

**Leadership Philosophies and Practices through a Bourdieusian  
Lens: Case Studies of Chinese and Indian Leaders in New Zealand**

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## Abstract

This research examines the relationship that is known to exist between leadership and culture. In an increasingly seamless world where boundaries are constantly being renegotiated on a number of levels, such an investigation can aid understanding and knowledge of the causes and consequences of differences in leadership.

China and India have achieved levels of economic growth that have been well noted worldwide. Both countries have distinctive cultural knowledge underpinned by unique philosophies and sets of social practice. This necessitates a study of leadership as informed by culture. Recognized Western leadership styles are best suited to describe conditions in Western contexts and may not capture the subtle nuances that exist outside these domains. It is argued in this thesis that approaches that investigate ‘context dependent’ leadership can offer another dimension to studying leadership.

Philosophies and social knowledge that guide behaviours differ markedly across cultures. India has an underlying belief system derived from Hinduism, while Chinese thoughts and values are informed by Confucianism (among others). These world views comprehensively inform particular contextual cognitive knowledge about many facets of individuals’ daily social practice and therefore action.

Bourdieu’s meta-theory of social practice can aid understanding of leadership practices in cultural contexts through examination of its key concepts, namely *habitus*, *field*, and *capital*. *Habitus* is in part formed by an individual’s history, shaped by the values and beliefs of one’s culture, which constitutes part of the *field* in which an individual operates. *Capital* (in all its forms) is a resource that allows an individual agency to compete for a position in the *field* and to strategically utilize available *capital*.

The purpose of this research is to apply Bourdieu’s theory of social practice to culturally unique leadership styles and explore how this theory could expand knowledge of leadership practices across cultures. The key contribution made by this document is the application of Bourdieu’s meta-theory to the impacts of cultural context on leadership. Relatively little work has been conducted in this area and this research is an attempt to acknowledge that theories of social practice can and do explain the ways in which leaders and followers ‘engage’ with their environment.

Adopting the research methodology of the case study allows for phenomena to be examined 'in depth' as multiple data collection is conducted. For the purposes of this study the principal data collection methods were questionnaires, semi-structured interviews, media examination including newspapers, web sites and magazines, and personal observations. The interviews were conducted in New Zealand, with leaders of Chinese and Indian descent (as surrogates, primarily because funding was not available to visit China and India in the context of this project). The data were then analysed by identifying common themes and arranging these into matrices.

The findings include the following: Chinese and Indian leadership styles show consideration for their respective societies' underpinning philosophies. Some leadership characteristics seem to be unique and 'emic' to these leadership styles. Common to both Indian and Chinese leadership styles is the importance of context, indicating that social practice is heavily influenced by both tacit and non-tacit cultural knowledge. Tacit knowledge is an integral part of both culture and cultural manifestations as it is transmitted through socialization processes, while non-tacit information is more readily available. Contextual leadership makes intelligent use of tacit knowledge.

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My Father who encouraged me throughout my life to set high standards and maintain them, who encouraged me to question, and find the answer, and who taught me the value of silence.

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## Chapter One: Introduction

China and India have gained increasing attention from the Western world as their rapid growth on a number of levels continues to gather momentum. These two civilizations have embraced the age of globalization with enthusiasm and verve, each in their unique way. This has to a large extent been informed by their specific cultural knowledge.

Today we have plenty of food and plenty of foreign exchange. Today our key problems are quite different, but there is an old mindset that refuses to face up to them and is still fighting yesterday's battles. Our single biggest problem is the lack of jobs for ordinary people. We need employment for the semi skilled on a large scale, and it is not happening to anything like the degree that we are witnessing in China. (*Manmohan Singh, Prime Minister of India 2004-present, quoted in 2001, cited in Luce 2007, p. 34*)

History develops in struggle, and the world advances amidst turbulence. The imperialists, and the superpowers in particular, are beset with troubles and are on the decline. Countries want independence, nations want liberation and the people want revolution — this is the irresistible trend of history. We are convinced that, so long as the Third World countries and people strengthen their unity, ally themselves with all forces that can be allied with and persist in a protracted struggle, they are sure to win continuous new victories. (*Deng Xiaoping, top leader of China 1978-1992, conclusion of speech to United Nations General Assembly on 10 April 1974*)

### 1.1 Background to the Research

The purpose of this chapter is to set the scene for the work that follows. Obviously, this is no easy task given that China and India are two of the world's largest and most populous nations and moreover have rich and vibrant heritages. Each is worthy of independent studies in its own right, and both have been the subject of much attention. Increasingly they are commanding attention on the world stage as the pace quickens, each following its respective development path, guided by differing ideologies. This relates to the extraordinary growth of their economies, but pertains to other areas as well, for example technologically and entrepreneurially. These forces have combined to bring renewed impetus to raising the living standards of their citizens as they integrate successfully into the global economy. As the above quote by Singh suggests, there has been an acceleration in terms of development for India but much work still needs attending to, and in Deng's words what have been historically 'third world countries' are now gaining increasing attention as they seem likely to create a 'new' world order.

As globalization is understood with specific regard to the integration of discrete economies into more equitable and expanded structures, ones that increase the flow of trade (this is in a number of categories and related measures) in a two way direction, one must develop an understanding of some of the philosophies from which countries' values and beliefs have emerged, these in turn drive economic development (Fang, 2006). In particular, these philosophies are known to shape the character of the state through their covert and overt influence on economic agents (Kumar, 2000; Granovetter, 1985; Grainger & Chatterjee, 2007). This concept is discussed in more detail later in this chapter as it has implications for future business and economic directions in both China and India.

The definition of globalization as it is understood within this study is provided by Held, McGrew, Goldblatt, and Perraton: "Globalization is a process fuelled by, and resulting in, increasing cross-border flows of goods, services, money, people, information and culture" (1999, p. 16). It is widely recognized that globalization has almost as many meanings as there are people. This alone points to the fact that most people, no matter where they live, will have been affected in some way by its undeniable force. To define the phenomenon with any degree of accuracy is therefore difficult. The increased flows of trade (outward and inward) from countries such as China and India disseminate the process. Although there are many arguments concerning globalization, it has undoubtedly shaped the world as it is today. With reference to the definition, it is the flow of information and culture that is of interest in this study, and how this can affect human interaction and relationships.

Increasing evidence suggests that the 'rise' of both China and India as geopolitical entities has lessened the power of prominent Western nations. This has been accompanied by a growing awareness that both China and India may well be 'the' nations that can exercise 'voice' in the coming decades. The ascendancy of these nations and the descent of others, most notably the United States, has led to a 'decoupling' of economies. Decoupling is best defined as "the emergence of a business cycle dynamic that is relatively independent of global economic trends and that is driven mainly by autonomous changes in internal demand" (Asian Development Bank, 2007, p. 66). While there is a certain amount of debate as to the extent and nature of this event and its consequences, it demonstrates that a shift in focus has occurred, one which makes it necessary to engage in a fruitful exchange of cultural knowledge. This is one of the reasons to embark on a study such as this, which inquires about certain aspects such as leadership styles, and other areas, so that the cultural 'exchange' has value for those involved.

