et al., 2004).

This thesis will contribute to the leadership body of knowledge and more specifically, allow a better understanding of the interaction between leadership and culture in the defence and security sector. It provides a foundation to enable follow-up research to understand the implications for leadership development or specific ethnographic emic studies. There remains a scarcity of large-scale and broad-based cross-cultural leadership research in the defence and security sector. Most of the empirical cross-cultural research has been ethnocentric (i.e., focussed on one culture and then replicated in another culture) rather than cross-cultural (i.e., designed to test similarities and differences across cultures) (Dorfman & House, 2004).

Bass (1990) noted a dearth of studies based on more than three or four countries. However, there has been a positive correction to this with more large-scale

comparative studies conducted involving samples from many different countries as well as more indigenous, culture-specific studies (Den Hartog & Dickson, 2018). Dickson et al., (2003) highlight the benefits of scale in cross-cultural research:

One of the primary advantages of these larger, multinational studies of leadership is that they move the field away from two-culture studies which, while often interesting and well-constructed in the choice of samples, can also end up providing a single data point that is unrelated (and unrelatable) to other literature (p. 748).

The GLOBE study (2004) measured practices and values that exist in the industrial and business sector such as financial services, food processing, telecommunications (Triandis, 2004; p. xv). The GLOBE study (2004) does not address the defence and security sector. Cross-cultural leadership research has not been conducted in the U.K. defence and security sector. Yet, there is a policy direction for the U.K. military to be "international by design" and be able to influence other nations. The future operating environment, characterised by complexity and dynamism, demands greater levels of collaboration, cooperation and shared understanding with partners and allies (MOD, 2014f; MOD, 2017a). A large-scale comparative military study involving functionally equivalent samples from many different countries has not been carried out in the U.K. or further afield to the author's knowledge. This is the research gap that this thesis seeks to address. The MOD's handbook on military leadership, *Leadership in Defence* (2004), states that:

Cultural orientations (beyond organisational culture and encompassing ethnic, religious and national influences amongst others) will effect [sic] the way people see the world and hence their constructs of leadership, although there is little hard research yet upon which to draw conclusions…Intuitively one feels that different cultural backgrounds will affect the actions of a leaders in terms of behaviours and attitudes and equally how those actions are interpreted (MOD, 2004; p. A-32).

Nearly two decades later there remains a conspicuous absence of "hard research upon which to draw conclusions" relevant to cross-cultural leadership in the defence and security sector. This thesis addresses this deficit and provides an improved understanding to military practitioners to inform conceptual thinking, theoretical development, doctrinal advancement, and practical application. Doctoral research addressing defence leadership in the U.K. is thin on the

ground. However, there has been a modest correction to this in the last fifteen years. Watters (2008)[11] and Yardley (2009)[12] contributed to this area of study however, neither addresses the phenomenon of cross-cultural leadership.

Dickson et al., (2003) argue that one of the primary questions of all cross-cultural leadership research has been focused on determining whether leader practice and theory is universal (etic) or culturally contingent (emic*).* One of the conclusions of their research is that both are important but have fundamentally different implications and applications in the study and practice of leadership:

Understanding what leadership behaviors, styles, and traits will be useful regardless of cultural setting provides important information. Understanding how the expected enactment of those behaviors, styles and traits varies in systematic ways across cultures, and how the magnitude of the relationship between leader activities and subsequent performance and follower perceptions of the leader is dependent on broader aspects of culture, is at least equally as important (p. 747).

1.7 Personal Interest in the Subject

This is my quest, to follow that star, no matter how hopeless, no matter how far (Darion, 2008).[13]

Many years ago, the first world-war novel, *Mr Britling Sees it Through* (Wells, 1916) made a deep impression. Wells describes the cultural characteristics of the English. This sparked a personal interest in how cultures converge, diverge, manifest themselves and change. Fox (2014) provides a more updated anthropological view on the core characteristics of 'Englishness'. Perceptions tend to stereotype, over-simplify, and even ossify culture. Cultural perceptions tend to be approximately fifteen years behind where they really are (Shevchenko, 2017).[14]

The author has experienced the ethnocentric clash of cultures and identities in the Balkans, resulting in internecine hatred and ethnic cleansing. The author

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[11] *Contemporary British Military Leadership in the Early Twenty First Century,* The University of Leeds Business School.
[12] *The Wider Utility of Mission Command,* Forming the basis for a book 'From Battlefield to Boardroom – Making the difference through values-based leadership', Yardley, I.A., Kakabadse, D., & Neal (2012). Palgrave, Macmillian: New York.
[13] "The Impossible Dream (The Quest)" is a song from the 1965 Broadway musical *Man of La Mancha*.
[14] Anna Shevchenko (2017), 'Visible, Invisible Cultures' presentation to the Defence Attaché & Loan Service Centre Defence Academy (5 July 2017).

witnessed the malevolence of ethnocentric leadership and the manifestation of cultural distinctiveness represented by the extremist *Chetniks*, *Mujahedeen* and *Ustaše* which led the author to testify as witness at the International Criminal Tribunal for the Former Yugoslavia. The Balkans conflict showed the shadow side of this cultural distinctiveness epitomised by Gligorov's statement, 'Why should I be a minority in your state when you can be a minority in mine' (Woodward, 1995; p. 1). Collectivist cultures, specifically in-groups who value homogeneity, often resort to ethnic cleansing 'as a "natural" consequence if there is a long history of conflict (Triandis, 1994; p. 10). The author believes that if the United Nations deployed force had possessed a better understanding of the indigenous cultures and the leadership of the warring factions, the United Nations Protection Force (UNPROFOR) could have made a more focussed contribution (notwithstanding the constraints of the mandate). The author subsequently explored the question of culture and ethnicity in the Balkans in a dissertation at the Joint Services Command and Staff College in an attempt to unravel the "truth" (Forgrave, 1999).

In a professional capacity, the author has studied alongside international students at the Joint Services Command and Staff College (JSCSC) and operated in a multi-national headquarters in a Combined Joint Task Force in the Horn of Africa. Both exposed the author to military multi-culturalism, cultural idiosyncrasies, and different approaches to military leadership. During the writing of this thesis, the author held the appointment of the *Director International Section* at the Defence Academy of the United Kingdom, delivering approximately 50 courses in 25 countries to 70 nationalities drawn from across five continents. As the programme director, the author was responsible for expanding and exporting the Strategic Leadership Programme globally and introducing the Senior Strategic Leadership Programme, the U.K.'s highest level Defence Engagement programme. As part of this programme, the author introduced cross-cultural leadership as an area of research and lectured on the subject. Like Geert Hofstede forty years later, the author "accidently became interested in cultural differences – and gained access to rich data from studying them" (Hofstede, 1980; p. ix). The opportunity the interface with multiple cultures presented an

unparalleled learning opportunity. Finally, as the U.K.'s Defence Advisor (Attaché) in Nicosia, the author experienced different cultures within the diplomatic community as well as two polarised nationalities set within a frozen ethnic conflict. The two opposing military forces on the island, drawn from very different cultures, possessed distinctive leadership approaches.[15]

1.8 Study Methodological Framework

> "Would you tell me, please, which way I ought to go from here?"
> "That depends a good deal on where you want to get to," said the Cat.
> "I don't much care where" – said Alice.
> "Then it doesn't matter which way you go," said the Cat.
> "- so long as I get *somewhere*," Alice added as an explanation.
> "Oh, you're sure to do that," said the Cat, "if you only walk long enough" (Carroll, [1865] 1947, p. 67).

Lewis Carroll reminds us in *Alice in Wonderland* of the role of philosophy which cannot tell us where to go but which can tell us the best way to get there. It cannot answer the questions, only unravel them, and explore the consequences of alternative responses (Coker, 2009). This study privileges a traditional scientific approach (theory, hypotheses, methods, results, and conclusion) and embraces the dominant epistemology of positivism noting that most empirical research is based on this philosophical inheritance. The thesis seeks to build a generalizable theory across a range of diverse cultures and is explicitly objectivist in approach – by necessity, standing back and observing from a distance. However, the thesis also recognises the ethnographic picture of reality with a preference for context-specific knowledge or 'thick descriptions'[16] and reflexive analysis. As such, this thesis views the relationship between the emic and etic approaches as complimentary and acknowledges that ideas such as culture and leadership are both objectively and subjectively constrained. This study accepts that the adopted traditional, representational, social scientific approach may not be appropriate in other areas of cross-cultural leadership studies.

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[15] The Turkish Mainland Army/Turkish Republic of Northern Cyprus Security Forces and the Greek Cypriot National Guard.
[16] Richly detailed and textured content on single cultures that 'grows out of the delicacy of its distinctions' (Geertz, 1973; p. 26).

The ontological view taken for this thesis is that both leadership and culture are contested phenomena. Both can be experienced yet are intangible and cannot be physically possessed. If leadership and culture are contested, cross-cultural leadership appears to be an elusive object of study, yet there is a prescient need to explore both ideas and their symbiotic relationship. There are divergent and convergent views on both; an ontological view can help understand and explain what is leadership and what is culture? It can also help explain why they occur and to what extent they co-exist? To answer these questions, the thesis critically analyses context and culture; the study of leadership; and culminates with an examination of cross-cultural leadership.

To assist in this process, a 'being-realism' ontological approach is taken where reality 'pre-exists independently of observation' (Chia, 1996; p. 33) allowing ideas such as 'leadership' and 'culture' to be treated as unproblematic objects of analysis. Such an approach reifies[17] the existence of 'culture' and 'leadership'. From an epistemological position, this thesis needs to establish what knowledge is true and justified; what constitutes acceptable, valid, and legitimate knowledge. This thesis accepts that leadership resides in individual leaders. The focus is on the individual as a distinct entity which is consistent with the epistemology of the objective truth. Being-realism is congruent with representational epistemologies where language can be used unproblematically to reflect reality. This thesis reifies 'leadership' and 'culture' as if they are accurately known. In accordance with being-realism and representational epistemology, the 'objectively "true" nature of the empirical world' can be represented (Martin, 2002; p. 33). However, purist claims of objectivity typically need to be balanced with the recognition of the subjective interpretation of cultural meanings. This thesis, therefore, takes a nuanced theoretical standpoint to explore the 'truth'.

The GLOBE study (2004) is the most ambitious leadership study to date and is recognised as the source book on cross-cultural leadership (Guthey & Jackson, 2011). It provides a frame of reference for comparative study and an ability to

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[17] '*Reification* means writing about culture as if it could be accurately known and as if that knowledge could be represented in language, unproblematically'' (Martin, 2002; p. 31).

draw upon its multi-dimensional classification of national cultures. A questionnaire has been constructed for this thesis asking respondents to report cultural norms and leadership prototypes. The 7-point Likert scale self-report questionnaire to identify cultural values and practices and the 5-point questionnaire for leadership are both etic in approach in that the researcher has selected the cultural dimensions and leader attributes. Etic research tends to draw upon categories and question sets from prior theory and research, not from data gathered during a study (Martin, 2002). This thesis draws its cultural dimensions from the GLOBE Study (2004), questionnaire attributes of leadership from the previous research (MOD, 2004); and leader dimensions are informed by research meta-analysis (Zaccaro, 2007; Zaccaro et al., 2018).

This thesis also draws on 'implicit leadership theory' – 'a critical explanatory mechanism by which cultures influence leadership processes' (Dorfman & House, 2004; p. 56). The thesis identifies the traits that people in the defence and security sector attribute to leaders across sixteen national cultures in seven regions. It identifies common prototypes (or profiles of outstanding leadership) that are distinctively shared by followers across these countries in the defence and security sector. These followers will predominantly follow a leader if they see him or her as a prototypical leader. But are the attributes that define the essential characteristics of an effective military leader (i.e., the military prototype) culturally convergent or divergent?

The methodology chapter will explore the respective merits of philosophical approaches which underpin the qualitative versus quantitative debate. The choice of methodology will be governed by the research question (the desired outcome) and the aspiration to determine a "universal" construct as well as to identify differences in leadership across cultures. Data collection on culture can be complex, problematic, and sometimes contested. The GLOBE study (2004) endorses the appropriateness of generalizing 'about the national-level cultural constructs on the basis of a single sample of individuals, even in highly diverse nations where multiple subcultures coexist'. The project also articulates the suitability of using survey data to measure 'cultural-level practices, values, and

implicit leadership effectiveness constructs' (Javidan et al., 2004; p. 725). In so doing, this nomothetic research acknowledges that quantitative research, based on self-report questionnaires, cannot go beyond a thin description of culture. Finally, this thesis is confessional in tone, as evidenced in the previous section and the next (Martin, 2002).

1.9 Limitations of the Research

The primary difficulty is an empirical one: How can a researcher investigate such large questions over such as large expanse of people, issues, and geography? (Martin, 2002; p. 352).

Leadership research is challenging as there is no constantly agreed-upon definition and no clear understanding of the boundaries of the construct space. This is not a unique problem in the organizational sciences (Bass, 1997; Chemers, 2000; Dickson et al., 2003; House et al., 2004; Antonakis & Day, 2018). Adding a cross-cultural component into the mix makes the whole process even more complex (Dickson et al., 2003). Cross-cultural research is problematic and complicated (Dickson et al., 2003; House et al., 2004). Notwithstanding the challenges, it is an exciting time to be researching cross-cultural leadership. Seminal works on leadership such as *The Handbook of Leadership* (Stogdill, 1974) barely touched the subject; even *Leadership – Theory and Practice* (Northouse, 1997), which purports to describe and analyse a wide variety of different theoretical approaches, makes no mention of the subject. However, by the second edition of *The Handbook of Leadership* (Stogdill & Bass, 1981), an entire chapter had been devoted to cross cultural leadership. Similarly, the seventh edition of Northouse's *Leadership – Theory and Practice* (2016) covers the subject of cross-cultural leadership in forty pages.

There is a tendency to portray national cultures in unambiguous and homogeneous terms. This tacitly denies the existence of religious, ethnic, class and gender differences within a country. The use of national borders as cultural boundaries may not be appropriate in countries with sizeable subcultures (Den Hartog & Dickson, 2018). This is explored further in the next chapter ('The impossibility of culture'). A cognitive bias often exists whereby researchers tend

to perceive 'other' cultures as homogenous and one's 'own' as complex and differentiated. The oversimplification of cultures can reflect a deliberate integration perspective, or strategy, to achieve a collective consensus where depth is traded for breadth (Martin, 2002).

Notwithstanding the inherent challenges of cross-cultural leadership studies, the principal limitations of the thesis will be access to data collection and the reliability of the sample frame. Bryman (2004b) notes that, 'one of the key and yet most difficult steps in ethnography is gaining access to a social setting that is relevant to the research problem in which you are interested' (p. 294). A military organisation is a closed, non-public setting and conducting research is particularly problematic in a culture which tends to prioritise secrecy and protect national security. Some nations adopt a more open posture on security however, closed societies are more difficult to penetrate. Although governed by the Official Secrets Act (2012), the U.K. has been a concerted effort in the military to introduce greater transparency and accountability. For example, most of its doctrinal and conceptual thinking is now published on-line.[18] By comparison, the Tatmadaw (Myanmar Armed Forces), have been obsessed with secrecy since re-gaining their independence in 1948; it was only in 1999 that the Tatmadaw declared its defence policy and missions (Aung Myoe, 2009). Research shows that democratisation and socio-economic development increases independent thought and action, receptiveness to change, concern for others, and decreases the importance of conformity, tradition, and security (Schwartz & Sagle, 2000). According to Ruffa & Soeters (2014):

Studying the military is probably more complex because, more than other organizations, the military is a world of its own, an island within society-at-large on which its inhabitants work and live together. Getting access, particularly if one is not a regular inhabitant of that island, usually is no easy game to play (p. 3).

The author, as a deliverer of strategic leadership courses to military audiences across the globe, had privileged access to these "islands". These audiences were in the main dislocated from their chains of command and military

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[18] www.gov.uk/mod/dcdc.

infrastructure. Being a military practitioner, foreign military audiences tend to feel more comfortable interacting with someone from a similar organisational background as their own. However, this can be problematic in contested regions where security interests collide and where there are sensitivities to a perceived risk of espionage. Military practitioners can sometimes be suspicious of the intentions of civil servants and more broadly, the intentions of civilians (including researchers). The 'management of violence' is the specialised expertise that distinguishes a military practitioner from his civilian counterparts and binds the 'profession of arms' together (Huntingdon, 1979; p. 19). In many countries, information regarding military capabilities is a state secret or heavily securitised.[19]

A further potential problem is one of social desirability bias where respondents provide the answer they think the researcher would like to receive. This may be to promote a positive image to the wider international community or of themselves. For example, military personnel may wish to project a professional message that they are ethical, responsible, and accountable. The perceptions of the respondents are important in terms of the issuance of questionnaires and their intended use. According to Ruffa and Soeters (2014), 'cross-national research subjectivity and ethnocentrism of the researcher(s) are almost unavoidable phenomena that endanger the quality of the research. …In addition to this, there is also a set of beliefs and ideas about how the researcher is perceived' (p. 222). By focussing on the defence and security sector, this may provide a highly aberrant representation of the values current within a particular country (Smith & Peterson, 1988). This is explored further in the thesis.

The self-administered questionnaire has been one of the most recognised and utilised research tools in quantitative strategies, having dominated the field of leadership research and organisational behaviour for over 100 years (Bryden, 2011). The constraints of time and security sensitivities make a qualitative approach across a significant number of countries problematic. However, the

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[19] Email from Deputy Commander British Military Mission Kuwait (Colonel James Bryant), 21 February 2021 requesting data on the Kuwaiti Armed Forces: 'This has been a long time in reply – my apologies. I'm afraid that the RFI [Request for Information] remains unanswered from official channels. Our contacts are unwilling to divulge the detail you are after'.

self-completion, or self-administered questionnaire, has some well documented limitations. For example, survey data can be limited due to low response rates however, this can be mitigated if the questionnaires are physically issued and collected by the researcher.   Further limitations of questionnaires, and quantitative research, are discussed in the Chapter 4.

The challenge of translation, understanding and interpretation is profound and represents the most fundamental of problems. Language can be seen as the embodiment of culture. To conduct effective cross-cultural research requires an ability to go beyond his or her cultural socialisation (Mead, 1928). For example, cultures affect the way people think, behave, and communicate (Hofstede, 1980). Graen et al., (1997) believe that cross-cultural research can only effectively be delivered through trans-culturals[20] who form cross-cultural research alliances.[21] Yukl (2013) also recommends having a research team, with qualified representatives from different cultures, to conduct cross-cultural research. Although this makes sense at one level, it is impractical for a research project such as this.[22]

Achieving equivalence in meaning through translation into another language is difficult. For example, when using fixed-response questionnaires in cross-cultural research, cultural differences tend to surface in response biases even for scales with equivalent language (Yukl & Gardner, 2020). A systematic bias may occur in cross-cultural literature if respondents complete a survey that is not in their native tongue (Hanges & Dorfman, 2004; Den Hartog & Dickson, 2018). Haugaard (2002) agrees that 'there is intrinsic incommensurability between languages, thus translation is always a question of reinterpretation and approximation' (p. 274). For example, the GLOBE study (2004) concludes that the word 'integrity' is a universal attribute but questions whether there is an

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[20] 'People who grown beyond their own cultural socialization so that they can understand different cultures with minimal biases and make valid cross-cultural judgements' (Graen et al., 1997; p. 164).
[21] For example, Graen cites his twenty years personal cross-cultural partnership-making experience with Wakabayashi, 'their twenty-five years of research on Japanese and U.S. partnership making, their five years of research on cross-cultural partnership making among Japanese transplants in the United States, and their three years of research in China with Hui' (Graen, Hui, Wakabayashi & Wang, 1997; p. 186).
[22] 'Sociocultural anthropologists advocate that researchers learn the language of cultural members and then spend 1 or 2 years as a participant-observer, living and working with the people being studied. Eventually, it is hoped, the researcher will come to be accepted as a cultural member…This is the first step towards emic understanding' (Martin, 2002; p. 45).

equivalence of meaning between Americans and Chinese? (Javidan et al., 2004). The study identifies certain culturally contingent terms which have very different meanings in different cultures (Dorfman et al, 2004). Translation tends to be problematic in terms of equivalence and attribution given that language and culture cannot be separated (Dickson et al., 2003). Jepson (2009), in her critique of the GLOBE study (2004), notes that despite the careful translation of questionnaires, the research ignored the meaning of leadership styles in different languages and superficial analysis was conducted. In other words, it ignores the role of language as a transmitter of meaning. This is explored in the Chapter 4. Finally, Hanges & Dorfman (2004) note that the probability of a cultural response bias during the completion of questionnaires:

The cross-cultural literature has noted that people from different cultures sometimes exhibit different response patterns when completing questionnaires…..For example, in Asian cultures, people tend to avoid the extreme ends of the scale (to avoid diverging from the group) whereas in Mediterranean cultures, people tend to avoid the midpoint of the scale (to avoid appearing noncommittal (p. 137).

1.10 Study Structure

The thesis comprises six chapters with the literature review addressing context and culture, and the subject of leadership separately.

1.10.1 Chapter 1. Introduction

1.10.2 Chapter 2. Literature Review – Context and Culture

A general survey of literature with a detailed critical analysis review of theories, models and ideas from the canon of literature on culture. This broad review of culture includes an examination of the phenomenon of culture, importance of context, and explores value dimensions. A critical review of selected academic literature is undertaken to determine the scope, structure and limitations of the proposed research as well as to identify gaps in the literature.

1.10.3 Chapter 3. Literature Review - Leadership

A general survey of literature with a detailed critical review of theories, models and ideas from the canon of literature on leadership. A literature review includes the etymology and definition of leadership; a thematic examination of leadership;

relevant leadership theory; and cross-cultural leadership. A critical review of selected academic literature is undertaken to determine the scope, structure, and limitations of the proposed research as well as to identify gaps in the literature. The review is drawn together conceptually in A *construct of leadership*.

1.10.4 Chapter 4. Methodology

The philosophical, theoretical, methodological, strategy and time choices to data collection and analysis will be explored.

1.10.5 Chapter 5. Data Gathering, Analysis and Findings

Data gathering, analysis and mapping with develop the conceptual *construct of leadership* into a cross-cultural model. Data will be analysed from sixteen countries to determine a set of essential (near "universal") leadership attributes relating to the defence and security sector. The existence of culturally contingent attributes will also be explored and comparisons made between regions. Cultural dimensions will be used to profile the selected regions and comparisons made with the GLOBE study (2004).

1.10.6 Chapter 6: Major Conclusions

Major findings and conclusions; recommendations, lessons learnt and future study areas. The findings and literature review will be brought together in the section: cross-cultural prototypical military leadership (6.5.5). The concluding remarks will cover the essence of the thesis.

1.10.7 Appendices

A. Etymological meanings of leadership.

B. Evolution of leadership theory.

C. GLOBE culture clusters.

D. Total countries surveyed.

E. Questionnaire sample.

2 LITERATURE REVIEW – CONTEXT AND CULTURE

I have put my sickle into other mens [sic] *corne*
(John Speed 1552-1629).[23]

2.1 The Importance of Context

Participative, democratic styles prevail in the United States and Europe, where leaders have been forced to share power with citizens because of economic and geographic pressures…In contrast, more authoritarian leadership styles are found in places in which, for instance, intergroup conflicts or pathogen risks are prevalent (such as sub-Saharan Africa and Asia). There, stronger conformity pressures and punitive measures are necessary to maintain the peace or prevent the spread of infections (Van Vugt, 2018; p. 206).

It is impossible to separate the individual from the environment in which he functions and as such, context will always matter when it comes to the leadership process (Hall, 1976, Benis, 2018[24]). Leadership is not a free-floating relationship, process, phenomenon, or activity which can be studied, understood, or practised, in isolation. 'Leadership itself is embedded in its context. One cannot separate the leader(s) from the context any more than one can separate a flavor from a food' (Osborn et al., 2002; p. 799). However, scholars note that the role of context in leadership studies has not traditionally secured the recognition it deserves. Indeed, there has been a tendency to disregard or overlook its criticality. Leadership studies have, for example, neglected the wider economic, social, political, cultural, and technological contexts (Osborn et al., 2002; Alvesson, 2011; Conger, 2011; Collinson, 2011). Keegan (1999) argues for 'the rigour of contextualization' and asserts that 'context is all' in military leadership (p. 3).

This limited interest in context can be attributed to the backgrounds of those researching leadership. Micro-theorists, with a psychological or social psychological orientation, have dominated the leadership field at the expense of researchers with a more "macro" or sociological perspective. As a result,

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[23] John Speed, one of the most prominent of English cartographers, was a 'compiler' who researched in his library amassing and assembling material from multiple sources. By comparison, Christopher Saxton, the 16th century's greatest cartographer who published the first national atlas by any country, surveyed and researched the landscape himself (Hodgkiss, 1971; pp. 26-27).

[24] Professor Warren Gamaliel Bennis (1925-2014). Published as a tribute in *The Chronicles of Leadership* (Day & Antonakis, 2018).

environmental or contextual investigations tend to be applied to leadership studies in the fields of political science. Knowledge of context in leadership studies tends to be underdeveloped, and what does exist tends to be theoretical and conjectural (Conger 2011). This bias can be attributed to 'positivistic methodology, a psychological and business focus and an ideological commitment to managerialism' (Alvesson, 2011; p. 153).

The contextual approach to leadership emerged in the 1970s. Since then, there has been an increased focus on the contextual effects on leadership and a recognition that leadership does not exist in a vacuum (Bass, 1990; Osborn et al., 2002). As a result, culture and the environment have figured more prominently. A contextual theory of leadership is one that recognizes that leadership is embedded and 'socially constructed in and from a context' (Osborn et al., 2002; p. 798). The contextual school of leadership has its roots in cross-cultural psychology and contextual factors 'give rise to or inhibit certain leadership behaviors or their disposition antecedents, or moderate what kind of leadership is seen as effective' (Antonakis & Day, 2018; p. 10). Leadership can be simply defined as what you can do, and are willing to do, in context (Kakabadse, 2017).[25] Contextualisation has deep roots in philosophical thinking and the Aristotelian philosophical base has been used to challenge the preoccupation with rationalism.[26]

An interplay exists between the leader and the context where both influence each other – 'the relative weight of context and leader being situationally dependent' (Conger, 2011; p. 96). Therefore, leadership and its effectiveness are dependent on context. If the context changes, so does the leadership in terms of what is sought and whether specific leadership behaviours are considered effective (Osborn et al., 2002). However, leadership is not just passively influenced by contexts; 'leadership can also interact with the context to have an intensifying or

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[25] Professor Andrew Kakabadse, Henley Business School, concluding remark to the 1* Defence Strategic Leadership Programme (DSLP) on 10 November 2017.
[26] Drawing on Aristotelian thinking, Kakabadse (2017) espouses that one does not know what a household looks like until one visits a home. But when one visits a home, one does not understand the household because each household is different.

attenuating effect' (Hannah et al., 2009; p. 898). Grint (2010) agrees that leaders are able construct the future context.[27]   Future research should focus on instances in which leadership has an influence upon the context and vice versa (Díaz-Sáenz, 2011). Guthey & Jackson (2011) encourage research to move away from:

Deterministic generalizations about national culture and its influence, toward a recognition of the very significant ways in which leadership *and* followership shape and influence cultures – and contribute significantly to the shaping of national cultural identities – rather than simply the other way around (p. 166).

Not all scholars subscribe to the notion that context conditions leadership behaviours and styles. The positivist philosophical inheritance, the dominant epistemology, encourages a focus on traits which can be measured and generalised. However, alternative epistemologies are beginning to emerge which are more sensitive to contexts (Case et al., 2011). This essentialist approach to leadership downplays the extent to which the context is actively socially constructed by the leader as a rationale for action or inaction.

There are numerous contextual factors which impact on leadership. More nuanced accounts of the diverse economic, social, political, and cultural contexts in which leadership dynamics typically take place are needed as well as a greater appreciation of local shared meanings related to leadership relations and acts (Alvesson, 2011; Collinson, 2011). This reflects the perspective of ethnographers whose goal is to understand a context deeply and to provide an interpretive frame for its understanding (Martin, 2002). Researchers have called for an indigenous approach to the study of leadership in a specific region or country where local leadership phenomena are examined in the context of national, regional, organizational, and individual factors (Zhang et al., 2012). Such an indigenous approach should include: 'historical (the development history of the country or the maturing process of the leaders in a specific context), societal (the social structure or networks of a specific context), and cultural (values, ideational

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[27] Examples include Roosevelt, Hitler and Mao Tse-tung who laid the geo-political or ideological foundations in their respective states.

systems, and behavioral models)' factors that impact on leadership outcomes (p. 1064).

Indigenous leadership theory is important as it not only describes the unique cultural, societal, and historical facets of a society's collective sub-consciousness but also identifies the social and cultural factors that shape and moderate the behaviours and effectiveness of individual leaders (Zhang et al., 2012). Context carries varying levels of meanings in different cultures. For example, Arabs tend to judge people on their intentions and context rather than the physical results they produce (Shevchenko, 2017). Conversely, social and business life is time-dominated in the Western world which determines the patterns of life. This approach to scheduling and programming denies context and as such, there is a tendency to compartmentalize context (Hall, 1976).

2.2 The Configuration of Context

Context can be thought simply as having an inner and outer dimension. The outer context represents the environment beyond the organisation and the inner the organisation's culture, structure, and power distribution (Conger, 2011). Social scientists typically use three levels of enquiry to investigate and understand human interactions (House, Rousseau, & Thomas-Hunt, 1995). At the micro-level, sociologists examine individual interactions. At the meso-level, groups and the interactions between them are studied. This level is normally associated with the organisational context but can include larger units within organisations or sectors and professions (Alvesson, 2011). Meso-level research connects the micro and macro levels and typically refers to being above small groups but below the national level (Treadway et al., 2009; Alvesson, 2011). At the macro-level, entire social structures and institutions are explored such as comparisons between nations.

Jepson (2009) distinguishes between micro-level, individual, and national contexts to determine individual leadership behaviour in her interactional approach to the cross-country study of leadership (Figure 2-1). Jepson (2009) argues for greater sensitivity to context and an appreciation of the dynamic nature

of different contexts and their possible influence on an individual's understanding of leadership. Furthermore, she argues for a shift from the focus on individual leadership attributes towards an interpretation of leadership as a social process where 'an infinite number of contextual factors' impact on the construction and meaning of 'leadership' (p. 68).
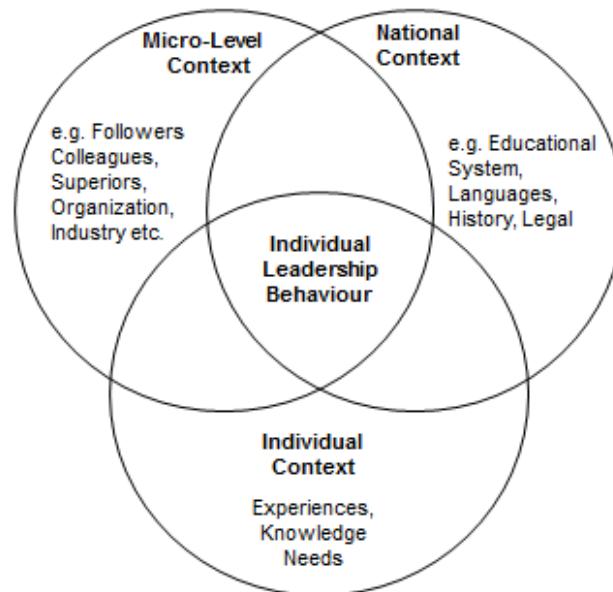
Figure 2-1   An interactional approach to the cross-country study of leadership (Jepson 2009; p. 67).

Jepson's (2009) model at Figure 2-1 can be modified to reflect the three levels of context in the defence sector. Each context impacts on the ideas people have of what makes leadership effective or acceptable. Therefore, leadership prototypes vary across cultures as 'leadership' has different meanings and values for different groups (Dorfman & House, 2004; Den Hartog & Dickson, 2018). Figure 2-2 proposes that prototypical military leadership is constituted from individual, organisational and national contexts. Strong organisational contexts, such as the military, have a philosophy and ethos with embedded values, beliefs, and standards which are fostered through training, education, and operational experience.

Figure 2-2   Adaption of Jepson's (2009) interactional approach to cross-cultural study of leadership

Although this thesis accepts that dominance of national culture on organisational culture, it also recognises that organisational cultures can influence the broader societal culture over time (Hofstede, 1980; House & Javidan, 2004; Alvesson, 2011). The thesis also recognises that individual differences will persist despite national and organisational cultural values and as such, not all individuals will demonstrate the values of their indigenous culture. The intensity and extent of cultural penetration varies significantly between individuals due to individual constructs of their personal culture. There is a tendency for cultural studies to focus on the context studied and assume that all individuals in that environment are participants of the context (Helfrich, 1999; Martin, 2002; Dorfman, 2003).

2.3 Social Constructivism

Social constructivists argue that leadership is socially constructed in and from a context rather than universally applied.   Essentialism, underscoring trait, situational, and contingency theories, aims to demonstrate leadership effectiveness by discovering the universal essence to leaders and their contexts.

This perspective denies the importance of context. (Grint, 1997; 2007). Social constructionists challenge the individuality of the leader and advocate that leadership resides in the relational space between the leader and followers. The social world is produced by its inhabitants. Social realities are intersubjectively created in everyday interactions and interpretations, and in relation to cultural and historical contexts (Osborn et al., 2002; Hansen & Bathurst, 2011; Epitropaki et al., 2018). Leadership emerges in a process of co-construction and is embedded in a broader social context (Osborne et al., 2002; Porter & McLauglin, 2006; Collinson, 2012). This active social construction of the context 'both legitimises a particular form of action and constitutes the world in the process' (Grint, 2005b; p. 1471).

The predominantly Western, Anglo-Saxon view of leadership, centred on the individual leader, is increasingly subject to critical theory and is being challenged by social constructionists who emphasise the 'interactional, dynamic aspect of leadership' (Jepson, 2009; pp. 62-63). As leadership is socially constructed within society and organisations, its meaning may vary considerably across time and across groups (Osborn et al., 2002). Social constructivists argue that taken-for-granted assumptions, centred on individuals, need to be deconstructed as leaders are not liberated to do what they want. Social constructivism, therefore, allows for the emancipation of leadership from social and ideological conditions (Grint, 2005b; Hansen & Bathurst, 2011). The relationality movement, drawing on social constructivist perspectives, attempts to move leadership away from 'personological and static' exchanges to address dynamic leadership relationships (Epitropaki et al., 2018; p. 125).

2.4 Culture

Culture is man's medium; there is not one aspect of human life that is not touched and altered by culture….it is frequently the most obvious and taken-for-granted and therefore the least studied aspects of culture that influence behaviour in the deepest and most subtle ways (Hall, 1976; pp. 16-17).

As discussed in the previous section, culture manifests itself at the national and organisational levels. Culture can also be experienced at the regional level (including ethnic, gender, generation, social class, and religious and linguistic

affiliation) (Hofstede, 1980). The data analysis in this thesis is conducted predominantly at the regional (macro) level. Culture is also experienced at the individual level (Helfrich, 1999; Martin, 2002; Dorfman, 2003, Uhl-Bien, 2006). There are different ways that culture can be depicted; the most popular model is represented by an onion diagram. Hofstede's (1980) model[28] is at Figure 2-3. Values represent the 'core of culture' which are the 'broad tendencies to prefer certain states of affairs over others' (p. 8). These assumptions about human nature represent the main cultural differences between nations. The outer concentric layers, comprising rituals, heroes, and symbols, are subsumed under 'practices.' These are visible to an "outsider" but their cultural meaning is invisible; only "insiders" are able to interpret these practices.
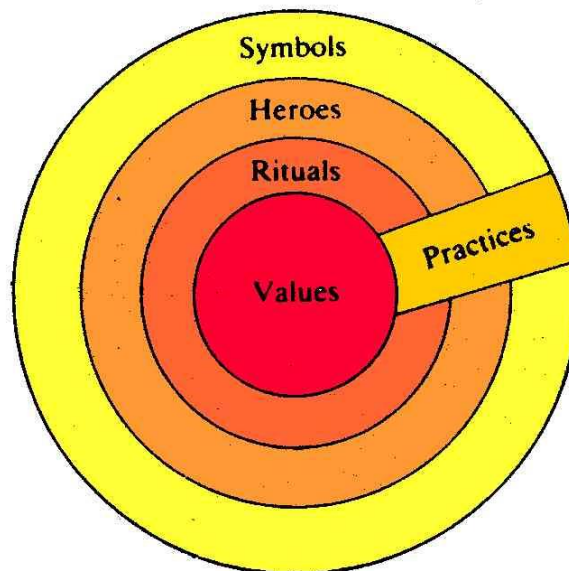
Figure 2-3   Onion Ring Model of Culture (Hofstede, 1980)

Individual traits and motives are shaped by culture and social experiences into categories with distinct characteristics (Parsons & Shils, 1951). Within societies, a leader is perceived to personalise the shared characteristics, derived from a

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[28] Trompenaars & Hampden-Turner (2012) also developed a concentric model of culture which distinguishes between three layers of culture or nested spheres. The outer 'explicit' layer comprises artefacts and products. The middle layer reflects deeper norms and values held within an individual group of what is right and wrong. The inner core is a set of basic assumptions about existence which address basic differences in values between cultures.

common mental programming, of the group members (Hofstede, 1980). As such, he, or she, exhibits the 'prototypicality of the group' (Alvesson, 2011; p. 160). These leadership profiles will change according to the culture of a county or society. Leadership prototypes are presumed, or preferred, leadership attributes, values, attitudes, or behaviours specific to the culture of a country (Dorfman & House, 2004). National culture is, therefore, a defining concept of leadership but is this true of the defence and security sector and are there facets of leadership that transcend boundaries? The subject of leadership prototypes is addressed in further detail in Chapter 3.

2.4.1 Culture Defined

Culture then is central in governing the understanding of behaviour, social events, institutions and processes. It refers to the setting in which these phenomena become comprehensible and meaningful. Culture is regarded as a more or less cohesive system of meanings and symbols, in terms of which social interaction takes place, while the social structure is regarded as the behavioural patterns which the social interaction itself gives rise to. In the case of culture, then, we have a frame of reference of beliefs, expressive symbols and values, by means of which individuals define their environment, express their feelings and make judgements (Alvesson, 2011; p. 153).

The word 'culture' has traditionally been neglected in leadership studies and is typically associated with something that is changed through transformational leadership (Yukl, 1989; Alvesson, 2011). This is changing with most leadership literature now addressing the relationship between leadership and the cultural context (House et al., 2004; Guthey & Jackson, 2011). However, culture is difficult to define and examine in isolation or in its relationship to leadership. A definition of culture has attracted considerable debate and there exists a wide divergence in its understanding and application (Geertz, 1973; Wines & Napier, 1992; Borowsky, 1994; Trompenaars & Hampden-Turner, 2012). This can lead to culture being viewed as a 'nebulous catch-all category' (Helfrich, 1999; p. 135). Geertz (1973) observes a 'theoretical diffusion' and 'conceptual morass' in the study of culture which has led to 'Tyrolean kind of *pot-au-feu* theorizing' (pp. 4-5). National culture does not simply portray a composite of the average citizen, and individuals reacting in different ways within a common mental frame of reference. National culture reflects the statistical probability that these reactions occur more often in the same society (Hofstede, 1980).

Culture is typically described as being learned from an early age, derived from one's social environment, and transmitted down the generations (Beattie, 1966; Hofstede, 1980; 1994).[29] Berry (1999) argues that culture and ecological factors pre-exist the individual; culture is, in a sense, 'lying in wait to influence, to nurture and to shape the individual' (p. 168). Culture is commonly perceived as a set of relatively stable and shared values and practices that assist social groups and societies to find solutions to fundamental problems (Den Hartog & Dickson, 2018). The GLOBE study (2004) defines culture as 'shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations' (House & Javidan, 2004; p. 15). Hong (2010) describes culture as networks of shared knowledge where culture is seen as a knowledge tradition that involves sharing processes amongst interconnected individuals differentiated by race, ethnicity, or nationality. Culture is externalised by symbols, artefacts, social constructions, and institutions. Fernández et al., (2000) note that some researchers prefer more succinct definitions such as 'culture is country' (p. 83). However, this is problematic if the between-country variance is significantly lower than the within-country difference (Matsumoto, 1993). Distilling culture in this way can also be problematic when creolization is considered.

Hofstede (1980; 2001; 2011) was the scholar who set down what many still believe to be 'the immutable laws of cultural differences', and his foundational work remains the most influential source book of cultural differences between nations (Guthey & Jackson, 2011; p. 167). Hofstede et al., (2010) defines culture as the 'collective programming of the mind that distinguishes the members of one group or category of people from others' (p. 6). This definition has been used extensively in cross-cultural leadership research.

The immersion of individuals in different ecological and cultural environments, 'densely furnished with cultural objects and events' produces different ways of thinking. Human minds are made by culture, and differently by different cultures

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[29] A Japanese proverb reflects the early learning of culture: 'The soul of a three-year-old stays with a man until he is a hundred' (Kets de Vries & Balazs, 2011; p. 384).

(Sperber & Hirschfeld, 2011; p. cxxvi). Some scholars argue that culture is 'not primarily inside people's heads, but somewhere 'between' the heads of a group of people where symbols and meanings are expressed' (Alvesson, 2011; p. 153). Geertz (1973) also rejects the idea that culture is embedded in the mind of every individual.[30] He argues that culture provides meaning and influence through the conscious and unconscious study of signs and symbols as elements of communicative behaviour:

The concept of culture I espouse … is essentially a semiotic one. Believing with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning (p. 5).

Geertz (1973) believes that in the human sciences the scholar should interpret the "semiotic" patterns of those "webs of significance" spun by humankind and not seek to propose principles to demonstrate systematic connections or establish universal laws. Meaning is socially created by the participants and therefore, culture does not exist as a distinct entity.

Although most definitions tend to depict culture as shared and collectivised, this does not discount 'personal' cultures experienced at the individual level. This recognises that significant individual differences exist within cultures and that individuals are subjected to different levels of cultural penetration because each individual constructs his or her culture. Individual cultures arise because people are exposed to different phenomena such as age, gender, family status, temperament, and aptitude. This results in individuals within societal cultures developing different repertoires or competencies (Berry, 1999). Subjectivists, such as Martin (2002), believe the idea that culture is shared to be 'a Lazarus of a theory' and argue that just because a culture does not have a shared interpretation on one issue does not discount agreement on others (p. 155).

Subjective culture[31] is transferred between generations and transmitted among speakers of the same language, in the same historical period and in a specified

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[30] Cognitive anthropology.
[31] Shared beliefs, attitudes, norms, roles and values (Triandis, 1994).

geographical area. Therefore, 'language, time and place help define culture' (Triandis, 1994; p. 6). Beattie (1964), drawing on the research of American linguist-anthropologist Whorf,[32] argues that time is conceived differently across cultures and cites the example of the Hopi people of the American South-West where time is distinguished by 'immediacy', 'certainty', or 'expectancy' not by 'now', 'earlier' or 'later'. Hall (1976) differentiated between monochronic time (M-time) and polychronic time (P-time) as a way of distinguishing cultures. The former emphasises 'schedules, segmentation, and promptness' whereas the latter is characterised by simultaneity and stresses the 'involvement of people and completion of transactions rather than adherence to pre-set schedules' (p. 17). Hall (1976) argues that the weakness of P-time is that followers tend to depend heavily on the leader to handle contingencies and to control matters.

Dawkins (2006), drew upon the ancient Greek word *mīmēma*, typically translated as "imitated thing", to derive a new noun, *meme*. Memes form the building blocks of ideas; they are the smallest recognizable pieces of cultural information and act as independent replicators. Memes are closely analogous to genes, and subject to mutation and natural selection (Ball, 1984). Memes replicate through imitation and like genes, some are more successful than others (Dawkins, 2006). These cultural modes of thought pass from brain-to-brain, propagating themselves in the prevailing environment, and adapt where necessary to their environment (Ball, 1984). Cultural replicators include ideas, beliefs, tunes, catch-phrases, assumptions, values, interpretive schema and practical skills such as making pots or building arches (Ball 1984; Dawkins, 2006; Clydesdale, 2007). Individuals are more likely to be able to persuade others to accept their own memes if they have a good physical appearance, societal status, strong powers of communication and leadership effectiveness (Ball, 1984). This is analogous to prototypes which are important units of comparison in cross-cultural research and are discussed later in the thesis.

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[32] Whorf, B. L. (1952). *Science and Linguistics.* Washington. http://jraissati.com/PHIL256/15_Whorf%201940.pdf [Accessed 9 May 20].

Culture tends to provide a frame of reference for beliefs, symbols, values, and networks of knowledge that get mobilised and transformed by individuals and groups. Culture also allows individuals and groups to define their environment, express their feelings and make their judgements (Guthey & Jackson, 2011; Alvesson, 2011). These judgements may relate to perceptions of leader effectiveness. People form ideas, influenced by societal culture and its values, regarding what they perceive as a prototypical leader. When cultures come into contact, they may converge on some aspects, but their idiosyncrasies are likely to amplify. Certain leader attributes may also converge when cultures intersect and be culturally generalisable whilst other attributes remain culturally distinctive and specific.

The GLOBE study (2004) defines culture as 'shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations' (p. 15). This definition reflects a common interpretation and is useful in bridging the societal and organisational levels. This thesis believes culture to be a guideline to understand, identify and differentiate collectives whose differences are measured in dimensions. Culture comprises stable values, practices, beliefs, motives, and meanings that are typically shared and are a consequence of social environments and experiences (i.e., age, gender, family status). The cultural context typically provides meanings, and this knowledge tends to be transferred down generations. These meanings are probably much more likely to be shared in collectivist cultures than in more individualist societies. National cultures tend to focus on values whereas organisational culture tend to reflect practices. Individual differences persist despite these cultural contexts and the extent of cultural penetration will depend on the individual. Not all individuals demonstrate the prevailing values of their indigenous culture and defy neat categorisation. Some people are more individual than others in a collectivist culture or more collectivist in an individualistic culture.

2.4.2 The Impossibility of Culture[33]

When cultural researchers define cultural participation traditionally, in terms of physical location, bodies, jobs, or organizational employment status, we write about culture as if, on a map of cultural terrain, boundaries could be drawn with firm, clear lines. This hope for clearly defined cultural boundaries is unlikely to fulfilled (Martin, 2002; p. 332).

The use of national borders as cultural boundaries may be inappropriate as many countries have sizeable sub-cultures (Den Hartog et al., 1999). It is not always evident what a "representative" sample is in large, multi-cultural countries such as India, the U.S., and China (Koopman et al., 1999). Over 160 countries contain several hundred cultures (Bass, 1990).   National borders are not always coterminous with cultural boundaries as ethnic and religious groups often transcend political country borders (Hofstede, 1980).[34] Research tends to reify national stereotypes, portraying national cultures in clear and homogenous terms.   According to Martin (2002), 'if national cultures are conceived of as homogeneous, this theoretical choice tacitly denies the existence of, for example, religious, ethnic, class and gender differences within a country' (p. 350). For example, Myanmar is home to over sixty-four indigenous races (Suu Kyi, 2008). Research conducted for this thesis revealed respondents describing themselves as Russian in the Ukrainian sample and belonging to the Shan State not the Burmese nation.[35] Cultures are typically complex, difficult to comprehend and subject to change. Values and traditions in a national culture change over time and tend to be influenced by economic, political, social, and technological factors.[36] As culture changes, leadership styles will evolve accordingly.

Language poses a significant problem in understanding or comparing cultures.[37] The variation of cultural meanings exposes the limitations of fixing objective definitions (Alvesson, 2011). Translations rarely capture the full spectrum of

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[33] Trompenaars & Hampden-Turner (2012).
[34] The Sami, spread across Norway, Sweden and Finland (the "Sapmi") as well as in Russia, constitute Europe's only truly indigenous minority. Some 10,000 (out of 75,000) Sami live in Lapland and speak three of the Sami languages: North, Skolt and Inari.
[35] Questionnaire No. 603 & 744. Accessed 18 Nov 2018.
[36] An example is the Saudi government's Vision 2030 which is driving forward a series of economic and social changes including the dismantling of the historic guardianship system for women since 2017. The reality on the ground reflects a conservative society attempting to catch up with the legal reforms. Some customs are embedded, and change may take generations.
[37] An estimated 6000 languages are spoken (Doren, 2018).

meanings embedded in them; translations tend to only serve as approximations or pale imitations of the originals. Language is intertwined with memories and emotions and with the subtle structures that constitute the world (Doren, 2018). For example, to be literate in the Chinese language, one needs to be conversant with its history as the written language of China has undergone little change in the past three thousand years (Hall, 1976). Mastering a language does not necessarily mean understanding the people because understanding the words does not fully convey the meaning.[38] This reflects Wittgenstein's (1953) observation that we would not be able to understand a lion if it could speak, as lions do not have 'any conceivable share in our world' (p. 223). Case et al., (2011), drawing on Jepson's (2009) linguistic study of the meaning of leadership in German and English, argue that:

> If there are marked differences to be found in the meaning of leadership between the comparatively closely related languages of English and German, how much more so must this be true of the meanings attributed to authors working in languages that are non-Indo-European in origin, geographically remote, or separated from the present time by hundreds, if not thousands of years. For most the ideas of 'great thinkers' or 'great leaders' are accessible through acts of translation, which are historically and socio-politically situated (p. 246).

Language also reflects sub-cultures. For example, there are twenty-two official languages in India, sixty-eight indigenous languages in Mexico and two hundred different languages and dialects in Burma. Afghanistan's heterogeneity[39] illustrates the perils of essentialising culture where a lack of understanding of its fragmented tribal society, albeit dominated by Pashtuns, contributed to the failure of western policy in the region.

A further challenge is that cultures no longer exhibit the homogeneity that they once did (Chaudhary, 1999). Anthropologists term this process *creolization* which refers to the process whereby cultures invariably inter-mix and create novel

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[38] Language carries two different meanings: a denotative meaning that can be learned from a book or dictionary and a connotative meaning which can only be learned through a socialisation process for its culturally defined feeling or tone. Martin (2002) uses an example to show a subjective cultural interpretation. Americans deem dogs inedible and preference beef whereas some Indians refuse to eat beef and some Africans consider dog meat a delicacy. This illustrates that the 'same material conditions can produce a variety of perceived and enacted cultural "realities"' (p. 34).
[39] Fourteen ethnic groups mentioned in the national anthem.

and hybrid cultural forms (Guthey & Jackson, 2011). Helfich (1999) argues that societies are becoming:

Less and less homogeneous and as the contemporary world is increasingly dominated by cultural change rather than by cultural tradition. Indeed, the contemporary western world is characterized by heterogeneity but even other societies lack the homogeneity that researchers prefer. Thus, for example, in Japan, which is considered a 'collectivist' society (Hofstede, 1980), 'individualist' tendencies are increasingly countering the collective (p. 135).

Triandis (1994) notes that even within individualistic cultures societal members might be more individual than others ('idiocentric') or more collectivist ('allocentric') in their orientation. Similarly, in collectivist societies, people might be relatively 'idiocentric' when the majority are 'allocentric'. He contends that individuals can have both individualistic and collectivist cognitive elements. As cultures vary in the level of internal homogeneity; the effects of leadership styles are also likely to differ within these societies (Chaudhary, 1999). Therefore, an 'identification with the dominant societal values of one's culture may be a particularly important variable that influences the relationship between leaders' behavior and subordinate outcomes' (Dorfman & House, 2004; p. 62).

Researchers have noted that cultural values and beliefs that determine effective leadership typically change in consistent ways and that people from different cultures associate different characteristics and behaviours with the leadership role (Dorfman et al., 1997; Dickson et al., 2003; House et al., 2004, Collinson, 2011; Yukl, 2013). For example, Chinese culture tends to value the golden mean (*zhongyong*) over individualism (Zhang et al., 2012) whereas US society typically favours an ideology of celebrating individualistic strong masculine leaders.

The challenge of culture is evident when Western commentators attempt to penetrate Eastern cultures (Hall, 1976).[40] According to Zhang et al., (2012), 'unique leadership phenomena such as those embedded in history, tradition, and culture cannot be fully explained by Western theories and the subtleties that make

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[40] To use a Chinese dictionary, the reader must know the significance of 214 radicals; there are no equivalents for radicals in the Indo-European language. The spoken pronunciation system in Chinese must also be known because there are four tones and a change in tone means a change in meaning. In English, French, German and Spanish, the reader need not know how to pronounce the language to read it (Hall, 1976).

the differences still remain largely puzzling to Western leadership scholars' (p. 1065). A primary reason for this is that words carry connotative meanings, as well as descriptive meanings, which can only be learned through a socialisation process for its culturally defined feeling or tone.

The central idea in Chinese society is the primacy and quality of social relationships. Chinese society sees 'the *self* as immersed in, and defined by, its social relationships' (Stockman, 2000; p. 75). Fei Xiatong (1992 [1947]) describes Western organisational culture as characterised by boundaries, group membership and the universal 'morality of organizational life' where one's obligation to others are regulated by norms and customs. In contrast, Chinese society has a 'differential mode of association' and is constructed of over-lapping networks and relationships with no fixed groups with defined membership (pp. 62-63). Eastern cultures are characterised by being holistic and systems-based (Smith & Peterson, 1988). The notion of *guanxi*, which translates as relationships or connections, plays an important role in Chinese society and is often misinterpreted with the Western concept of networks (Zhang et al., 2012). Guanxi illustrates the complexity of cross-cultural leadership and the need for 'cross-cultural sophistication'[41] (Graen et al., 1997; p. 178).

A further distinguishing cultural characteristic found in the East is the avoidance of losing face which is important in preserving and promoting interpersonal relationships. Face is associated with issues such as respect, honour, status, reputation, and competence. It relates to a person's sense of worth, dignity, and identity or self-concept as an individual or member of a group. Matsumoto (1988) references the importance of 'social identity' as a concept in Japanese society:

What is of paramount concern to a Japanese is not his/her own territory, but the position in relation to others in the group and his/her acceptance by those others. Loss of face is associated with the perception by others that one has not comprehended and acknowledged the structure and hierarchy of the group (p. 405).

Every society has a 'hidden, unique form of unconscious culture' (Hall, 1976; p. 2). For example, there are three concepts of 'face' in Chinese culture when

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[41] The level of understanding required to study different cultures in depth.

communicating where the intended meaning could be imperative, subjunctive, or indicative (Shao & Webber, 2006).[42] Spencer-Oatey (2008) argues that face is a universal phenomenon as everyone has concerns about face. This may be correct but certain cultures are more sensitised to saving face than others.

Culture in East Asian societies affects leadership in specific ways. Chinese society has a paternalistic view of leadership because of their Confucian heritage.[43] This can be attributed to the Chinese presumption that "father knows best" and fosters a patriarchal structure where the leader rarely has his or her views or ideas challenged (Meyer, 2012). Zhang et al., (2012) argues that this characteristic exerts an influence on leadership in the following ways:

Paternalistic authority originates from the Confucian belief in social order, according to which fathers possessed absolute authority over their sons. Because of this traditional influence, organizations in China are still regarded as large families with their leaders acting as the families' heads. Accordingly, autocratic and instructive behaviors always lead to downward communications, with limited empowerment and often belittling of subordinates' contributions (p. 1065).

A second indigenous characteristic that shapes leadership is a "differential pattern" which relates to the contrasting ways leaders treat insiders and outsiders. This is strictly followed and results in leaders constructing intimate relationships and developing mutual trust with certain groups (Zhang et al., 2012). China is a *high power* distance country where Confucian-based values emphasize a strong respect for hierarchical structures. This, in turn, preserves and promotes interpersonal harmony. Traditional Chinese leadership combines authoritarianism and benevolence which engenders the followers' loyalty (Li & Sun, 2015). Authoritarian leadership is considered an effective leadership style in modern Chinese organisations because of its fit with traditional values such as familial ties, paternalistic control and, submission to authority (Ya & Sun, 2015).

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[42] *Mian zi* (face; maintaining the respect from others as well as to respect others); *ren qing* (being kind or respecting the feeling of others); and *wan zhuan* (indirect, non-confrontational expression).
[43] Confucius believed that societal order and harmony derived from the observance of a hierarchical structure of relationships in which the lower level showed obedience to the higher and the higher afforded protection and mentored the lower. Confucius called this pyramidical structure *wu lun* (Meyer, 2014).

2.4.3 Organisational Culture and Leadership

According to Bass (1990), the culture of an organisation is intertwined with its purpose, philosophy, functions and structures and organisational members develop a set of ideas and beliefs based on shared values. Organisational culture became a fashionable subject in the 1980s with management literature promoting the claim that excellence resulted from the common ways its members have learned to think, feel and act (Hofstede, 1994). Organisational theory has mirrored leadership in migrating from traits and behaviours towards context and process (Parry (2011). As such, organisations are perceived as existing in a broader cultural context with the interplay of societal, industrial, regional, occupational, and cultural factors (Alvesson, 2011). Therefore, there is a *familienähnlichkeit* between national and organisational cultures. Hofstede (1980) defines organisational culture in much the same way as national culture; 'the collective programming of the mind which distinguishes the members of one organisation from another' (p. 180). Culture not only has a limiting, framing and prescribing effect on leadership at the national level but also within organisations (Alvesson, 2011).

Schein (1985) defines organisational culture as 'a pattern of basic assumptions – invented, discovered, or developed by a given group as it learns to cope with its problems of external adaption and internal integration' (p. 9). According to Schein (2010), organisational culture can be studied at different levels ranging from 'the very tangible overt manifestations that you can see and feel to the deeply embedded, unconscious, basic assumptions' (p. 23). Schein (2010) uses a triangular model to represent three levels of culture at Figure 2-4. The essence of culture is bound to deep-rooted, underlying, and unstated assumptions[44] Above this level are espoused values which are the ideals, objectives and aspirations of an organisation and include the articulation of ethical rules for compliance and conformity.

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[44] Taken-for-granted, accepted, unconscious assumptions which determine the behaviours, perceptions, thoughts and feelings of an organisation.
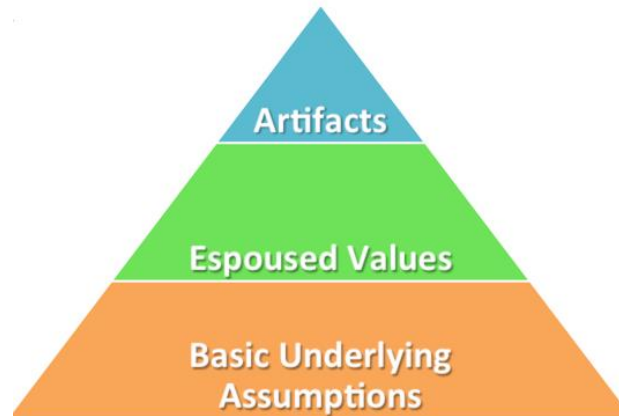
Figure 2-4   Organizational Culture Model (Schein, 1990)

Artifacts are found at the apex of the model which are shallower factors and include all the phenomena that is seen, heard, and felt. Artifacts are easy to observe but difficult to decipher, decrypt or decode in the short-term. Other researchers argue that artifacts, espoused values, and underlying assumptions do not reflect separable, varying levels of depth and that meaning can be interpreted through deep assumptions (Martin, 2002).

Organizational cultures are rarely homogenous and comprise a variety of sub-cultures that overlap and interact in complicated ways (MOD, 2004; Alvesson, 2011). A sub-culture of thinking practices will evolve in any organisation resulting from the environment created by the organisation itself (MOD, 2014). In the U.K. defence and security sector, different organisational cultures exist across the British Army, Royal Navy and Royal Air Force driven by tradition, purpose, and operating environment. This leads to different attributes being valued. Yet common behaviours are promoted and exhibited including deference to hierarchies, conformity, discipline, and loyalty. Distinctive cultures have persisted between different branches within the British army for hundreds of years (Watters, 2008; MOD, 2013).   The Royal Navy and British Army share the same values[45] whereas the Royal Air Force believe four overarching values to be important.[46] An interesting cultural comparison can be drawn with the core values of the Royal

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[45] Courage, discipline, respect, integrity, loyalty and commitment.
[46] Respect, service, integrity and excellence.

Bruneian Armed Force. The first value is piety (respecting the command of Allah); the second is loyalty to the ruler, religion, people and country; the third is courage (to take responsibility, to do what must be done, to do the right thing, and to defend the truth) and the fourth is professionalism in one's duties, having a professional ethic and always striving to be the best. Religion and governance in different countries shape the formulation of espoused professional values. If the values differ across cultures, it is likely that the leader attributes, motives and behaviours will also vary.

Organisational leadership can be defined as 'the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members' (Dorfman & House, 2004; p. 54). Organisational leadership has been a popular subject within management studies for over a hundred years and its evolution reflects the rising importance of leadership within organisations since the late 20th century (Jepson, 2009). In a defence and security context, the commander is instrumental in replicating and transmitting the organisation's culture and values. Furthermore, the leader creates the conditions and structures to instigate, embed, change, or reinforce these values and norms (Schein, 1985; Bass, 1990). Most militaries codify their beliefs, values, experiences, and meanings in doctrine which acts a handrail to inform and guide action.

The employment of the word 'culture' at the national and organisational level can be misleading as it implies that the two kinds of culture are identical phenomena. Cultural differences mostly reside in values at the national or societal level whereas organisations are mostly differentiated by practices (symbols, heroes, rituals). This reflects the fact that values are acquired early in one's life and never forgotten whereas organisational practices are learned through socialisation at the workplace. National culture is more deeply rooted than organisational culture and much more determinative of human behaviour (Hofstede, 1994). Organisations [like the military] are microcosms of, but not separate from, surrounding cultural influences (Martin, 2002). Therefore, national cultures are

connected to, and imprint on, the organizational context as well as on the ideals and standards of leadership.

People who live within a single societal structure become immersed in that culture and have shared schemas or common patterns of thinking, responding, and interpreting. According to Dickson et al., (2004) cultural immersion theory underpins this process:

If people from a given society share schemas, then the organizations within that society are likely to have structures and cultures that reflect those schemas. We believe that this process is likely to lead to both a direct effect of societal culture on organizational culture, and an effect mediated by organizational founder or leader characteristics (p. 77)

The relationship between organisational and national culture is complicated by the fact that strong values in an organisational culture may not be consistent with the dominant national cultural values (Yukl, 2013). Although societal culture impacts directly on organizational culture, organizational cultures can influence the broader societal culture over time (House & Javidan, 2004). Results show that the impact of organisational culture on leadership can be, in many cases, as strong as that of societal culture (Dorfman et al., 2004). The military typically has a strong organisational culture which protects and promotes team cohesion in pressurised conditions. According to Den Hartog and Dickson (2018), hierarchical systems, like those found in the military, rely on:

Ascribed roles and perceive the unequal distribution of power as legitimate. Individuals are socialized to comply with their roles as well as the rules and obligations attached to their position in society. Organizations emphasize top-down goal setting, the chain of authority, and well-defined roles in a hierarchical structure. Employees are expected to comply and put the interests of the organizations before their own (p. 338).

Social scientists refer to the risk of "ecological fallacy" where the findings at one level of analysis (i.e., societal) are ascribed, or applied, to those found at other levels such as the organisational or individual (Guthey & Jackson, 2011). However, what applies for individuals may, or may not, apply for groups and *vice versa* and by extension, what applies to organisations may not translate to the national level and *vice versa* (Den Hartog & Dixon, 2018). In the GLOBE study (2004), the cultural dimensions operate at both the societal and organisational levels of analysis (House et al., 2004). However, the study recognises that

'organizational cultures reflect the societies in which they are embedded' (Javidan, House & Dorfman, 2004; p. 37). The findings of the GLOBE study (2004) are addressed in detail in the next chapter.

Although organizational culture influences what is expected of the leaders and what they will do, the leaders in turn, shape their organizational culture to fit their requirements and needs (Bass, 1990). Indeed, one of the primary tasks of a leader is to forge a deep collective identity and facilitate a fit-for-purpose organisational culture. As well as creating a shared vision, the leader intensifies this identification with the group through the deployment of rituals, ceremonies, slogans, symbols, and stories that reinforce the importance of identity and culture. This group identification in turn strengthens the shared behavioural norms, values, and beliefs among the followers (Conger, 2011). Schein (2010) explains the influence of leadership on organisational culture:

If what leaders propose works and continues to work, what once were only the leader's assumptions gradually come to be shared assumptions. When a set of shared basic assumptions is formed in the process, it defines the character and identity of the group and can function as a cognitive defense mechanism for both the individual members and the group as a whole (p. 32).

The strongest case for leader-driven change, or the creation of something new, derives from the advocates of charismatic and transformational leadership. Although leadership is an activity that influences culture, there is a propensity for 'pop-management literature' to overlook the limitations of leadership and portray charismatic leaders as transformational titans changing organizational cultures (Alvesson, 2011; p. 157). The task of changing basic cultural assumptions is difficult, emotional and time-consuming for leaders and leaders seldom, if ever, achieve results by themselves; they deliver organizational outcomes through others (Bass, 1990; Schein, 2010; Parry, 2011). Grint (2011) notes that 'we appear to have an amazing capacity to attribute organizational success to individual competence on the basis of no evidence at all' (p. 9).

Organisational cultures, such as those within the defence and security sector, embrace leadership and believe it to be an important driving force. Other organisations and take a more negative view of leadership due to its perceived

authoritarianism. A strong professional ideology or bureaucracy, reducing the space for the exercise of strong and distinctive leadership, may make some organisations indifferent and less predisposed to leadership. For example, research shows that managers in high-tech firms, populated with engineers conducting sophisticated and specialised work, attach less importance to leadership. In this professional setting, a 'leadership by invitation' approach is embraced where the subordinate initiates and frames the leader's intervention and manages influence upwards. Therefore, the value of leadership is reduced in an engineering culture where technical expertise and autonomy are highly regarded. An emphasis on indirect and restricted forms of leadership are also found in other knowledge-intensive or professional contexts (Alvesson, 2011).

In contrast, organisational leadership in the military is the projection of personality and character to inspire and motivate to do what is required, especially in situations of danger and doubt. Depending on the situation, a mixture of example, persuasion and compulsion may be required (MOD, 2004; MOD, 2010). The "management of violence" (Huntingdon, 1979) separates the civil engineer from the military practitioner in that commanders have one exceptional social responsibility; the legal authority to place the lives of service personnel routinely and deliberately at risk (MOD, 2004). Similarly, there is a stronger norm of senior leaders in the police force taking decisive actions in critical and difficult situations with limited time for decision-making (Bryman et al., 1996, Grint, 2005). There are also higher levels of paternalism and benevolence in the military than many other organisational cultures. Commanders in authority are expected to take care of subordinates although the extent to which this takes place will be conditioned by cultural norms.

2.5 Value Dimensions

A dimension is an aspect of a culture that can be measured relative to other cultures (Hofstede, 1980; p. 14).

One way to study culture is through value dimensions. Several typologies of societal culture dimensions have been developed of which Hofstede's framework is the most widely known (Den Hartog & Dickson, 2018). This section focuses

on the value dimensions developed by Hofstede (1980; 2010); Bass (1990); Trompenaars & Hampden-Turner (1997; 2012); and the GLOBE Study (House et al., 2004). Although Hofstede (1980; 2001) is recognised as being at the forefront of cultural research over the past 50 years, the GLOBE Study (2004) remains the most expansive study into cross-cultural leadership. Other culture dimensions exist which differentiate cultures. These include Kluckholn and Strodbeck (1961) and Schwartz (1999) which are referenced in the later sections on ethics and defining leadership respectively. An early anthropological approach was Kluckholn's Values Orientation Theory which proposed that each society is characterised by its answers to five questions that all human societies must address: human's relations with time, nature, one another, the source of human motivation, and human nature. This approach to thinking about cultural differences in values has influenced all subsequent approaches. Another early piece of research into cultural dimensions emanated from Parsons and Shils (1951) who argued that all human action is defined by five pattern variables, broken down into choices between pairs of alternatives.[47] These choices are present at the individual, group or organisational or societal levels. A direct relationship exists between cultural dimensions and leadership styles.

Bass (1990) was at the forefront of work to identify cultural dimensions that are important in determining how leadership is affected across societies. He identified four dimensions: collectivism versus individualism; particularism versus universalism; traditionalism versus modernity; and idealism versus pragmatism (pp. 772-777). The first two value dimensions are covered in detail in the next section. According to Bass (1990), cultures could be differentiated by the value dimension of traditionalism versus modernity. Traditionalism is typified by an emphasis on 'the family, class, revealed truths, reverence for the past and ascribed status' (p. 772). A traditional leader is likely to be senior by age, male, and to perform a patriarchal role. In traditional societies, time is pre-industrial, oriented to agriculture, and life has a natural pace whereby planning and

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[47] 'Affectivity versus affective neutrality';' self-orientation versus collectivity-orientation' [sic]; 'universalism versus particularism'; 'ascription versus achievement'; and 'specificity versus diffuseness'.

punctuality are unimportant. In these societies, coordination and decentralisation are difficult due to the belief in multiple timeframes (i.e., polychronic-time). These traditional cultures tend to be more receptive to authoritarian leadership. By comparison, modernity is characterised by an emphasis on merit, rationality, and progress where there is less emphasis on obligation, or allegiance, to family and friends. Finally, modernity is characterised by stronger anomic and elitist convictions (Bass, 1990).

Bass's (1990) final cultural dimension addressed idealism versus pragmatism. Idealists tend to look for the truth and are socially concerned whereas pragmatists are focussed on workable solutions and are typically opportunistic and task focussed. For example, idealism tends to be more favoured in India whereas pragmatism is preferred by Europeans and North Americans. Certain leadership attributes, linked to all four dimensions, are likely to differ across societies and cultures. These include competitiveness, risk-taking, sense of duty, interpersonal competencies, communication skills, effective intelligence, and needs such as achievement, affiliation, and power (Bass, 1990).

Trompenaars and Hampden-Turner (2012) identified seven dimensions of culture and their research concluded that culture has its own way of thinking, values, beliefs, and preferences. Cultures, therefore, differ in very specific, even predictable, ways and reflect value dimensions. These dimensions included universalism versus particularism; individualism versus communitarianism; specific versus diffuse cultures; neutral versus affective cultures; achievement versus ascription; sequential versus synchronous time; and internal direction versus outer direction. The first five dimensions relate to the fundamental aspect of how human beings interact with each other. These dimensions are described in the glossary. Hofstede (2011) argues that the first five were borrowed from Parsons and Shils (1951) and the last two relational orientations were sourced from Kluckhohn and Strodtbeck (1961).

2.5.1 Hofstede's 6 (4+1+1) Value Dimensions

Hofstede is 'a central figure in the development of literature on cultural variation and the dimension-based approach to assessing and clarifying cultures' (Dickson

et al., 2003; p. 731). His dimensions have been expansively adopted, adapted, and validated (Guthey & Jackson, 2011). Hofstede's (1980) work is described as 'monumental' and a 'landmark' study (House, 2004, p. xxv & xvi). His cultural dimensions have been the most studied to date and provided the platform for the GLOBE study's (2004) value dimensions. Despite his 'paradigmatic status', his 'immutable laws' have not escaped criticism (Guthey & Jackson, 2011; pp. 167-168). For example, Hofstede did not collect the research data and design the survey with the specific end of measuring culture (Sweeney, 2002).[48] According to Dickson et al., (2003), Hofstede's work has been criticised as it:

Presents an overly simplistic dimensional conceptualization of culture, the original sample came from a single multinational corporation, his work ignores the existence of substantial within-country cultural heterogeneity, his measures are not valid, and culture changes over time rather than being static as suggested by the dimensions (p. 737).

Notwithstanding these criticisms, Hofstede's research is undeniably the most influential global study of cultural differences to date (Guthey & Jackson, 2011). Hofstede (1980) originally proposed four societal culture dimensions that impact on behaviour and attitudes in organizations: individualism-collectivism, power distance, uncertainty avoidance, and masculinity-femininity.   Hofstede later added separately two further dimensions; future orientation (2001) and indulgence versus restraint (2011).

Individualism versus collectivism is commonly identified as the key cultural value dimension (Hall, 1976; Hofstede, 1980; Bass, 1990; Triandis 1994; House et al., 2004). Although Hofstede (1980) conceptualised collectivism-individualism as a bipolar dimension, further research shows that the two can 'coexist and are simply more or less in each cultures' (Triandis, 1994; p. 42). Hofstede (2010) defines the difference between the individualist and collectivist as:

Individualism pertains to societies in which the ties between individuals are loose; everyone is expected to look after him- or herself and his or her immediate family. Collectivism is its opposite and pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (p. 92).

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[48] Hofstede's (1980) original study was based on a consulting project for IBM over a six-year period (1967-1973), surveying attitudes of a sample size of 100,000 employees from 66 countries world-wide.

In Hofstede's (1980) study of IBM employees across 50 nations (1967-73), individualism was found to be high in the Anglo cluster of countries, particularly the U.S. where it was seen as 'a force-multiplier and contributing to greatness' and particularly low in some of the Latin American, Eastern countries and in Pakistan (Bass, 1990; p. 777).[49] Yukl (2013) defines individualism as:

The extent to which the needs and autonomy of individuals are more important than the collective needs of groups, organizations, or society. In an individualistic culture, individual rights are more important than social responsibilities, and people are expected to take care of themselves (p. 353).

Individualism is reflected in competitive societies where self-interest dominates and there is a desire for greater autonomy and for efficacious behaviours. In these societies, compensation and remuneration are important, personal freedom and choice valued, and there is a focus on achievement and success (Bass, 1990; Trompenaars & Hampden-Turner, 2010; Hofstede, 1980, 2001, 2010).

Collectivist cultures[50] have tighter knit social frameworks and are distinguished by cohesive, strong in-groups (Hofstede, 1980, 2001; 2011). These in-groups may be based on family ties, religious or ethnic background, membership of a political party or, a stable, collaborative business relationship (Triandis, 1994; Yukl, 2013).[51] Collectivism is reflected in cooperative societies where collective responsibility, consensus, concern for others, willingness to work organically, and shared values and goals are important. Furthermore, membership of these in-groups is an important part of self-identity and high levels of loyalty tend to be exhibited. There is an expectation that the in-group will look after its members. Responsibility resides with the leader and criticism of performance is perceived as being for the betterment of the organisation. A collectivist society promotes

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[49] Individualistic countries with strong values for individualism include United States, Australia, England, and the Netherlands (Yukl, 2013). Individualistic countries also include Israel, Romania, Nigeria, Canada, Czech Republic and Denmark. By comparison, Egypt, Nepal and Mexico are the lowest scoring individualistic countries (Trompenaars & Hampden-Turner, 2012).
[50] Collective cultures include countries in Latin-America, Africa, Japan (Bass, 1990; Trompenaars, 1997; Trompenaars & Hampden-Turner, 2010; Shevchenko, 2017).
[51] Countries with strong collectivistic values include China, Argentina, Mexico, and Sweden (Yukl, 2013).

dedication to values, ideals, principles (Hofstede 1980; Dickson et al., 2003; Guthey & Jackson, 2011; Yukl, 2013).

Collectivism is expressed more in Asian countries such as China, Japan and Korea as loyalty tends to be focussed on the family. For example, Japanese culture tends to emphasise organisational loyalty and the life goal of duty. Individualism is downplayed as it poses a threat to the group's harmony, equality, and achievement (Bass, 1990).[52] Collectivist societies are often described as "shame cultures" whereas individualistic societies are associated with guilt if they break the rules; this guilt is brought about by an individual's conscience. The Greek word *philotimo* is similar to the Chinese concept of "face". Both are defined in terms of social standing and have no equivalents in the English language.

Leaders typically find it more difficult to inspire a strong commitment to team or organisational objectives in individualistic cultures. Individualists, motivated by self-interest and personal goals, tend to be drawn to a more short-term focussed transactional leadership approach (Jung & Avolio, 1999). It is also more difficult to create a strong culture of shared values for social responsibility, cooperation, and ethical behaviour if individual rights and autonomy are emphasised. It is also more challenging to promote team recognition and cohesion when individuals are incentivised with financial rewards for personal achievement (Yukl, 2013). Followers in individualist societies tend to tolerate leaders who focus on themselves whereas in collectivist societies, the leader prioritises the group's interests (Guthey & Jackson, 2011).

In a collectivist culture, cultural norms provide guidance for resolution whereas in an individualist society, the leader experiences more choice in either accommodating or resisting conflicting demands (Smith & Peterson, 1988). Followers in collectivist societies have a stronger attachment to their organizations and are more predisposed to identify with their leader's goals and those of the group (Dickson et al., 2003). There is also correlation between those

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[52] Scandinavian society has downplayed individual achievement for centuries and in Denmark has been codified in the *Law of Jante;*[52] or rule of equality.

countries that score high on collectivism and power distance. Low-scoring power distance countries are also likely to be more individualistic. In countries where there is a high dependency on in-groups, powerful leaders tend to be more prevalent[53] (Hofstede, 1980; 2010).