Historically, China and India have followed two very different paths as they have moved from pre-development to developing status. This has manifested itself in differing rates of economic activity. The literature suggests that this difference can be attributed to divergent ‘world views’ informed by the processes of civilization (Kumar, 2000; Deshpande, 2000). Economic activity is ‘socially embedded’ and reliant on the values and beliefs of the society at a certain point in time, and does not constitute a separate domain (Hamilton, 1994; Granovetter, 1985). This has widespread implications for the rate and ‘speed’ of development. Furthermore, the nature and intent of the state with regard to development must be acknowledged as fundamental and instrumental in achieving desirable outcomes for its citizens (Rai & Koster, 2008; Panagariya, 2007).

The increasing number of multinational firms, one aspect of globalization, has already found that managing diversity is one of the most challenging tasks and can often cause a company’s demise if applied inappropriately. It must be acknowledged that there is a delicate balance between often seemingly divergent views on cultural understanding. One of the main aims of this research is to provide some insights into how leadership is affected by specific cultural knowledge.

A brief glimpse of some of the central themes of this thesis has been offered. The following section provides a formal introduction to this study.

## 1.2 Research Problem

“To a Western observer our civilization appears as all metaphysics as to a deaf man piano playing, appears to be mere movements of fingers and no music.”  
(*Kabindranath Tagore, Indian poet, 1861-1941*)

“They should be seen to be merciful, faithful, humane, sincere, religious, compassionate and truthful. Image building is important for leaders.”  
(*Machiavelli, 1532, p. 35*)

They are truthful, humble, tolerant, honest, vigilant, and compassionate, and must honour their opponents for the same honesty of purpose and patriotic motive that they themselves may claim. A leader’s success depends on these qualities and not on legal acumen, calculation, diplomacy, trickery, hatred and unbelief. (*Mahatma Gandhi, founding father of India, 1869-1948*)

This study investigates two interrelated phenomena, ‘leadership’ and ‘culture’. In conjunction with extensive reading of the literature, a research programme involving the case study methodology was utilized. Implementing this approach involved a comparative technique to

identify both similarities and dissimilarities between these two vastly different cultures in terms of embedded societal values, by tracing the development and enactment of leadership styles, both adapted and adopted, of Indian and Chinese leaders in New Zealand. Senior leaders of Chinese and Indian ethnicity in New Zealand organizations were studied both to further advance knowledge of the cultures and their underpinning values, and to investigate effective leadership styles in these cultures and beyond. Little recently published literature compares and contrasts these increasingly important nations, and how this may affect leadership styles as well as leaders' effectiveness in attaining ongoing organizational excellence (Wilson, 2004).

### **1.2.1 Research Question**

The initial research question for this study focused on differences in societal values held by India and China; refining the criteria to more manageable proportions led to an examination of leadership styles, both past and present, in these two countries. To this end, the research question is "What similarities and differences exist in Chinese and Indian leadership styles?" This leads to a subsidiary research question: How does cultural knowledge affect leadership style? There are obviously many subsets of questions that these initial questions raise and, where practical and possible within the confines of a master's thesis, these will be examined.

Leadership qualities are embodied in the sentiments echoed by Machiavelli and Ghandi in the preceding well-known quotations. Much remains in the eye of the beholder when leadership qualities are discussed.

### **1.2.2 Justification for the Selection of Nations**

To address the reasoning behind the selection of these particular nations, i.e., on what basis they were chosen above other equally fascinating geographical, social, and political entities, the following is offered: Both have rich and interesting histories, both have long been a source of wonder and sometimes envy from Western nations and have often been misunderstood by the same, and both are entering the 'world stage' for a variety of reasons. These reasons include the shift in focus from 'north' to 'south' relations and the rise of the 'south' that is gaining momentum and prominence economically, as well as politically. This 'decoupling' is making them more important to all other nations, especially to New Zealand, which has strategically entered free trade agreements with both China and India (Mahbubani, 2008). At a time when the United States and Europe are experiencing little or no growth in their

economies, China and India are managing substantial rates of growth: China's rate for 2011 was 9.2% and India's was 8.2% (Milne, 2011).

### **1.2.3 A Geopolitical Change**

China and India are both populous nations and are not generally regarded as being developed in the sense that the West understands this term. Economic indicators only tell a partial story, and other factors should be taken into account, e.g. ethics, morality, strength of culture and tradition, and the relationships among these (Chong, 2008).

The ways in which a society organizes the minutiae of life, and the functions that are an inherent and integral part of this organization, are all important 'signposts' in cultural factors. In understanding these factors, we can begin to gain knowledge of others' world views. This is important both theoretically and in a more practical manner: Theory informs and imparts knowledge among other circulating ideas about social organization and practice. This study utilizes the work of Bourdieu, Flyvbjerg, and Giddens to deliver a perspective that allows for an interpretative understanding about that which is considered different (Bourdieu, 1996; Flyvbjerg, 2001; Giddens, 1994). From a practical perspective, such an understanding can aid a more varied repertoire of 'understandings' about that which is considered 'different' and how best this difference can be accommodated in the emergence of a new 'world order'.

### **1.2.4 Some Ramifications of the Geopolitical Change**

It must be noted that the objective of this document is not to create and reinforce cultural stereotypes nor to act as a cultural tourist guide, but to alert the seriously interested to some of the characteristics of leadership that have culturally specific meanings that may not be shared by those who subscribe to dominant Western-oriented perspectives. A greater understanding of some of the finer nuances of cultures promotes active engagement in integration of a global nature. Having introduced the general topic area of culturally relevant typologies of 'knowing', the next step will be to attend to some details necessary for this particular research (Tsui, et al 2004).

### **1.2.5 Culture: A Relational Definition**

Some definition of what is meant by 'culture' as it is to be understood in this thesis is necessary at this point. Knowledge of a culture is an intimate affair that is often difficult to articulate. This was evident in this study; participants often stumbled over giving an answer, or there was a long pause while consideration was given to the question. Culture is most succinctly defined as "varieties of common sense" (Cone, personal communication, 2nd

October 2011). This thesis uses this explanation because it encapsulates the ‘lived and breathed’ component of daily activities. More formal definitions exist; the following addresses the breadth of the term:

Culture can be explained as *shared* motives, values, beliefs, identities and interpretations or meanings of significant events that result from the common experiences of the members of a society. (House et al., 2001 pp. 494-495)

The emphasis is mine because common properties are necessary to provide an understanding between individuals and groups.

Harris and Moran define culture as:

The way of living developed and transmitted by a group of human beings, consciously and unconsciously, to subsequent generations. More precisely, ideas, habits, beliefs, attitudes, customs and traditions that become accepted and somewhat standardised in a particular group as an attempt to meet continuing needs. Culture is overt and covert ways, or mechanisms, that make a people unique in their adaptation to their environment and its changing conditions. (1991, p.135)

The above point that culture is a subjective reality and one that can cause some difficulty is often noted in the literature (Boyacigiller, Kleinberg, Phillips, & Sackmann, 2004). Recent developments in international management research ask that culture be recognized when discussing business and organizations in a cross-cultural context.

### **1.2.6 Bourdieu**

Bourdieu offers a comprehensive theory of social practice that is ideally suited to investigating micro and macro societal conditions. Leadership practices occur at both micro (individual) and macro (societal) levels. It is a theory that has the propensity to combine the subjective and objective that are experienced in social worlds.

## **1.3 Significance of this research**

This research is significant with respect to the impact of the effectiveness of leaders from the world’s two emerging superpowers, China and India, in New Zealand. It aids a more complete understanding of the increasing importance these nations have in relation to our future. In addition, understanding how and why leadership is affected by cultural beliefs, both tacit and non-tacit, allows for a more complete picture to emerge.

Utilizing the framework of Bourdieu's theory of social practice, the symbiotic relationship between leadership and culture is able to be viewed as social practice in action. This adds to current knowledge of the interface between culture and leadership.

#### 1.4 **Outline of this Thesis**

Chapter One introduces the overall setting of the thesis and provides some knowledge about the cultural domains that this study visits. A frontispiece, setting the scene to sets the parameters. It is general in scope and its aim is to provide a very short introduction to both China and India.

The introduction briefly outlines, each chapter's contents to provide relevant information concerning objectives of the thesis in addressing the original research question.

Chapter Two covers three agendas (leadership, Chinese leadership and Indian leadership) and introduces relevant literature on the topic of leadership as the construct is and has been developed. This is primarily concerned with organizational leadership although other forms of institutional leadership will be called on to illustrate certain attributes or qualities common to those who 'lead'. This section shows the difference between 'leaders' as opposed to 'managers' by drawing attention to the different attributes that these two categories exhibit and the activities that they engage in. Also included is a definition of leadership as it is relevant to this particular study. The three types of leadership are identified as, transactional, transformational and charismatic. However questions that must be raised are: are these universal across all cultures: and do they produce the same outcomes as they supposedly do in 'Western' oriented organizations? Furthermore do identified leadership styles that have worked in other cultures neatly translate into the characteristics that are found in the above mentioned styles? If this is the case what framework and analysis can be used to demonstrate where the theories fit and where a more expansive view needs to be adopted.

A brief review of some of the uniquely New Zealand leadership styles is offered to anchor the context in which the case studies were undertaken (this material is in Appendix 8). This also reinforces the fact that knowledge in the area of leadership is largely drawn from a limited number of academic sources concerning the New Zealand situation (Kennedy 2000; Rippen, 1995; Thomas & Ah Chong, 1997; Parry, 2000). While there is some literature in this area such findings as have been evidenced may well have been supplanted at 'grass roots' level due to the fast moving nature of the particular matter under investigation. Populist literature

on the subject of leadership in New Zealand, while abundant, does little to improve managers' actual effectiveness; one example of this type of article is "Lifting NZ Performance: Why the Focus Falls on Management" (Jayne, 2007). This lack of successful leadership is evident in a recent report on managerial performance in New Zealand (Green & Agarwal, 2011; Curtin, 2011).

Chinese leadership is the central theme of this section: how has it manifested, and informed by underpinning philosophies that have guided Chinese society for more than a millennium and are these same elements still relevant in today's society for organizations as they become integrated into the world economy? Do these same styles of leadership that have been guided and formed by these philosophies, produce positive outcomes for businesses as they negotiate often extremely difficult conditions? Do they provide continuity of practice that can inform and guide others in similar situations?

Identifiable styles in the domain of Chinese leadership include a pragmatic holistic approach to leading; this has worked well in many types of organizations from town-and-village enterprises to small family enterprises both on the mainland and in diaspora communities.

Chinese leadership in New Zealand is an area of recent research that is concerned with traditional elements of Chinese leadership and their underpinning philosophies, and how these have been to a limited extent renegotiated within the New Zealand context. Apparent is the enduring wisdom garnered from the underpinning philosophical tenets of Chinese society. These include but are not restricted to the moral character of the person and relations with their fellow humans. This is about the interrelated axis of man and his ways of maintaining self efficacy and identity in new environments aided by wisdom garnered from the underpinning philosophical tenets of Chinese society.

Indian leadership and the recurrent themes that are identified are paternalism, authoritarianism, and patronage, as well as role ambiguity that creates an unclear profile of what is expected and desired of Indian leaders. These have many ramifications for the effectiveness of organizational outcomes. Central to this chapter is the question, what is Indian leadership? Or as one author so succinctly asks is there an Indian way of thinking? The meaning is quite evident in this pithy quote that it is whatever the context demands one be, and is chameleonic in essence. Therefore Indian self efficacy has a multitude of faces. It is both interdependent and independent. Its attendant characteristics and major trends that can be ascertained from literature that has focused on the topic area will be detailed initially,

thereafter the attention will be given to work that has highlighted the prevailing conditions. This has been drawn largely from a small amount of recent, indigenously generated literature in an attempt to discover what indeed the preferred leadership attributes are and how these are closely associated with the prevailing cultural norms found in Indian society today. Overall the findings of this research are supported by prior literature.

Indian leadership in New Zealand organizations is also the subject of the latter part of this review. Literature is sparse in this topic area and for the most part covers entrepreneurship within immigrant communities (Pio, 2009). While it might be argued that entrepreneurship is a form of leadership it has a different focus and theoretical support base and therefore is not an object of this study. This concludes the literature review of this thesis. From this point theory is used to guide the research process and design of the methodology employed to address the research question.

Chapter Three outlines the research methodology used in this study and argues why at this stage it was necessary to employ this particular method. Further it outlines why this was the best method to use when addressing the research questions.

A literature review is used to analyze trends and common themes in leadership styles in China and India. While work of this nature is usually conducted at the start of other researchers' more quantitative oriented methodologies for their resultant studies it is assumed that this study will have a potentially narrow focus born out necessity, and because of this the method employed serves to clarify knowledge that is already in the public domain. This attempted clarification is intended to chronicle an area that is perhaps best described as fragmented in all but a few studies that outline what constitutes Indian leadership and how this differs from more documented Western understandings on the subject (Wilson, 2004; Kumar, 2000). In the case of China, there are some very authoritative articles that eloquently outline what constitutes Chinese leadership; these will nonetheless be reviewed so that a complete picture may be gained to increase overall understanding and indeed a more empathic view necessitated by our expanding relations with this country (Wang, 2011).

In conjunction with the literature review (refer to Chapter Two, Leadership, Chinese leadership and Indian leadership) a case study methodology is employed to extend and ratify work conducted in this area. Utilizing leaders who had been socialized within Chinese and Indian domains, a series of semi-structured interviews are conducted to expand on existing knowledge. While these were conducted outside their arenas of natural advantage and home

cultures, this cannot deny their cultural roots and knowledge. This it is suggested will influence their respective styles of leadership and indeed much of this study corroborates this understanding. Leaders who have been socialized in China and India and who have then shifted to New Zealand are the primary focus of this study.