Power Distance is another important cultural dimension and addresses how cultures differ in how they address status relationships. All societies create hierarchies which are required for organized group functioning and ultimately, survival of the group (Matsumoto, 2006). Power distance refers to the extent to which a society or community expects, accepts, and endorses the unequal distribution of power, authority and status privileges in institutions and organisations (Hofstede, 1980; Carl et al., 2004; Guthey & Jackson, 2011; Anand, 2011; Yukl, 2013). This cultural dimension is the most important when examining cross-cultural leadership in the defence and security sector as hierarchies are indicative of levels of professionalism and determine how security forces operate. Cultures with a high power distance are more stratified economically, socially, and politically. Organisations in these countries typically have more hierarchical layers and more importance is attached to chains of command (Dickson et al., 2003).[54] Organisations in high power distance countries tend to have hierarchical decision-making processes with limited one-way participation and communication (Javidan et al., 2006). Therefore, autocratic decision-making is more likely to be experienced and leaders are characterised as being authoritative; directive; persuasive; or coercive. A focus on task orientation and strong personal involvement by the leader are indicative of authoritarian regimes. Individuals in positions of authority expect, and receive, obedience (Bass, 1990). Therefore, the relationship between a leader's style and a follower's motivation differs from low power distance (egalitarian) cultures.

High power distance cultures foster emotional reactions that respect and legitimize these status differences. Authoritative behaviours are expected and

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[53] Exceptions such as Latin America, France and Belgium.
[54] Specific countries include Russia, China, Taiwan, Mexico, and Venezuela (Dorfman, Hanges & Brodbeck, 2004; Yukl, 2013).

more likely to be viewed as legitimate, appropriate, and tolerable (Fernández et al., 2000). Subordinates in high power distance societies are more reluctant to challenge or disagree with their leaders and rules, directives and orders are likely to be complied with (Bass, 1990; Dickson et al., 2003; Anand, 2011; Guthey & Jackson, 2011; Yukl, 2013). Where hierarchical and status differentials are high, followers demand more direction and guidance from their leaders and communication is mostly top-down. Leaders are expected to know more than their subordinates, and 'input from subordinates is neither solicited nor appreciated' (Dickson et al., 2003; p. 735).

In developing countries with a high power distance culture, a paternalistic approach that combines autocratic decisions with supportive behaviour is preferred (Dorfman et al., 1997; Dickson et al., 2003; Yukl, 2013). Paternalism tends to promote the acceptance of authoritarian leadership. When paternalism is strong, employees expect job security and organizations to take care of their workers as well as their families (Bass, 1990; Dickson et al., 2003). This paternalistic leadership style tends to be characterised by high status orientation, engagement outside work, and levels of direction (Den Hartog & Dickson, 2018). These cultures tend to have strong family bonds and possess a sense of fatalism (Dickson et al., 2003). Authoritarian figures in high power distance cultures like China have more centralised power and greater influence on decisions such as selection, promotion and remuneration compared to cultures with low power distance (Anand et al., 2011). Li & Sun (2015) argues that:

Because China is a country with a high power-distance and collectivism, it is possible that Chinese employees are more likely than their counterparts in other cultures to accept authoritarianism leadership and obey leaders' instructions while seldom expressing their own thoughts. In more individualistic cultures with low power distance, employees may view authoritarianism as unacceptable and voice their thoughts when necessary (p. 187).

Low power distance cultures reflect more egalitarian or democratic societies where there is a limited dependence on leaders (Hofstede, 1980). Egalitarian cultures encourage people to view one another as moral equals (Den Hartog & Dickson, 2018). Individuals tend to be less accepting of power differences between leaders and followers and expect a greater role in decision-making (Guthey & Jackson, 2011). A participative style of leadership is expected in low

power distance societies where the leader involves and consults others in making decisions and empowering them (Dickson et al., 2003; Yukl, 2011). In low power distance cultures, 'organizations emphasize cooperative negotiation, and employees flexibly enact roles as they try to attain organizational goals' (Den Hartog & Dickson, 2018; p. 338). Low power distance is important in shared and dispersed forms of leadership and more specifically to *Mission Command* in a military context.

Uncertainty avoidance is a cultural dimension that refers to the extent to which members of a national or organisational culture feel threatened by uncertain or unknown situations and strive to avoid them by relying on established norms and practices.   These social norms and formal rules mitigate feelings of being uncomfortable or threatened which are brought about by future ambiguity and disorder.   The greater the desire to avoid uncertainty, the more people seek orderliness, consistency, structure, and laws to cover the eventualities of normal life.   This cultural dimension is important in the context of calculating risk and critical decision-making in security contexts (Hofstede, 1980; Dickson et al., 2003; House & Javidan, 2004; Yukl, 2013; Den Hartog & Dickson, 2018).

High uncertainty avoidance countries tend to establish elaborate processes, value experts, and prefer formal detailed strategies.   The implementation of formal rules, detailed planning, standard procedures, reliance on technical expertise and the discouragement of divergent thinking and behaviours are all hallmarks of a high uncertainty avoidance culture.[55]   Leaders who are formal, reliable, procedural, orderly, cautious, habitual and embrace 'within the box' solutions are preferred to those who are more flexible, innovative and risk-takers (Dickson et al., 2003; Yukl, 2013).   In high uncertainty avoidance countries, leaders tend to be controlling, less inclined to delegate, and expect reliability and punctuality. Leaders in cultures that do not embrace uncertainty have to operate within the constraints of the existing system (Guthey & Jackson, 2011).

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[55] France, Spain, Germany, Switzerland, Russia and India (Yukl, 2013).

In contrast, low uncertainty avoidance countries and organisations tend to prefer simple processes and broadly drawn strategies. These cultures tend to be more opportunistic, risk-taking, and flexible in their roles and responsibilities (Javidan et al., 2006; Den Hartog & Dickson, 2018). In low uncertainty avoidance countries, less control and centralised decision-making is exercised and a greater emphasis is placed on resourcefulness, improvisation and flexibility (Dickson et al., 2003; Den Hartog & Dickson 2018).[56] There is also an emphasis on general skills attained from a variety of job experiences in low uncertainty avoidance countries (i.e., the UK) as opposed to the acquisition of specialised knowledge and experience in high uncertainty avoidance countries (i.e., Germany).

Mission Command, based on centralised command and decentralised execution, resonates with characteristics expected in low uncertainty avoidance countries. Due to the fluidity of the contemporary battlefield, there is a perceived imperative amongst Western armies to seize the initiative and exploit fleeting opportunities. Western armies are encouraged to be comfortable in unstructured VUCA environments and embrace ambiguous situations and unfamiliar risks. Germany, as the architect of *auftragstaktiker,*[57] is a high uncertainty avoidance culture with a reputation for precision engineering. Organisations in collectivist cultures with high power distance would be less predisposed to this style of distributed leadership.

Masculinity versus femininity is the cultural dimension that has attracted the most criticism as it alludes to gender (Dickson et al., 2003; Guthey & Jackson, 2011). Hofstede (2011) argues that this dimension has been misunderstood as it refers to the distribution of values between the genders and addresses a societal rather than an individual characteristic. A further criticism of this dimension is that the breadth of topics is too broad. The GLOBE study (2004) rectifies this and includes the division of gender roles, assertiveness in social relationships, being

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[56] United States, United Kingdom, Canada, Denmark, and Sweden (Yukl, 2013).
[57] After 1871, two conflicting trends emerged. The conventional tacticians, or *Normaltaktikers,* were tight-rein supporters of detailed orders which specified tactical actions in detail. *Auftragstikers* were mission command supporters who urged the independence of small units which, they argued, was the necessary consequence of modern warfare (Widder, 2002).

humane, focused on quality of life and being achievement-oriented as leadership dimensions (Dickson et al., 2003; Den Hartog & Dickson, 2018).

In masculine cultures, the dominant social values emphasise assertiveness, robustness, decisiveness, competitiveness, and material achievement whereas in feminine cultures, virtues stress quality of life, quality of relationships, care for the weak, concern for others, intuition and consensus-building (Hofstede, 1980; 2011; Den Hartog & Dickson, 2018). However, both cultures should be resourceful, endowed with above average intelligence, energy, and drive (Hofstede, 1980; 2011).

Masculine cultures value independence, competitiveness, power, differential rewards and assertiveness; these more macho cultures also emphasize gender differences. Achievement orientation and an acceptance of a machismo leadership approach is evident in high masculinity cultures (Triandis, 1994). In these masculine cultures, the expression of sadness is perceived as weakness and as such, tends to be downplayed, while the expression of assertive emotions, like anger or pride, tend be reinforced. Conversely, individuals living in feminine cultures value social relationships, interdependence, quality of life, and fluid sex roles (Fernández et al., 2000; Guthey & Jackson, 2011).

In 2001, Hofstede acknowledged a fifth dimension, long-term versus short-term orientation, which relates to how society views time and the importance of past, present, and the future and has a close resemblance with the sequential versus synchronous time dimension (Den Hartog & Dickson, 2018). Long-term orientation cultures, typified by Confucian China, 'view truth as a relative phenomenon; have a pragmatic acceptance of change and emphasise the value of perseverance, thrift and saving for the future' (Guthey & Jackson, 2011; p. 168). Long-term orientation is not Confucianism *per se* but is prevalent in countries with a Confucian history and heritage (Hofstede, 2011). Values associated with long-term orientation also include ordering relationships by status and having a sense of shame. Long-term orientation emphasises the future, determination, frugality, and tenacity.

Short-term cultures view the most important events in life having taken place in the past or occurring in the present. These societies believe in instant gratification, normative rationality, and absolute truth (Guthey & Jackson, 2011). Values in these cultures include personal steadiness and stability; saving face; respecting tradition; and the reciprocation of greetings, favours, and gifts. Short-term cultures tend to focus on social obligations, quick wins, and "living in the moment" (Hofstede, 1990; Den Hartog & Dickson, 2018).

Hofstede (2011) added a sixth and final dimension, indulgence versus restraint[58], which is complementary to the long- versus short-term measurement of culture. Hofstede (2011) drew inspiration from research into happiness and argued that there is a correlation between personal happiness, the importance of leisure, and freedom of expression. This cultural dimension addresses the extent to which society endorses the pursuit of "the good things in life" (Den Hartog & Dickson, 2018). Indulgence is defined as the relatively free gratification of human drives 'related to enjoying life and having fun' (Hofstede, 2011; p. 166). Individuals from an indulgent culture are impulsive and concentrate their efforts on building and maintaining friendships. Restraint oriented cultures refer to societies that suppress the gratification of needs and employ control measures to regulate behaviours through the imposition of strict social norms, rules, and regulations. In these societies, friendships are subordinated to duty and societal obligations (Hofstede, 2011; Den Hartog & Dickson, 2018).

2.5.2 The GLOBE Study's 9 Value Dimensions

All of the current taxonomies have limitations, and researchers continue to seek a more comprehensive and useful way to describe cultural dimensions (Yukl, 2013; pp. 355-356).

The GLOBE study (2004) developed nine cultural dimensions. Some existing dimensions were reconceptualized and a few new ones developed. Although the GLOBE Study (2004) owes a significant debt to Hofstede's (1980) work, the

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[58] Indulgence tends to prevail in South and North America, in Western Europe and in parts of Sub-Sahara Africa. Restraint prevails in Eastern Europe, in Asia and in the Muslim world. Mediterranean Europe takes a middle position on this dimension.

authors were careful to avoid being a 'big budget remake' (Guthey & Jackson, 2011; p. 171). A critical analysis of the GLOBE study (2004) is covered in the next chapter.

Although the GLOBE study's (2004) dimensions have similarities with the work of other researchers, the manner in which they were conceptualized and operationalized is different. In all cases, the scales designed to capture and measure these cultural dimensions passed rigorous psychometric tests (Javidan et al., 2006). The GLOBE Study (2004) separated out cultural components such as gender egalitarianism, assertiveness, performance orientation, and humane orientation (Dickson et al., 2003; Den Hartog & Dickson, 2018). The GLOBE study (2004) also split collectivism into institutional collectivism and in-group collectivism and recast long-term versus short-term orientation as future orientation (House & Javidan (2004). The GLOBE Study (2004) explored each of the nine dimensions at the societal and organisational levels. These dimensions are explained below.

Performance Orientation measures the extent to which a community encourages and rewards high standards, innovation, performance improvement, progression and individual achievement which are all recognised as contributing to high performance (Javidan, 2004). Hofstede (1980) did not conceptualise or measure performance as an independent cultural dimension but conflated it with other cultural attributes. Parsons & Shils (1951) also did not address it as a separate entity but contrasted it with other societal values such as ascription (Javidan, 2004). In societies with a strong performance culture, results are considered more important than people and accomplishing a task can take priority over individual needs or family loyalty. In a high performance orientation culture, leader behaviours and effectiveness focus on efficacy and efficiency and selection is based on meritocracy and ability rather than nepotism and cronyism. Leaders set challenging goals, develop action plans, encourage initiative, empower followers, and recognise and reward performance. Yukl (2013) notes that:

Cultural values may have less influence on task-oriented behaviors than core organizational values and a leader's individual needs and personality traits (e.g., achievement motivation, internal locus of control). Taken together, these factors help explain the lack of consistent results in cross-cultural studies on the effects of performance orientation values (p. 354).

In countries with high performance orientation, institutions are likely to emphasise development and invest in training and education.[59] Conversely, family and background count for more in countries that score low in this cultural dimension.[60] Javidan (2004) concludes that societies and organizations that value performance orientation 'seem to look to charismatic leaders who paint a picture of an ambitious and enticing future but leave it to the people to build it' (p. 278).

Humane orientation is defined as 'the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others' (House & Javidan, 2004; p. 13).[61] Societies that preference humane orientation show a strong concern for others and a willingness to sacrifice self-interest. Key values include altruism, benevolence, kindness, compassion, love, and generosity. These societies are associated with stronger needs for affiliation and belongingness rather than pleasure, achievement, or power (Yukl, 2013). Societies with high humane orientation levels tend to invest in welfare and healthcare. A leader is likely to be tolerant, patient, supportive and predisposed to mentoring, coaching and the development of subordinates. Strong humane orientation societies are often linked to participative, servant, and team leadership. Leader attributes include conciliatory and diplomatic skills which harmonise problems and achieve consensus through cooperative coalition-building. Networking is also a characteristic of leadership in a strong humane orientation culture (Javidan et al., 2006). Countries high in this dimension respond positively to multi-nationalism (globalisation and regionalism) where there is predisposition to understand the orientation in other cultures. This

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[59] U.S. and Singapore (Javidan, 2004).
[60] Russia and Greece (Javidan, 2004).
[61] Showing a strong humane concern for others is considered important for effective leadership in Southern Asia and Sub-Saharan Africa, Confucian Asia, and in the Middle East. A weaker humane concern for others is found in Germanic Europe or Latin Europe (Yukl, 2013).

is an important dimension for militaries conducting humanitarian and disaster relief operations.

Institutional collectivism is defined as 'the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action' (House & Javidan, 2004; p. 13). For example, organizations in collectivistic countries[62] tend to emphasise group performance and rewards, whereas those in the more individualistic countries tend to emphasize individual achievement and rewards (Javidan et al., 2006).[63] In-group collectivism is defined as 'the degree to which individuals express pride, loyalty, and cohesiveness in their organizations and their families' (Javidan & House, 2004; p. 13). There is an expectation within in-groups to be supported throughout life and in exchange, they reciprocate with loyalty to the in-group and helping each other out (Den Hartog & Dickson, 2018).[64]

Gender egalitarianism is 'the degree to which an organization or a society minimizes gender role differences while promoting gender equality' (Javidan & House, 2004; p. 13). The GLOBE study (2004) sought to identify the characteristics of societies that actively look to minimize gender-role differences against those that seek to maximize them (Emrich et al., 2004). The emphasis in this dimension is on equal treatment for men and women where both masculine and feminine attributes are important and valued. In cultures with high gender egalitarianism, there is less differentiation and segregation of sex roles and employment prospects.[65] Organizations operating in gender egalitarian societies tend to encourage tolerance and neurodiversity. Charismatic leader attributes such as foresight, enthusiasm, and self-sacrifice are emphasised in more gender egalitarian cultures. Cultural values for gender egalitarianism are associated with participative leader attributes such as equality, delegation, and teamwork (Dickson et al., 2003). According to Yukl (2013):

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[62] Singapore and Sweden (Javidan et al., 2006).
[63] Greece and Brazil (Javidan et al., 2006).
[64] Egypt and Russia (Javidan et al., 2006).
[65] Countries with strong gender egalitarianism are Norway, Sweden, Denmark, and the Netherlands. Countries with low levels of gender egalitarianism include Japan, Italy, Mexico, and Switzerland (Yukl, 2013). Egypt and South Korea were among the most male dominated societies in the GLOBE Study (2004).

Participative leadership, supportive leadership, and relations-oriented aspects of transformational leadership are viewed less favorably in cultures with low gender egalitarianism. Leaders are more likely to use direct, confrontational forms of interpersonal influence rather than indirect, subtle forms of influence. Leaders who actions display humility, compassion or conciliation are more likely to be viewed as weak and ineffective in a masculine culture (p. 354).

Assertiveness is defined as 'the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships' (House & Javidan, 2004; p. 13). Assertiveness reflects the preferred use of language in a society and relates to explicit expressions of what is wanted. Therefore, in assertive cultures being direct and unambiguous is expected and socially acceptable (Dickson et al., 2003). Highly assertive countries tend to exhibit can-do attitudes and are competitive in nature.[66] Less assertive societies tend to value a less direct and dominant approach with more emphasis on subtle, ambiguous, and indirect communication which can be linked to "face management" (Dickson et al., 2003; Den Hartog & Dickson, 2018).[67] These countries also prefer harmonious relationships and emphasize loyalty and solidarity (Javidan et al., 2006).

Future orientation is defined as 'the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification' (House et al., 2004; p. 13). Organizations in countries with high future orientation practices typically have longer term horizons and more systematic planning processes.[68] These cultures also tend to be risk averse and not predisposed to opportunistic or impulsive decision-making. In contrast, institutions in low future orientation countries tend to be less systematic and more opportunistic in their approach (Javidan et al., 2006).[69] The GLOBE study (2004) found future orientation to be almost universally valued. The results also showed that most industrialised and higher income countries scored relatively lower than poorer developing countries (Ashkanasy et al., 2004).

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[66] U.S., and Austria (Den Hartog & Dickson, 2018).
[67] Sweden and New Zealand (Javidan et al., 2006).
[68] Singapore and Switzerland (Javidan et al., 2006).
[69] Russia and Argentina (Javidan et al., 2006).

The GLOBE study (2004) findings suggest that power distance is relevant and applicable to both Eastern and Western societies. In the East, the stable distribution of powers is expected to instil order to the society and permit the clear allocation of roles and rigid relational structure whereas in the West, power is more dispersed to facilitate innovation, to allow broader participation in education, and to limit the abuse of power and corruption (Carl et al., 2004). The GLOBE study (2004) found that high power distance correlates with higher levels of male domination (Carl et al., 2004).

Uncertainty avoidance is defined as 'the extent to which ambiguous situations are threatening to individuals, to which rules and order are preferred, and to which uncertainty is tolerated in a society' (Sully de Luque & Javidan, 2004; p. 602). The GLOBE study (2004) found that higher uncertainty avoidance values were linked to higher team-oriented, humane-oriented and self-protective leadership (Sully de Luque & Javidan, 2004). These will be discussed in the next section on leadership. Detailed planning, developing expertise and a belief in experts are associated with high uncertainty avoidance countries (Hofstede 2001; Den Hartog & Dickson, 2018).

2.6 Conclusion

Several typologies of societal culture dimensions have been developed however the most widely known and respected remains Hofstede's (1980) framework (Den Hartog & Dickson, 2018). Other dimensions referenced within this thesis include Schwartz's (1999) 'mastery' culture which focusses on societal receptiveness to change and Klukhohn & Strodbeck's (1961) assumptions on human nature which address whether people are good, bad, or neutral. Other researchers have used cultural scales to provide an analytical framework for measuring culture and reference across the cultural dimensions below (Meyer, 2014).[70] Table 2-1 below shows the "family resemblance" between the respective cultural dimensions. Bass (1990) and House et al., (2004) focus on dimensions which are particularly

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[70] Communicating, evaluating, persuading, leading, deciding, trusting, disagreeing, and scheduling.

important in distinguishing and determining how leadership is perceived across different cultures. The GLOBE study (2004) will be referred to and compared with as the most comprehensive research into cross-cultural leadership.

Table 2-1   Comparison of Culture Dimensions

	Parsons & Shils (1951)	Hofstede (1980)	Bass (1990)	Trompenaars (1997)	House et al., (2004)
1	Universalism versus Particularism	Uncertainty Avoidance	Particularism versus Universalism	Universalism versus Particularism	Uncertainty Avoidance
2			Traditionalism versus Modernity		
3		Power Distance			Power Distance
4	Self-orientation versus Collectivity orientation	Individualism/ Collectivism	Collectivism versus Individualism	Individualism versus Communitarianism	1. Institutional Collectivism 2.In-Group Collectivism
5		Masculinity/ Femininity			1. Gender Egalitarianism 2. Assertiveness
6		Long versus Short-term Orientation		Sequential time versus Synchronous time	Future Orientation
7			Idealism versus pragmatism	Internal direction versus Outer direction	
8	Affectivity versus Affective Neutrality			Neutral versus Affective	Humane Orientation
9	Ascription versus Achievement			Achievement versus Ascription	Performance Orientation
10	Specificity versus Diffuseness			Specific versus Diffuse	
11		Indulgence versus Restraint			

Dimensions are important to the study of leadership as 'cultural values surrounding the leader determine which leader behaviors tend to be most effective' (Dickson et al., 2003; p. 755). Different cultural dimensions can be simultaneously active when affecting leader behaviours. Although cultures may be assessed to be high or low in a specific dimension, the orientation and expression in a culture is unlikely to be representative in all situations and may appear contradictory at times (Dickson et al., 2003; Dorfman, 2003). Culture dimensions are contested and their application to leadership ambiguous as national cultures are not stable values that can be measured and predicted (Ailon & Kunda, 2005; Jepson, 2009; Guthey & Jackson, 2011; Yukl & Gardner, 2020). Some researchers advocate moving beyond the quantitative studies provided by

Hofstede (1980) and the GLOBE study (2004) to include a range of different methods and approaches from the social sciences and humanities (i.e., ethnography and historical investigation) (Guthey & Jackson, 2011).

The dimensions in Table 2-1 are not the only means of differentiating between societal cultures and their leadership styles. Many other factors are relevant including economic development, educational levels, and demographics which account for different values and behaviour (Den Hartog & Dickson, 2018). Furthermore, there are conflicting views on the treatment of individualism versus collectivism. It has become commonplace in leadership studies to distinguish between horizontal (egalitarian) and vertical (hierarchical or competitive) forms of individualism and collectivism (Triandis, 1995; Guthey & Jackson, 2011). The deference to, and respect for, authority that tends to be linked with high vertical collectivism suggests a relationship to leadership (Dickson et al., 2003).

Schwartz (1999) makes the case for another dimension of culture which is not covered in the table above. *Mastery* cultures encourage people to master change and exploit the environment to attain goals. Leaders need to be dynamic, competitive, and oriented toward achievement, performance, and success. By contrast, *harmony* cultures encourage people to understand and integrate with their natural environment, rather than change or exploit it (Guthey & Jackson, 2011; Den Hartog & Dickson, 2017). Although aspects of this are reflected in the GLOBE study's (2004) dimensions (i.e., uncertainty avoidance, future orientation, and performance orientation), there is an argument to include it as a separate dimension as the function of leadership is to produce change (Kotter, 1990). Change is inextricably related to transformational leadership and involves leveraging emotion, stimulating intellectual capital, and mobilising shared ethical aspirations.

Each culture has its own in-groups. The defence and security sector has a collectivist organisational culture and can be defined an in-group. Collectivists want their in-groups to be monolithic and homogenous with members thinking, feeling, and acting in the same way and feeling confident and reassured by being in the same company of like-minded individuals. History is important to

collectivists and in-groups who regard themselves as part of a tradition and lineage. In-groups in the defence and security sector have a commonality of purpose, fate, and goals. Triandis's ([1988], 1994) definition on in-groups is concordant with the *raison d'être* of the defence and security sector: 'in-groups are groups of individuals about whose welfare a person is concerned, with whom that person is willing to cooperate without demanding equitable returns, and separation from whom leads to anxiety' (p. 9). The military ethos reflects individuals doing the right thing from the perspective of the collective and accepting that the group goals override those of the individual. Collectivists carry out their obligations and perform what is expected of them as specified by in-group norms (i.e., service and duty). Despite the requirement for sacrifice, collectivists are often socialized to take pride in, and pleasure from, the performance of their duties.

This chapter showed that cultural traditions, ideologies, values, and norms can influence the attitudes and behaviours of leaders in different ways (Dorfman et al., 1997; Dickson et al., 2003; House et al., 2004; Javidan et al., 2006; Den Hartog & Dickson, 2018). Cultural values are internalised by leaders who are immersed in different ecological and cultural environments which produce different ways of thinking and feeling. Leaders are also governed by social norms and expectations of what is customary or acceptable. This habitus, or "way of being", means that leaders tend to conform to societal norms and socially acceptable behaviours. Leadership is a complex social process where meanings and interpretations are important and affect how leadership is conceived, perceived, and practised around the world. Therefore, cultural context is important in determining the type of leadership and its emergence, enactment, and effectiveness.

However, two related questions remain. First, does this preclude some facets of leadership in the defence and security sector transcending cultural boundaries which can be universally applied? And second, do cultural values identified for a nation apply to all types of organisations? Research shows that the impact of organisational culture can be as strong as societal culture (Dorfman et al., 2004).

Furthermore, the assumption that national values are applicable to all types of organisations in a specific country may overlook the importance of organisational culture, regional differences, and individual differences (Yukl & Gardner, 2020). The next chapter will explore leadership as a phenomenon, its component parts, its applicability across cultures, and relevant theories underpinning cross-cultural leadership. The survey of literature will be used to develop a construct of leadership which will be further validated as a model in the Data Gathering, Analysis and Findings chapter.

3 LITERATURE REVIEW – LEADERSHIP

Ideas about leadership reflect the dominant culture of a county. Asking people to describe the qualities of a good leader is in fact another way of asking them to describe the culture (Hofstede, 2001; p. 388).

3.1 Introduction

Bass (1990) contends that 'the differences in socialization in the various nations of the world give rise to different conceptions of leadership' (p. xi & p. 760). Although leadership is a universal phenomenon, shared beliefs, views, and assumptions develop when different cultural groups converge. This typically results in different leadership practices and perceptions of what constitutes effective leader practice. As introduced in the previous chapter, these leadership differences are governed by what is customary in their environment and the expectations of the people in that society based on their cultural values. These values are a set of beliefs and norms that define what is right or wrong and specify general preferences of what is acceptable or not (Gill, 2001; Den Hartog & Dickson, 2018). This deep rooting of leadership in context influences the type of leadership; its emergence and enactment; and how effective it will be (Antonakis & Day, 2018).   Leadership and culture are inseparable, and a symbiotic relationship exists between them in which one cannot exist without the other (Ayman, 2004; Ayman & Lauritsen, 2018). However, some facets of leadership may apply only to a particular type of culture and other aspects may be relevant for all cultures (Yukl & Gardner, 2020).

Any quest to understand leadership will invariably lead back to the Ancient Greece. Many theories and ideas are deeply rooted in the Greek world and much of the lexicon of leadership originates from the ancient Greek. Plato (428/429-348/347) was the first scholar to articulate the determinants of leadership (Antonakis, 2011).[71] However, leadership was not confined to classical literature in Western societies. In the Far East, Sun Tzu (c400-320 BCE) penned *The Art*

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[71] Plato identified the following traits: Courage and magnificence (perseverance and fortitude); apprehension (learning, perception or intelligence); memory; skill in asking and answering; sure, brave and fair; noble and generous; keenness and powers of acquisition (wise and clever); and dialectical reasoning (logical in argument, critical enquiry and intelligence (Antonakis, 2011).

of War, the first prescriptive text on leadership, which was produced about the time that Plato scribed (428/429-348/347) *The Republic* which looked at the requirements for the ideal leader ('the philosopher king') (Grint, 2011). Even earlier, Eastern philosophers such as Confucius (c551-479 BCE), was urging moral leadership in the Eastern hemisphere and Lao-Tzu (c601-531 BCE) was warning leaders against arrogance and vanity (Ciulla & Forsyth, 2011). Approximately 1500 years later, Machiavelli (1469-1527) drew many of his examples of leadership from the classical period of Ancient Greece and *The Prince* (1513) provided arguably, the earliest sophisticated discussion on the leadership process (Smith & Peterson, 1988; Bass, 1990).

Across the globe, war has been critical to the development of leadership from ancient times in the quest for survival and domination (Grint, 2011). Military writings can be traced back to Chinese classical literature (Bass, 1990). Even at that time, there were marked cultural differences between leadership practised in China, Japan and other non-Western societies. Military leadership and the waging of war was tightly integrated into the state's governance systems in China and Japan whereas greater decentralisation and independence from central authorities was practised in Western societies (Hanson & Strauss, 1999; Grint, 2011).

Over the last three thousand years, recorded history indicates that any organisation and society of any significant size or longevity had some form of leadership, normally embodied in one person (Grint, 2011). Moreover, 'leaders have existed in all cultures throughout history' (Dorfman & House, 2004; p. 54). However, culture has influenced how leadership has developed throughout history and in different societies across the globe. This section will examine the etymology and definition of leadership, explore the idea of whether leadership is etic (universal) or emic (culturally contingent), and question North American cultural dominance in the field of leadership.

3.1.1 The Etymology of Leadership

An understanding of the etymology and semantics of leadership-related concepts assists greatly in surfacing the problematic inheritance we have with regard to thinking about, studying and enacting leadership (Case et al., 2011; p. 246).

The etymological roots of leadership derive from the Old English verb *lœdan*, which predates written English. Its origins have been traced back to an Indo-European (Sanskirt) root meaning 'to go; go away; or die'. The literal meaning is 'to cause [someone] to go with oneself' (*Oxford English Dictionary*); in other words, 'we human beings will show one another the way - and allow ourselves to be shown or guided' (Case et al., 2011; p. 245). The verb 'to lead' in English also has roots in the Old German *lidan*, to go; and the Old Norse *leid*, to find the way at sea (Grint, 2010; p. 6). After several centuries in which 'lead' was applied as a verb, the noun 'leader' first appeared in written English around 1300. The words 'lead', 'leader' and 'leading' have resided in several European languages with Anglo-Saxon and Latin roots from 1300 to the present; the exception being France where the word 'leader' does not translate with exactness (Bass, 1990). In the Latin language, there was both a verb (*duco*) and a noun (*dux*).

Bass (1990) argues that leadership is a 'sophisticated, modern concept' (p. 11). The abstract notion of 'leadership' entered the English lexicon in 1821 but did not enter popular usage in the literature until the beginning of the twentieth century. This represented a pronounced change from the attribution of a role (i.e., head of state; military commander; chief, prince; alderman; king, or queen); to a separate role defined simply by the activity of leading (Bass, 1990; Case et al., 2011). The preoccupation with leader-*ship*, as opposed to headship, took place predominately in those countries with an Anglo-Saxon heritage (Bass, 1990).

Case et al., (2011) ascribes this shift to the context of the time and more specifically to the disarray of 'traditional structures of society and leading roles, locally, nationally, and internationally' (p. 245). In other words, historical context was instrumental in developing the English suffix leader-*ship*. The Romantic period (1798-1837) re-cast the notion of the artist as hero and creator supplanting the concept of creator which, prior to the Enlightenment, had been the exclusive preserve of God (Case et al., 2011). The word 'leadership' first featured in the

writings about political influence and control of the British parliament in the first half of the nineteenth century (Bass, 1990). Wassenaar & Pearce (2018) argue that prior to the Industrial Revolution, there is little evidence of the scientific study of leading others, or 'leadership'. It was during this period, specifically from the 1830s onwards, 'that the impact from the changes that were occurring at an increasingly rapid pace began to be studied in any scientific manner' (p. 170). The word 'leadership' did not feature in many other languages until much later, reflecting the different stages of political, economic, social and technological development in other countries.

Broad-based etymological research in cross-cultural leadership studies is scarce. However, Jepson (2009) found in her linguistic study of differences in meaning between leadership in the U.K. and Germany that there are marked differences between the relatively closely related languages of English and German. Case et al., (2011) argue that 'language plays a crucial constitutive role in the creation of leadership phenomenon' and suggest that there are significant differences in understanding leadership where language is 'non-Indo-European in origin, geographically remote, or separated from the present time by hundreds, if not thousands, of years' (p. 246). A selection of etymological meanings of leadership, from selected languages, is shown at Appendix A. The variance in semantics is indicative of cultural specificity and these subtle nuances of meaning, that vary across cultures, pose clear measurement challenges (Den Hartog & Dickson, 2018). For example, the English word 'leader' does not easily translate into French, Spanish, or German; *le leader*, *el lider*, and *der leiter* could be supplanted by *le meneur*, *el jefe* or *der führer* which have far more directive connotations (Bass, 1990). In many languages, different words for 'leadership' exist that either reflect a democratic ideal or have more directive connotations which are often rooted in traditional military concepts of leadership. For example, there are two meanings for 'leader' in Korean and Japanese (derived from Chinese); one synonymous with 'guiding' and 'mentoring' and the other with 'commanding' and 'spearheading'. The word 영도자 (*Young-do-ja*), which has a command connotation, is used in North Korea whilst 지도자 (*Ji-do-ja*), which describes a leader who guides,

is used in the Republic of Korea. These interpretations relate to authoritarian and democratic interpretations of leadership and reflect a common people divided by two cultures. According to Den Hartog & Dickson (2018):

Even the term *leadership* itself can be interpreted differently across cultures. *Leader* and *Leadership* have a positive connotation in Anglo-Saxon countries, conjuring up heroic images of outstanding individuals. However, elsewhere the direct translation of *leader* may invoke images of dictatorship. Other translation issues abound. For example, in egalitarian societies literally translating *follower* or *subordinate* may be less appropriate (p. 329).

In the Netherlands, for example, subordinates are referred to as 'co-workers' (*medewerkers*) not 'followers'. Notwithstanding these differences, research in this thesis found leadership to be associated with 'being first', 'at the front', 'being on top', 'taking the lead', 'showing the way', 'taking the path', and 'attracting others to gain the right way'. Followers are variously 'guided', 'directed', 'pulled', 'carried', 'shown', 'shepherded', or 'weaved together'. Anatomical references are used in different languages. For example, 'head' is used (reflecting 'anatomy', 'thinking power', 'making headway', or 'being on top') whereas 'hand'[72] tends to denote 'governance' and 'guidance'. In the Bengali (or Bangla) language, leadership reflects the 'eye' where the leader sees beyond his time (i.e., predictive) and then leads his/her people to that place. Analogies to animals are used in hierarchical societies, such as Russia, to reflect the shepherding of sheep or where there is one leader of the pack. Similarly, in patriarchal societies, such as in Arabic countries, the language denotes an individual at the front leading a horse by the reins. This symbology is used in other cultures.[73] Etymological research shows that leadership meanings broadly reflect either egalitarian (participative) or more authoritarian (directive) styles of, or approaches to, leadership. This is reflective of varying levels of power distance across cultures.

3.1.2 Leadership Defined

Although leadership is often easy to identify in practice, it is difficult to define precisely (Antonakis & Day, 2018; p. 5).

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[72] Management originates from the Italian *maneggiare* (to handle) which derives from the Latiin *manus* (hand).
[73] Diego Riviera's *Agrarian Leader Zapata* (1931) shows the Mexican revolutionary leader in the front of a homogenous groups of *compesinos* leading a beautiful white horse by the reins with a straightened arm to control the horse.

A definition of leadership is critical to the conception and practice of leadership (Rost, 1993; Grint, 2005; Rubens & Gigliotti, 2016). Herein lies the first problem, leadership is recognised to be one of the most observed phenomena on earth but also one of the least understood (Stogdill, 1974; Burns, 1978). Bass (1990) points out in his encyclopaedic *The Handbook of Leadership* (914 pages with 4,725 works referenced) that, 'there are almost as many different definitions of leadership as there are persons who have attempted to define the concept' (p. 11). This oft quoted statement illuminates the depth and complexity of the subject. Fielder (1971) observes that 'there are almost definitions of leadership as there are leadership theories – and there are almost as many theories of leadership as there are psychologists working in the field' (p. 1). Case et al., (2011) argue that 'there are as many 'philosophies' as there are individuals who think of themselves, or are thought of by others, as 'leaders' or as occupying leadership roles' (p. 242). Bennis (1959) eloquently sums up the problem:

Of all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for top nomination…Probably more has been written and less is known about leadership than about any other topic in the behavioral sciences……The conception of leadership continues to taunt us with its elusivity [sic], complexity and slipperiness (pp. 259-260).

This observation has stood the test of time. Antonakis & Day (2018) note that throughout a century of leadership research there has been 'several paradigm shifts as well as zeniths and nadirs, and much confusion' (p. 4). One of the reasons for this is that the modern interpretation of leadership is broad, complex, multi-dimensional, ambiguous, and problematic (Bass, 1990). Leadership is said to be "as broad as the Lord's word"[74] which reflects the multiple characteristics, or variables, of the leader, followers, and context. It is likely to remain a highly complex construct and depending on how it is conceptualized, 'leadership might refer to holding a formal position within organizations, a specific class of behaviors, or a set of individual characteristics' (Jacquart et al., 2018; p. 415). This is reflected across cultures.

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[74] Colonel SNN Ngqakayi answering the question "what is leadership?" on the Strategic Leadership Programme (11 July 2016) at the South African National War College's Peace Mission Training Centre.

Rost (1993), in his detailed study of dictionary definitions between 1775 and 1982, concluded that meanings have evolved and that even the definition for 'leader' has changed markedly to reflect the democratisation of 'Western' civilisation. Rost's 221 definitions reveal strong normative, social, and historical elements in their construction. However, Bass (1990) notes that despite the 'many dimensions into which leadership has been cast and their overlapping meanings…there is sufficient similarity among definitions to permit a route scheme of classification' (p. 11). This section will briefly explore the phenomena of leadership and then examine relevant definitions of leadership. The section will conclude with the construction of a definition of leadership relevant to this thesis.

Three questions tend to arise in efforts to understand leadership. First, whether leadership is an art or a science? Like watchmaking or psychology, it can be argued that it is both and defies binary categorisation. Whilst the exercise of leadership is an art, an understanding of science is increasingly important (MOD, 2004). For example, researchers have used genetics, neuroscience, and endocrinology to explain biological bases for individual differences which are beneficial when examining predictors of leadership (Antonakis, 2011). To fully understand leadership, it is increasingly important to encapsulate 'biological, evolutionary, social cognitive, philosophical, and other seemingly "fringe" approaches' (Day & Antonakis, 2018: p. 496). 'Traditional' societies typically place more importance on art whereas more 'modern' cultures tend to preference a more scientific approach when understanding and practising leadership.

Second, are leaders born or made? Bass (1990) notes that genes contribute to intelligence and activity levels which are both associated with leadership. Research has found that there is a relationship between leadership role occupancy and genetics (Day & Thornton, 2018). 'To some extent, leaders are "born" and developed at any early age. But, at the same time, much can be done with their development, education, and training to "make" them leaders' (Bass, 1990; p. 807). The advancement of science and a greater multi-disciplinary approach in research provides more certainty that leaders are not simply born

and that leadership can be developed (MOD, 2004). However, leaders are both born and bred; the perception of which is more important will vary across cultures.

A third issue addresses the difference between leadership and management. Leadership is distinguished from management because it is typically purpose-driven and built on values, ideals, vision, symbols, team-building and emotional exchanges. Leadership is practised mainly through non-coercive means and affects people's feelings and thinking. As such, leadership is inextricably connected to culture. By comparison, management tends to be task-driven and results in stability grounded in rationality, bureaucratic processes, and from the fulfilment of transactional or contractual obligations (Alvesson, 2011; Antonakis & Day, 2018). A core leadership function lies in bringing about change and managing uncertainty (Van Knippenberg, 2018). Kotter (1990) agrees that the 'function of leadership is to produce change' and that leadership differs from management as it entails the initiation of change (p. 55). Change, invoking feelings, thinking and beliefs, will therefore be more problematic across different cultures. Cultures with low uncertainty avoidance seek orderliness, consistency, and formalised structures to mitigate the effects and typically do not embrace change (Hofstede, 1980; Sully de Luque & Javidan, 2004). Schwartz (1999) advocates a 'mastery' cultural dimension which encourages people to master change and exploit the environmental context to achieve success. This demands dynamic and competitive leaders who are achievement-oriented and success-focussed (Den Hartog & Dickson, 2018). By contrast, 'harmony' cultures encourage people to understand and integrate with their natural environment, rather than seek to change or exploit it (Guthey & Jackson, 2011). Thus, societies relate to change and leadership in very different ways.

Burns (1978) defined leadership as 'inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – of both leaders and followers' (p. 19). This is an important definition as it laid the foundations for 'transformational' leadership; the single most studied and debated idea within the field of leadership in the last 30 years (Diaz-Saenz, 2011). Bass (1990) puts forward one of simplest explanations of

leadership: 'It takes at least two for leadership to occur. Someone has to act, and someone has to react' (p. 320). Grint (2010) offers, perhaps, the shortest definition of leadership as 'having followers' (p. 2). These followers are the co-creators of leadership and legitimise leaders (Bennis, 2018; Antonakis, 2018). However, Alvesson (2011) argues that understanding leadership is problematic because it is defined in general terms and with insufficient regard to context:

The ambition of researchers is typically to say something of relevance across quite diverse settings, and frequently to discover the success formula for effective leadership. The diversity of relations, situations and cultural contexts in which superior-subordinate interactions take place means that a coherent definition with universal aspirations may tell us relatively little in terms of the richness and complexity of the phenomena it supposedly refers to, related to specific organizational (and other) contexts in which expectations and acts of leadership are being played out. It is then rather difficult to claim that 'leadership' as a general term and object of study, stands in a clear relationship to a domain of social reality possible to conceptualize in a uniform manner (p. 151).

Antonakis (2018), however, advocates that a leadership definition should be 'independent of contextual constraints and moral orientations so that in its pure form, it's defining conceptual bedrock is identified' (p. 68). His argument is premised on an imperative to separate out ideological and moral agendas which are exogenous to the central meaning of leadership. Grint (2005) agrees that if leadership is 'necessarily moral' and 'necessarily tied to democracy', this would 'place almost all of human history and society beyond the limits of ethical leadership' (p. 13). Grint (2005) may be correct in judging moral leadership to be a normative, yet idealistic, position but ethics attracts disproportionate importance to leadership (and followership) in the Defence and Security sector. Other scholars argue that leadership is a morally laden social construction and definitions should reflect this (Ciulla, 1995; Ciulla & Forsyth, 2011). Contexts such as *Zeitgeists* and scientific advancement condition patterns and understandings of leadership across the globe (Grint, 2011).

The U.K.'s military's doctrinal publication, *Leadership in Defence* (MOD, 2004 articulates a military definition of leadership as follows:

Leadership is visionary; it is the projection of personality and character to inspire people to achieve the desired outcome. There is no prescription for leadership and no prescribed style of leader. Leadership is a combination of example, persuasion and compulsion dependent on the situation. It should aim to transform and be underpinned

by individual skills and an enabling philosophy. The successful leader is an individual who understands himself/herself, the organization, the environment in which they operate and the people they are privileged to lead (MOD, 2004; p. 2).

This definition of leadership is deliberately comprehensive and implicitly recognises the importance of the leader's ability to shape context and the effect of context in shaping leadership. It is also a product of its time reflecting the emergence of self-awareness and emotional intelligence as important components of leadership. It is noteworthy that the contemporary value attached to cognition or thinking skills is not addressed. Furthermore, the definition is constrained by recognising "environments" which is suggestive of maritime, land, and air. The inclusion of the word "context" would better capture "domains" (cyber, space, maritime, land and air) as well as organisational and societal "culture".

Although there is no universal definition, fifty-four researchers from thirty-eight countries participating in the GLOBE study (2004), defined leadership as follows: 'The ability to motivate, influence, and enable individuals to contribute to the objectives of organizations of which they are members' (House et al., 1999b; p. 184; House, 2004; p. 15). The quotation reflects two consistent themes which emerge in contemporary literature. First, leaders influence the behaviour of, and persuade, followers. Second, this influence and persuasion is deliberate and directed toward a common purpose. The definition was broadly drawn to be acceptable to leadership scholars from different cultures (Den Hartog & Dickson, 2018). The importance of context is conspicuously absent from this definition of leadership denying it the richness of setting.

It will be difficult to get leadership scholars to ever agree on a definition because knowledge in the social sciences is not yet unified and the leadership paradigm is weak. Furthermore, it is difficult to explain the complexity and elusiveness of the phenomenon through the lens of any single discipline[75] (Antonakis & Day,

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[75] Disciplines include: psychology, sociology, history, political science, anthropology, cultural philosophy, education, military studies, health and social welfare, religious studies, cultural studies, biology, cognitive neuroscience, economics, primatology, and zoology (Bryman et al., 2011; Day & Thornton, 2018; Van Vugt, 2018). Future research may also encapsulate other disciplines such as: 'nursing, education, political science, public health, public administration, sociology, ethics, operations research, computer sciences, industrial engineering and others' (Antonakis, 2018; p. 69).

2018). Leadership is a complex phenomenon, not a single thing; it is a layered notion that can only be understood by examining and integrating different perspectives. Grint (2005) argues that a consensus on a definition of leadership is both 'forlorn and unnecessary' and 'the longer we spend looking at leadership the more complex the picture becomes' (p. 15). Some commentators judge it to be 'curiously unformed' as a scholarly discipline (Hackman & Wagman, 2007; p. 43). Others believe the enormous expenditure of energy in defining leadership may have stripped it of meaning (Case et al., 2011). Kramer (2011) argues that the enormity of the subject has brought about a conceptual confusion: 'Given the voluminous nature of the literature, any attempt to offer a single, crisp and coherent characterisation of the leadership process is probably ripe [sic] with peril, pushing even the most well-intentioned author into murky conceptual waters' (p. 138).

Grint (2005) concludes that 'despite half a century of research into leadership, we appear to be no nearer a consensus at to its basic meaning' (p. 14). Furthermore, 'fuzzy definitions are problematic and cannot help science advance' and these loose conceptual definitions make it difficult to interpret research findings and make recommendations (Jacquart et al., 2018; p. 416). The sheer complexity of the phenomena of leadership and the lack of consensus on definitions for both "leadership" and "culture" makes understanding cross-cultural leadership problematic. Antonakis & Day (2018) provide the most apposite definition for this thesis: 'leadership is a formal or informal contextually rooted and goal-influencing process that occurs between a leader and a follower, groups of followers, or institutions' (p. 5). The definition encapsulates 'leader', 'follower', 'team', 'task', 'influence' and importantly, 'context'; these components of leadership form the bedrock of *A Construct of Leadership* described later in the chapter.

A definition which seeks to essentialise the meaning of leadership without recognising contextual framing denies the locus and texture of leadership and the conditioning of behaviours and styles. It is impossible to separate the individual

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from the context in which he or she functions; context is intrinsic to any definition of leadership. This thesis recognises that leadership typically represents individual perspectives, preferences, and aspects of the phenomenon of most interest to them (Yukl & Gardner, 2020). Although the ethical use of power is a legitimate concern, particularly, for those in the defence and security sector, a definition of leadership should not be limited by integrous objectives. Effective leadership *ipso facto* includes the ethical use of power and influence. Drawing on a number of sources (MOD, 2004; Alimo-Metcalfe et al., 2008; Antonakis, 2011; Zaccaro et al., 2018; Den Hartog & Dickson, 2018; Yukl & Gardner, 2020), this thesis proposes the following definition which is optimised for the defence and security sector:

Leadership is a complex social process which is contextually bound and goal-focussed where a leader motivates, inspires, and enables others. The leader influences the thoughts, feelings, and behaviours of followers to achieve a common purpose; accomplish shared objectives; and deliver effective outcomes. Leadership is typically inclusive, empowering, and reciprocal however it is rooted in circumstance and culture; this affects the degree to which it is participative or directive.

The quotation reflects post-heroic leadership, characterised by its social, relational and collective nature with an increased focus on followership. It recognises that leadership will change according to context and accords with a 'nearby' model of leadership reflecting an 'engaging style of leadership' (Alimo-Metcalfe et al., (2008; p. 587). Influence is central to the definition.

U.K. Defence doctrine believes that 'Leadership, like beauty, seems to reside in the eye of the beholder' (MOD, 2004; p. 1). This suggests that leadership is more emic than etic. It advances 'the notion of one's understanding of leadership (i.e., one's leadership prototype) is an implicit standard against which (potential) leaders are judged' (Van Knippenberg, 2018; p. 310). Javidan et al., (2006) conclude in their article, *In the Eye of the Beholder: Cross-cultural Lessons in Leadership from Project GLOBE* that the eye sees both cultural 'universals' and 'specifics', and that empirical research supports both views. Leaders will always have moral obligations and need to provide a moral clarity of purpose. And followers will always value trust, reliability and good faith.

3.1.3 Etic (Universal) or Emic (Culturally Contingent)?

It is difficult to find a balance between emic and etic methods. An emic account can be so immersed in the "native's" viewpoint (an ethnography of witchcraft written by a witch) that it loses any sense of how, in a larger context, being this kind of "native" is distinctive. Conversely, an etic account runs the risk of being so enamored of counting and measuring (an ethnographer of witchcraft written by a geometry expert) that the texture of life in a culture becomes lost. Also, just as a cultural study can become too emic or etic, so too a hybrid method risks becoming neither fish nor fowl, losing both the rich detail of an ethnographic account and the statistical precision of a careful quantitative study (Martin, 2002; pp. 238-239).

The quotation goes to the heart of this thesis of whether leadership itself is etic, emic or somewhere in between? Emic studies are those conducted within a single culture and endeavour to understand the culture from 'within'. Etic studies are comparative ones which attempt to examine cultures from the 'outside' to generalize leadership theory (Smith & Peterson, 1988; Guthey & Jackson, 2011). 'Emics' are unique to culture whereas 'etics' are universal (Graen et al., 1992). The emic-etic terminology originated from a distinction drawn in linguistics between phonetics and phonemics and subsequently from anthropology (Pike, 1967; Goodenough, 1970; Berry et al., 1992; Helfrich, 1999).[76] Since the inception of cross-cultural psychology as an academic discipline in the 1970s, the methodology of how to compare psychological phenomena across cultures has been debated (Boehnke et al., 2014). Universals exist in disciplines such as biology, linguistics, sociology, anthropology and attempts have been made to generate a universal model in psychology with pan-human validity (Berry, 1999). Helfrich (1999) distinguishes between the etic approach which takes a trans- or meta-cultural perspective and the emic perspective which views phenomena through the eyes of their subjects.

Bass (1990) argues that leadership is a universal phenomenon in humans. Drawing on research of primitive groups in Oceania and Africa, he concludes that leadership occurs universally among all people regardless of culture. Pickenpaugh (1997) examined the symbolic function of tooth necklaces, worn only by headmen, chiefs, kings, and emperors, in geographically dispersed

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[76] Phonetics is the study of universal sounds used in human language irrespective of their meanings in a particular language whereas phonemics is the study of sounds whose meanings are unique to a particular language.

traditional cultures to prove the ubiquity of leadership. However, not all societies possess leadership. Exceptions include hunter-gatherer societies, such as the Hadza of Tanzania, who are formally leaderless (Grint, 2005a) or the Aché people, who existed as hunter-gatherers in Paraguay until the 1960s, who 'had no leadership hierarchy, and generally shunned domineering people' (Hariri, 2011; p. 59). Although no formal leadership existed in these cultures, the most skilled hunter in these societies tended to be the *primus inter pares*.

Notwithstanding these exceptions, leadership is generally considered to be a universal phenomenon across humankind and species in the animal kingdom ranging from insects to fish, and birds to mammals (Bass, 1990; Antonakis & Day, 2018; Van Vugt, 2018). According to Judge et al., (2009):

> One universal that does exist, at least in those species that have brains and nervous systems, is leadership. From insects to reptiles to mammals, leadership exists as surely as collective activity exists. There is the queen bee, and there is the alpha male. Though the centrality of leadership may vary by species (it seems more important to mammals than, say, to avians [sic] and reptiles), it is fair to surmise that whenever there is social activity, a social structure develops, and one (perhaps the) defining characteristic of that structure is the emergence of a leader or leaders. The universality of leadership, however, does not deny the importance of individual differences - indeed the emergence of leadership itself is proof of individual differences (p. 855).

Bass (1990) agrees that although leadership is a universal phenomenon in humans, this does not repudiate the existence of cross-cultural differences. This accords with the GLOBE Study's (2004) findings that both universally desirable leader and culturally contingent attributes co-exist.

Keegan (1999) accuses social scientists of condemning those who study and practise leadership 'to the agony of making universal and general what is stubbornly local and particular' (p. 1). Ethnographers believe research should be contextually specific and argue that their goal is to understand single cultures deeply and not seek to predict, generalise, or build theories of causality (Martin, 2002). Traditional anthropologists subscribe to an empathetic approach where the researcher gets inside the minds of cultural affinity to think, feel, and perceive like the "other". Geertz (1973) highlights the temptation to retreat into simplistic generalisations:

The major reason why anthropologists have shied away from cultural particularities when it came to a question of defining man and have taken refuge instead in bloodless universals is that, faced as they are with the enormous variation in human behaviour, they are haunted by a fear of historicism, of becoming lost in a whirl of cultural relativism so convulsive as to deprive them of any fixed bearings at all (pp. 43-44).

However, a risk of 'ethnographic dazzle' exists where researchers become obsessed with cultural distinctiveness and ignore the fact that humans are all members of the same species (Fox, 2014; p. 21). Some anthropologists claim to have identified cross-cultural universals (i.e., practices, customs, and beliefs) that are found in all human societies.[77] But, there remains a lack of consensus amongst anthropologists on which practices, customs, and beliefs constitute these universals. Beattie (1964) advocates that the study of social anthropology is beneficial 'because of each other culture's uniqueness, and because of their basic similarities' (p. 274). Most social scientists recognise the existence of extraordinary cultural variety and accept the presence of differences in patterns of behaviour, customs, ideas, beliefs, and values (Sperber & Hirschfeld, 2001).

The etic (universal) approach seeks to investigate multiple cultures simultaneously and establish commonalities of leadership which are equally valid for all cultures and where results can be generalised from one cultural environment to another (Lowe, 2004). By comparison, the emic approach is culturally contingent and seeks to investigate one culture at a time to determine leadership behaviours that appear to be linked to the effective attainment of indigenous group goals. Societal values can strengthen or weaken individual traits and behaviours across cultures (Helfrich, 1990). As such, perceptions of prototypical leadership vary according to differing cultural value systems.

Some researchers believe a tension exists between etic and emic research approaches (Helfrich, 1999). Others view the relationship as symbiotic, arguing that both have equal value and that 'local knowledge and interpretations (the emic approach) are essential, but more than one study is required in order to be able to relate variations in cultural context to variations in behaviour (the etic approach)' (Berry, 1990; p. 166). This thesis views etic and emic approaches as

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[77] Robin Fox and George Peter Murdoch.

complimentary. Scholars tend to agree that there is a cross-over between the 'universal' and the 'unique' and that the two are not mutually exclusive as emic analysis inevitably incorporates the etic and vice versa (Martin, 2002; Yukl, 2011).

Research studies have found that some leader behaviours such as leader supportiveness, contingent reward, and charismatic leadership to be consistently endorsed in all cultures. Whereas participative leadership, directive leadership, and contingent punishment behaviours were found to be culturally contingent (Dorfman et al., 1997). The GLOBE study (2004) also found evidence that both universally desirable leader behaviours and culturally contingent attributes exist. Even when leadership attributes are universally valued, it does not necessarily mean that leadership will be enacted in the same way across cultures (Antonakis et al., 2004; Den Hartog & Dickson, 2018). In cross-cultural leadership studies, a distinction is drawn between 'simple' universals, in which phenomena (i.e., principle and enactment) are constant across cultures, and 'variform' universals, in which the principle is consistent across different contexts but the enactment differs (i.e., culture moderates the relationship) (Dickson et al., 2003; Den Hartog & Dickson, 2018). Further meanings of 'universal' are explored in the glossary.

3.1.4 U.S. Cultural Dominance?

The economic influence of American corporate giants may indeed by overwhelming - even pernicious, but their cultural impact is perhaps less significant than either they or their enemies would like to believe. Given our deeply ingrained tribal instincts and increasing evidence of fragmentation of nations into smaller and smaller cultural units, it does not make sense to talk of a world of seven billion people becoming a vast monoculture (Fox, 2014; p. 21).

Over fifty years ago, Beattie (1964) observed that different cultures were coming into contact everywhere, all the time, and on an increasing scale. He questioned whether a 'single, *admass* culture will be universal' (p. 272). Although globalisation appears to be impacting on cultures around the world, these cultures were not static in the first place and change does not necessarily lead to the extinction of traditional values. Much of the globalisation of culture is led by the U.S. but this does not mean that North American values are shared in other cultures (Fox, 2014). Nor does it mean that the inexorable progress of globalisation is assured. Dickson et al., (2003) also refute the notion of 'generic

conglomeration' whereby increasing globalisation leads to a decrease in the importance of culture and meaningful differences between cultures (p. 759).

The mainstream literature understands leadership almost exclusively from a Western perspective and, as such, tends to neglect alternative traditions and milieu (Case et al., 2011). Between 90-95% of the organizational behaviour and leadership literature reflects U.S.-based research and theory (House, 2004; Yukl, 2010).[78] Collinson (2011) argues that this 'centrism (unconsciously) articulates (positivist) US values' (p. 183). Positivism has emerged as the leading epistemology within the leadership discipline, dominating the language of leadership studies, particularly in the U.S. Positivism offers the seductive possibility of 'control and predictability' and represents 'generalizable principles and can be studied using replicable methods' (Case et al., 2011; p. 243). This makes it an attractive philosophy to subscribe to, and promote, heroic and individualised leadership.

Most of the extant leadership theories emanating from the U.S. can be viewed as American indigenous leadership theories with local meanings and concepts which are unique to that country and distinct from those in other contexts (Zhang et al., 2012). Leadership research in the U.S. is culturally fixated with heroes and exceptional individuals (Guthey & Jackson, 2011; Den Hartog & Dickson, 2004; House et al., 2004; Collinson, 2011; Zhang et al., 2012). Collinson (2011) argues that American leader development is informed by its own cultural history of 'mythical heroes, from hunter-trapper to the Indian fighter, from the John Wayne cowboy figure to the charismatic business entrepreneur' (p. 183). This *Romance of Leadership* perspective proposes that 'as observers of and participants in organizations, we have developed highly romanticized, heroic views of leadership, what leaders do, what they are able to accomplish, and the general effects that they have on our lives' (Meindl, et al., 1985; p. 79). The most influential attempt to address the U.S.-dominated field of leadership research,

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[78] A review of 285 papers published in *The Leadership Quarterly* (2007-2011) found that 73% were, in effect, indigenous U.S. studies and that less than two per cent were genuinely indigenous studies in non-Western contexts (Zhang et al., 2012).

and liberate leadership and organisational behaviour from U.S. hegemony, is the GLOBE study (2004) (House et al, 2004; Guthey & Jackson, 2011). However, few long-term leadership research programmes have been conducted outside the West and consequently, few leadership theories have been advanced in non-Western countries (Dorman & House, 2004).

Although the role of leaders has been studied for thousands of years, leadership studies, as a distinct discipline, has only been in existence for approximately 60 years (Case et al., 2011; Grint, 2011). This has been predominantly led by the U.S. In contrast, Chinese leadership research started about thirty years ago when China started its economic reforms and scholars have tended to focus on Western leadership theories, such as transformational leadership or leader–member exchange (Zhang et al., 2012). Alvesson (2011) refers to the 'colonizing effect' of U.S. culture (p. 154). A specific problem of this dominance is that the U.S. scores the highest on the cultural dimension of individualism (Hofstede, 1980). Therefore, the U.S. is atypical of countries who place a strong emphasis on collectivism. This should alert scholars that 'the individualistic nature of much American-derived leadership theory is a facet of U.S. culture, rather than a firm base upon which to build leadership theories of universal applicability' (Smith & Peterson, 1988; p. 97). Addressing this U.S. dominance in leadership research, Dorfman and House (2004) comment that:

Perhaps, as a result, almost all prevailing theories of leadership and most empirical evidence is North American in character, that is individualistic rather than collectivistic; emphasizing U.S. assumptions of rationality rather than ascetics, religion or superstition; stated in terms of the individual rather than group incentives; stressing follower responsibilities rather than rights; assuming hedonistic rather than altruistic motivation; and assuming centrality of work and democratic values orientation (p. 36).

Den Hartog & Dickson (2018) acknowledge this North American bias but argue that the 'applicability of theories and concepts developed in one part of the world should not be taken for granted elsewhere' (p. 331). Western conceptions of leadership, and specifically those from the U.S., may not be endorsed universally as cultural differences around the world exist in the expectations, perceptions, and reactions of individuals to different leadership behaviours.

The last two decades has seen an opening up of research into regions of the world that did not traditionally study leadership. Eighty percent of the world's population are from developing countries and although a single, unified portrayal of their cultural characteristics and leadership behaviours is impossible, certain trends have emerged (Den Hartog & Dickson, 2018). These cultures tend to be more collectivistic, external, and higher on power distance. A very different cultural profile starts to emerge when compared with a highly individualistic country such as the U.S. Relationships and networks in developing countries tend to take preference over rules and procedures, leading to favouritism within in-groups and discrimination in out-groups. There is often less importance attached to personal achievement and correspondingly, more emphasis is placed on loyalty and harmony. 'Communication is often indirect, non-assertive, non-confrontational and usually downward' (p. 341) and criticism and negative feedback is viewed as disruptive. A paternalistic style of leadership tends to be experienced with more emphasis on status, direction, and hierarchies. Leaders are expected to take care of their subordinates; protection and support is transacted for loyalty and deference (Den Hartog & Dickson, 2018). Paternalistic leadership tends not to be well understood in industrialised countries who value individualism, autonomy, and self-reliance (Aycan, 2004). As such, many cultures do not share assumptions emanating from the U.S. or more broadly, a Western context (Brown, 2018; Den Hartog & Dickson, 2018).

Western leadership scholars, including the U.S. are now thinking beyond heroic leadership. Cultural, intellectual, and technical factors are all contributing to a post-heroic world (Keegan, 1990). Furthermore, a series of political, religious, and economic scandals in Western countries has led to a loss of faith in heroic or charismatic leadership (Gronn, 2011; Kramer, 2011; Bryden, 2011, Hansen & Bathurst, 2011). As a consequence, shared leadership has experienced a rapid 'phoenix-like ascent' in leadership studies (Gronn, 2011; p. 439). However, heroic leadership, once championed by leadership scholars in the U.S., continues to flourish in many non-Western countries where leadership is understood in terms of vertical, one-person leadership premised on direction-setting behaviours (Gronn, 2011).

3.2 An Anatomy of Leadership

This section explores the main components which contribute to leadership. Each facet of leadership is investigated through a cross-cultural lens to determine universality or specificity. The section culminates with *A Construct of Leadership*, a conceptual framework which provides a theoretical base from which to develop a prototypical model of leadership in the defence and security sector. More fundamentally, the *construct* progresses an understanding of what constitutes effective leadership in the defence and security sector and the integration of these elements.

3.2.1 Power and Influence

Leadership is generally viewed as a voluntary, mutual association between the leader and the follower, but the leaders' power is greater than that of those who follow them. Their power may be power with people, rather than power over people, but they nonetheless have a greater capacity to influence than do others (Ciulla & Forsyth, 2011; p. 236).

Power is a basic force in social relationships and interpersonal power allows leaders to carry out their will over their followers (Russell, 1967 [1938]). Power and influence have interested philosophers throughout history, including Plato (428/429 BCE-348/347 BCE) and Aristotle (384 BCE-322 BCE). The Greek idea of *hegemonia* captures the distinction between 'coercion' and 'persuasion'. And the concept of *peitho* (persuasion or influence) is characterised by the ability to convince others to act in support of common interests and identities (Coker, 2009). Leadership involves disproportionate influence, and the leadership role embodies power and status. This uneven distribution of power has been a central theme throughout history with autocracies and oligarchies represented by concentrations of power and democracies characterised by the wider dispersal of power. In these circumstances, the superior power of a leader over his or her followers has become normalised and accepted as the natural order of things (Fiedler et al., 1974; Bass, 1990; Gordon, 2011; Den Hartog & Dickson, 2018). The way power and influence is exercised in different cultures typically determines the attributes and behaviours required by leaders in those countries.

Power is an essentially contested concept (Gaille 1955/56) which invariably involves endless disputes about its use and more fundamentally, what it is. Haugaard (2002) argues that 'power is, what the philosopher Wittgenstein terms, a 'family resemblance' concept and that when it is used in different contexts its meaning changes sufficiently so that there is no single definition of power which covers all usage' (p. 1). As a value-laden property, power is pre-determined by the way it is employed (Lukes, 1974). Consequently, no single entity constitutes power. When deconstructed, power has three defining components: first, discretion (the choice and latitude of action available to those holding power); second, the means to the leader to enforce his or her will; and finally, the ability to enforce this will through control, regulation, and dependency. As such, there is a positive correlation between power and the number of people subject to it (Sturm & Antonakis, 2015).

The literature tends to define leadership in terms of influence, which is perceived as positive, and typically portrays power as having negative connotations. This is an oversimplification. Parsons (2002) contends that, 'even if power is not always legitimate, it is not equivalent to violence or coercion; power is not zero-sum; and it is not inherently contrary to people's interests' (p. 69). Put simply, influence is the exercise or outcome of power, not the possession of it. As such, power is the capacity or potential to influence other's beliefs, attitudes, and decisions (Morriss, 2002; Collinson, 2011; Sturm & Monzani, 2018). Thus, there is a nexus between power, leadership, and culture.

French and Raven's (1959) and Raven's (1965) seminal work on the *Bases of social power* provides a scholarly reference point for the relationship between power and leadership. Raven (2008) defines 'social influence' as a change in the belief, attitude, or behaviour of a person (the target of influence). This results from the action of another person (an influencing agent), using available resources, to bring about change. These resources are represented in five categories of power: referent, expert, legitimate, reward, and coercive. The follower's behaviour is changed or influenced by the leader's use of one of the bases of power. Raven and Kruglanski (1970) added a further base of power,

informational, and Hersey and Goldsmith (1980) introduced the seventh power base, *connection.* These are explained below:

Table 3-1   Five (+2) Bases of Power (French & Raven, 1959; Raven & Kruglanski, 1970; Hersey & Goldsmith, 1980).

	Bases of Power	Description of Power
	Bases of Power	Description of Power
1	Referent Power	Based on the followers' identification and admiration for the leader
2	Expert Power	Based on the followers' perception of the leader's competence
3	Legitimate Power	Associated with having status or formal job authority
4	Reward Power	Derived from having the capacity to provide rewards to others
5	Coercive Power	Derived from having to the power to penalise or punish others
6	Information Power	Derived from providing information to a person that results in them thinking/acting in a different way
7	Connection Power	Based on who you know. As a consequence of that connection, the leader is seen as being able to get things done or use the power of their connections

Kotter (1990) categorises legitimate, reward and coercive bases of power as 'position' power and referent and expert bases of power as 'personal' power. From an organisational perspective, position power derives its meaning from an office or rank held which is supported by public law or the constitution of the organisation (Northouse, 2013). In contrast, personal power reflects the capacity to influence and is derived from the admiration felt for the leader. This personal power is central to the trust between leader and follower and is based on the motives and intentions attributed to the leader and perceptions of the leader's knowledge, expertise, and competence (Kramer, 2011). Different cultures will reflect different bases of power.

The relationship between conflict and consensus power has been a major source of debate over the years (Haugaard, 2002). Conflictual power is represented by the idea of 'power over' whereas consensual power reflects a 'power to' approach. Other terms such as 'power through' and 'power with' are also linked to consensual, democratic leadership and emancipative approaches (Gordon, 2011). Consensual power is synonymous with the mobilisation of support and acting in concert in pursuit of common goals. In contrast, conflictual power prevails over resistance and in such circumstances, authoritarian leaders depend

on coercion to persuade others. Authoritarianism is oriented to power rather than configured to relationships; it is directive and controlling rather than participative and consultative. Some nations accept an authoritarian approach, such as Russia, whereas other countries, like Israel, preference a more egalitarian model (Meyer, 2017).

Shifting power relations have forced a re-think in theoretical approaches to the *beauty of geometry* (Ropo, Parvianinen, Koivunen, 2002).[79] As discussed in the previous section, a focus on a single extraordinary, or heroic, individual as the prototype leader is being superseded in some, mainly Western, parts of the world by post heroic alternatives; the most popular of which is shared leadership where power is more dispersed. These more collaborative forms of leadership represent a "feminine" style of leadership characterised by cooperation, participation, integration, and the co-option of behaviours. However, the context remains critical in determining when soft attractional power is needed and when hard autocratic power is relevant or necessary (Nye, 2006).

Power can take 'multifarious, ubiquitous, and subtle forms' and as such, is reflected in 'an infinite number of combinations and particularities in specific contexts' (Burns, 1978; p. 16). The use of power changes according to cultural contexts because power is embedded in antecedents, pre-developed meaning systems, and socio-cultural norms and discourses (Gordon, 2011). Consequently, culture is always a strong determinant of leadership (Alvesson, 2011). Different cultures demand a range of leadership styles and as such, the replication of models in different contexts can be problematic (Smith & Peterson, 1988). Some cultures embrace authoritarianism and others preference egalitarianism. These power relations reflect high and low power distance levels as well as other cultural dimensions such as collectivism (or individualism) and ascription (or achievement). National cultures that preference collectivism and ascription tend to take a more negative view of leadership (Hofstede, 1980; Sturm

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[79] 'The beauty of geometry' which promotes the mainstream, traditional, hierarchy-based social influence between leader and follower where 'harmony is eventually targeted' (p. 21).

& Monzani, 2018). In these cases, it may be contrary to the social order for an individual to enforce his (or her) will over people.

3.2.2 Leadership and "The Vision Thing"[80]

Charismatic leadership emerges from the extraordinary influence exercised by a person, typically being able to get support for a radical vision, often in the light of a crisis, from a group of dedicated followers who are more or less spellbound by the key person. They are willing to suspend critical thinking and disbelief and develop strong faith and emotional energy in the project of the charismatic leader. Charismatic leadership often involves the creation of something new (Alvesson, 2011; p. 157).

The word 'vision' refers to an idealised goal that the leader wants his followers to achieve in the future and emerges from the active engagement of others. A vision enhances a collective identity and sense of ownership. It also encourages the transcendence of self-interests and wants (Conger, 2011; Gabriel, 2011). As suggested in the quotation, charisma and visioning are closely connected and link to transformational leadership and the achievement of end-goals. To be perceived as charismatic, leaders need a vision to achieve their goals and the ability to articulate a strategy to influence their followers (Conger, 2011). Visioning is fundamentally about the future and potentialities. The Greek word *telos* (τέλος) means 'end' or 'goal' and denotes 'direction' and 'purpose'. Implicit within this, is the idea of finding a way to achieve this purposeful end. *Telos* is important in leadership as it focuses how an individual, organisation or nation might evolve and what it might become (Coker, 2009). Leaders, consistent with much of human behaviour, act teleologically, in that they try to bring about certain ends in a goal-seeking way (Beattie 1964).

A close relationship therefore exists between cognition and visioning as 'human information processing is a goal-directed activity' (Brown, 2018; p. 87). When leaders set direction, a broad range of data is collated by leaders and patterns, relationships, and linkages determined (Kotter, 1999). As such, leaders are expected to sense-make, problem-solve, boundary-scan, and develop a vision. To do this, leaders must learn, abstract, process information and reframe

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[80] Former US President, George Bush Sr., (Coker, 2009).

complex problems. Mumford et al., (2017) link vision to both cognition and affection by arguing that:

Visioning, and sensemaking, is the outcome of leader cognition that has the most direct impact on followers. Accordingly, it is not at all surprising to find that visioning skill is a particularly powerful influence on leader performance. Visioning, however, requires framing problem solutions with respect to others and their needs. Thus, leader empathy for followers and their "hands-on" knowledge of followers and their concerns will prove crucial to visioning (p. 34).

Research into charismatic and transformational leadership has stressed the importance of leaders articulating a viable and engaging vision (Bass, 1985; Conger & Kanungo,1998; Partlow et al., 2011; Díaz-Sáenz, 2011). The relationship between visionary and transformational leaders is an important one. 'Leaders who create inspirational motivation paint a clear vision of their followers' future state as well as provide the momentum to reach that vision through the arousal of team spirit' (Díaz-Sáenz, 2011; p. 300). These leaders are, by definition, transformational leaders and are frequently described as possessing charisma. During turbulent times, visionary leaders are believed to possess an ability to sense trends, define organisational goals, articulate a roadmap, and to engage followers emotionally (Bass & Bass, 2008; Denis et al., 2011). Visioning, as a cognitive skill, is the development of a mental model, based on schemas, which provides an understanding to followers (Weich, 1995; Kirkpatrick & Locke, 1996; Mumford, 2006; Mumford et al., 2017). When leaders communicate their ideas through their visions, these ideas tend to be embedded in context. Consequently, they more appealing for the collective within that context (Parry, 2011). Leaders communicate their vision through words, actions and symbols and creating an emotional response (Westley & Mintzberg, 1989). As cultures have different shared systems of meaning and symbols, emotions are susceptible to culture, and the communication of a vision will vary across cultures. This is explored further in the section, *Leadership and Emotion*.

The attribute of being a visionary is seen as a positive leader attribute in most cultures. What qualifies a leader to be a visionary will, however, vary between countries and the effective means of delivery will change between societies. Macho-oratory is linked to effective vision communication in some, specifically

Western, cultures but would not be received as well in others. For example, a vision tends to be expressed in a non-aggressive manner in China. Gabriel (2011) notes that (Western) leaders are 'often driven by a vision of the future which is broad and general. They generally do not enjoy looking at details and making careful plans for all contingencies' (p. 396). Confucian values may make followers more wary of leaders who appear distant, short on detail, and arrogant when delivering 'pompous talks without engaging in specific action' (Den Hartog & Dickson, 2018; p. 343). This illustrates the subtlety and sensitivity of cross-cultural leadership. Collectivist cultures tend to identify more with their leaders' goals and the common purpose, or shared vision, of the group (Dickson et al., 2003). This is prevalent in the high power distance cultures of developing countries where the leader is assumed to know best and expected to provide direction and guidance (Den Hartog & Dickson, 2018). France is distinctive for its low endorsement of visionary leadership. This distrust is offset by an emphasis on bureaucracy that 'minimizes the possibilities of any person pushing his or her idiosyncratic view of the future' (Ashkanasy et al., 2004; p. 334).

3.2.3 Leadership and Cognition

The demands placed on those occupying leadership roles would lead few scholars to dispute the point that leaders must think…one often finds cognitive capacities to be one of the best predictors of leader performance (Partlow et al., 2015; p. 448).

Cognition is critical to leader performance as leaders must think about decisions which will influence others in the attainment of goals (Partlow et al., 2015). The inextricable link between vision and cognition was highlighted in the previous section. Cognition is also important to followership. Indeed, transformational leaders encourage subordinates to be innovative, solve problems, and generate solutions (Bass, 1985). Meta-analyses show the following cognition attributes to be important to leadership effectiveness: intelligence; divergent or creative thinking capacities; problem-solving skills; and judgment and decision-making skills (Mumford et al., 2001; Zaccaro et al., 2018). Research also shows that leader cognition is important in exercising influence (Partlow et al., 2015); systems integration and team formation (Mumford et al., 2011); and finally, developing a vision (Strange & Mumford, 2005). But is this critical leadership

attribute universal across cultures? Any answer is complicated by the fact that research into the field of cognition and leadership is a relatively recent endeavour (Mumford et al., 2017) and that there is no agreed universal theory that explains how cognition takes place (Tatham, 2009). Furthermore, purported connections between intelligence and race in modern society tends to be controversial.[81]

General intelligence, reflecting the ability to learn, to abstract, and to process information is the single most important predictor of leader development and effectiveness. This is unsurprising given the cognitive demands required of leaders in terms of pattern recognition, abstraction, information retention, and causal reasoning (Antonakis, 2011). Meta-analyses shows that cognitive flexibility, metacognitive skills, learning agility, behavioural flexibility, negotiation and persuasion skills, and conflict management skills are all important in contributing to leadership outcomes (Zaccaro et al., 2013). Further research found that respondents consistently associated intelligence with leadership in ten of the eleven domains in areas such as business, education, and the military. (Lord et al., 1984). Mumford et al., (2017) drew on psychometric and experimental studies to identify nine key cognitive skills which they argue underscore the ability to solve leadership problems. These include 'problem definition, cause/goal analysis; constraint analysis; planning; forecasting; creative thinking; idea evaluation; wisdom; and sensemaking/visioning' (p. 35).

In British military doctrine, *fighting power* provides the British Army with its ability to operate and fight. The Army derives its effectiveness from harmonising all three components of *fighting Power*, however, the conceptual component is pre-eminent – the other two are derived from it (MOD, 2010, p. 2-1 & 2-3).[82] The U.K. M.O.D. is explicit about the importance of cognition to leaders in the contemporary battlespace and value creativity, innovation, initiative, and judgement (2010c). The U.K.'s armed forces have an organisational preference for conscious thinking with a premium on analysis, reductionist thinking and

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[81] Herrnstein & Murray (1994). *The Bell Curve – Intelligence and Class Structure in American Life.* Free Press.
[82] *Fighting Power* consists of three components; first, the conceptual component referring to the ideas behind how to operate and fight; second, the physical component which concerns the means to operate and fight; and third, the moral component.

breaking down problems logically. However, there is now a shift towards non-conscious thinking which is critical when confronting uncertainty, complexity, and time pressures (MOD, 2014e). Kets de Vries & Balazs (2011) argue that the most effective leaders are those who can handle ambiguity and reframe complex situations.