Chapter Four presents a theoretical framework to analyze the above mentioned concepts of Indian and Chinese leadership already outlined. This particular framework was developed by Pierre Bourdieu in the 1960s and 1970s and is largely based around concepts of '*habitus*' and '*capital*', in their various forms, and '*field*'. The application of the notion of '*habitus*' to leadership and how such a disposition is acquired, is essential to gain an understanding of how leaders position themselves in a particular context (the '*field*'). Secure in their cultural knowledge they are able to strategically position themselves in a particular context [*field*] 'by abiding and adhering to the 'rules of the game' (*in that field*), and in so doing are judged competent and able. Within the context of culture and what this means to the individual, one's position in the field determines life opportunities and outcomes. With regard to successful leadership then it is a careful and argued, deliberate, juxtaposition of the '*field*' of one's culture and the '*field*' of the organization. Adopting a Bourdieusian framework to context dependent leadership in an attempt to provide some answers regarding styles of leadership enables a robust discussion of the issues involved (Bourdieu, 1992).

Chapter Five synthesizes the findings drawn from the case studies. A central theme running through this work has been the extent to which culture influences leadership styles. This chapter addresses this aspect of practice by providing a reading of the situation from the perspective of the participants, adding authenticity to existing knowledge in the literature. This study attempts to address issues of an interpretive as well as a practical nature by adopting a hermeneutic approach to research results.

Chapter Six concludes the study and integrates the sections in order to make sense of the knowledge gained from examining two very different leadership styles, that of Indian and Chinese leaders in New Zealand, and how they influence and are influenced by culture. Suggestions as to areas that may be rewarding for further investigation will be outlined as they have been discovered within this study. Some of the limitations of this project are also described, both as a guide for those who follow, as well as to highlight some of the difficulties of conducting research with a cultural orientation.

Having given a brief synopsis of what this thesis contains and the reasons for its inclusion as this relates to the question of how and why leadership may be affected by culture, the next section acts as a formal introduction to this study. This following section is the literature review which has been divided into three parts: leadership research in general; Chinese leadership and Indian leadership.

## Chapter Two: Literature Review

### 2.1 Introduction

The purpose of this chapter is to survey published work on culturally specific leadership styles. To focus the inquiry, two cultures were chosen on the basis that India and China in the past two decades have gained increasing presence in the global arena (House et al., 1999; House et al., 2001; Singh, 2008; Cheung & Chan, 2008).

The extant literature focusing on this topic is concentrated in three areas and for reasons of clarity was accordingly divided into three chapters rather than the more usual singular piece of work. To justify this decision some elaboration of this tripartite approach is necessary. Leadership as a topic has a wide and varied body of literature devoted to its capabilities; add to this the culturally specific styles of leadership as evidenced in India and China, and the topic becomes too expansive to be dealt with in an integrated fashion, leading to the decision to divide the literature review into three sections: leadership, Chinese leadership, and Indian leadership (Bass, 1985; Yukl, 2005).

Initial investigation into leadership was necessary in order to uncover dominant concepts and understandings of what it means to be a leader. As this is an extensive domain only the most relevant articles were reviewed, covering mainstream theories that discuss universal principles of leadership. Given the focus of this thesis, the review of leadership presented here is necessarily abbreviated (additional material on leadership may be found in Appendices 2,8,9,&10). Introduced in this section is the positioning argument of this thesis: that culture affects leadership. Further to this, prescriptive Western styles of leadership that pervade the literature are questioned.

The next section on Chinese leadership outlines both cultural context and the researched areas of prevalent Chinese leadership styles. The literature in this field is presented and evaluated. This addresses issues of difference that arise when a comparison is made with Western constructs of leadership.

The final and third topic is Indian leadership and how this has been heavily influenced by the underpinning world views of this culture. In an aid to escape positivist traditions, a reflexive approach has been adopted. Attention now turns to dominant trends in leadership that are recorded in Western literature.

## 2.2 Leadership

The best of all leaders are the ones who help people so that eventually they don't need them. Then come the ones they love and admire. Then come the ones they fear. The worst let people push them around [and therefore aren't leaders at all]. People won't trust leaders who don't trust them. The best leaders say little, but people listen to what they say, and when they're finished with their work, the people say we did it ourselves. (*Lao Tzu, verse 7*)

Two images dominate the concept of leadership: one of the heroic champion with extraordinary stature and vision, the other the policy wonk, the skilled analyst who solves pressing problems with information, programs and policies. Both images miss the essence of leadership, both emphasize the hands and heads of leaders neglecting the deeper and more enduring elements of courage, spirit and hope. (*Bolman & Deal, 1991, p. 4*)

Leadership as a construct has been a significant topic in management literature, both popular and academic, for several decades although the concept as it has been applied to other domains has been well researched much earlier than this. Often a romanticized notion of a saviour with charismatic ideas coming to institute change and improved conditions for followers' that is inspiring to say the least. Childhood literature abounds with such characters, who in the face of insurmountable odds overcome adversity to win battles both private and public and in so doing are said to have 'led'. Through the ages in all societies around the world both men, and women have answered to the call of leadership. This implies that they have been chosen to address a need, one moreover, which they alone have the necessary attributes to solve. This 'solution' often involves personal sacrifice and dedication as well as an 'extraordinary' vision of the future. The immediate environment is supplanted by one that is an improved condition for both the followers and the leader, because of the actions, personality and vision of the leader, a planned projection forward, if you will, to a more enlightened place (Bolman, & Deal, 1991). As Lao Tzu so aptly notes, leaders help people realise their own potential by creating beneficial conditions in which followers may expand their horizons and vision.

Two elements are captured by this knowledge, one is that the situation demands superior qualities from anyone destined to lead and the other is that leadership can be considered transitory in nature. That is when the situation has been dealt with the leader may no longer be needed. To provide a metaphor: when a general has led his troops to victory or been decimated by the opponents his qualities and attributes will not have changed greatly but the situation obviously has. This allows us to say with some certainty that, in general, leadership

is situation and person dependent. To further reinforce this argument it also appears that this applies to all situations be they in an organization or in some other wider societal context that demands leadership, whether this be at an organizational level or in some other capacity such as political or military leadership.

By drawing attention to successful leadership it is hoped that more research can be generated from within the specific fields and more importantly specific cultures. Only when this occurs will a lesser reliance on other more dominant cultural perspectives gain ground and authenticity. This, of course, will take time and a great deal of effort on the part of committed reflexive individuals who understand the need for such an undertaking. Efforts in this area although small, have already been highly illuminating and it is hoped that this research will draw attention to the literature from this reputable indigenous domain as well as attempt to show where the practical implications that have flowed from the same have produced results (Kanungo, 1990; Kakar, 1971). Positive outcomes have the potential to reinforce behavioural norms so that this is constantly being reproduced both consciously and unconsciously. This has the ability to be viewed after a period of time as a cultural acquisition and may serve to deflect less healthy attitudes to the notion of leadership in some cultures.

### **2.2.1 Theories about Leadership**

The primary objective of the following literature review is to develop an understanding of how leadership, regardless of whatever else it may function as, is a cultural artefact and a symbolic 'good'. A symbolic 'good' in this case refers to the necessary and efficacious role of leadership as a primary determinant of social and organizational success. This means that the theoretical underpinning of the project considers all prior knowledge in all domains and shapes the eventual outcomes, in both visible and invisible ways.