A strong relationship exists between human cognition and culture. Culture is in essence, 'both an effect and a manifestation of human cognitive abilities' and human societies culturally frame 'every aspect of human life' (Sperber & Hirschfeld, 2001; p. cxv). Cognition takes place in a social and cultural context and a significant amount of cognition is about social and cultural phenomena. Although there is a common biological and cognitive endowment in humans, there is a cultural variation across cultures which is attributable to different historical and ecological factors (Sperber & Hirschfeld, 2001). In other words, cognitive abilities, such as decision-making, are universal but conditioned by context. Cultural values influence decision-making approaches.

Bass (1990) notes that 'effective intelligence' differs across countries (p. 783). Culture has been found to be an important contributor to, and predictor of, indecisiveness which has been shown to be greater in Asia than the West due to its emphasis on collectivism. Yates et al., (2010) conclude that indecisiveness is 'much stronger in the Japanese culture as compared to Chinese and American cultures' (p. 439). Smith and Peterson (1988) differentiate between the thought-systems of the East and West by referencing John Stuart Mill's (1806-1873) 'ways of inferring causation'. The 'method of difference' corresponds to the logic of the Western scientific method, and the 'method of agreement' relates to the relational thought systems prevalent in the East.

The study of cultural differences in cognitive neuroscience is fraught with problems regarding the interpretation of data. However, behavioural research has established that culture affects cognition. According to Bass (1990), 'Far Eastern cultures have a less-differentiated view of reality: X does not cause Y; rather X and Y affect each other'. Furthermore, Westerners, specifically Americans identified with individualism, tend to fixate longer on focal objects and

organise information using rules and categories. Whereas East Asians, predisposed to collectivism, are more likely to process contextual details and view themselves as part of greater whole, resulting in a holistic information-processing bias. This tends to preference relational over categorical information and the processing of contextual over object details. There is also less abstract thinking (Nisbett et al., 2001). According to Park & Huang (2010):

Stable differences can be observed between East Asians and Westerners with respect to attention, contextual processing, categorization, and reasoning, with evidence that East Asians are more biased to process context, utilize categories less, and rely more on intuitive rather than formal reasoning processes' (p. 4).

Although there have been significant advances in cognitive neuroscience, questions remain about how cognitive processes are affected by culture. Research suggests, however, that protracted exposure to cultural values or practices shapes neural structures (Park & Huang, 2010). Dickson et al., (2003) propose that a 'better understanding and measurement of cognitive processes across cultures will allow us to better understand the role societal culture plays in the enactment and interpretation of the leadership role' (p. 761).

3.2.4 Leadership and Emotion

Leaders can inspire their followers through compelling visions which span the present and the future, by drawing on powerful unconscious wishes and desires. In this way, a leader's dream can shift existing boundaries of what is possible and what is achievable, making conscious what has been unconscious, and thus releasing great amounts of emotional energy in the process. The management of this emotional energy is itself a key function of leadership – taming it, directing it, focusing it and containing it (Gabriel, 2011; p. 403).

Since emotion is a basic human characteristic, it follows that emotion plays a critical part in all human organizing activity including leadership (Ashakansay & Humphrey, 2011; Trichas et al., 2017). As the quotation above suggests, emotion and leadership are intimately bound concepts and the role of leader emotion has been a central feature of organisational management for over 2000 years (Ashakansay & Humphrey, 2011; Koning & Kleef, 2015). Most conceptions of leadership embed the ideas of motivation, inspiration, and influence which appeal to human emotion. Irrespective of how leadership is defined, it is not a passive concept and approaches such as charismatic leadership, transformational

leadership, servant leadership, and quiet leadership, all involve the notion of taking initiative, inspiring commitment, mobilizing action, promoting legitimacy, or exerting influence and are therefore inherently emotional (Guthey & Jackson, 2011; Ashkanasy & Humphrey, 2011). Kotter (1999) argues that:

Motivation and inspiration energize people, not by pushing them in the right direction as control mechanisms do but by satisfying basic human needs for achievement, as a sense of belonging, recognition, self-esteem, a feeling of control over one's life, and the ability to live up to one's ideals. Such feelings touch us deeply and elicit a powerful response (p. 60).

Leaders use words and visible actions to evoke feelings and convey meaning through symbolic language (Alvesson, 2011; Gabriel, 2011). It follows, therefore, that emotions are intertwined with culture and that expressed emotions are typically culture specific. Emotion is important in leadership as it underpins the interactive nature of the leader-follower relationship and allows leaders to drive action, inspire and motivate followers to do things that otherwise may have appeared 'futile, excessive, immoral or irrational' (Gabriel, 2011; p. 397). Emotion has always been 'an implicit part of leadership phenomena' (Connelly & Gooty, 2015; p. 485).

A number of key leader attributes, identified across meta-analyses, can be linked to emotion. These include social skills such as self-monitoring, social acuity, and emotional regulation (Zaccaro, et al., 2018). The regulation of emotion is not new and varies across cultures (i.e., 'masculinity versus femininity' and 'assertiveness' cultural dimensions).[83] Self-knowledge and self-control are also considered by some researchers as the most important factors in leadership development due to the moral challenges of power and the nature of the leader's role (Ciulla & Forsyth, 2011; Ciulla, 2018).

The military profession, in common with the legal and medical professions, requires the leader to continuously deal with human beings necessitating a deeper understanding of human attitudes, motivations, and behaviour (Huntingdon, 1979). An examination of military history shows that all types of

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[83] Eastern philosophers such as Lao-tzu, Confucius, Buddha all stressed the importance of self-discipline and self-control.

leadership have always had 'to delve deep into what is instinctual and emotive in the collective psyche to find the elements that which lend it force' (Keegan, 1990; p. 345). As addressed in the previous section, there is a clear relationship between cognition and emotion as thinking is an emotional process. *Thinking Skills for Leadership in Defence* (MOD, 2014e) emphasises the critical importance of emotions to military leadership in terms of relationships, thinking, and influence:

The evolutionary development of our brain has been so inter-related with our way of living in groups that our emotional processes have become deeply integrated with our thinking processes. We cannot make basic decisions without our emotions…..These emotional influences, whether conscious or not, are hugely important in human thinking, and this is the reason why you cannot really influence people's behaviour unless you win their 'hearts' as well as their 'minds' (p. 3).

There has been an increased awareness over the last couple of decades regarding the pivotal role that emotions play in the leadership process. Research has shown that leaders' emotional expressions influence followers' attitudes, cognition, affective states, and behaviour (Koning & Kleef, 2015). The fundamental act of a leader is to recognise the motives and goals of potential followers and to encourage these followers to be aware of their own emotions (Burns, 1978). This leadership approach induces the followers to mobilise this power of feeling in purposeful action towards the end-goal.

The concept of Emotional Intelligence (EI) is closely associated with leadership (Grint, 2005; Ashkanasy & Humphrey, 2011; Northouse, 2013). EI relates to emotions (the affective domain) and thinking (the cognitive domain), and the mutuality between the two as emotions can be either cognitively constructed or socially mediated (Uhl-Bien, 2006; Northouse, 2013). However, scholars remain divided on the definition and importance of EI in leadership effectiveness (Goleman 1995, 1998; Salovey & Mayer, 1990; Brown, Bryant & Reilly, 2006). Indeed, current measures of emotional intelligence have not demonstrated sufficient validity to predict outcomes above and beyond the effect of general intelligence and personality of leadership (Harms and Credé, 2010; Antonakis, 2011). Despite contested views on EI, there is a consensus that emotions are important for leadership and decision-making and that understanding emotions,

the expression of emotions, and emotional awareness are all components that contribute to leader effectiveness (Burns 1978; Goleman 1995; Antonakis, Ashkanasy, & Dasborough, 2009; Ashkansy & Humphrey, 2011; Van Kleef et al., 2012).

Cross-cultural psychologists studying in his field have traditionally fallen into two camps. First, the universalists who believe that all humans feel fundamentally similar and portray all emotions as universal. Second, the social constructivists who claim that, despite a common evolutionary heritage, humans adapt to their environment and as such, cultural specificity exits (Mesquita et al., 1997; Matsumoto & Hwang, 2012). Hofstede (2010) refers to the 'universal level in one's mental software' but acknowledges that feelings, such as fear, anger, love, joy, sadness, and shame are expressed differently across cultures (pp. 6-7). Matsumoto & Hwang (2012) describe how biological and cultural influences drive universality or specificity:

While the "press" of culture may influence priming reactions, they are also influenced by the "push" of biology. In some contexts, the biological push will be greater than the cultural press, allowing for greater pancultural similarity in response; in other contexts, the cultural press will be greater than the biological push, allowing for cultural influences (p. 100).

Cultural differences exist in the perceptions and effects of expressed emotions. These include facial expressions, body language, vocal tone, and emotive language (Ashkansay & Humphrey, 2011). 'Feelings' and 'display rules' explain these cultural differences (Ekman, 1972). Cultures determine display rules to control when and how people should (or should not) express emotions and when people should feel emotions. Therefore, the same event could have different meanings depending on the cultural norms. These display rules facilitate social coordination and prescribe culturally expected behaviours to allow the group to function effectively (Mesquita & Fijida, 1992; Wyer et al., 2010; Matsumoto & Hwang, 2012). Research found that Asians have a stronger normative system of emotional display rules than other groups (Matsumoto et al., 1988). According to Den Hartog & Dickson (2018):

Cultural differences play a role. For instance, differences in the appreciation of characteristics such as "subdued" and "enthusiastic" reflect differences in cultural norms regarding the appropriate expression of emotion. In some (Asian) cultures, displaying emotion is interpreted as a lack of self-control and thus a sign of weakness. Not showing one's emotions is the norm. In other cultures (e.g., Latin), effective communicators vividly express emotions (p. 343).

Emotional verbal and non-verbal reactions are affected by different cultures. Individualistic cultures typically reinforce emotional expression whereas collectivist cultures tend to induce self-restraint and moderation in emotional displays (especially in negative emotions). Similarly, collectivist cultures tend to communicate good feelings to others more than individual cultures. High power distance cultures typically promote emotional reactions which respect and legitimize status differences and minimise verbal expressions of negative emotions. As such, subordinates in high power distance societies tend to be more reluctant to challenge, show dissent, or question their leaders. Displaying emotions, even if positive, could be interpreted as a lack of respect. As a result, the expression of emotions in these societies tends to be downplayed.

'Masculinity' is the most important cultural dimension to predict lower emotional verbal and non-verbal expression (Fernández et al., 2000). In masculine cultures, the expression of weakness, such as fear, is de-emphasised and assertive expressions, such as anger, reinforced. 'Uncertainty avoidance' also determines the level of emotional expression. People in high uncertainty avoidance countries tend to experience high stress levels, exhibit less internalised emotional control and as such, are more emotionally expressive. Whereas people living in low uncertainty avoidance societies have lower stress and feel less conflict between norms and experience (Matsumoto, 2006; Hofstede, 2010).

Most conceptions of leadership appeal to human emotions. Cultural context plays an important role in the change of internal and external emotions within, and between, individuals (Fernández et al., 2000). Although emotions, such as shame, guilt jealousy, and love may be universal, major cultural differences exist in how they are elicited. Understanding emotions in other cultures tends to be problematic because cultures create meanings, attitudes, values and beliefs

which require higher level cognitive skills including abstract thinking, memory, and language, to guide individuals how they should interpret or think about emotions (Matsumoto & Hwang, 2012).

3.2.5 Leadership and Ethics

We believe good men more fully and more readily than others: This is true generally whatever the question is, and absolutely true when certainty is impossible and opinions are divided (Aristotle, [trans. 1954]; p. 7) .

The moral goodness of leaders has been the subject of analysis for centuries with historians identifying the character strengths of leaders and the consequences of unethical leadership (Ciulla and Forsyth, 2011). For example, the Chinese classics extolled the virtues of moral leadership as early as the sixth century BCE., (Bass, 1990). Powerful leaders exert a controlling stake in the lives of followers and the fate of an organisation or country (Yukl & Gardner, 2020). These leaders can wield power wisely and to good effect or, poorly and with malevolence. Therefore, the greater the power that leaders possess, the greater their level of responsibility and accountability. Therefore, ethics are fundamental to the study and practice of leadership, and moral assumptions and expectations are deeply ingrained in leadership (Ciulla & Forsyth, 2011; Ciulla, 2018).[84]

Leadership is an ethical process premised upon the engagement of leaders with their followers through shared motives and values and goals. As such, leaders must use their moral authority as a mobilising force to enable followers to make difficult ethical decisions in complex settings (Burns, 1978). A commonly accepted precept of leadership is the teleological moral principle (utilitarianism) however, ethical behaviours of leaders must also be governed by deontological theories (Ciulla, 2018). Conceptions of ethical leadership include encouraging moral behaviour, nurturing followers, empowering them, and promoting social justice. Most values-based and ethical leadership theories emphasise positive values such as honesty, altruism, kindness, compassion, empathy, fairness, gratitude, humility, courage, optimism, and resilience (Yukl & Gardner, 2020).

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[84] The study of ethics typically comprises the examination of right, wrong, good, evil, virtue, duty, obligation, rights, justice and fairness (Ciulla, 1995).

However, the relationship between leadership and morality is complex and the subject of ethics has aroused debate amongst leadership scholars as reflected in the "Hitler Problem" (Burns, 1978; Heifitz, 1994; Ciulla, 1995; Grint, 2005; Bass & Riggio, 2006; Price, 2006; Ciulla & Forsyth, 2011; Ciulla 2018).

A further reason for the disproportionate importance of ethics to leadership is the nature of vertical power relations and the potential for followers to, wittingly or unwittingly, become vulnerable to the dominance of their leaders (Gordon, 2011). The reasons why subordinates follow and support destructive leaders remains unclear. However, Kets de Vries & Balazs (2011) argue that 'no leader is immune from taking actions that (even if well-intentioned) can lead to destructive consequences, and no follower is immune from being an active participant in the process' (p. 390). In hierarchical organisations, there is typically an obligation to obey authority figures and leaders. The negative consequences of 'destructive' leadership result from a 'toxic triangle' of destructive leaders, susceptible followers, and conducive environments (Padilla et al., 2007). Cultural contexts which endorse 'uncertainty avoidance', 'collectivism' and high 'power distance' are most conducive to the emergence of destructive leadership. Societies, which emphasise cooperation, loyalty, and preference in-groups, tend to create conditions for 'toxic' leadership (Whicker, 1996; Kellerman, 2004; Padilla et al., 2007).

For nearly two millennia *Just War* doctrine has been central to Western understanding of the justified resort to armed force in the conduct of war and its relevance remains undimmed on the modern battlefield. Most professional military forces have ethics at the heart of their fighting philosophy. For example, the German Army recognises *Innere Führung* which is the commitment of German soldiers to moral-ethical standards (Widder, 2002). Ethics are typically embedded in training and education processes or codified in military doctrine. *Leadership in Defence* (2004) stresses the importance of the moral force of leadership and notes its increasing significance in the future changing context (MOD, 2004). *British Defence Doctrine* (2014), the UK's defence capstone document, is emphatic on the importance of ethics to commanders:

As an organisation that is democratically accountable and responsible to the society we represent, the moral legitimacy of our Armed Forces depends on the individual and collective adherence to ethical principles. We must all promote and maintain the highest legal and ethical standards. Commanders are responsible for the moral integrity of their units and units reflect the attitudes of their commanders (p. 34).

The moral component of *fighting power* (the ability to get people to operate and fight) is built upon the three 'priceless commodities' of motivation, moral cohesion and ethical foundations (MOD, 2010; pp. 2-3). Leadership is an important facet of the moral component*.* Military commanders have one exceptional responsibility that places a premium on ethical behaviours, namely the legal authority to deliberately place the lives of service personnel at risk (MOD, 2004). This would suggest that there is a disproportionate importance of ethics to military leadership.

Values can be applied at three different levels. First, that of the individual and his/her ability to act in accordance with them. These moral values are subject to organisational culture, religion, education, and experience. The second is that of societal norms, expectations, and values. For example, some moral values may be common to Anglo cultures and others may be more prevalent in Confucian cultures. Societal values may be moderated by the external environment (Wines & Napier, 1992). Furthermore, values may change over time as a culture develops its moral sensitivity, and their application may differ due to the importance accorded by societies. The third level comprise those values that are universal (Palazzo, 2018). This thesis is focused primarily on the second and third levels.

Ethics has also attracted considerable debate amongst moral philosophers as to the existence of a universal moral character in leadership (Day & Antonakis, 2018). Moral values appear important in most cultures and research into moral development has discovered remarkable uniformities of moral reasoning across cultures (Burns, 1978; Hofstede et al., 2010). The GLOBE study (2004) reports moral behaviours and characteristics to be universally endorsed and important when facilitating leadership effectiveness. There was a strong preference, across the 62 countries, for highly competent leaders who are also trustworthy, just, fair,

and honest (Dorfman, Hanges, & Brodbeck, 2004). More broadly, meta-analyses found integrity, which emphasises honesty and consistency between a person's espoused values and behaviour, to be a key leader attribute and fundamental to effective leadership (Zaccaro et al., 2018; Yukl & Gardner, 2020). Although integrity is considered a universally desirable attribute, scholars question the way it is enacted across cultures:

Does it mean the same thing to a Chinese as it does to any American? How do people in different cultures conceptualize, perceive, and exhibit behaviour that reflects integrity? What specific behaviors comprise high integrity leadership, and do they have the same function and impact across cultures? Can a leader's integrity be adequately measured across cultures with a single survey instrument? (Javidan et al., 2004; p. 727).

Scholars examining ethics in multicultural settings have struggled with the way it is defined, measured, and validated. It is difficult to examine cross-cultural ethics as moral values normally appear as abstractions which make their application difficult. While moral values may be similar across cultures, their application tends to vary, and moral sensitivity will invariably be higher in some countries than others. This is because ethical leadership is influenced by cultural values, social norms, legal requirements, and professional standards (Wines & Napier, 1992; Yukl & Gardner, 2020). Although an ethical predisposition is fundamentally important to the military commander, it is also critical that leaders in general behave correctly. Followers will always value trust, reliability and good faith.

3.2.6 Leadership and Personality

Over the last twenty-five years, research linking personality to work outcomes has flourished. Despite this, no single model or theory has emerged (Northouse, 2013). This resurgence has, however, led to a convergence amongst scholars around the 'Big Five' model (Five-factor Model) which is supported by meta-analysis linked to leadership (Antonakis, 2011).[85] Meta-analyses found that various personality types are better suited to specific leadership positions and situations (Digman, 1989; Goldberg 1990; Judge et al., 2002; Hoffman et al., 2011). A general assumption is that people from the same culture will share

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[85] Neuroticism, extraversion, openness, agreeableness, and conscientiousness.

common personality traits. However, psychologists, interested in personality and culture, continue to question whether personality dimensions are universal or culture specific?

'Extraversion' and 'conscientiousness' have generally yielded the highest correlations with leadership outcomes and 'agreeableness' the lowest in meta-analyses (Zaccaro et al., 2018). Research has also shown that followers high in agreeableness, extraversion, and conscientiousness and lower in neuroticism tend to report a higher quality of Leader-Member Exchange (LMX) (Epitropaki et al., 2018). Meta-analytical research has also been carried out linking the 'Big Five' to transformational leadership which showed that extraversion had the strongest relationship to this leadership theory (Bono & Judge, 2004; Díaz-Sáenz, 2011).

The 'Big Five' personality factors can, however, have both beneficial and detrimental effects on leadership. Extraversion, as an important predictor of leadership, can lead to perceptions of charisma, but may result in more impulsiveness and less persistence (Judge & Long, 2012). Openness, as an antecedent of leadership, can lead to greater innovation and adaption but may result in accepting less direction from senior leadership within an organisational structure (Zaccaro et al., 2018). Openness is the most controversial personality factor across cultures. Part of the problem rests with definitional difficulties as openness is often confused with intelligence and culture (McCrae & Costa, 1997). Openness also exhibits an unreliable, or even negative effect, on LMX quality although the reasons are unclear (Judge & Long, 2012; Epitropaki et al., 2018).

Personality dimensions, such as the 'Big Five', tend to be generalised across cultures with models developed in one culture (usually Western) translated and employed in other cultural contexts. Research shows a cross-cultural difference evident in Chinese culture. One reason for this is the weak psychometric properties in non-Western cultures. Although openness is as important and relevant in Chinese culture, it manifests itself differently from those found in American culture. According to Cheung et al., (2008), the 'interests and cognitive styles associated with openness in Western culture converge with extraversion

and leadership in a collectivistic culture to characterize a charismatic Chinese leader who has initiative, competence, and versatility' (p. 103). However, their research also showed that although openness-related aspects were recognizable, they were more complex than what has been found in Western culture and operate more effectively in conjunction with other interpersonal aspects of personality. Lin & Church (2004) agree that this imposed-etic approach is biased towards the discovery of universals and may miss personality dimensions that are specific to some cultures. Cheung et al. (1996) also note that:

Several of the indigenous concepts did not appear to be assessed by existing (Western) personality inventories. These included, among others, Harmony (measuring inner peace of mind and interpersonal harmony), Ren Qing (relationship orientation; social favors/exchange), Modernization (attitudes toward traditional Chinese beliefs and values), Face (concern for maintaining face in interpersonal settings), and Thrift versus Extravagance (p. 587).

'Interpersonal relatedness', as a dimension of personality, is of special interest in Chinese culture for three reasons. First, it incorporates several of the indigenous Chinese constructs (i.e., harmony, *ren qing* [relationship orientation], face, thrift, flexibility [inversely], and modernization [inversely]). Second, factor analyses have found 'interpersonal relatedness' to be distinct from the 'Big Five' dimensions. Third, research into 'interpersonal relatedness' suggests that this dimension should correlate strongly with relational and collective definitions. Research also showed that although the 'interpersonal relatedness' dimension is not unique to Chinese societies or culture, it is a pronounced characteristic of Chinese populations (Lin & Church, 2004). Other scholars have also suggested that certain cultures (i.e., Filipino) have additional personality dimensions (Matsumoto, 2009).[86]

Despite scholarly reservations, the 'Big Five' model of personality forms the basis for leadership development and how leadership is traditionally understood (Hendricks & Payne, 2007; Hansen & Bathurst, 2011). However, other

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[86] https://www.youtube.com/watch?v=T-_ke3zyO8Q. Accessed 06 September 2021.

personality traits or motives, like the need for power or dominance, comprise important antecedents to leadership (Antonakis, 2011). Recent meta-analysis examining personality and its predictive validity for leadership has found key leader 'motives' such as 'dominance, achievement orientation, need for power, and proactivity or initiative' to be important (Zaccaro et al., 2018; p. 35). Dominance (i.e., high levels of need for power and low levels of affiliation) was found to have the strongest correlation with leadership. These implicit motives comprise important antecedents of leadership and point to divergences from explicitly measured traits like the 'Big Five' (Antonakis, 2011). In other words, both personality and motives are important in facilitating leader effectiveness. The relationship between personality and leadership is problematic in a cross-cultural setting as it reflects a Western bias (Cheung et al., 1996). Furthermore, research has been unable to reach definitive conclusions about whether culture shapes personality or vice-versa. Further research is required before drawing conclusions about the universality of personality dimensions (Lin & Church, 2004).

3.2.7 Leadership and Communication

A particularly important aspect of culture which has both universal and culture specific characteristics is our communication system (Žegarac, 2008; p. 52).

Communication is one of the fundamental activities of all living things (Thayer 2003, [1968]; Miller, 1965; Ruben & Kim, 1975; Ruben, 2003). Throughout history communication has contributed to the creation, functioning and sustainment of societies through the interrelationship of cultural symbols and social structure. Significant research shows a close relationship between competence in communication and performance as a leader (Bass, 1990). Communication is normally associated with influence and the articulation of the leader's vision. As such, communication is integral to charismatic and transformational leadership where the leader communicates high expectations, uses symbolic language to focus the team, and expresses a clear purpose and end-state. Charismatic leaders use specific communication and image-building strategies to project power and confidence (House, 1977). Their rhetoric tends to reflect high levels of motivation and enthusiasm which become contagious

among their followers (Conger, 2011). According to Antonakis & Day (2018), leadership 'is and always has been a performance art. Rhetoric first developed as a tool of leadership, and leadership continues to involve the artifice and the perception of authenticity' (p. 508).

Communication is more than a strategic mechanism to achieve a particular leadership purpose and should be examined in the context of social influence (Ruben & Gigliotti, 2016). This is important from a cross-cultural perspective as it includes non-verbal and verbal communication. The communication system, verbal and non-verbal, distinguishes one societal or ethnic group from another. However, cross-cultural communication can be complex. For example, Japanese culture has two levels of discourse; first, *tatemae* which is polite open communication, and *honne* which occurs when the communication expresses true, or inner, feelings about an issue (Bass, 1990). Some nations have fifteen or more major spoken languages with many meanings given to gestures which differ between sub-cultures (Harris et al., 2004). The level of context tends to determine everything about the nature of the communication and provides the foundation on which all behaviour rests (Hall, 1976). Communication is embedded in a "silent language" that is conveyed unconsciously by two contexts across cultures:

A high context communication or message is one in which most of the information is either in the physical context or internalised in the person, while very little is in the coded, explicit, transmitted part of the message. A low context communication is just the opposite; i.e., the mass of information is vested in the explicit code (p. 91).

In 'low context' countries, such as the United States, the meaning is embedded in the words and the focus in on verbal communication. Communication is direct, clear and explicit (Hall, 1976; Guthey & Jackson, 2011; Meyer, 2012).[87] By comparison, countries and regions with a preference for 'high context' communication include many Asian countries; most of the Arab world; South America and African tribal societies (Hall, 1976). These societies focus on a need to 'manage' face when communicating. High context communication is

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[87] Other countries include Canada, Australia, Scandinavian countries, the Netherlands, Germany, the German-speaking part of Switzerland, and the United Kingdom' (Hall, 1976; Meyer, 2012).

characterised by subtle and layered language and tends be dependent on subtext (Meyer, 2014). Fernández et al., (2000) compares communicative differences between individualistic and collectivist cultures:

In cultures where context plays an important role in communication, such as collectivist countries, speakers tend to use indirect meanings in their speech. It is a way to reduce the difference between person and environment, both are seen as part of a continuum. On the other hand, individualist cultures, usually with independent selves, need to stress the difference between me-others and they use only their own behaviour to express their thoughts and feelings (p. 85).

Cross-cultural and inter-cultural communication is problematic as it carries meanings, symbols, hidden variances and relies on shared beliefs across cultures (Bass, 1990; Žegarac, 2008; Alvesson, 2011). These are stored in the form of a schemata (i.e., frame or script). Most countries have their own schemata as well as their own language which tends to be intuitive within the same culture and language. When a schema is shared within a culture, its content need not be mentioned explicitly in communication. When inter-cultural communication takes place, it may be unclear whether the relevant schemata has been shared or understood. These implicit beliefs are not easy to detect or change and may radically differ between cultures. 'Yet it is their implicit beliefs that reflect their internalized values, inform their views, and influence their actions' (Žegarac, 2008; p. 66).

There tends to be a lower level of emotional disclosure or verbalization in Asian collectivist cultures and high power distance countries. Collectivist cultures are more likely to speak indirectly and tend to look for indirect meanings of verbal communication than individualistic subjects. Collectivist cultures are also more concerned with facial expression (i.e., public identity) than individualistic cultures. Moreover, silence is used by collectivist cultures in a 'habitual and automatic manner' whereas it is used 'more strategically' by individualistic societies (Fernández et al., 2000; p. 85). This is because there is no compulsion to speak in a collectivist culture unless information requires transmitting; social proximity is emotionally sufficient. In contrast, silence is considered abnormal and uncomfortable in an individualist culture (Hofstede et al., 2010).

3.3 A Construct of Leadership

The term *construct* refers to the construction of conceptions or ideas by the investigator. A construct is a product of the investigator's creativity (House & Javidan, 2004; p. 20).

The complexity of cross-cultural leadership demands a construct to allow the reader to better understand the phenomena of leadership and culture and the relationship between the two. It also provides a structure from which to examine cross-cultural facets of leadership. Popper (2002) believes that 'before we dive into the depths of a phenomenon, we should recognize its boundaries and its essence at a basic conceptual level' (p. 16). A construct should not be defined by its outcomes or guided by an ideological agenda (Antonakis, 2018).

The construct at Figure 3-1 draws from a variety of sources and derives its name *Topos* from the ancient Greek word 'place' (τόπος). The non-technical meaning of this title is *context* reflecting the surroundings or conditions in which leadership takes place and by extension, the circumstances, situations, or culture that form the setting. The main idea was drawn from Aristotle's *Rhetoric* and specifically the *Leader Persuasion Using the Aristotelian Triad* model (Antonakis, 2018; p. 60). Other sources include the *Model of Fighting Power* (MOD, 2012; p. 3-1) which comprise conceptual, physical, and moral components, and the *General Theory of Action* (Parsons & Shils, 1951) which describes culture in terms of cognitive, appreciative, and moral values which can be integrated into 'a total value system' (p. 85). Contemporary scholars argue that neurochemistry, affect, cognition, and behaviour are highly intertwined when studying leadership and power (Sturm & Monzani, 2018). At the *meso* level, organisational energy can be defined as the extent to which an entity mobilises it's emotional, cognitive, and behavioural potential to pursue its goals (Bruch and Vogel, 2011). These ideas reflect the premise that leadership is an influencing process affecting thoughts, behaviours, and feelings to steer a group in the same direction towards a common goal. From these sources, the meta-categories of *pathos* (emotion), *logos* (cognition) and *ethos* (morality) emerge and can be enunciated.
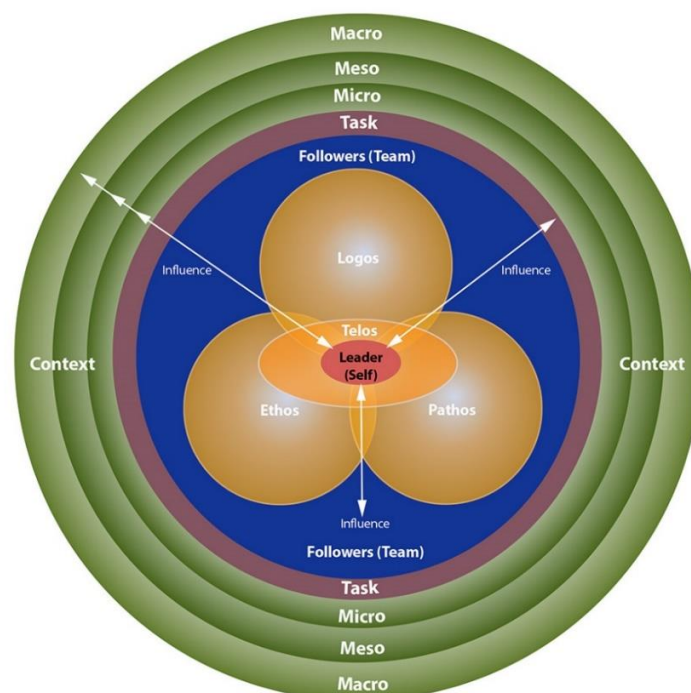
Figure 3-1   Topos Leadership Construct

Aristotle espoused in *Rhetoric* that there are three categories of effecting persuasion; first, an ability to reason logically; second, to understand the human character and ethical behaviours; and lastly, to understand the emotions by describing them, knowing their causes and the way in which they are excited. Aristotle (trans., 1954) uses the three terms together when discussing the use of rhetoric to enable persuasion:[88]   A leader must gain the confidence of his followers by using creative rhetorical means such as providing a moral perspective via his personal character (*ethos*); arousing follower emotions (*pathos*); and then employing reasoned argument (*logos*). Furthermore, Aristotle (trans., 1954) argues that the orator must not forget the end (*telos*) of each of these three groupings.

The first kind [of persuasion, the ethos] depends on the personal character of the speaker; the second [the pathos] on putting the audience into a certain frame of mind; the third [the logos] on the proof, or apparent proof, provided by the words of the speech itself (p. 7).

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[88] Email: Budelmann/Forgrave (2 June 2017). Professor Felix Budelmann, Professor of Greek Literature, Centre of Hellenic Studies, Oxford University.

This typology (*telos, logos, pathos, ethos*) of visioning, thinking, feeling, and behaving is embedded in this construct of leadership. The three dimensions of *ethos, logos, and pathos* can be seen in some contemporary leadership theories such as transformational and transactional leadership (Anatonakis, 2018).

The meta-categories of personality, cognition, emotion, morality, teleology, team, task, and context provide the conceptual basis for understanding cross-cultural leadership. The model is deliberately configured to accommodate an overlap between the meta-categories. This reflects the multi-dimensionality of some of the attributes and the multi-disciplinary research that underpins them. For example, ethics draws on philosophy and psychology to explore the moral foundations of leadership (Ciulla & Forsyth, 2011). Similarly, the attribute of trust operates at a cognitive level but also has affective and motivational components (Kramer, 2011). 'Thinking Skills' is both a cognitive and an emotional process but could include personality factors and an ethical dimension. Vision (*telos*) is a product of cognition, emotion, behaviour, and personality; as such, the importance of *telos* is reflected in Fig. 3.1.

Personality, inherited and acquired characteristics which distinguishes one from another, resides at the centre of leadership model (MOD, 2004). Research has shown that leader emergence and effectiveness have a strong genetic basis and that individual differences matter in leadership (Antonakis, 2011). The model also embeds the idea of the 'self' which is the 'point at which cognitive, personality, and social psychology meet' (Kihlstrom & Klein, 1994; p. 194). Self-awareness is also an important factor in a leader's role as it is associated with leader performance and the positive perceptions of followers (Ashakansy & Humphrey, 2011). Leaders encourage self-awareness in others and encourage followers to look beyond self-interest and their own personal needs (MOD, 2004). Self-beliefs (self-confidence), which include self-efficacy and self-esteem, are also vital components of individualised leadership and relate positively to leader effectiveness and advancement (Zaccaro et al., 2018). Linked to self-esteem is the idea of self-concepts and self-identities which involve values and beliefs about an individual's relationship with others, occupation, core values and behaviours

(Yukl & Gardner, 2020). Finally, self-discipline is becoming increasingly important to leaders in the digitised world to maintain their operating efficiency.

Critical to this construct is the inextricable linkage between culture and leadership and their dependencies. *Leadership in Defence* (MOD, 2004) highlights the importance of the "environment" on leadership in conceptual and practical terms:

> The wider environment in which leadership is exercised produces its own set of varied influences: the people to be led; the nature of the task; variables such as time and space; a threat or competition. Such influences bear on what the leader views as what needs to be done, the vision or end-state, and how it is to be achieved, making best use of the available means (MOD, 2004; p. 15).

An important feature of the conceptual framework is power that leaders possess to potentially influence others (Antonakis & Day, 2018). *Peitho* (persuasion or influence) is embedded within this construct and its application across cultures is fundamental to this thesis. Power relations are shifting in some parts of the world. The traditional leader/follower dualism, premised on a vertical power differential, is being challenged as individuals acquire more power and access to information (and in some cases education). In other parts of the world, the nationalist *strong man* has re-emerged or has simply endured as a cultural norm. [89] The power distance cultural dimension measures these differences.

The research aim and objectives demand a predominantly leader-centric perspective. Humans typically 'construe the world through the prism of leaders and leadership' (Brown, 2018; p. 88). A leader is ultimately responsible for creating a vision; setting direction; aligning followers; communicating direction; securing commitment; motivating followers; encouraging personal development; and recognising and rewarding success (MOD, 2004). Power differentials will always exist therefore the perceived need for the leader will never disappear and leaders will always ultimately matter (Gronn, 2011, Gabriel, 2011). However, it is acknowledged that leaders matter more in some cultures than others. Socio-cultural meaning systems, historical antecedents, political structures, and security concerns will, in some countries, oppose divergence from the traditional

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[89] Freedom is withering before the global march of the Strong Man. William Hague. *Telegraph.co.uk/opinion*. [Accessed: 25 June 2018].

leader-follower relationship, whilst in others, they will facilitate more egalitarian structures. In many Western societies, traditional hierarchical structures have given way to more informal leadership practices with a greater focus on shared power and responsibility. There is also a greater recognition that the development of team cohesiveness increases productive capacity, and that this is dependent on effective leadership. Supportive leadership typically facilitates team cohesiveness (Wendt et al., 2009).

The *Topos leadership construct* binds leadership and context together. It draws upon existing research which shows that culture impacts on the shared perceptions of leadership effectiveness (House et al., 2004). It also recognises that organisational culture can impact on the leadership belief system as strongly as societal culture (Dorfman et al., 2004). The construct acknowledges that individual perspectives and constructions of leadership exist, and that not all individuals will demonstrate the culture values of their indigenous culture (Dorfman, 2003). Finally, leaders in organisations (like the military) embed culture in the cognitive and affective behaviours of the followers (Den Hartog & Dickson, 2018). They also typically instil a values-based approach within the organisational culture. The *Topos* leadership construct is further developed in Chapter 5 as a prototypical model of military leadership following the examination of the theory of leadership and data analysis.

3.4 Leadership Theory

Historically, the 20th-century psychological exploration of leadership research started with the "great man" theory, which focussed on leadership as a quality within an individual…This philosophical school dominated the majority of the subsequent theoretical developments and empirical investigations as well as the practice of selection of leaders in organizations. Conversely, based on Marx and Engel's *Zeitgeist* or "spirit of the time" philosophical paradigm, leadership can be seen not within the person who becomes the leader, but rather in the situation and the time surrounding the person who becomes the leader. Thus, this approach focused more on the situational impact on leadership and leadership effectiveness and was the backdrop to the contingency approaches in the 20th century (Ayman & Lauritsen, 2018; p. 139).

Researchers tend to divide leadership study into schools, categories, approaches, or phases. For example, Gordon (2002b, 2011) defines leadership in five broad approaches; Ruben & Gigliotti, (2016) four categories; Antonakis &

Day (2018) nine major schools, and Alimo-Metcalfe et al., (2008) in five phases or stages. According to Alimo-Metcalfe, et al., (2008), the study of leadership has passed through four stages. These include trait theories (1930-1950s); behavioural theories (1950-1960s); situational and contingency theories (1960-1970s), and models of heroic leadership (1980-1990s), based on being visionary, charismatic, or transformational (i.e., House, 1977; Bass, 1985; Sashkin, 1988). Leadership is now in a fifth post-heroic era, characterised by a much more inclusive, engaging style of leadership (Alimo-Metcalfe et al., 2008). Although, the focus on leadership *within* the person has remained dominant, interest in contingencies and context persists.

A comprehensive review of leadership theory was undertaken at three levels for the purposes of this research. First, an expansive overview of the evolution of leadership theory was conducted from the classical period to modern times to provide a broad-based perspective. The findings are found in a tabulated evolution of the main leadership theories at Appendix B. Bass (1990) observes that 'an almost insurmountable problem is the question of the extent to which we pour old wine into new bottles when proposing "new" theories' (pp. 10-11). The overview established that two broad and parallel lines of leadership research exist in leadership theory. First, studies that focus on the relationship between leader traits, or behaviours, and organisational outcomes. And second, studies that concentrate on contingencies, context, and situations. The overview provides a valuable theoretical context to the research question.

Second, a detailed examination of the cross-cultural leadership literature was conducted. Most cross-cultural leadership research is based on path-goal theory, contingency theory and implicit leadership theory which share certain underlying assumptions and typically use a quantitative research approach (Den Hartog & Dickson, 2018). Path-goal theory typically treats the characteristics of the follower as a contextual factor in leadership research (Ayman & Lauritsen, 2018). However, the research question demands a leader-centric approach rather than an exchange theory which explains why contingent reward influences the motivation and satisfaction of followers. The contingency movement flame

burned brightly for twenty years but suffered from a lack of robust, consistent results in research. Conceptual problems and the complexity of contingency theories make them difficult to test. The contingency theories were 'eventually eclipsed by leadership theories that emphasise leader influence on emotions, as well as cognitions, and influence by multiple leaders as well as by influence by a single heroic leader' (Yukl, 2011; p. 296).

Leader-Member Exchange (LMX), the dominant relationship-based research area in the past four decades, was another theory that was examined (Epitropaki et al., 2018). LMX and culture has attracted considerable scholarly interest. For example, meta-analyses have been carried to validate the universality of this model (Ayman & Lauritsen, 2018). Other scholars, however, believe the application of LMX theory in different societal contexts is problematic as it fails to capture the much broader exchange base in leader and member relationship in countries such as China (Zhang et al., 2012). LMX emphasises the leader-follower relationship rather than the focussing on the attributes and behaviours of a leader which is central to this research. Although important in cross-cultural studies, LMX is not directly relevant to the research question in this thesis.

Transformational leadership has been the most studied theory of leadership in the last 30 years (Díaz-Sáenz (2011, Antonakis & Day, 2018) and Bass's transformational-transactional theory is probably the best known and most influential contemporary theory (Bass, 1985). Transformational-transactional leadership models (Bass, 1985; Podsakoff et al., 1990) are based on the premise that effective leaders transform or change basic values, beliefs, and attitudes of followers so that they are willing to perform at optimum levels. This explains why extensive research has been carried out to measure the prevalence and effectiveness of transformational leadership in different national cultural contexts (Diaz-Sáenz, 2011). For example, House's hypothesis in the early 1990s that all cultures would be receptive to charismatic leadership provided the genesis for the GLOBE Study (2004) (House et al., 2004). Bass (1985, 1997) argues that transformational behaviours enhance leadership effectiveness across all cultures and situations. In other words, transformational leadership theory is universal.

However, research typically shows that transformational leadership is enacted in different ways across cultures. For example, research shows the components of transformational leadership in China are different from those defined in the West (Li & Shi, 2005). Certain cultural conditions tend to facilitate the effective use of transformational leadership and cultural values and norms typically shape self-interests (Fu, Tsui, Liu, & Li, 2010; Conger, 2011). Studies tend to show that transformational leadership yields stronger team effectiveness in cultures with higher power distance; collectivist cultures typically enhance the effectiveness of transformational leadership; and uncertainty avoidance strengthen the performance outcomes of transformational leadership (Jung & Avolio, 1999; Walumbwa & Lawler, 2003; Walumbwa, Lawler & Avolio, 2007; Schaubroeck, Lam & Cha, 2007; Jung, Yammarino, & Lee, 2009). The research question is not focussed on comparing transformational leadership. Furthermore, a number of recent critiques of the transformational and charismatic leadership literature have noted that there is a lack of conceptually soundness and that their definitions tend to be problematic (Van Knippenberg & Sitkin, 2013; Antonakis, Bastardoz, Jacquart, and Shamir, 2016). However, it is acknowledged that certain leader attributes, compared across cultures in Chapter 5, form important components of transformational or charismatic leadership (i.e., vision).

The family of 'shared' leadership theories (i.e., dispersed, distributed and participative) was also examined from a cross-cultural perspective. According to Gill (2001), the export of 'participative leadership to countries with authoritarian cultures is like preaching Jeffersonian [sic] democracy to [those] who believe in the divine right of kings' (p. 22). Participative leadership tends to be valued in egalitarian cultures where there is an expectation from followers for leaders to be more open and for them to have a greater stake in decision-making. Whilst charismatic leadership shows more universal tendencies, participatory leadership exhibits major differences between cultures (Dorfman & House, 2004). An understanding of both charismatic and shared leadership theories across cultures proved valuable when comparing individual attributes such as 'motivation' or 'collaboration'. However, shared leadership *per se* is not directly relevant to the research focus.

Finally, a critical review was undertaken on those theories that relate directly to the thesis question. An understanding of trait theory is fundamental to this thesis as leader attributes form the units of comparison between cultures. Implicit Leadership Theory (ILT) is also critical to this research. ILT is commonly measured along a set of trait dimensions (Trichas et al., 2017; Tskhay & Rule, 2018). ILT situates individuals as having implicit beliefs, convictions, and assumptions of effective leaders that might be distinctively shared by followers within specific national cultures (House & Javidan, 2004; Guthey & Jackson, 2011). This section will address two specific theories. First, trait theory will be reviewed, and a critical analysis conducted of the U.K. Defence Model of Leadership. Second, ILT will be examined in the context of the GLOBE study (2004) which is the most comprehensive study in the field of cross-cultural research. Leadership will, therefore, be examined *within* the person as leader, and from the perspective *of* those who follow leaders in different cultural contexts.

3.5 Leadership Traits

> *Will you tell me, Master Shallow, how to choose a man? Care I for a*
> *limb, the thews, the stature, bulk, and big assemblance of a man?*
> *Give me the spirit, Master Shallow.*
> *Sir John Falstaff, Henry IV Part 2, Act 3, Scene 2 (Shakespeare,*
> *[1951] (1978), pp. 533-34).*

As well as generating numerous definitions of leadership, research studies have spawned countless predictors of leadership. This is expected given the selection of effective leaders is a core requirement of teams, organizations, and countries. However, many of the identified traits are not valid predictors of leadership and this has led to 'folk theories of leadership' (Antonakis, 2011; p. 272). One of the problems in leadership theory is that attributes, traits, and skills are terms that tend to be used interchangeably. For the purposes of this thesis, attributes equate to traits. Skills have both 'experiential and inherited foundations as well as operating at both general (e.g., intelligence, interpersonal abilities) and specific (persuasion and verbal skills) levels' (Yukl, 2006; p. 181).

Traits are described as psychological or biological characteristics that exhibit four essential properties. These characteristics are: measurable, vary across

individuals, exhibit temporal or situational stability; and predict attitudes, decisions, or behaviours and consequently outcomes (Antonakis, 2011). Zaccaro (2007) defines traits as 'relatively coherent and integrated patterns of personal characteristics, reflecting a range of individual differences, that foster consistent leadership effectiveness across a variety of group and organizational situations' (p. 7). For the purposes of this thesis, traits can also be defined in terms of personality, motives, needs, and values and represent a set of characteristics that vary across individuals, facilitate leader emergence and effectiveness, and may be universal or culturally contingent.

According to Brown (2018), traits are hardwired into human thinking and are 'automatically and spontaneously applied when perceivers are confronted with other's behavior' (p. 92). These perceptions of leadership traits can be categorised on three levels. The first is the superordinate level which comprises those 'universal' traits which are common to most leaders. The second level is the basic level which incorporates context and culture. Finally, the subordinate level provides a highly nuanced understanding of leadership, such as gender (Rosch, 1978). This thesis is focussed on the superordinate and basic levels.

3.6 Trait Theory

Leadership scientists have struggled long and hard to understand the role of individual differences and personal attributes in explaining leader role occupancy and leadership effectiveness (Zaccaro et al., 2018; p. 30).

From classical to contemporary leadership across the globe, commentators have been preoccupied with its determinants. However, predictors of leadership have differed throughout the ages. Napoleon, for example, listed 115 essential qualities of a military leader (Bass, 1990). Trait theory represented the first systemic attempt to codify leadership, and theorists concentrated on those attributes, skills and qualities that exemplified great leaders and distinguished them from followers (Antonakis & Day, 2018). This approach to studying leadership emphasises attributes of leadership such as personality, motives, values, and skills. *Great man theory* 'dominated the majority of subsequent theoretical developments and empirical investigations as well as the practice of selection of leaders in organizations' (Ayman & Lauritsen, 2018; p. 139). The

leader trait perspective has had a long intellectual tradition with decades of prominence in the literature followed by years of scepticism and disregard.

In the mid-twentieth century, scholars challenged the trait approach and called into question the universality of leadership traits. These studies were concerned with the exploration of individual ontology whereby various personality traits and characteristics of effective leaders could be established and measured. Stogdill (1948) reviewed research compiled over forty years and argued that:

A person does not become a leader by virtue of the possession some combination of traits, but the pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers (reprinted in Stogdill, 1974, pp. 63-4).

Stogdill (1948) and Mann (1948, 1959) concluded that there was no universal set of traits that differentiated leaders from non-leaders. Personal factors relating to leaders continued to be of importance but leadership was reconceptualised as situationally dependent. Theoretical developments focussed on contingency models which emphasized the interaction between traits and situations, or others which focussed on the leadership situation. Zaccaro (2007) argues that although 'the prevailing *Zeitgeist* in the leadership literature from 1950 to 1980 was predominantly situational, individual differences still were evident in several research lines, particularly in the practices of industrial psychologists' (p. 11). The 1980s witnessed the re-emergence of trait research when the tide started to turn in favour of the individual. At this time, charismatic and transformational leadership rose to prominence in the leadership literature which pointed once again to the extraordinary qualities of individuals as determinants of their effectiveness (House, 1977, 1988; Bass, 1990; Zaccaro, 2007).

Recent scientific advances in genetics, neuroscience and endocrinology have advanced personality research and the understanding of the biological bases for individual differences and re-catalysed efforts to better comprehend leader emergence and effectiveness (Judge et al., 2009; Antonakis, 2011). Furthermore, methodologically sophisticated research as well as greater conceptual and statistical sophistication have also driven trait research forward (Zaccaro, 2007). More generally, researchers made progress in discovering how

leader attributes are related to leader behaviour and effectiveness (Yukl & Gardner, 2020). Table 3-2 provides a summary of studies of leadership traits and characteristics conducted over a fifty-year period:

Table 3-2   Leadership Traits and Characteristics (Northouse, 2013)

Stodgill (1948)	Mann (1959)	Stodgill (1948 & 1974)	Lord, De Vader, & Alliger (1986)	Kirkpatrick & Locke (1991)	Zaccaro, Kemp, & Bader (2004)
Intelligence	Intelligence	Achievement	Intelligence	Drive	Cognitive abilities
Alertness	Masculinity	Persistence	Masculinity	Motivation	Extraversion
Insight	Adjustment	Insight	Dominance	Integrity	Conscientiousness
Responsibility	Dominance	Initiative		Confidence	Emotional stability
Initiative	Extraversion	Self-confidence		Cognitive ability	Openness
Persistence	Conservatism	Responsibility		Task Knowledge	Agreeableness
Self-confidence		Cooperativeness			Motivation
Sociability		Tolerance			Social intelligence
		Influence			Self-monitoring
		Sociability			Emotional Intelligence
					Problem-solving

Northouse (2013) cites intelligence, self-confidence, determination, integrity, and sociability as key traits in leadership. Intelligence or cognition is consistent across the research and the identification of masculinity in two of the studies reflects a preference for macho-transformational leaders. The Zaccaro, Kemp & Bader (2004) study is indicative of emotional intelligence being recognised as an important predictor of leadership and the relevance of psychodynamic approaches to leadership (i.e., extraversion). This illustrates the *Zeitgeist* nature of trait research. Contemporary trait perspectives tend to recognise that the qualities that differentiate leaders from followers are wide-ranging and include not only personality attributes but also motives, values, cognitive abilities, expertise, social skills, and problem-solving skills. Combinations of traits or attributes, integrated in conceptually meaningful ways, are more likely to predict leadership than independent contributions of multiple traits (Zaccaro, 2007). The table above also reflects a Western perspective of leader attributes; different cultural perspectives would typically yield a different set, or prioritisation, of attributes. For example, achievement orientation will typically be higher in individualist societies than hierarchical systems with ascribed roles (Guthey & Jackson, 2011).

Finally, most research typically determines a simple, linear relationship between traits and leader effectiveness. However, this relationship is often curvilinear and often the moderate application of a trait is optimal rather than the maximum amount (Yukl & Gardner, 2020).

3.6.1 Models of Leader Traits and Leadership Effectiveness

Table 3-3 categorises several integrated sets of leader attributes derived through meta-analyses (Zaccaro, 2007). Five meta-categories were identified based on cognitive and affective capacities, personality attributes, and motive and values.

Table 3-3   Meta-analyses of Traits (Zaccaro, 2007)

	Meta-category	Sub-scale
1	Cognitive capacities	• General intelligence • Cognitive complexity • Creativity
2	Dispositional attributes	• Adaptability • Extroversion, • Risk propensity • Openness
3	Motives and values	• Need for socialised power • Need for achievement • Motivation to lead
4	Social capacities	• Social and emotional intelligence • Persuasion and negotiation skills
5	Problem-solving skills	• Metacognition • Problem construction • Solution generation • Self-regulation skills

This research was further developed to identify leader attributes linked to leader emergence and leader effectiveness. A meta-analytical study of 25 conceptual and empirical reviews of the leadership literature (1924-2011) was conducted. Forty-nine attributes were measured, analysed, and grouped into seven meta-categories (Zaccaro et al., 2013). Table 3-4 is not an exhaustive list and other attributes, identified as contributing to leadership outcomes in previous reviews, were not included as they were not subject to the synthesis of analyses of independent studies. These include 'cognitive flexibility, metacognitive skills, learning agility, behavioural flexibility, negotiation and persuasion skills, and conflict management skills' (Zaccaro et al., 2018; p. 35). Table 3-4 defines several integrated sets of leader attributes, including cognitive capacities;

personality or dispositional qualities; motives and values; problem-solving skills; and social capacities. Task skills, self-beliefs, and knowledge are also included but fall outside the four main sets of attributes (Zaccaro et al., 2018). Importantly, integrity was introduced as a personality attribute in this revised model representing the moral character of leadership.

Table 3-4   Key Leader Attributes Identified across Meta-Analyses (Zaccaro et al., 2018)

	Attributes	Comment
1	Cognitive Capacities & Skills	• General intelligence • Creative/divergent thinking capacities • Problem-solving skills • Decision-making skills
2	Personality	• Extraversion • Consciousness • Openness • Agreeableness • Neuroticism • Positive affectivity • Narcissism • Integrity
3	Motives	• Dominance • Achievement orientation • Energy • Need for power • Proactivity • Ambition
4	Social Skills	• Self-monitoring • Social acuity • Communications • Emotional regulation
5	Task Skills	• Administrative skills
6	Self-beliefs	• Self-efficacy/Self-esteem
7	Knowledge	• Technical knowledge

Trait-based research has tended to be overly theoretical and lack a systematic conceptual framework to explain how and why specific leader attributes were linked to leader emergence and effectiveness. The multistage model (Figure 3-2), *A Model of Leader Attributes and Leadership Effectiveness,* addresses these concerns and is premised on the fact that leadership emerges from the combined influence of multiple traits (Zaccaro et al., 2018).[90] Zaccaro (2007)

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[90] Developed from *A Model of Leader Attributes and Leader Performance* (Zaccaro et al.,2004).

argues that effective leadership is derived from a combination of cognitive abilities, social capabilities and dispositional tendencies which all influence and act upon each other:

For example, although leaders may have the cognitive ability to derive complex mental representations of their operational environment, a low tolerance for ambiguity or low need for achievement may mitigate the leader's use of such abilities to solve organizational problems. Likewise, high intelligence that can be useful in problem construction and solution generation will be useless for leader effectiveness if the leader also does not have the social capacities to implement generated solutions (p. 12).

Figure 3-2 offers an integrated approach to describe how leadership emerges from the combined influence of multiple traits. The distal traits (i.e., cognitive abilities, personality, motives, and values), which are relatively stable and resistant to short-term development change, condition the emergence of the proximal attributes which have more immediate effects and are influenced by situational contexts. These distal traits 'serve as foundational or basic qualities that promote core effectiveness across most generic leadership situations' and are 'the universal precursors for growth and development for more situationally bound and proximal personal characteristics' (Zaccaro, 2007; p. 12). This model could be developed and enriched to incorporate cultural as well as situational parameters.

Proximal attributes are more mutable, subject to change, and should be the stronger predictors of leadership outcomes. These include problem-solving skills, social and emotional intelligence, knowledge, and expertise (Zaccaro, 2018; p. 38). Figure 3-2 shows that development activities and experiences moderate the influence of distal traits on the emergence of proximal attributes. In a military context, these experiences and activities include defence education, training, and operational experience. Situational performance requirements typically determine the weighted contribution of specific skills to leader effectiveness. These situational influences further moderate the effects of specific proximal attributes (i.e., professional expertise) on leadership processes and behavioural styles (Zaccaro et al., 2004; Zaccaro, 2007; Zaccaro et al., 2018).
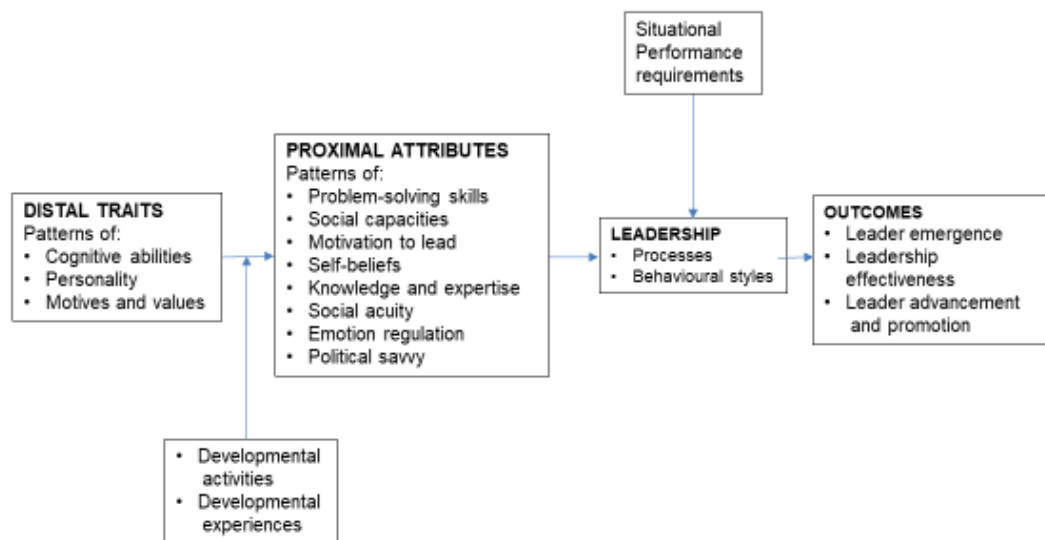
Figure 3-2   A Model of Leader Attributes and Leadership Effectiveness (Zaccaro et al., 2018)

The model demonstrates the need for leaders to adapt and align their behaviours to a given situation. However, there is a need to understand 'how (and what) situational parameters condition and shape the expression of leader behaviors' (Zaccaro et al., 2018; p. 48). Traits and attributes tend to be relatively stable whereas behaviours typically vary across situations (and cultures). The need for greater consideration of 'the role of situation on the leaders' behavioural expressions of their attributes' is consistent with the GLOBE study (2004) findings. The GLOBE study (2004) acknowledges that their cross-cultural research does not address the issue of behavioural profiles in a national cultural context and that further work is required to understand how attributes are manifested in behaviours. Javidan et al., (2004) note that:

We must recognize the fact that two cultures with the same levels of a cultural dimension may exhibit different behaviours associated with that dimension….Culture specific behaviors are difficult to interpret from the outside observer's culture. There is a distinction between "knowing" a culture and "internalizing" a culture: the former belongs to the realm of rational thought, the latter to subjective experience. Although the GLOBE provides a profile of cultural dimensions for each society, it does not present a behavioral profile. Further research is required to build an in-depth understanding of how people actually function and manifest different cultural attributes (p. 729).

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3.6.2 The U.K. Defence Model of Leadership

Trying to distil leadership into a set of skills or competencies will likely become unwieldy and still omit important things (Day & Thornton, 2018; p. 363).

The U.K.'s defence leadership doctrine is enshrined in *Leadership in Defence* (2004). As part of this study, empirical research was undertaken to develop the *Double Helix Model of Attributes* (Figure 3-3). This produced a model of eight broad attributes. The representation of the DNA double helix reflects the way attributes combine to create the unique leadership of an individual. The hydrogen bonds that hold the helix together represent self-awareness underpinning the development of effective leadership. The question mark represents the uniqueness of the individual. The model has endured despite efforts to supersede it. The *Double Helix* model was re-evaluated in 2015 and re-endorsed as Defence's leadership model.[91] A re-write of *Leadership in Defence* (2004) will be completed in 2022.

Figure 3-3 shows the original *Double Helix Model of Attributes* (MOD, 2004) and a revised version for the purposes of critical analysis (Forgrave, 2020). The revised model draws upon leader attributes identified across meta-analyses shown in Table 3-4 (Zaccaro et al., 2018); the preceding conceptual thinking in this chapter; and the ideas embedded in the original model. The revised model (2020) reflects greater conceptual, methodological, and statistical sophistication but remains true to the underlying ideas of the original version. The revised model is also informed by professional experience. Since 2004, there have been giant strides in science and a greater multi-disciplinary approach to understanding leader effectiveness. For example, meta-analysis was not available at that time to synthesise the results of different studies (Antonakis, 2011). The essential difference between the two models (Figure 3-3) is that the *Double Helix Model of Attributes* (2004) represents 'eight identified leadership attributes for a leader in defence' (MOD, 2004; p. 22) whereas the revised model (2020) recognises the futility of distilling the complexity of leadership into a small

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[91] Defence Strategic Leadership Programme (DSLP); UK Defence's senior leadership course for 1-star officers and officials.

number of leader traits and attributes (Zaccaro et al., 2004). As such, the revised model groups attributes into sets. For example, social skills, which include communication skills, emotional regulation skills and emotional intelligence, subsumes humility which attracted the least consensus when the research was conducted (MOD, 2004).

The DNA hydrogen bonds and the question mark (bracketed) are retained with the latter acknowledging that 'there is no absolute prescription for a leader and there is no prescribed style of leadership' (p. 22). The introduction of 'personality' in the revised model reflects the 'distinctive character or qualities of a person, often as distinct from others' (OERD, 1995, p. 1083). Personality has been the subject of multiple meta-analyses with the Big Five model showing it to be a key leadership attribute. For example, personality traits contribute to cognitive performance in complex and demanding operational environments where tolerance for ambiguity, openness, emotional stability, and conscientiousness provide a platform to resolve ill-defined problems (Mumford et al., 2010).
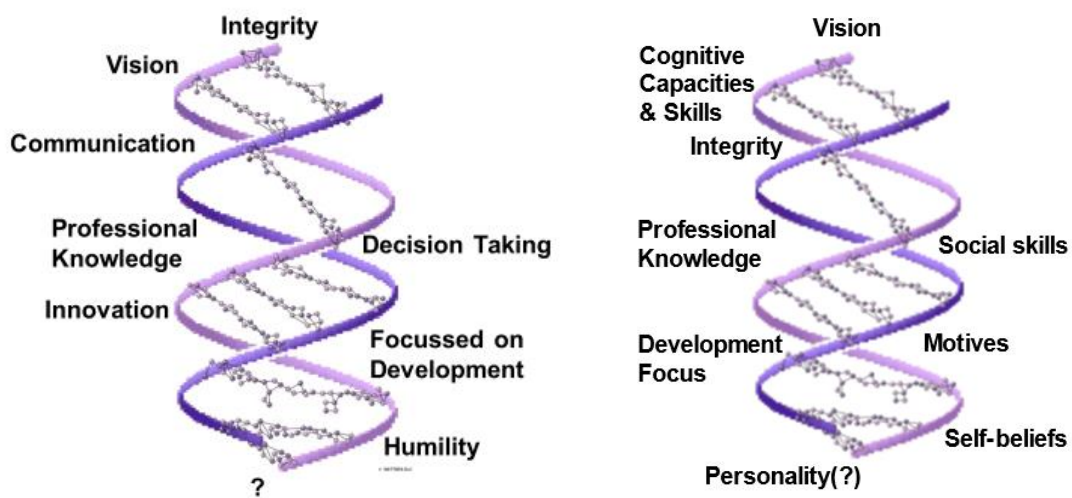
Figure 3-3   Double Helix Model (MOD, 2004) & Revised (Forgrave, 2020)

Leadership is fundamentally teleological as it is about the achievement of ends and final purpose and teleonomic as it represents movement, behaviours and processes that are goal-directed. Vision is inextricably linked to cognition (logos), emotion/affectivity (pathos) and ethical (ethos) considerations through the duality

of ends and means. Cognitive capacities and skills are included in the revised model as cognition is the single most important predictor of leader development and effectiveness (Antonakis, 2011). The revised model subsumes decision taking and innovation into this attribute set.

Leadership in Defence (MOD, 2004) identifies integrity as the most prototypical attribute that facilitates leadership effectiveness. Indeed, ethics lies at the heart of leadership and underwrites the *Moral Component of Fighting Power* in U.K. military doctrine (Wines & Napier 1992; Ciulla, 1995; MOD, 2010c; Ciulla & Forsyth, 2011, MOD, 2014f; Ciulla, 2018). Integrity is defined as 'moral uprightness: honesty' (OERD, 1995; p. 731). Integrity is ubiquitous in leadership and represents a wide range of concepts (Palanski & Yammarino, 2007). Integrity can be conceptualised to include 'wholeness', 'authenticity', 'word/action consistency', 'consist in adversity', 'general sense of morality/ethics', 'absence of unethical behaviour', 'honesty', 'trustworthiness', 'justice/respect', 'openness/authenticity', 'empathy/compassion' (Palanski & Yammarino, 2007; p. 173). This thesis applies a broad definition of integrity to include wholeness, coherence, rightness, and a sense of moral soundness (Badaracco & Ellsworth, 1989).

Meta-analyses also identified technical knowledge as a critical attribute (Zaccaro et al., 2018). Defence, as a profession, places great importance on the possession of knowledge learned thorough education, training, and personal experience (Huntingdon, 1979; MOD, 2004). Professional knowledge, subsuming technical knowledge, endures in the revised model. Self-belief or self-confidence, including self-efficacy and self-esteem, is also included in the revised model (Zaccaro et al., 2018). Finally, the focus on development (individual, team, and organisation) has been retained. Although not supported by meta-analysis, a development focus is critical to the growth and professional success of U.K. defence (MOD, 2004). Fundamentally, the 'true acid test of a leader is how well his or her successors perform' (Ket de Vries & Balazs, 2011; p. 391).

Self-awareness is pivotal to the process of leadership as depicted in both *Double Helix* models (2004 & 2010). Self-awareness assists the decision-making

process through the recognition of bias and the clarification of preferences. Self-belief is related to self-awareness as a leader will recognise his, or her, personal strengths and limitations (MOD, 2004). Self-awareness is also linked to a leader's performance and the positive regard of subordinates (Ashakanasy & Humphrey, 2011). Constant self-awareness offers the best defence against self-deception and a mechanism to support ethical judgement. This awareness leads to objectivity and the more aware one is, the more objective one becomes (Aung San Suu Kyi, 2008). The possession of self-awareness also allows leaders to understand how others react to them in differing situations and therefore links to emotional intelligence. It enables them to adjust their approach accordingly to meet the mutual needs of the leader and subordinate (MOD, 2004).

A widespread problem is that models tend to be insensitive to context. For example, cognitive abilities vary across cultures due to historical and environmental factors; the relationship between leadership and personality is problematic in a cross-cultural context as it reflects a Western bias; and although ethical values are universal, their application and enactment typically differs across cultures. As cultures have different shared systems of meanings and symbols, this will affect how emotions are expressed across cultures and how behaviours are exhibited. This suggests that both *Double Helix* models (Figure 3-3) may be culturally sensitive and subject to change. Shared visions will vary across cultures and different understandings of shared schemata make inter-cultural and cross-cultural communication problematic. Research conducted in Chapter 5 will show whether a trait model of defence leadership is near-universal or culturally specific. Either way, it will serve to inform a review of *Leadership in Defence* (2004) and wider thinking on prototypical military leadership.

3.7 Cross Cultural Leadership

Considerable national and cultural differences have been found in required, preferred, and observed leadership that is autocratic or democratic, participative or directive, relations oriented or task oriented, considerate or structuring, and active or laissez-faire (Bass, 1990; p. 788)

Cross-cultural leadership is a relatively new field of research and followed the professional inception of cross-cultural psychology in the early 1970s. Cross-

cultural research is, by its very nature, difficult to conceptualize and to put into practice (Dorfman & House, 2004). The lack of a consistently agreed definition of leadership or culture means that there is no clearly defined construct space, resulting in a conceptual confusion. Combining leadership and culture is not straight forward as both terms mask an enormous variety of radically different ideas and views (Dickson et al., 2003; Alvesson, 2011). Lowe (2004) defines cross-cultural leadership as 'the ability of an individual (the leader) to intentionally and unequally influence and motivate members of a culturally different group toward the achievement of a valued outcome by appealing to the shared knowledge and meaning systems of that culturally different group' (p. 302). Cross-cultural leadership research has recently grown in importance and shown that leadership and followership dynamics take very different forms across societies, and that leader behaviours and characteristics vary significantly in different cultures (Den Hartog et al.,1999; House et al., 2004; Collinson, 2011).

Leadership involves a complex set of meanings. The relevance, meaning and significance of being a leader in different cultures varies. How sentiments are expressed about leaders and leadership is symptomatic of cultural beliefs, meanings of human nature, social relations, hierarchies, and power (Alvesson, 2011). These multiple identities, values, and cultures across the world are likely to have a significant impact on the possibilities and constraints of leadership (Collinson, 2011). Different cultural groups tend to have different conceptions of what leadership should entail (i.e., different leadership prototypes or culturally endorsed implicit theories of leadership) and concepts do not mean the same thing across cultures (Koopman et al., 1999; Den Hartog & Dickson, 2018). Even the term 'leadership' itself can be interpreted differently across cultures. Greater sensitivity, therefore, needs to be applied to cultural contexts and meanings of leadership, and leadership research needs to move away from a standardized conception (Alvesson, 2011).

Cultural dimensions that have a relevance to leadership include traditionalism/modernity, particularism/universalism, collectivism/individualism, and idealism/pragmatism (Bass, 1990). Bass (1990) also notes that

competitiveness, risk-taking, sense of duty, interpersonal competencies, communication skills, effective intelligence, and need for power and achievement all vary across cultures. More recent research identifies individualism/collectivism, uncertainty avoidance, and power distance as the most relevant cultural dimensions to leadership (Hofstede, 2001; Ayman & Lauritsen, 2018).

3.7.1 Leadership Prototypes and Implicit Leadership Theories

People form ideas about what makes a leader effective. These ideas are influenced by culture. When thinking of a prototypical leader, a bold, autonomous, and decisive hero may typically come to mind in some cultures, whereas different images prevail elsewhere. For instance, an ideal leader may be a mature person whose experience and wisdom are admired and respected (Den Hartog & Dickson, 2018; p. 342).

A current topic in leadership research is 'social cognition' which examines how people process leadership (Antonakis & Day, 2018). Social cognition is the information-processing ability whereby the human brain processes, and evaluates, information regarding the characteristics of others (sex, race, age, personality traits and social status) as well as environmental factors and social information such as other people's emotional states (Bodenhausen & Todd, 2010; Konstantin et al., 2018). Vast amounts of information are processed and stored for long periods of time which allows for the prediction of other people's motivations, desires, behaviours, personality traits, group memberships and ultimately their identities. Research shows that individuals will evaluate leadership ability immediately on encountering someone and these evaluations typically refer to representations of their traits which can be altered by the context, such as culture. Moreover, the greater number of attributes that the follower shares with the leader, the more prototypical he/she is seen to be (Konstantin et al., 2018; Brown, 2018)

A common set of criteria fits the image of what the typical leader is like for most people from the same culture (Bass, 1990). A prototype is a set of attributes, or representative features, that define the essential characteristics of a category such as effective military leadership (Bass, 1990; Guthey & Jackson, 2011; Trichas et al., 2018). The conception of leadership prototypes is central to this

thesis. These prototypes are profiles of presumed typical, or preferred, leadership attributes or behaviours and are informed by individual, organisational and societal cultures (Lord & Mayer, 1991a; Den Hartog & Dickson, 2018). The leader and the followers are affected in their exchange relationship by the implicit theories of leadership that are formed in their minds (Bass, 1990).

Since the 1970s, Implicit Leadership Theories (ILT) have received decades of attention from researchers of leadership and organisational behaviour (Eden & Leviatan, 1975; Lord et al., 1984; Bass,.1990; House & Javidan, 2004; Ehrhart, 2012; Trichas et al., 2018; Tskhay & Rule, 2018). ILT seek 'to identify and delimit the shared prototypes or profiles of outstanding leadership that might be distinctively shared by followers within specific national cultures' (Guthey & Jackson, 2011; p. 171). Each potential follower has an ILT, or a conceptualization of an ideal leader, which may vary depending on personality, values, and other characteristics (Bass, 1990; House & Javidan, 2004; Ehrhart, 2012). ILTs are individual beliefs, convictions, expectations, preconceptions, and assumptions concerning the attributes and behaviours that separate the leader and the non-leader as well as the leader's effectiveness and morality. These prototypes (belief systems) are variously referred to as 'cognitive categories, mental models, schemas, and stereotypes' in the broader social cognitive literature and affect the extent to which followers value the importance of leadership itself as well as the attributes and behaviours of leaders (Javidan et al., 2006; pp. 72-73). However, this non-leader perspective attracts criticism as it constructs the leader from a follower's perspective with inherent biases in the perception and image of the leader (Popper & Meindl, 2002).

ILT is premised on two propositions. First, the conceptualisation of the ideal leader is based on the convergence between the enactment of leader behaviours and the implicit leadership theory held by the non-leaders. Second, ILTs determine how leadership is practised; the level to which leaders are accepted; and the extent to which leaders are perceived as influential, acceptable, and effective (House & Javidan, 2004). 'Thus, leadership is de facto operationalized in terms of follower perceptions and attributions, which may have little to do with

how the leader actually acts and independent of whether the leader is the cause of the outcomes' (Antonakis, 2018; pp. 70-71). Furthermore, how followers perceive themselves will be related to their conception of an ideal leader, which in turn relates to how followers react to specific leadership styles and whether he, or she, would want to follow that leader (Ehrhart, 2012).

These shared prototypes, or profiles of outstanding leadership, are not universal and can be identified as being distinctively shared by followers within specific national cultural contexts. National cultures, and it's associated values and interests, impact on leadership prototypes and ILTs (Lord & Maher, 1991a). Although prototypes are widely shared in strong or uniform cultures, there tends to be a disparity among individual prototypes in weaker cultures, or ones with multiple sub-cultures (Hunt, Boal, & Sorenson, 1990; Den Hartog & Dickson, 2018). ILT is founded on 'value-belief theory' (Hofstede, 1980; Triandis, 1995) which proposes that the values and beliefs held by different cultures influence 'the degree to which the behaviours of individuals, groups and institutions within cultures are enacted, and the degree to which they are viewed as legitimate, acceptable, and effective' (House & Javidan, 2004; p. 16). The GLOBE study (2004) extended the conceptualisation of ILTs to include individuals who share a common culture and hold a relatively consistent belief about leaders which differs from culture to culture. These shared beliefs are referred to as culturally endorsed implicit leadership theories (CLT) (House & Javidan, 2004) and are explained in more detail later in this chapter.

Recent research has found that when leaders display emotions it affects the perceivers' leadership and trait perceptions. These perceptions tend to be more dynamic than a perceiver's set of general leadership attributes which are typically static. The gender and ethnicity of the leader and the way she or he expresses emotion can also influence the process. Furthermore, the personality and experience of the follower, coupled with the context, are also contributory factors (Trichas et al., 2017). These dynamic cognitive structures are generated by context:

In connectionist models, prototypes are defined as interrupted recurrent networks, which in combination, create a meaningful interpretation such as leadership perceptions. They are thought to be activated when top-down constraints such as gender, context, and active identities combine with bottom-up inputs such as traits, behaviours, or physical properties of a potential leader to activate multiple nodes in the network that constitutes a prototype (p. 318).

Group prototypes also exist where leaders are implicitly judged in terms of the group, rather than their leader, prototypicality. This results from the social identity[92] approach which proposes that followers favour leaders who personalise the group identity and who exhibit the prototypical values, attitudes and norms that define, distinguish, and bond the group. Social identity theorists also acknowledge that group prototypical leaders serve the group's shared values and interests (Van Knippenberg, 2018). According to Alvesson (2011), social identity theory does not take account of 'a broader and richer understanding of the meanings, beliefs, and values of followers, typically going beyond specific small-group characteristics' (p. 160).

According to 'leader categorization theory' (LCT), the most proximal predictor for a specific leader should be the conceptualisation of an ideal leader (Lord & Maher, 1991a). LCT specifically addresses the idea of leader prototypicality and proposes that ILTs are 'arranged into leadership schemata – networks of traits that aggregate into leader and non-leader prototypes' to produce 'holistic representations of leadership' (Tskay & rule, 2018; p. 229). Cross cultural differences in leadership perceptions and implicit leadership theory also address an individual's mental depiction of leadership. However, they are separate to Lord & Mayer's (1984) leader categorisation theory. Leader categorisation theory does not address the notion of 'group' prototypicality; it captures 'an abstracted category of leaders (e.g., the leader role) – mental representations capturing the ideal type of leader' (Van Knippenberg, 2018; p. 310).

Individuals will tend to follow a leader if they see him/her as a prototypical leader and conversely, will be less inclined to follow one who does not match their perceptions, attitudes, values, and beliefs (Guthey & Jackson, 2011). Attributes,

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[92] Self-definition as a group member.

competencies and behaviours, perceived as necessary for effective leadership, vary across cultures and to be successful, 'leaders need to show characteristics or behaviours recognised as "leadership". Thus, perceptual processes on the part of followers play a crucial role in the leadership process' (Den Hartog & Dickson, 2018; p. 342). The conceptual base for the GLOBE study (2004) is an integration of implicit leadership theory (Lord & Maher, 1991); value-belief theory (Hofstede, 1980; Triandis, 1995); and the implicit motivation theory (McClelland, 1985; House & Javidan, 2004). The study, which also draws on leadership category theory (Lord & Mayer, 1991), proposes that followers will tend to follow a leader if they view him/her as a prototypical leader. The GLOBE study (2004) extended ILT to the cultural level of analysis by arguing that the structure and content of these belief systems will be shared among individuals in common cultures (Javidan et al., 2006).