It is the intention of this chapter to trace major developments and theories concerning leadership studies over the past three decades. These, it is stressed, are and have been largely researched and written from a Western perspective. This does not denigrate what the findings have been but to point to certain dominant cultural influences that are known to exist in this area (Bass, 1990; Bass & Avolio, 1994; House & Aditya, 1997). It must also be noted that this document is not a claiming authority on the subject but serves with the intent to show accepted paradigms for viewing leadership. Also important is the degree to which culture can and does influence leadership styles and there are a number of recent studies that argue that any given culture does play a part in leadership styles as well as preferred leadership

behaviours as followers view them (House et al., 1999; Antani Logue & Ayman, 2009; Yukl, 2005).

As this is a study of international management and how culture intersects with leadership it is felt that it is relevant to offer a review of the ways in which this has informed current -day practices and perspectives in this field. Once again this is largely derived from Western perspectives and research on the topic, and so for other world views this perspective may have limited applicability. This applies to how it is researched and the methods of investigation (House & Aditya, 1997; Walumbwa & Lawler, 2003; Walumbwa, Lawler, & Avolio, 2007; Antani Logue & Ayman, 2009).

To define leadership exactly is very difficult as it means different things to both individuals and organizations as well as societies and cultures, Adler has noted that there are close to 350 accepted definitions and only some of these address the issue of culture and therefore context (Adler, 1997, p. 172; Earley & Erez, 1997). Each definition has its merits as it captures what the particular researcher was investigating at that time but as the quote at the beginning of this chapter notes, often the spiritual dimension of leadership is ignored or not deemed worthy of note. Context dependent and business leadership do not coexist easily for many people, researcher's included. In fact, it could be noted that they appear on the surface to be the antithesis of each other. This point is relevant with regard to other chapters included in this document that consider culture and context dependent leadership. This is particularly difficult to measure in a concrete manner (refer to the sections on Indian leadership and Chinese leadership in Chapter Two).

The verb to lead stems from the Latin [*agere*] meaning to “set into motion” (Adler, 1997, p. 172). The Anglo-Saxon interpretation and meaning of the verb *Laedere* or to lead means to ‘undertake a journey.’ Thus we begin to see some of the necessary actions required of those who lead and have led in the past and why leadership often encompasses the ideal of change and periods of transition both for those who lead and those who follow. In most cases the change has positive and desirable outcomes, but this may not always be true and it must be noted that leaders have the potential to lead followers astray. This is one of the reasons that the position of “leader” is viewed as estimable and vaunted, that is they have the ability to ‘inspire’, ‘encourage’ and ‘motivate’ their followers (Bass & Avolio, 1990, 1994).

Researchers have used many approaches to identify the exact nature of leadership. Usually these have been according to themes that have been identified such as the ‘trait’ approach in

vogue in the 1930s. This was closely followed by the behavioural and contingency approaches of the 1950s and 1970s respectively (McLaurin & Al-Amri, 2008, p. 15). These particular areas of research have both their merits and their less attractive aspects, but in general they have added to our current understanding of leadership. As with any theory building the greater the width and depth of research efforts the more robust and credible the models are assumed to be. This perspective is particularly relevant to Western understandings of building theory in their endeavour to create scientific explanations for phenomena.

Material relating to specific leadership research approaches can be found in Appendix 2.

## **2.2.2 Defining Leadership: The Act and Characteristics of Leading**

The following definitions deal with the general aspects of what is known as leadership or the act of leading, where applicable types of leadership such as transactional, transformational charismatic and *laissez-faire* will be examined to narrow and to a certain degree compartmentalize the focus of the investigation. This also falls into line with other more authoritative works on leadership (Yukl, 2005; McLaurin & Al-Amri, 2008).

### *2.2.2.1 Seminal Definitions of Leadership*

Rost, who extensively researched both leadership and the definitions that had been offered at the time that he was writing, noted that:

Leaders therefore are individuals who significantly influence the thoughts, behaviours and/or feelings of other. Beyond strictly focusing on the role of leader, Leadership should be thought of as interactive, as an influence relationship among leaders and followers who intend real changes ... [reflecting] their mutual purposes. (1991, p. 102)

Stogdill, also widely quoted, offered a comprehensive outline of characteristics desirable in person oriented leadership:

The leader is characterized by a strong drive for responsibility and task completion, vigor and persistence in pursuit of goals, venturesome and originality in problem solving, drive to exercise initiative in social situations, self confidence and sense of personal identity, willingness to accept consequences of action, readiness to absorb interpersonal stress, willingness to tolerate frustration and delay, ability to influence other persons behaviour and capacity to structure social interaction systems to the purpose at hand. (1974, p. 81)

Two points arise from Rost's definition: the first is the level of influence that leaders are perceived to have on behaviours of subordinates and the relationship that must be built for this

to occur. The relationship between leaders and followers is one of the integral aspects, indeed probably critical to understanding the dynamics of the act of leading and, of course, the reasons for the performance outcomes and or desired goals that this act is purported to gain. This will be examined more thoroughly elsewhere in this thesis. Of course the level and nature of the relationship will differ from one culture to another. This is just one aspect that one should pay close attention to when one is researching leadership styles in different cultures. The level and depth of interaction is another area that requires a certain amount of thought and examination.

Stodgill's definition is at once encompassing and extensive but does not make clear whether all of the mentioned attributes need to be present for effective leadership to occur, or could the case be argued that one or two traits are sufficient? However it does align with other accepted definitions in this area and is certainly more explanatory in terms of descriptors than many others.

Bass, also a noted researcher along with his colleagues defines leadership (the transactional form at least) in the following manner

The transactional leader is one who recognizes what followers want to get from their work, tries to see that followers get what they desire if their performance warrants it: exchanges [promises of] rewards for appropriate levels of effort, and responds to followers self-interests as long as they are getting the job done. (House et al., 1999, p. 20)

This obviously only applies to the most fundamental level of leadership where the notion of exchange is of primary importance. In fact it is argued that this form (transactional) may not be 'true' leadership at all but should be thought of as a 'property' of management. Two elements of the above definition are worth expanding at this stage: the exchange and or transaction that occurs as a result of the interaction of leaders and followers. These are very clearly defined activities which rest on the follower performing to some predetermined objective that a leader may require in the course of 'managing' an organization. In addition to this is the notion of self-interest (of the follower) and what is the exact nature of, what they perceive to count as a 'reward'. This of course is thought to vary according to type of work performed and the particular industry that the organization is engaged in.

Initial rewards are, in most cases tangible incentives such as pay, performance recognition, in the form of open channels of communication, working conditions and benefits that may accrue from the same. At an intangible level it may mean something entirely unique to each

follower and in that case is hard to document, without having first ascertained from the individuals themselves what they consider to be of prime importance in this area.