3.7.2 The Global Leadership Organizational Behavior Effectiveness (GLOBE) Study

We are just beginning to understand how culture influences leadership and organizational processes. Numerous research questions remain unanswered (House et al., 2004; p. 9)

The GLOBE study (2004) is an exemplar of the dominant quantitative approach in cross-cultural leadership research. The research represents the single most ambitious study conducted to date and has imported new standards of breadth, rigour and reflexivity to the field of cross-cultural studies (Javidan et al., 2006; Jepson, 2009; Guthey & Jackson, 2011; Dorfman et al., 2012). The study is 'a multi-method, multi-phase research programme designed to conceptualise, operationalise, test, and validate a cross-level integrated theory of the relationship among culture and societal, organisational, and leadership effectiveness' (Javidan et al., 2004; p. 29). The aim of the project was to develop an empirically based theory to describe, understand, and predict the impact of cultural variables on leadership and organizational processes and the effectiveness (House et al., 1999). A central question posed by the GLOBE study (2004) is the extent to which specific leader characteristics and actions are linked to cultural characteristics (House et al., 2004).

Investigators tested twenty-seven hypotheses and collected data from 17,300 managers in 951 organisations from across sixty-two societies. Twenty scholars worked for more than five years on its various chapters (Triandis, 2004). Respondents were asked to rate 112 leadership items. Central to the GLOBE study (2004) is Hofstede's dimension-based approach to assessing, and classifying, cultural variances (Dickson et al., 2003, House, 2004; Guthey and Jackson, 2011). The study successfully identified leadership attributes that are either universally endorsed; seen as undesirable; or perceived to be culturally contingent (Den Hartog & Dickson, 2018). 'Research from this herculean effort has provided us with an initial glimpse into the cultural universality and divergence of the leader category' (Brown, 2018; p. 94). The editors recognise that the study remains work in progress.[93]

Despite the accolades, the GLOBE study (2004) has not escaped criticism from cross cultural scholars (i.e., McSweeney (2002); Graen (2006); Ailon, (2008)). Jepson (2009) also critically evaluated the GLOBE project and identified methodological limitations such as the oversimplification of culture and how it is measured. The project was further criticised for being framed by the cultural and linguistic context of its researchers and for the static nature of the research which does not consider the 'dynamic and continuously changing and interactive processes between societal culture or other contextual factors on the one hand and leadership on the other hand' (p. 64). Hofstede (2006) also criticised the GLOBE study's (2004) measurement of both 'current' and 'ideal' cultural values. One set measured the participant's assessment of the extent to which their society or organisation engages in certain practices. The other reflected the participant's perception of how things 'should be' (Guthey & Jackson, 2011). This distinction illustrated whether individuals were dissatisfied with the current values and wanted to see change. The differences between countries for *ideal* values was much smaller than 'actual' values (Yukl, 2013). Hofstede (2001) believes values drive practices. This remains untested despite the GLOBE study's (2004)

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[93] A follow-up GLOBE study (House et al., 2014) examined how societal culture influences leadership behaviours across 24 societies and whether success depends on the correlation of CEO leadership to societal expectations.

expressed aim to construct measures that would address this (Den Hartog & Dickson, 2018).

The GLOBE project (2004) defined a list of six leadership styles and national value categories. A standardised questionnaire was developed to measure the extent to which the different leadership styles were accepted or rejected amongst the research sample (House et al., 2004). These six global leadership dimensions differentiate cultural profiles of desired leadership qualities (referred to as a culturally endorsed implicit leadership theory [CLT] profile). Countries were grouped into regional clusters based on proximity, language, ethnicity, and religion (Yukl, 2013). The study was able to empirically verify ten culture clusters from the 62-culture sample[94] (Appendix C). The study's nine cultural dimensions, covered in Chapter 2, include: uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and humane orientation.

3.7.3 Leader Behaviour and Attributes

The study's leadership questionnaire items comprised 112 behavioural and attribute descriptors that were hypothesized to either facilitate or impede outstanding leadership. The project reduced the number of leadership attributes to a more manageable grouping of twenty-one primary and then six "global" leadership dimensions. The study produced evidence that individuals within cultural groups agree in their beliefs about leadership. These beliefs are represented by a set of CLT leadership profiles developed for each national culture and cluster of cultures (Javidan et al., 2006). Six global leader behaviours were identified of which the 'autonomous' and 'self-protective' dimensions were reverse scored. The global leader behaviours were defined as follows (House et al., (2004):

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[94] Latin America, Anglo, Latin Europe (i.e., Italy), Nordic Europe, Germanic Europe, Confucian Asia, Sub-Saharan Africa, Middle East, Southern Asia, and Eastern Europe.

- **Charismatic/Value-Based Leadership.** This leadership dimension was found to contribute to outstanding leadership. The highest reported score is in the Anglo cluster and the lowest score in the Middle East cluster.

- **Team-oriented Leadership.** The GLOBE study reports this leadership dimension to contribute to outstanding leadership. The highest score is in Latin American cluster and the lowest score in Middle East.

- **Participative Leadership**. Participative leadership is generally reported to contribute to outstanding leadership, although there are meaningful differences among countries and clusters. The highest score is in the Germanic Europe cluster and the lowest score in Middle East cluster.

- **Humane-oriented Leadership**. Humane-oriented leadership is reported to be almost neutral in some societies and to moderately contribute to outstanding leadership in others. The highest score is in the Southern Asia cluster and the lowest score in the Nordic Europe cluster.

- **Autonomous Leadership.** Autonomous leadership is reported to range from impeding outstanding leadership to slightly facilitating outstanding leadership. Autonomous leadership is characterised by a high degree of independence from superiors and is reported to modestly contribute to organisational effectiveness in certain countries. The highest score is in the Eastern Europe cluster and the lowest score is in the Latin America cluster.

- **Self-protective Leadership.** This newly defined leadership dimension focuses on ensuring the safety and security of the individual. Self-protective leadership is characterised by self-centredness, status consciousness, face-saving and narcissism, and perceived to contribute slightly to leader effectiveness in certain countries but generally reported to impede outstanding leadership. The highest score is recorded in the Southern Asia cluster and the lowest in Nordic Europe.

In conclusion, the study found that there is a wide variation in the values and practices relevant to the nine core cultural dimensions and a wide range of perceptions of what constitutes effective and ineffective leader behaviours. Leader team orientation and the communication of vision, values, and confidence in followers were reported to be characteristic of effective leader behaviours. Some variation between cultures was noted concerning 'participative' leadership and a more significant variation was evident with 'autonomous' leadership and 'self-protective' leadership.

3.7.4 Universal Facilitators of Leadership Effectiveness

The GLOBE study (2004) identified twenty-two leadership attributes which were universally endorsed as contributing to effective leadership. These are listed with their primary leadership dimensions in Table 3-5:

Table 3-5   Universal Positive Leader Attributes

	Leader Attribute (Questionnaire)	Primary Leadership Dimension
1	Trustworthy	Integrity
2	Just	Integrity
3	Honest	Integrity
4	Foresight	Charisma 1: Visionary
5	Plans ahead	Charisma 1: Visionary
6	Encouraging	Charisma 2: Inspirational
7	Positive	Charisma 2: Inspirational
8	Dynamic	Charisma 2: Inspirational
9	Motive arouser	Charisma 2: Inspirational
10	Confidence builder	Charisma 2: Inspirational
11	Motivational	Charisma 2: Inspirational
12	Dependable	Malevolent (Reverse score)
13	Intelligent	Malevolent (Reverse score)
14	Decisive	Decisiveness
15	Effective bargainer [sic]	Diplomatic
16	Win-win problem solver	Diplomatic
17	Administrative skilled	Administratively competent
18	Communicative	Team 2: Team Integrator
19	Informed	Team 2: Team Integrator
20	Coordinator	Team 2: Team Integrator
21	Team builder	Team 2: Team Integrator
22	Excellence oriented	Performance oriented

Based on Dorfman, Hanges, and Brodbeck (2004; p. 677).

According to Dorfman, Hanges and Brodbeck (2004), the visionary and inspirational leadership dimensions are critical aspects of charismatic/value-based leadership and reflect the greatest number of attributes universally

perceived as contributing to effective leadership. In contrast, the self-sacrificial dimension (i.e., risk-taking) of charismatic/value-based leadership was not universally endorsed. Three of the positively endorsed perceptions of leadership relate to integrity and those which did not concern charismatic/value-based or integrity were found in the team-based dimension.

The GLOBE study (2004) reported that an outstanding leader is expected to be positive, dynamic, encouraging, motivating and a confidence builder *(charismatic-inspirational)* and to have excellent foresight and an ability to plan ahead *(charismatic-visionary)*. Outstanding leaders are good at team building, communicating, integrating, and coordinating (team builder). Integrity is valued, and outstanding leaders are expected to be trustworthy, just and honest (integrity). Outstanding leaders are excellence-oriented, decisive, and intelligent (Den Hartog & Dickson, 2018). Dorfman, Hanges and Brodbeck (2004) state that the portrait of a leader who is universally viewed as effective is clear:

The person should possess the highest level of integrity and engage in Charismatic/Value-Based behaviours while building effective teams. The questionnaire results strongly support the hypothesis that charismatic-visionary and charismatic-inspirational attributes of the Charismatic/Value-Based leadership dimension are universally endorsed as contributing to outstanding leadership (p. 678).

3.7.5 Universal Impediments to Leadership Effectiveness

The identification of universally undesirable (and desirable) leadership attributes is a critical step in effective cross-cultural leadership as it shows managers that, while there are differences among countries, there are also similarities (Javidan et al., 2006). The recognition that universal impediments to leadership effectiveness exist are important for self-awareness and allows practitioners to address these weaknesses. According to House et al., (2004), the results from the GLOBE study (2004) show that the self-protective and malevolent CLT dimensions are universally viewed as impediments to effective leadership. The study expectedly showed that leaders who possess 'attributes reflecting irritability, non-cooperativeness, egocentricity, being a loner, ruthlessness and dictatorial' are deemed ineffective (Guthey & Jackson, 2011; p. 171). Universal

negative leader attributes and their primary leadership categories, identified by the study, are shown in Table 3-6:

Table 3-6   Universal Negative leader Attributes

	Questionnaire Attributes	Primary Leadership Dimensions
1	Loner	Self-protective
2	Asocial	Self-protective
3	Noncooperative	Malevolent
4	Irritable	Malevolent
5	Non-explicit	Face saver
6	Egocentric	
7	Ruthless	
8	Dictatorial	Autocratic

Based on Dorfman, Hanges and Brodbeck (2004; p. 678)

3.7.6 Culturally Contingent Endorsement of Leader Attributes

While images of outstanding leaders around the world share some characteristics, vast differences in what is seen as desirable for leaders also exist (Den Hartog & Dickson, 2018; p. 343).

The GLOBE study (2004) found that leadership processes are influenced by culture and that the value and significance of leadership varies across cultures. Some cultures reported high mean scores in some attributes, indicating that these characteristics facilitated outstanding leadership, and other cultures recorded low mean scores, indicating that the attribute represents an impediment to outstanding leadership. According to Javidan et al., (2006):

Leader attributes, behaviour, status, and influence vary considerably as a result of culturally unique forces in the countries or regions in which leadership is practised. People in different countries do in fact have different criteria for assessing their leaders. However, "the devil is in the details", and current cross-cultural theory is inadequate to clarify and expand on the diverse cultural *universals* and cultural *specifics* elucidated in cross-cultural research (p. 72).

Attributes such as being self-centred, sensitive, individualistic, status-conscious and a risk taker had significant variance on the 7-point Likert scale. In those cultures where elitism is valued, leadership tends to be romanticised, leaders are held in great esteem, and exceptional privileges and status are accorded to them. Attributes such as being status-conscious, class-conscious, elitist, and domineering are expected and appreciated for leaders in high but not low power distance cultures (House et al., 2004). Being a risk taker was judged to impede outstanding leadership in those countries which preference formality, caution,

process, and order. Conversely, taking risk was seen to enhance outstanding leadership in cultures with low levels of uncertainty avoidance (Den Hartog & Dickson, 2018). The study also shows how the cultural dimension of individualism/collectivism affects leadership across cultures. For example, being autonomous, unique, and independent was found to contribute to outstanding leadership in some cultures but not in others (House et al., 2004).

Participative leadership was found to vary in different parts of the world. For example, Germanic, Anglo, and Nordic European countries were more predisposed to participative leadership whereas Middle Eastern, East European, Confucian Asian, and Southern Asian countries were not as receptive (House et al., 2004; Dickson et al., 2003; Yukl, 2013).

In conclusion, the GLOBE study (2004) found that while different countries have divergent views on what constitutes leadership effectiveness, they also converge on what is considered to facilitate leader effectiveness. Twenty-two attributes were identified to be universally desirable leader behaviours (Javidan et al., 2006). Brown (2018) notes that:

Although results along the six dimensions suggest that cultures differ profoundly in terms of their understanding of what it means to be a leader, item-level analyses suggest that such conclusions should be tempered and that a significant universally shared understanding of leadership exists. On this front, 22 attributes investigated by the GLOBE researchers emerged as universally desirable (e.g., honest, decisive, dynamic), whereas eight were widely regarded as undesirable (e.g., irritable, egocentric, ruthless). Such similarity suggests that there may be a common universal leadership experience (p. 94).

This "common leadership experience" is indicative of the tendency for people to act teleologically in human behaviour in that they bring about certain ends (Beattie, 1965). However, when attributes are universally valued, such attributes may not necessarily be enacted in the same way across cultures (Den Hartog & Dickson, 2018). For example, the 'behaviors that embody dynamic leadership in China may be different from those that denote the same attribute in the U.S.' (Javidan et al., 2006; p. 75). Within all societies there are status and power differentials; varying preferences for stability and rules; different perspectives on individualism and collectivism; and leaders who are valued for being aggressive,

decisive, and assertive against those who are intuitive and build consensus. Guthey & Jackson (2011) conclude that 'one is struck overall by how little variation there appears to be in the ascribed values and practices of effective leaders between managers in the 62 countries surveyed' (p. 172).

3.8 Conclusion

Cross-cultural research on leadership is essential because increasing globalisation makes it more important to learn about effective leadership in different cultures. Leaders need to influence others from different cultures as part of alliances and partnerships in the defence and security sector. This requires a good understanding of culture to comprehend the similarities and the differences of leadership theory. The cross-cultural literature remains divided between those who believe that culture is a defining characteristic of leadership and those who think that some elements of leadership can be universally applied and are relevant for all cultures (House et al., 2004; Den Hartog & Dickson, 2018; Yukl & Gardner, 2020). The intent of this thesis is to address these two positions in the context of the defence and security sector. In other words, to what extent can leadership attributes can be generalised to different cultures and to what extent do differences exist among countries regarding cultural attributes that influence leader effectiveness? The research question is to determine what constitutes effective leadership in the defence and security sector and whether leadership theory and practice can be generalised between different cultures.

The Literature Review showed that power is embedded in antecedents, meanings, norms, and discourses and its use changes according to cultural contexts. Therefore, culture is a strong determinant of leadership behaviour (Alvesson, 2011; Gordon, 2011). A thematic review of the literature addressing leadership's relationship with power and influence, vision, cognition, emotion, ethics, personality, and communication revealed that individuals across cultures feel, think, and behave differently. For example, in certain Asian cultures, displaying emotion is interpreted as a lack of self-control and thus perceived as a behavioural weakness. In other cultures (i.e., Latin America), effective communicators express their emotions and showing one's emotions is the norm

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(Den Hartog & Dickson, 2018). There is evidence that certain behaviours are unique in various cultural settings (Ayman & Lauritsen, 2018). For example, personality traits can be applied across cultures but tend to be more pronounced in certain cultures than others. Certain cultures have been found to have distinctive personality dimensions.

There has been a substantial amount of empirical work expended into measuring the prevalence and effectiveness of transformational leadership in different cultural contexts across the globe (Díaz-Sáenz, 2011). The GLOBE study (2004), the most extensive research project to examine cross-cultural leadership, found that visionary and inspirational leader dimensions are critical components of charismatic/value-based leadership. This category attracted the highest number of attributes which were judged to be contributors to effective leadership and the potential impact of charismatic and transformational leadership has assumed a 'near universalistic position' (Dorfman & House, 2004; p. 61). However, other studies show that culture influences how transformational leadership is applied and perceived country-to-country. For example, transformational leadership is weaker in traditional societies where respect for hierarchy is important (Díaz-Sáenz, 2011). Transformational leaders in egalitarian societies tend to allow more participation than in high power distance societies where transformational leadership typically takes a more directive form (Den Hartog & Dickson, 2018). The GLOBE study (2004) found that in all cultures 'leader team orientation and the communication of vision, values and confidence in followers were reported to be highly effective leader behaviours' (Guthey & Jackson, 2011; p. 171).

The construct of leadership was developed from the literature review and drew its main inspiration from Aristotle's *Rhetoric* (trans., 1954). It was informed by meta-analytic research on leader traits and cross-cultural leadership theory (i.e., ILT). This construct will be used as the basis to develop a model of prototypical leadership in the defence and security sector. The GLOBE study (2004) reported leadership attributes that were found to be universally endorsed as facilitating outstanding leadership and other attributes that were considered culturally contingent. In other words, the research showed the co-existence of etic

(universal) and emic (unique) attributes. The researchers established nine value dimensions of which power distance, uncertainty avoidance, and individualism (versus collectivism) were identified as being the most associated with leadership. The study examined both values and practices of leadership however, the establishment of a causal relationship between the two proved inconclusive.

Although the literature on cross-cultural leadership finds important differences and similarities concerning perceptions or beliefs about effective leadership, research has been beset by conceptual and methodological weaknesses. Scholars remain divided on what comprises cultural value dimensions as they seek more comprehensive ways to describe them. For example, this thesis advocates that the *mastery* cultural dimension, which encourages people to master change and exploit the environmental context to achieve success, be given more prominence when examining leadership and culture (Schwartz, 1999). Afterall, the function of leadership is to produce change (Kotter, 1990). All the current taxonomies tend to be limited and the interpretation of results is typically problematic (Yukl & Gardner, 2020). There remains a risk in cross-cultural leadership research that the results amount to 'sophisticated stereotyping' (Osland et al. 2000). Social constructivists argue for a shift from a focus on the attributes of the individual leader to an interpretation of leadership as a social process where multiple contextual factors impact on the construction and meaning of leadership (Jepson, 2009). These contexts include laws, regulations, government structures, social norms, organisational politics and procedures, and shared perceptions on what leadership is and how it should function (Guthey & Jackson, 2011).

Social scientists typically use three levels of enquiry to examine human reactions. At the micro-level, individual interactions are examined. At the meso-level, groups and interactions are studied. At the macro-level, comparisons tend to be undertaken between nations. *The construct of leadership* uses this typology to show the influence of culture on leadership and *vice versa* as leadership is both an interpreter and determinant of culture (Yukl & Gardner, 2020). National culture

is more deeply rooted than organisational culture and much more determinative of human behaviour. National cultures are connected to, and imprint on, organisational culture (Hofstede, 1980). These organisations are microcosms of surrounding societal influences because people who live within a single societal structure become immersed in that culture. However, *cultural immersion theory* and the relationship between national and organisational culture is complicated because strong values in an organisational culture may not be consistent with the dominant national culture (Yukl, 2013). The assumption that cultural values identified for a nation apply to all organisations in that country ignores the importance of organisational culture, regional differences, and individual cultures (Yukl & Gardner, 2020). Organisational culture can influence the broader societal culture over time (House et al., 2004) and the impact of organisational culture on leadership can be as strong as that of societal culture (Dorfman et al., 2004). Militaries tend to possess a strong ethos and values. Top-down goal setting, the chain of command, and hierarchical structures embed the importance of the organisation (Den Hartog & Dickson, 2018). The risk of *ecological fallacy* therefore presents a problem to the cross-cultural researcher.

A review of policy papers, concepts and doctrine from the U.K. defence and security sector produced very little in terms of addressing the subject of cross-cultural leadership. *Leadership in Defence* (2004) recognises a deficit in understanding cultural orientations and their effects on constructs of leadership. This doctrinal deficit has never been closed which is surprising given the U.K.'s expeditionary operations and contributions to multinational coalitions in Iraq and Afghanistan since 2004. The *Double Helix* model (2004) is central to the U.K.'s defence doctrine, *Leadership in Defence* (2004). The model remains endorsed but should be reviewed and revised to reflect greater conceptual, methodological, and statistical sophistication. Since 2004, there have been giant strides in science and a greater multi-disciplinary approach. For example, meta-analyses did not exist at the time to synthesise the results. The revised model, addressing the futility of distilling the complexity of leadership into eight traits, proposed configuring the model to reflect meta-categories (Forgrave, 2020). Moreover, the *Double Helix* model (2004) would be subject to modification in a cross-cultural

setting. For example, it is unlikely that humility would be valued by many high power distance cultures favouring more directive styles of leadership.

The next chapter will examine the philosophy, approach to theory development, methodological choice, strategy, time horizon, and techniques and procedures to determine which aspects of leadership in the defence and security sector are universal or culturally contingent.   This provides a pathway into the 'data gathering, analysis and findings' where the prototypical views of leadership across sixteen countries (seven regions) will be analysed to develop a cross-cultural model, a "universal" profile of positive (and negative) leader effectiveness, and possible evidence of cultural contingency.

4 METHODOLOGY

4.1 Introduction

How can one compare across cultures if the phenomena to be compared are defined from within cultures? How can you even be sure that you have the same "thing" under scrutiny? Epistemological extremists argued that you cannot, but at least among cross-culturalists, there was a strong sentiment that comparison is important and possible. Controversies typically argued along epistemological and methodological camps: Qualitative versus quantitative research, bottom–up versus top–down strategies, the Verstehen principle originating from German *Geisteswissenschaften* against a (neo-) positivist explanation approach, and an indigenous versus a universalist scientific principle were some of the camp-building buzzwords (Boehnke et al., 2014; p. 1657).

The methodology provides a systematic way of inquiring into the nature of the world and a lens through which research is examined (Easterby-Smith, 2002; Watkins & Gioia, 2015). The start-point for conducting any leadership research is to establish what is understood by leadership specific to the context of the study. The research method used should be derived from the subject investigated, the research aims and depend on the type of research questions to be answered (Popper, 2002; Antonakis et al., 2004). Once this is finalised, the focus shifts to as how to measure, or operationalise, the concept (Jacquart et al., 2018). However, there remains a schism within organisational studies about what theories are worth studying and what methods are valid. Martin (2002) notes that:

Some researchers choose to study a single cultural context in great detail and depth, in effect seeing the world in a grain of sand – that is, they study culture with a sample size of one cultural context. Other researchers react with disdain to such case studies and prefer to study many cultures, even if that means understanding less about each one. Such differences in methods choices occur because cultural researchers make radically different assumptions regarding fundamental issues (p. 29).

The research for this thesis is focussed on finding an important integration (etic) perspective and by extension, evidence of differentiation or fragmentation (emics). This will allow for a better understanding of the beliefs and perceptions about effective leadership across different cultures in the defence and security sector. This is no easy task. For example, Den Hartog & Dickson, (2018) argue that 'developing countries are diverse, and a single, unified portrayal of their cultural characteristics is impossible' (p. 340). It could be argued that the same

is true of developed countries. But this research does not rule out partial evidence for universality of leadership behaviours and partial evidence of cultural contingencies (Dorfman, 1997). There is an increasing recognition that variform and variform functional universals can be simultaneously universal and cultural in a predictable way (Dickson et al., 2003). Further research in the defence and security sector, which lies outside the scope of this thesis, should be directed towards the ethnographies of individual countries which would draw on largely qualitative data ('emics'). As Yukl (2013) points out, 'it is useful to learn that a particular type of leadership behavior is used more often or has stronger effects in a particular culture, but it is even better to learn why' (p. 347). This, however, lies outside the scope of the thesis.

Dorfman & House (2004) report encouraging news that cross-cultural leadership theory and research have improved immeasurably since the Bass (1990) review: 'more recent studies frequently are grounded in theory, based on more than a comparison of two or three countries, use sophisticated quantitative analysis, provide in-depth qualitative descriptions, and often use perspectives from researchers in non-Western countries' (p. 57). Research for this thesis is conducted in sixteen countries across four continents and collects research from Western and non-Western countries. A predominantly quantitative approach, utilising surveys, is taken for this research however qualitative descriptions are drawn upon through open ended questions. Therefore, a mixed methods design is used to interpret the data. An important benefit of a quantitative approach is that theory lends itself to testing (Antonakis et al., 2004). This etic research strategy takes an 'outsider' position towards a culture whereby the author decides who is and is not a cultural participant (Martin, 2002).

It is important to determine what is understood by leadership in the context of the study. Despite the lack of a unified view, most scholars and practitioners would agree, however, that leadership is a complex social process, influenced by situation and context. From an ontological perspective, leadership is observable and experiential; it exists although it is not a physical reality that can be touched however, it is a social reality that can be sensed and experienced (Watters, 2008).

Although the research design accords with 'being realism' ontology (or ontology of realism), which allows for the objective representation of the true world and acceptance of empirical evidence, a pragmatic approach is taken. Being realism ontology underpins most objectivist social scientific writing and as such, leadership and culture can be treated as unproblematic objects of study. The methodology acknowledges the existence of leadership and culture through the vast empirical evidence that supports their presence. Essentialism, as an approach, seeks to demonstrate leader effectiveness by discovering the universal 'essence' to leadership. However, the theoretical standpoint taken in this thesis is more nuanced and accepts the importance of context. This perspective recognises that leadership and culture are socially constructed in and from a context. Leadership emerges in a process of co-construction and is embedded in a broader social context. However, this research accepts that knowledge can be represented in language (i.e., unbiased and objective) and that scientific data can uncover truths that exist in reality because measurement is possible through objective methods. Cross-cultural research typically uses a quantitative approach however, this research does not take an "extremist" position and tempers the essentialism with a qualitative 'voice' to provide more roundness and balance.

Leadership remains an elusive and contested field of research. As such, more questions exist than answers as to its meaning (House et al., 2004). It is important to clarify how leadership is defined 'as the construct of leadership is manifold' (Jacquart et al., 2018; p. 415). The thesis adopts a common 'leader-centric' approach which addresses individual attributes. Research typically portrays leadership as a function of individual abilities. This refers to the holding of a formal position with top-down influence and promotes 'the mainstream, traditional, hierarchy-based social influence between leader and follower where harmony is eventually targeted' (Ropo, Parvianinen & Koivunen, 2002; p. 21).

Whilst recognising the importance of relational leadership, it lies beyond the scope of the thesis to 'uncover the invisible assumptions that generate social structures' (Bradbury & Lichtenstein, 2000; p. 557). Moreover, the thesis

recognises that the 'effective exercise of interpersonal influence is an exceptionally complex phenomenon' (Mumford, 2017, p. 24). This thesis does not study leadership as a social process, taking social constructionism as a theoretical foundation to challenge the conventional perspective on knowledge as an unbiased and objective worldview. To approach leadership as a relationship demands a qualitative approach, and more specifically grounded theory (Popper, 2002). A quantitative approach in cross-cultural leadership research however attracts criticism for being too static, minimalist, objectivist, and essentialist in its approach to conceptualisations of leadership and culture (Ailon-Souday & Kunda, 2003; Jepson, 2009).

4.2 Approaching the Challenge

We, therefore, look forward to more emically-oriented leadership research to complement the preponderance of etically oriented research within the field of cross-cultural leadership. We also look forward to a fruitful and long overdue *rapproachment* with the promising global leadership literature. Making these strategic moves might ultimately serve to shift the focus of the field from examining a notional intersection between the two or more cultures that somehow has to be 'crossed' to developing a richer, relevant and more 'cultured' understanding of leadership (Guthey & Jackson, 2011; p. 176).

As introduced at in Chapter 1, leadership and culture are complex concepts. However, this inherent complexity associated with exploring these theoretically and practically important topics does not necessarily limit the ability to studying them in a scientific way (Antonakis et al., 2004; Jacquart et al., 2018). Having clarified what is understood by leadership in relation to the research question, the philosophy of research design needs to be addressed, before proceeding to determine an appropriate approach to measure the construct itself. The research design derives from, and is driven by, the nature of the phenomena to be explored and examined. Easterby-Smith et al., (2002) recommend researchers ask themselves the question: 'is it the things themselves, or people's views about them, that are important?' (p. 41). If researchers believe that the importance lies in 'the things themselves', there will be an inclination towards a positivist framework, whereas those favouring 'people's views' about things lean towards a social constructivist perspective. This research is predominantly interested in people's views of leadership.

The methodology selected must be practical in terms of time and cost as well as academically robust. As such, this research is directed down a positivist path, necessitating scientific rigour, deductive reasoning, hypothesis testing, objective data, and the generalizability of findings. The Research Onion at Figure 4-1 charts the philosophy; approach to theory development, methodological choice; strategy; time horizon; and techniques and procedures for data collection and analysis. The thesis adopts an essentialist approach that lies at the heart of the positivist method. This traditional methodological approach, consisting predominantly of quantitative data with closed questions to data generation and a deductive approach to data analysis, reflects the most common view of the relationship between theory and social research and the dominant epistemology in leadership research. This philosophy allows for the generalizability and replication of findings which makes it suitable for the comparison of traits.
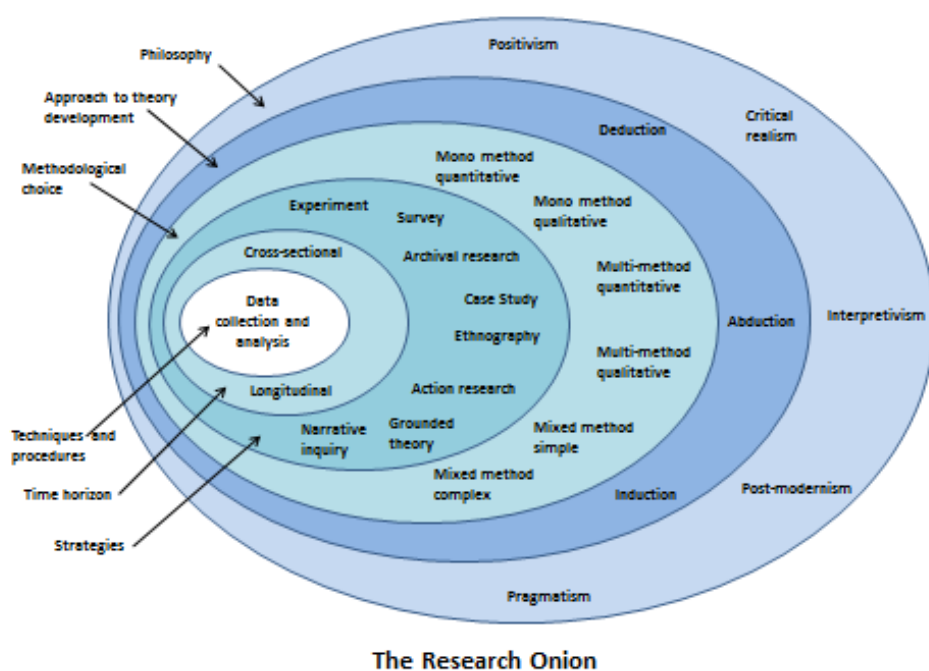
Figure 4-1   The Research Onion (Sanders, Lewis & Thornhill, 2016)

The methodological choice in this thesis constitutes a mixed method on account of the inclusion of open questions in the questionnaire. This thesis acknowledges weaknesses of the quantitative method which are documented later in the chapter. The 'etically'-focussed approach is complimented by 'emically'-oriented

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leadership research to provide a richer and more cultured understanding of leadership. This research design choice of mixing methods is driven by the need to compare quantitative statistical results with the qualitative findings from open questions. This seeks to validate and expand quantitative results with qualitative data. A convergence approach, representing the traditional model of mixed methods triangulation design, is adopted where quantitative and qualitative data are analysed separately on the same phenomenon and the different results compared, validated, and corroborated. This exposes gaps and confirms data resulting in well-substantiated research. Recognising that it is challenging to integrate two sets of different data and their results in a meaningful way, the leadership dimensions (meta-categories) derived from theory will be used to categorise the data.

This thesis uses a positivist, or explanatory, lens which relies on quantitative analyses in which standard questionnaires are administered and large samples collected. The focus of this thesis is on whether leader attributes are culturally generalizable (common to all cultures to some extent) or culturally specific (which are not comparable across all cultures) (House et al., 2004). The practicalities and limitations of the cross-cultural research in the defence and security sector demand a predominately quantitative approach and use of the self-completion questionnaire research method. This drives the methodological approach.

The thesis acknowledges constructivist perspectives which draw upon qualitative, interpretive research methods to address the dynamic constructions of leadership and which highlight the importance of context and its socially constructed forms (Collinson, 2011). A qualitative approach is particularly useful in ethnographic studies when the focus is on the emics of culture carried out by indigenous leadership theorists (Bryden, 2011b; Zhang et al., 2012). It is further acknowledged that the combination of qualitative and quantitative methods into a single study can generate a more comprehensive understanding of the phenomenon under study (Watkins & Gioia, 2015).

However, a philosophical problem presents itself when combining quantitative and qualitative methods. The positivist approach seeks a single objective and

stable truth whereas social constructionists see reality as being flexible, fluid and continually renegotiated. Positivism and constructivism are the two most prominent philosophical approaches which underscore the method of research but both have very different propositions. Constructivists assume that the world is subjective and diverse because of multiple interpretations from human beings (Gephart, 2004). The constructivist approach aims to discover novel concepts and relationships in the local context, whereas the positivism validates concepts and relationships (Zhang et al., 2012).

Positivists propose the ontology of realism which assumes that the social world exists externally to the mind. Indeed, early studies into leadership explored individual ontology 'whereby various personality traits and characteristics of effective leaders could be established and, most importantly measured' (Case et a., 2011; p. 243). In this ontology, scientific data and theories can uncover the truths that exist in reality because measurement is possible through objective methods rather than being inferred subjectively through sensation, reflection or intuition. Positivists tend to verify deductive propositions and employ hypotheses with variables as the main unit of analysis (Easterby-Smith et al., 2002; Gephart, 2004). Positivism represents the dominant epistemology in leadership research but attracts criticism as it tends to 'understand leadership exclusively from a Western standpoint and, by definition, neglect alternative traditions and milieu' (Case et al., 2011; p. 243). Most empirical research papers published in *The Leadership Quarterly* are based on this philosophical inheritance.

This thesis, like the GLOBE study (2004), models the 'abstract generalisation of reality' that conceals the contextual complexity, dynamic changes, and interactive processes of leadership' (Jepson, 2009; p. 64). The thesis will, however, mark the first major study into cross-cultural leadership in the U.K. defence and security sector and the "static" research provides a foundation for in-depth textural and dynamic studies in this field at a later stage.

4.3 Hypothesis

A leadership theory can have both universal and contingency aspects, and the distinction between the two types of theories can be overstated. A universal theory that focuses on

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broadly defined leader behaviors can usually be improved by identifying aspects of the situation that determine how much leader influence is possible and which specific leader behaviors are most relevant for influencing the dependent variables. Even when a leadership theory is initially proposed as a universal theory, limiting and facilitating conditions are usually found in later research on the theory (Yukl, 2011; p. 287).

According to Antonakis et al., (2004) a theory must 'reflect reality and be applicable to practice. If it does not reflect reality, it cannot be applicable to practice; hence, it is not a good theory' (p. 52). Theory explains practical phenomena and connects them (such as leadership and culture). It is a set of testable assertions that specify the causal relationship. However, unmasking causal relationships using observational data (structured and participant) can prove challenging. Experimental methods are better placed to uncover these relationships (Bryman, 2011; Jacquart et al., 2018). Theory is distinguished by being either inductive or deductive.

This thesis adopts a deductive approach to theory building and takes the view that 'one should start with a theory, or hypothesis, about the nature of the world, and then seek data that will confirm or disconfirm that theory' (Easterby-Smith, 2002; p. 36). Deductive theories are grounded in a strong theoretical base and emphasise testing hypotheses derived from propositions. Therefore, attempts to empirically evaluate hypotheses are derived from theory (Antonakis et al., 2004; Jacquart et al., 2018). This approach provides a clarity of method and purpose as well as connecting the research to theory.

For the purposes of this research, the thesis will test a negative, or null, hypothesis. A null hypothesis states that there is no relationship between the variables. Therefore, the thesis will then seek to reject this hypothesis through the weight of the available evidence (data). If the attempt fails to reject this null hypothesis then it is assumed to be true. An analogy can be drawn with a court of law which adopts the null hypothesis as the basis upon which its judgements of guilty or not guilty are based. The defendant is presumed to be innocent, until proven guilty. A court case begins with the null hypothesis that the accused is 'not guilty'. The accused does not have to do anything to prove their innocence.

Rather, the onus is upon the accusers to prove their case against the accused.[95] Jacquart et al., (2018) explain that:

Quantitative research frequently relies on null hypothesis significance testing (NHST) as a means to determine whether observed relationships (or lack thereof) within samples can be considered as indicative of actual relationships in the population. In this approach, the so-called null hypothesis is examined. NHST relies on comparing observed sample data with a theoretical sampling distribution under the assumption that the null hypothesis is true. Rejecting the null, of course, does not mean direct support for the alternative hypothesis that there is necessarily a relationship; also, not rejecting the null hypothesis does not mean the null is true (p. 417).

NHST has been criticised for its reliance on statistical significance which is seen to come at the expense of the study's relevance or research question (Jacquart et al., 2018). It is often assumed that theory and concepts have to be developed prior to undertaking a study in quantitative research and that a quantitative study is driven by a theory-testing approach. Although this is true, quantitative research is far less driven by a hypothesis-testing strategy than is frequently supposed (Bryman, 2000b). Survey-based research tends to be more exploratory where theory and concepts emerge from the data. In other words, it is more of an emergent and creative process than simply an exercise in testing pre-formulated ideas. In large-scale surveys, as in this study, there will be numerous questions, correlations, ideas and findings that surface from the data. It is also highly likely that some data will be put to one side for future research as it may lie outside the margins of the research question.

The literature survey shows that effective leaders are prototypical, and the essential characteristics possessed by these individuals are influenced by societal culture and views. Therefore, the null hypothesis in this thesis is as follows:

Effective leadership attributes, traits and skills in the defence and security sector are culturally contingent across countries and regions.

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[95] Dr Ian Crawford, 'IBM SPSS Statistics' workshop addressing 'Hypothesis Testing' 5th December 2016 (Accompanying notes).

The null hypothesis above does not reflect what the researcher believes to be true or wants to be true. It is a purely a propositional and conjectural statement that is set up to be tested and may be true or false. It is the data that establishes whether a hypothesis is probably correct or incorrect. The focus is on the relationship between variables within the population of interest (i.e., leadership and countries/regions).

4.4 Three Questions in Cross-cultural Research

Hofstede (1998b) argues that there are three fundamental questions that need to be answered in all cross-cultural research: "What are we comparing?"; "Are nations suitable units for this comparison?"; and "Are the phenomena we look at functionally equivalent?" This chapter will start by addressing these questions before explaining the methodological approach.

4.4.1 What are we comparing?

Cross-cultural research bridges cultures and makes comparisons across these cultures. But exactly what are cross-cultural researchers bridging and comparing? Apparently, cross-cultural research studies different cultures. However, not only are there a great number of cultures on this planet but there is also no clear consensus on what a *culture* is (Graen et al., 1997; p. 161).

Cross-cultural leadership research is essentially focussed on comparability and research tends to be based on equivalence. Comparative studies on the effectiveness of leadership in different cultures was the basis of early work in the field of cross-cultural leadership and continues to be a major focus of research. This type of research compares leadership in two or more cultures and examines the degree to which a practice that was developed in one culture is applicable to others (Avolio et al., 2009c). The advantage of conducting a comparative study is that it allows for a greater understanding of the phenomenon under study if we compare it with something similar (Bryden, 2004b). According to House & Javidan (2004), 'culturally generalizable phenomena are common to all cultures to some extent. A phenomenon is culturally generalizable if all cultures can be assessed in terms of such phenomena.

Comparing things that are within and across cultures is increasingly difficult if culture does not have the same meaning to everyone. Graen et al., (1997) stress the need for functional equivalence:

Here, it is important to understand that different structures in different cultures may perform the same functions, and that the same structures in different cultures may perform different functions. Similarly, apparently identical constructs may mean different things in different cultures. Comparing seemingly identical structures with different functions and comparing constructs with different meanings across cultures can lead to very few meaningful and valid conclusions (pp. 162-3).

Cross-cultural research is primarily focussed on comparability. However, both etic and emic research methods have shortcomings. The primary criticism of the etic approach is that it represents a model of static influence (Helfrich, 1999). 'Emics' (i.e., culturally specific phenomena) are, by definition, not comparable across cultures. If two cultures overlap, three types of cultural characteristics can be identified; two cultures will retain their unique (emic) determinants, but a third type will emerge which is common across the two cultures (etic). Cross-cultural comparisons become meaningful when the focus is on the intersection of the cultural characteristics concerned.

To determine universal or culturally contingent patterns of leadership demands a diversity of cultures. It is easy to find differences in cross-cultural studies that have large samples (Yukl, 2013). It is also easier for the sample frame to meet reliability, diversity and validity criteria. Finally, conceptual scaling or migration, based on findings at the middle-senior executive level, may be problematic as analysis at this level will not necessarily apply to other levels of leadership.

4.4.2 Are nations suitable units for this comparison?

National borders may not be an adequate way to demarcate cultural boundaries, because many countries have large subcultures. The country samples also need to be relatively homogenous within cultures to make valid comparisons and therefore contribute to the validity of the study (House & Javidan, 2004; p. 22).

One of the main criticisms levelled at the GLOBE project (2004) is its simplified conceptualisation of national context to explain variations of leadership across cultures. The adoption of a minimalist approach to describe the cultures under study has implications for any generalisations in the findings on effective

leadership (Tayeb, 2001; Dickson et al., 2003; Graen 2006; Jepson, 2009). It is recognised that every person within a specified country will not share the same set of values guiding his or her behaviour (Graen, 2006). Within-country variations exist in national cultures and are more pronounced in some countries than others.[96] Similar to the GLOBE study, this thesis is not designed to measure differences within cultures[97] and between individuals (Hanges & Dickson, 2004). The aim of this thesis is not to differentiate between organisational and societal cultures; the focus is leadership preferences across countries and regions. Dickson et al., (2003) argue that 'societal culture is by definition an aggregate phenomenon, but leadership could be an individual, dyadic, team, organization, and/or society level phenomenon' (p. 758). Hofstede (1980) explains the metric of societal culture:

The culture of a country – or other category of people – is not a combination of properties of the 'average person', nor a 'modal personality'. It is, among other things, a set of likely reactions of citizens with a common mental programming. One person may react in one way (such as, feeling more nervous), another in another way (such as, wanting rules to be respected). Such reactions need not be found within the same persons, but only statistically more often in the same society (p. 112).

Hofstede's (2011) theoretical standpoint assumes that 'national culture is implicit, core, systematically causal, territorially unique and shared' (Jepson, 2009; p. 65). The assumption that the cultural values identified for a nation apply to all types of organizations in that country tends to overlook the importance of organizational culture, regional differences, and individual differences (Yukl, 2013). However, consistent with *cultural immersion theory*, organisations reflect the schemas of a given society and societal culture in which they are embedded (Dickson et al, 2004). National culture is more deeply rooted than organizational culture, and much more determinative of how people behave (Javidan, House & Dorfman, 2004). Furthermore, the absolute difference between values and practices is more significant for societies than for organizations (Javidan, House & Dorfman, 2004). By comparison, organisational cultures reside in visible and conscious

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[96] Colombia is one of the most ethnically diverse countries in the Western hemisphere with 85 different ethnic groups.
[97] There is no black and white sample in the GLOBE study (2004) when collecting data in the Republic of South Africa.

practices and are indicative of individual perceptions of what goes on within their organisation (Hofstede, 2001; 2011). Despite the risks of 'ecological fallacy', this thesis views the defence and security sector as existing in a broader societal cultural context.

4.4.3 Are the phenomena we look at functionally equivalent?

Identifying functionally equivalent constructs across cultures is more easily said than done. For example, suppose researchers would like to compare the construct of organisational commitment…..across China and the United States. Ensuring the functional equivalence of this construct necessitates examination of construct functions in both cultures. To conduct such an examination effectively, researchers must have a conceptualization and operationalization of the construct in both cultures. To attain functional equivalence as a construct, organizational commitment must perform equivalent functions in both cultures as evidenced by similar nomological networks of relationships both within and between constructs (Graen et al., 1997; p. 163).
Berry (1969) was one of the first scholars to examine 'equivalence' in depth. Functional equivalence[98] attracts a consensus in the literature as it can be 'plausibilized by researchers' (Boehnke et al., 2014; p. 1656). Functional equivalence means that 'the construct under study has the same function in different culture structures' (Graen et al., 1997; p. 162). According to Berry (1969):

Functional equivalence of behaviour exists when the behaviour in question has developed in response to a problem shared by two or more social/cultural groups, even though the behaviour in one society does not appear to be related to its counterpart in another society. These functional equivalences must pre-exist as naturally occurring phenomena; they are discovered and cannot be created or manipulated by the cross-cultural psychologist (p. 122).

Cross-cultural research typically examines differences among countries with regard to typical patterns of leadership behaviour. Questionnaires are analysed to determine whether a type of behaviour is used more in one country than another (Yukl, 2013). A significant proportion of the cross-cultural research is 'focussed on the issue of equivalence – determining whether aspects of leadership and leadership theory are "universal" (etic) or are culturally contingent

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[98] Berry (1969) also addressed the need for conceptual and metric equivalence which do not attract a definitional consensus.

(emic)' (Dickson et al., 2003; p. 732). Therefore, research relies on the consistent use of identical instruments across functionally equivalent samples (Ruffa & Soeters (2014).

Both Hofstede (1980) and the GLOBE study (2004) have been criticised for their selection of data sets. Hofstede (1980) defends his IBM sample by stating that 'from one country to another they represent almost perfectly matched samples: They are similar in all respects except nationality, which makes the effect of nationality differences in their answers stand out unusually clearly' (p. 13). The GLOBE study (2004) has also been criticised for using data from a sample of middle managers, across three sectors, to enable generalisations of broader societies (Jepson, 2009). The authors reject this criticism and endorse the appropriateness of generalizing about the national-level cultural constructs by drawing from a narrow sample of individuals. Cross-country research tends to focus on the perceptions of middle managers only (Jepson, 2009). This thesis acknowledges that leadership in the defence and security varies significantly between the strategic, operational and tactical levels (MOD, 2004) but deliberately focuses on the operational (middle) level in the officer corps. Although the defence and security sample is predominantly reflective of army personnel, it also includes the navy, air force, civil service, police and border agencies. The focus on one sector allows for the comparison of similar structures, functions, and organisational meanings across cultures. The advantage of a functional approach is the level of consistency in comparative analysis where findings are unlikely to be affected by broad variances in organisational cultures.

4.5 Quantitative Research

The dominance of this tool and other quantitative instruments reflects the wider epistemological orientation of many leadership researchers in that it exemplifies the commitment to a natural science model of the research process and to positivism in particular (Bryman, 2011; p. 15).

The ability to help test and/or verify theory is a distinctive advantage of quantitative research (Watkins & Gioia, 2015). Antonakis et al., (2004) note that most research conducted in the leadership domain is quantitative in nature

'because theory can be tested appropriately only with quantitative methods' (p. 55). One of the principal characteristics of quantitative research it that it seeks a broad understanding (Watkins & Gioia, 2015). When examining leadership, the most common quantitative approach is observational in design and employs survey instruments to capture data so that inferences about a population can be determined (Jacquart et al., 2018). According to Martin (2002):

Cultural research that tries to assess culture as objectively as possible tends to take an etic viewpoint, seek generalization, be willing to sacrifice breadth of understanding for careful and replicable measures of fewer cultural manifestations, and place relatively less emphasis on depth of understanding. More often than not, these studies tend to be quantitative, although interesting exceptions occur (p. 209).

Leadership research has been dominated for the last 100 years by a single method of data collection – the self-completion questionnaire. This widespread quantitative approach has had a profound influence on how leadership is studied and how leadership capabilities have been developed (Conger & Toegel, 2002). Questionnaire instruments continue to enjoy their hegemonic status. Quantitative methods are used when the phenomenon under study (i.e., leadership) needs to be measured, when hypotheses need to be tested, and when generalizations need to be made (Antonakis et al., (2004). It offers a research strategy that enables evidential collection which is standardized, measurable and comparable. Their usage reflects their psychometric value in terms of validity and reliability to attain objectivity and to eradicate the subjective effects of individual views and beliefs (Martin, 2002; Bryman 2004b). A questionnaire-based survey is an attractive method of data collection as it produces reliable data without interviewer bias or effects resulting from his/her characteristics or presence (Easterby-Smith, 2002; Bryman, 2011b).

Hard or semi-hard data is beneficial in cross-cultural studies as it confers the advantage of reliability and stability over time - thus enabling longitudinal research (Hofstede, 1980). Hofstede's (1980) six-year study[99] into the effect of

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[99] Hofstede, 'the scholar who laid down what many still consider the immutable laws of cultural differences, and who paved the way for the rise of what we may call the cross-cultural academic/industrial complex' did not actually design or administer the survey with any specific end of measuring culture in mind and only later extracted his data from a pre-existing repository of responses (Guthey & Jackson, 2011; p. 167).

national cultures was fully quantitative and represents a classic example of the positivist research. However, Hofstede acknowledged he was dealing with 'mental constructs rather than hard objective facts' and thus in practice, his research contains elements of both paradigms (Easterby-Smith, 2002; p. 29). The GLOBE study (2004) was the culmination of 'an extensive quantitative and qualitative study of 62 cultures' over 10 years to determine societal culture, organizational culture, and attributes of effective leadership (House et al., 2004; p. 10). However, Jepson, (2009) criticises the GLOBE study as being dominated by the quantitative research method. Yukl (2013) rejects this by advocating that 'multiple methods of data collection were used, including survey questionnaires, interviews, media analysis, archival records, and unobtrusive measures….The research included an in-depth, qualitative description of each culture as well as analyses of quantitative variables' (p. 351). Questionnaires can generate self-report data and thus are able to represent statements of attitude and opinion.

Questionnaires have certain practical advantages. For example, a questionnaire is efficient in terms of time to administer and complete; respondents tend to be familiar with the format; it attracts a minimal additional workload; it can be completed in multiple locations using a variety of media; surveys are relatively low in cost terms; and are flexible as it can collect data on leadership and various other variables (secondary data) (Bryman, 2011b). Questionnaires also reduce the prospect of data being biased if interviewers are taken out of the chain. In short, survey-based research is 'practical, relatively cheap and easy to conduct if properly designed' (Jacquart et al., 2018; p. 423).

The use of the self-completion questionnaire is subject to some well-known limitations and has attracted justifiable criticism (Easterby-Smith 2002; Bryman, 2004b; Bryman, 2011b; Yukl, 2013; Watkins & Gioia, 2015). Cross-cultural comparability problems such as bias, equivalence, and differential response styles are cited (Brouwers et al., 2004). The most fundamental criticism, specific to cross-cultural leadership, is the inflexibility and artificiality of quantitative data when examining social processes (Easterby-Smith, 2002). Quantitative data is designed to model an abstract generalisation of reality which fails to fully capture

the contextual complexity and dynamism of leadership. The "how" and the "why" of leadership are substituted for abstract concepts and descriptions which provide superficial generalisations (Conger & Toegel, 2002). Questionnaires tend to portray leadership as a simple, static, minimalist phenomenon and treat culture and leadership in an overly objectivist way (Conger & Toegel, 2002; Jepson, 2009; Bryman, 2011b). Questionnaires are also not well suited to exploratory and other research that require large numbers of open questions (Jepson, 2009; Sanders et al., 2016).

Standardised questionnaires, such as the ones used in the GLOBE study (2004), have been criticised for introducing an interpretation bias through the treatment of language as a neutral tool resulting in objectivist generalisations (Jepson, 2009). The practical problems posed by interpretation across different languages and the accuracy of translation of questionnaires was addressed in the introduction. Cultural constraints, identified in indigenous leadership studies, such as history, tradition and customs make penetration even more difficult (Zhang et al., 2012). Methodological problems arise such as the lack of equivalence when comparing variables across cultures. Respondents from different cultures sometimes exhibit different response patterns when completing self-report questionnaires. This cultural response bias results from questionnaires being affected by acquiescence effects (i.e., a tendency to agree or disagree with Likert-type inventories) (Bryman, 2011b; Yukl, 2013). For example, Asian cultures tend to avoid the extreme ends of a scale to avoid diverging from the collective and Mediterranean cultures typically avoid the midpoint of the scale to avoid appearing non-committal (Hanges & Dickson, 2004).

Other methodological problems include the issue of common method (or single source) variance/bias (Bryman, 2011b). A persistent problem when employing cross-sectional design in questionnaires is the question of causality. In such cases, identified outcomes of leadership variables (i.e., leadership behaviour) may, in fact, relate to independent variables because leaders are likely to change their behaviour in relation to their followers' performance (Bryman, 2011b;

Sanders et al., 2016). Popper (2002) points to the issue of cognitive bias, whereby inherent biases in the follower's perception and image of a leader magnify to the point of deification in certain circumstances. Systematic bias may also occur when individuals systematically misrepresent their own behaviour (Helfrich, 1999). Alternatively, incidents of 'impression management' could arise where there is a deliberate attempt to create or promote a favourable perception.

A quantitative research response is appropriate when the research question is focussed on 'what' is happening and what people 'do'. Follow-on research should concentrate on 'why' what has happened took place and 'what people think' (qualitative or mixed method research) (Herman & Ergi, 2002). 'The thing itself' and the ability to generate a broad understanding of the phenomenon of leadership are important in this thesis (Easterby-Smith et al., 2002; Watkins & Gioia, 2015). The dominant and more mainstream quantitative approach is utilised in this thesis as it tends to generalise across frequencies whereas the qualitative approach tends to focus on theory development rather than theory testing (Popper, 2002). Despite well-placed criticism of the use of surveys in the GLOBE study (2004), Jepson (2009) concedes that, 'quantitative-based studies into leadership across countries are valuable and provide easily accessible and practical advice for global leadership development' (p. 77). Open ended questions, which are qualitative in nature, are used in the questionnaire (Appendix E).

4.6 Qualitative Research[100]

Qualitative research ascribes importance to the meaning of things in the eyes of the subjects investigated and tries to discover regularity in their thinking, hence in such research it is possible to arrive at deeper understanding of the phenomenon examined (Popper, 2002; p. 16).

The early 1980s saw a renaissance of interest in cultural studies and qualitative approaches with the former 're-legitimating' the latter (Martin, 2002; p. 213). Qualitative research focuses on words rather than data and is inductivist, constructivist, and interpretivist but not necessarily all at the same time (Bryman,

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[100] Research Interviews and data workshop (Cranfield University), Victoria Smy, 13th December 2016.

2004b). A qualitative study focuses on meanings in relation to context and qualitative researchers tend to emphasise the importance of the contextual understanding of social behaviour. Qualitative research is useful in the inductive process of theorising and revealing subjective processes that result in understanding the behaviours of participants (Antonakis, 2004; Watkins & Gioia, 2015). The fundamental problem of cross-cultural research is the difference in the way people *think* across the globe. The meticulous translation of questionnaires or interview sessions will not overcome this challenge unless the researcher can gain access to the logic of the culture studied (Smith & Peterson, 1988). Indigenous leadership research, which draws on local language, subjects and perspectives and emphasises local contextual factors, lends itself to qualitative research and grounded theory. A qualitative research question might concentrate on respondents' perceptions, impressions or experiences in order to understand the breadth of the human experience (Watkins & Gioia, 2015). Martin (2002) argues that:

Qualitative studies tend to focus on a broad range of cultural manifestations. Ideally, in emic research in-depth understandings penetrate the impression management and politeness facades that cultural members offer to outsiders, exposing differences of opinion, contradictions, conflicts and ambiguities…qualitative studies are more likely to assume differentiation or fragmentation perspectives and to adopt a more critical orientation (p. 234).

However, it is difficult for any single scholar to independently conduct indigenous leadership research, using local languages and high context communication, across a multitude of cultural environments. Research teams, constituted of scholars holding different philosophical views, or trans-culturals who form cross-cultural research alliances, are recommended for this type of research (Graen et al., 1997; Zhang et al., 2012).

Data can be collected through a variety of research methods ranging from interviews to direct and participant observation. These qualitative tools seek to deliver in-depth understandings. As a research strategy, it generates an informed and well- illustrated account of lived experience of a defined group of people and the relevant contexts in which they produce meaning. It is, however, difficult and time consuming to compare and measure qualitative evidence (Easterby-Smith,

2002). According to Bryman (2004b), qualitative research can be viewed as carrying an objectivist ontology that reifies the social world. As such, many argue that qualitative approaches reflect new ways of looking at leadership and should be the methodology of choice for leadership studies (Conger & Toegel, 2002; Bryman, 2004b, 2011; Jepson, 2009). Others preference mixed method research, or triangulation, as the most appropriate approach in leadership (Herman & Ergi, 2002; Watkins & Gioia, 2015).

Qualitative research has also attracted criticism regarding problems with replication, generalization, validity, reliability and transparency (Popper, 2002; Bryman, 2004b). It also attracts concerns regarding an emphasis on meaning from the individual's point of view (interpretivist epistemological orientation) set against an emphasis on viewing the social world as the product of individuals (constructionist ontology) (Bryman, 2004b). Case studies are often used to collect qualitative data but questions arise on reliability and generalization. For example, how would another observer have perceived the same phenomena and how does this case help us to understand other cases? More specifically, discussion has centred on how a single case study can be representative to permit generalizability and external validity (Bryman, 2004b). Antonakis et al., (2004) note that:

Qualitative research has often been criticized for being biased. Because qualitative analysis is constructive in nature, the data can be used to construct the reality that the researcher wishes to see—thus creating a type of self-fulfilling prophecy stemming from expectancy-based information processing. The result, therefore, may be in "the eye of the beholder," in a manner of speaking. That is, the observer may see evidence when he or she is looking for it, even though contrary evidence also is present (p. 55).

Zhang et al., (2012) argue that researchers need to 'speak the local language and understand local culture to analyse and interpret emergent and dynamic local meanings and concepts of leadership' (p. 1063). Ruffa & Soeters, (2014) agree that it is fundamental to interview military personnel in their mother tongue in cross-cultural research in the defence sector. This allows them to express themselves freely with all the nuances and complexities inherent of an in-depth conversation. However, in practical terms this is extremely difficult to achieve especially when broad-based research is conducted across many cultures. This

underscores the argument for research teams and alliances. Moreover, a qualitative, or emic, approach runs the risk of becoming immersed in the "native's" perspective at the expense of the larger context (Martin, 2002). According to Den Hartog & Dickson (2018):

More research on leadership in different cultures is needed. Large-scale comparative studies involving comparable samples from many different countries are of interest. Preferably, such studies can be repeated over time to gain more insight in the changing nature of leadership. However, at the other extreme, more indigenous, local and rich studies, yielding more culture specific models, are also of interest (p. 347).

4.7 Sampling

Sampling is an instrumental component of quantitative research. Cross-cultural research in this thesis was driven by convenience sampling as the data was available by virtue of its accessibility. Without this accessibility, data would have been unavailable. In countries like Burma (Myanmar), this access is no longer possible due to the re-introduction of a U.K. non-engagement policy on defence education. Sampling can be problematic. Military respondents typically do not have a cultural predisposition to completing questionnaires (Watters, 2008). In many cultures, this problem is exacerbated by security concerns and suspicion of other nationalities. An advantage of convenience sampling is that the response rate tends to be high. Data collection for this thesis typically took place at the beginning of the leadership courses, or modules, to mitigate the effect of a response bias.

Although this thesis draws upon the most expansive cross-cultural research programme conducted to date, the intention was not to make a small budget re-make of the GLOBE study (2004). The thesis is primarily a study of leadership with culture providing the context. The leadership section of the questionnaire reflects a survey undertaken by the Defence Leadership Centre (2003), entitled *The Effective Leader* and later published in research on *Contemporary British Military Leadership in the early Twenty First Century'* (Watters, 2008). The questionnaire forms the data bedrock for the U.K.'s defence doctrine, *Leadership*

in Defence (2004)[101] and was subsequently used by Cranfield University, on behalf of the UK Defence Academy, to investigate the potential impact of operational tempo on leadership in the British Army (Watters, 2010).[102] The aim of the questionnaire (Appendix E) is to elicit prototypical attitudes to the relevance (i.e., 'essential', 'desirable' or 'irrelevant') of attributes of leadership and compare analytical data across regions to determine integrative patterns across cultures. This will establish whether a "universal" (etic) model of military leadership exists or whether national culture defines leadership styles across the globe in the defence and security sector.

The questionnaire (Appendix E) is designed to address both leadership and culture. The section addressing leadership uses a multiple-indicator Likert scale to measure the intensity of feelings about a set of 52 leader attributes.[103] A 5-point scale is used to determine the level of importance of these leadership attributes ranging from essential to irrelevant. The data was subsequently closed between essential and highly desirable categories with a threshold for statistical noteworthiness set at ≥70%. Similarly, the desirable and useful categories were also closed due to the similarity in meanings (i.e., the groupings were not sufficiently distinct). The final category, irrelevant, was untouched. The advantage of using a multiple-indicator or -item measure is that the aggregation of scores prevents a single 'outlier' corrupting the data. The 70% threshold figure for statistical noteworthiness was selected for all three categories to provide a more reassuring outcome which could easily absorb, for example, a 10% error in results. This would not be possible with a simple majority of 51%.

The questionnaire also included open questions to elicit authentic beliefs on prioritised leader attributes, attributes expected of a superior; and attributes that would demotivate followers. The open questions also served to compliment the closed questions and expose any research gaps in the quantitative approach.

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[101] The 52 attributes originated from a lecture entitled *Leadership in the Age of Dilemmas* presented to the U.K.'s Defence Strategic Leadership Programme (Defence Academy) in 2002 by Professor Amin Rajan.
[102] Directed Research Report: Understanding Leadership: The Moral Component (Watters, 2010)
[103] For comparison, the GLOBE Leader Attributes and Behaviour Questionnaire uses a 7-point Likert scale for 112 leader attributes and behaviours.

The second half of the questionnaire comprises a set of questions to assess dimensions of culture (Northouse, 2016). These include all nine dimensions of culture from the GLOBE Study (2004).[104] A 7-point Likert scale is used ranging from *strongly disagree* to *strongly agree*. Results will be compared with findings from the GLOBE study (2004).

Sixteen countries were selected representing a diversity of geography, political systems, economies, religion, language, and culture (Table 4-1). The sample frame comprises 1067 responses. A threshold figure of approximately 1000 is required for generalised predictions.[105] The total sample of countries at Appendix D, comprising 1609 questionnaires from thirty-six countries, was reduced to provide balance across regions; to achieve a critical mass of responses; and to deliver a credible sample frame. The questionnaire was translated into six languages (i.e., Arabic, Burmese, Korean, Spanish, Georgian, Ukrainian).

Table 4-1   Country Sample Frame

Ser	Country	Region	Sample Size	Language	Comments
Region 1: Anglo					
1	United Kingdom	Europe	118	English	
Regional Sample Size			118		
Region 2: Middle East					
2	Jordan	Middle East	54	Arabic	
3	Kuwait	Middle East	46	English	
Regional Sample Size			100		
Region 3: Sub-Sahara Africa					
4	Namibia	Southern Africa	55	English	
5	Nigeria	West Africa	56	English	
6	Ghana	West Africa	90	English	
Regional Sample Size			201		
Region 4: Latin America					
7	Chile	South America	62	Spanish/English	
8	Paraguay	South America	29	Spanish	
9	Colombia	South America	20	Spanish	
Regional Sample Size			111		
Region 5: Southern Asia					
10	Bangladesh	Southern Asia	202	English	
11	Sri Lanka	Southern Asia	61	English	
12	Burma/Myanmar	Southern Asia	100	Burmese	
Regional Sample Size			363		
Region 6: Confucian Asia					

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[104] Uncertainty Avoidance, Power Distance, Institutional Collectivism, In-Group Collectivism, Gender Egalitarianism, Assertiveness, Future Orientation, and Humane Orientation.

[105] Research Interviews and data workshop (Cranfield University), Victoria Smy citing Steinar Kvale, 13th December 2016.

Ser	Country	Region	Sample Size	Language	Comments
13	Republic of Korea	Confucian Asia	20	Korean	
14	Malaysia	Confucian Asia	43	English	
Regional Sample Size			63		
Region 7: Eastern Europe					
15	Georgia	Caucuses	51	Georgian/English	
16	Ukraine	Caucuses	60	Ukrainian/English	
Regional Sample Size			111		
Total Sample Size			1067		

There is a tendency for countries to cluster by culture Bass (1990). He argues that with over 160 countries containing several hundred cultures, 'it becomes important to try to merge comparisons into a framework of a set of few but larger clusters of nations and cultures' (p. 763). The seven regions in Table 4-1 are clustered in line with the GLOBE study (2004) which has a total of ten.[106] This thesis and the GLOBE Study (2004) share eight countries are common.[107] Noting Kline's (1979) judgement that 'there seems little reason to doubt the reliability of factors derived from samples of 100 subjects' (p. 40), all but one of the seven regional sample frames exceed this figure. Access opportunities did not permit the threshold of 100 to be reached for the Confucian Asia sample.

According to quantitative methodologists, it is important that the sample is representative of the population being generalised and that small sample frames make it problematic to build empirically based theoretical generalizations (Martin, 2002). Table 4-2 shows the sample size against the overall strength of the 16 countries selected. The data analysis involves hypothesis testing and as such, the sample represented in Table 4-2 is used to make inferences about the population ('inferential statistics'). The GLOBE study (2004) attracted criticism for basing generalisations about a country of 1.3 billion people and many subcultures on the sample of a few hundred Chinese from one subculture in one local area (Graen, 2006).

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[106] The GLOBE Study also includes Germanic Europe, Nordic Europe, and Latin Europe.
[107] *Eastern Europe*: Georgia; *Latin America*: Colombia; *Anglo*: United Kingdom; *Sub-Saharan Africa*; Namibia; *Confucian Asia*; South Korea; *Southern Asia*; Malaysia and Thailand; *Middle East*; Kuwait.

Table 4-2   Size of Armed Forces

	Country	Armed Forces	Army	Navy	Air Force	Sample	Comments
1	Kuwait	17,500	13,000	2000	1.500	20	
2	Republic of Korea	555,000	420,000	41,000	65,000	54	Reserve 2.75m, Marine Corps 29,000; Officer Corps 71,000.
3	Nigeria	200-250,000	100-150,000	18,000	25,000	56	Reserve 90K; Officer Corps 6,000.
4	Chile	77,000				62	40,000 reserve.
5	Myanmar (Burma)	300,000	N/K	N/K	N/K	100	Estimated strength in 2000 was 400,000. This number has declined to, 'possibly to 300,000' (Selth 2017, p. 25).
6	Paraguay	135,000	100,000	2,000	1.5,000	29	
7	Georgia	37,000	35,000	500-800	2-3,000	51	Navy disbanded 2008. Numbers relate to the Georgian Coast Guard.
8	Jordan	100,000	87,000	1,400	12,000	54	Navy includes Marines Battalion; Officer Corps 25,000.
9	Malaysia	110,000				43	
10	Sri Lanka	378,000	240,000	90,000	45000	61	
11	Bangladesh	160,000				202	
12	Colombia	145,000				20	
13	Ghana	15,500				90	
14	Namibia	13,000				55	
15	Ukraine	255,000				60	
16	United Kingdom[108]	135,444	76,348	29,136	29,960	118	30,150 officers

The use of a survey-based measurement of effective leadership has predominantly focused on a single level of analysis (Yukl, 1994). This has attracted criticism as surveys often overlook 'the influential role of the intrapsychic, group, organizational, and environmental factors' (Conger & Toegel, 2002; p. 179). In common with the GLOBE (2004) project, the middle manager tier was surveyed in this research. This thesis focuses on middle ranking officers and officials in the defence and security sector which provides equivalence reliability.[109] The U.K. defence attaché network was used to enable access to students and ministries. This revealed the sensitivities that countries tend to have towards securitising "operational" information. For example, information

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[108] House of Commons Briefing Paper CBP7930, *UK Defence Personnel Statistics*, 8 March 2021.
[109] 'The extent to which different items intended to measure the same thing correlate with each other' (Easterby-Smith et al., 2002; p. 220).

regarding the size of the officer corps, and more specifically, middle management, was not available in many cases.

Frequencies were used to obtain descriptive statistics for the categorical variables which provide data on individual responses (Pallant, 2016). This allowed for comparison with other research data from the defence and security sector (Watters, 2008). The sample frame (Table 4-3) reflects officers ranging in rank from brigadier-general (or equivalent) to the junior officer level (lieutenant and captain or equivalent). Most of respondents were senior officers (52.2%) with service in the combat arm (39.6%) and from the ministry of defence (38.1%). It is noteworthy that 11.4% of respondents were drawn from other government departments in the defence and security sector. Finally, respondents were predominantly male (88.4%).

Table 4-3   Respondent Sample Frame

Rank/Level (or Civilian Equivalent)		Total (*n=1067*)	Percentage (%)
1	Senior Officer (Colonel/Brigadier-General)	557	52.2
2	Middle Officer (Major/Lieutenant Colonel)	395	37.0
3	Junior Officer (Lieutenant/Captain)	50	4.7
4	Civilian	21	2.0
5	Missing/Non-Applicable	44	4.1
Arm/Sector			
6	Combat	423	39.6
7	Combat Support	55	14.5
8	Missing/Non-applicable		
Department			
9	Ministry of Defence	407	38.1
10	Ministry of Interior	52	4.9
11	Other Government Departments	122	11.4
12	Non-governmental Department	15	1.4
13	Missing/Non-Applicable	471	44.2
Gender			
14	Male	943	88.4
15	Female	80	7.5
16	Missing/Non-applicable	44	4.1

To discuss the relationship between leadership and culture, this thesis will focus primarily on the cultural dimensions developed by Hofstede (1980, 2001, 2010) and later by the GLOBE (2004) team. Three cultural dimensions are considered the most relevant to leadership: individualism/collectivism; uncertainty avoidance, and power distance (Hofstede, 2001; Ayman & Lauritsen, 2018).

4.8 An Ethical Approach

Since 2014, Cranfield University has been a signatory to the Universities U.K.'s policy '*The Concordant to Support Research Integrity*' and upholds its principles including the provision of public information on research integrity. Four principles are observed: honesty in all aspects of research; rigour in line with prevailing disciplinary norms and standards; transparency and open communication in declaring conflicts of interest; and care and respect for all participants in, and subject of, research. The university reviews its policies and procedures regarding ethics and integrity and the Cranfield University Council, Executive, Senate and Research Ethics Committee (CUREC) are responsible for governance.[110] On 1 Aug 2016, an Ethics Code was introduced to which all research students are expected to act in accordance with the principles set out in the Code.[111] This includes the requirement for all research to have appropriate ethical approval.[112] Four main ethical principles are observed: 'Whether there is harm to participants; whether there is a lack of informed consent; whether there is an invasion of privacy; whether deception is involved' (p. 509).

As part of the methodological approach, the importance of ethical issues is recognised as they relate directly to the integrity of the research and of the disciplines that are involved (Bryman, 2004b). The researcher has an ethical responsibility not to publish or circulate any information that is likely to harm the interests of the respondents. Respondents to the mainly quantitative questions in this thesis (Annex E) have provided the information directly and anonymously, without fear of further questioning or challenge (Easterby-Smith, 2002). Most discussions on ethics tend to focus on the use of qualitative, rather than quantitative methods as the researcher has more control on what information is gathered when open interviews or participant observation are used. This thesis focusses predominantly on quantitative research. Although open-ended

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[110] Cranfield University (April 2018), Annual Statement on Research Integrity, https://www.cranfield.ac.uk/~/media/files/rio/research-integrity-policy-statement.ashx?la=en
[111] https://www.cranfield.ac.uk/~/media/files/corporate_documents/ethics-code.ashx?la=en
[112] CURES approval was granted on 03 March 2017 (Reference: CURES/2339/2017).

questions were used in the questionnaire, no qualitative interviews took place as part of this research.

5 DATA GATHERING, ANALYSIS AND FINDINGS

5.1 Overview

This thesis is directed towards addressing a significant knowledge gap concerning cross-cultural research in military leadership and seeks to determine whether national culture is a defining concept of leadership. More specifically, the research question is to determine what constitutes effective leadership in the defence and security sector and whether leadership theory and practice can be generalised between different cultures. This is the first broad-based research into cross-cultural leadership in defence and security sector in the U.K. and to the author's knowledge, further afield. The research conducted in this thesis pursues a predominantly quantitative strategy and is based on the self-completion questionnaire. The theoretical purpose of this thesis is descriptive as it examines actual states and describes what "is" or "was" (Antonakis et al., 2004). This etic approach attempts to generalise leadership theory by examining cultures from the outside (etic) as opposed to seeking to understand culture from within (emic) (Guthey & Jackson, 2011). This quantitative method was deliberately selected to measure leader attributes in different cultural contexts to make generalisations, to assess objectively and to test a hypothesis. However, acknowledging shortcomings in this methodology, a mixed method approach is adopted with the inclusion of open ended questions.

The null hypothesis statement is that effective leadership attributes, traits and skills in the defence and security sector are culturally contingent across countries and regions. The questionnaire survey includes open questions to elicit opinions, views and beliefs to augment the quantitative findings. These questions impose less constraints over responses and allow the respondent to determine personal truths when determining prototypical attributes. This thesis seeks a breadth of understanding in determining universal principles and provides a start-point for deeper emic studies to compliment the etic baseline. The sample frame comprises 1067 responses from sixteen countries in seven regions across four continents.

To simplify the data, exploratory factor analysis was conducted to determine whether groups of indicators could be bunched together as distinct clusters, (Bryman, 2004b). Factor analysis proved unsuccessful in reducing and refining the data into a smaller number of leadership subscales. Factor analysis was rejected as a statistical approach due to its failure to reveal clear groupings and because, as a data reduction technique, it is not designed to test hypotheses or inform whether one group is significantly different to the other (Pallant, 2016). Furthermore, one of the main issues when determining the suitability of factor analysis is sample size. Tabachnick & Fidell (2013) recommend having 'at least 300 cases for factor analysis' (p. 613). Out of the seven regions researched, only the 'Southern Asia' region would withstand statistical scrutiny. Factor analysis was also carried out to reduce the large number of variables (i.e., attributes) in the open questions in the survey into fewer numbers of factors. This also failed to reveal clear groupings. For consistency, the same categories were used for the closed questions (quantitative) as for the open (qualitative) to aid consistency and assist comparison of data.

Despite a risk of overgeneralisation, taxonomies of leadership remain popular amongst researchers as they allow for the categorisation of phenomena and distinctions to be made (Bass, 1990). The *Topos Leadership Construct* (Chapter 3) provides a theoretical construct of leadership, and a means of comparison and classification of leader attributes across cultures. The conceptual framework included the grouping of attributes into leadership dimensions or meta-categories. Data analysis refined the theoretical construct and a revised model grouped attributes into the following meta-categories: personality & self; motives; cognitive capabilities & skills; emotional capabilities & social skills; integrity & moral character; team skills and task skills. The revised *model of prototypical leadership in the defence and security sector* is at Figure 5-12. Many of the identified leader attributes will overlap with, or overlay on, one or more meta-categories.

Leadership differences (and similarities) among nations tend to be the result of implicit assumptions made regarding the perception of required leadership

qualities. According to implicit leadership theory (ILT), individuals hold a set of beliefs regarding attributes, personality characteristics, skills, and behaviours that contribute to, or impede, outstanding leadership. These are assumed to affect the extent to which a subordinate accepts and responds to a leader. The GLOBE study (2004) broadened ILT to the cultural level of analysis (culturally endorsed implicit leadership theory [CLT]) by arguing that the structure and content of these belief systems will be shared among individuals in common cultures. 1067 individual perceptions of outstanding (and negative) leadership were gathered from sixteen countries and grouped, as belief systems shared among individuals, from seven regions.

The 5-point Likert scale, used to rate leadership attributes, was reduced to three more manageable categories (i.e., 'essential', 'desirable', and 'irrelevant'[113]) due to the closeness in meanings between some of the Likert scale points. A threshold for statistical noteworthiness was set at ≥70% to provide a more reassuring outcome than a simple majority of 51%. This formed the basis for comparison of attributes across cultures. An immediate distinction can be drawn between 'hard' attributes, such as decision-making or strategic thinking and 'soft' attributes which are more relational-based and designed to evoke feelings such as inspiration or motivation (Watters, 2008). This reflects the distinction between task-oriented attributes focussed on efficiency and outputs, and relationship-oriented attributes based on improving human resources and relations (Parry, 2011).