One other point about transactional leadership is the affective nature that is the effect that the leader has on their followers: “transactional leaders have their *primary* [my emphasis] effects on follower cognition and abilities” (Earley & Erez, 1997, p. 17).

To provide an example as well as illustrate where these may vary from situation to situation in an attempt to distinguish what is categorized as a reward with regards to the above assertion that this will vary from organization to organization. If an organization for example employs workers in manual labour their ideal reward system will often be thought of as monetary for labour output, this is not to suggest that other rewards will not work as well rather, that a straightforward exchange is more probable given the context. Leaders in this situation may well have difficulty in empowering employees, read as ‘followers ‘to extra efforts for the good of the organization as base self-interest would dominate the ‘climate’ within the organization. One important point to note with regard to self interest is the degree with which this is apparent in Western oriented societies and on a micro scale, therefore organizations. The individual is all important and often the centre of analysis in the West. While not by any means an original comment it is worth noting again as it is one of the central themes of this investigation. That is when one considers a communitarian view as opposed to an individual level of analysis and how this (community) is able to function with particular regard to effective leadership styles that drive this entity to achieve at a higher level either because of the self efficacy of the person who is asking for this level of performance, or because of the context.

#### 2.2.2.2 *Transactional Leadership*

Having introduced the concept of leaders and their actions, namely leadership, it is time to review some of the classic and seminal literature that has guided our current understanding of the topic. Dividing this into topic areas appears to be the most coherent and logical way of ordering this section. Seminal works that cannot be ignored include Stogdill (1974), Burns (1978), Bass (1985), and Bass and Avolio (1994). These researchers have laid important foundations from which we can attempt to gain an overall picture of types of leadership, as well as build on earlier themes that have been presented within the domain.

Burns, when researching the construct of transactional leadership, considers the following aspects of leadership:

Essentially, transactional leaders develop exchanges or agreements with their followers pointing out what the followers will receive if they do something right as well as wrong. They work within the existing culture framing their decisions, and act based on the operative norms and procedures characterizing their respective organization. (Burns, in Bass & Avolio, 1994, p. 113)

As the term transactional suggests, a ‘transaction’ occurs between the leader and follower(s) which can be reward based in either a negative or positive manner (Tichy & Devanna, 1990, Bass, 1990). This exchange is functional at a basic level and involves leaders engaging in behaviour that is designed to encourage followers to follow rules and regulations that are present in the organization as well as perform the tasks they were employed to do. In exchange for this the employee and or follower will receive compensation. At the fundamental level this will equate to work for payment. The self-interest aspect of transactional leadership demands that this is so, and indeed reinforces the concept of the bare minimum of interaction between leader and follower. This is because the procedures are already in place and one does not have to challenge existing knowledge except to maintain the *status quo*. Necessarily contingent-based actions (Bass, 1990; Vecchio, Justin, & Pearce, 2008), such as a leader being explicit about work performed, or at least what is required of an employee at work within the organization, is conducted satisfactorily on the understanding that reward is forthcoming. If the work is not acceptable then punitive measures will ensue for the employee. The exchange is then seen as functional between leaders and members of an organization or indeed any leader/follower exchange based on the above explanation.

While an organization can function effectively with this type of leadership it is by no means optimal and does nothing to ‘motivate’ followers to higher levels of achievement and indeed encourages mediocrity, as an organizational culture, a point that is made by Bass (1985), McLaurin and Al Amri (2008), and Krishnan (2008). To expand on this noesis, if compliance is the norm in an organization this can only be because of the style of leadership that is present. There will be no motivation for employees to exert extra effort beyond expectations (these expectations reside with the leader as a set of preferred behaviours and will be articulated as such) in and by employees as they engage with their work and the immediate environment.

### 2.2.2.3 *Transformational Leadership*

Transformational leadership is vaunted as being the optimal style of leadership one that is said to have outstanding results. This is seen as more effective for the organization and followers both in terms of goals and results attained. There is a wealth of research on this style all

concluding that (at least for Western organizations) the traits and behaviours that distinguish transformational leadership from other orthodox styles include: vision, commitment and a desire to lead inspirationally (Hunt 1999; Conger, 1999; Bass & Steidlmeier, 1999).

Two notable researchers, Bass and Avolio, define transformational leadership thus:

Transformational leaders elevate the desires of followers for achievement and self development, while also promoting the development of groups and organizations instead of responding to the immediate self interest of followers with either a carrot or stick. Transformational leaders arouse in the individual a heightened awareness of key issues to the group and organization while increasing the confidence of followers and gradually moving them from concerns for existence to concerns for achievement, growth and development. Such leader's exhibit idealized influence [charisma] individual consideration, intellectual stimulation and inspirational motivation. (1994, p. 22)

We can see by this that transformational leaders are those whose characteristics encourage others to extend their capabilities both at an individual level and in a concerted effort as a group. Leaders exhort their followers to maximize effort for the overall achievement of largely organizational outcomes to a level greater than other comparable entities. Thus, it can be said that the focus of transformational leadership resides in an individual's capacity to empower followers (McLaurin & Al -Amri, 2008).

Several researchers have taken specific aspects of the known relationship between leaders and followers and developed frameworks to enhance our understanding of the complex interchange that this dyad represents (Hunt, 1999; & Conger, 1999; McLaurin & Al-Amri, 2008).

Other successful leadership styles that have been researched include authentic, aesthetic and pragmatic leadership (For an outline of the basic elements of these styles refer to Appendix 9.1, & 9.3)

### **2.2.3 Studies on Cultural Specificity Regarding Leadership**

Studies that have investigated the undeniable relationship between culture and leadership have been more prevalent in the past three decades. This may be a result of a greater awareness of cultural difference and a desire to understand the nature of what constitutes this difference. This has the utmost relevance when conducting business across nations.

### 2.2.3.1 *GLOBE*

The GLOBE project (Global Leadership and Organizational Behaviour Effectiveness) consisted of a wide body of research into leadership styles carried out in 62 countries. Primarily the aim of the project was to discover commonalities and areas of difference that exist in leadership styles across a broad section of cultures and nations. According to one of the architects of the project, House, the primary objective was to:

Develop an empirically based theory to describe, understand and predict the impact of specific cultural variables, on leadership and organizational processes and the effectiveness of these processes. (1999, p. 29)

In other words the aims of the project were to determine characteristics of leadership that were universal and those that were uniquely influenced by the cultural context that they operated in (House, 1999). The theoretical model of the project was founded on implicit leadership theory which postulates that individuals have implicit theories about what those attributes differentiate an effective leader from an ineffective leader. This could also imply that those attributes held by individuals will be largely determined by their *habitus*, and this will be in conjunction with prior knowledge about the effectiveness of leaders they have encountered in various life situations (Kennedy, 2003).

The GLOBE study found nine major attributes of culture: “Future orientation, gender egalitarianism, assertiveness, humane orientation, in-group collectivism, institutionalism, permanence orientation, power concentration versus decentralization, and uncertainty avoidance” (Jackson & Parry, 2011, p. 84). As with any large scale project such as this there have been a number of criticisms. Two of these are worthy of note. The first is titled the ‘level of analysis’ problem (Jackson & Parry, 2011). The second is that culture is dynamic and the interactions that occur vary according to context (Jepson, 2009). This also relates to problems of translation in the research process; different cultures have different understandings of core concepts. These contexts mentioned above can be national, individual or organizational and may overlap on multiple levels. To assert that significant findings have occurred is always dependant on interpretation.