These two orientations are synonymous with 'directive' and 'supportive' leadership. Across the globe, supportive leadership is more prevalent than directive leadership (Wendt et al., 2008). Dorfman & House (2004) argue that the 'universality of leader supportiveness should not be surprising because supportive leaders show concern for followers and are considerate and available to follower's problems' (p. 60). Values-based attributes, such as integrity and morality, can also be quantified between regions to determine whether an ethical

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[113] The 5-point Likert scale included essential, highly desirable, desirable, useful, and irrelevant (Annex E).

framework of leadership is "universally" desired or culturally contingent. The importance of *personality* and *self* to leadership can also be measured across cultures along with the perceived significance of *team* and t*ask* skills. These leadership dimensions will be set out in a model describing prototypical military leadership.

Akin to the GLOBE study (2004), this chapter will report the findings of *essential* facilitators of outstanding leadership and undesirable inhibitors of outstanding leadership. The chapter will also determine the existence of culturally contingent attributes in the defence and security sector. To do this, data regarding *essential* and *desirable* leadership attributes in military leadership will be explored across the seven regions. Qualitative data drawn from the open-ended questions will also be analysed to determine the positive and negative attributes of prototypical military leadership. Second, a comparison will be undertaken between two countries within the same region (Bangladesh and Myanmar/Burma) to explore similarities and differences in leadership profiles. Third, cultural dimensions will be examined across the seven regions to discover differences or similarities.

5.2 Prototypical Military Leadership

The discovery of universally endorsed, universally refuted, and culture-specific leadership dimensions would be of major importance to the development of cross-cultural leadership theory (Dorfman et al., 2004, p. 674).

Prototypes comprise a set of leadership attributes that distinguish the essential characteristics of a category (Guthey & Jackson, 2011). The category in this research refers to the military leader. Subordinates will typically follow a leader who is perceived to have ideal or preferred attributes and behaviours. Conversely, if there is not an alignment of perceived attributes, followers will be less likely follow him or her. This section will examine the quantitative and qualitative data from the cross-cultural survey (*n=1067*) to determine whether prototypical military leadership is more etic than emic or vice versa and whether to accept or reject the null hypothesis.

Existing literature was used to develop a conceptual construct of cross-cultural leadership. The construct has been refined to account for the critical review of

leadership theory and data analysis and findings contribute to the development of the model (Figure 5-1). The model provides a structure for comparison of cultures across the defence and security sector and could also provide a means of comparison between organisational cultures. The model has the leadership dimension, 'personality' and 'self', at the centre of construct. Personality reflects 'that fund of inherited and acquired characteristics which distinguish each of us from one another' (MOD, 2004; p. 3) and the importance of the Big Five competencies which form the basis for leader development (Hansen & Bathurst, 2011). The leadership dimension also incorporates the 'self' which reflects the centrality of self-awareness in a leader's role (MOD, 2004) and self-beliefs such as self-efficacy, self-esteem, and self-confidence (Zaccaro et al., 2018). More broadly, this leadership dimension captures the character of the leader.
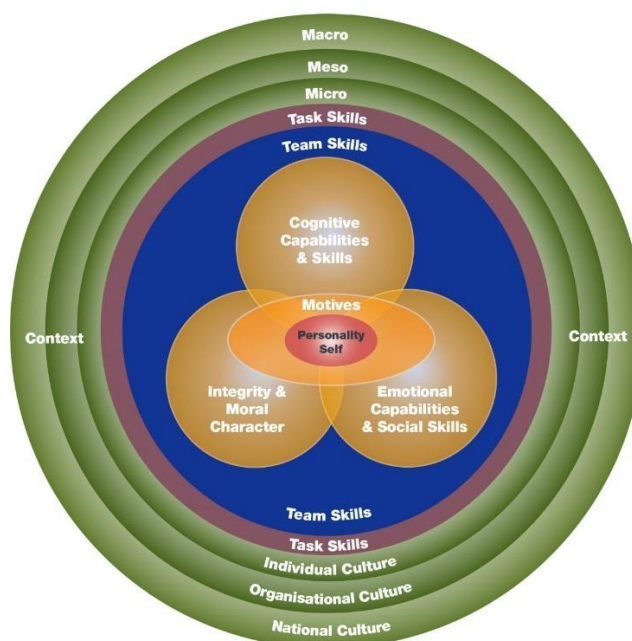
Figure 5-1   A Model of Prototypical Military Leadership (1)

Linked to personality are key leader motives which include *inter alia* the motivation to lead, dominance, need for power, achievement orientation, high energy, and proactivity or initiative which are necessary to accomplish leader performance requirements (Zaccaro et al., 2018). The model also reflects the trinity of 'cognitive capacities and skills'; 'emotional capabilities and social skills';

and 'integrity and moral character' leader dimensions. These are, in turn, framed by the team and task skills of leadership. Finally, the model is encapsulated by context as it is impossible to separate the individual from the environment in which he or she functions (Hall, 1976).

5.2.1 Cultural Essentials in Military Leadership

Culturally generalizable phenomena are common to all cultures to some extent. A phenomenon is culturally generalizable if all cultures can be assessed in terms of a common metric and cultures can be compared in terms of such phenomena (House & Javidan, 2004; p. 19)

This thesis aims to identify leader characteristics that are considered *essential* in militaries across the globe. Is there evidence of a cultural convergence of attributes in the defence and security sector and can these be generalised across cultures? The GLOBE study (2004) found that an outstanding leader in all participating countries is expected to be encouraging, positive, motivational, a confidence builder, dynamic, and to have foresight. This idealised leader is intelligent, decisive, excellence-oriented and outstanding at team building, communicating, and coordinating. Integrity is highly valued and as such, leaders are trustworthy, just and honest (Dorfman et al., 2004; Javidan et al., 2006; Antonakis, 2018).

Table 5-1 shows thirty-two essential leader attributes that achieved a <u>mean</u> scoring of ≥70% across the regions surveyed. These attributes are prioritised with *integrity* rated the most important attribute (91.7%) and *individual development* the least important essential attribute (70%). The 'regional endorsement' column shows that fifteen of the positive leader attributes were deemed to be essential to outstanding leadership across all seven regions surveyed. By contrast, the three lowest rated attributes (*individual development*, *innovative*, and *humanity*) were only rated essential in three of the seven regions yet achieved a mean score of between 70-71.6%. Each of the attributes in the table is categorised as a leadership dimension.

Table 5-1   Essential Military Leadership Attributes

	Attribute (*n=1067*)	Mean %	Regional Endorsement	Meta-category/Leadership Dimension
1	Integrity	91.7	7 Regions	Integrity & moral character
2	Vision	90.2	7 Regions	Cognitive capacities & skills
3	Decisiveness	89.9	7 Regions	Cognitive capacities & skills
4	Judgement	89.1	7 Regions	Cognitive capacities & skills
5	Good Communications	87.5	7 Regions	Emotional capabilities & social skills
6	Self-confidence	87.3	7 Regions	Personality & self
7	Professional Knowledge	86.6	7 Regions	Cognitive capacities & social skills
8	Fairness	86.6	7 Regions	Integrity & moral character
9	Accountable	86.5	7 Regions	Integrity & moral character
10	Team Development	86.2	7 Regions	Team skills
11	Motivating	86.0	7 Regions	Emotional capabilities & social skills
12	Strategic Thinking	85.3	6 Regions (-1)	Cognitive capacities & skills
13	Moral Courage	84.7	6 Regions (-1)	Integrity & moral character
14	Good Role Model	83.7	6 Regions (-1)	Emotional capabilities & social skills
15	Intelligence (IQ)	83.2	6 Regions (-1)	Cognitive capacities & skills
16	Self-control	82.3	6 Regions (-1)	Emotional capabilities & social skills
17	Emotional Intelligence	80.9	7 Regions	Emotional capabilities & social skills
18	Team Player	80.2	7 Regions	Team skills
19	Courage	80.0	6 Regions (-1)	Emotional capabilities & social skills
20	Clarity of Thought	79.6	7 Regions	Cognitive capacities & skills
21	Listening Skills	79.5	7 Regions	Emotional capabilities & social skills
22	Trusting	79.4	6 Regions (-1)	Emotional capabilities & social skills
23	Flexibility	75.0	6 Regions (-1)	Cognitive capacities & skills
24	Manage Change	74.7	5 Regions (-2)	Cognitive capacities & skills
25	Self-awareness	73.8	6 Regions (-1)	Personality & Self
26	Analytical	73.8	4 Regions (-3)	Cognitive capacities & skills
27	Resilience	73.4	4 Regions (-3)	Cognitive capacities & skills
28	Enthusiasm	73.2	6 Regions (-1)	Emotional capabilities & social skills
29	Boldness	72.2	4 Regions (-3)	Emotional capabilities & social skills
30	Humanity	71.6	3 Regions (-4)	Emotional capabilities & social skills
31	Innovative	71.1	4 Regions (-4)	Cognitive capacities & skills
32	Individual Development	70.0	4 Regions (-4)	Team skills

The *model of prototypical military leadership* (Figure 5-1) incorporates integrity and moral character as a primary leadership dimension (as it captures the wholeness and completeness of morality, authenticity, justice, and fairness). *Integrity* evolved to be understood as a soundness of moral principle and character, uprightness, fidelity (Palanski & Yammarino, 2007) and is associated with truthfulness, honesty, conscientiousnes and fairness.[114] However, research into the importance of leader integrity has tended to attract definitional disagreement as it represents a broad span of ideas. Integrity is valued in

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[114] The word integrity is derived from the Latin noun *integritatatem* and denotes wholeness, completeness and soundness and figuratively to mean pure, correct and blameless.

leadership as it engenders behaviours such as trust, loyalty, commitment, and confidence in decision-making. It is difficult to retain the loyalty of followers or obtain their cooperation and support unless a leader is perceived to be trustworthy (Yukl & Gardner, 2020). Integrity is also an important component of a charismatic or transformational leader's impression management (Conger, 2011) and contributes to the outstanding performance of an organisation (Badaracco & Ellsworth, 1991).

Integrity is judged to be the most important key leader attribute with a mean scoring of 91.2% across all seven regions. Integrity attracted the highest regional score in the Anglo cluster (98.3%). This is consistent with earlier research on British military leadership (Watters, 2008; 2010) and congruent with the avowed values in U.K. Defence doctrine (MOD, 2004). Integrity is also rated the most essential attribute in the Sub-Sahara Africa (96.5%) and Confucian Asia (93.5%) regions. The Eastern European region rated integrity the lowest (83.8%). The importance of integrity in the existing literature, described as a 'ubiquitous ideal', further supports this finding (Palanski & Yammarino, 2007; p. 171).

The GLOBE Study (2004) establishes that *integrity* is "universally" perceived as leading to effective leadership because it is a value held in all cultures (Dorfman et al., 2004). The GLOBE project identified integrity as a primary leadership dimension. This research also shows that *fairness* (86%) and *accountability* (86.5%) are also seen as essential facilitators of leader effectiveness across all seven regions and comprise sub-scales of the integrity and moral character leadership dimension. Table 5-2 shows the regional scoring of integrity. A mean difference of 10.5% is recorded between the Anglo and Southern Asia regions. Furthermore, the Eastern Europe region only prioritises integrity as the twelfth most important attribute. Integrity appears to be valued across all regions but is considered more important in some countries than others. The GLOBE study (2004) questions how integrity is conceptualised, perceived, and exhibited in different cultures and whether a leader's integrity can be adequately measured with a single survey across cultures (Javidan et al., 2004). Until the behavioural manifestations of attributes such as integrity are better understood, variances

could simply reflect a difference in meaning rather than a difference in importance:

Table 5-2   **Regional Scoring of Integrity**

Region	%	Sample (*n =1067*)	Prioritised Attribute
Region1: Anglo	98.3	119	1
Region 2: Middle East	88.9	100	4
Region 3: Sub-Sahara Africa	96.5	200	1
Region 4: Latin America	92.8	111	10
Region 5: Southern Asia	87.8	363	8
Region 6: Confucian Asia	96.5	63	1
Region 7: Eastern Europe	88.8	111	12

The second most outstanding attribute of military leadership selected across all seven regions is *vision*. Vision tends to be associated with charismatic and transformational leadership as it fundamentally about the future and potentialities (Goethals et al., 2004, Conger, 2011; Alvesson, 2011). As leadership is teleological, denoting direction and purpose, and vision is synonymous with end or goal, *telos* was originally conceptualised as a leader dimension in the *Topos Leadership Construct* in Chapter 3 (Figure 3-1). However, data analysis led to the re-attribution of vision as primarily a cognitive process as opposed to a stand-alone leader dimension spanning across the cognition, emotion and ethical meta-categories.

The GLOBE study (2004) identified being decisive as a primary leadership dimension and found that *decisiveness* facilitates outstanding leadership. The research for this thesis identifies decisiveness (89.9%) and judgement (89.1%) as essential facilitators of leadership effectiveness and constitute sub-scales of the cognitive capabilities and skills leadership dimension. Cognitive leader attributes supported by meta-analyses include intelligence, divergent or creative thinking capacities (innovation), problem-solving skills, and judgement and decision-making skills (Zaccaro et al., 2018).

Self-confidence forms part of the 'personality and self' leadership dimension. The attribute was judged to be an essential positive leader attribute across all seven regions (87.3%). Although the GLOBE study (2004) did not identify self-confidence as a universal facilitator of leadership effectiveness, meta-analyses

identified a positive correlation between the two (Bass, 1990). Furthermore, *self-belief* (self-efficacy/self-esteem) was found to be a key leader attribute identified across meta-analyses (Zaccaro et al., 2018).

The data findings show that being a *team player* (80.2%) as a leader who is focussed on *team development* (86.2%) are considered essential leader attributes across all regions. Both attributes are sub-scales of the *team skills* leadership dimension. The GLOBE study (2004) found being a *team integrator* to be one of the primary leadership dimensions and being a *team builder* to be one of the universal facilitators of leadership effectiveness. Supportive leadership is "universally" perceived to be valued across cultures and team cohesion delivers greater productive capacity in the group (Dorfman & House, 2004; Wendt et al., 2009).

Motivation is also found to be an essential leader attribute as it relates to positively influencing behaviours. It was judged to be an essential facilitator of leadership effectiveness across all regions (86%) and is categorised as a sub-scale in the emotional capabilities and social skills leadership dimension. The GLOBE study (2004) found that being positive, dynamic, encouraging, motivating, and building confidence ("charismatic-inspirational") were universal facilitators of leader effectiveness (Dorfman et al., 2004; Javidan et al., 2006). Although *charisma* is not articulated as one of the fifty-two attributes validated in the 5-point Likert scale, Table 5-1 captures many of the characteristics of charismatic leadership theory and transformational leadership. For example, seven characteristics are associated with a charismatic leader: being emotionally expressive, enthusiastic, driven, eloquent, visionary, self-confident and responsive to others (Goethals et al., 2004). These are reflected explicitly and implicitly in the model. Charismatic leadership theories tend to see vision as its central component (Bryman 1992; Goethals et al., 2004; Conger, 2011). The formulation of an idealised future vision forms the initial part of the Conger & Kanungo's (1999) 3-stage model of charismatic leadership.

Professional knowledge was also rated as an essential facilitator of leader effectiveness across all seven regions (86.6%) and forms part of the cognitive

capacities and skills leadership dimension. Meta-analyses identified technical knowledge as a key leader attribute (Zaccaro et al., 2018) which constitutes part of professional knowledge for the purposes of this research. Charismatic leaders must also be knowledgeable in their field of expertise (Conger, 2011).

Other researchers have emphasised the importance of emotional integration between leader and follower as the basis of charismatic leadership (House, 1977). *Emotional intelligence* was rated as an essential attribute to leader effectiveness (80.9%) across all 7 regions and is a component of the emotional capabilities and social skills leadership dimension. Most conceptions of leadership embed the ideas of motivation, inspiration, and influence which appeal to human emotion and recognise that understanding emotions and emotional awareness all contribute to leader effectiveness (Burns 1978; Goleman 1995; Antonakis, Ashkanasy, & Dasborough, 2009; Ashkansy & Humphrey, 2011; Van Kleef et al., 2012). Research also shows that there is a correlation between communication and leader effectiveness (Bass, 1990). *Good communication skills* (87.5%) and *listening skills* (79.5%) were both rated as essential facilitators of leader effectiveness across all seven regions. Meta-analyses identified communication as a key leader attribute (Zaccaro et al., 2018) and being an effective communicator was found to be one of the twenty-two "universal" leader attributes in the GLOBE study (2004) (Dorfman et al., 2004). Both EQ and communication are sub-scales of the emotional capabilities and social skills leadership dimension.

The findings from the quantitative data (Table 5-1) indicate a common frame of reference regarding positive leader attributes rated essential across all seven regions (sixteen countries). Table 5-3 reflects those attributes rated as desirable facilitators of leadership effectiveness across all seven regions. There is a lower number of attributes identified as desirable (20) than those considered essential (32). The desirable attributes reflect more divergence and less concurrence in the perceptions of effective leadership across all seven regions. The desirable attributes in Table 5-3 represent <u>mean</u> scores across all regions. There are, however, examples of specific attributes that are rated as essential in some

regions but not others. The regions which rated the attributes to be essential are named in the table below. Culturally contingent attributes are explored in the next section (Table 5-15).

Table 5-3   Desirable Military Leadership Attributes

	Desirable Attribute (Universal)	Rated Essential (Region)	(%) Mean
1	Curiosity		51.1
2	Cunning		48.6
3	Cheerfulness		46.6
4	Enabler	Latin America	41.8
5	Passionate		41.7
6	Networking	Sub-Sahara Africa & Confucian Asia	41.5
7	Political Awareness		41.1
8	Knowledge of Leadership Styles	Middle East & Sub-Sahara Africa	40.1
9	Vigilance		39.2
10	Risk taking	Southern Asia	38.3
11	Knowledge of Leadership Theory	Sub-Sahara Africa	38.3
12	Focus on Self-development	Sub-Sahara Africa & Eastern Europe	37.9
13	Humility	Anglo & Sub-Sahara Africa & Latin America	36.0
14	Intuitive	Latin America	35.7
15	Collaborative	Sub-Sahara Africa & Latin America	34.2
16	Approachable	Anglo & Sub-Sahara Africa & Latin America	34.0
17	Empathy	Latin America	33.3
18	Accessible	Sub-Sahara Africa & Latin America	32.2
19	Coach/mentor	Latin America & Southern Asia	32.0
20	Persistence	Latin America & Southern Asia	30.7

The table above shows those attributes that were considered desirable facilitators of leader effectiveness mean scored across all seven regions. Individual regions which rated the attributes as essential are annotated. The attributes are not strongly desirable (i.e., not genuinely considered as a desirable attribute) as the mean scoring falls well below the ≥70% threshold of statistical noteworthiness. The desirable attributes which relate to the 'emotional capabilities and social skills' leadership dimension feature more prominently than harder, more task-focussed attributes which tend to be associated with cognition and 'appear to be important leadership behaviors in many cultures' (Dorfrman & House, 2004). For example, *cheerfulness* (46.6%), *passionate* (41.7%), *networking* (41.5%), *humility* (36.0%), *intuition* (35.7%), *approachability* (34.0%), *empathy* (33.3%) and *accessibility* (32.2%) reflect a softer, feeling orientation. Desirable attributes such as *curiosity* (51.1%), *knowledge of leadership styles* (40.1%) and *theory*

(38.3%), and *persistence* (30.7%) indicate a learning and development imperative (Watters, 2008).

The 'team skills' leadership dimension includes desirable attributes such as being a *coach/mentor* (32.0%), *collaborative* (34.2%) and an *enabler* (41.8%). These were judged to be generally desirable across cultures. Research has shown that supportive leadership is perceived "universally" to be a 'highly valued way of leading people regardless of cultural environment' (Wendt et al., 2009; p. 368).

An additional question was included in the questionnaire (Appendix E) to provide freedom for the respondents to identify attributes that the survey had omitted. 426 of the respondents (n=1067) identified a total of 1045 attributes which were categorised into seven leadership dimensions and context. These leadership dimensions and context attracted the following scores: personality & self (8.1%), motives (20.1%), cognitive capabilities & skills (22.8%), emotional capabilities & skills (24.2%), integrity & moral character (14.9%), team skills (5.6%), task skills (3.5%), and context (0.8%). Further sub-scales were identified in the table below.

Table 5-4   Positive Attributes of Prototypical Military Leadership (Qualitative Research)

	Leader Dimensions	Attribute Sub-scales	Total *(n=1045)*
1	Personality & Self	**Personality**. Personality, character (12) **Openness**. Openness, open-minded, participative, consultative (12) **Extrovert**. Extrovert, assertive, vocal (8) **Positive Affectivity**. Positive, positive & good attitude (7) **Appearance**. Physical appearance, bearing, smartness (10) **Self-beliefs/behaviours**. Self-awareness, self-analysis, self-reflection, self-critical, reflective, self-esteem, self-respect, self-confidence, self-demanding, self-actualisation, self-assurance, selflessness, unselfish, egotistical (36)	85 (8.1%)
2	Motives	**Ambition**. Ambition, ambitious (6) **Proactivity**. Proactive, proactivity (6) **Energy**. Energy, active, dynamic, liveliness, zeal, committed, determined, dedicated, persistent, purposeful, resolute, tenacious, dedicated, driven, full-timer, conviction, rigorous, will power, hard-working, work ethic, diligent (40) **Dominance**. Dominance, control, command, love of glory, firm leadership, strict leadership, bossy, autocratic, disciplinarian induce punishment-reprimand (25) **Achievement Orientation**. Performance, results-based, achievement, success-focussed, results-oriented, competitive, meritocratic (15) **Religious Faith**. Religious belief, faith in the creator, god-fearing, pious, spiritual, secular (26).	210 (20.1%)

	Leader Dimensions	Attribute Sub-scales	Total *(n=1045)*
		Equality & Diversity. Equality, diversity, impartial, unbiased, non-discrimination, honour to minorities, inclusive, gender-sensitive, respect for other's rights (15) **Loyalty**. Loyalty, sense of duty, sacrifice, service, allegiance, devotion to affairs, esprit de corps, nationalist, patriotic (72) **Philosophical**. Realist, idealistic (5)	
3	Cognitive Capabilities & Skills	**General Intelligence.** Effective intelligence, wisdom, common sense, critical/conceptual/independent thinking, professional competence & experience, knowledgeable/learned/educated, articulate (62) **Creative/divergent thinking capacities**. Vision, visualise the future, foresight, boundary scanning, forward-looking, farsightedness, creative, imaginative, enterprising, ingenuity, 'see what others did not see', adaptable, intellectual flexibility (52) **Problem-solving skills.** Problem solver, analytical, methodical, deductive, logical, rational, intuitive, discerning, strategist, planning, resourceful, understanding, manage change/transform, balance, evaluative, judgement, moderate, eager-to-learn perceptive, insightful, mental agility (53) **Decision-making skills.** Decision-making, speed of thought/action, initiative, hard-headed/dispassionate, mental endurance, resilience, robustness, durable, fortitude, reaction to setback, mental and physical capacity, risk-management/taker, delegation, empowerment, mission command, decentralisation (71)	238 (22.8%)
4	Emotional Capabilities & Skills	**Motivating.** Charismatic, inspiring, motivating, passionate, persuader, influencer, convincer, courageous, dauntless, popular (69) **Social Skills**. Social skills, social attitude/awareness/interaction, good relationships, pro-people, relational skills, empathetic, understanding and helping followers, emotionally bonded to subordinates, able to understand human psychology, sympathetic, courtesy, respect, good communication skills, listening, speaking abilities (49) **Social Behaviours**. Disciplined, restrained, obedient, frank, calm, composed, tolerant of stress, mindfulness, caring, compassion, kindness, goodwill, generous, benevolent, magnanimous, grateful, forgiving, humane, merciful, ability to create a fear-free environment, gentleness, considerate, show love, have love in the heart, helping attitude, diplomatic, tactful, accommodating, consensus-builder, patient, humble, modest, humility, without conceit, accept criticism, dignified, polite, with good grace, mature, paternal, consistent, emotional stability, happy, cheerful, smiling, humorous, friendly (102) **Exemplar.** Good example, lead by example, learn by example, act as you speak, practice what you preach, walk-the-talk, referent power, credibility, authoritative (33)	253 (24.2%)
5	Integrity & Moral Character	**Integrity.** Honest, keeps promises, clear background, sincere, legitimate, trustworthy/truthfulness, honourable, uprightness, fairness, incorruptible/not corrupt/not nepotist, just, law-abiding/lawful, transparent, clarity of action, authentic, genuine (102) **Ethical.** Ethical, moral/good character, sound moral bearing, principled, values and standards, sound sense of values, consistency of values, decency, prepared to speak truth to power (34) **Accountability and responsibility**. Accountable/accountability, responsible/responsibility (20)	156 (14.9%)

	Leader Dimensions	Attribute Sub-scales	Total *(n=1045)*
6	Team Skills	**Team.** Team builder, collegiate, comradeship, fellow feeling, belongingness, cohesive, cooperative, good will to others in the group, organisation's interest foremost, protection of subordinates, team player, not egotistical, recognising & valuing work of subordinates, credit to subordinates, team focus, know subordinates, merit team recognition, acceptance of group goals; tolerance of mistakes, forgiveness of team/subordinates' failure, supportive, sympathetic, prioritising welfare of subordinates, followership (58)	58 (5.6%)
7	Task Skills	**Management.** Good management, supervisory/monitoring, organisationally skilled, financially stable, systemic, timeliness/punctual/readiness, prudence, simplicity, precise, accurate, value-added, practical/pragmatic, focussed on task, feedback (37)	37 (3.5%)
8	Context	**Context.** Culturally attuned, cultural awareness, cultural frame, luck, acceptance of natural phenomena (8)	8 (0.8%)

Respondents tended to reinforce many of the fifty-two attributes in the preceding question. The qualitative research data in Table 5-4 revealed the importance of 'motives' and 'task skills' in cross-cultural leadership research. Implicit motives such as need for power, affiliation, achievement, and responsibility differ from personality traits such as a the Big Five (Antonakis, 2011). In this research, *dominance* (2.4%), *religious faith* (2.5%), *energy* (3.8%) and l*oyalty* (6.9%) were all deemed to be important in facilitating leader effectiveness. It is interesting to note that some of these motives are culturally contingent. For example, the Anglo region did not value loyalty/patriotism or religious faith whereas in Southern Asia both are viewed as important to leader effectiveness. Thirty-one out of seventy-two (43.0%) responses articulating loyalty/patriotism as a key leader attribute originated from the Southern Asia cluster. Similarly, sixteen out of the twenty-six (61.5%) respondents who identified religious faith as a key leader attribute were from the Southern Asia cluster. *Ambition* (categorised as a motive) is typically seen as "good" in some countries and "bad" in other countries (Triandis, 2004). The response rate, articulating ambition as a key leader attribute, was too low in terms of validity however indicators of cultural variance is again evident. Three regions (Anglo, Sub-Sahara Africa, and Latin America) did not believe ambition to be important at all whereas Southern Asia rated this motive as a positive attribute.

The attribute *charisma* was identified by thirty respondents which constituted the most responses in the *motivation* sub-scale in Table 5-4. Charisma was found to be most valued in Eastern Europe (36.7%) followed by Latin America (23.3%). Both had the same sample size (*n=111*). Charisma was judged to be the least important in the Middle East and Confucian Asia (3.3%). This regional disparity could reflect a preference for heroic and individualistic leaders in some countries and post-heroic leadership in others. The GLOBE study (2004) found that the Middle East and Confucian Asia were the two lowest scoring regions in the charismatic/values-based leadership dimension amongst the ten regions surveyed (Javidan et al., 2006).

The top seventeen attribute sub-scales and associated leadership dimensions, articulated in Table 5-4, are listed in Table 5-5. The qualitative research reinforced the importance of *integrity* as a universal facilitator of leadership effectiveness. The single most valued descriptor for an attribute was *honest* (or honesty) with forty-five respondents (4.4%). The social behaviours and integrity sub-scales attracted the highest joint scores (9.8%). The emotional capabilities & social skills leadership dimension (i.e., motivation, exemplar, social behaviours and skills) achieved the highest score overall (24.2%) from the qualitative data. The cognitive capacities and skills leadership dimension attracted a mean score of 22.8%. The 'team skills' leadership dimension also achieved a comparatively high score (5.6%). Correspondingly, the 'personality & self' leadership dimension score is relatively low (3.4%). The categorisation of 'motives' as a leadership dimension reflects the scoring of energy, dominance, and loyalty as key leader attributes. Management, as part of the 'task skills' leadership dimension, was rated as comparatively important (3.5%).

Table 5-5   Positive Sub-scale Attributes of Prototypical Military Leadership (Qualitative Research)

	Attribute Descriptor (Sub-scales)	Meta-category/Leadership Dimension	Total	(%)
1=	Social behaviours	Emotional capabilities & social skills	102	9.8
	Integrity	Integrity & moral character	102	
3	Loyalty/Patriotism	Motives	72	6.9
4	Decision-making	Cognitive capabilities & skills	71	6.8
5	General intelligence	Cognitive capabilities & skills	62	5.9
6	Motivation	Emotional capabilities & social skills	61	5.8

	Attribute Descriptor (Sub-scales)	Meta-category/Leadership Dimension	Total	(%)
7	Team skills	Team skills	58	5.6
8	Problem-solving	Cognitive capabilities & skills	53	5.1
9	Creative/Divergent thinking	Cognitive capabilities & skills	52	5.0
10	Social skills	Emotional capabilities & social skills	49	4.7
11	Energy	Motives	40	3.8
12	Management	Task skills	37	3.5
13	Self-beliefs/Behaviours	Personality & self-	36	3.4
14	Ethical	Integrity & moral character	34	3.3
15	Exemplar	Emotional capabilities & social Skills	33	3.2
16	Dominance	Motives	25	2.4
17	Accountability & Responsibility	Integrity & moral character	20	1.9

Respondents were asked in Table 5-6 to rate the top 5 attributes that they judged the most important in order of priority. The low level of statistical noteworthiness indicates a lack of consensus on prioritising attributes across cultures. *Integrity* was again rated the highest with a mean score of 11.1% followed by *vision* (9.9%) and *good role model* (5.5%). Three leader dimensions were evident in the data: the integrity and moral character dimension scored the highest with a mean score of 5.6% (i.e., integrity 11.1%, moral courage 3.9%, accountable 3.7%, and fairness 3.7%). The cognitive capabilities and skills leadership dimension had a mean score of 5.5% (i.e., vision 9.9%, professional knowledge 4.5%, decisiveness 4.4%, judgement 5.2%, and flexibility 3.6%). Finally, the emotional capabilities and social skills attracted a mean score of 4.6% (i.e., good role model 5.5%, and courage 3.7%).

Table 5-6   Top 5 Universal Attributes of a Leader

	Attribute 1	%	Attribute 2	%	Attribute 3	%	Attribute 4	%	Attribute 5	%
1	Integrity	21.6	Integrity	12.4	Integrity	6.5	Vision	4.1	Good communication. skills	4.7
2	Vision	19.2	Vision	10.8	Vision	5.5	Integrity	4.0	Decisive	4.0
3	Good role model	6.7	Decisive	5.7	Judgment	5.2	Moral courage	3.9	Accountable	3.7
4	Professional knowledge	4.3	Good role model	4.4	Decisive	4.4	Professional knowledge	3.8	Fairness	3.7
5	Decisive	4.2	Moral courage	3.9	Courage	3.75	Decisive	3.7	Flexibility	3.6

Respondents were asked in Table 5-7 to rate those attributes their boss required to allow them to flourish as leaders. *Integrity* was considered the most important key leader attribute for a superior leader (8.1%), followed by *vision* and *professional knowledge* (5.5%). Four leadership dimensions were evident in the data. The integrity and moral character meta-category proved to be the primary

leadership dimension with a mean score of 6.1% (i.e., integrity 8.1% and fairness 4.0%), reinforcing the earlier data regarding essential facilitators of leadership effectiveness. Respondents judged the cognitive capabilities and skills leadership dimension as the second most important with a mean score of 4.1% (i.e., vision 5.5%, professional knowledge 5.5%, decisiveness 2.8%, judgement 3.7% and flexibility 3.1%). The team skills leadership dimension was rated third highest with a mean score of 3.7% (i.e., team player 3.7%) and the emotional capabilities and social skills rated the least important with a mean score of 3.6% (i.e., good role model 3.7% and good communication skills 3.4%).

Table 5-7   Top 5 Universal Attributes of a Leader: Boss Expectations

	Attribute 1	%	Attribute 2	%	Attribute 3	%	Attribute 4	%	Attribute 5	%
1	Integrity	15.4	Integrity	7.8	Professional knowledge	5.4	Integrity	4.6	Fairness	4.0
2	Vision	7.8	Professional knowledge	5.1	Integrity	4.4	Professional knowledge	3.9	Judgement	3.7
3	Professional knowledge	7.6	Vision	5.0	Vision	3.7	Judgement	3.7	Team player	3.4
4	Good role model	5.2	Team player	4.1	Good comms Skills	3.4	Team player	3.5	Good comms skills	3.4
5	Decisive	2.8	Good role model	3.0	Flexibility	3.1	Good comms skills	3.4	Good role model	2.9

The "universal" followership expectations are that the leader is good role model who is just, honest, trustworthy, and fair; possesses vision, judgement and professional knowledge; has an adaptable approach and is a good decision-maker and communicator; and acts in the best interests of the team.

Although not part of the formal hypothesis, the author felt it would be useful to explore negative attributes which might be viewed as impediments to leadership effectiveness. The intent was to derive a practical benefit for military cross-cultural leaders; the study of bad leadership typically informs the practice of good leadership. This follows a similar approach undertaken by the GLOBE study (2004). Respondents were asked to list attributes possessed by their boss that demotivates or restricts them as leaders. Table 5-8 shows those attributes judged to be negative attributes that inhibit leader effectiveness. *Cunning* is rated as the highest negative attribute across all five attributes with a mean score of 3.2%. Being indecisive was also rated as negative across all cultures with a

mean score of 2.0%. The data is statistically irrelevant and shows a lack of consensus of what constitutes an irrelevant or negative leader attribute across cultures. Table 5-8 shows that the cognitive capacities and skills leadership dimension attracted the most negative attributes (i.e., cunning, indecisive, poor judgement, lack of professional knowledge) followed by the integrity and moral character leadership dimension (i.e., lack of integrity, lack of moral courage, unfairness, dishonesty). Respondents also identified being selfish ('personality & self' leadership dimension) and possessing poor communication skills (emotional capabilities and social skills leadership dimensions) as other factors which demotivate or restrict followers.

Table 5-8 **"Universal" Attributes that Demotivate or Restrict Followers (Prioritised)**

	Attribute 1	%	Attribute 2	%	Attribute 3	%	Attribute 4	%	Attribute 5	%
1	Cunning	7.1	Cunning	2.8	Indecisive	3.3	Cunning	2.0	Cunning	2.0
2	Lack of integrity	2.4	Indecisive	2.2	Cunning	2.2	Indecisive	1.4	Indecisive	1.2
3	Selfish	2.2	Lack of integrity	2.2	Lack of vision	1.3	Selfish	1.2	Selfish	1.2
4	Indecisive	2.0	Lack of moral courage	1.7	Poor judgment	1.2	Unfairness	1.2	Lack of professional knowledge	1.1
5	Dishonesty	1.8	Unfairness	1.7	Poor comms skills	1.2	Lack of integrity	1.1	Unfairness	1.0

Cunning (21.6%) is a good example of a polarised leadership attribute which is culturally contingent. Leaders in Colombia rated 'cunning' as contributing to outstanding leadership, whereas in Switzerland 'cunning', or being sly and deceitful is rated as inhibiting outstanding leadership (Dickson et al. 2003; p. 735). The *Oxford English Reference Dictionary* (1995) defines cunning as 'skilled in ingenuity or deceit', 'selfishly clever or crafty', 'ingenious', (North American) 'attractive, quaint'. Historically, cunning means 'a person possessing magical knowledge or deceit'. (p. 348). Cunning and shrewdness are not as highly valued as they once were in leadership (Bass, 1990). Machiavelli believed the prudent leader needed the cunning of the fox to avoid the snares of leadership (Benner, 2017).

Table 5-9 shows negative attributes of prototypical leadership in the defence and security sector researched through qualitative analysis (Question 5: 'What 5

Attributes/behaviours/activity of your Boss would restrict/de-motivate you as a leader'). 877 participants responded from a total of 1067 questionnaires. The research found that the emotional capabilities and social skills leadership dimension attracted the highest score (29.1%). In other words, respondents felt that the lack of *affect* was the most significant inhibitor to effective leadership. This relates to the positive attributes of prototypical military leadership (Table 5-4). The cognitive capabilities and skills leadership dimension attracted the second highest score (26.1%) with the integrity and moral character meta-category placed third (19.0%). The GLOBE study (2004) found that attributes universally viewed as ineffective included being non-cooperative, ruthless, non-explicit, a loner, irritable, and dictatorial (Dorfman et al., 2004).

The single most important negative attribute was perceived to be a lack of integrity (14.4%) which included a leader lacking transparency; being dishonest, untrustworthy, disingenuous, duplicitous, unfair, unjust, corrupt, biased; and displaying favouritism. This corresponds with the moral foible that what followers fear most is their leader's 'personal immorality accompanied by the abuse of power' (Cuilla, 2018; p. 461). Negative values such as dishonesty and deceit tend to be rejected by people of all cultures. In contrast, moral courage is judged to be an *essential* facilitator of leader effectiveness across all seven regions. The second prioritised negative attribute was a lack of social skills (12.8%) where a leader is perceived to be asocial; a poor communicator and listener; unapproachable and inaccessible; and lacking in emotional intelligence and empathy. Table 5-9 shows negative attributes categorised within eight leadership dimensions:

Table 5-9   Negative Attributes of Prototypical Leadership (Qualitative Research)

	Leader Dimension	Attribute Sub-scales	Total *(n=877)*
1	Personality & Self	**Personality.** Lack of openness, non-participation, not collaborative, not co-operative, lack of inclusivity, introverted, shy (10) **Self-beliefs.** Self-centred, self-serving, self-focussing, selfish, ego-centric, egotistic, individualistic, using others for own gain (exploitative/self-centred), personal reasons (attitude, perception), lack of self-awareness, focussed on self-development lack of self-	65 (7.4%)

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	Leader Dimension	Attribute Sub-scales	Total *(n=877)*
		criticism, not focussed on self, lack of confidence, lack of self-confidence, unable to deal with pressure, over-confident (55)	
2	Motives	**Ambition.** Excessive ambition, overriding competitiveness, dominance and overbearing at meetings not ambitious, not achievement/performance oriented, over-bearing, over controlling, self-promotion, no wish to learn (11) **Energy.** Lazy, complacent, lack of enthusiasm, irresolute, lack of commitment (13) **Dominance.** Autocratic, authoritarian, dictatorial, despotism, bullying, fearful, toxic, human rights problems, depriving me of my rights, abuse of authority, cheap authority, abuser, coercive, inhumane (31) **Political.** Political awareness, lack of political awareness, excess of political thinking, overly politically correct and sensitive to fads, Compliance to his/her higher leader (yes man) (9) **Loyalty**. Disloyal, treacherous, plotting against (3)	67 (7.6%)
3	Cognitive Capabilities & Skills	**General Intelligence.** Lack of intelligence, low intelligence, stupid, ignorant, irrelevant facts, confused, lack of knowledge, poor/insufficient knowledge, inexperienced, low professional knowledge/competence/interest, unprofessional, lack of leadership knowledge/theory/styles, giving more importance to theory than practice (57) **Problem-solving skills.** Without understanding, lack of understanding, lack of technical knowledge, professional incompetence, incompetency, unskilled, not determine goals or objectives, inability to set clear goals, lack of clear direction/intent, unclear direction, no planning, excessive risk-taking/not a risk-taker, timid (lack of risk tolerance), conservative, weak in analysis, not analytical, irrational, without critical thinking (30) **Creative/Divergent thinking.** Lack of vision, no vigilance, lack of strategic vision, lack of clarity of vision, short sightedness, poor strategic thinking, lack of clarity of thought, not clear thinking, dogmatic, lack of innovation, unresourceful, no creative thinking, initiative killer, lack of curiosity, curiosity, inflexible, rigid, not adaptable (94) **Decision-making skills.** Indecisive, ambivalent, uncertain, lack of judgement, uninformed to make decisions, lack of resilience, lack of persistence (48)	229 (26.1%)
4	Emotional Capabilities & Skills	**Motivation.** Lack of motivation, unmotivated, poor motivator, lack of passion, not passionate (24) Self-regulation. Lack of self-control, lack of self-regulation, uncontrolled aims, emotional fragility, emotionally unbalanced, over-sentimental, being unable to do with present time and situation (unable to cope with the current situation), unable to face challenges, cowardice, lack of courage, lack of boldness (36) **Social skills.** Poor social skills, asocial, lack of empathy, lack of intuition, lack of instinct, lack of humility, lack of emotional intelligence, poor communication skills, poor listening skills, not a networker, lack of approachability, not approachable, unapproachable, lack of accessibility, inaccessible, distance (remoteness), humility (112) **Social behaviours.** Unfriendly, arrogant, indifference, disrespectful, impolite, inconsiderate, intolerant, zero error syndrome, impatient, insulting (personal), suspicious Inconsistency, no focus (always changing mission/vision/objectives), unfocussed, angry, aggressive, quick to attack others, moody, paranoid, bad tempered, hot headed,	255 (29.1%)

	Leader Dimension	Attribute Sub-scales	Total *(n=877)*
		over reactive, callous, roughness, brashness, malicious, harsh, combative, argumentative, not cheerful, sarcastic, stuck-up, pretender, antipathetic, jealous, reckless, immodest, flatterer, stubborn, cheerful (72) **Exemplar.** Poor role model, setting poor example, not eligible, no capacity to lead, lack of credibility (11)	
5	Integrity & Moral Character	**Integrity.** Lack of integrity, dishonest, corrupt, untrustworthy, untruthful, disingenuous, duplicitous, lack of transparency, cunning, unfair, unfairness, inequality, unjust, nepotism, partial, biased, favouritism (126) **Ethical.** Lack of moral courage, unethical, immoral, amoral, poor values and standards, low personal standards poor behaviours double standards, hypocritical, lack of discipline, disobedient, misbehaviour (27) **Accountability and responsibility**. Unaccountable, irresponsible (14)	167 (19.0%)
6	Team Skills & Development	**Team.** Not a team player, lack of team spirit, lack of teamwork, lack of knowledge of team, not focussed on team development (23) **Subordinates.** Negative thinking/view of followers, not interested in subordinates (welfare), passes blame to juniors, not being looked after, not aware of detailed situation of subordinates, not caring for subordinates, lack of interest in subordinate's wellbeing, lack of defence of subordinates, not valuing work of subordinates, lack of appreciation/recognition, does not give credit when due, inability/unwillingness to support subordinates, not supportive of risk-takers, rebuking in front of junior officers, does not care of the others' report, being busy all the time, 'not finding time for anything that bothers me', lack of fairness/parity in the way subordinates are treated, not trusting, not building mutual trust, lack of dependability, poor coach/mentor, discouraging behaviour (26)	49 (5.6%)
7	Task Skills	**Management.** Bad management, weak management, not efficient, work in silos, not consultative, not providing feedback, lack of information sharing, lack of routine communication, not delegate or empower, unclear responsibilities and tasking, improper task setting, offering tasks without guidance, not an enabler, micro-management, too involved at the tactical level (micro-manager), interference, interrupting my work, observing with no reason subordinates, unjustified desire to reduce staff, over dependence on rules and procedures (25) **Timeliness.** Not punctual, no adherence to deadlines, absence, always away, long hours in office after official working hours, inability to provide the correct work/life balance, calling me more than once daily (11) **Change Managemen**t. Not manage change, reluctant to change, resistant to change, status quo (not embrace change), lack of management of change (7)	43 (4.9%)
8	Context	Lack of cultural awareness, not updated on global issues (2)	2 (0.2%

Some of the respondents listed attributes such as being *passionate* or *curious* as negative attributes which may reflect Aristotle's observation that vices are often virtues carried to excess (Coker, 2009). In certain cultures, being overly emotional or excessively interested may be perceived to de-motivate or restrict

followers. Similarly. being *cheerful* may be considered in some cultures to be important but detrimental or irrelevant to leadership effectiveness in other societies.[115] *Humility*, which is identified as one of the key leader attributes in U.K. military doctrine and considered to be an essential leader attribute in the Anglo and Latin America regions, may be interpreted in some cultures as the antithesis of 'strong man' leadership. A more practical explanation for the variances could be the "fundamental problem" of translation in cross-cultural studies (Guthey & Jackson, 2011; p. 172). The selection of the de-motivating attributes could also reflect a practical response bias with the least favoured characteristics chosen from the list of fifty-two key 'positive' leader attributes.

Table 5-10 shows a consistency between the positive and negative qualitative research results regarding the seven leader dimensions and context. The most significant disparity is reflected in the 'motives' leadership dimension with a percentage difference between positive and negative attributes of 12.5%. The 'motives' and 'personality and self' meta-categories are the only two leadership dimensions that show a downward score between positive and negative results (context also records a downward score).

Table 5-10   Comparison between negative and positive leader dimensions

	Leadership Dimension (meta-category)	Positive (%)	Negative (%)	Difference (%)
1	Personality & Self	8.1	7.4	-0.7
2	Motives	20.1	7.6	-12.5
3	Cognitive capacities & skills	22.8	26.1	3.3
4	Emotional capacities & social skills	24.2	29.1	4.9
5	Integrity & moral character	14.9	19.0	4.1
6	Team skills	5.6	5.6	0
7	Task skills	3.5	4.9	1.4
8	Context	0.8	0.2	-0.6

The most significant negative attribute in the 'motives' leadership dimension is *domination* (3.5%). Respondents judged being autocratic, dictatorial, despotic, bullying, coercive, inhumane, abusive, and toxic in the open-ended question to be problematic in leadership. The GLOBE study (2004) notes that although

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[115] Smiling at a stranger in Russia is associated with insincerity or idiocy. (Meyer, 2014; Shevchenko, 2017).

autocratic behaviour and authoritarianism have negative connotations in many countries, notably in the Anglo region, it may not be universally viewed as an inhibitor to effective leadership (Dorfman et al., 2004). Research into this area lies beyond the scope of this thesis but merits further study in the defence and security sector as the dominant use of power is often associated with military dictatorships. Although many opposites of "positive" attributes were recorded, a lack of charisma (i.e., uncharismatic) was not articulated as a negative attribute and few perceived being disloyal or unpatriotic to be problematic. This explains the differential between negative and positive scores.

A thematic profile, comprising negative attributes that contribute to leadership ineffectiveness or inhibit effective leadership, is as follows:

- A selfish, self-centred/serving leader who lacks confidence and self-awareness (primary leadership dimension: personality and self).

- An overbearing autocrat who exhibits authoritarian, despotic, and toxic behaviours and leads through fear, coercion, and bullying (primary leadership dimension: motives).

- An indecisive leader with low intelligence who lacks vision, judgement, technical knowledge, and professional competence (primary leadership dimension: cognitive capacities and skills)

- A poor role model who is an ineffective communicator and listener. A leader who lacks emotional self-control and the social skills to engage and empathise with subordinates (primary leadership dimension: emotional capabilities and skills).

- A non-consultative leader who is not a team player and does not trust, support, develop or empower followers (primary leadership dimension: team skills).

- A dishonest, deceitful, and unjust leader whose behaviours are biased, inconsistent, and unaccountable and whose followers find unethical and

untrustworthy (primary leadership dimension: integrity and moral character).

- An inefficient, micro-manager with poor task setting skills who is resistant to change and does not delegate to subordinates (primary leadership dimension: task skills).

5.2.2 Cultural Specifics in Military Leadership

Culturally specific phenomena occur in only a subset of cultures and are not comparable across all cultures (House & Javidan, 2004; p. 19).

A second objective of the thesis is to identify specific leadership attributes that are preferred as effective in some cultures but not others. In other words, is there evidence of cultural contingency to prove the null hypothesis in the preceding section?   The GLOBE study (2004) identified certain culturally contingent attributes which were found to have very different meanings. These included being elitist, *ambitious*, *individualistic* and a *micromanager*. As introduced in the previous section, some attributes may be considered facilitators of outstanding leadership in some cultures and impediments in others. For example, *risk-taking*, *sensitive*, *autonomous*, and *class conscious* were found to have different values across cultures (Dorfman et al, 2004).

Thirty-two attributes were identified as essential military attributes in the previous section. The attributes attracted a mean score of ≥70%. However, only fifteen attributes were judged essential by all regions, a further ten by six regions, and seven by 5 regions or less. For example, the attribute of possessing humanity was only considered essential by three of the seven regions (Latin America, Southern Asia, and Confucian Asia). Similarly, only four regions rated *boldness*, *individual development*, *resilience, analytical skills*, and being *innovative* as essential facilitators of leader effectiveness. The Middle East, Confucian Asia and Southern Asia did not believe *individual development* to be essential reflecting the collectivist cultural dimension.   Two regions (Anglo and Eastern Europe) did not believe the *management of change* to be essential to outstanding leadership.   This shows evidence of cultural contingency amongst those attributes considered essential (mean scoring).

The GLOBE study (2004) found participative leadership to be high in the Anglo region (and in Germanic and Nordic Europe) and the lowest in Eastern Europe, Southern Asia, Confucian Asia and the Middle East. Although participative leadership was not specifically addressed in the questionnaire (Annex E), collaboration was mean scored as a *desirable* key leadership attribute across all seven regions (64.3%). *Collaboration* was, however, valued as an essential leadership attribute in the Sub-Sahara Africa (71.4%) and Latin America regions (77.5%) but was not judged essential in the other regions. Collaboration attracted a low rating as a desirable leadership in the Anglo region (33.9%) which is surprising given the emphasis on command and influence groups, board membership, and 'collective command'[116] in the U.K. defence and security sector. The data collection indicates that the importance of collaborative (participative) leadership varies across cultures (mean score of 43.6%). A preference in some countries for strong, charismatic, proactive military leaders may make participation and consultation synonymous with management or even an indicator of weakness. Collaboration could be viewed in some cultures as more akin to a process than a key attribute of leadership. More detailed research is required to achieve greater validity in cross-cultural comparisons.

The GLOBE study (2004) found that charismatic/value-based leadership is highest in the Anglo cluster and lowest in the Middle East. Southern Asia and Latin America also record high levels of charismatic/value-based leadership. As discussed, this thesis did not measure charisma *per se.* However, the research data shows that visionary leadership, a critical component of charisma, is least valued in the Anglo sample (72.3%) and was prioritised as the 23rd most important attribute. All other regions place *vision* in the top 7 of attributes (88.3-95.5%). Correspondingly, *integrity* is judged to be the most important attribute in the Anglo cluster (98.3%) and *moral courage* second (96.6%) suggesting that value-based leadership is highly valued.

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[116] Army Leadership Conference, 11 March 2021.

The GLOBE study (2004) found that the Middle East region scored the lowest on the charismatic/values-based CLT leadership dimension (Dorfman et al., 2004). However, the research data in Table 5-11 suggests that the Middle Eastern military prototypical leader is perceived to be a *good role model* who is focussed on *team development*, possesses excellent *vision*, *judgement*, and *communication skills*, and is *confident*, *decisive*, *fair,* and *courageous*. This suggests a preference for military leaders who are charismatic and values-based in the Middle East. This is a similar profile to the Sub-Sahara Africa cluster. Further research is required using similar metrics and methodologies as the GLOBE study (2004) to determine greater validity in findings.

Table 5-11 identifies essential positive leader attributes that facilitate outstanding leadership the Anglo, Middle East and Sub-Sahara Africa regions. Table 5-12 identifies essential leadership attributes from the Latin America, Southern Asia, and Confucian Asia regions. Table 5-13 addresses those attributes perceived to be essential in Eastern Europe. The Latin America (40) and Sub-Sahara Africa (39) sample frames comprise the most attributes, and Eastern Europe (23) and the Anglo (26) the least. This indicates less agreement on what constitutes effective leadership and possibly, a weaker collective culture. The number of cultures within each regional cluster may provide a practical reason for this disparity. For example, the Anglo region comprises one country (i.e., UK) whereas the Latin American cluster is drawn from three countries (i.e., Chile, Paraguay and Colombia).

Table 5-11   Essential Positive Leader Attributes (Anglo [UK], Middle East & Sub-Sahara Africa)

	Region 1 (Anglo)	%	Region 2 (Middle East)	%	Region 3 (Sub-Sahara Africa)	%
1	Integrity	98.3	Vision	95.0	Integrity	96.5
2	Moral courage	96.6	Self-confidence	90.9	Vision	95.5
3	Judgement	94.9	Fairness	90.0	Strategic thinking	93.0
4	Decisive	92.4	Integrity	88.9	Self-confidence	92.0
5	Good role model	91.6	Decisive	87.6	Decisive	91.9
6	Team development	90.8	Good role model	87.0	Good communication skills	91.0
7	Good communication skills	89.9	Good communication skills	86.7	Professional knowledge	90.5
8	Motivation	89.9	Judgement	85.6	Courage	88.5

	Region 1 (Anglo)	%	Region 2 (Middle East)	%	Region 3 (Sub-Sahara Africa)	%
9	Listening skills	88.1	Courage	85.9	Team development	88.5
10	Fairness	85.7	Strategic thinking	85.7	Accountability	88.0
11	Professional knowledge	84.9	Team development	85.6	Motivation	88.0
12	Emotional intelligence	84.0	Moral courage	83.7	Self-control	87.9
13	Individual development	83.2	Trusting	82.0	Judgement	87.6
14	Accountability	82.8	Flexibility	79.8	Intelligence (IQ)	86.9
15	Self-awareness	79.8	Emotional intelligence	79.8	Good role model	86.9
16	Clarity of thought	79.0	Clarity of thought	77.9	Team player	86.6
17	Flexibility	77.1	Motivation	77.6	Fairness	86.1
18	Team player	76.5	Team player	77.0	Innovation	86.0
19	Self confidence	76.5	Listening skills	75.8	Manage change	84.5
20	Approachability	75.6	Accountability	75.5	Moral courage	83.6
21	Enthusiasm	75.6	Self-awareness	74.0	Clarity of thought	83.0
22	Self-control	73.9	Self-confidence	73.7	Analytical	82.9
23	Vision	72.3	Professional knowledge	73.2	Listening skills	81.8
24	Humility	72.3	Manage change	73.0	Boldness	80.7
25	Resilience	71.4	Knowledge of leadership styles	72.4	Emotional intelligence	79.1
26	Courage	70.6	Intelligence (IQ)	72.0	Trusting	78.9
27			Boldness	71.7	Resilience	76.0
28			Innovation	71.7	Flexibility	76.0
29					Enthusiasm	75.3
30					Coach/mentor	75.1
31					Individual development	74.4
32					Self-awareness	73.7
33					Approachable	73.7
34					Accessible	73.7
35					Knowledge of leadership theory	72.9
36					Collaboration	71.4
37					Focus on self-development	71.0
38					Networking	70.6
39					Knowledge of leadership styles	70.2

The inclusion of humility[117] as an essential attribute in the Anglo (72.3%) and Latin America (79.3%) samples makes the two regions culturally distinctive. Interestingly, the Anglo cluster was the only region not to value *strategic thinking* and *intelligence* as essential attributes although other cognitive attributes such as *decisiveness* (92.4%) and *judgement* (94.9%) were included. The Anglo region values *resilience* (71.4%) as an *essential* leader attribute; this perception is not shared by the Middle East, Confucian Asia, and Eastern European regions.

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[117] Humility is one of the eight leadership attributes in the UK's *Defence Leadership Centre Double Helix Model of Attributes.* The definition is explained in the Glossary.

As discussed, *vision* is perceived as comparatively less important in the Anglo region than in the other regions. There is high level of concurrence in the top four leadership attributes (i.e., *integrity*, *moral courage*, *judgement*, and d*ecisiveness*) amongst U.K. officers when set against previous surveys using the same leadership methodology. *Integrity* was also the most valued attribute in both studies (Watters 2008; Watters, 2010). The conduct of a longitudinal leadership study in the UK defence sector over a 12-year period is recommended.

The Middle East and Sub-Sahara Africa clusters are the only regions that consider *knowledge of leadership styles* (72.4/70.2%) as an essential leader attribute (all regions judge professional knowledge to be a facilitator of leadership effectiveness). The Sub-Sahara Africa region is the only region that preferences *knowledge of leadership theory* (72.9%) as important. *Collaboration* is the only attribute to be considered essential by the Sub-Sahara Africa (71.4%) and Latin America (77.5%) clusters; *self-development* the only attribute judged essential by the African and Eastern European regions; *networking* is only valued as an essential leader attribute by the African (70.6%) and Confucian Asia regions (73.3%); and *accessibility* is rated essential by the African (73.7%) and Latin American (78.5%) samples.

In Table 5-12 below, all three regions judge *humanity* to an essential key leader attribute (Latin America (82.0%), Southern Asia (79.5%), and Confucian Asia (74.2%)). The GLOBE study (2004) found that humane oriented leadership was rated the highest in Southern Asia; it was also highly valued in the Anglo and Sub-Sahara Africa regions. In this research, the requirement for leaders to be *humane* was rated as essential in Latin America (82.0%), Southern Asia (79.5%) and Confucian Asia (74.2%) and desirable in the other regions. The Latin America region is distinctive by being the only region which considers *intuition*, *enablement*, and *empathy* to be essential positive leader attributes. Southern Asia is the only region which regards *risk-taking* as an essential attribute. Finally, there is a reasonably high correlation between the Southern Asia and Confucian Asia regions with both clusters sharing twenty--five out of thirty-two essential attributes.

Table 5-12   Essential Positive Leader Attributes (Latin America, Southern Asia & Confucian Asia)

	Region 4 Latin America	%	Region 5 Southern Asia	%	Region 6 Confucian Asia	%
1	Good role model	97.3	Judgement	93.7	Integrity	93.5
2	Trusting	97.3	Vision	90.8	Vision	92.1
3	Decisiveness	96.4	Self-confidence	90.6	Accountability	92.1
4	Motivating	96.4	Decisive	89.1	Good communication Skills	90.5
5	Good communication skills	95.5	Accountable	88.4	Motivation	90.5
6	Fairness	95.5	Moral courage	88.1	Self-confidence	88.9
7	Vision	94.6	Professional knowledge	87.8	Trusting	88.7
8	Emotional intelligence	94.6	Integrity	87.8	Clarity of thought	86.7
9	Accountable	94.6	Intelligence (IQ)	87.2	Strategic thinking	84.1
10	Integrity	92.8	Fairness	86.2	Emotional intelligence (	84.1
11	Strategic thinking	91.9	Strategic thinking	85.5	Team development	82.5
12	Clarity of thought	91.9	Team development	85.3	Judgement	81.0
13	Self-control	91.9	Courage	83.7	Moral courage	81.0
14	Intelligence (IQ)	91.	Motivating	82.3	Good role model	80.6
15	Manage change	91.0	Good role model	82.2	Decisive	80.6
16	Listening skills	90.1	Good communication skills	81.8	Professional knowledge	79.4
17	Self-confidence	90.1	Self-control	81.5	Flexibility	79.4
18	Professional knowledge	90.1	Boldness	80.2	Team player	79.4
19	Boldness	88.9	Humanity	79.5	Courage	77.8
20	Resilience	87.4	Emotional intelligence	78.9	Listening skills	76.2
21	Persistence	97.4	Trusting	78.4	Intelligence (IQ)	76.2
22	Judgement	87.4	Team player	76.7	Fairness	76.2
23	Moral courage	87.4	Clarity of thought	75.2	Manage change	75.8
24	Analytical	86.5	Self-awareness	75.1	Humanity	74.2
25	Team player	86.5	Resilience	75.1	Networking	73.0
26	Empathy	85.5	Listening skills	73.6	Self-awareness	71.4
27	Innovation	84.7	Risk taking	73.3	Enthusiasm	71.0
28	Flexibility	82.9	Flexibility	72.1		
29	Team development	82.7	Persistence	71.7		
30	Enthusiasm	82.0	Enthusiasm	70.8		
31	Humanity	82.0	Manage change	70.6		
32	Approachable	81.1	Analytical	70.3		
33	Humility	79.3				
34	Accessible	78.5				
35	Collaborative	77.5				
36	Intuitive	77.5				
37	Coach/mentor	77.1				
38	Enabler	75.7				
39	Self-awareness	75.7				
40	Individual development	73.9				
41	Courage	73.0				

The Eastern European sample frame (Table 5-13) preferences task focussed and cognitive attributes. The region has the least attributes (24) rated essential. These essential attributes include *strategic thinking*, *intelligence*, *professional*

knowledge, *decisiveness*, *analytical powers*, *judgement*, *innovation,* and *clarity of thought*. This suggests that the respondents may value more highly leaders who have the 'ability to find pragmatic results regardless of the means by which such results are attained' (Dorfman et al., 2004; p. 674). It may also be indicative of the subordination of truth to power as *integrity* and *moral courage* are not considered essential attributes and the region attracted the lowest score in the 'integrity and moral character' leadership dimension. The Eastern European sample is also distinctive as it is the only region that preferences *self-development* (79.3%), *individual development* (74.8%) and *team development* (86.4%) as essential attributes.

Table 5-13   Essential Positive Leader Attributes (Eastern Europe)

	Region 7 Eastern Europe	(%)
1	Strategic thinking	93.6
2	Intelligence (IQ)	90.1
3	Professional knowledge	90.1
4	Vision	88.3
5	Good communication skills	88.3
6	Decisive	87.3
7	Self-control	86.5
8	Team development	86.4
9	Analytical	85.5
10	Motivation	84.5
11	Fairness	83.8
12	Integrity	83.8
13	Team player	80.9
14	Listening skills	80.2
15	Judgement	80.2
16	Accountability	80.2
17	Self-development	79.3
18	Self-confidence	75.7
19	Individual development	74.8
20	Enthusiasm	74.5
21	Innovation	73.9
22	Clarity of thought	73.6
23	Emotional intelligence	73.0
24	Trusting	72.1

Table 5-14 shows the top five attributes that all seven regions consider facilitators of leadership effectiveness. Sixteen different key leader attributes were selected out of a maximum of thirty-five possible facilitators of leadership effectiveness. The cognitive capacities and skills leadership dimension included: *vision*, *decisive*, *judgement*, *strategic thinking*, *professional knowledge*, and *intelligence*

(6). The emotional capacities and social skills leadership dimension included: *trusting*, *self-control*, *motivating*, *good communication skills* and being a *good role model* (5). The Integrity and moral character leadership dimension included: *integrity*, *moral courage*, *fairness*, *accountable* (4). *Self-confidence* was the only attribute in the personality and self leadership dimension.

There was a lack of consensus amongst all seven regions on a single most important attribute which suggests that perceptions of effective leadership attributes in the defence and security sector are culturally contingent from across the regions surveyed. Being *decisive* was the most selected attribute (5) followed by *integrity* (4) which was prioritised as the most important attribute in three of the seven regions.

Table 5-14   Regional Comparison of Top 5 Positive Leader Attributes

Region	Attribute 1	%	Attribute 2	%	Attribute 3	%	Attribute 4	%	Attribute 5	%
Region1	Integrity	98	Moral courage	97	Judgement	95	Decisive	92	Good role model	92
Region 2	Vision	95	Self-confidence	91	Fairness	90	Integrity	89	Decisive	88
Region 3	Integrity	97	Vision	95	Strategic thinking	93	Self-control	92	Decisive	92
Region 4	Good role model	97	Trusting	97	Decisive	96	Motivating	96	Good comms skills	96
Region 5	Judgement	93	Vision	91	Self-confidence	91	Decisive	89	Accountable	88
Region 6	Integrity	93	Vision	92	Accountable	92	Good comms Skills	91	Motivation	91
Region 7	Strategic thinking	94	Intelligence	92	Professional knowledge	90	Vision	88	Good comms skills	88

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Table 5-15 shows those attributes that are considered essential in some regions and desirable in others. For example, the most extreme differential between regions is evident in the focus on *self-development* (56.7%) and *knowledge of leadership styles* (55.6%). The Eastern Europe region judge *self-development* to be essential (79.5%) whereas in the Anglo region, it is considered relatively unimportant (22.7%). Similarly, the Sub-Sahara Africa region believes *knowledge of leadership styles* to be essential (72.4%) whereas the Anglo region

considers it irrelevant (16.8%). All seven regions are represented either as the highest or lowest scoring culturally contingent cluster in Table 5-15.

The lowest mean scores are recorded for the *networking* and *collaborative* attributes. *Networking* is perceived to be an essential attribute in Confucian Asia (73.0%) and Sub-Sahara Africa (70.6%) but not in the Anglo region (52.5%). Similarly, the Latin America (77.5%) and Sub-Sahara Africa (71.4%) regions judge *collaborative* to be an essential leadership attribute, but the five other regions consider it desirable with Eastern Europe scoring it the lowest (56.4%).

Table 5-15 also shows that *risk-taking* is rated as an essential trait in Southern Asia (73.3%) yet has an overall mean score of 38.3% as a desirable attribute. Being *approachable* as a leader is seen as essential in the Sub-Sahara Africa (73.7%), Anglo (75.6%) and Latin America (81.1%) regions but is only considered desirable in the other four regions (mean desirable score of 34.0%). *Humility* is rated as a desirable attribute (36.0%) but is judged to be essential in the Anglo region (72.3%). An *intuitive* leader is perceived to be essential in Latin America (77.5%) but seen as desirable in the other six regions (mean score of 35.7%). Sub-Sahara Africa (75.1%) and Latin America (77.1%) are the only regions which judge being a *coach/mentor* to be essential to leadership whereas the attribute is rated overall as desirable (mean score of 32.0%). Being *persistent* was judged to be an essential attribute of leader effectiveness in Latin America (87.4%) and Southern Asia (71.4%) but considered desirable across all seven regions (mean score of 30.7%). *Knowledge of leadership theory* was believed to be essential to leader effectiveness in Sub-Sahara Africa (72.9%) but not in the other regions and being *empathetic* was only considered essential in Latin America (85.5%). Latin America also perceived a leader as an *enabler* to be essential (75.7%) whereas it was only rated as desirable overall (mean score of 41.8%).

Table 5-15   Culturally Contingent Leadership Attributes

	Attribute	Highest Scoring Region	%	Lowest Scoring Region	%	Mean Difference (%)
1	Risk-taking	Southern Asia	73.3	Anglo	37.0	36.3
2	Approachable	Latin America	81.1	Eastern Europe	48.6	32.5
3	Collaborative	Latin America	77.5	Eastern Europe	56.4	21.1
4	Humility	Latin America	79.3	Anglo	39.3	40.0

	Attribute	Highest Scoring Region	%	Lowest Scoring Region	%	Mean Difference (%)
5	Self-development	Eastern Europe	79.5	Anglo	22.7	56.7
6	Coach/Mentor	Latin America	77.1	Middle East	52.6	24.5
7	Persistence	Latin America	87.4	Anglo	53.5	34.0
8	Knowledge of leadership theory	Sub-Sahara Africa	72.9	Anglo	20.2	52.7
9	Knowledge of leadership styles	Middle East	72.4	Anglo	16.8	55.6
10	Empathy	Latin America	85.5	Eastern Europe	36.7	48.8
11	Enabler	Latin America	75.7	Confucian Asia	50.0	25.7
12	Networking	Confucian Asia	73.0	Anglo	52.5	20.5
13	Intuitive	Latin America	77.5	Confucian Asia	50.0	27.5
14	Accessible	Latin America	78.5	Eastern Europe	57.9	20.6

Other leadership attributes, such as *cheerfulness*, show a significant variance within the desirable range (30-70%). Possessing *cheerfulness* is considered very important in Latin America (62.7%) but relatively unimportant in the Sub-Sahara Africa (24.7%) region (mean difference of 38%). Existing literature shows that the relative intensity of emotion is affected by culture (Matsumoto & Hwang, 2012) and that cultural context plays an important part in the change of emotions within, and between, individuals (Fernández et al., 2000). As discussed, *cunning* is viewed as almost essential in Latin America (69.4%) but perceived as almost irrelevant in the Anglo region (15.1%). While perceptions of outstanding leaders around the world share some characteristics, significant differences in what is seen as desirable for leaders also exist (Den Hartog et al., 1999).

5.2.3 Leader Attributes: Myanmar & Bangladesh.

Research access to the armed forces of Myanmar (Burma), known as the Tatmadaw, is almost non-existent and there is no published research on leadership attributes. Myanmar was examined as a unique case and compared with the armed forces of Bangladesh to further explore the emic versus etic debate. Both have robust sample sizes and reveal intra-regional insights and entry points for further research.[118] Myanmar and Bangladesh share a 170-mile border but are separated by religion, language, culture, and history.   This provides an interesting baseline to compare two neighbouring countries within a

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[118] Sample sizes: Myanmar 100; Bangladesh 202.

specific region and to comment on the central issue of whether 'round numbers' are true or false?   Selth (2017) outlines some of the problems of accessing information in Myanmar:

Despite its prominence in national affairs since Myanmar regained its independence in 1948, the Tatmadaw's internal workings have long been a closed book. Even basic data have been beyond the reach of researchers. For example, the size of Myanmar's armed forces is a mystery…..Nor can anyone be sure about the level of Myanmar's defence expenditure (p. 25).

The Burmese Tatmadaw[119] reveres, and is willing to sacrifice itself for, the 'Three Main National Causes' (Non-disintegration of the Union, Non-disintegration of National Solidarity, and perpetuation of Union Sovereignty).   It is noteworthy that Burma was subject to a forty nine-year military dictatorship.   All Tatmadaw soldiers are bound by the 'Sixty Codes of Conduct' and all military personnel carry a card articulating the '16 Characteristics of a Good Leader'.[120]   A respondent[121] to the questionnaire (Annex E) observed that a 'leader must comply with the Characteristics of good leader (16) facts. A leader who complies with these facts, he [sic] can get success in any situation.'

In December 2019, Senior General Min Aung Hlaing, Commander-in-Chief of the Defence Services, addressed the 61st Passing Out Parade at the Defence Services Academy. In his leadership address to the cadets, he referred to the characteristics and code of conduct and advocated "virtuous leadership". He identified the attributes of self-confidence, self-esteem, collaboration, responsibility, integrity, humility, professional knowledge, trustworthiness, and courage as important facets of leadership. He stressed the importance of motives such as patriotism, obedience, respect, and loyalty. He reminded the cadets that discipline is the backbone of the Tatmadaw and key to achievement. The military

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[119] The Tatmadaw have effectively ruled Myanmar since 1962 but, from 1974 to 1988, they exercised power through an ostensibly elected 'civilian' parliament. On taking back direct control of the country in 1988, the armed forces abolished the old government structure and created the State Law and Order Restoration Council (SLORC), which ruled by decree. Following a general election in 2010, the national parliament, consisting of both elected officials and non-elected military officers, first met in January 2011. The military retain a third representational in parliament.

[120] (1) The abilities of initiative and creative (innovation) (2) Command and control (supervision) (3) Research and general knowledge (4) Good character (5) Good spirit (ethics) (6) Loyalty (7) A good commander and fatherly spirit (good commandership) (8) Knowing order and discipline as ideal (good role model) (9) (10) Keeping the attempt for the benefit of his unit (team development) (10) The spirit of keeping effort earnestly (perseverance) (11) Good will and deeds (12) Team spirit and co-ordination (collaboration); physical and morale courage; unity of the unit; paving the way of priority to other (sacrifice); and the ability of the three 'mights' (division of labour and chain of command).

[121] Questionnaire No. 744. Accessed 14 April 2019.

coup on 1 February 2021 suggests that the military is not yet prepared to tolerate any structural changes that would undermine its national political role, the basic principles it has laid down for national unity, or its institutional autonomy. This entrenched position led to the military coup. Moreover, the UN Human Rights council has called for Myanmar's military leadership to be investigated and prosecuted for crimes against humanity for their military operations in the northern Rakhine State against the Rohingya Muslims in 2018.

The codified characteristics of leadership, which includes good character and the importance of ethics, as well as the Commander-in-Chief's advocacy of "virtue leadership" appears mismatched to recent leader behaviours within the Tatmadaw. This suggests a gap between *Espoused Theory* and *Theory-in-use* (Argyris & Schon, 1974). The Burmese responses to the questionnaire could indicate impression management with the Tatmadaw wishing to portray to the outside world an ethical form of leadership to counter the many accusations of human rights abuses. One respondent responded to the questionnaire with the answer, '16 Characteristics of a Leader'. He further commented on the requirement to complete sampling details as follows: "It is unnecessary to fill these boxes since the Tatmadaw has no discrimination over the gender/rank/religion". The problem of differentiating between the avowed and the actual appears to be acute in those militaries who are transforming towards more democratically accountable structures. Selth (2017) observes the Tatmadaw's idealism, professionalism and patriotism has been eroded by nepotism and corruption:

In Myanmar military circles, 'professional' is often equated with 'mercenary'. Such an approach to soldiering is anathema to many officers, who see themselves as patriots charged with an historical responsibility to protect the country and constitution. This mindset envisages a perpetual role for the armed forces in national politics (p. 27).

The armed forces of Bangladesh have also played an active role in politics since independence in 1971. The military have directly ruled the country for 15 of its 50 years of existence, most recently intervening and installing a non-party caretaker government in 2007. In common with many developing countries, the governments of Myanmar and Bangladesh both have a weak oversight of the

military; such militaries tend to resent parliamentary interference. Table 5-16 compares the key leader attributes in the defence and security sectors of Myanmar and Bangladesh.

Table 5-16   Essential Leader Attributes (Myanmar & Bangladesh)

	Myanmar	%		Bangladesh	%
1	Accountable	87.0	1	Integrity	99.5
2	Good role model	86.9	2	Judgement	99.0
3	Strategic thinking	86.0	3	Moral courage	97.0
4	Judgement	84.0	4	Vision	96.5
5	Self-confidence	84.0	5	Courage	92.6
6	Decisiveness	83.8	6	Self confidence	92.5
7	Coach/mentor	82.0	7	Decisiveness	92.0
8	Collaborative	82.0	8	Professional knowledge	91.5
9	Emotional intelligence	81.0	9	Fairness	91.5
10	Persistence	79.4	10	Intelligence (IQ)	91.1
11	Fairness	79.4	11	Trusting	91.0
12	Focussed on team development	78.9	12	Good communication skills	89.6
13	Team player	78.0	13	Accountable	89.0
14	Knowledge of leadership theory	77.8	14	Focussed on team development	87.6
15	Professional knowledge	77.0	15	Motivating	87.1
16	Intelligence (IQ)	76.5	16	Humanity	87.0
17	Vision	75.5	17	Resilience	86.4
18	Political awareness	75.0	18	Boldness	86.4
19	Intuitive	74.0	19	Strategic thinking	83.6
20	Boldness	71.1	20	Self-control	82.6
21	Risk taking	71.0	21	Clarity of thought	81.6
22	Analytical	70.1	22	Flexibility	81.1
23	Motivating	70.0	23	Good role model	80.6
24	Humanity	70.0	24	Listening skills	78.6
25	Empathy	70.0	25	Emotional intelligence	78.5
26			26	Self-awareness	77.7
27			27	Team player	75.5
28			28	Accessibility	74.5
29			29	Innovative	73.1
30			30	Risk taking	72.9
31			31	Manage change	71.5
32			32	Empathy	70.1
33			33	Persistence	70.0

A prototypical leader in the Tatmadaw is an exemplar who is *accountable* and possesses an ability for *strategic thinking*, exercises sound *judgement* and is both *confident* and *decisive.* The leader is focussed on *team development* and is highly regarded as a *mentor or coach* who places value in *collaboration* and *fairness*. The Burmese Tatmadaw tend to preference the *cognitive capabilities and skills* leadership dimension such as *strategic thinking*, *decision-making*, *judgement* and value *intelligence*, *analysis* and the possession of *knowledge* as

important. The data also suggests that the Tatmadaw consider the 'team skills' leadership dimension important (i.e., *collaboration*, *teamwork*, *team development*, and *coaching and mentoring*).

The research data shows that the Bangladesh Armed Forces preference an ethical approach to leadership with *integrity* core to their approach to military leadership. The data suggests a deep commitment to the 'integrity and moral character' leadership dimension (i.e., *integrity*, *moral courage*, *fairness*, *accountability,* and *humanity*). The Bangladesh Armed Forces show a similar preference for the 'cognitive capacities and skills' leadership dimension valuing *judgement*, *vision*, *decisiveness*, *professional knowledge*, *analysis*, and *intelligence*. The Burmese Tatmadaw do not judge *integrity* or *moral courage* to be an essential attribute of an outstanding leader but strongly believe their military leaders should be *accountable* (87%). The responses do not reveal to whom. In Myanmar, *integrity* was judged to be a desirable attribute (57.6%) whereas in Bangladesh it is perceived to be essential and scored the highest amongst all countries and regions (99.5%). This ideological difference (41.9%) is significant given their coterminous border and supports the view that "round numbers are false".

Good communication and *listening skills* are also absent from the list of essential Burmese attributes. This may reflect the authoritarian and hierarchical culture of the Tatmadaw (i.e., high power distance). *Vision* is considered less important in the Burmese Tatmadaw (75.5%) than in the Bangladesh Armed Forces (96.5%) whilst *political awareness* is perceived to be essential in Myanmar (75.0%) but not in Bangladesh. This is unsurprising given the Tatmadaw's continuing wish to retain institutional independence and its central political role.[122] The Tatmadaw has a rigidly hierarchical structure with a strong emphasis on discipline and obedience so the preference of *emotional intelligence*, *humanity* and *empathy* is interesting. This indicates a more humane oriented and participative approach

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[122] In the 2008 constitution, the Tatmadaw was recognised as an autonomous institution free from any civilian control or oversight. It was given the right independently to administer and adjudicate its own affairs, including the management of its personnel.

than a charismatic/value-based approach where vision and inspiration are valued (GLOBE, 2004). This may reflect the typically higher scoring of humane orientation in Asian countries.

Differences between Burma and Bangladesh could also be explained in terms of the 'operationalization' of cultural dimensions (Koopman, Den Hartog, & Konrad,1999; p. 511). There is a greater consensus regarding essential leader attributes in Bangladesh than Myanmar; a possible explanation may be the translation/back-translation for the Burma sample frame whereas the Bangladesh questionnaires were administered in English. A further explanation could be that the Bangladeshi sample frame was drawn from respondents attending the year-long course at the National Defence College or Staff College where there is a strong institutional identity and collective emphasis. Overall, Bangladesh has a higher correlation with the "universal" leader attributes (88%) considered essential in Table 5-1 whereas Burma is lower (52.0%). A relatively weak overlap of essential attributes is recorded between both countries (58%) which suggests cultural contingency within the region.

Table 5-17   Desirable Leader Attributes (Myanmar & Bangladesh)

	Myanmar			Bangladesh	
1	Humility	69.7%	1	Enabler	55.3%
2	Approachable	62.0%	2	Collaborative	51.0%
3	Cheerfulness	61.6%	3	Curiosity	51.0%
4	Accessibility	60.8%	4	Cunning	45.8%
5	Focussed on self-development	59.6%	5	Political awareness	45.5%
6	Passionate	58.0%	6	Intuitive	43.7%
7	Flexibility	51.0%	7	Knowledge of leadership theory	42.8%
8	Networking	50.0%	8	Networking	41.8%
9	Resilience	48.0%	9	Cheerfulness	40.0%
10	Focussed on individual development	46.9%	10	Knowledge of leadership styles	35.8%
11	Cunning	45.0%	11	Coach/mentor	35.2%
12	Vigilance	42.9%	12	Approachable	34.0%
13	Curiosity	42.9%	13	Analytical	32.2%
14	Trusting	42.4%	14	Enthusiasm	32.1%
15	Integrity	41.4%	15	Passionate	32.0%
16	Good communication skills	41.0%	16	Vigilance	31.5%
17	Listening skills	39.4%	17	Focussed on individual development	31.5%
18	Innovative	39.4%	18	Humility	30.5%
19	Courage	38.0%	19		
20	Clarity of thought	37.4%	20		

	Myanmar			Bangladesh	
21	Enabler	33.0%	21		
22	Moral courage	32.0%	22		
23	Enthusiasm	31.3%	23		
24	Manage change	31.3%	24		
25	Self-awareness	31.0%	25		
26	Knowledge of leadership styles	31.0%	26		

The congruence of desirable leader attributes between Myanmar and Bangladesh is lower (41%) than the coincidence of essential attributes (58%). The Burmese list of desirable attributes is longer (23 versus 18) which shows a lack of consensus of essential attributes and a correspondingly higher number of attributes from the 'emotional capabilities and social skills' meta-category. These include some attributes that would typically be seen as essential in many other countries such as *good communication skills*, *listening skills*, *motivation*, and *enthusiasm* (mean rated as essential by all seven regions).

Table 5-18 shows the top five negative (de-motivate or restrict) attributes of prototypical military leadership in Myanmar. The low scoring data indicates a lower level of consensus in Myanmar than Bangladesh (Table 5-19). There also appears to be culturally contingent attributes endorsed in the Myanmar sample. For example, being *focussed on self-development* is perceived as a negative attribute in Myanmar. This could indicate that the superior leader's behaviour is judged to be self-centred and that he should be focussing on the team, or individuals within the team. By comparison, the Sub-Sahara Africa sample view *self-development* as essential facilitator of leader effectiveness (71%).

Table 5-18   Top Five Negative Attributes of a Leader (Myanmar)

	Attribute 1	%	Attribute 2	%	Attribute 3	%	Attribute 4	%	Attribute 5	%
1	Focussed on self-development	3.0	Unfairness	4.0	Corrupt	3.0	Unfairness	5.0	Poor listener	2.0
2	Unfairness	3.0	Indecisive	3.0	Indecisive	3.0	Indecisive	5.0	Not responsible	2.0
3	Curiosity	2.0	Lack of passion	3.0	Not accountable	3.0	Lack of enthusiasm	2.0	Lack of motivation	2.0
4	Irresponsible	2.0	Not approachable	3.0	Selfish	3.0	Asocial	1.0	Pride	2.0
5	Lack of empathy	2.0	Selfish	3.0	Cowardice	2.0	Poor leadership	1.0	Selfish	2.0

Pride is a complicated emotion which can be perceived as a positive attribute which propels individuals to new heights. The darker side of pride (2.0%) is denoted in the Myanmar sample which could be associated with hubris, arrogance, and egotism. *Curiosity* is seen as a negative and may be construed as prying or associated with interference; being intellectually curious would be interpreted as positive in many cultures. *Corruption* which is widespread and deeply rooted in Myanmar (i.e., cronyism, nepotism, and bribery) is identified as a problem. Similarly, a lack of transparency is associated with the Tatmadaw. A sense of *unfairness* would be engendered if followers feel powerless against corruption with unaccountable and irresponsible leaders. Although the Tatmadaw perceived accountability to be the most essential attribute (87.0%), a lack of accountability (inverse scoring) was not identified as one of the top negative attributes.

There is a concurrence between the Bangladesh Armed Forces and Tatmadaw on *self-development* and *indecisiveness* being viewed as negative attributes in Table 5-18 and Table 5-19. In Bangladesh, *cunning* is seen as the most significant negative attribute with a mean score of 6.3% followed by leaders being seen to be indecisive (3.1%). By contrast, *cunning* is viewed as a desirable attribute by the military in Myanmar (45%).

Table 5-19   Top 5 Negative Attributes of a Leader (Bangladesh)

	Attribute 1	%	Attribute 2	%	Attribute 3	%	Attribute 4	%	Attribute 5	%
1	Cunning	16.8	Indecisive	4.5	Indecisive	9.5	Cunning	2.5	Lack of professional knowledge	3.0
2	Dishonest	9.9	Cunning	4.0	Lack of professional knowledge	4.0	Indecisive	2.5	Selfish	3.0
3	Indecisive	3.5	Lack of moral courage	4.0	Lack of judgement	2.5	Lack of vision	2.5	Cunning	2.0
4	Lack of integrity	3.5	Lack of integrity	3.0	Curiosity	2.0	Dishonest	1.5	Lack of judgement	2.0
5	Selfish	2.0	Selfish	3.0	Dishonest	2.0	Focussed on self-development	1.5	Dishonest	1.5

The Bangladesh survey attracts most attributes associated with the cognitive capabilities and skills leader dimension with a mean score of 3.5% (i.e., cunning 6.3%, lack of professional knowledge 3.5%, indecisive 3.1%, lack of vision, 2.5%,

lack of judgement 2.3%). However, the mean score for the emotional capabilities and social skills dimension (3.6%) is marginally higher (i.e., lack of moral courage 4.0%, dishonest 3.7%, lack of integrity 3.3%).

5.3 Cultural Dimensions

The GLOBE study's (2004) cultural dimensions are used to measure and compare cultures across the seven regions. An important finding in the GLOBE study (2004), which aligns with earlier research by Hofstede (1980), is that organisational cultures tend to reflect societal culture. A further finding of the GLOBE project (2004) is that a wide variation in the values and practices exists across the nine core dimensions of cultures. The GLOBE study (2004) defines culture as comprising values and practices differentiated between what 'should be' as opposed to 'as is'. Hofstede (2006) opposes this view and advocates values drive practices. The standard literature typically assumes societal practices and values to be positively correlated but the GLOBE research found a negative relationship between 'the way we do things' and 'what would be the ideal way of doing things' in six of the nine cultural dimensions (Javidan et al., 2004). Consequently, the editors of the GLOBE study concluded that a simple linear relationship between values and practices is not valid (Javidan et al., 2006) and that the interpretation of practice scales is less problematic than that of values (Den Hartog & Dickson, 2018).

Much of the existing literature argues that national culture is more deeply rooted than organisational culture and more determinative of behaviour. Moreover, organisations mirror societies from which they originate and are microcosms of societal influences (Hofstede, 1994; Martin, 2002; Javidan et al., 2004; Dickson et al., 2004). Although societal culture tends to impact directly at the organisational level, organisational cultures can influence the broader societal culture (House & Javidan, 2004). The relationship between organisational and national culture is complicated by the fact that strong values in the organisational culture may not be consistent with the dominant national cultural values (Yukl, 2013). The respondents in this thesis were exclusively drawn from the defence and security sector which presents a response bias in reflecting national culture.

Figure 5-2 shows the cultural *practices* measured against eight value dimensions across all seven regions. It is striking how the data in Figure 5-2 shows a convergence of cultural practices across all regions (16 countries). This may indicate the strength of organisational culture in the defence and security sector and uniformity of military values across cultures. Existing research has shown that organisational culture can impact on leadership beliefs as strongly as national culture (Dorfman et al., 2004).
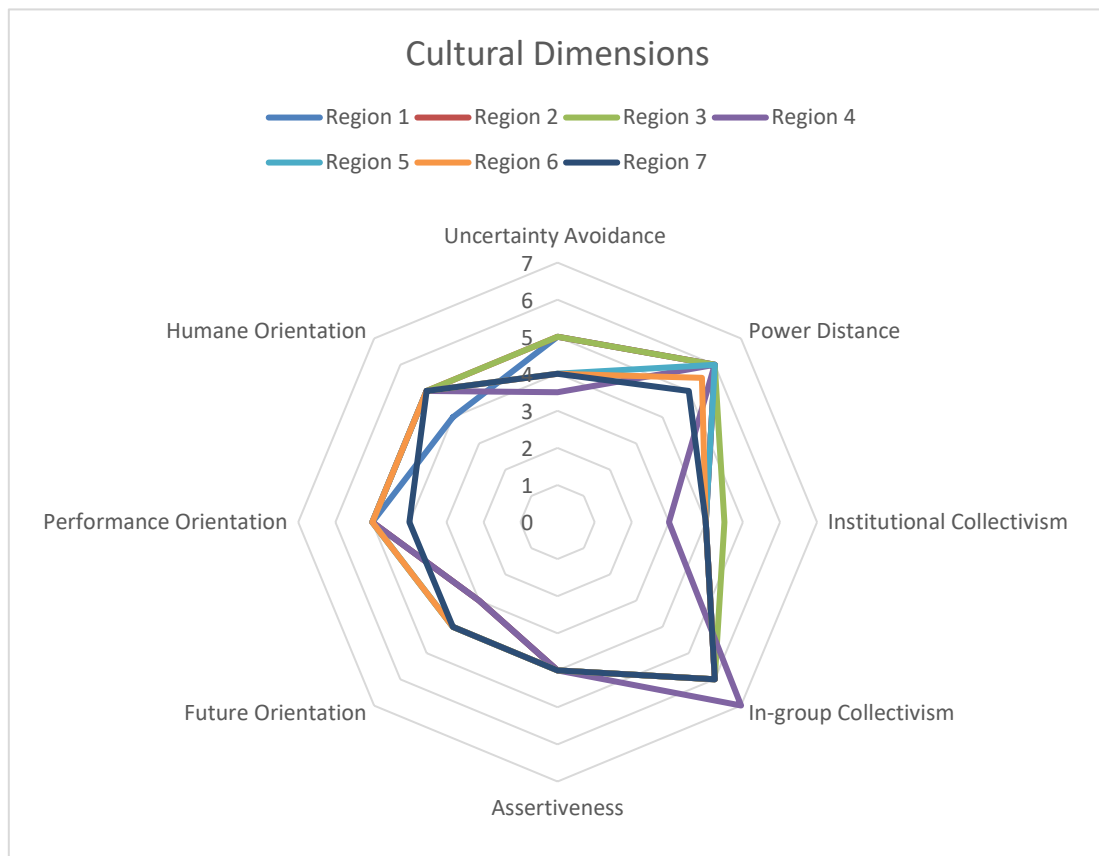
1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-2   Regional Cultural Dimension Scoring (Practice)

The research into the gender cultural dimension was corrupted during the translation process rendering the *practice* data meaningless. Therefore the 'gender egalitarianism' cultural dimension was unscored. Notwithstanding the absence of data, a cross-cultural study into the "leadership gender gap" in the defence and security sector would provide a valuable research topic to advance the status of women in professional military forces around the globe (Carli & Eagly, 2018; p. 247).

The most notable relationship between *practices* and *values* can be seen when extreme scores are recorded in *practice* (either high or low). The very low scoring *practice* scores show the highest moves in their aspirations (i.e., what is desirable in that society). Table 5-20 shows mean scores for both *values* and *practices*. As illustrated in Figure 5-2, extreme *practice* scores were not recorded in the survey data. The GLOBE study (2004), whose research was drawn from three sectors,[123] found a wide variation in practices relevant to the nine core dimensions of cultures.

Table 5-20   Regional Cultural Dimension Scoring (Values & Practice)

Cultural Dimensions		Region 1		Region 2		Region 3		Region 4		Region 5		Region 6		Region 7	
		(V)	(P)	(V)	(P)	(V)	(P)	(V)	(P)	(V)	(P)	(V)	(P)	(V)	(P)
1	Power Distance	4	6	5	6	5	6	4	6	5	6	5	5.5	4	5
2	Institutional Collectivism	5	4	5	4	5	4.5	3	3	5	4	5	4	4	4
3	In-Group Collectivism	5	6	6	6	6	6	6	7	6	6	5	6	5	6
45	Assertiveness	5	4	5	4	5	4	4	4	5	4	5	4	4	4
5	Future Orientation	5	3	4	3	4	4	4	3	5	4	4	4	5	4
6	Performance Orientation	5	5	5	5	6	5	5	5	5	5	6	5	5	4
7	Humane Orientation	5	4	6	5	5	5	4	5	5	5	5	5	4	5
8	Uncertainty Avoidance	5	5	4	5	5	5	4	3.5	4	4	5	4	4	4

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

All regions in Table 5-20 record higher *practice* scores and lower *values* scales in power distance which is indicative of a downward move in their aspirations or desired outcomes. This negative correlation reflects societies preferring less power distance and is consistent with the findings of the GLOBE study (2004). As illustrated in Figure 5-3, the Anglo and Latin America regions record the most significant downward move from *practices* to *values* (i.e., from 6 to 4) in power distance. The mean rating for *values* is 4.6 and 5.9 for *practices*. Six of seven

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[123] The participating managers were employed in telecommunications, food, and banking industries.

regions rate *practices* at 6 (i.e., Confucian Asia = 5.5) and four regions rate *values* at 5 showing significant statistical consistency in power distance.
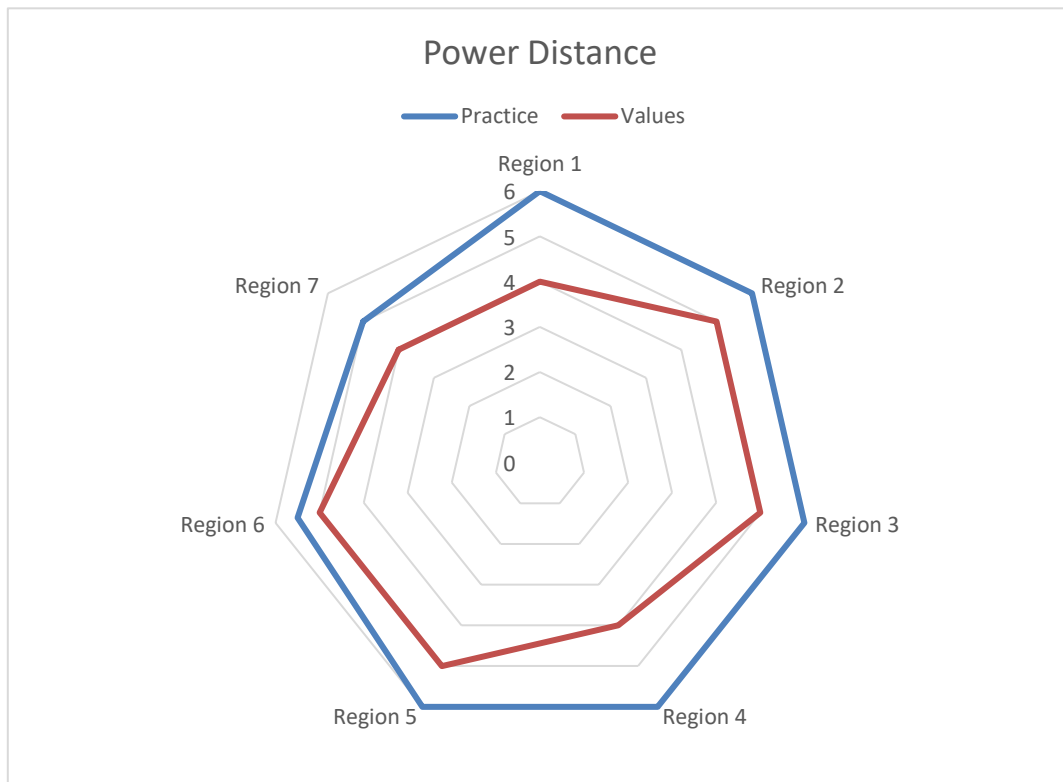
1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-3   Power Distance

'Power distance' tends to be particularly visible in the military relative to more egalitarian organisations as it has a stratified and hierarchical organisational culture with defined ascribed roles. There is an acceptance that the unequal distribution of power is legitimate. However, some militaries have more rigid hierarchies than others. As such, there are differences between behaviours and the enactment of power distance. For example, constructive dissent would be unacceptable in those organisational cultures that encourage limited participation, top-down decision making, and one-way communication. Individuals in the military are typically socialised and professionalised to comply with ascribed roles and obedience to rules. There tends to be higher levels of paternalism and benevolence in the military than many other organisational cultures as commanders are expected to look after their subordinates. Military cultures with high power distance would not necessarily attract a negative attitude

towards authoritarianism and directive leadership behaviours tend to have positive effects in terms of increased satisfaction and commitment. Participative leadership is typically culturally contingent and found in low power distance countries.

'Institutional collectivism' is the degree to which organizational and societal institutional practices encourage and reward (and should encourage and reward) collective distribution of resources and collective action. Organizations in collectivistic countries tend to emphasize group performance and rewards, whereas those in the more individualistic countries tend to emphasize individual achievement and rewards. Figure 5-4 shows scores for institutional collectivism:

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-4   Institutional Collectivism

All regions either record a downward move (negative correlation), or a neutral score, between *values* and *practices* in institutional collectivism. The lowest scoring (values/practices) region is Latin America (3) which indicates low organizational collectivism or high individualism. The highest score, indicating high collectivism and low individualism, is found in the Sub-Sahara Africa region (4.5). The mean score for *practices* is 3.9 and 4.6 for *values*. The GLOBE study

(2004) also rated Latin America the lowest in this cultural dimension but found the Confucian Asia region to be the highest.

A key characteristic of cultures with high 'in-group collectivism' is a tight knit social (or professional) framework in which people distinguish between in- and out-groups. Indeed, one of the primary tasks of a military leader is to enforce a deep collective identify. Military organisations actively promote strong, cohesive units for operational effectiveness and encourage team members to express pride and loyalty in their organizations. All seven regions record lower, or neutral, scores for *values* than *practices* in Table 5-20. As illustrated in Figure 5-5, all regions record 6 for *practice*, with the exception of Latin America, which scores the highest at 7 (mean score 6.1) for in-group collectivism.
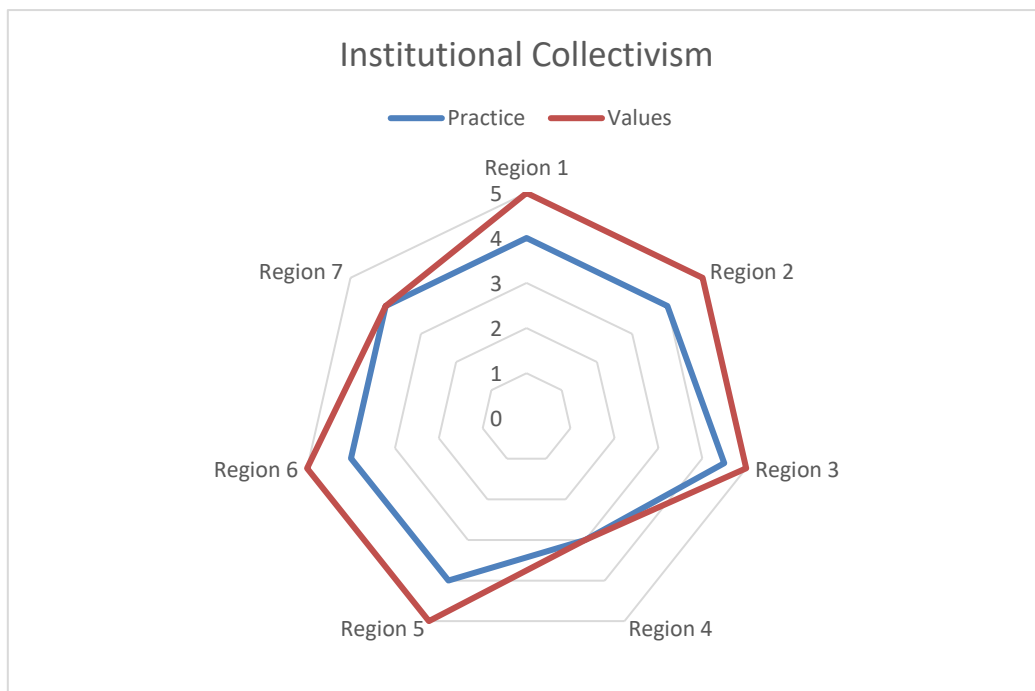

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-5   In-Group Collectivism

The mean score for *values* is 5.6 with the Anglo, Confucian Asia and Eastern Europe regions recording the lowest (5). The highest scoring regions in the GLOBE project (2004) were the Latin America, Middle East and Confucian Asia regions and the lowest cluster was the Anglo region. The findings in this thesis show that all regions score between 5 and 6 for *practices* (mean score 5.6). The

data shows significant consistency in the *practice* scores across all the sample regions.

'Uncertainty avoidance' describes the extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate unpredictability of future events. The greater the desire to avoid uncertainty and discomfort, the more people seek orderliness, stability, consistency, structure, formal procedures and laws to address ambiguity. Military organizations tend to establish standard operating procedures and prefer detailed strategies and plans. There are likely to be significant differences in decision-making processes and practices. For example, military planners from high uncertainty avoidance cultures are likely to favour a more formalised and analytical approach. Whereas military organisations in low uncertainty avoidance cultures may rely more heavily on intuition and instinct to interpret data. High uncertainty avoidance cultures, with a resulting emphasis on rules and procedures, may place more demands on leaders than low uncertainty avoidance cultures with a tolerance of ambiguity and innovative behaviour. Individuals in low uncertainty avoidance cultures tend to be less formal and rely on trust and informal interactions. Those in low uncertainty cultures tend to be less calculating when taking risks. Military organisations in low uncertainty cultures tend to operate on trust, flexibility, and the use of initiative. Uncertainty-accepting societies tend to be more innovative and more open to embrace change. There is typically a correlation between uncertainty-acceptance and levels of professional training and education.

The scores in Table 5-20 are relatively consistent with four even scores between *values* and *practices* and a mean difference of 1.5 for *values* and 1.0 for *practices.* Figure 5-6 shows a negative correlation between *values* (4) and *practices* (5) in the Middle East region and positive correlations in the Latin America (3.5/4) and Confucian Asia (4/5) samples for uncertainty avoidance. The mean scores for *values* and *practice* are 4.4. The Anglo, Middle East and Sub-Sahara Africa regions were graded the highest *practice* scores (5). The lowest *value* score was recorded in Latin America (3.5). The GLOBE study (2004) rated the Anglo and

Confucian Asia regions the highest in the mid-score clusters and the Middle East, Latin America and Eastern Europe in the lowest scoring clusters.
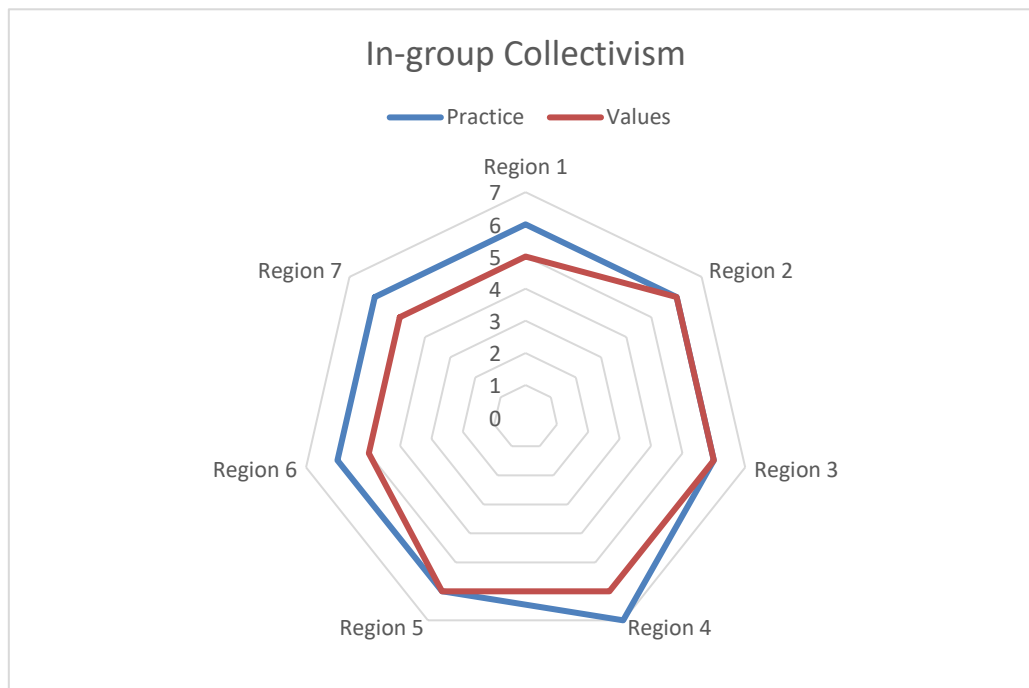

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-6   Uncertainty Avoidance

'Assertiveness' is the degree to which individuals are (and should be) assertive, confrontational, and aggressive in social relationships with others (House & Javidan, 2004). People in highly assertive countries such as the United States tend to have can-do attitudes and enjoy competition in business; those in less assertive countries tend to prefer more harmonious relationships that emphasize loyalty and solidarity (Javidan et al, 2006). Societies with the highest assertiveness orientation practices typically show the highest upward move in their aspirations (Den Hartog & Dickson, 2018). This cultural dimension originates from Hofstede's (1980) masculinity construct. At the organisational level, one would expect militaries to score highly in masculinity or assertiveness. In Figure 5-7, the respondents all scored *practices* the same (4) for assertiveness. The mean score for *values* was 4.7. In five of the regions, a higher score was recorded for *values* with the remaining two regions evenly scored between *values*

and *practice*. The Anglo, Middle East, Sub-Sahara Africa, Southern Asia and Confucian Asia respondents regarded themselves as tougher than those in the Latin America and Eastern European regions. The GLOBE study (2004) found the Eastern Europe region to be the most assertive region.

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe
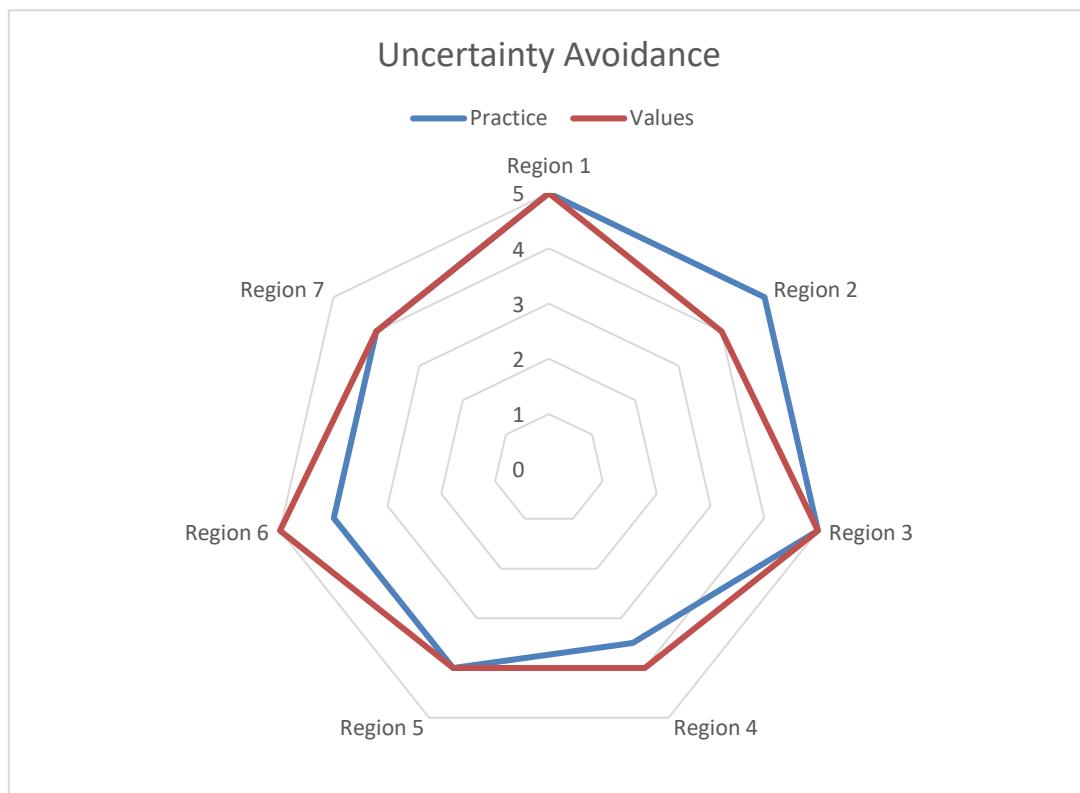
Figure 5-7   Assertiveness

'Future orientation' is a cultural dimension that measures the extent to which individuals engage (and should engage) in future-oriented behaviours such as planning, investing in the future, delaying gratification, and avoiding short-termism. Organizations in countries with high future-oriented practices tend to have longer term horizons and more systematic planning processes, but they tend to be averse to risk taking and opportunistic decision-making. In contrast, organisations in less future oriented countries tend to be less systematic and more opportunistic in their actions (Javidan et al, 2006). The findings in Figure 5-8 show a lower set of scores relative to the other dimensions (mean rating for *practices* at 3.6 and 4.4 for *values*) and in all regions. The highest *values* score is recorded in the Anglo, Southern Asia and Eastern Europe regions (5). The

GLOBE study (2004) showed that future orientation is almost universally valued and highest in the Sub-Saharan Africa and Southern Asia regions. The findings compliment those found in the GLOBE study (2004) where there is a positive correlation in five of the regions and even scores recorded in the remaining two indicating that societies prefer more future orientation.
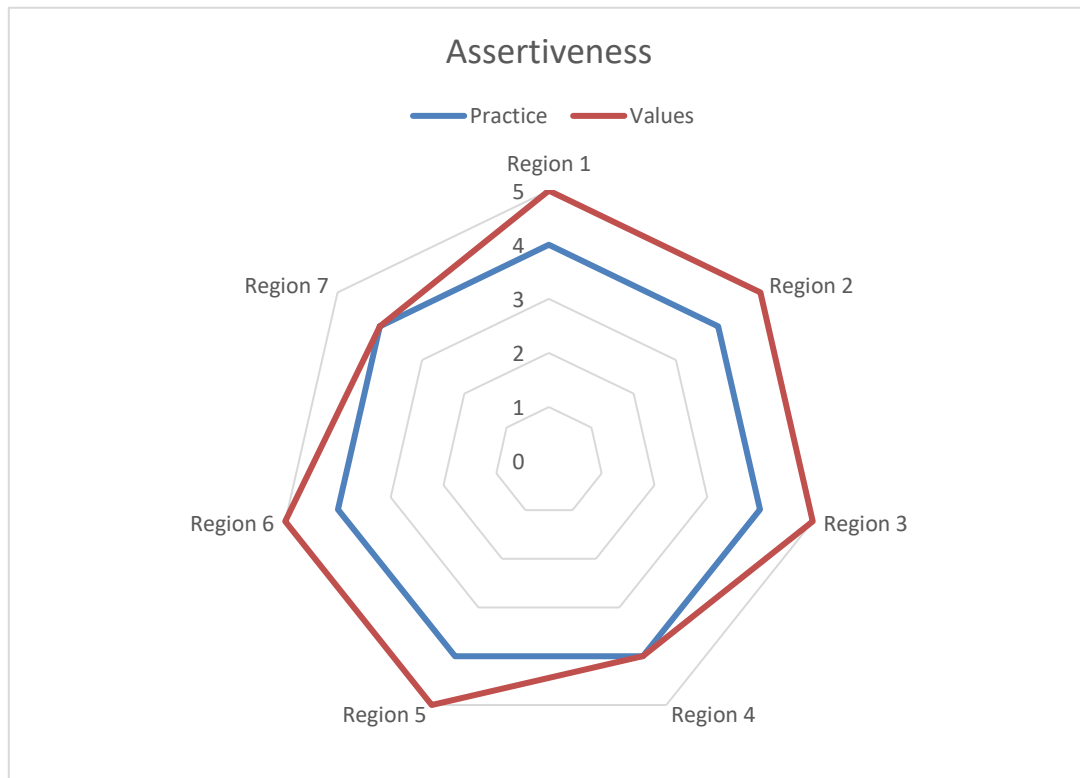

Future Orientation

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-8   Future Orientation

'Humane orientation' is the degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring, and kind to others. 'Humane orientation of leaders through considerate and supportive actions is a culturally generalizable phenomenon' (Kabasakal & Bodur, 2004; p. 588).   Although humane orientation would appear, *prima facie*, to be a universal facilitator of leader effectiveness, the GLOBE study (2004) reports that cultural variation in this dimension occurs due to physical conditions, economic development and in societies that preference paternalistic leadership. Overall, the findings in Figure 5-9 show a consistency of *practice* scores across the regions (5) with only the Anglo region scoring lower (4). The mean *practice* and *values* score is 4.9. The defence and security sector sample from the Middle East region reports the

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highest *values* score (6) indicating a society which desires and values humanity and believes that generosity and compassion contribute the most to leader effectiveness. The Anglo region is the other society that preferences humanity whereas Latin America and Eastern Europe show a negative correlation between *values* and *practice* scores. Three regions record neutral scores. The GLOBE study (2004) found humane leadership to be high in Southern Asia and low in Nordic Europe.
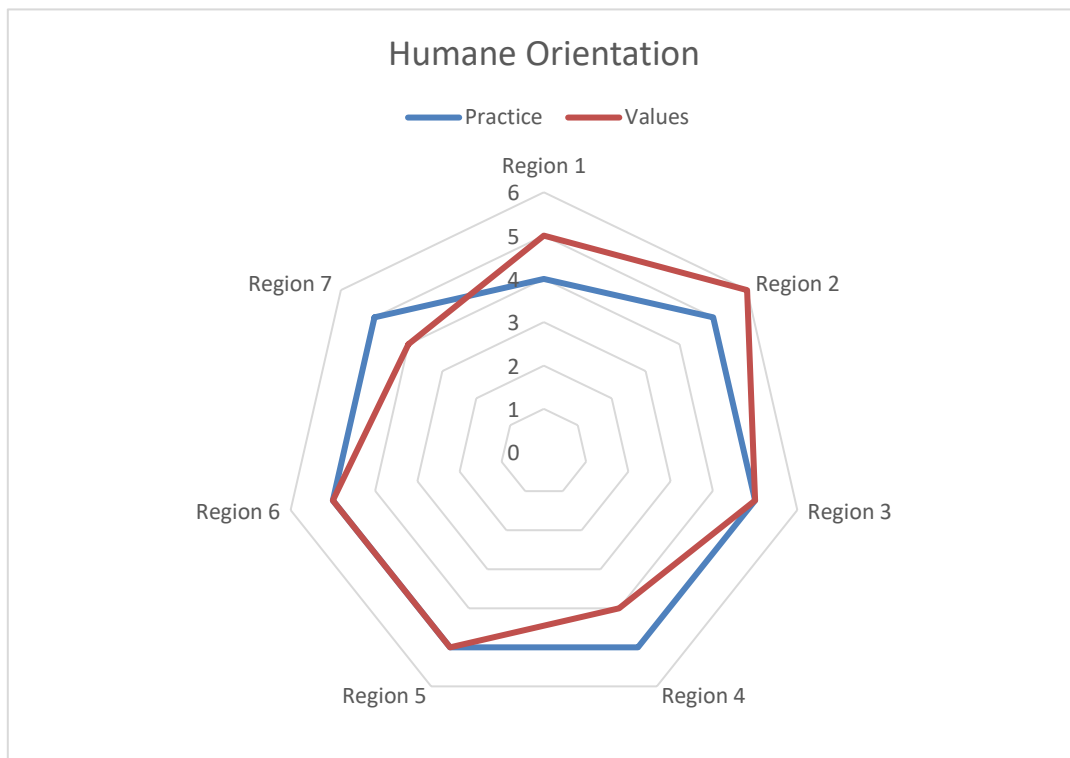
1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-9   Humane Orientation

Societies that report strong 'performance orientation' tend to value training and education, be results-focussed, set ambitious targets, encourage initiative and prefer direct (low context) communication (Javidan, 2004). The GLOBE study (2004) found that respondents from virtually all societies report a higher value score on performance orientation than their practice score. The scoring in performance orientation across all regions in Table 5-20 shows a positive or neutral correlation between *values* and *practice* scores. Figure 5-10 shows that Sub-Sahara Africa and Confucian Asia record the joint highest *values* scores (6)

indicating societies which prefer more performance orientation. Eastern Europe also records a higher score for values (5) than practice (4). The remaining four regions all record neutral scores (5). Societies and organisations that report lower performance orientation tend to value tradition, loyalty, seniority, and social relations. Lower performance orientation could also reflect a negative inclination to the organisation's lack of focus on setting ambitious and challenging goals or a perceived failure to achieve them. In general, the findings show that performance orientation is viewed positively in the defence and security sector for all regions.
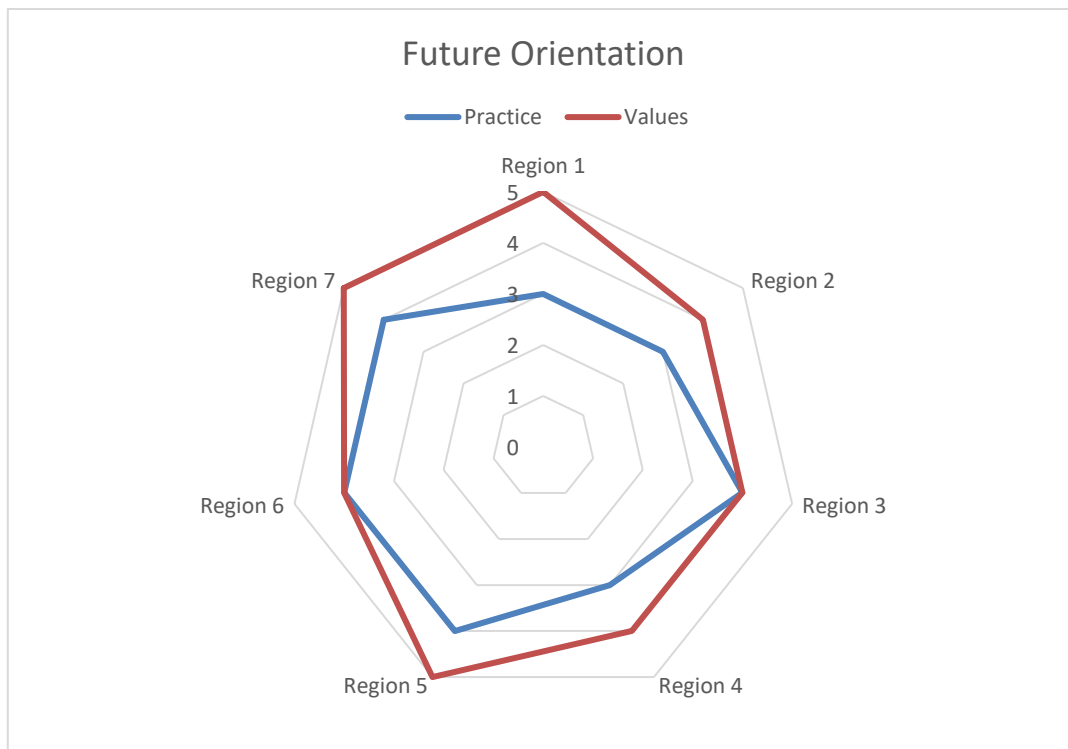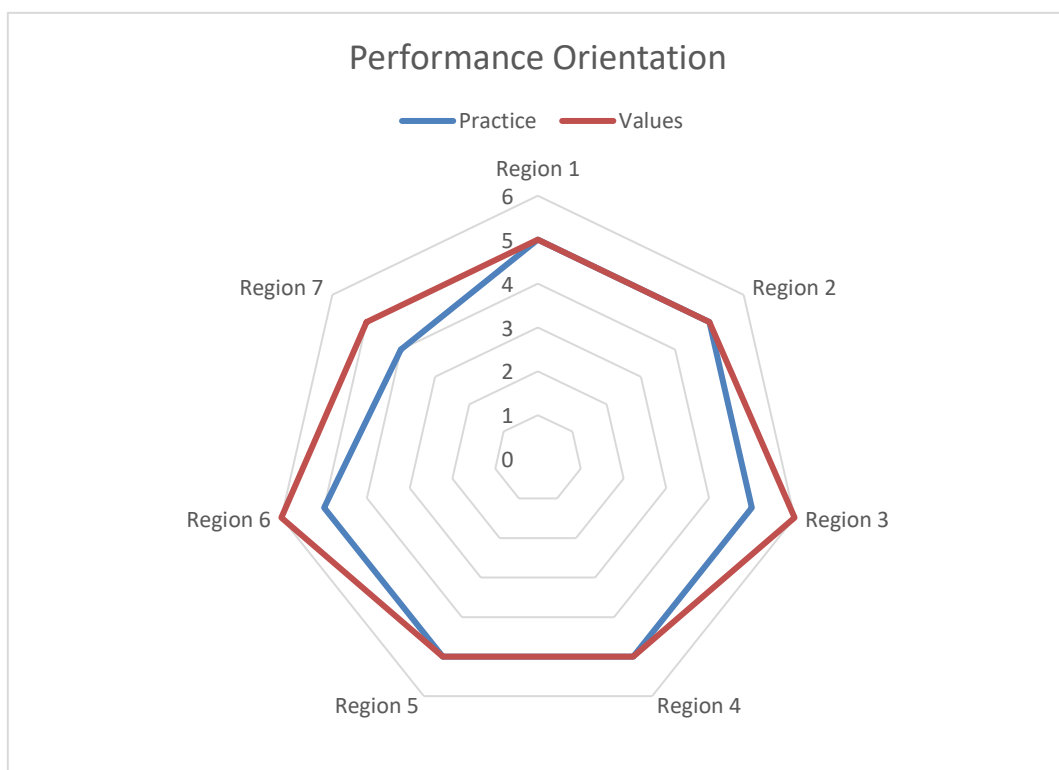

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 5-10   Performance Orientation

The GLOBE study (2004) notes that there tends to be a universal demand for leaders who set high standards and encourage performance; professional militaries will typically strive for operational effectiveness based on exemplary standards and team performance.

Finally, a comparison was conducted at country-level between Bangladesh and Myanmar to show similarities or differences in *practices*. Scholars tend to

categorise and group countries into cultural clusters using 'geographical proximity, mass migrations and ethnic social capital, religions and linguistic commonality, social variables such as attitudes and values, and economic or sociopolitical [sic] development' (Den Hartog & Dickson, 2018; p. 344). The findings in Figure 5-11 show a commonality between Bangladesh and Myanmar in cultural *practices* for uncertainty avoidance, institutional collectivism, in-group collectivism and assertiveness.
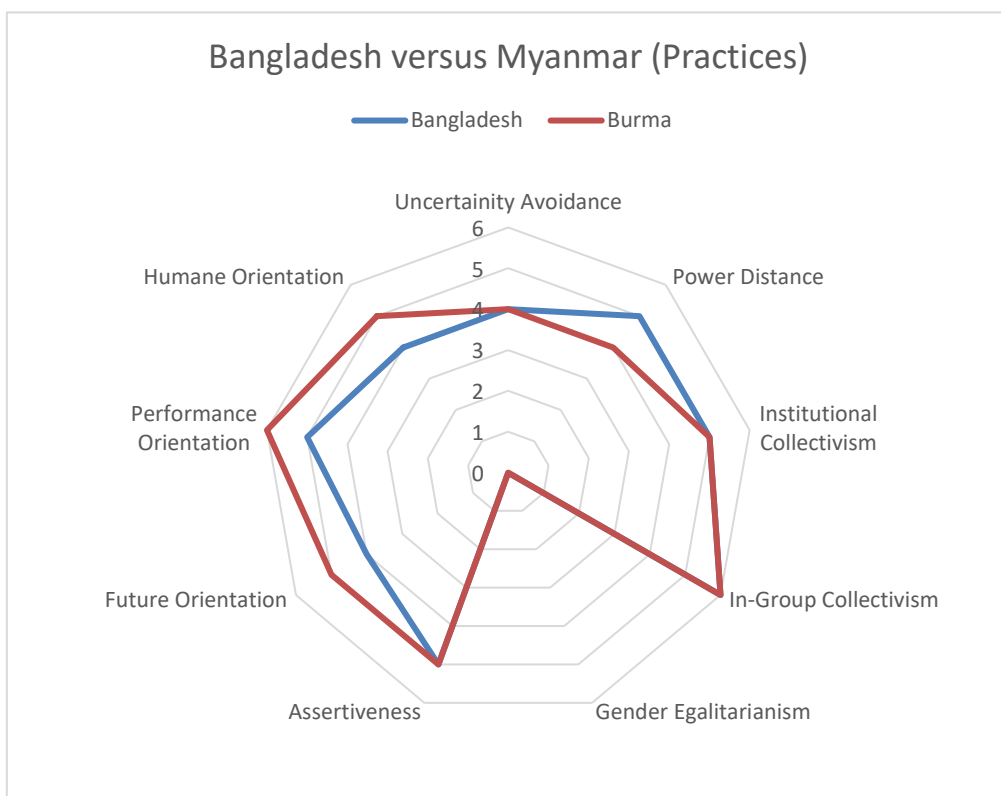
Figure 5-11   Cultural Dimensions (Bangladesh & Myanmar)

Myanmar (Burma) attaches a greater *practice* value to humane orientation, performance orientation and future orientation whereas Bangladesh shows a higher *practice* scoring in power distance. Some of the findings are surprising. For example, a relatively higher score in power distance might be expected given the rigid hierarchical structures in the Tatmadaw. Similarly, the humane orientation score does not reflect the human rights record (organisational culture) of the Burmese Tatmadaw but may reflect Buddhist teachings such as *metta* (compassion and loving kindness) or impression management. Further emic

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research, eschewing 'generalisations and focussing on "thick" (i.e., richly detailed and multi-layered) descriptions' of Burmese culture would be necessary to provide an "insider" perspective to augment any etic findings (Martin, 2002; p. 269).

The research supports much of what the GLOBE study (2004) has found such as the identification of universally desirable cultural dimensions such as performance orientation and future orientation and universally undesirable dimensions like power distance. However, there are notable differences in some of the findings, such as the mixed results for humane orientation, which necessitates further research to provide greater validity. The most striking observation is the relative similarity of ratings by the seven regions (and between Myanmar and Bangladesh) across the eight cultural dimensions. By comparison, the GLOBE study (2004) found a wider variance in results. The correlation may be indicative of a strong organisational culture in the profession of arms and the fact the data was drawn from one sector as opposed to three in the GLOBE study (2004).

5.4 An Operating Model of Leadership effectiveness

The *model of prototypical leadership in the defence and security sector* at Figure 5-12 (introduced earlier in the chapter) provides a basis for conceptualising cultural essentials (convergences) and cultural specifics (divergences) in military leadership. The model provides value from a theoretical and practical perspective and reflects the influence of leadership on culture and culture on leadership. Figure 5-12 presents a revision of the *Topos construct of leadership* (Figure 3-1) which was conceptualised and explained in Chapter 3. The revised model (Figure 5-12) recognises the importance of 'motives' and 'task skills' which arose from the qualitative research and are congruent with recent research on key leader attributes identified through meta-analyses (Zaccaro et al., 2018). Motives are important traits because they influence an individual's attention to detail to information and events, and they guide, energise, and sustain behaviour (Yukl & Gardner, 2020). Although leadership goes beyond management by being purpose-driven and based on values, ideals, vision and affective exchange, this

thesis accepts that successful leadership requires successful management and that these two overlapping phenomena are complimentary. Furthermore, research has deepened the importance of the 'integrity and moral character' and 'personality and self' leadership dimensions. The three overlapping meta-categories introduced in Chapter 3, reflecting thinking (logos), emotional feeling (pathos), and morality (ethos) have been developed through data analysis, existing meta-analyses, and a critical analysis of the literature. The model has seven leadership dimensions and is bounded by context.
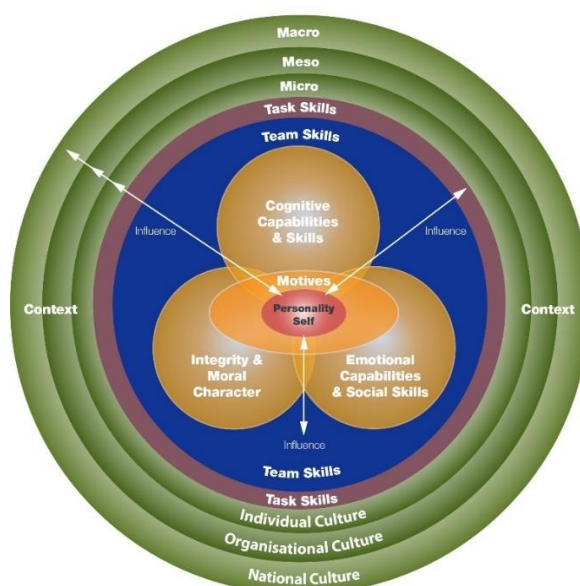
Figure 5-12   A Model of Prototypical Military Leadership (2)

Data analysis shows that the attributes within the leadership dimensions shown below in Table 5-21 are generally reported to contribute to outstanding leadership although meaningful differences exist between regions. The overall mean scoring of leadership dimensions (quantitative analysis) are as follows: 'integrity and moral character' (87.3%); 'cognitive capacities and skills' (84.9%); 'team skills' (83.2%); 'emotion and social skills' (82.4%); and 'personality and self' (80.6%). A differential figure of 5.9% indicates a high concurrence between the five leadership dimensions. The data shows that the 'integrity and moral character' leader dimension is the most valued across all seven regions and 'personality and self' meta-category is considered the least important.

Twenty-five essential leader attributes have been categorised into five leader dimensions in Table 5-21.[124]   A mean score is shown for each attribute aggregated across all seven regions. Each of the five leadership dimensions also has an overall mean figure allowing them to be ranked in importance. The table includes the top twenty-five key leader attributes (≥73.2%) rated essential across six regions or above. For example, the Anglo region only rated the attributes of *intelligence* and *strategic thinking* as desirable but the remaining six regions ranked them as essential. Existing research data in the U.K. defence sector shows *intelligence* and *strategic thinking* (strategic and operational levels) to be valued as essential (Watters, 2008; Watters, 2010). *Trusting* was the third attribute that was only considered desirable (66.4%) by the Anglo region rather than essential by all other regions. Eastern Europe (Region 7) was responsible for half of the attributes that were not considered essential (≥70.0%) in six of the seven regions. This could be indicative of a cultural response bias.   Finally, *enthusiasm* was not considered to be an essential attribute (65.0%) in the Middle East region and *self-control* was narrowly missed being judged essential (69.4%) in the Confucian Asia region. Although the *managing change* attribute was mean scored at 74.7% (rated 24/32), it was only judged *desirable* by two of the regions (i.e., Anglo and Eastern Europe).

Table 5-21   Essential Facilitators of Leadership Effectiveness in the Defence and Security Sector (by region)

Attributes	Ranking & Mean (%)	Region 1 (%)	Region 2 (%)	Region 3 (%)	Region 4 (%)	Region 5 (%)	Region 6 (%)	Region 7 (%)
Personality & Self- (2)								
Self-confidence	[6] 87.3	76.5	90.9	92.0	90.1	90.6	88.9	75.7
Self-awareness	[25] 73.8	79.8	74.0	73.7	75.7	75.1	71.4	(62.7)
Rating (Mean)	80.6	78.2	82.5	82.9	83.0	82.9	80.2	69.2
Cognitive Capacities & Skills (8)								
Vision	[2] 90.2	72.3	95.0	95.5	94.6	90.8	92.1	88.3
Decisive	[3] 89.9	92.4	87.6	91.9	96.4	89.1	80.6	87.3
Judgement	[4] 89.1	94.9	85.9	87.6	87.4	93.7	81.0	80.2
Professional knowledge	[7] 86.6	84.9	73.2	90.5	90.1	87.8	79.4	90.1
Strategic thinking	[12] 85.3	(57.6)	85.7	93.0	91.9	85.5	84.1	93.6
Intelligence (IQ)	[15] 83.2	(64.4)	72.0	86.9	91.0	87.2	76.2	90.1

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[124] Table 5-1 (Essential Military Leadership Attributes) showed that 15 leader attributes were deemed to be essential to outstanding leadership across all seven regions and that 32 positive leader attributes attracted a mean scoring of ≥70%.

Attributes	Ranking & Mean (%)	Region 1 (%)	Region 2 (%)	Region 3 (%)	Region 4 (%)	Region 5 (%)	Region 6 (%)	Region 7 (%)
Clarity of thought	[20]79.6	79.0	77.9	83.0	91.9	75.2	86.7	73.6
Flexibility	[23] 75.0	77.1	79.8	76.0	82.9	72.1	79.4	(66.4)
Rating (Mean)	84.9	77.8	82.1	88.1	90.8	85.2	82.4	83.7
Emotional Capabilities & Social Skills (9)								
Good communication skills	[5] 87.5	89.9	86.7	91.0	95.5	81.8	90.5	88.3
Motivation	[11] 86.0	89.9	77.6	88.0	96.4	82.3	90.5	84.5
Good role model	[14] 83.7	91.6	87.0	86.9	97.3	82.2	80.6	(59.6)
Self-control	[16] 82.3	73.9	73.7	87.9	91.9	81.5	(69.4)	86.5
Emotional intelligence	[17] 80.9	84.0	79.8	79.1	94.6	78.9	84.1	73.0
Courage	[19] 80.0	70.6	85.9	88.5	73.0	83.7	77.8	(65.5)
Listening skills	[21] 79.5	88.1	75.8	81.8	90.1	73.6	76.2	80.2
Trusting	[22] 79.4	(66.4)	82.0	78.9	97.3	78.4	88.7	72.1
Enthusiasm	[28] 73.5	75.6	(65.0)	75.3	82.0	70.8	71.0	74.5
Rating (Mean)	81.4	81.1	79.3	84.2	90.9	79.2	81.0	76.0
Integrity & Moral Character (4)								
Integrity	[1] 91.2	98.3	88.9	96.5	92.8	87.8	93.5	83.8
Fairness	[8] 86.6	85.7	90.0	86.1	95.5	86.2	76.2	83.8
Accountability	[9] 86.5	82.8	75.5	88.0	94.6	88.4	92.1	79.8
Moral courage	[13] 84.7	96.6	83.7	83.6	87.4	88.1	81.0	(63.6)
Rating (Mean)	87.3	90.9	84.5	88.6	92.6	87.6	85.7	77.9
Team Skills (2)								
Team development	[10] 86.2	90.8	85.6	88.5	82.7	85.3	82.5	86.4
Team player	[18] 80.2	76.5	77.0	86.6	86.5	76.7	79.4	80.9
Rating (Mean)	83.2	83.7	81.3	87.6	84.6	81.0	81.0	83.7

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

The 'personality and self' leadership dimension (Table 5-21) comprises two attributes (sub-scales) and attracted a mean score of 80.6%. Overall. the Latin America region valued this dimension the most (83.0%) and Eastern Europe the least (69.2%).

- The highest score for *self-confidence* was recorded in the Sub-Sahara Africa region (92.0%) and the lowest score recorded in Eastern Europe (75.7%). A mean score of 87.3% was recorded across all seven regions.

- The highest score for *self-awareness* was awarded in the Anglo region (79.8%) and the lowest score recorded in Eastern Europe (62.7%). A mean score of 73.8% was recorded across all seven regions.

The 'cognitive capacities and skills' leadership dimension (Table 5-21) comprises eight attributes and attracted a mean score of 84.9%. Overall, the Latin America

region achieved the highest regional score (90.8%) for this dimension. The lowest score was recorded in the Anglo region (77.8%).

- *Vision* scored the highest in Sub-Saharan Africa (95.5%) and the lowest in the Anglo region (72.3%). A mean score of 90.2% was recorded across all seven regions.

- *Decisiveness* was most valued in the Latin American region (96.4%) and considered the least important in Confucian Asia (80.6%). A mean score of 89.9% was recorded across all seven regions.

- *Judgement* drew the highest score from the Anglo region (96.4%) and the lowest from Eastern Europe (80.6%). A mean score of 89.1% was recorded across all seven regions.

- *Professional knowledge* was the most valued in the Sub-Sahara Africa region (90.5%) and least valued in the Middle East (73.2%). A mean score of 86.6% was recorded across all seven regions.

- *Strategic thinking* was rated the highest in Eastern Europe (93.6%) and the lowest in the Anglo region (57.6%). A mean score of 85.3% was recorded across all seven regions.

- *Intelligence* was judged the most important in the Latin American region (91.0%) and the least important in the Anglo region (64.4%). A mean score of 83.2% was recorded across all seven regions.

- *Clarity of thought* was assessed to be the most important attribute in the Latin American region (91.9%) and the least important attribute in Eastern Europe (66.4%). A mean score of 75.0% was recorded across all seven regions.

- *Flexibility* drew the highest score from the Latin American region (82.9%) and the lowest from Eastern European (66.4%). A mean score of 75.0% was recorded across all seven regions.

The 'emotional capabilities and social skills' leadership dimension (Table 5-21) comprises eight attributes and attracted a mean score of 82.4%. Overall, the highest regional score was recorded in the Latin America region (92.0%) and the lowest in Eastern Europe (65.0%).

- *Good communication skills* attracted a highest score from the Latin America region (95.5%) and the lowest score from Southern Asia (81.8%). A mean score of 87.5% was recorded across all seven regions.

- *Motivating* was judged the most important in the Latin America region (96.4%) and the least important in the Middle East (77.6%). A mean score of 86.0% was recorded across all seven regions.

- A *good role model* was the most valued in the Latin America region (97.3%) and least valued in Eastern Europe (59.6%). A mean score of 83.7% was recorded across all seven regions.

- *Self-control* was rated the most significant in the Latin America region (91.9%) and the least significant in Eastern Europe (59.6%). A mean score of 83.7% was recorded across all seven regions.

- *Emotional Intelligence* drew the highest rating from the Latin America region (94.6%) and the lowest rating from Eastern Europe (73.0%). A mean score of 80.9% was recorded across all seven regions.

- *Courage* was valued the most in the Sub-Sahara Africa region (88.5%) and the least in Eastern Europe (65.5%). A mean score of 80.0% was recorded across all seven regions.

- *Listening skills* was rated the highest in the Latin America region (90.1%) and the lowest in Southern Asia (73.6%). A mean score of 79.5% was recorded across all seven regions.

- *Trusting* was scored the highest in the Latin America region (97.3%) and the lowest in the Anglo region (66.4%). A mean score of 79.4% was recorded across all seven regions.

- *Enthusiasm* was scored the highest in Latin America (82.0%) and the lowest in the Middle East region (65.0%). A mean score of 73.5% was recorded across all seven regions.

The 'integrity and moral character' leadership dimension (Table 5-21) comprises four attributes and attracted a mean score of 87.3%. Overall, this leadership dimension was most valued in the Latin America region (92.6%) and least valued in Eastern Europe (77.9%).

- *Integrity* was rated the highest in the Anglo region (98.3%) and rated the lowest in Eastern Europe (83.8%). A mean score of 91.2% was recorded across all seven regions.

- *Fairness* was valued the most in the Latin America region (95.5%) and the lowest in Confucian Asia (76.2%). A mean score of 91.2% was recorded across all seven regions.

- *Accountability* was rated the highest in the Latin America region (94.6%) and lowest in the Middle East (75.5%). A mean score of 86.5% was recorded across all seven regions.

- *Moral courage* scored the highest in the Anglo region (96.6%) and the lowest in Eastern Europe (63.6%). A mean score of 84.7% was recorded across all seven regions.

The 'team skills' leadership dimension (Table 5-21) comprises two attributes and attracted a mean score of 83.2%. Overall, the Sub-Sahara African region valued this dimension the most (87.6%). Confucian Asia and Southern Asia valued 'team skills' the least (81.0%).

- *Team development* was valued the most in the Anglo region (90.8%) and valued the least in Confucian Asia (82.5%). A mean score of 86.2% was recorded across all seven regions.

- Being a *team player* was rated the most important in the Sub-Sahara Africa (86.6%) and the least important in the Anglo region (70.5%). A mean score of 80.2% was recorded across all seven regions.

The null hypothesis in this thesis states that *effective leadership attributes, traits and skills in the defence and security sector are culturally contingent across countries and regions.* Table 5-21 shows that there are twenty-five attributes that are *essential* facilitators of outstanding leadership that have been endorsed by six or more regions in the defence and security sector. These attributes are drawn from across the five leadership dimensions. The findings of the 'hard' quantitative data and the 'soft' qualitative research identified a prototypical military leader, who is considered outstanding, as:

- Being a self-confident and self-aware leader who is a positive, energetic, and extrovert character. A leader who values loyalty and exercises self-control in the execution of his/her business (primary leadership dimension: personality and self).

- Being an integrous, sincere and principled leader who is trustworthy, fair, upright, just, and accountable. A credible, courageous, and authentic individual who possesses and enacts moral values (primary leadership dimension: integrity and moral character).

- Being a role model with excellent communication and listening skills who inspires, motivates, and influences others. An engaging leader who possesses effective social skills and emotional regulation to empathise and interact with others (primary leadership dimension: emotional capabilities and social skills).

- Being a visionary leader with general intelligence, clarity of thought, practical sense and professional (technical) knowledge who exercises sound judgement and makes timely and effective decisions. A leader capable of adaptive, analytical, and creative thinking who is an effective problem-solver and plans ahead (primary leadership dimension: cognitive capabilities and skills).

- Being a team-oriented leader who instils a sense of belongingness, cohesiveness, and comradeship in followers. A trusting and encouraging leader with effective managerial skills who is focussed on the development

of followers to achieve the goals of the organisation (primary leadership dimension: team skills).

Qualitative data analysis also presents the following profiles of leader effectiveness for the 'motives' and 'task skills' leader dimensions:

- Being an energetic, proactive, and constructive leader who is loyal to the group and possesses a sense of duty. A leader who is ambitious for the group and is dominant (i.e., relishes the opportunity to lead) within the group. A leader who is motivated to achieve success on behalf of the group and embeds equality and diversity in the group (primary leadership dimension: *motives*).

- Being an organisationally skilled leader who displays effective and efficient managerial competencies; and a good administrator and coordinator who possesses business skills and financial acumen (primary leadership dimension: *task skills*).

Professional militaries tend to have strong organisational cultures which emphasise exemplary leadership, effective performance, and cohesive teamwork. Table 5-22 shows the twenty-five cross-cultural essential attributes in the defence and security sector:

Table 5-22   Essential Positive Leader Attributes and Leadership Dimensions in the Defence and Security Sector

	Questionnaire Attributes	Corresponding Primary Leadership Dimension
1	Self-confidence	Personality & Self
2	Self-awareness	Personality & Self
3	Vision	Cognitive capacities & skills
4	Decisive	Cognitive capacities & skills
5	Judgement	Cognitive capacities & skills
6	Professional knowledge	Cognitive capacities & skills
7	Strategic thinking	Cognitive capacities & skills
8	Intelligence	Cognitive capacities & skills
9	Clarity of thought	Cognitive capacities & skills
10	Flexibility	Cognitive capacities & skills
11	Good communication skills	Emotional capabilities & social skills
12	Motivation	Emotional capabilities & social skills
13	Good role model	Emotional capabilities & social skills
14	Self-control	Emotional capabilities & social skills
15	Emotional intelligence	Emotional capabilities & social skills

	Questionnaire Attributes	Corresponding Primary Leadership Dimension
16	Courage	Emotional capabilities & social skills
17	Listening skills	Emotional capabilities & social skills
18	Trusting	Emotional capabilities & social skills
19	Enthusiasm	Emotional capabilities & social skills
20	Integrity	Integrity & moral character
21	Fairness	Integrity & moral character
22	Accountability	Integrity & moral character
23	Moral courage	Integrity & moral character
24	Team development	Team skills
25	Team player	Team skills

Individuals form ideas about what makes a leader effective and that these are influenced by culture (Den Hartog & Dickson, 2018). This leads to the emergence of different prototypical leaders across cultures. Although twenty-five key attributes are identified as essential facilitators to outstanding leadership across all regions surveyed, there is a more varied appreciation of the remaining attributes in the questionnaire. These results provide evidence that preferred leadership attributes are conditioned by culture. For instance, within the Latin American cluster (i.e., Chile, Paraguay, Colombia) leaders in the defence and security sector perceive *empathy* and *intuition* as strongly facilitating excellent leadership whereas no other regions consider these attributes to be essential. Likewise, the Anglo and Latin America samples are the only regions to perceive *humility* as a facilitator of outstanding leadership. *Risk taking* ranged from 73.3% (essential) in Latin America cluster to 37.0% (desirable) in the Anglo region which suggests that the cultural context will determine its importance. Sub-Sahara Africa (i.e., Namibia, Ghana, and Nigeria) and Eastern Europe (i.e., Georgia and Ukraine) were the only regions to judge *self-development* as essential. Leader attributes such as *enthusiasm* or *cheerfulness* reflect different cultural expressions of, or attitudes to, emotion.

These results strongly support the null hypothesis that leadership prototypes vary as a function of cultural differences. The research findings also determine that the participants surveyed share a common frame of reference regarding outstanding leadership in the defence and security sector. This reflects the "partial universality" findings in the GLOBE study (2004). Den Hartog & Dickson (2018) note that even when attributes are "universally" valued, 'such attributes

may not necessarily be enacted in the same way across cultures' (p. 343). Qualitative data analysis also found certain negative attributes to be associated with ineffective leadership in the defence and security sector. Ineffective leaders were perceived to be self-centred, indecisive, overbearing, inefficient, dishonest, unjust, and were not seen to be team-oriented, knowledgeable, or effective communicators.

6 MAJOR CONCLUSIONS

6.1 Introduction

The study of leadership remains an elusive and contested field of research. Cross-cultural research is often confusing, sometimes contradictory, and mostly tricky requiring the consideration of a spectrum of variables. As such, cross-cultural research poses some unique methodological challenges (Yukl, 2013). To determine universal or culturally contingent patterns of leadership demands a diversity of cultures. This thesis compares 16 countries within seven regions across four continents. The thesis embraces a quantitative approach common in leadership studies and pre-dominant in cross-cultural research. 1067 questionnaires were collected from Western and (mainly) non-Western countries. This contrasts with the mainstream literature understands leadership from an almost exclusively Western perspective). A large sample frame makes it easier to identify differences (and similarities) as well as to achieve reliability, diversity, and validity criteria. The thesis seeks to build a generalizable theory across a range of diverse cultures and is explicitly objectivist in approach. Some researchers argue that a quantitative research approach, with the aim of producing a single unified set of attributes, takes a minimalist or essentialist position which strips any findings of meaning. A qualitative element to the research mitigates this perceived problem, compliments the quantitative data analysis, and adds a textural layer of understanding. The thesis embraces a mixed methods approach. To the author's knowledge, this is the first broad-based cross-cultural research in the defence and security sector across the globe. The research provides a platform for comparison and further research.

Chapter 6 re-introduces the aims and objectives of the thesis and provides a short summary of the literature review and research methodology. The concluding observations will be drawn predominantly from the empirical findings and provide a foundation on which to make specific and relevant recommendations. The null hypothesis is addressed in this chapter and the conclusion provides the verdict on whether it is true or false.

6.2 Aims and Objectives

6.2.1 Aim

The aim of this research is to determine whether a universal (etic) model of military leadership exists or whether national culture is a defining concept in leadership (emic) in the defence and security sector.

6.2.2 Research Question

The research question is to determine what constitutes effective leadership in the defence and security sector across cultures, and whether leadership theory and practice can be generalised between different cultures? This research question focuses on the etic rather than the emic. A detailed emic study, entailing "thick descriptions" of specific countries of specific countries or regions, is the subject of further research. This thesis provides a platform for this to take place.

6.2.3 Research Objectives

To conduct a critical review of literature relating to:

- Non-military leadership

- Military leadership

- U.K. defence and security policy and doctrine

- Cross-cultural leadership

- National culture

- Organisational culture

- Methodological choice

To determine what constitutes effective leadership in the defence and security sector and whether it is universal (etic) or culturally contingent (emic).

To create new perspectives and insights on the interaction between leadership and cultural contexts in the defence and security sector in seven regions across four continents which contribute to the U.K. Defence Engagement aims to

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increase understanding; enhance influence; build relationships; and contribute to conflict prevention.

To identify research gaps in the literature and potential areas for further research.

6.3 Literature Review

A comprehensive review of all recent U.K. defence policy papers and doctrinal publications found a complete absence of references to cross-cultural leadership. Given the U.K. MOD's preference for multinational operations and its *international by design* policy, this is a significant gap. The Literature Review (Chapter 3) provided an understanding and overview of the contested concepts of culture and leadership. There is no consensus or fixed meanings when defining both phenomena. This reflects their broad, complex, multi-dimensional, multi-level, and dynamic characters. Cultures can be represented at three levels; the micro (individual), meso (organisational) and macro (national) with national culture more deeply rooted than organisational culture and more determinative of human behaviour.

The most prevalent method of examining culture is through the identification and measurement of dimensions of culture. Several typologies have been developed of which Hofstede's (1980) framework is the most well-known. The GLOBE study (2004), the largest cross-cultural leadership research project to date, built on pre-existing literature to develop nine cultural dimensions.[125] Scholar assess Power distance, uncertainty avoidance and individualism/collectivism to be the most relevant to leadership. Power distance, related to a concentration of authority, is the most importance when comparing leadership approaches in the defence and security sector. In cultures with high power distance, organisations are typically hierarchical and have many layers of command. The role of the leader is emphasised in such cultures. Leadership tends to be less valued in egalitarian societies and followers more empowered (Den Hartog & Dickson, 2018).

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[125] Performance Orientation, Humane Orientation, Institutional Collectivism, In-Group Collectivism, Gender Egalitarianism, Assertiveness, Future Orientation and, Power Distance.

A thematic examination of leadership was undertaken to provide a framework of understanding for cross-cultural leadership in the defence and security sector. Although components of leadership, such as cognition, emotion, and ethics are universally endowed or valued, cultural variations exist. Dimensions of personality also tend to be more pronounced in certain cultures although the Big Five personality traits taxonomy has universal applicability. Critical analysis culminated in the design of a conceptual construct of leadership which provides a means of cross-cultural comparison. The identification of leadership dimensions (meta-categories) allowed for the structured measurement of attributes across cultures. Data analysis, supported by the analysis of existing literature, led to the development of a *model of prototypical leadership in the defence and security sector.* A review was carried out of the theoretical approaches relating to cross-cultural leadership and specifically to trait theory and implicit leadership theory which underpins the GLOBE study (2004). The vastness of the leadership and culture literature required a selective and disciplined approach.

Leadership is typically represented as a universal phenomenon with leaders existing throughout history and across (almost) all cultures. Research projects, conducted to establish a general theory or "universal" model of leadership, have all proved inconclusive. However, evidence of "partial universality" exists and the quest to generalise leadership across diverse cultural contexts in a productive and ethical way continues. Even when attributes are "universally" valued, attributes may not necessarily be enacted in the same way across cultures. Cross-cultural leadership research has typically been focussed on determining whether aspects of leadership or theory are universal (etic) or culturally contingent (emic). The etic approach spans across cultures and is universal whereas the emic position constructs processes from 'within' and are culturally contingent. 'Emics' are, by definition, not comparable across cultures as every culture is unique and ethnographers typically reject generalisations. However, there is scepticism whether a "universal" model of leadership can become a social reality when it is evidently contextually sensitive. Positivist and essentialist approaches tend to play down the importance of context whereas social

constructivists, ethnographers, and indigenous leadership theorists believe contextual study provides an interpretive frame for understanding. However, there is a balance to be struck between the statistical precision of the etic approach and the rich ethnographic content of the emic approach.

People from different cultures typically think, feel and act differently which leads to different conceptions of effective leadership. Leadership tends to be romanticised in some countries and viewed with scepticism in others. Culture determines different values and beliefs and what is customary in different environments. The intrinsic relationship between leadership and culture is symbiotic; this influences the type, emergence, and effectiveness of leadership. Leadership is culturally contingent in so far that views on the importance and value of leadership vary across cultures. Therefore, replicating models of leadership in different cultural contexts can be problematic.

Research into cross-cultural leadership is based primarily on path-goal theory, contingency theory, and more recently implicit leadership theory (ILT). However, the research question demands a focus on trait and ILT due to the leader-centric nature of the thesis. ILT seeks to identify shared prototypes of outstanding leadership. Individuals hold a set of beliefs about the kinds of attributes, personality traits, skills, and behaviours that facilitate or obstruct outstanding leadership. Each potential follower has a conceptualisation of an ideal leader and these belief systems, variously referred to as prototypes, cognitive categories, mental models, schemas, and stereotypes, can heavily influence an individual's acceptance of a leader. Leader perceptions can be influenced by the way emotion is expressed by the leader (including gender, ethnicity, and race). Leader emergence starts with ILTs which subsequently aggregate to form prototypes. These prototypes define the essential characteristics of a category such as prototypical military leadership. The GLOBE study (2004) extended the conceptualisation of ILTs to include individuals sharing a common culture (i.e., shared beliefs) as cultural endorsed implicit leadership theories (CLTs). These ideas, formed by individuals about what makes a leader effective, are influenced by culture. CLTs reflect a common set of criteria, distinctly shared by people from

the same culture, that fits the image of what the typical leader is perceived to be. The conception of leadership prototypes is central to this thesis.

The GLOBE project (2004) found the "universally" perceived portrait of a leader to be outstanding, to possess the highest level of integrity, and to engage in charismatic/values-based behaviours while building effective teams. The project concluded that a significant universally shared understanding of leadership existed with the identification of twenty-two positive leader attributes. The study also identified eight universally undesirable attributes and found a further thirty-five attributes and behaviours that were perceived to be contributors to leader effectiveness in some cultures but impediments in others.

6.4 Summary of Methodology

This study pursued a traditional scientific approach (theory, hypothesis, methods, results, and conclusion) and embraced the dominant epistemology of positivism. The research question drove how leadership was conceptualised and the methodology was determined by the research question to be answered. The thesis took a leader-centric approach with respondents providing prototypical views from their position as leaders (as well as followers). The thesis adopted an orthodox approach to leadership which captured individual attributes. An essentialist approach, lying at the centre of the positivist method, was adopted to measure or operationalise the concept. This traditional methodological approach was focussed on quantitative data and augmented with open-ended questions for data generation. This mixed method approach provided a more balanced approach and exposed gaps in the data generation. This deductive approach to theory building and data analysis, started with a hypothesis, then sought data to confirm or disconfirm that theory. The focus of the research was directed at finding an integration (etic) perspective and in so doing, evidence of differentiation or fragmentation in leadership (emic). To determine "universality", an etic approach was selected to investigate multiple cultures simultaneously from a meta-cultural perspective. This allowed the results to be generalised from one cultural environment to another. Null hypothesis significance testing (NHST) was adopted to compare observed sample data. The null hypothesis, assumed to be

true, stated that: '*Effective leadership attributes, skills and traits in the defence and security sector are culturally contingent across countries and regions.*'

The research method placed the author in an 'outsider' position towards the cultures selected, allowing the researcher to stand back and observe from a distance. The sample was randomised and not influenced by the researcher. All the participants, from the sixteen countries across four continents, were drawn from the defence and security sector. The countries were categorised into seven regions with the following regional sample sizes Anglo (118); Middle East (100); Sub-Sahara Africa (200); Latin America (111); Southern Asia (363); Confucian Asia (63); and Eastern Europe (111). The participants were middle ranking officers and officials. Most respondents (52.2%) were at the brigadier-general and colonel level (or equivalent), predominantly employed in the combat arms (39.6%) and almost exclusively male (88.4%). Questionnaires were translated into Arabic, Spanish, Burmese, Korean, Georgian and Ukrainian. The respondents were invited to complete a questionnaire (comprising open and closed questions) which included fifty-two leadership attributes. The 5-point Likert scale, used to rate leadership attributes, was reduced to three more manageable categories (i.e., 'essential', 'desirable', and 'irrelevant') due to the closeness in meanings between some of the Likert scale points. A threshold for statistical noteworthiness was set at ≥70% to provide a more reassuring outcome than a "simple majority" of 51%. Statistical means were calculated for individual attributes and meta-categories of attributes. The questionnaire also asked the respondents to score nine cultural dimensions in line with those used in the GLOBE study (2004).