### 2.2.3.2 *Other Studies Examining Culture and Its Effect on Management Practices*

Other such studies have also been undertaken to investigate the links between culture and the influence that this will have on management in general and more specifically, leadership (Hofstede, 1980; Trompenaars & Hampden-Turner, 1997). All have found to varying degrees that culture does influence both leader’s and follower’s behaviour. When this relationship is

of a contextual nature, leading involves a significant investment on the part of the leader in building trust-based networks. Less research has been conducted in this area and it is a potentially rich domain for further studies.

A general review of the academic literature on leadership reveals that a number of theories have been proposed that are regarded as universal. They rest on the premise that all leaders will either ‘be’ or ‘act’ while engaging in leading. These theories are summarized in Table 1 which gives this study’s response to the perceived issues that arise from adopting only one perspective. They are specifically focused on Western ideals and knowledge of leadership and have been researched in this context. This thesis argues that cultural knowledge informed by inherited social practices influence successful leadership styles in other cultures. Section 2.3 examines literature that endorses this view. This section specifically focuses on Chinese leadership and the philosophical and sociological conditions that give accounts for Chinese leadership styles.

**Table 1. Leadership literature and thesis response**

Leadership literature issues		Thesis response	
Predominantly a North American perspective on Leadership theories Universal, individual centered and context free	A lack of contextual understanding	A consideration of context as a determinant of leadership effectiveness	Context dependent perspective and an examination of alternative views of leadership A primary focus on localized knowledge, a communitarian based emphasis
Relevance in understanding other world views is limited	North American studies	NZ study	An investigation of Chinese and Indian leadership styles
Fragmented and very specialized in focus. Indian styles of leadership have not been adequately addressed across a wide range and type of organization	Divergent theories to explain leadership	A singular theory is used to aid understanding of context dependent leadership	Chinese and Indian leaders were canvassed for their preferred style of leading taking into account the actuality and specificity of context

Source: Literature review conducted for this thesis, 2010

## 2.3 Chinese Leadership

The superior leader gets things done with very little motion. He imparts instruction not through many words but through a few deeds. He keeps informed about everything but hardly interferes at all. (*Lao Tzu, verse 17*)

Leadership is a matter of intelligence, trustworthiness, humaneness, courage and sternness. (*Sun Tzu*)

At fifteen I set my heart on learning. At thirty I had formed my character, At forty I had no doubts. At fifty I knew the mandate of heaven. At sixty nothing disturbed me. At seventy I could follow desires without trespassing the boundaries of right. (*Confucius, The Analects*)

He who controls others may be powerful but he who has mastered himself is mightier still. (*Lao Tzu, verse 2*)

According to the Western pattern, all members in an organization are equivalent, just as all straws in a bundle are alike. This is different from the Chinese pattern. Social relations in China possess a self-centered quality. Like the ripples formed from a stone thrown into a lake, each circle spreading out from the centre becomes more distant, and at the same time more insignificant. With this pattern we are faced with the basic characteristic of Chinese social structure, or what the Confucian school has called *renyin* [human relationships]. (*Fei Xiaotong, 1928, p. 4*)

This section is designed to provide a detailed literature review of recent academic work that has as its integral research question: what style of leadership is most effective in Chinese organizations? This should take into account how the studies have obtained results and the conclusions that the researchers have drawn from their work. In terms of structure, as closely as possible, it will replicate the section titled *Indian leaders* for a comparison of these two sections. As there is much to discuss in relation to Chinese philosophical and sociological understandings additional material has been placed in appendices.

To briefly recapitulate on the various styles of leadership that have been identified as prevalent in the business communities throughout North America and Western Europe, the following is offered. This is to show that dominant themes still can be found to resurface as ‘bedrock’ literature and in this manner the power of reinforcement may serve to blind one to other more viable and culturally appropriate ways of leading. This is despite the fact that ‘emic’ distinctions are known to exist when studying leadership and it would be rather unusual if they did not (Littrell, 2002; Shao & Webber, 2006; Cheung & Chan, 2008; Chong, 2008). Leaders are drawn from a wider social sphere than the organization and have

undergone intense processes of socialization in their own culture which has instilled the norms and values that reside within that social space. That these should be transported to the work environment, as they undoubtedly are, seems to exist as commonsense (the manner in which this occurs is fully investigated in the chapter on Bourdieu). Being culturally informed will impact on behaviour, as noted by Cheung and Chan:

Understanding leadership in a culture is necessary according to cultural fit theory, which holds that the cultural fit between the leadership style and the societal ethos is a determinant of organizational success. (Cheung & Chan, 2008, p. 65)

This idea of a 'cultural fit' also suggests followers will also have common values, beliefs and norms that predispose them to respond to one style of leadership as opposed to another (Mendonca & Kanungo, 1994). These same values will have been drawn from the social context that the followers have been inducted into since birth and while they are able to shape to various situations if need be, usually they remain relatively constant over an individual's lifetime (supporting material is available in Appendix 1).

### **2.3.1 Social Context of Chinese Leadership Styles**

To begin the investigation proper concerning Chinese leadership styles it is necessary to give a description of some of the more salient aspects of the wider Chinese social milieu. This is obviously not intended to be a definitive offering but will serve to orient readers to the general direction of this study. It will also help make the connection between the macro level of Chinese society and the meso level of the organization and link this to the micro level of the individual leader.

What do we mean when we talk about cultures and cultural attributes? This question forms the basis of the discussion. Culture has many definitions and often these depend on the discipline that one is actively engaged in researching, it is usual for those in the management research area to rely heavily on Hofstede's definition of Confucian dimensions to explain the 'what' and 'why' questions of Chinese culture. While his research may have at least generated adequate discussion of cultural difference, it may also have polarized elements that correctly should not be so described. Applying binary labels tends to simplify complex issues creating an easy set of assumptions that become trite in utterance (Smith, 2002). Equally as valid are the criticisms that his research generated (Smith, 2002; McSweeney, 2002). These include bias and methodological issues as well as Hofstede's use and labelling of variables (Smith, 2002). It is not the intent of this paper to fully document reasons that Hofstede's research and

findings may be inappropriate as measurements for cultural analysis, merely to note that such understandings exist and have validity. The basic supposition in the leadership literature is that cultural differences both exist and do matter, when looking at leadership and indeed any area of management, in general and more specifically. They cannot be described as end points of a continuum; to do so is to denigrate the complexity and subtlety of different world views.

Hofstede's later research with Bond (1988) uncovered a core concept that directly relates to the Confucian 'way of life' and more importantly how the Confucian dynamic dimension could be used to explain in a practical manner the extraordinary growth evidenced in many East Asian nations. The explanation ties the core values of the Confucian heritage to entrepreneurship; values such as thrift and perseverance are undoubtedly extremely useful in enterprise. It is not only entrepreneurs that hold these values, however; they extend to the societies with these world views as well.