6.4.1 Quantitative Analysis

A predominantly quantitative approach was selected because the theory lends itself to testing and generalising across frequencies. The employment of survey instruments, which are observational in design, allowed the researcher to capture data to make inferences regarding the sample sets taken from the defence and security sector. This quantitative approach is consistent with cross-cultural research conducted by Hofstede (1980) and the GLOBE study (House et al.,

2004). The research question focussed on *what* is happening in the leadership domain and what people *do* across cultures. The quantitative approach acknowledges the importance of reliability, validity, and objectivity and data generation drew from a large sample of leader perceptions from sixteen different countries. It also allowed the researcher to test a null hypothesis and verify theory.

The data was consolidated to form a military mean model for each region comprising 'essential', 'desirable' and 'irrelevant' attributes. The essential attributes were compared across all seven regions to produce a prototypical model of positive leadership in the defence and security sector. Attributes were collated into meta-categories which included: 'personality and self'; 'cognitive capacities and skills'; 'emotional capacities and social skills'; 'integrity and moral character'; and 'team skills' leader dimensions. The importance of context to leadership in the defence and security sector was measured using cultural dimensions. The leader attributes were analysed to determine whether they are 'essential' across cultures, and therefore prototypical, or culturally contingent.

6.4.2 Qualitative Analysis

Although the research took a predominantly quantitative approach, open-ended questions were included in the questionnaire. This allowed participants to provide answers in their own words rather than being constrained by a predetermined set of choices. It also ensured that the research undertook a more holistic and comprehensive examination of the positive and negative attributes of leadership. This more diverse approach to data generation proved beneficial when statistical measurement proved inconclusive. For example, the quantitative data proved statistically irrelevant when addressing the question of what constitutes an irrelevant or negative leader attribute. Open-ended questions were able to mitigate this problem. Open-ended questions also revealed the importance of 'motives' and 'task skills' as primary leadership dimensions. The questionnaire failed to address these profiles of outstanding leadership. These research findings aligned with existing meta-analyses.

This thesis provides a foundation for further ethnographic and qualitative research as emic studies can address contextual meanings of leadership. It is, however, problematic for any single scholar to independently conduct indigenous research using local languages and tools developed in the local environment across multiple cultures. Cross-cultural research alliances offer a way to address this challenge. Qualitative research has attracted criticism with being biased due to replication, validity, reliability and transparency problems.

6.5 Empirical Findings

While leadership exists everywhere, what is seen as effective leader behaviour may vary in different societies, resulting in different leader behaviours and practices (Den Hartog & Dickson, 2018; p. 330)

The main conclusion from the analysis of the research data is the existence of twenty-five[126] essential attributes of leadership that are endorsed in defence and security sector across seven regions of the globe. This appears to reject the null hypothesis that '*effective leadership attributes, skills and traits in the defence and security sector are culturally contingent across countries and regions*.' However, although there may be a general appreciation of certain military leadership attributes, the research also identifies strong empirical evidence of cultural variance. Twenty-seven further attributes, listed in the questionnaire, attracted less appreciation across all the cultures surveyed and were perceived as desirable. Thus, the data analysis established only "partial-universality" of leadership. As such, this thesis fails to reject the null hypothesis. This finding resonates with the GLOBE study (House et al., 2004) which also identified partial evidence of "universality" and cultural contingency in attributes. Earlier cross-cultural research also identified certain leadership attributes to be consistently endorsed in all cultures researched, whereas others to be culturally contingent (Dorfman et al., 1997). Although this thesis cannot lay claim to "universality", a prototypical model of leadership in the defence and security sector exists comprising a core of *essential* attributes that are common across military cultures.

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[126] Thirty-two military leadership attributes were mean rated as *essential* (≥70%). This was reduced to twenty-five attributes that were endorsed in six or seven of the regions surveyed.

This model accepts that leadership is, in essence, culturally contingent where each culture develops its own culturally implicit theory (CLT) of leadership (Javidan et al., 2004).

6.5.1 Cross-cultural Essential Military Leader Attributes

Thirty-two positive attributes were found to be "universally" endorsed as essential facilitators of military leadership effectiveness with a <u>mean</u> scoring of ≥70%. Integrity was judged to be the most important key leader attribute with a mean scoring of 91.2%. The highest score was provided by the Anglo region (98.3%). This is consistent with earlier research on British military leadership (Watters, 2008; 2010) and congruent with the avowed values in U.K. defence doctrine (MOD, 2004). Integrity was also rated the most essential attribute in the Sub-Sahara Africa (96.5%) and Confucian Asia regions (93.5%). The Eastern European region valued integrity the lowest (83.8%) rating it as the twelfth most essential attribute out of 24 in total. The 'integrity and moral character' leadership dimension was the highest scoring meta-category (87.3%) in the *Cross-cultural Prototypical Military Leadership Model*.

Table 6-1   Essential Positive Leader Attributes

	Attribute *n=1067*	Mean score (%)	Regional Endorsement	Meta-category/Leadership Dimension
1	Integrity	91.2	7 Regions	Integrity & Moral Character
2	Vision	90.2	7 Regions	Cognitive Capacities/Skills
3	Decisiveness	89.9	7 Regions	Cognitive Capacities & Skills
4	Judgement	89.1	7 Regions	Cognitive Capacities & Skills
5	Good Communications	87.5	7 Regions	Emotional Capabilities & Social skills
6	Self-confidence	87.3	7 Regions	Personality & Self
7	Professional Knowledge	86.6	7 Regions	Cognitive Capacities & Social Skills
8	Fairness	86.6	7 Regions	Integrity & Moral Character
9	Accountable	86.5	7 Regions	Integrity & Moral Character
10	Team Development	86.2	7 Regions	Team Skills
11	Motivation	86.0	7 Regions	Emotional Capabilities & Social Skills
12	Strategic Thinking	85.3	6 Regions (-1)	Cognitive Capacities & Skills
13	Moral Courage	84.7	6 Regions (-1)	Integrity & Moral Character
14	Good Role Model	83.7	6 Regions (-1)	Emotional Capabilities & Social Skills
15	Intelligence (IQ)	83.2	6 Regions (-1)	Cognitive Capacities & Skills
16	Self-control	82.3	6 Regions (-1)	Emotional Capabilities & Social Skills
17	Emotional Intelligence	80.9	7 Regions	Emotional Capabilities & Social skills
18	Team Player	80.2	7 Regions	Team Skills
19	Courage	80.0	6 Regions (-1)	Emotion & Social Skills
20	Clarity of Thought	79.6	7 Regions	Cognitive Capacities & Skills
21	Listening Skills	79.5	7 Regions	Emotional Capabilities & Social Skills
22	Trusting	79.4	6 Regions (-1)	Emotional Capabilities & Social Skills

	Attribute n=1067	Mean score (%)	Regional Endorsement	Meta-category/Leadership Dimension
23	Flexibility	75.0	6 Regions (-1)	Cognitive Capacities & Skills
24	Manage Change	74.7	5 Regions (-2)	Cognitive Capacities & Skills
25	Self-awareness	73.8	6 Regions (-1)	Personality & Self
26	Analytical	73.8	4 Regions (-3)	Cognitive Capacities & Skills
27	Resilience	73.4	4 Regions (-3)	Cognitive Capacities & Skills
28	Enthusiasm	73.2	6 Regions (-1)	Emotional Capabilities & Social Skills
29	Boldness	72.2	4 Regions (-3)	Emotional Capabilities & Social Skills
30	Humanity	71.6	3 Regions (-4)	Emotional Capabilities & Social Skills
31	Innovative	71.1	3 Regions (-4)	Cognitive Capacities & Skills
32	Individual Development	70.0	3 Regions (-4)	Team Skills

In Table 6-1, thirty-two essential attributes (from a total of 52 listed in the questionnaire) achieved a <u>mean</u> scoring of ≥70% and were categorised into the following leadership dimensions: 'cognitive capacities & skills' (12); 'emotional capacities & social skills' (11); 'integrity & moral character' (4), 'team skills' (3), 'personality & self' (2). Fifteen attributes, rated as essential across <u>all</u> seven regions, were categorised in the following leadership dimensions: 'cognitive capacities & skills' (5); 'emotional capacities and social skills' (5); 'integrity & moral character' (2), 'team skills' (2); and 'personality and self' (1). A further ten attributes were judged to be essential in six of the seven regions. These twenty-five attributes form the 'core' of essential military attributes.

The remaining attributes, listed in the questionnaire, were judged to be 'desirable' with a range of between 30.7-51.1%. In this desirable category, the affective attributes ('emotional capabilities and social skills' leadership dimension) scored higher than the harder, more task-focussed attributes ('cognitive capacities and skills' leadership dimension). Whereas the 'cognitive capacities and skills' leadership dimension scored marginally higher than the 'emotional capabilities and social skills' meta-category (mean difference of 2.5%) in assessing those attributes considered essential to leader effectiveness. Previous research in the U.K. defence and security sector also found that essential leader attributes tended to focus on the 'hard' or task focussed cognitive facets of leadership (*structure/sensing*, *thinking*, *judging*') whereas desirable attributes aligned with softer affective capacities and skills (*consideration/feeling* or *social skills*) (Watters, 2008).

Participants responded to an open question (qualitative data) regarding the identification of positive leader attributes of their "superior" or boss. The 'emotional capabilities and social skills' leadership dimension, comprising *motivation*, *social skills*, *social behaviours*, and being *an exemplar* attracted the most responses. 'Cognitive capacities and skills', comprising *general intelligence*, *creative/divergent thinking* capacities, *problem-solving* and *decision-making* skills, was rated the second most important. The 'motives' leadership dimension was scored third and the 'integrity and moral character' meta-category considered fourth in importance.

Qualitative data from the open-ended question (Question 2: 'Are there any other attributes of a leader that you would add to this list?') demonstrated the importance of 'motives' as a key leader dimension which resonates with existing meta-analyses (Zaccaro et al., 2018). The prototypical importance of 'motives' included *ambition*, *proactivity*, *energy*, *dominance*, *achievement orientation* and *religious faith*. The open questions also found a preference for leaders to be good "process-driven" managers who were accomplished at *task skills* such as *organisation*, *supervision*, and *financial* and *accounting* matters. *Precision*, *timeliness*, and *accuracy* were regarded as important characteristics of a 'leader'. The attribute *charisma* (or charismatic) was identified by thirty respondents and attracted the most responses in the *motivation* sub-scale ('emotional capabilities & skills' leadership dimension) in Table 5-4. Charisma was found to be most valued in Eastern Europe and least important in the Middle East and Confucian Asia.

Many reasons, such as globalisation and technology, have been put forward to explain the reasons behind the convergence of cultures and the emergence of "universality" in phenomena such as leadership. Integrity, for example, has been cited as a "universal" modal value (Burns, 1978) and is considered the primary determinant of interpersonal trust (Yukl & Gardner, 2020). The identification of a core of essential positive leader attributes, common across the defence and security sector, is also indicative of a shared organisational purpose and *raison*

d'être (i.e., defence and security) as well as a strong professional culture. Not all organisations value the ideals and norms of leadership in this way.

6.5.2 A Cross-cultural Profile of Negative Military Leader Attributes

The quantitative analysis of negative leader attributes proved inconclusive. The statistical irrelevance reflected a lack of consensus on what constitutes negative leadership. However, the open-ended question regarding what leader behaviours would demotivate or restrict followers yielded a profile of negative leadership. This qualitative approach provided a portrait of negative attributes that contribute to leadership ineffectiveness or inhibit effective leadership:

- A selfish, self-centred and self-serving leader who lacks confidence and self-awareness (primary leadership dimension: 'personality and self').

- An overbearing autocrat who exhibits authoritarian, despotic and toxic behaviours and leads through fear, coercion and bullying (primary leadership dimension: 'motives').

- An indecisive leader with low intelligence who lacks vision, judgement, technical knowledge and professional competence (primary leadership dimension: 'cognitive capacities and skills')

- A poor role model, lacking in emotional self-control, who is an ineffective communicator/listener and does not possess the social skills to engage and empathise with subordinates (primary leadership dimension: 'emotional capabilities and skills').

- A non-consultative leader who is not a team player and does not trust, support, develop or empower followers (primary leadership dimension: 'team skills').

- A dishonest, deceitful, and unjust leader who followers distrust and whose behaviours are biased, inconsistent, unethical, and unaccountable (primary leadership dimension: 'integrity and moral character').

- An inefficient, micro-manager with poor task-setting skills who is resistant to change and does not delegate to subordinates (primary leadership dimension: 'task skills').

6.5.3 Culturally Contingent Military Leader Attributes

Some attributes may be considered facilitators of outstanding leadership in some cultures and impediments in others. Regional participants from Latin America and Sub-Sahara Africa identified significantly more essential attributes than the Eastern Europe and the Anglo regions indicating less agreement on what constitutes effective leadership. Even those fifteen attributes, which were rated essential by all regions, recorded a cultural variance. For example, although integrity was rated as the most essential facilitator of leadership effectiveness across all seven regions, a mean difference of 10.5% was recorded between the Anglo and Southern Asia regions. Similarly, three of the regions (i.e., Anglo, Sub-Sahara Africa and Confucian Asia) assessed integrity to be the most essential key leader attribute whereas Eastern Europe prioritised it as the twelfth most important attribute. Similarly, *vision* was rated as essential by all seven regions but perceived to be comparatively less important in the Anglo region than in the other regions.

Thirty-two attributes were identified as essential military attributes (mean score ≥70%). However, only fifteen attributes were judged essential by <u>all</u> regions. A further ten attributes were considered essential by six regions, and seven attributes only by five regions or less. For example, the attribute of possessing *humanity* was only considered essential by three of the seven regions. Similarly, only four regions rated *boldness*, *individual development*, *resilience*, *analytical skills*, and being *innovative* as essential facilitators of leader effectiveness. Two regions did not believe the *management of change* to be essential to outstanding leadership. This shows evidence of cultural contingency even amongst those attributes considered essential (mean scoring).

Cunning provides a good example of a polarised leadership attribute which is culturally contingent. Leaders in Colombia rated cunning as contributing to outstanding leadership, whereas in Switzerland cunning, (being sly and deceitful)

was rated as inhibiting outstanding leadership (Dickson et al. 2003). Cunning is rated as a desirable attribute across all seven regions surveyed but regarded as highly desirable (almost essential) by respondents from Latin America and almost irrelevant by the Anglo region.

Table 6-2 shows positive leader attributes which attracted a mean essential score (≥70%); not all regions rated these attributes as essential. For example, being a *good role model* was rated as the top essential leader attribute in Latin America but was only rated as desirable in Eastern Europe. Similarly, *trusting* was rated as the second most essential attribute in Latin America but was only considered desirable in the Anglo region. *Boldness*, *humanity*, *innovative* and *focussed on individual development* were mean scored as essential leader attributes but considered only desirable (i.e., non-essential) in four countries. All seven regions rated certain attributes as desirable in Table 6-2 which were also mean scored as essential. The Latin America (i.e., *courage*) and Sub-Sahara Africa (i.e., *humanity*) regions were most aligned to the essential military attributes with only one attribute each rated *desirable*. In comparison, the Eastern Europe region displayed the least congruence with the list of essential military attributes (Table 5-1) with a divergence of ten attributes considered desirable in that region.

Table 6-2   Culturally Contingent Leader Attributes (Essential)

	Essential Rated Attribute (≥70%)	Region (*n=7*)	Desirable Rated Attribute (≥15%-70%)
1	Strategic thinking	6	Anglo
2	Moral courage	6	Eastern Europe
3	Good role model	6	Eastern Europe
4	Intelligence (IQ)	6	Anglo
5	Self-control	6	Confucian Asia
6	Courage	5	Latin America, Eastern Europe
7	Trusting	6	Anglo
8	Flexibility	6	Flexibility
9	Manage change	5	Anglo, Eastern Europe
10	Self-awareness	6	Eastern Europe
11	Analytical	4	Anglo, Middle East, Confucian Asia
12	Resilience	4	Middle East, Confucian Asia, Eastern Europe
13	Enthusiasm	6	Middle East
14	Boldness	4	Anglo, Confucian Asia, Eastern Europe
15	Humanity	3	Anglo, Middle East, Sub-Sahara Africa, Eastern Europe
16	Innovative	3	Anglo, Southern Asia, Confucian Asia, Eastern Europe
17	Individual development	3	Middle East, Southern Asia, Confucian Asia, Eastern Europe

Table 6-3 shows those attributes mean rated as desirable by the seven regions and those regions which considered the attribute to be an essential leader attribute. The Latin America region is distinctive by being the only region which considers *intuitive*, *enabler* and *empathetic* to be essential positive leader attributes. Southern Asia is the only region which regards *risk-taking* as an essential leader attribute and the Sub-Sahara Africa region the only region that preferences *knowledge of leadership theory* as an essential attribute.

Table 6-3   Culturally Contingent Leader Attributes (Desirable)

	Desirable Attribute (≥15%-70%)	Region (*n=7*)	Essential Attribute (≥70%)
1	Enabler	6	Latin America
2	Networking	5	Sub-Sahara Africa & Confucian Asia
3	Knowledge of leadership styles	5	Middle East & Sub-Sahara Africa
4	Risk taking	6	Southern Asia
5	Knowledge of leadership theory	6	Sub-Sahara Africa
6	Focus on self-development	5	Sub-Sahara Africa & Eastern Europe
7	Humility	5	Anglo & Latin America
8	Intuitive	6	Latin America
9	Collaborative	5	Sub-Sahara Africa & Latin America
10	Approachable	4	Anglo, Sub-Sahara Africa & Latin America
11	Empathy	6	Latin America
12	Accessible	5	Sub-Sahara Africa & Latin America
13	Coach/mentor	5	Latin America & Southern Asia
14	Persistence	5	Latin America & Southern Asia

The Anglo and Latin American samples are culturally distinctive with the inclusion of *humility* as an essential attribute. The Middle East and Sub-Sahara Africa clusters are the only regions that consider *knowledge of leadership styles* as an essential leader attribute (all regions judge *professional knowledge* to be an essential facilitator of leadership effectiveness). *Collaboration* is only considered essential by the Sub-Sahara Africa and Latin America regions; *self-development* is the only attribute judged essential by the Sub-Sahara Africa and Eastern European regions; *networking* is only valued as essential by the Sub-Sahara Africa and Confucian Asia regions; and *accessibility* is only rated essential by the African and Latin American samples. The Eastern European sample is also distinctive as it is the only region that preferences *self-development, individual development*, and *team development* (i.e., all development attributes) as essential attributes. The Southern Asia and Confucian Asia regions demonstrate the highest congruence of essential attributes (24 out of 32).

A cross-cultural comparison was also conducted at country-level between the neighbouring states of Bangladesh and Myanmar. Despite geographical proximity, the countries are divided by history, language, religion, and governance structures. The research data shows that the Bangladesh Armed Forces preference an ethical approach to leadership with *integrity* scoring the highest amongst all countries and regions surveyed (99.5%). *Moral courage*, *fairness*, and *accountability* are all also highly valued as essential facilitators of leadership effectiveness. In Myanmar, *integrity* and *moral courage* were only considered to be desirable, however there was a perceived need for leaders to be *accountable*. *Political awareness* is perceived to be essential in Myanmar but not in Bangladesh. The Burmese Tatmadaw (military) show a greater preference for the 'cognitive skills and capacities' leader dimension (i.e., *strategic thinking*, *decisiveness*, *professional knowledge*, analysis and general *intelligence*) than Bangladesh. This reflects a task-focussed approach. Correspondingly, the Bangladesh Armed Forces value the 'emotional capabilities and social skills' leader dimension more highly than the Burmese Tatmadaw. *Good communication*, *listening skills* and *trusting* are perceived to be desirable rather than essential in Myanmar. *Vision* is highly valued in the Bangladesh Armed Forces but less so by the Tatmadaw. The cross-cultural comparison at national level shows significant differences in perceptions of leadership between countries in the same region. The case study provides evidence of a cultural variation in leadership perceptions between two neighbouring countries within the same region.

6.5.4 Cultural Dimensions

The thesis asked respondents to evaluate their cultural *values* and *practices* using the GLOBE Study's nine cultural dimensions (7-step rating scale) as units of measurement. The data relating to *gender egalitarianism* was corrupted in the translation process therefore only eight cultural dimensions were examined to compare practices and values. The linear relationship between "as is" (practice)

and "should be" (value) remains contested (Javidan et al., 2006).[127] Data analysis of the cultural dimensions was limited by the insignificant differences in scores between practices and values. The most notable relationship between *values* and *practices* can be observed in societies with practice scores that are either high or low (Den Hartog & Dickson, 2018).

Figure 6-1 shows the cultural *practices* (not *values)* measured against the eight cultural dimensions. It is striking how the data shows a convergence of cultural practices across the seven regions surveyed indicating a strong organisational culture across the defence and security sectors that transcends societal boundaries. The GLOBE study (2004) found a wider variation in *values* and *practices*. This could be attributed to a more detailed questionnaire or that the study drew its respondents from three diverse sectors. The GLOBE study (2004) reported lower mean scores for *values* than for *practices* in the case of power distance, assertiveness, and gender egalitarianism. All other dimensions recorded higher *practice* scores.

Figure 6-1 shows that respondents report relatively high *practice* scores for power distance and in-group collectivism and lower scoring for future orientation, assertiveness, and institutional collectivism. Performance orientation recorded a lower score than expected which may reflect the conservative nature of armed forces wedded to traditions and history. The results show the impact of organisational culture on leadership may be as strong, or stronger than that of societal culture.

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[127] Similar to *Espoused Theory* and *Theory-in-use* (Argyris & Schon, 1974).
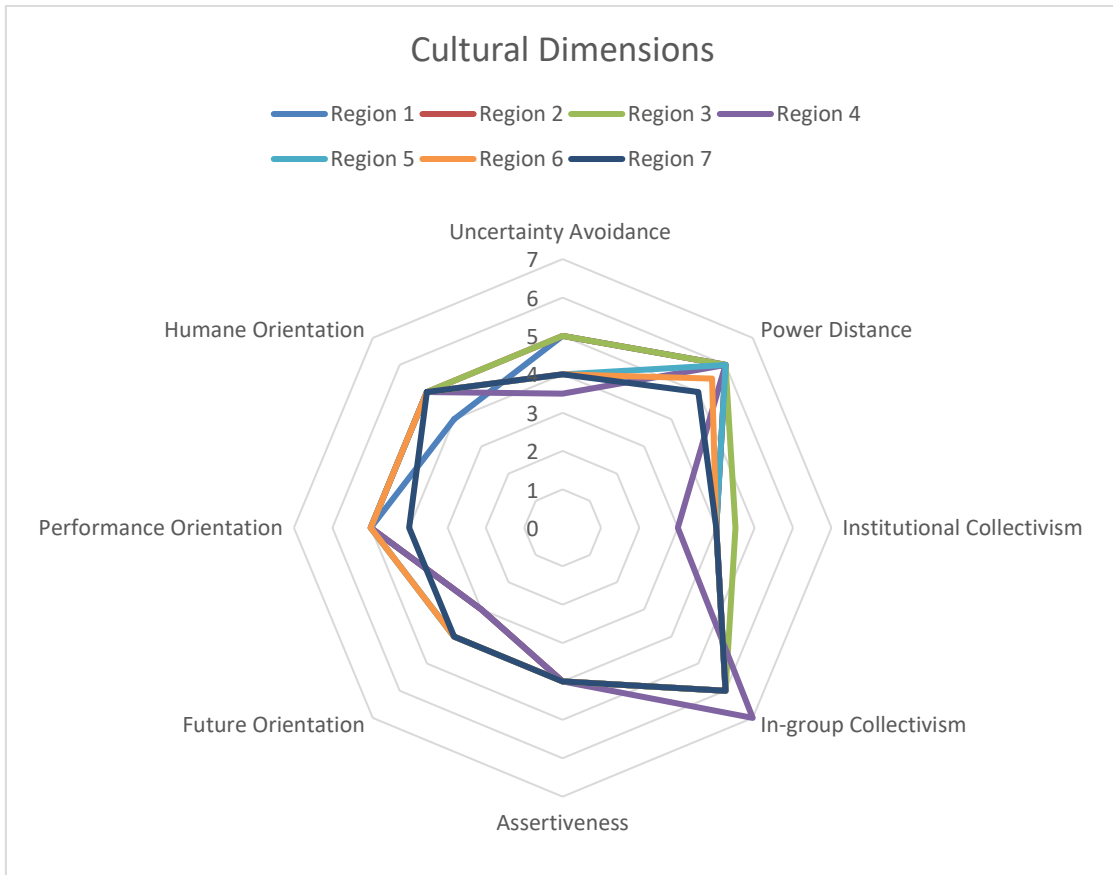
Figure showing a radar chart titled "Cultural Dimensions" with the following dimensions: Uncertainty Avoidance, Power Distance, Institutional Collectivism, In-group Collectivism, Assertiveness, Future Orientation, Performance Orientation, Humane Orientation. Legend: Region 1, Region 2, Region 3, Region 4, Region 5, Region 6, Region 7. Scale from 0 to 7.

1. Anglo. 2. Middle East. 3. Sub-Sahara Africa. 4. Latin America. 5. Southern Asia. 6. Confucian Asia. 7. Eastern Europe

Figure 6-1   Regional Cultural Dimensions (Practices)

6.5.5 Cross-Cultural Prototypical Military Leadership

The cross-cultural prototypical military leadership model, shown towards the end of this section (Fig. 6.2), reflects humans as leader-centric thinkers (Brown, 2018). U.K. Defence recognises the importance of leadership to strategic, operational, and tactical success but acknowledges that the "masculine hero" has migrated towards more relational, gender-aware, and distributed understandings. This repositioning of leadership is not representative across all military cultures. Influence, as one aspect of power, is embedded within the model and reflects how the leader influences the thoughts, feelings, and behaviours of others. The context influences the leader and *vice versa*. Similarly, the team and the task influence the leader and *vice versa*. Power is always embedded in antecedents and socio-cultural norms therefore culture will always be a strong determinant of

leadership. A definition of leadership was constructed from the literature survey which is specific to this thesis:

Leadership is a complex social process which is contextually bound and goal-focussed where a leader motivates, inspires, and enables others. The leader influences the thoughts, feelings, and behaviours of followers to achieve a common purpose; accomplish shared objectives; and deliver effective outcomes. Leadership is typically inclusive, empowering, and reciprocal however it is rooted in circumstance and culture; this affects the degree to which it is participative or directive.

The 'personality and self' leader dimension lies at the centre of the model.[128]   The uniqueness of personality results from one's identity, narrative, life history, experiences, and values. Culture impacts on these aspects of personality whereas the trait aspects of personality are influenced by biology (genetics). Hence, the 'press' of culture and the 'pull' of biology. Research has shown that leader emergence and effectiveness have a strong genetic basis and that individual differences matter in leadership (Antonakis, 2011). Meta-analyses found that various personality types are better suited to specific leadership positions and situations; *extraversion* and *conscientiousness* have generally yielded the highest correlations with leadership outcomes (Zaccaro et al., 2018).

Self-awareness is an important factor in a leader's role as it is associated with leader performance and the positive perceptions of followers (Ashakansy & Humphrey, 2011). Leaders encourage *self-awareness* in others and encourage followers to look beyond self-interest and their own personal needs (MOD, 2004). Self-beliefs (*self-confidence*), which include self-efficacy (i.e., one's beliefs of personal capabilities to accomplish specific goals) and self-esteem (i.e., how well one is regarded by others), are also instrumental to leader development and effectiveness (Zaccaro et al., 2018). Current research links self-evaluation to self-esteem and the more capability-oriented concept of self-efficacy. Self-evaluations are important to motivation or motives because high self-evaluations inspire higher achievement goals. Linked to self-esteem is the idea of self-concepts and self-identities which involve beliefs about an individual's relationship with others, occupation, core values and behaviours (Yukl &

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[128] Inherited and acquired characteristics which distinguish one from another (MOD, 2004).

Gardner, 2020). Finally, self-discipline is important in a leader as it links to personal resilience as well as self-control.

Personality dimensions, such as the Big Five, tend to be generalised across cultures with models developed in one culture (usually Western) translated and employed in other cultural contexts. However, research has shown variances between cultures in the West and East. This imposed etic approach, focussed on universals, risks missing personality dimensions specific to some cultures. For example, *interpersonal relatedness* is a value dimension of special interest in Chinese culture, and the attribute *openness* manifests itself differently in China than, for example, the U.S. This research found the following facets of the 'personality and self' leader dimension to be essential facilitators of leader effectiveness: being a self-confident and self-aware leader who is a positive, energetic, and extrovert character; and a leader who values loyalty and exercises self-control in the execution of his/her business (primary leadership dimension: personality and self). Overall, the 'personality and self' leadership dimension was placed the lowest across the five dimensions (i.e., mean score of 80.6%) using quantitative data analysis. The highest scored meta-category was the 'integrity and moral character' leadership dimension (87.3%). The Latin America region valued the 'personality and self' dimension the most (83.0%) and Eastern Europe the least (69.2%).

Cognition, emotion, and moral behaviour form an important trinity of leader dimensions which overlap in the model. For example, *vision* is a product of all three dimensions but is primarily considered as a cognitive trait in the model. Although the attribute of being a visionary is seen as a positive leader attribute in most cultures, the communication of a vision and the enactment of being a visionary will vary across cultures due to different shared systems of meaning and symbols. For example, collective cultures tend to identify more readily with their leaders' goals, common purpose, and shared vision. Although *vision* was ranked the second most important attribute (90.2%) across all seven regions in this research, there was a significant disparity between cultures with the Middle

East region (95.0%) believing it to be the most effective leader attribute and the Anglo region prioritising it twenty-third (72.3%) in importance.

Cognition is critical to leader performance. Meta-analyses show that intelligence; divergent or creative thinking capacities; problem-solving skills; judgment, and decision-making skills are important to leader effectiveness (Zaccaro et al., 2018). General intelligence, reflecting the ability to learn, to abstract, and to process information is the single most important predictor of leader development and effectiveness (Antonakis, 2011). The GLOBE study (2004) found that effective leadership constituted having foresight and an ability to plan (i.e., possessing charismatic-visionary attributes). Although there is a common cognitive endowment in humans, cultural variations exist due to different historical and ecological factors. For example, research shows that decision-making differs across cultures with indecision higher in some regions than others. East Asians, predisposed to collectivism, preference relational over categorical information and the processing of contextual over object detail.

The data analysis in this thesis found the following cognitive profile to facilitate leader effectiveness in the defence and security sector: being a visionary leader with general intelligence, clarity of thought, practical sense and professional (technical) knowledge who exercises sound judgement and makes timely and effective decisions. This leader is also an adaptive, analytical, and creative thinker who is an effective problem-solver and plans ahead (primary leadership dimension: 'cognitive capabilities and skills'). Overall, the cognitive capacities and skills leadership dimension achieved a mean score of 84.9% from respondents across all regions placing it second behind the 'integrity and moral character' dimension. Latin America considered this dimension to be the most essential (90.8%) and the Anglo region the least valued (77.8%).

Emotion plays a critical part in all human organising activity including leadership. Most conceptions of leadership embed the idea of motivation, inspiration, and influence which appeal to human emotion. Leaders' emotional expressions influence followers' attitudes, cognition, affective states, and behaviour. The GLOBE study (2004) found that being positive, dynamic, encouraging,

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motivating, and building confidence constituted effective leadership (i.e., possessing charismatic-inspirational attributes) were universally valued.

Emotional intelligence relates to both emotions (the affective domain) and thinking (the cognitive domain). The overlap between the two meta-categories in the model illustrates the mutuality between the two as emotions can be cognitively constructed or socially mediated. Key leader attributes such as self-control have also been identified as an important factor in leader development and effectiveness. Cultures that score high on the cultural dimension, uncertainty avoidance, may be associated with low mean levels of emotion regulation, whereas cultures low on uncertainty avoidance may have high levels of emotional regulation. Although some emotions are typically perceived as universal, major cultural differences exist in basic emotions and in what cultural events elicit their form, function, and meaning. Cultures create elaborate meanings which require high level cognitive skills including abstract thinking, memory, and language which guide individuals on how they think about emotions (Matsumoto & Hwang, 2012).

The data analysis found the following affective profile to facilitate leader effectiveness in the defence and security sector: being a role model with excellent communication and listening skills who inspires, motivates, and influences others. This engaging and empathetic leader possesses effective social skills and emotional regulation to interact successfully with others (primary leadership dimension: emotional capabilities and social skills). Overall, the 'emotional capacities and social skills' leadership dimension achieved a mean score of 81.4% from respondents across the seven regions (i.e., fourth in prototypical importance behind the 'integrity and moral character', 'cognitive capacities and skills', and 'team skills' dimensions). The highest regional score for the 'emotional capabilities and skills' leader dimension was recorded in the Latin America region (92.0%) and the lowest in Eastern Europe (65.0%).

The moral goodness of leaders is important as powerful leaders can have a substantial impact on the lives of followers as well as the fate of organisations or nations. Ethics are fundamental to the study and practice of leadership and moral

assumptions and expectations are embedded in the construct of a leader. Conceptions of ethical leadership include encouraging moral behaviour, nurturing followers, empowering them, and promoting social justice. Moral philosophers continue to debate the existence of universal moral values and universalism. The universalist approach attracts criticism from cultural relativists who believe it to be overgeneralised and a reflection of Western bias.

The GLOBE study (2004) identifies honesty, sincerity, justice, trust, and fairness as essential elements of effective leadership and were grouped under integrity which was found to be a universally desired leader characteristic. A basic definition of integrity emphasises honesty and consistency between a person's espoused values and behaviour (Yukl & Gardner, 2020). In most cross-cultural research, integrity is one of the most valued attributes for effective leadership. Although integrity is universally desired and seen as essential for effective leadership, the behaviours connoting leader integrity vary across culture. Ethical leadership is influenced by cultural values and social norms.

The data analysis in this thesis found the following 'behaviour' profile to facilitate leader effectiveness in the defence and security sector: being an integrous, sincere and principled leader who is trustworthy, fair, upright, just, and accountable; and a credible, courageous, and authentic individual who possesses and enacts moral values (primary leadership dimension: integrity and moral character). Overall, the integrity and moral character leadership dimension achieved the highest mean score of 87.3% from respondents across the seven regions. This dimension was most valued in the Latin America region (92.6%) and least valued in Eastern Europe (77.9%). *Integrity*, as an individual attribute was judged by all regions to be the most essential military leader attribute (91.7%), but also showed significant cultural variance between regions. For example, three of the regions prioritised *integrity* as the most important facilitator of outstanding leadership whereas the Latin America region ranked it tenth and Eastern Europe twelfth.

Leadership in teams typically requires leader behaviours such as promoting commitment to shared objectives; identifying effective performance strategies;

developing skills and competences of team members; building trust and cooperation; maintaining confidence and optimism; identifying and securing resources; and the clarification of roles and responsibilities (Yukl & Gardner, 2020). Team development activities increase cohesiveness, group identity, cooperation, and performance. The GLOBE study (2004) found that team-oriented leadership was strongly endorsed in all of its ten regional clusters and 'team integrator' was categorised as a primary leadership dimension. Leadership is provided in different ways dependent on the type of team. Functional and cross-functional work teams have an appointed leader with strong position power; this is reflected in the model. However, leadership in self-managed teams is carried out more informally and shared amongst members. Cultural dimensions such as power distance, uncertainty avoidance and levels of individualism (or collectiveness) will determine how formal and shared the approach to leadership in teams is performed.

The data analysis in this thesis found the following team profile to facilitate leader effectiveness in the defence and security sector: being a team-oriented leader who instils a sense of belongingness, cohesiveness, and comradeship in followers. This individual is a trusting and encouraging leader who is focussed on the development of followers to achieve the goals of the organisation (primary leadership dimension: 'team skills'). Overall, the 'team skills' dimension attracted a mean score of 83.2% across all seven regions placing it in the middle of the five leadership dimensions. The Sub-Sahara African region valued this dimension the most (87.6%) and Confucian Asia and Southern Asia both valued team skills the least (81.0%).

Motives influence a person's attention to information and events, and they guide, energise, and sustain behaviour. Key leader motives include dominance, achievement orientation, need for power, and proactivity or initiative (Zaccaro et al., 2018). Implicit motives such as power, affiliation, achievement, responsibility, and esteem differ from personality traits such as the Big Five (Antonakis, 2011; Yukl & Gardner, 2020). Moreover, ethical leadership theories tend to emphasise positive motives as well as the competence and integrity of leaders.

The qualitative research, conducted through open ended questions, showed the importance of 'motives' as a key leader dimension. This resonates with existing meta-analyses (Zaccaro et al., 2018). The prototypical importance of motives included ambition, proactivity, energy, dominance, achievement orientation, loyalty, and religious faith. Qualitative data analysis found that the 'motives' leadership dimension attracted 20.1% of responses placing it third in importance behind the 'emotional capabilities and skills' (24.2%) and 'cognitive capabilities and skills' (22.8%) dimensions. The research showed outstanding leadership to be associated with being an energetic, proactive, and constructive leader who is loyal to the group and possesses a sense of duty. This individual is ambitious for the group and dominant within the group. He/she is a leader who is motivated to achieve organisational success and embeds equality and diversity in the group (primary leadership dimension: motives).

This thesis acknowledges that leadership is typically purpose-driven based on values, ideals vision, symbols, and emotional exchanges whereas management is task-driven, resulting in stability grounded in rationality, bureaucratic means, and the fulfilment of contractual or transactional obligations (Antonakis & Day, 2018). However, this thesis views successful leadership as requiring successful management skills. Meta-analyses found that task skills (i.e., administrative skills) constitute key leader attributes (Zaccaro et al., 2018). Qualitative research in this thesis found the following to be essential facilitators of leader effectiveness in the defence and security sector: being an organisationally skilled leader who displays effective and efficient managerial competencies; and a good administrator and coordinator who possesses business skills and financial acumen (primary leadership dimension: 'task skills'). The 'task skills' leadership dimension attracted 3.5% of responses from the qualitative data analysis. Although relatively statistically insignificant, the respondents emphasised the requirement for effective management practices in leadership.

Culture tends to provide a frame of reference for beliefs, symbols, values, and networks of knowledge that get mobilised and transformed by individuals and groups. Culture also allows individuals and groups to define their environment,

express their feelings, and make their judgements. These judgements may relate to perceptions of leader effectiveness. People form ideas, influenced by societal culture and its values, regarding what they perceive as a prototypical leader. When cultures (i.e., prototypical leadership) come into contact, they may converge on some aspects, but diverge on others. National culture tends to be focussed on *values* and is typically more deeply rooted and more determinative of human behaviour (Hofstede, 1980). If people from a society share the same schemata, it tends to follow that the organisations within that society are likely to have cultures that reflect that society. National culture typically imprints on organisational culture. However, some organisations with strong and defined cultures can impact as strongly as national culture. Moreover, strong values in an organisational culture may or may not be consistent with the dominant national culture (Yukl & Gardner, 2020).

There is a tendency for cultural studies to focus on the context studied and assume that all individuals in that environment are participants of that context. In reality, individuals may be separated from their external environments and not all individuals will demonstrate the values of their indigenous culture. The quality and extent of cultural penetration varies significantly between individuals because each individual constructs his or her culture. These individual cultures represent experiences, knowledge, and needs (Helfrich, 1999; Martin, 2002; Dorfman, 2003; Uhl-Bien, 2006; Jepson, 2009). All three cultural levels (i.e, national, organisational and individual) impact on the ideas people have of what makes leadership effective or acceptable.

The measurement of eight cultural dimensions across all regions found a high degree of consistency of values and practices. The GLOBE study (2004) identified greater cultural variance across value dimensions. This anomaly may be indicative of the defence and security sector possessing a strong organisational culture. It could also reflect the fact that data was drawn from a single sector rather than three separate sectors. This research aligned with the GLOBE study's (2004) findings that performance orientation and future orientation tend to be universally desirable cultural dimensions whereas power

distance is undesirable. All regions scored values (i.e., 'what should be') lower than practices (i.e., 'as is') in the power distance dimension. Power distance provides an indication whether cultures are predisposed to vertical or more horizontal (i.e., shared) leadership practices and is the most relevant cultural dimension to the defence and security sector. The congruity across all seven regions in values and practice in power distance most likely reflects the possession of similar organisational values, structures, and practices (i.e., hierarchical and formal).

The research data found that some attributes are considered essential to outstanding leadership in some cultures but not others. The high endorsement of some leader attributes in the questionnaire and the rejection of others provides evidence of cultural contingency. For example, there was a lack of consensus on the most important leadership attribute across the seven regions. Furthermore, leader attributes such as prioritising *individual development*, being *innovative*, and possessing *humanity* were judged to be essential in three regions but only desirable in the other four. Conversely, leader attributes such as *boldness*, *resilience*, and possessing *analytical* skills were rated as essential in four regions and only desirable in the other three. The importance of "meaning-in-use" is illustrated by the attribute *cunning* being viewed as almost essential in Latin America (69.4%) but perceived as irrelevant in the Anglo region (23.5%). Similarly, being *cheerfulness* is considered important to leadership in South America (62.7%) but irrelevant in Sub-Sahara Africa (24.7%). Data analysis also exposed significant differences between perceptions of leadership in Bangladesh and Myanmar. For example, *integrity* was judged to be a desirable attribute in Myanmar (57.6%) and essential in Bangladesh (99.5%). Even amongst those attributes perceived as essential across all regions, there was a significant variation in the attribution of scoring. The etymological study of "leader" and "leadership" in the thesis provides further evidence of cultural contingency.

The Literature Review and data analysis both found that leadership to be culturally contingent (i.e., the importance and value of leadership vary across cultures). The findings in this thesis support other research, notably the GLOBE

study (2004), which show that the status and perception of leadership varies due to cultural forces in the countries or regions in which the leaders function. However, some aspects of leadership theory were found to be relevant for all the cultures surveyed. The quantitative research identifies twenty-five positive key leader attributes which act as essential facilitators of leader effectiveness in the defence and security sector. These key leader attributes are grouped into leader dimensions and applied to the model in Figure 6-2. Qualitative data from the open questions in the questionnaire (Annex E) and existing meta-analyses in the Literature Review further informed the development of leader dimensions in the model (Zaccaro et al., 2018). The research specifically identified the 'motives' leadership dimension and underscored the importance of the 'task skills' meta-category.

Despite the GLOBE study's (2004) use of the terms "universal" or "universally endorsed"[129] in relation to positive and negative attributes, this research determined the descriptor "essential" to be more appropriate and relevant given the sample size and the fact that the data was drawn exclusively from the defence and security sector.[130] The focus on one sector in this thesis achieves 'functional equivalence' in all the cultures surveyed (Graen et al., 1997) but cannot lay claim to "universality".

Figure 6-2 shows twenty-five essential attributes that facilitate outstanding prototypical leadership in the defence and security sector and their corresponding leadership dimensions. Detailed scores from quantitative data analysis across five of the seven leadership dimensions can be found at Table 5-21. The quantitative data shows a prototypical portrait of an effective leader as an outstanding leader who possesses the highest levels of integrity and engages in value-based behaviours. This individual is expected to lead in the best interests of the team, possess courage, and to demonstrate self-awareness, self-belief,

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[129] To be "universally endorsed" as contributing to effective leadership, an attribute had to meet two criteria: (a) 95% of the societal averages had to exceed a mean of 5 on a 1-to-7 scale (on which 7 is high), and (b) the worldwide grand mean core for that attribute had to exceed 6 on a 1-to-7 scale (Dorfman et al., 2004; pp. 677-678).
[130] Research was drawn from 16 countries for this thesis and from 62 cultures for the GLOBE study (2004) covering the financial services, food processing, telecommunications sectors.

and self-control. Such a leader is intelligent, forward thinking, decisive, dependable, task-focussed and achievement oriented. Finally, this empathetic leader is an exemplar and role model who communicates effectively and motivates, empowers, and integrates others.

The primary utility of the model is conceptual in terms of leading teams across diverse organisational settings and cultural contexts. A practitioner of leadership understands from the model that a combination of cognitive abilities, social capacities and behavioural tendencies all influence and act upon each other in an integrated way (i.e., how the leadership dimensions interrelate). The model recognises that moral assumptions and expectations should be deeply embedded in the idea of a 'good' military leader who have one exceptional responsibility: the legal authority to put the lives of their followers deliberately at risk (MOD, 2004). The model has applicability as a learning and self-assessment tool.
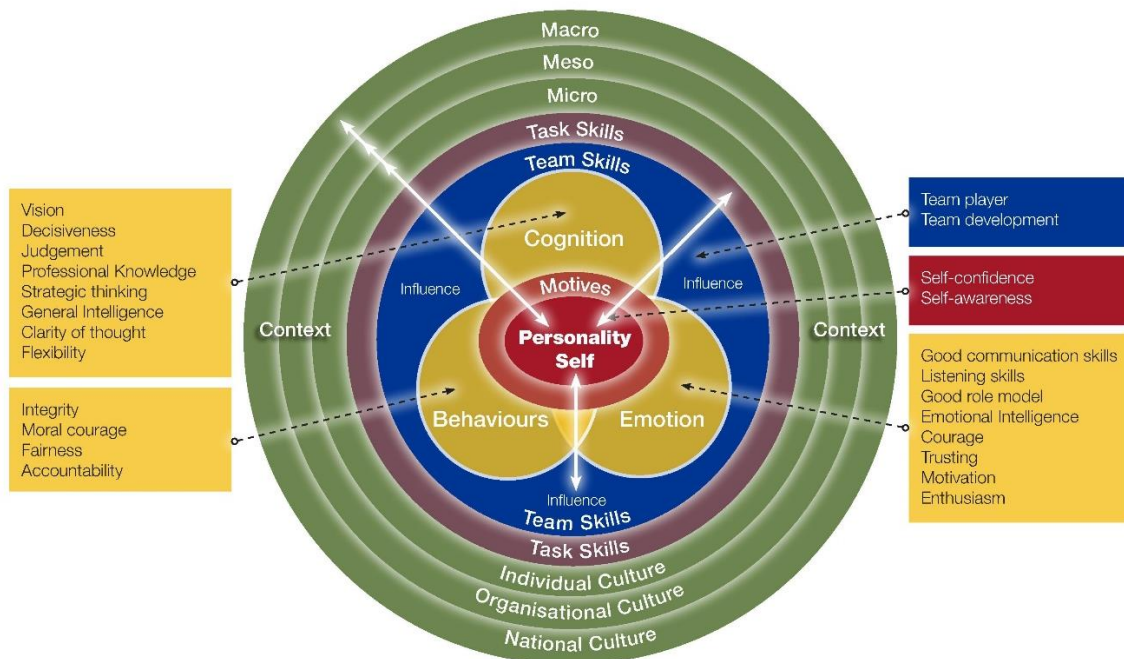

Figure 6-2   A Cross-cultural Model of Prototypical Military Leadership

Although the model is optimised for the defence and security sector, it has wider utility as an educational tool for leadership. For example, the model could be

employed to support a change programme where leaders promote change by leveraging inspirational motivation (emotion), intellectual stimulation (cognition) and mobilising shared ethical aspirations (behaviours) (Parry, 2011). Leaders are required to scan the environment (context), articulate an inspiring vision (cognition, emotion and behaviours), mobilise people (relationship-focussed), be efficient (task-oriented), build a coalition of supporters (team), encourage others to thrive in uncertainty (cognition and emotion) and satisfy the participants that the change is necessary and right (motives and moral behaviour).

Notwithstanding the quantitative data failing to reveal a clear picture of those attributes perceived to be negative, the qualitative data provided insights into what inhibits leader effectiveness. Attributes viewed as ineffective across the participating countries include being selfish, self-serving, unconfident, toxic, authoritarian, indecisive, unempathetic, dishonest, biased, unaccountable, inefficient, and displaying poor communication, a lack of self-awareness; and failing to empower and trust.

The overall findings in this thesis are broadly in line with those of the GLOBE study (2004) in terms of the importance of integrity, vision, team building, and inspiration (or motivation). 'Motives', such as being dynamic and positive, and 'task skills', such as being a skilled administrator, were also recognised in both studies. However, the aim of the GLOBE study was more expansive in developing an empirically based theory that describes the relationship between national culture, organisational processes, and leadership. Multiple methods of data collection were used which included an in-depth, qualitative description of each culture. The GLOBE study's research was directed at the private sector (i.e., financial services, food processing, and telecommunications) rather than the public sector. Irrespective of cultural immersion theory (i.e., organisations within a society are likely to have structures and cultures that reflect those schemas), one would expect there to be distinguishing characteristics between the security sector and those from business or the service industry (and more broadly between the private and public sectors). The ethos of professional institutions, with a strong and distinct organisational culture (i.e., the defence and security

sector), typically resonate across cultures more readily than in other sectors. As discussed in the literature survey, there is often a reduction in interest in leadership in organisations that value technical expertise and autonomy (Alvesson, 2011). Within the armed forces and institutions, such as the police, "commanders" exercise both leadership and management. In the defence and security sector, there is a stronger norm of senior people making firm decisions in difficult or critical decisions (Bryman et al., 1996). This research articulates a core of twenty-five essential attributes that are valued in the defence and security sector.

Although the GLOBE study (2004) does not specifically address the defence and security sector, nor any other public sector organisations, the respective leadership profiles were similar. However, differences exist between the GLOBE study (2004) and this research. *Accountability* is given more prominence in the defence and security sector with its emphasis on chains of authority and the relative absence of flat structures. Although both studies acknowledge the importance of building and integrating a team, greater importance is given to leaders being 'part' of the team in the defence and security sector. Self-sacrifice was identified a key motive in the defence and security sector across all regions whereas it was found to be culturally contingent in the GLOBE study (2004). The ideas of *patriotism* and *loyalty* were also identified as key motives in the defence and security sector but were not considered important in a business or service industry context. *Self-awareness* and *self-confidence* were considered critically important to leader effectiveness in this thesis. In comparison, the GLOBE study (2004) found an outstanding leader to be a *confidence-builder* but little mention is made to 'self' or 'personality' in terms of leadership (i.e., self-beliefs and self-awareness were not reflected 'universal positive leader attributes' in the GLOBE study). Finally, the GLOBE study's results attribute less importance to cognition. Although, four of the twenty-two attributes for a "universal positive leader" reflect cognitive skills (i.e., foresight, plans ahead, decisive, and intelligent), a 'primary leadership dimension' is not recognised. Furthermore, this research views *judgement* and *professional knowledge* as facilitating leader effectiveness and values (cognitive) *flexibility* as important to leadership in the defence and security

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sector. The research identified *courage* as one of the twenty-five essential leader attributes. *Courage* is distinctive to the defence and security sector and an example of an organisationally contingent attribute. Both *courage* and *flexibility* reflect the imperatives of adaptability and agility in a VUCA environment.

In conclusion, the predominantly quantitative data analysis shows that the regions surveyed hold divergent and convergent views on what constitutes leadership effectiveness. This is supported by the qualitative data from the open questions in the survey. From the list of fifty-two leader attributes in the questionnaire, twenty-five attributes were perceived to be essential facilitators of outstanding leadership in the defence and security sector. Despite the identification of a core of leadership attributes in the defence and security sector that transcend boundaries, the data analysis in this thesis also supports existing research showing leadership to be culturally contingent. These cultural variations compel this thesis to fail to reject the null hypothesis that '*effective leadership attributes, skills and traits in the defence and security sector are culturally contingent across countries and regions.*'

6.6 Research Reflections

A significant challenge presented to the author was an empirical one – how can a single cross-cultural researcher investigate such complex issues over such a large expanse of people, organisations, geography, and literature? The task is made more difficult when cross-cultural research is recognised as being difficult to conduct and conceptualise? However, the most fundamental challenge confronting any cross-cultural study is that the research is framed by the cultural and linguistic context of the researcher. To study leadership and culture from an emic perspective requires a knowledge of language and protracted immersion in the culture concerned.

It is a cliché to state that doctoral research is a solitary experience with many highs and lows. Suffice to say, a doctoral thesis is all-consuming. Remaining in control of the research programme proved to be a challenge in a part-time PhD with all the conflicting demands of achieving a professional, personal, and academic balance. The research journey was complicated by changing jobs;

moving overseas; and the friction of the pandemic crisis. The challenge was to remain focussed on the research question, stay the course, and not be defeated by scale or complexity.

Any history of the past is a history of the present. Our views of the past are inescapably coloured by the present and by cultural influences. Many ideas, drawn from classical Western writings, have stood the test of time and are concordant with current research. Afterall, the first articulation of leadership attributes originated in ancient Greece.   Plato demonstrated remarkable perspicacity when he identified aspects of *intelligence* and *personality* as important for leadership. These have "universal" applicability today. Aristotle's insights have relevance to charismatic leadership and contribute to understandings of affect and cognitive psychology. Ideas drawn from the Eastern Mediterranean thousands of years ago have informed the thinking in this thesis. These include *telos, logos, pathos, ethos, peitho, hegemonia, ratio, intellectus, phronesis, mīmēma, and Charites/Charis.*

This does not discount, or devalue, the importance of classical Eastern writings. The Greeks provided the vernacular which, over the centuries, the Western world have used to understand their place and purpose in the wider world.   The classical Western perspectives in this thesis simply betray the cultural bias of the author. Researchers themselves are products of specific cultural contexts and 'the questions they tend to ask, and the ways they go about answering them, are influenced by their cultural milieu' (Guthey & Jackson, 2011; p. 171). Indeed, the GLOBE study (2004) has been criticised for being framed by the cultural and linguistic context of its researchers (Jepson, 2009).

The past also serves to inform the future. The leadership discourse has shifted away from the one dominated by the masculine hero and exceptional individualism towards more relational, distributed, and gender-aware understandings of leadership (predominantly in Western cultures). Culture, which is subject to change, has facilitated this in most cases but in others, acted as a barrier to 'progress' (a value laden term). Afterall, cultural settings influence

the way individuals and collectives think, feel, and behave. Democratic and authoritarian models of leadership will always exist.

6.6.1 Methodology

Cross-cultural leadership research immediately confronts some fundamental problems as there is no clear consensus what 'leadership' is or what a 'culture' is. Cross-cultural leadership research is essentially based on comparability and equivalence. However, this comparison of cultures is difficult if the phenomena to be compared does not have the same meaning to everyone. Every country has its own unique cultural elements and one of the problems of examining cross-cultural leadership is that "leadership," "participation'" or "cooperation" have different meanings in cultural contexts (Den Hartog & Dickson, 2018). This thesis takes the approach that culturally generalizable phenomena are common to all cultures (etic) and culturally specific phenomena are not comparable across cultures (emic) (House & Javidan, 2004). The research question and the cultural limitations of the researcher were the principal determinants of selecting a predominantly quantitative approach. Resources and accessibility further negated a qualitative approach across 16 countries.

The leadership questionnaire, detailing fifty-two attributes, was instrumental in the development of the U.K.'s extant defence leadership doctrine and was used in subsequent research of a military formation which had recently deployed on operations. The question set, addressing cultural dimensions, was a simplified version of the GLOBE study's (2004) questionnaire. This thesis could not begin to match the efforts of 170 researchers involved in the ten-year GLOBE study (2004). For example, the GLOBE study's leadership questionnaire consisted of 112 behavioural and attribute descriptors (accompanied by a short explanatory sentence) which was reduced the number to twenty-one primary attributes and six global leadership dimensions. Furthermore, a detailed qualitative study was conducted across the 62 societies surveyed. Nonetheless, the GLOBE project (2004) proved to be a valuable source and comparator to inform the research. A significant methodological limitation was the incompatibility of global leadership

dimensions with the GLOBE study (2004) which would have permitted closer comparisons.

Finally, the research had a deliberate "leader centric" approach, focussing on the personal attributes and characteristics of a leader. The thesis recognises and acknowledges the importance of followers and specifically, their perceptions of leadership which have been invaluable to this study. Leadership is, after all, about 'having followers' (Grint, 2010; p. 2).

6.6.2 Sample

Access to data collection and the reliability of the sample frame pose problems to the cross-cultural researcher. Much of the early cross-cultural research used convenience samples from only a few countries. Large samples make it easier to find significant differences between cultures (Yukl & Gardner, 2020). This research was driven primarily by convenience sampling as the data was available by virtue of its accessibility and the research was conducted opportunistically. However, samples taken from multiple countries were also representative in character with controls for the type of organisation and type of respondent. The respondents were selected to attend the leadership and management courses by the host nations (i.e., the author had no control over who attended) and the sample frames comprised experts in their field (i.e., all participants held leadership roles in the defence and security sector). The sampling was also stratified and clustered as the course was exclusive to the defence and security sector and entry requirements governed by rank and experience. The samples were selected from a designated range of individuals from diverse backgrounds within the sector and the sampling took place within an accessible demographic group of interest. South Korea was the only "one-shot" country that was surveyed. All other countries were subject to periodic questionnaires. This provided reliability as an examination was undertaken for consistency across the questionnaire sets. As such, the conduct of research was iterative which placed an imperative on data management.

Ordinarily, access to military audiences is extremely difficult. This is particularly true in foreign militaries with security sensitivities. This presented practical

problems on the size of samples. 'Exploratory' sample sizes typically require a minimum of 15 interviews to be conducted however, this figure rises to 30 when 'Established' sample sizes are required.[131] A sample size of 1087 was therefore beyond the scope of interviewing. The delivery of strategic leadership courses to defence and security personnel across the globe permitted privileged access not afforded to most researchers. Research was either conducted on residential courses at the Defence Academy in the U.K., overseas in those countries hosting leadership courses, or with personnel deployed to Cyprus. An important limitation of the research was an inability to control important variables such as age, gender, rank, and military background. The focus on the "middle manager" provides equivalence reliability and opportunities for comparison with other research on military leadership in the U.K. The collection of sample data across cultures also invariably attracts a risk of bias (i.e., cultural response bias, social desirability bias, common source bias, cognitive bias, and systemic biases). Furthermore, impression management was a specific risk in certain countries like Myanmar.

A further potential problem with comparability is the risk of *ecological fallacy*. National culture is typically more deeply rooted than organisational culture and determinative of behaviours (Hofstede, 1980) and organisations tend to reflect the schemas of a given society ('cultural immersion theory'). As such, this thesis views organisations as existing in the broader societal context. However, strong organisational values and practices may not always coincide with those at the national level. Organisational cultures tend to be more indicative of individual perceptions of what goes on within their organisations (Hofstede, 2001; 2011). Organisations in the defence and security sector typically have strong and distinctive cultures given the nature of their business. The problem of *ecological fallacy* could be offset by phrasing the questionnaire to refer explicitly to groups, organisations, or societies rather than individuals (Den Hartog & Dickson, 2018).

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[131] Research Interviews and data workshop (Cranfield University), Dr Victoria Smy, 13th December 2016.

The thesis draws purely from one sector (i.e., defence and security sector) whereas the GLOBE study (2004) takes its research from three separate sectors. The problem of 'functional equivalence', confronting cross-cultural researchers, was mitigated by military organisations performing similar functions across the cultures surveyed. The sample is predominantly taken from the middle strata (brigadier to major rank or equivalent) of the officer corps (89.2%) which lends itself to comparability. Existing research suggests middle-level managers to be an appropriate group for studying cultural constructs (Javidan et al., 2004). However, it is recognised that analysis at this level will not necessarily apply to other levels of leadership in the defence and security sector (i.e., tactical leadership). Finally, the size of the sample relative to armed forces calls into question validity in terms of being a representative sample. Due to the practicalities of cost, time and access, a more comprehensive census of the military population was not possible. As such, the sample makes inferences about the population. The relevant U.K. defence attachés were contacted in those countries surveyed, however obtaining information on the size and shape of defence forces (i.e., specifically details of the officer corps) provide difficult in many cases due to security sensitivities.

6.6.3 Language

The most fundamental problem in cross-cultural research is translation, understanding and interpretation. 'Even the term 'leadership' itself can be interpreted differently across cultures' (Den Hartog & Dickson, 2018; p. 329). Cross-cultural researchers have rigorous requirements regarding the quality of translation, requiring the target text to have the same meaning as the source. Standardised questionnaires attract criticism for treating language as a neutral tool which introduce a potential interpretation bias and result in objectivist generalisations (Jepson, 2009). All students were asked to complete the questionnaires spontaneously and most in their second language which risked inaccuracy in translation and misrepresentation of culturally contingent or ambiguous terms. The thesis recognises the difficulty of incorporating the cultural expression and meaning of language. Sociocultural anthropologists recommend

researchers, conducting emic research, learn the language of cultural members and invest a couple of years as a participant-observer deeply immersed with the indigenous people being studied (Martin, 2002; p. 45). The research question and practical considerations negated this requirement.

The employment of professional translators or in-house Embassy/High Commission interpreters and the use of back-translation reduced, but did not eliminate, the pervasive risk of misinterpretation. Where possible, the error margin was narrowed by the translated questionnaire being re-translated back into the source language by a translator who did not see the original text. The most challenging text proved to be the Burmese sample. The original questionnaire was translated into Burmese by a professional translators, appointed by the British Embassy in Yangon, who were used for the course. Discrepancies, found between the back-translation and the original, were subsequently investigated. The Embassy of Myanmar in London were responsible for the back-translation. The nature of the data collection, coinciding with the delivery of short leadership courses, meant that any follow-up to clarify meanings or interpretations was challenging but not impossible. Follow-up research to expand the sample size was impossible in some regions (i.e., Confucian Asia).

6.6.4 Analysis

The vastness of the literature meant there was a "no-stopping rule". To compound the problem, further literature, doctrinal publications, and policy papers were produced during the six years of research. Time proved to be a continual limiting factor. The statistical data captured in the questionnaire, covering both leadership and culture, took approximately three months to load into the database. The research material was collected over a three-year period which necessitated careful data management. This generated an expansive database with multifarious quantative analytical paths. There remains untapped research data that can be utilised in further cross-cultural studies (i.e., demographic data such as gender). Data analysis was mainly conducted at the regional level; the exception being a short case study on Myanmar and

Bangladesh. This was due to a need to achieve statistically relevant sample sizes to make inferences about the overall military population. Stop-start research is not conducive to detailed analysis which requires deep and concentrated thinking. Programmed blocks of time were needed for intellectual and emotional immersion. Re-engagement with the research after inevitable study gaps was time consuming and arduous.

The cultural differences between the individualistic West (specifically the U.S.) and the East (specifically China) were laid bare in Chapter 2. China is a high power distance country where Confucian-based values emphasise a strong respect for hierarchical structures which preserve and promote interpersonal harmony. Benevolent authoritarianism, rooted in traditional values, is considered an effective leadership style in China. A participative style of leadership, which is commonly accepted in the individualistic West, is of questionable effectiveness in the collectivistic East. Similarly, patrimonial leadership, which encompasses personal rulership with an emphasis on loyalty, remains prevalent in Sub-Saharan Africa but would be rejected in many other parts of the world. These fissures in leadership approaches will endure and provide rich material for further cross-cultural studies.

The most significant and influential attempt to account for and overcome this U.S. bias embedded within field of leadership research is the GLOBE study (2004) which united the efforts of 170 investigators from 62 cultures. This breadth and depth of research cannot be replicated by a single doctoral research student. A significant research risk is that the selection of variables and interpretations of findings can be biased by cultural differences among researchers due to their assumptions and values. There are three approaches that can be taken to overcome this problem. First, the delivery of cross-cultural research through trans-culturals who form cross-cultural research alliances. These individuals have grown beyond their own cultural socialization so that they can understand different cultures with minimal biases and make valid cross-cultural judgements (Graen et al., 1997). Second, a multi-national research team can be organised, with qualified representatives from different cultures, to conduct cross-cultural

research (Yukl, 2013). The second option effectively describes the efforts of the GLOBE study team. A final approach is to encourage more emic-oriented leadership research to compliment the preponderance of etic-focussed cross-cultural research (Guthey & Jackson, 2011). Stronger indigenous voices will mitigate the U.S. behemoth.

On reflection, the questionnaire could have been circulated through the Defence Attaché network to local staff members within the embassy of the country to be surveyed. This would have provided an opportunity to conduct a cultural 'gross error check' and identify any biases or ambiguities embedded within the language questionnaire.

6.7 Research Contribution

The thesis found the answer to whether there is a core of essential military attributes and evidence of cultural contingency. A wide variety of findings confirmed conventional wisdom and what has been found through research. In common with many other research projects, this work has also led to many new questions. Although this research advances the current state of knowledge in cross-cultural leadership, questions arise such as whether an organisational culture, like the defence and security sector, which possesses strong values is consistent with the dominant national cultural values. In other words, does the culture of the defence and security sector reflect the societies in which it is embedded or is it as strong or stronger as that of the societal culture? This may be the case for some but not others. Further research is needed to establish this and whether an *ecological fallacy* has taken place.

6.7.1 Academic

The GLOBE study observes that 'we are just beginning to understand how culture influences leadership and organizational processes' (House & Javidan, 2004; p. 9). This thesis has contributed to the body of knowledge by providing, to the best of the author's knowledge, the first broad-based cross-cultural study of military leadership. The introduction of a new *Cross-Cultural Prototypical Military Leadership Model* provides a framework to better understand the phenomenon

of leadership within the defence and security sector; to conjoin leadership and culture; to compare military leadership across cultures; and to provide a conceptual base for leadership development. Cross-cultural leadership, as a topic of study, is comparatively new but has witnessed a rapid growth reflecting its growing importance. Historically, there has been a dearth of comparative leadership research based on more than three or four countries (Bass, 1990; Den Hartog & Dickson, 2018). Furthermore, most leadership research has typically been conducted in North America and Western Europe (House et al., 2004). The "North American bias" is being challenged but many leadership studies in non-Western regions of the world are carried out in a single country (Den Hartog & Dickson, 2018). Twelve of the sixteen countries surveyed in this thesis were non-Western societies.

Recent studies such as the GLOBE project (2004) have highlighted a need to expand our ethno-national perspectives and open our minds to the diverse ways in which leadership is viewed. As part of the thesis, research was conducted into the etymology of "leader" and "leadership" in different cultures. Although scholars have conducted limited linguistic studies of differences of the meaning of leadership (i.e., Bass, 1990; Jepson, 2009; Den Hartog & Dickson, 2018), a more comprehensive cross-cultural etymological study of leadership does not appear to exist. The research conducted in this thesis recognises that 'language plays a crucial constitutive role in the creation the leadership phenomenon' (Case et al., 2011; p. 246). A full review of language and leadership lies outside the scope of this thesis. However, this thesis makes a discrete contribution towards an etymological study of leadership across cultures.

6.7.2 Policymaking

A comprehensive review of U.K. defence policy, doctrine and conceptual work reveals the increasing importance attached to "influence", "understanding", "context" and "collaboration". What the literature does not show, is the value and applicability of cross-cultural leadership to the defence and security sector in the U.K. Within the social sciences, cross-cultural leadership has seen an exponential rise in scholarly interest over the last three decades. U.K. defence

has not kept pace with this progress. The recently published *Global Britain in a competitive age: The Integrated Review of Security, Defence, Development and Foreign Policy* (HMG, 2021) signposts further international engagement over the coming decade in a more interconnected, multi-polar and contested environment. An understanding of cross-cultural leadership would help build relationships and mutual understanding with allies, partners, and countries. It may also assist the U.K. military to navigate the changing balance and diffusion of power in the international system.

The extant defence doctrine on leadership, *Leadership in Defence* (2004), notes that cultural orientations: affect the way that people see the world; how they construct leadership; and determine the attitudes, behaviours, and actions of leaders. *Leadership in Defence* notes that there is, however, 'little hard evidence on which to draw conclusions' (p. A-32). This doctoral thesis highlights a knowledge gap within the U.K.'s defence and security sector regarding cross-cultural leadership. The thesis addresses this shortfall in research and understanding and provides the first empirical evidence of similarities and differences in military leadership across cultures. However, it is recognised that this is the start of the beginning and further work is required to deepen our understanding of military leadership is different cultures. This thesis informs practical leader development in cross-cultural military leadership. The *Leadership in Defence 2021* (LID21) Editorial Panel have invited the author to participate on the Working Group responsible for the re-write of Defence's doctrine on leadership.

6.7.3 Practitioners

The identification of shared perceptions of desirable and undesirable leadership attributes is a critical step in effective cross-cultural leadership. It shows that while there are differences among countries, there are also similarities. Interoperability efforts are enhanced through an understanding of these similarities (and differences). A *Cross-Cultural Prototypical Military Leadership Model* provides practitioners with a visual framework to understand leadership and its components. All too often, 'a bundle of traits' (Rost, 1993; p. 43) is

presented to the military student with insufficient regard to structured analysis, empirical evidence or meta-analyses. The model also allows comparisons to be made across cultures and with other organisations.

The research findings can be used as a guide to individuals, from different cultures, to better understand cross-cultural leadership. This knowledge can also be used when security actors interact regionally or multi-nationally. The findings can provide a baseline for discussion regarding commonalities and differences between military forces. Are neighbouring security forces so different and threatening? A recognition that a 'core' of leadership attributes exists can have a coalescing effect. Similarly, an acknowledgement of different values and practices may serve to promote collaboration and cooperation in the defence and security sector. It is hoped that this thesis can open ideas and opinions.

The knowledge gained from the research can be used to inform defence education programmes especially in countries where there is a perceived deficit of ethical leadership. The model can also be used an educational tool for training teams or within multi-national forums such as N.A.T.O. or the U.N. as part of their training and development programmes. *A model of prototypical leadership* at Figure 6-3 is a simplified and more generalised version of the defence and security model and hence has wider applicability. For example, the model could have a beneficial application to state security providers such as the police, gendarmeries, civil defence units, intelligence services, border agencies and customs services as well as informing state justice providers.

This model is relevant to the wider security sector because it binds together the interrelated concepts of leadership and context (i.e., local (micro), provincial (meso), and national (macro)). Furthermore, local context is critical in determining the type of development activity, the means of delivery, and its timing. Secondly, enhancing security and justice delivery in fragile states, for example, requires local and political leadership at various levels (OECD, 2007). The political leadership in a Security Sector Reform (SSR) programme needs to encourage and facilitate a broad spectrum of stakeholders to endorse its goals. It also needs to facilitate working collectively towards the achievement of those

priorities and goals. Political leadership is critical to initiating and achieving institutional and societal change. These leaders will be required to leverage inspirational motivation, intellectual stimulation and mobilise shared ethical aspirations (Parry, 2011). The model can be used to promote a technical understanding of this leadership 'requirement' to act as a driving force for change. It can also be utilised to underscore the criticality of personality, motives (including intentions and aspirations); the need for a credible strategic vision (i.e., involving cognition, emotion, ethics); the imperative of a team (or teams) orientation; the requirement to be task-focused; and the inextricable link to context. Leadership and ownership are critical and symbiotic in any state security or state justice programme.

The model has also applicability to the Building Integrity (BI UK) programme which seeks to reduce the risks of corruption globally by promoting and implementing the principles of integrity, transparency and accountability in the defence and security sector. It is a morally laden model and has a strong ethical orientation, recognising the disproportionate importance of ethics to military leadership. Leadership will play an important role in any strategic approach to building integrity and reducing corruption in Defence.
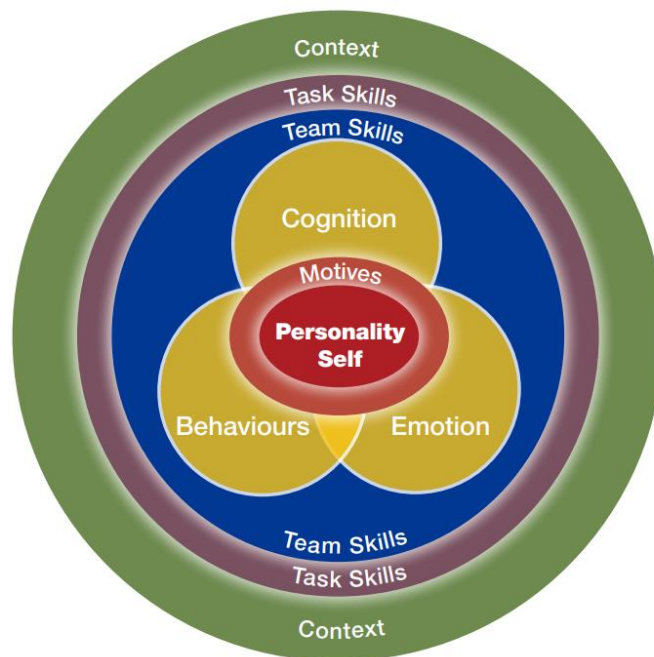
Figure 6-3   A Model of Prototypical Leadership

Although the thesis is primarily addressed to the academic community, it contains a wealth of information which is relevant in all forms of organisation: formal and informal, business and public, civilian and military, and the 'not for profit' and voluntary sector. Regardless of the context, environment or level, leaders are presented as feeling-thinking-acting beings.

The model is also applicable at the organisational level. For instance, the organisational leadership literature addresses the need to awaken 'organisational energy' (i.e., the very powerful, so-called human potential that lies at the core of all companies). This requires the 'mobilisation of its emotional, cognitive, and behavioural potential to pursue its goals' (Bruch & Vogel, 2011; p. 1). Organisations in the business sector are likely to find the term 'behaviours' more relevant and understandable than 'integrity and moral character'. Behaviours can include the need for leaders to exhibit tolerance and inclusivity as well as fairness, justness honesty, integrity and accountable. The model also allows the reader to decide upon, or interpret, his or her own cultural context.

Finally, the model could have utility at the individual level. As part of personal development, the model could act as a diagnostic tool or simple balanced scorecard to assist leaders identify, assess, and improve performance and outcomes. The model is adaptable and could also be used as a shared leadership tool (i.e., 'personalities' and 'selves'*)* where different attributes, personality characteristics and motives of the top team can be cohered or reconciled. The top team would need to have the correct balance of leadership dimensions.

6.8 Recommendations and Areas for Future Research

6.8.1 Alignment with the GLOBE study (2004)

Further research work should investigate an "expeditionary" version of the GLOBE study (2004) questionnaire where data can be collected and collated efficiently and efficaciously. The project is the most significant piece of cross-cultural research to have been published to date and is recognised for its breadth, rigour and reflexibility (Guthey & Jackson, 2011). As such, pathways should be

developed to contribute to this important work of cross-cultural understanding. A principal outcome of the GLOBE study's (2004) research effort was the development of six universally shared conceptions of leadership, known as 'culturally endorsed leadership theory dimensions' or more commonly as 'global leadership dimensions'. Research on incorporating and applying this to leadership in the defence and security sector would be valuable in terms of leader development and to those operating alongside allies. More specifically, cross-cultural leadership should be a component of the cultural training delivered to defence attachés and advisors and those deploying on loan service.

6.8.2 Leader Behaviours

Follow-on research should concentrate on *why* leadership takes place in the way it does in specific cultures and *what* the meaning of leadership is in context. In common with the GLOBE study (2004), further work needs to take place to understand the behavioural manifestations of identified attributes in the defence and security sector. It is important to understand what attributes are possessed (or not) by a leader. But it is equally important to understand how these behaviours are enacted and practiced across cultures in a systematic way. This would make an important contribution to interoperability workstreams and multi-national activities with allies and partners.

6.8.3 Cross-cultural Capability Gap

The 'Defence Leadership Centre' and single service leadership schools may wish to consider, in the light of this primary research, to conduct a formal review of the capability gap in cross-cultural leadership. The literary review and the research in this thesis provides a baseline for understanding cross-cultural military leadership. The Defence Leadership Centre may wish to engage with the 'Defence Cultural Specialist Unit', Defence's hub of expertise within Defence, to achieve a more coherent approach to leadership and culture. The 'Defence Concepts and Doctrine Centre' (DCDC), the military's think-tank, may wish to integrate cross-cultural leadership into their doctrinal publications. The proposed re-write of Defence's doctrine on military leadership, *Leadership in Defence* (2004), should account for advances in trait research and research drawn from

meta-analyses. Any re-write of doctrinal publications should start from the premise that differences exist in what is seen as acceptable or effective leadership around the world. A training needs analysis of cross-cultural research should be conducted by the 'Defence Engagement School' to baseline education and training in this area. Further research should investigate how cross-cultural leadership impacts on the relationship between the single services[132] (as military sub-cultures) and partner nations.

6.8.4 Trans-cultural alliances in Defence

A better understanding of cross-cultural leadership in the defence and security sector contributes to an improved comprehension of the field of military leadership. It provides a foundation for "rich" emic studies to take place. For example, a cross-cultural leadership comparison could be conducted between the U.K.'s primary (i.e., U.S.) or secondary (i.e., France) allies or with partners within alliances or collectives such as NATO or ABCA[133]. Japan, Jordan, and Chile also offer research opportunities on like-minded but non-Western allies. More broadly, the Ministry of Defence might wish to take forward the idea of trans-cultural alliances between leadership schools to promote information exchange and achieve a better understanding of indigenous military leadership constructs. This would be congruent with the *international by design* policy imperative and in line with the operational necessities of interoperability.

6.8.5 Leadership Gender Gap

A cross-cultural study into the "leadership gender gap" in the defence and security sector would provide a valuable research topic to advance the status of women in professional military forces around the globe (Carli & Eagly, 2018; p. 247). This is important as culture has been found to be an obstacle to gender egalitarianism, participation, and advancement in militaries around the world. For example, values such as strict social and gender hierarchy, respect for authority and de-emphasis of the individual in the patriarchal cultures in East Asia has led to the

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[132] Royal Navy, Army, and Royal Air Force.
[133] The American, British, Canadian, Australian, and New Zealand (ABCA) Armies program.

'subordination and sexualization' of women (Obradovic, 2015, p. 3). Given gender research has shown that women's leadership styles tend to be more democratic and participative, whereas men tend to have a more autocratic and directive style (Carly & Eagly, 2011; 2018), a cross-cultural study would make a valuable contribution to the understanding and practice of leadership.

6.8.6 Comparative Organisational Research

Most of the cross-cultural literature observes that national culture is more deeply rooted than organisational culture and determinative of behaviours and organisations tend to reflect the schemas of a given society (*cultural immersion theory*). As such, this thesis views organisations as existing in the broader societal context. However, strong organisational values and practices may not always coincide with those at the national level. Organisations in the defence and security sector typically have strong and distinctive cultures given the nature of their business. The analysis of cultural dimensions across the 7 regions showed a remarkable similarity in the defence and security sector, and much less variance than the GLOBE study (2004) which examined three separated sectors. A research study examining whether the defence and security sector is atypical of other organisational cultures such as the telecommunications, food, and banking industries (i.e., GLOBE study, 2004) would be beneficial to a greater understanding of cross-cultural leadership. In other words, is the defence and security sector more, or less, representative of the societies it serves to protect than other organisations?

6.8.7 Etymological Research

A fruitful approach to further understanding the phenomena of cross-cultural leadership would be to further investigate the semantics and meaning-in-use of the 'leader', 'leadership', and 'followership' in different languages. Language plays a constitutive role in the creation of the leadership phenomenon and is the embodiment of culture. Language is intertwined with memories and emotions and with the subtle structures that constitute the world (Case et al., 2011; Doren, 2018). This would provide a fascinating and useful subject for a future doctoral thesis.

6.9 Concluding Remarks

Whether European, Asian or African, we each feel that people from other cultures act differently in many life contexts than we do. We may have different problems and we may think differently about the same problems. Are those 'other' people so different from 'us' that it is impossible to make comparisons between cultures, or are there, beneath the mask of the threatening stranger or the fascinating exotic, the same deep structures, that is, the same abilities and the same needs? (Helfrich, 1999; p. 131).

This chapter has revisited the research question and purpose of the research; summarised the literature review; and concluded with a series of findings and recommendations for further research. The findings identified positive attributes across the sixteen countries surveyed which are perceived to be essential to outstanding leadership. The results also identified attributes that are considered to impede effective leadership. Furthermore, the research found evidence of culturally contingent leader attributes across the seven regions. A model of cross-cultural prototypical military leadership, which comprises seven leadership dimensions, was developed from the research and data analysis. These meta-categories include 'personality and self'; 'motives'; 'cognitive capacities and skills'; 'emotional capabilities and skills'; 'integrity and moral character'; 'team skills'; and 'task skills'. The participating regions attached varying degrees of importance to these leadership dimensions and the attributes within them. Qualitative data established that 'motives' and 'task skills' are important leadership dimensions. The remaining five leadership dimensions were validated through quantitative analysis. The scores for these leader dimensions were finely balanced indicating that all the meta-categories are perceived to be important. Leadership and culture are two sides of the same coin.

A survey of policy papers, doctrine and conceptual work in the U.K. defence and security sector established a "void" of understanding regarding cross-cultural leadership. *Leadership in Defence* (2004) noted that there was "little hard research" to understand cultural orientations and their effects on constructs of leadership. After seventeen years, the wealth of findings in this thesis has addressed this gap. Twenty-five essential attributes were found to be facilitate outstanding leadership across the seven regions surveyed. A further twenty-seven were perceived to be culturally contingent. The prototypical model of

military leadership has broader utility within the defence and security sector. More broadly, the research makes an empirical contribution to the cross-culture leadership literature and has applicability to the business sector.

Integrity was considered the most essential facilitator of leadership effectiveness in the defence and security sector, and the 'integrity and moral character' primary leadership dimension was identified as the most important meta-category. This reflects the importance of the moral component of fighting power and criticality of ethics to the defence and security sector. Although integrity is a universally desirable attribute, further research is needed to determine whether it has the same meaning across cultures and to understand its behavioural manifestations. The data analysis also found moral courage, fairness, and accountability to contribute to outstanding leadership within the 'integrity and moral character' leader dimension.

General intelligence, reflecting the ability to learn, to abstract, and to process information is believed to be the single most important predictor of leader development and effectiveness (Antonakis, 2011). The cognitive demands required of leaders include pattern recognition, abstraction, information retention, and causal reasoning. Although there is a common cognitive endowment in humans, cultural variations exist due to different historical and ecological factors. Decisiveness, judgement, professional knowledge, strategic thinking, general intelligence, clarity of thought, and flexibility were all judged to be essential attributes that facilitate outstanding leadership. Overall, the 'cognitive capacities and skills' leader dimension was rated the second most important meta-category.

Most conceptions of leadership include motivation and inspiration which appeal to human emotion. Emotions may be universal and exist around the world however, there are cultural differences in what elicits them; the form they take; how they function; and the meaning they have. Cultures create emotional meanings, which require higher level cognitive skills, to guide how individuals should think about emotions (Matsumoto & Hwang, 2012). Participants across all seven regions perceived vision to be the second most essential leadership attribute. However, what qualifies a leader to be a visionary will vary between

countries and a vision may be expressed differently across cultures (Ashkanasy et al., 2004; Gabriel, 2011). Good communications, listening skills, good role model, self-control, emotional intelligence, courage, trusting, enthusiasm, and motivation were all judged to facilitate outstanding leadership. Overall, the 'emotional capabilities and social skills' leadership dimension was rated fourth in importance.

Research, conducted in this thesis, found the following 'team' profile to facilitate leader effectiveness in the defence and security sector: being a team-oriented leader who instils a sense of belongingness, cohesiveness, and comradeship in followers. He or she is a trusting and encouraging leader who is focussed on the development of followers to achieve the goals of the organisation. Essential attributes that were considered to facilitate outstanding leadership included team development and being a team player. Overall, this leader dimension was scored the third highest across the meta-categories.

Individual differences matter in leadership. Certain personality types are better suited to leadership positions and situations, and leader emergence and effectiveness have a strong genetic basis. Self-awareness, associated with leader performance and the positive perception of followers, and self-confidence, instrumental in leader effectiveness and development, were both considered essential to facilitate outstanding leadership. Respondents rated the 'personality and self' leader dimension the least important meta-category.

Motives influence a person's attention to information and events, and they guide, energise, and sustain behaviour. Qualitative research conducted in this thesis shows the importance of ambition, proactivity, energy, dominance, achievement orientation, loyalty, and religious faith in cross-cultural leadership in the defence and security sector. These tended to vary across cultures. For example, religious faith was found to be important to leadership in Southern Asia but less so in other regions. Qualitative research also revealed that 'task skills' facilitate effective leadership, and that management is complimentary to leadership (i.e., successful leadership requires accomplished management skills). The analysis showed that outstanding leadership is contingent on being organisationally skilled, displaying

effective managerial competencies, and possessing strong administrative, coordination, and business skills. Meta-analyses support the importance of the 'motives' and 'task skills' leadership dimensions (Zaccaro et al., 2018).

This thesis shows that culture both unifies and divides what is considered effective leadership in the defence and security sector. There is a shared perception across cultures that certain key leader attributes facilitate outstanding leadership and a more varied appreciation of others. This is because cultural values, and what is customary and expected in different environments, determine prototypical leadership (Den Hartog & Dickson, 2018). A cross-over between the "universal" and the "unique" therefore exists however, the two are not mutually exclusive in a leadership context (Yukl & Gardner, 2020). The research also explored the impact of cultural dimensions across the seven regions. The measurement of eight cultural dimensions across all regions found a high degree of consistency of values and practices. This similarity demonstrated less variance than the GLOBE study (2004). This discrepancy indicates that the defence and security sector possess a strong "near-universal" organisational culture. The research identified courage as an essential attribute in the defence and security sector. This may be "universal" in militaries around the world but is less valued in other organisations and professions. It is a leadership attribute that is distinctive to the defence and security sector.

The identification of a 'core' of twenty-five essential cross-cultural leadership attributes in the defence and security sector indicates a common appreciation of certain outstanding leadership attributes across cultures and that "deep structures" of leadership exist. These findings reflect those of the GLOBE study (2004) where a similarity of results in ascribed values and practices of effective leaders was noted across 62 countries (Guthey & Jackson, 2011; Brown, 2018). However, it should be recognised that even when attributes are "universally" valued, such attributes may not necessarily be enacted in the same way across cultures (Den Hartog & Dickson, 2018).

A "universal" profile of outstanding prototypical leadership in the defence and security sector is a motivated individual who possesses the highest levels of

integrity and engages in value-based behaviours. This person leads in the best interests of the team, possesses courage, and demonstrates self-awareness, self-belief, and self-control. Such a leader is intelligent, forward thinking, decisive, dependable, task focussed and achievement oriented. This empathetic leader is an exemplar who communicates effectively and motivates, empowers, and integrates others. This profile of outstanding leadership does not, however, mean there is one best way to lead across different cultures. "Universal" attributes viewed as ineffective include being selfish, self-serving, toxic, authoritarian, indecisive, unempathetic, dishonest, biased, unaccountable, inefficient, and displaying poor communication; lacking confidence, self-awareness, and judgement; and failing to empower and trust.

Beyond the 'core' of essential attributes, the importance of other leader traits varied across cultures. Some attributes exhibited significant variance across cultures, indicating those which were perceived as facilitating outstanding leadership in some cultures and impeding effective leadership in others. Evidence of cultural contingency was found in over half the leader attributes analysed. Culturally contingent leadership attributes include risk-taking, mentoring, humility, self-development, persistence, knowledge of leadership theory and styles, empathy and being approachable, collaborative, intuitive, and accessible. Even amongst those attributes rated essential (i.e., mean ≥70%), a variance was recorded across the regions. For example, the attribute of possessing humanity was only considered essential by three of the seven regions. Similarly, boldness, individual development, resilience, analytical skills, being innovative and managing change attracted a lack of consensus across the regions. Cunning was found to be extremely desirable in South America but irrelevant in the Anglo region. The case study comparing prototypical leadership in Bangladesh and Myanmar again revealed significant differences between the two neighbouring countries. Although an examination of the etymology of leadership found sufficient similarity to permit a route scheme of meaning, semantics provide further evidence of cultural contingency.

Leadership in the defence and security sector is, by definition, more 'emic' than 'etic' as its central component, influence, acts upon the thoughts, feelings, and behaviours of followers within cultural contexts. Culture affects how leadership is perceived and practised yet commonly valued attributes exist. The identification of a cross-cultural 'core' of prototypical military leadership attributes, provides evidence of this. However, shared values, beliefs, norms, and ideals, which are embedded in culture, permeate leadership and shape leader attributes. Notwithstanding these chimeric findings, this thesis fails to reject the null hypothesis that *effective leadership attributes, skills and traits in the defence and security sector are culturally contingent across countries and regions.* National culture will always be a defining concept of leadership in the defence and security sector as 'culture is man's medium; there is not one aspect of human life that is not touched and altered by culture' (Hall, 1976). Round numbers are not always false, but they are more false than true.

GLOSSARY

Achievement versus Ascription. A cultural dimension which addresses power and status questions – how power is accorded. Achievement-oriented societies tend to accord status based on what people have accomplished or achieved rather than their age, gender, seniority, social class, profession or lineage. Ascription-oriented cultures confer status on the individual rather than task completion or individual performance. Hierarchical cultures rely on ascribed roles and perceive the unequal distribution as legitimate (Parsons & Shils, 1952; Trompenaars & Hampden-Turner, 2012).

Affectivity versus Affective Neutrality. A cultural dimension which distinguishes between the impulse of needs, wants and gratification versus the restraint of impulses. In short, permissiveness versus discipline (Parsons & Shils, 1952).

Agreeableness. Agreeableness relates to trust of others and is characterised by being frank, compliant, modest, and compassionate. Leaders should be pleasant in relational terms and empathetic with others (Goldberg, 1990; Antonakis, 2011; Northouse, 2015).

Ascription versus Achievement. A cultural dimension that addresses power and status. Individuals are judged by who they are, what they do, and their capabilities and skills. Individuals are judged on their past, present or future performance (Parsons & Shils, 1952).

Assertiveness. 'The degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships' (House et al., 2004; p. 13).

Attributes. Attributes refer to an individual's characteristics and describe what a leader should possess in his or her personal make-up for leader effectiveness (MOD, 2004).

Auftragstaktik. *Auftragstaktik* has been embedded in in the German Army's command and control philosophy since 1914 and was originally conceived in 1806 by the Prussian Army. Field Marshall Helmut von Molke, Chief of the General Staff of the Prussian Army (1857-1888) was key to the development of *Auftragstaktik* and promoted independent thinking and acting amongst his subordinates. Central to this idea of 'thinking obedience' was to operate within the senior commander's intent, the setting of clear objectives, and the provision of required forces and resources.

Autonomous Leadership. One of the six global leadership behaviours (GLOBE study, 2004) that refers to 'independent and individualistic leadership attributes' (p. 14). This leadership dimension comprises individualistic, independence, autonomous, and unique attributes (House et al., 2004).

Character. Wavell (1941) describes character, an essential quality in leadership, as the leader knowing what he wants and has the courage and determination to get it.

Character is described as 'the collective qualities or characteristics, especially mental and moral, that distinguishes a person or a thing' (OERD, 1995; p. 245)

Charisma. Charisma derives from the Ancient Greek word *charisma*, meaning 'gift', 'divine favour' or 'supernatural power' and the origins of the word are found in Greek mythology (Antonakis, 2018). In ancient belief systems, the Gods bestowed gifts on prophets, religious leaders or healers to assist them performing their earthly tasks. *Charismata* is referenced in the New Testament. Max Weber applied it to secular leadership at the beginning of the twentieth century to reflect a leader enjoying authority, not through enacted office or traditional privilege, but by possessing exceptional powers or "supernatural" qualities.

Charismatic/Value-based Leadership. One of the six global leadership dimensions in the GLOBE study (2004) which reflects the 'ability to inspire, to motivate, and to expect high performance outcomes from others based on firmly held core values' (House et al., 2004; p. 14). This dimension is further sub-divided into visionary, inspirational, self-sacrifice, integrity, decisive and performance-orientation.

Cognitive Anthropology. The study of the relationship between society and thought which includes the study of human cognition in cross-cultural contexts. In this respect, cognitive anthropology investigates cultural knowledge which is embedded in words, artifacts and story-telling which is learned from, and shared with, others.

Collectivism. Individualism and collectivism (or communitarianism) form one of the primary dimensions of national cultures. Collectivism, the opposite of individualism, reflects societies that are integrated into strong, cohesive in-groups, where protection is exchanged for loyalty. A collectivist culture comprises people who believe that the group is more important than the individual. People expect their in-group to take care of them and in exchange are loyal to it (Parson & Shils, 1951; Hofstede, 2011; Trompenaars & Hampden-Turner, 2012).

Concept. A notion, abstract idea, or mental picture. Concepts are the building blocks of theory (Bryman, 2004b).

Contingent Reward. Refers to the degree that leaders operate according to economic and emotional exchange principles. The leader articulates explicit goals with clear intent, expectations, and rewards. Followers, motivated materially or psychologically, work towards achieve their contractual obligations. Part of the Multifactor Leadership Questionnaire (MLQ) (Bass & Avolio, 2006).

Conscientiousness. Conscientiousness includes self-confidence, orderliness, dependability, goal orientations, self-discipline, and being deliberative. Leaders should be high on conscientiousness (Goldberg, 1990; Antonakis, 2011; Northouse, 2015).

Creativity. The production of original and viable solutions to novel, complex, ill-defined problems. Expertise is required and involves factual knowledge and a set of concepts

to organise that knowledge. The requirement for expertise draws in a need for diversity amongst followers. The combination of creativity and enterprise leads to innovation (Finke, Ward & Smith, 1992; Mumford & Gustafson, 2007).

Critical Theory. In organizational contexts, the theory may involve encouraging individuals to break free of some dominant way of thinking that is somehow restraining them or encouraging them to explore alternatives to the existing ways of things (Hansen & Bathurst, 2011; p. 259).

Culture. 'The collective programming of the mind which distinguishes the members of one group or category of people from another' (Hofstede, 1980; p. 5).

Culturally Endorsed Implicit Theory of Leadership (CLT). See prototype.

Dimension. 'An aspect of culture that can be measured relative to other's cultures' (Hofstede, 1980).

Defence Diplomacy. Emerged during the late 1990s as an increasingly important tool for enhancing regional security, building confidence amongst allies and advancing broader national and multilateral strategic and foreign policy objectives.

Deontology. Deontological theories in leadership propose that if a leader acts according to his or her duty or on moral principles, the leader acts ethically, regardless of the consequences (Ciulla, 2018).

Display Rules. See feelings.

Distal Attributes. Serve as foundational or basic qualities that promote core leadership effectiveness. These characteristics, such as cognitive abilities, personality, motives, and values, condition the emergence and development of less entrenched proximal attributes (Zaccaro et al., 2018).

Doctrine. Doctrine draws on historical lessons, original thinking, and from experiences in training and on operations. Fundamental principles are articulated by which military force is employed (MOD, 2014f).

Ecological Fallacy. Ascribing the findings at one level of analysis (i.e., national) to those found in others such as organisational cultures or at the individual (Guthey & Jackson, 2011; Den Hartog & Dixon, 2018).

Emotion. The key characteristic of emotion is that it is 'a state not a trait; a mental condition, not just physiological or cognitive; the product of an appraisal process; and involves multiple components including affect, physiological response, mental changes, and expressive behavior' (Matsumoto & Hwang, 2012, pp. 92-93).

Emotional Intelligence (EI). EI is the ability to generate, perceive, express, understand, evaluate and manage emotions effectively within oneself and in relationships with others to guide thinking and action (Mayer, Salovey, & Caruso, 2000; Van Rooy & Viswevaran, 2004).

Episteme. One of Artistotle's four intellectual virtues. Intellectual knowledge (Aristotle. 1954).

Epistemology. 'Concerns theories about how we know about the nature of reality – that is, how we know about how things are' (Martin, 2002; p. 30).

Ethics. 'The study of morals in human conduct: moral philosophy' (OERD, 1995; p. 481).

Ethnocentrism. Ethnocentrism is the perception that one's own culture is superior, or more natural, than other cultures (Northhouse, 2007).

Expertise. Expertise involves factual knowledge combined with a set of concepts for organizing factual knowledge. Expertise is acquired as a function of prolonged, active, practice (Brophy, 1998).

Extraversion. Extraversion is associated with sociability, warmth of personality, gregariousness, assertiveness; being active, adventurous, and positive. A primary predictor of leadership (Goldberg, 1990; Antonakis, 2011; Northouse, 2015).

Face. In collectivist societies, a quality attributed to someone who meets the essential requirements related to his or her position in a social relationship. Face is associated with respect, honour, status, reputation and competence and relates to an individual's worth, dignity and social position (Hofstede et al., 2010).

Factor Analysis. A statistical technique designed to reduce a collection of observed variables into a minimum set of underlying common factors.

Feelings. *Feelings* relate to a personal and internal experience whereas *display rules* are socially learned norms that regulate biological emotions within a cultural context (Ekman, 1972).

Femininity. A cultural dimension, the opposite of masculinity, which refers to a society in which emotional gender roles overlap: Both men and women are supposed to be modest, tender, and concerned with the quality of life (Hofstede et al., 2010).

Fighting Power. The U.K. defence's ability to fight and comprises a: conceptual component (the thought process); moral component (the ability to get people to fight); physical component (the means to fight). The conceptual component provides the intellectual basis of *Fighting Power* and guides the physical and moral components. The moral component comprises three mutually dependent elements: morale, leadership, and the ethical and legal foundation. Leadership is the central element of the moral component. The physical component provides the means (resources) to fight (MOD, 2014f).

Full Range Leadership Theory (FLRT). Bass's (1985) transformational-transactional theory includes transformative 'new' leadership behaviours (i.e., charisma and vision) and 'old' transactional leadership behaviours (i.e., task and role requirements). The FLRT is 'probably the best known and most influential contemporary theory' (Antonakis, 2018; p. 66).

Future Orientation. A cultural dimension which reflects the degree to which individuals in organizations or societies engage in future-oriented behaviours such as planning, investing, and delaying short-term gratification (House et al., 2004).

Gender Egalitarianism. A cultural dimension which reflects the degree to which an organization or a society promotes gender equality and minimizes gender role differences (House et al., 2004).

Global Leadership. An influencing process incorporating diverse cultural, political, and institutional systems which contribute towards the achievement of the goals of a global organization (Beecher & Javidan, 2007).

Globalisation. A process by which national and regional economies, societies, and cultures are integrated through a global network of trade, communication, immigration and transportation.

GLOBE Study. The Global Leadership Organizational Behavior Effectiveness study.

Hard Power. Achieved through the threat or use of military threat, and by means of economic menace or reward (Gray, 2011).

Heroes. Persons, alive or dead, real or imaginary, who are assumed to possess characteristics which are highly valued in a culture, and thus serve as exemplar models for behaviour (Hofstede, 1980; Hofstede et al., 2010).

Human Nature. The set of traits that are shared by all human beings (Hofstede et al., 2010).

Humane-oriented Leadership. One of six global leader behaviours (GLOBE study, 2004) that reflects 'supportive and considerate leadership but also compassion and generosity' (House et al., 2004; p. 14). This dimension includes two subscales of modesty and humane orientation.

Humane Orientation. A cultural dimension which reflects the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, compassionate, and displaying kindness to others (House et al., 2004).

Humility. Leaders who possess humility treat others with respect and welcome, recognise value the contribution of followers. They are cognisant of their own fallibility and hence promote a learning environment. Humility is unique in that it is perceived by

others and seldom recognised by the leader. A leader, while self-confident, is not arrogant or condescending toward others (MOD, 2004).

Idealized Influence. Part of Bass's (1985) Full Range Leadership Theory. Leaders who are perceived to be charismatic, powerful, confident; possess extraordinary levels of persistence and determination; and are committed to high-order ideals. These role models are exemplars who are trusted, admired, and respected. The leader provides socio-emotional support to followers; attends to their needs and wants; and mentors, empowers and encourages them (Díaz-Sáenz, 2011).

Indexicality. Relates to the meaning of the word, gesture or utterance (including pauses and sounds) which is dependent on the context in which it is used (Bryman, 2004b).

In-group Collectivism. A cultural dimension which reflects the degree to which 'individuals express pride, loyalty, and cohesiveness in their organizations and their families' (House et al., 2004; p. 14).

Individual Consideration. Part of Bass's (1985) Full Range Leadership Theory. The extent to which leaders inspire and guide their followers towards the achievement of challenging goals. Each subordinate is empowered and treated as an individual by the leader. Personal consideration is devoted to the needs, abilities, and aspirations of the follower. Individuals receive coaching to develop their strengths and address weaknesses (Díaz-Sáenz, 2011).

Individualism. A cultural dimension, the opposite of collectivism (or communitarianism), which forms one of the dimensions of national cultures. Individualism represents a society in which the bonds between individuals are not tight. Individuals are expected to look after themselves and their immediate family only. Individualism is primarily oriented to the self and associated with modernity whereas collectivism/communitarianism is typically linked to more traditional societies (Parson & Shils, 1951; Hofstede et al., 2010; Trompenaars & Hampden-Turner, 2012).

Innere Führung. German military leadership recognises two philosophies which are inextricably linked: *Auftragstaktik* and *Innere Führung*. The German Army's common image of man is that the soldier is a free person whose individual dignity is respected along with his basic rights. These rights are guaranteed for all citizens (including the military). Only the responsible citizen will act out of his free will and responsibility he feels toward the community. The soldier upholds the values of the community which are defended even at the risk of sacrificing his own life. In the *Bundeswehr*, this conceptual expression is expressed as *Innere Führung*, meaning leadership and civic education (Widder, 2002).

Inspirational motivation. Part of Bass's (1985) Full Range Leadership Theory. The extent to which leaders clearly articulate a shared vision. The leader motivates the followers' commitment and mobilises their team spirit to generate momentum to attain the end-goal. The leader communicates expectations with clarity and employs cultural

symbols to appeal and arouse emotions that focus group members beyond their self-interests (Díaz-Sáenz, 2011).

Institutional Collectivism. A cultural dimension. The degree to which organizational and societal institutional 'practices encourage and reward collective distribution of resources and collective action' (House et al., 2004; p. 14).

Integrity. Integrity includes being honest, sincere, just, trustworthy (House et al., 2004). Integrity is defined as 'moral uprightness; honesty, wholeness; soundness (OERD1995; p. 731). Integrity builds mutual trust; inspires and reciprocates loyalty; provides example; and demonstrates values and standards, consistency; and moral courage (MOD, 2004).

Intellectual stimulation. Part of Bass's (1985) Full Range Leadership Theory. The extent to which leaders employ cognitive capacities and behaviours in the development of followers to challenge assumptions, think creatively, take risks, embrace change and participate in problem-solving (Díaz-Sáenz, 2011).

Intelligence. Intelligence is the ability to learn or absorb information and is central to determining leader effectiveness. Leaders require a cognitive ability to acquire, assimilate, abstract, process, and retain information; recognise patterns; conduct causal reasoning; apply information to new ends; and align the organisation with its environment. Intelligence is important to leader effectiveness for creative thinking, problem-solving, judgement and decision-making skills (Boal et al, 2000; Antonakis, 2011; Zaccaro et al., 2018).

Internal versus Outer Direction. A cultural dimension which addresses the importance assigned to the natural environment which is at the centre of human existence and reflects the degree to which people feel they have control over themselves and their lives (internal) or that they are controlled by external forces. Internal control cultures have a dominating and controlling attitude to nature to achieve their goals. The focus is on the 'self' and in-group, competition is encouraged, and playing "hard ball" is legitimate. Outer direction cultures typically display a willingness to compromise, value harmony, and are considerate to others. The focus is on the 'other' and there is an emphasis on softness, persistence, politeness and patience (Trompenaars & Hampden-Tuner, 2012).

Just War. An ethical framework which seeks to impose a moral restriction on when armed force may be employed as an instrument of international relations and how the legitimate use of force can be used by armed forces.

Laissez-faire. Part Bass & Avolio's (2006) Multifactor Leadership Questionnaire (MLQ). *Laissez-faire* addresses the absence of leadership and reflects the avoidance of decision-making, hesitation to act, and abdication of authority (Díaz-Sáenz, 2011).

Long-term Orientation. A cultural dimension which relates to the promotion of pragmatic virtues focussed on future rewards, in particular perseverance, thrift, and adapting to changing circumstances (Hofstede et al., 2010).

Management-by-exception (Active). Part of Bass & Avolio's (2006) Multifactor Leadership Questionnaire (MLQ). Management-by-exception (active) is the extent to which a leader proactively monitors followers for mistakes and attempts to correct them to ensure standards are met (Díaz-Sáenz, 2011).

Management-by-exception (Passive). Part Bass & Avolio's (2006) Multifactor Leadership Questionnaire (MLQ). Management-by-exception (passive) refers to leaders who wait for mistakes to take place before responding to correct them (Díaz-Sáenz, 2011).

Manoeuvrist Approach. Determines the way the U.K. military operates and seeks to apply strength against vulnerabilities. It is an indirect approach which focusses on the will of the enemy and blends lethal and non-lethal actions to shape the enemy's thinking, undermine their will and break their cohesion. The aggregation of momentum, tempo, and agility lead to shock and surprise. It entails doing the unexpected, using initiative and acting creatively (MOD, 2010c).

Masculinity. A cultural dimension, the opposite of femininity, which relates to a society in which gender roles are clearly distinct: men are expected to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life (Hofstede et al., 2010).

Maslow's Hierarchy of Needs (1943). Maslow's *Hierarchy of Needs* is a motivational theory in psychology. His model comprises five hierarchical levels within a pyramid. The first level that motivates human behaviour is basic needs such as physiological (food, water, warmth, rest) and safety requirements (security and safety). The next two layers comprise psychological needs such as belongingness and love (intimate relationships and friends); and self-esteem (prestige and feeling of accomplishment). Finally, the top level is the requirement for self-fulfilment such as self-actualization.

Meme. Conveys the idea of a unit of cultural transmission, or unit of imitation.

Meta-analysis. Represents 'the analysis and synthesis of analyses of independent studies. This technique is useful where a domain needs to be synthesized, by integrating the results of various studies and reconciling their diverse or conflicting findings' (Antonakis et al., 2004; pp. 68-69).

Mission Command. The British Army's command philosophy. It is an approach which empowers subordinate commanders and promotes initiative as well as freedom and speed of action. The fundamental guiding principle is the absolute responsibility to act to achieve the superior commander's intent. Mission Command requires unity of effort, the exercise of freedom of action, and decentralised execution (MOD, 2010c).

Moral. 'Concerned with the goodness and badness of human character or behaviour, or with the distinction of right and wrong' (OERD, 1995; p. 938). The moral goodness of

leaders has been analysed throughout history. Most philosophers and social scientists tend to use the terms *ethics* and *morality* interchangeably (Cuilla & Forsyth, 2011).

Moral Circle. A group of individuals to whom full moral rights and obligations are granted, typically unconsciously. These individuals can belong to different moral circles such as nationality, religion, organization, and family (Hofstede et al., 2010).

Moral Component. 'The moral component of fighting power is about getting people to fight. The moral component comprises three interrelated functions: moral cohesion (prepared to fight); motivation (enthused to fight); and leadership (inspired to fight)' (MOD, 2014d; p. 32).

National Culture. The collective programming of the mind which is acquired when growing up in a specific country (Hofstede et al., 2010).

Nations. Political units into which the entire world is divided. Nations typically have one dominant national language, common mass media, a national education system, a national army, a national political system, national sporting representation and a national market for certain skills, products and services (Hofstede, 1980).

Neuroticism. Part of the 'Big 5' personality traits (or 'Five Factor Model'). Neuroticism refers to a tendency towards anxiety, anger, depression, insecurity, self-consciousness, vulnerability, and hostility. Leaders should possess low levels of neuroticism (Goldberg, 1990; Antonakis, 2011; Northouse, 2015).

Neutral versus Affective Cultures. A cultural dimension reflecting the degree to which feelings are expressed. In neutral cultures, people generally maintain composure and self-control. There is a tendency for reason to prevail and feelings to be controlled, moderated, and subdued. Individuals tend to rely on facts and figures and adhere to a literal communication style. In affective societies, emotion is more prominent and the expression of emotion is welcomed and expected (Trompenaars & Hampden-Turner, 2012).

Ontology. 'A set of assumptions about the nature of reality – how things are' (Martin, 2002; p. 30).

Openness. Part of the 'Big 5' personality traits (or 'Five Factor Model'). Openness includes being imaginative, creative, aesthetic, open to emotions, possessing many interests, curious, insightful, and unconventional. Leaders should be forward-thinking and visionary. As such, this should be an important antecedent of leadership (Goldberg, 1990; Antonakis, 2011; Northouse, 2015).

Organisational Culture. The collective programming of the mind which distinguishes the members of one organization from another (Hofstede, 1980).

Participative Leadership. One of the six global leadership behaviours (GLOBE study, 2004) which reflects the degree to which managers/leaders engage others in making

and implementing decisions. This dimension is subdivided into non-participative and autocratic (both are reverse scored) (House et al., 2004).

Particularism. A cultural dimension, opposite to universalism, that relates to the prevailing thinking collectivist societies, in which the standards for the way a person should be treated depends on the group to which the person belongs (Hofstede et al., 2010). Institutionalised obligations to friends and family take priority over equity and merit (Parsons & Shils, 1951; Bass, 1990).

Patriotism. The identification and adoration with the country to which a person belongs and deep concern for its well-being and that of its citizens (Primoratz, 2013). Nationalism tends to be perceived as being aggressive and focused on power and prestige whereas patriotism is more defensive, inwardly focussed, and reflects a devotion to a preferred way of life (Orwell, 1968).

Performance Orientation. A cultural dimension. The extent to which 'an organization or society encourages and rewards group members for performance improvement and excellence' (House et al., 2004; p. 14).

Personality. A personal pattern of thinking, feeling, and acting towards people and environment (Northhouse, 2013). A unique set of mental programmes based upon traits which are partly inherited and learned which is not shared with any other (Hofstede, 1980).

Philotimo. 'A person is *philotimos* to the extent in which he conforms to the norms and values of his ingroup. These include a variety of sacrifices that are appropriate for members of one's family, friends, and others who are 'concerned with one's welfare' (Triandis,1972; p. 38).

Phronesis. One of Artistotle's four intellectual virtues. Circumspection, deliberation, and practical wisdom (Aristotle. 1954).

Policy. Policy articulates a choice, proposed or adopted by a government, that leads to a course of action. Policy is a statement of intent or a commitment to act (MOD, 2014f).

Power. The etymology for the word "power" originates from 'the Latin *potere*, which meant 'to be able'. "Influence" derives from the Latin *influere*, 'to flow in' and 'refers to an astronomical belief that a substance emanated from the stars and flowed into people in the sublunary world, changing their behaviour or at least, affecting them in some way' (Morriss, 2002; p. 279).

Power Distance. A key cultural dimension that relates to the extent to a society expects and endorse the unequal distribution of power and status privileges in organisations and institutions (Hofstede, 1980; Carl et al., 2004; Guthey & Jackson, 2011).

Professional. 'An expert with specialised knowledge and skill in a significant field of human endeavour' who possesses expertise, responsibility and a corporate identity (Huntingdon, 1979; p. 12).

Prototype. 'Prototypes contain a set of attributes that the define the essential characteristics of a category' (Guthey & Jackson, 2011; p. 171). According to Implicit Leadership Theory (ILT), followers have a conceptualisation of an ideal leader and tend be more drawn to leaders who are exemplars of groups they belong to or want to join. The GLOBE study (2004) extended this conceptualisation to include individuals who share a common culture having consistent belief systems which vary across cultures.

Proximal Attributes. Malleable skills, capacities, and knowledge such as social capacities, problem-solving skills, expertise, experience, and emotional regulation which tend to be more situationally bound and personal than distal traits (Zaccaro et al., 2018).

Reflexivity. Relates to the meaning of the spoken word being constitutive of the social world they are located in (Bryman, 2004b).

Risk. A possibility of a negative outcome in relation to the force or mission (ADP Ops).

Rituals. Collective activities which are considered as socially essential within a culture (Hofstede, 1980).

Schema. In psychology, a cognitive tool used to organise complex information into manageable categories based on relationships between different attributes (Konstantin, Tskhay & Rule, 2018). A belief system variously referred to as a prototype, cognitive category, mental model, or stereotype (Javidan et al., 2006).

Sequential versus Synchronous time. A cultural dimension which addresses the relative importance that cultures give to the past, present and future. In sequential time, people like events to happen in order with strict adherence to schedules. Values is placed on punctuality, planning and programming. Monochronic time, with a strong emphasis on schedules, segmentation, and promptness is similar to sequential time. In synchronous time, the past, present, and future are interwoven; simultaneous projects are often undertaken; and plans and commitments are seen as flexible. Similar to polychronic time, synchronous time avoids scheduling and places value on the investment of relationships (Trompenaars & Hampden-Turner, 2012).

Self-orientation versus Collectivity-orientation. A cultural dimension which distinguishes between personal permissiveness and a collective obligation (Parsons & Shils, 1952).

Self-protective Leadership. One of six global leader behaviours (GLOBE study, 2004) which focuses on 'ensuring the safety and security of the individual and group through status enhancement and face saving' (House et al., 2004; p. 14). This dimension is

further subdivided into five subscales; self-centred; status conscious; conflict inducer; face saver; and procedural.

Short-term Orientation. A cultural dimension, the opposite of long-term orientation, which focuses on the past and present and reflects issues such as national pride, respect for tradition, preservation of face, and fulfilling social obligations (Hofstede et al., 2010).

Societies. Historically, societies are organically developed forms of social organization, and the concept of a common culture applies, strictly speaking, more to societies than to nations (Hofstede, 1980).

Soft Power. The ability to affect behaviours through attraction, co-option, and persuasion of ideas rather than coercion or reward (i.e., hard power).

Specificity versus diffuseness. A cultural dimension which distinguishes those with no prior limitations to nature of relations to those with limiting relations to others in specific spheres). The dimension examines the extent of engagement in specific, or multiple, areas of life. In specific-oriented cultures, work and personal relationships are separated and relationships characterised by being direct, definite, purposeful, transparent and to the point. A diffuse culture is characterised by a more indirect and circuitous method of engagement where individuals are evasive, ambiguous and more difficult to understand. Relationship extend to all aspects of life with private and professional spheres conflating (Parsons & Shils, 1952; Trompenaars & Hampden-Turner, 2012).

Stereotyping. A form of reasoning or logical thought in which similar characteristics are ascribed to all members of a collective such as a culture (Hofstede et al., 2010).

Strategy. Strategy is creating and orchestrating the instruments of power in support of long-term policy objectives. The alignment of ends, ways and means in a coherent way (MOD, 2014f).

Symbols. Words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture (Hofstede, 1980).

Tacit Knowledge. Something that is not easily expressible in words and typically requires significant time to acquire through a process of learning-by-doing.

Team-Oriented Leadership. One of the six global leadership dimensions (GLOBE study, 2004) which emphasises 'effective team building and implementation of a common purpose or goal among team members' (House et al., 2004; p. 14). This dimension is sub-divided into collaborative team orientation; team integrator; diplomatic; malevolent (reverse scored); and administratively competent.

Technē. One of Aristotle's four intellectual virtues. Technical knowledge or 'know how' (embodied knowledge) (Aristotle. 1954).

Theoria. One of Aristotle's four intellectual virtues. Contemplation of truth which carried divine connotations in ancient times (Aristotle. 1954). Evolved to become the modern scientific notion of hypothesis which could be tested through empirical experimentation (Case et al., 2011)

Traits. A relatively coherent and integrated pattern of personal (psychological or biological) characteristics which reflect a range of individual differences. Traits can also be defined in terms of personality, motives, needs, and values whereas skills are the ability to do something in an effective manner (Yukl, 2006; Zaccaro, 2007; Antonakis, 2011; Yukl & Gardner, 2020).

Trust. No universally accepted definition of trust but there is a consensus that trust is essentially a psychological state or contract between leader and follower based on a reciprocal exchange and perceived obligations. Trust has cognitive and affective elements. Trust relates to a perception of vulnerability and risk which is derived from uncertainty regarding motives, intentions, and actions which the trustee depends. Trust also embodies cultural means, feelings, and sociality. (Kramer, 2011).

Uncertainty Avoidance. A cultural dimension which reflects the extent to which ambiguous or unknown situations are threatening to the members of a societal culture or make them uncomfortable. These societies will take steps to avoid or mitigate these situations (Dickson et al., 2003; Sully de Luque & Javidan, 2004; Hofstede et al., 2010).

Universal. 'Belonging to, or done etc, by all persons and things in the world or in the class concerned; applicable to all cases' (OERD, 1995; p. 1577). In a leadership context, different types of "universal" relationships exist. The most relevant is between the *simple* universal in which the principle and enactment of the phenomenon is the same across cultures and the *variform* universal in which a general statement or principle is consistent across cultures but the enactment differs. The *functional* universal refers to cases when the with-in group relationship between two variables is the same across cultures (Dickson et al., 2003; Den Hartog & Dickson, 2018). Two further universals were conceived: The *variform functional* universal and *systematic behavioural* universal. The former occurs when the relationship between two variables always exists but changes across cultures. The latter addresses theoretical claims that the sequence, structure, or organisation of a behaviour is invariant/constant across cultures (Bass, 1997).

Universalism versus Particularism. A cultural dimension which distinguishes the application of general standards, rules and treatment versus the need to take particular relationships into account. Universalism stresses institutional obligations to society and is characterised by a focus on rules and regulations rather than relations, a preference for rational and logical arguments, and a desire for fairness and equality. Particularism relates to institutionalised obligations where family relations and friendships take priority over considerations of merit and equity (Parsons & Shils, 1952, Hofstede et al., 2010; Trompenaars & Hampden-Turner, 2012).

Values. A general tendency to prefer (mostly sub-consciously) certain states of affairs over others (Hofstede, 1980; Hofstede et al., 2010). Values are things that matter to people (Ciulla, 2018). Desirable, trans-situational goals, that serve as guiding principles in people's lives (Schwartz (1996).

Virtues. Virtues, like traits, are behavioural dispositions which accord with cultural or societal norms but, unlike character traits, virtues are selected, strengthened, and predictive. Virtues extend beyond being honest or generous and relates to the way an individual acts, feels, senses, feels, thinks, and expects. Virtues are moral qualities that are practiced whereas values are what are important to individuals or collectives (Ciulla & Forsyth, 2011; Ciulla, 2018).

Vision. The purpose of a vision is to create a shared understanding towards a desired end state between the leader and followers. This promotes a collective identity, sense of ownership, and enhances self-beliefs. The vision is inspirational as it provides meaning and purpose to the ends or goals by portraying an optimistic and better future (MOD, 2004; Conger, 2011).

Western Context. The Western context is defined as the Americas (north and south), Europe, Australia, Israel, and New Zealand. These are categorised as Western countries due to their cultures being derived from Western European cultures (Zhang et al. 2012).

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APPENDICES

Appendix A Etymological Meanings of leader

Table A-1 Etymological meanings of 'leader' in selected languages.[134]

Language	Leader & Leadership	Comments
Latin	In Latin, the word '*ducere'* is the verb to *draw, drag, pull and lead, guide, conduct.* '*Dux'* refers the role of leader. Although Latin had both the verb and the role ('*duco*' and '*dux*'), it did not develop the abstract notion of leadership. The term '*praepositus*' also refers to leader but of less status than '*dux*' (Le Bohec, 1994). The Italian '*Il Duce*' is derived from '*dux*'. Its meaning in the traditional noble sense became associated with dictatorship and fascism in the 1920s and 1930s.	References to '*ducere*' are found in the Bible and earlier Christian books as early as AD 800.
English	To lead derives from the Old English word '*leden*' or '*loedan*', the meaning of which was '*to make a go, to guide*', or '*to show the way*'; the Old German '*lidan',* to go; and the Old Norse '*leid',* to find the way at sea (Grint, 2010). The original Old English verb '*loedan*' is an ancient word, predating written English. Its origins have been traced back to an Indo-European (Sanskrit) root, meaning to go, go away or die. '*Loedan',* meaning 'to cause [someone] to go with oneself', describes the way in which human beings show one another the way – and allow ourselves to be shown or guided. After several centuries in which the verb '*lead*' was used as a verb, the noun '*leader*' appeared in writing around 1300. This reflected a change from leadership being attributed to a formal role or position to a separate one. Four centuries later in 1821, a second noun '*leader-ship',* was created (Case et al., 2011).	OERD (1995): 'a person or thing that leads…a person followed by others.' Old English: *lādere* 'the horse placed at the front in a team or pair' (p. 813).
German, Spanish & French	Bass (1990) argues that the English word *leader* does not easily translate into French, Spanish, or German. *Le leader*, *el lider,* and *der leiter* could be supplanted by *le meneur, el jefe or der Führer* which have far more directive connotations.	In Spanish, *el caudillo* refers to the head of a military state or military dictator and although was used by Francisco Franco tends to be more associated with Latin America. *Generalisimo* is another military term

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Language	Leader & Leadership	Comments
	Spanish: The translation *el lider* (masculine) matches the English translation. However, the feminine for leader (*lideresa*) is more commonly used in Latin America. The term *la lider* is increasingly used in Spain. French: Leadership = *qualités de leader / meneur* Leadership = *la direction* Political leadership = *direction politique* Project leadership = *direction de projet* Under the leadership of = *sous la direction de / dirigé par / mené par.* German: *Führer* is a German word meaning 'leader' or 'guide'. The use of *führer* remains common in German and is used in numerous compound words such as *Bergführer* ('mountain guide') or *Oppositionsführer* ('leader of the opposition'). However, because of its strong association with Hitler (*führerprinzip* – 'leader principle'), the isolated word itself usually has negative connotations when used with the meaning of 'leader', especially in political contexts.	which literally translates as 'general of generals'. The French for 'leader' varies according to the context. Leader of a group = *'le leader / chef du groupe'* Leader of a company = *'directeur d'une entreprise'* Leader of the tour = *le guide* Leader of political party = *chef/leader d'un parti politique* Market leader = *leader sur le marché* The word *führer* has cognates in the Scandinavian languages (spelled *fører* in Danish) and which have the same meaning and use as the German word.
Greek[135]	In modern Greek, the word 'leader' can be translated as ηγέτης, and αρχηγός. Both words in fact occur in ancient Greek: ἡγέτης ('leader, commander') and ἀρχηγός ('founder of a city'; 'chief, leader'), which is a poetic term. In ancient Greek, the standard terms for 'leader' are however ἄρχων (used for example by the 5th century BC historian Herodotus) and ἡγεμών (first attested in the *Iliad* and referring to a military leader or commander).	Two interrelated concepts underlie the ancient Greek terms ἄρχων and ἡγεμών—the ancestors of the modern Greek ηγέτης and αρχηγός: the notion of 'to begin' (ἄρχω) and to 'lead the way, lead in war' (ἡγέομαι, already in Homer). Thus, the near-synonyms modern Greek ηγέτης and αρχηγός presuppose the act of being first, taking the lead, showing the way. From 'taking the initiative' in something, especially a military operation, it is just a small step to the meaning 'to rule or command'. So, in Greek thought a leader, in the first instance, leads the way and, if he commands respect, he takes precedence and 'rules'.

Language	Leader & Leadership	Comments
Albanian/ Kosovan	Leader is combination of Albanian *udhë* meaning way and *heqёs* meaning to pull or to attract	The combination of words is synonymous of the one that attracts others to go the right way.
Turkish	The most common word used for '*leader*' in contemporary Turkish is *lider*, which according to the official dictionary of the Turkish Language Institution, has entered the Turkish vocabulary from French.[136] *Önder, şef* and '*reis*' are the other words used for the same meaning. *Önder* is the combination of '*ön*' (front) and '*-der*' (does not have a specific meaning) and refers to a person who "is able to change and manage the attitudes, behaviours and activities of the group of people which he or she is associated with."[137] *Şef* is of French origin and means '*chief*'.[138] *Reis,* on the other hand was taken from Arabic. It literally means head. It was also used as the highest rank in the Ottoman Navy until 17thcentury.	It is interesting to note that *önder, şef* and '*reis*' usually refer to specific leaders, in the sense that one can use these words and the names of the leaders interchangeably: Mustafa Kemal Ataturk, the First President of the Turkish Republic is referred to as *Ulu Önder* (the Great Leader); Ismet Inonu, Second President, is known as *Milli Şef* (National Chief) and Recep Tayyip Erdogan, the current President of Turkey is the *Reis* (the Head).
Russian	*Rukovoditel* might be interpreted as 'leading by the hand' or 'guiding the hand'. It translates as 'leader' or even, in some contexts, 'manager' and is the root for the word for 'leadership', *rukovodstvo* (руководство). Руководство – also translates '*to shepherd*'. As part of a hierarchical society, there is one person in charge and the others are sheep (power is not transient because a leader does not need to engage in questions, eye-contact, challenge etc). More broadly, it relates to animals in terms of a leader of a pack. The literal translation of 'head' could be a synonym of 'leader'. This would relate to being 'on top', as well as relating to the thinking power in an organisation and the 'crown'. The Russian word *vozhd* is a strong word for leader or chief (and also translates as standard-bearer or marshal). Although the word *vozhd* probably has origins in tribal	*Рук* is 'hand', which gives the sense of guidance or governance. *Prevoskhodstvo* (превосходство): the leader is synonymous with superiority, excellence, supremacy, advantage, dominance, leadership – 'leadership' implies superiority and control, implicit from Soviet times. Leadership is also regularly used in the context of a party movement or government. *Vozhd* was used as a descriptor for Lenin and Stalin as the father of the nation (and an iconographic figure beyond criticism). *Khozyain* is translated as boss. People knew Stalin as this before he created his own cult-status.

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[136] [1]http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.5bd6fff094ead2.26998248
[137] [2]http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.5bd701f28083b5.53949184
[138] [3]http://www.tdk.gov.tr/index.php?option=com_bts&arama=kelime&guid=TDK.GTS.5bd702128a8680.55725122

Language	Leader & Leadership	Comments
	hierarchy it can also be used in the modern language and was in popular usage in Soviet times for a political leader.	
Arabic	In Arabic, a leader, زعيم (*zaeim*) is a person who leads from the front, i.e., like the person who holds the reigns of a horse and walks in front of it (never behind); the horse follows. Leadership is defined as the ability to motivate and shape behaviour of a group towards a common goal in a manner that guarantees their obedience, trust, respect and cooperation.	'In Arabic, the world for leadership is *al kiyada,* which refers to officers in the military or high-ranking members of the government. Historically, a leader is a great hero who leads warriors into battle, and therefore not unexpectedly, the concept of leadership is rooted in traditional military concepts of leadership. Leadership style is characterised by 'a patriarchal approach that includes strong hierarchical authority, subordination of efficiency to human relations and personal connections, and sporadic conformity to rules and regulations on the personality and power of those who make them' (Dofrman & House, 2004; pp. 63-64)
Persian[139]	There are two words in Persian for leader. The more common one is *rahbar* رهبر meaning 'she/he who takes the path'. This could mean both choosing the path and taking others along. The word is composed of *rah* ره meaning 'path' and '*bar*' بر which is the present stem for the verb 'bordan' بردن meaning 'to carry' or 'to take'. The other word is *peeshvaa* پیشوا meaning 'she/he who is at the front or leads the way'. The word is made up of two elements 'peesh' پیش which means either 'before' or 'front' and 'vaa' وا which is a suffix with an adjectival meaning.	The words in Persian are slightly different in usage: *rahbar* applies to more practical leaders whereas *peeshvaa* is usually a spiritual leader. The distinction is interesting because *rahbar* is more hands-on: a person that carries others or takes them along a path. *Peeshvaa* in contrast is a person who leads from the front. It is suggestive that *rahbar* has a goal that she/he knows the route to, but in fact she/he has not been to the end of the journey yet; whereas *peeshvaa* is taking sure steps in the front towards a destination she/he knows to be rewarding.
Nyanja (Zambia/ Malawi)	In the Nyanja language, the word *Mutsogoleri* (leader) is derived from *Tsogoro* meaning *front*.	Nyanja is the official language and common lingua franca in Malawi and Zambia and spoken in the Lusaka region and eastern and southern parts.
Maori (New Zealand)	The meaning of *rangatira* (chief) is a compound of the Maori words *ranga* and *'tira'.* Interpretations include:	The language is proto-central Eastern Polynesian. The collective, enacted in the weaving of the group of followers, highlights the value attached to the

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Language	Leader & Leadership	Comments
	Ranga is an abbreviation of *rāranga* (weaving); *tira* (signifies the group). A further interpretation is that *ranga* translates as a sandbar and *tira* as a shark fin (allegoric sandbar helps reduce the erosion of the dune [or people] and the fin reflects the appearance of the sandbar and its physical and intentional dominance as the guardian).	personal relationship between the leader and the group.
Burmese (Myanmar)	The word leader ခေါင်းဆောင် is a combination of the Burmese *kaung* meaning 'head' (anatomical head or head or top of something) and s*aung* meaning *keep.* The combination of words is synonymous with making headway or being top of an organisation. If *kaung saung* is added with 'mu'/mʊ/, it (*kaung saung mu*) means the role of leading. A separate word *Gaungzamggyi* is used for big, or strategic, leader.	The term *kaung* is not translated as head of the organisation in Myanmar (Burma), it is *kaung saung*. *Kaung saung* also contributes to the meaning of 'follow me.' The leader is an exemplar and when leading the way, he/she makes his/her followers feel secure and safe to follow. *Kuang saung* is used in both the military and civil sectors.
Chinese[140]	The words 'lead' and 'leader' in English are typically translated into 领导 and 领导者 in modern Chinese. Although 领导 corresponds to 'lead' as a verb, it can also be used as a noun to correspond to 'leader' in English. The word 领导 in modern Chinese comes from the combination of two Chinese characters, namely 领（Ling）+ 导 （Dao）. The common meaning of 领 is 'collar' (noun) and 'leading' (verb). The common meaning of 领 is collar (as in collar of a shirt) as well as to lead. For example: if a person is a leader of a group, therefore he/she is called 领队(ling dui); 队means group or team. The common meaning of 导 is 'guide' and denotes direction, transmission and inspiration. In daily life, people often refer to the senior managers in business or the senior officials in a government as 领导. However, based on the	In ancient Chinese, 领导 ('leader') as a word is rarely used, but often appears as two separate Chinese characters used together. Its meaning is also very different from 'lead' or 'leader'. It was not until the 清代（Qing Dynasty [1644-1912]）that the combination of 领 and 导 gradually increased, and its meaning reflected the word 领导 (lead) in use today. During the early years of the Republic of China, with the great expansion of economic and cultural exchanges between China and Japan and the western world, the word 'leader' entered common use and reflected the meanings of 'lead' and 'leader' in English. People who study both Chinese and English tend to assume that the pronunciation of 领导 in Chinese is very similar to that of 'lead' and 'leader' in English and believe that 领导 is

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Language	Leader & Leadership	Comments
	ethical principle that Confucian culture requires people to be modest and respectful, the staff and civil servants in companies and government units refer to all their superiors as 领导.	transliterated from the English 'lead' and 'leader'. However, the 领导 originates from Chinese traditional vocabulary. With collision of Chinese and Western cultures, its connotation is constantly being enriched.
Korean	The word 'leader', 지도자 (*ji-do-ja*), derives from the Chinese word **指導者**, which means a person who directs and guides others (導 is a traditional character and 导 the simplified character used above – both mean to guide). The word 영도자 (*young-do-ja*) is also used to describe a leader. It is also derived from the Chinese word **領導者** which means a person who commands and guides others. The word 영도자 is more often used in North Korea whilst 지도자.is used in the Republic of Korea.	Although the Korean government (Institute of Korean Language) highly recommend that people to use the Korean word 지도자 (*ji-do-ja*), the English words 'leader' and 'leadership' are typically used in the field of business and in the military.
Japanese	The Japanese word is *tou-sotsu* is a combination of 2 characters 統+率. The word *tou-sotsu* has a broad definitional meaning being: 'command', 'lead', 'Generalship', and 'leadership'. The meaning of the two characters are as follows: 統 **(Tou):** Overall, relationship, ruling, governing. This character is used in other words such as president, government, regulation, integration and legitimate. 率 **(Sotsu):** Lead, spearhead, command, and ratio. It is used in other words such as initiative and the verb 率いる (Hikiiru) meaning to lead / spearhead (a group) or to command (troops). The word Leader 統率者 is a combination of *tou-sotsu* + *sha* (which means person) = 統率+者	*Tou-sotsu* is the word that the Japanese Military (Self Defence Force) use in their Officer Academy. The English word leadership is used interchangeably with *tou-sotsu* in Japan but the Japanese Military preferred to use the word *tou-sotsu*. Interestingly, the word 指導者(*shi-dou-sha*), used in the Republic of Korea, also means leader in Japanese but the more in the sense of a guide, mentor and coach.

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Appendix B Evolution of Leadership Theory

Table B-1 Evolution of leadership theory.

Theory	Prominent Theorists & Scholars
Classical Leadership Studies. Kautilya's *The Arthrastra* (321) is credited as being the oldest text with guidance for leaders although Sun Tzu's *The Art of War* was the first prescriptive text that achieved significant success i.e., China and Japan (Grint, 2011). At the same time, Plato's *Republc* is considered to be the first to write about the necessary attributes of a leader (Antonakis, 2011).	• Homer (?850 BC) • Plato (428/429-348/347) • Aristotle (384-322 BC) • Cicero (106-43 BC) • Confucius (551-479 BC) • Sun Tzu (400-320 BC) • Kautilya (371-283 BC) • Asoka (BC 268-232 BC)
Renaissance Leadership Studies. Machiavelli's *The Prince* (1513-14) was written as a guidebook for political leaders, specifically the Medicis. Political realism and *real politik* characterised the book (Smith & Peterson, 2088; Grint, 2011).	• Machiavelli (1469-1527)
Trait Approach. The first systematic attempt to study leadership was Great Man Theory. 'Heroic' social, political, military figures in history had innate leadership qualities and characteristics which differentiated them from followers. In the mid-20th century, the universality of leadership traits was discredited but re-energised in 1980s with advances of personality research, the rise of charismatic/transformational leadership, and more sophisticated methodological research approaches.	• Thomas Carlyle (1841); Sir Francis Galton (1869); • Bingham (1927); Bowden (1927); Schenk (1928); Barnard (1938) • Stogdill (1948, 1971) • Lord, De Vader, & Alliger (1986); Kirkpatrick & Locke (1991); Zaccaro, Kemp, & Bader (2004); Antonakis (2011); Zaccaro, Dubrow & Kolze (2018)
Taylorism-Fordism; Scientific Management (1910-1920s). The Taylorist-Fordist philosophy was to restrict the arbitrariness of the supervisors and employees by binding work rhythm to the tempo of the assembly line. This created a uniform mode of control over the labour process and increased productivity (Grint, 2011).	• F.W. Taylor (1920s)
Skills Approach. A leader-centric approach where skills and abilities can be learned and developed. Knowledge and abilities are needed for effective leadership.	• Robert Katz: (1955; 1974) • Mumford, Zaccaro, Harding, Jacobs, Fleishman (2000)
Style Approach. Turned attention away from the traits of a leader to how leaders behaved. focussing on what leaders do and how they act. The objective for style theorists was to ascertain those behaviours that led to individuals being recognised as leaders.	• Ohio State University (late 1940s); University of Michigan (late 1940s); Fleishman et al. (1955); McGregor (1960); Likert (1961) • Blake & Mouton (1964); Simms (1977)
Functional Approach. Action-centred leadership based on effective leaders needing to focus on task needs, team needs and individual needs which may vary according to context, but all are interdependent.	• Adair (1970s)
Power & Influence Theory. Conceptualised power from the framework of a dyadic relationship that included both the person influencing and the person being influenced. Bases of power increased a leader's capacity to influence attitudes, behaviours, values of others	• French & Raven (1959) • Bass (1960) • Edzoni (1961) • Kotter (1982) • Sturm & Monzani (2018)
Situational Approach. Specifies the appropriate type of leadership behaviour for each subordinate in terms of directive and supportive leadership. The effective	• Hersey & Blanchard (1969) • Blanchard, Zigarmi, & Nelson (1993)

Theory	Prominent Theorists & Scholars
leader is required to adapt his/her style to the requirements of different situations. Behaviour is defined in terms of directive and supportive leadership. The situational variable is subordinate maturity; the level of supervision or directive leadership will increase/decrease according to an individual's ability and confidence to complete task.	• Blanchard, Hersey & Blanchard (1977, 1988)
Contingency Theory. Argues that there was no one best style or set of behaviours attributable to good leadership. Leadership is related to situational demands and leader effectiveness is a result of the interaction of the leader's characteristics and the situation. Some theories focussed on traits, others on behaviours, and more recently, leader categorisation. Good leaders adapt to situational demands and individuals generate an awareness of their own leadership attributes and the context to align the two.	• Fielder (1964, 1967); Fielder & Chemers (1974); Fielder & Garcia (1987) • Bass (1990); Homans (1959); Hersey and Blanchard (1969, 1977); Evans (1970); Vroom and Yetton (1973) • Yukl (1971, 1989) • Ayman & Lauritsen (2018)
Contingency Model of Leadership Effectiveness. Premised on the ability of the leader to control and influence the accomplishment of the group's task. The leader's situational control is based on team climate (or leader-member relationship), the leader's task structure and finally, the leader's position power. Therefore, the model predicts that relationship-oriented leaders will be more effective than task-focused leaders in moderate levels of situational control, whereas task-focussed leaders will be more effective in both high- and low-control situations.	• Fielder (1964) • Bass (1990) • Yukl (2011) • Ayman & Lauritsen (2018)
Cognitive Resource Theory. A contingency model that describes the interaction of two leader traits (intelligence and experience) with the situation. The theory assumes that the leader's cognitive ability through the direction of plans, decisions, ideas and creativity contributes to the effectiveness of the group. However, under stressful situations, the leader will draw on experience rather than intelligence.	• Fielder & Garcia (1987). • Bass (1990) • Yukl (2011) • Ayman & Lauritsen (2018)
Path-Goal Theory. An exchange theory which explains why contingent reward influences the motivation and satisfaction of followers. The premise of the theory is that followers will be motivated by the leader influencing their perceptions about the probable consequences of different levels of effort and whether their personal investment of effort is worthwhile. Examines how aspects of leader behaviour influence follower satisfaction and performance. Emphasises the relationship between the leader's style and characteristics of the subordinates and the work setting. The theory includes the behaviour meta-categories such as: instrumental; supportive, participative and achievement oriented leadership.	• Evans (1970) • House (1971) • House & Dessler (1974) • House & Mitchell (1974)
Normative Decision Model. A prescriptive decision-making model of participative leadership to help leaders identify effective decision processes. The model focusses on the interaction between a leader's decision-making strategy options and the situation. Also known as the participative leadership model. Premised on two variables: decision quality and decision acceptance.	• Vroom and Yetton (1973) • Vroom & Jago (1988)

Theory	Prominent Theorists & Scholars
Substitutes-for-leadership Theory. Expanded existing contingency theory to consider leadership in the context of 'dynamic organizational and cultural milieu'. Substitutes-for-leadership are variables which make leadership impossible or unnecessary, and neutralise, or inhibit, the leader's behavioural influence on subordinate satisfaction and performance outcomes (Ayman & Lauritsen, 2018; p. 148).	• Kerr & Jermier (1978) • Ayman & Lauritsen (2018)
Leader-Member Exchange Theory. LMX emphasises the leader-follower relationship rather than individual leader or follower traits, styles, or behaviours. LMX theory assumes that leaders develop different types of exchange relationships with their followers. Departs from a leader-centric approach and focus on context by constructing leadership as a two-way influence relationship between a leader and subordinate to achieve mutual goals. Premised on leaders developing different types of social relationships with followers and the quality of the relationship affects mutual attitudes and behaviours. LMX reflects a social exchange leader-follower dyadic approach that stresses the unique relationship between leader and follower rather than individual leader or follower traits, styles, or behaviours. Remains the dominant relationship-based research area	• Dansereau, Graen and Haga (1975) • Graen (1976) • Graen and Cashman (1975) • Graen & Uhl-Bien (1991) • Graen & Uhl-Bien (1995) • Anand, Hu, Liden & Vidyarthi (2011) • Epitropaki, Martin & Thomas (2018)
Transformational Leadership. Leaders that promote and inspire group or organisational performance beyond expectation through a strong emotional attachment with followers combined with the collective commitment to higher levels of motivation and morality (Díaz-Sáenz, 2011). Developed as a heroic response to competition, change and uncertainty. Spin-off theories include authentic, servant, and ethical leadership (Antonakis, 2018).	• Downton (1973) • Burns (1978) • Bass (1985;1998) • Bass & Steidlmeier (1999) • Bass & Riggio (2006) • Díaz-Sáenz (2011)
Transactional leadership Focuses primarily on contingent reward behaviour which involves the leader's provision of formal and inform rewards (and punishments) to incentivise subordinate motivation and satisfaction. This provides a means of influencing constituents' attitudes, feelings and behaviours	• Burns (1978) • Bass (1984/1985)
Charismatic Leadership. Similar, if not synonymous with transformational leadership. Charismatic leaders act in unique ways that has specific charismatic effects on their followers. Charismatic and neo-charismatic leadership has become an integral part of leadership studies.	• House (1976) • Conger (1999) • Hunt & Conger (1999); Conger & Kanungo (1998) • Shamir, House, Arthur (1993) • Antonakis (2018)
Servant Leadership. Emphasises that leaders need to nurture, and empathise with, their followers. Characterised by placing the needs of followers above self-interests. Leaders address their followers' concerns and demonstrate strong moral behaviour towards them.	• Greenleaf (1970; 1972, 1977)
Authentic Leadership. Focuses on whether leadership is real and genuine by knowing one's true self and acting in accord with that true self. Resonates with disillusionment about the morality of leaders in the business, political and religious leaders (Bryman, 2011).	• Luthans & Avolio (2003) • Avolio, Walumbwa, & Weber (2009) • Gardiner, Avolio, & Walumbwa (2005) • Walumbwa, Avolio, Gardner, Wernsing, & Peterson (2008)

Theory	Prominent Theorists & Scholars
Cross-cultural Leadership. A collection of ideas, not a single unified theory. Globalisation has created a need to understand how cultural differences affect leadership performances. Research has focussed on culture; organisational culture; cross-cultural leadership. Cross-cultural studies tend to examine how prototypical beliefs on effective leadership vary across cultures. An etic approach seeks to establish commonalities of leadership through the simultaneous examination of multiple cultures whereas an emic approach is culturally contingent and tends to investigate cultures sequentially.	• Hofstede (1980; 2001) • Smith & Peterson (1988) • Bass (1990) • Martin (2002) • Dickson, Den Hartog, & Mitchelson (2003) • House, Hanges, Javidan, Dorfman, & Gupta (2004) • Jepson (2009) • Hofstede, Hofstede & Minkov (2010) • Guthey & Jackson (2011) • Den Hartog & Dickson (2018).
Leader-Member Exchange. The essence of LMX is that the effective leadership process is based on the development of a mature leader-subordinate relationship, and they derive benefits from the relationship	• Graen & Uhl-Bien, (1995) • Anand et al., (2011) • Epitropaki, Martin, & Thomas (2018).
Team Leadership. Focusses on facilitating concerted control through autonomous work teams, commonly known as self-led work teams, each of which is controlled by its own leader This should not be confused with team leadership where leaders need to be sensitive to the demands placed on individual members of the organization from different functional areas, their reputation, and the quality of the relationships in their different functional areas.	• Barker (1993) • Katzenbach & Smith (1993) • Gordon (2011)
Self-influence Theory. Self-influence and self-concept theories argue that subordinate personality characteristics and situational factors are instrumental in creating follower preferences for leadership and subordinate satisfaction. The focus is on the followers' role in the leadership relationship and followers are encouraged to lead themselves, taking responsibility for their own direction and control through self-observation, self-goalsetting, self-reinforcement and self-criticism.	• Brewer & Gardner (1996) • Lord & Brown (2004)
Leadership & Ethics. Not a unified theory and addresses ethical and effective leadership as doing the right thing the right way, and for the right reasons.	• Ciulla (1995) • Ciulla (1998) • Ciulla (2005); Ciulla & Forsyth (2011)
Shared Leadership. Departure from the traditional role of the hierarchical leader. Group members actively and intentionally share, or redistribute, power between the leader and followers as directed by circumstance or the environment. Many historical bases of shared leadership theory and research exist. Digital technologies and globalisation are creating more team-based and informal leadership practices. Self-leadership and team-based leadership are well-known dispersed leadership theories. Other decentralised forms of leadership include distributed leadership, participative leadership /decision-making, substitutes-for-leadership and self-leadership.	• Senge (1999) • Gronn (2011) • Wassenaar & Pearce (2018)
Toxic Leadership. Not a unified theory. Dark, or shadow, side of leadership & followership. Sometimes bracketed under the Psychodynamic Approach (Northouse 2016).	• Kellerman (2004) • Lipman-Blumen (2005) • Kets De Vries & Balzs (2011)

Theory	Prominent Theorists & Scholars
Adaptive Leadership. Prepares and encourages people to address change in response to changing environments.	• Heifz (1994; 1999) • Heifz, Linsky, Grashaw (2009)
Value-belief theory. Proposes that the values and beliefs held by different cultures influence 'the degree to which the behaviours of individuals, groups and institutions within cultures are enacted, and the degree to which they are viewed as legitimate, acceptable, and effective'	• Hofstede (1980) • Triandis (1995) • House & Javidan (2004)
Implicit Leadership Theory. ILTs represent context-specific cognitive schemas that non-leaders have about the behaviours, traits, qualities, and attitudes of leaders. They are commonly measured along a set of trait dimensions that tend to be associated with leadership. Prototypes contain a set of attributes that define the essential characteristics of a category: for example, the effective military commander or business leader. The GLOBE study (2004) identified six global leader behaviours, referred to as Culturally Endorsed Implicit Leadership Theory of leadership.	• Lord, Foti, & De Vader (1984) • Bass (1990) • Lord & Mayer (1991a; 1991b) • House, Hanges, Javidan, Dorfman, & Gupta (2004) • Ehrhart (2012) • Trichas, Schyns, Lord, & Hall (2017) • Tskhay & Rule (2018)

SOURCE: Adapted from Leadership Theory & Practice, by Peter G. Northouse (2013) Thousand Oaks, CA: Sage.

Appendix C GLOBE Culture Clusters

Table C-1 GLOBE Study (2004) clusters.

Eastern Europe	Anglo	Sub-Saharan Africa
Albania	Australia	Namibia
Georgia	Canada	Nigeria
Greece	Ireland	South Africa (black)
Hungary	New Zealand	Zambia
Kazakhstan	South Africa (white)	Zimbabwe
Poland	United Kingdom	
Russia	USA	
Slovenia		
Latin America	**Nordic Europe**	**Confucian Asia**
Argentina	Denmark	China
Bolivia	Finland	Hong Kong
Brazil	Sweden	Japan
Colombia		Singapore
Costa Rica	**Germanic Europe**	South Korea
Ecuador	Austria	Taiwan
El Salvador	Germany	
Guatemala	Netherlands	
Mexico	Switzerland	
Venezuela		
Latin Europe	**Middle East**	**Southern Asia**
France	Egypt	India
Israel	Kuwait	Indonesia
Italy	Morocco	Iran
Portugal	Qatar	Malaysia
Spain	Turkey	Philippines
Switzerland (French)		Thailand

Dorfman et al., (2004).

Appendix D Total Countries Surveyed

Ser	Country	Region	Sample Size	Language (Translation)	Comments
1	United Kingdom	Anglo	119	English	
2	United States	Anglo	15	English	
Regional Sample Size			**135**	Irish (1)	
3	Jordan	Middle East	54	Arabi	
4	Oman	Middle East	11	English	
5	KSA	Middle East	6	English	
6	Kuwait	Middle East	46		
Regional Sample Size			**120**	Lebanon (2); Yemen (1)	
7	Algeria	North Africa	21	French	
8	Libya	North Africa	12	Arabic	
Regional Sample Size			**35**	Morocco (1); Egypt (1)	
9	Ethiopia	East Africa	31	English	
10	Somaliland	East Africa	21	English	
11	Uganda	East Africa	30	English	
12	Sudan	East Africa	30	Arabic/English	
13	South Sudan	East Africa	48	English	
Regional Sample Size			**161**	Kenya (1)	
14	South Africa	Southern Africa	47	English	
15	Botswana	Southern Africa	20	English	
16	Namibia	Southern Africa	55	English	
17	Malawi	Southern Africa	33	English	
Regional Sample Size			**158**	Zambia (2); Mozambique (1)	
18	Nigeria	West Africa	56	English	
19	Ghana	West Africa	89	English	
Regional Sample Size			**160**	Togo (2); Sierra Leone (5); Côte d'Ivoire (6); Liberia (2)	
20	Chile	South America	62	Spanish/English	
21	Paraguay	South America	29	Spanish	
22	Colombia	South America	20	Spanish	
Regional Sample Size			**112**	Brazil (1)	
23	Bangladesh	South Asia	202	English	
24	Thailand	South Asia	56	English	
25	Sri Lanka	South Asia	61	English	
26	Burma/Myanmar	South Asia	100	Burmese	
Regional Sample Size			**423**	Pakistan (1); India (3)	
27	Afghanistan	Central Asia	18	Pashtu	
Regional Sample Size			**18**		
28	Malaysia	South East Asia	43	English	
29	South Korea	South East Asia	20	Korean	
Regional Sample Size			**63**	Japan (1); China (2)	
30	Georgia	Caucuses	51	Georgian/English	
31	Ukraine	Caucuses	60	Ukrainian/English	
32	Armenia	Caucuses	26	Armenian/English	
Regional Sample Size			**141**	Azerbaijan (2); Moldova (2)	
33	Kosovo	Balkans	15	Serbo-Croat	
34	Albania	Balkans	25	English	
35	Macedonia	Balkans	17	English	
36	Bosnia-Herzegovina	Balkans	19	Serbo-Croat	
Regional Sample Size			**83**	Montenegro (5); Serbia (1); Croatia (1)	
Total Sample Size			**1609**		

Appendix E Questionnaire Example – U.K. Ministry of Defence (MOD) & Cranfield University: Survey on Military Leadership (V3.0) as at 23/10/18 – Kuwait

This research is conducted by a Cranfield University PhD student (Colonel Martyn Forgrave) as part of the UK MOD Higher Defence Studies Programme (Supervisor: Dr BSC Watters). This survey aims to investigate cross cultural leadership in the Defence and security sector. Please answer the questions with your immediate response and where there is a text question answer as fully as possible. **Your answers will be treated in the strictest confidence and will not be attributed to any individual or organization (DO NOT WRITE YOUR NAME ON THE PAPER**). Thank you for the time and thought you will give to this important research. Your effort is much appreciated.

In rating the leadership attributes in question 1 please reflect on your time in military service and rate the importance of the attribute to you as that leader.

Question 1. Leadership Attributes: (Place X in ONE rating only)

	(5) Essential	(4) Highly Desirable	(3) Desirable	(2) Useful	(1) Irrelevant
Boldness					
Good role model					
Decisiveness					
Focused on development (Self)					
Focused on development (Individuals)					
Focused on development (Team)					
Integrity					
Vision					
Accessibility					
Enthusiasm					
Analytical					
Humility					
Listening skills					
Innovative					
Persistence					
Curiosity					
Passionate					
Intelligence (IQ)					
Risk Taking					
Self Awareness					
Flexibility					
Judgment					
Resilience					
Approachability					
Self Confidence					

	(5) Essential	(4) Highly Desirable	(3) Desirable	(2) Useful	(1) Irrelevant
Manage Change					
Coach/Mentor					
Strategic Thinking					
Emotional Intelligence (Self Regulation/Empathy/Self Awareness/Social Skill/Motivation)					
Knowledge of Leadership Theory					
Courage					
Cheerfulness					
Moral Courage					
Vigilance					
Networking					
Good Communication Skills					
Political Awareness					
Accountable					
Professional Knowledge					
Team player					
Motivating					
Humanity					
Clarity of thought					
Knowledge of leadership styles					
Cunning					
Enabler					
Collaborative					
Intuitiveness					
Self-control					
Empathetic					
Trusting					
Fairness					

Question 2. Are there any other Attributes of a leader that you would add to this list?

Question 3. Drawing on your answers to questions 1 and 2, please write the top 5 attributes you consider most important to you as a leader in order of importance with 1 being the most important.

1.

2.

3.

4.

5.

Question 4. What do you believe are the top 5 Attributes your Boss required for you to be an effective leader under his/her Command with 1 being the most important.

1.
2.
3.
4.
5.

Question 5. What 5 Attributes/behaviours/activity of your Boss would restrict/de-motivate you as a leader, please list in order of importance.

1.
2.
3.
4.
5.

Question 6. In terms of leadership approach how would you describe the attributes/behaviours/activities of your boss/line manager.

Specify NATIONALITY/RANK and place X in the appropriate column (a) (b) & (c)

Nationality	(a)	Arm/Sector	(b)	Gender	(c)
		Combat		Male	
Rank/level (or civilian equivalent)		Combat Support		Female	
Junior - Lieutenant/Captain		Ministry of Defence			
Middle – Major/Lieutenant Colonel		Ministry of Interior			
Senior Officer – Colonel & above		Other Department			
Not applicable		NGO			

Dimensions of Culture Questionnaire[141]

(Leadership: Theory and Practice, 6th Edition – Peter G. Northouse).

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

UNCERTAINTY AVOIDANCE

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

Strongly disagree   Strongly agree

1   2   3   4   5   6   7

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

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[141] Source: Adapted from House, R.J., P. J., Javidan, M., Dorfman, P.W., & Gupta, V. (Eds.), *Culture, Leadership and Organisations: The GLOBE Study of 62 Societies,* 2004, SAGE Publications. For academic research purposes at Cranfield University.

Strongly disagree   Strongly agree

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

POWER DISTANCE

1.   In your society, followers are expected to:

Question their leaders when in disagreement   Obey their leaders without question

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

2.   In this society, power is:

Shared throughout the society   Concentrated at the top

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

INSTITUTIONAL COLLECTIVISM

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

Strongly disagree   Strongly agree

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

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

Individual interests   Collective Interests

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

IN-GROUP COLLECTIVISM

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

Strongly disagree   Strongly agree

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

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

Strongly disagree   Strongly agree

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

GENDER EGALITARIANISM

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

Strongly disagree   Strongly agree

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

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

Men   Women

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

ASSERTIVENESS

1.   In your society, people are generally:

Non-assertive   Assertive

1   2   3   4   5   6   7

2.   In your society, people are generally:

Tender   Tough

1   2   3   4   5   6   7

FUTURE ORIENTATION

1.   In your society the accepted norm is to:

Accept the status quo   Plan for the future

1   2   3   4   5   6   7

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

Solving current problems   Planning for the future

1   2   3   4   5   6   7

PERFORMANCE ORIENTATION

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

Strongly disagree   Strongly agree

1   2   3   4   5   6   7

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

Strongly disagree   Strongly agree

1   2   3   4   5   6   7

HUMANE ORIENTATION

1.   In your society, people are generally:

Not at all concerned about others   Very concerned about others

1   2   3   4   5   6   7

2.   In this society, people are generally:

Not at all sensitive to others   Very sensitive to others

1   2   3   4   5   6   7