Culture is thought to have two pivotal components being values and norms. Values are defined as "abstract ideas about what a society believes to be good, right and desirable," and norms are delineated as "social rules and guidelines that prescribe appropriate behaviour in particular societies" (Litterall, 2002, p. 30).

Then there are the parts that individuals play in the social structure, their roles that are guided by the beliefs, values and mores inherited from their culture and which are natural and largely unconscious.

This section aims to provide a brief view of some of the more outstanding features of Chinese culture and where they are thought to have originated from. To qualify this statement somewhat, due to the perception of some researchers that because of the forces of globalization and unprecedented economic growth Chinese culture has become a mere reflection of Western values, and moreover that the Chinese social structure has become "sponge like" in acquiring these oppositional values (Hofstede, 1988; Yu & Miller, 2005). This then is an attempt to challenge such a perspective. To this end, the discussion will focus on enduring and traditional Chinese culture for the purpose of finding underlying values that Chinese leaders will have as a part of their *habitus*.

Chao, who investigated concepts relevant to Chinese culture and the styles they exhibit that are markedly different from those found to operate in the West, notes

Culture is an embodiment of traditions as well as a repository of values and normative assumptions developed among members in a group collectively and socially. Throughout their history these patterns remain relevant in shaping and influencing our attitudes and behaviour. (Chao, 1990, p. 584)

This author also notes that Chinese culture is one of the most resilient in the world and that in reality it has no geographical boundaries but has readily and successfully been exported globally (Chao, 1990; Hamilton 1995; Redding 1993). Interestingly Chinese culture as practice can best be understood by the Bourdieusian formula: *Habitus [Strategy, & Agency] x Capital + Field = Practice*. This is not to suggest that it is a rigid and inflexible construct, just one that has appeal as a design for social organization, due in part to its longevity and the strength of the philosophy which underpins much of what constitutes Chinese social practice (Bourdieu, 1998).

As Spence, a notable historian on China, remarks:

China's history is enormously long indeed no other society has maintained its vitality or kept such meticulous a record of its own doings over such a long span – close to four thousand years – as has China. (1999, p. 24)

We notice in the above remark one of the underlying facts of Chinese culture that is its longevity. During this time an infusion of philosophies have informed and guided social practice which can be realized, at least in today's contemporary world as traditional values. That is to say, these philosophies are still relevant in contemporary Chinese society (Tu, 1985). These core philosophies include the following: Confucianism, Daoism, Mohanism legalism and Neo-Confucianism.

### 2.3.1.1 Confucianism

In the literature that has been written about Chinese leadership styles some predominant themes are abundantly evident namely, Confucianism Daoism, Mohism and Legalism. Each tradition has left a cultural legacy that cannot be denied, and for the Chinese is a cause of some celebration (Cheung, & Chan, 2005; 2007; Joy 2001; Chen 2002). The most prevalent concept would have to be Confucianism, which can be defined as a moral social philosophy, largely based on the teachings of Confucius. Confucius the mortal man (551-479 BC) was primarily known as a great educator and indeed his legacy remains evident in Chinese society. The actual meaning of Confucianism to the Chinese requires an understanding of 'scholarism' which advocates learning to become 'an erudite and moral gentleman' like Confucius. As an exemplar of what leadership should be the Chinese had the ultimate role model in Confucius.

Evidence of this must surely be that the values he espoused are still widely relevant for ordering social relationships today. This is discernable not only in China but in other geographical spaces and locations where his doctrines have been followed. These Confucian values guide and help one navigate an often unpredictable environment and as such remain relevant for today's leadership styles (Tsui, Wang, Zhang, Xin, & Fu, 2004; Fernandez, 2004; Fernandez & Underwood, 2005; Yeung & Tung, 1996).

Regarding the actualities as it was adapted and absorbed throughout Chinese society of what a belief in Confucianism entails there are two broad and complementary themes which order social relationality: the first is the five hierarchical relationships that are largely aimed at maintaining order through placing an internal emphasis on morality, and the five virtues that are seen as the means by which this can best be accomplished in a harmonious and orderly manner. The specified relationships [*wu lun*] are, "ruler, subject, father, son, older brother, younger brother, husband, wife, senior friend junior friend" (Lin, 2008 p. 308). The five virtues that should be cultivated are humanity/benevolence [*ren*], righteousness [*yi*], propriety [*li*], wisdom [*zhi*], and trustworthiness [*xin*]. As these attributes are all desirable ones, and ones that rest on the belief that human nature is intrinsically good (Kumar, 2000; Shao & Webber, 2006). It is postulated that they would foster a society that had as one of its core concerns a commitment to social order and harmony. The individual in this order had duties to perform according to their role and their own personal interests were of far less importance than the role assigned to them (Redding, 1993). Confucianism like any other social construct it is dynamic and will evolve and change over time so must not be thought of as non adaptive rather as a way that can be utilized to understand one's complementary physical and mental worlds (Rarick, 2009; Tu, 1985).

Confucianism had an important part to play in shaping the attitudes and values of the business world as well. It provided structure for the organization, and assigned the roles that individuals occupied. This may be viewed as both a strength and a weakness in the Chinese world of business.

Essentially, Confucianism as a philosophy rests on a series of moral guidelines which place particular emphasis on the importance of education, obedience to authority, interpersonal harmony, and loyalty to the family and kinship affiliation as well as individual responsibility (Fu, Peng, Kennedy, & Yukl, 2004; Xing, 1995; Tu, 1985). This last aspect is of particular interest when one is studying Chinese leadership and is evidenced in behaviour concerning interpersonal relationships within and without organizations. This can be seen as a strength of

Chinese leadership as one is continually learning and expanding existing knowledge in an integrated manner (Elkin, Cone, & Liao, 2009). Thus it is about becoming rather than being and this is directly related to a process view of leadership.

To quote an authority on self and transformation in Chinese thought:

In a deeper sense self knowledge is neither knowing that nor knowing how, it is in essence an objective awareness a realisation of the human possibility of intellectual intuition. Self knowledge is nothing other than the manifestation of this real nature and that real nature is not only a being to be known but also a self creating and self directing activity. (Tu, 1985, p. 20)

### 2.3.1.2 *Daoism*

Daoism (also spelled Taoism) is another philosophical influence in Chinese society one that can be said to have slightly mystical overtones. As an influence perhaps its dialectic nature and by this we mean an understanding of process, accounts of knowledge, would be its main feature and to a slightly lesser degree its holistic and all inclusive properties. Both of these facets are evident in the way that the Chinese think as well as other societies where their effect is felt. The origins of Daoism belong in early Chinese history developed by Lao Tzu who suggested that the universe was ruled by a principle of the ‘great unity’ (Huang, 2009). Symbolic representation of the construct is well known globally. Its metaphysical presence is manifest by *yin* and *yang*. These are complementary sets of ideas, not oppositional as some believe (Tu, 1985). They are actually both representative of ‘good’. However, when there is an imbalance between *Yin* and *Yang*, evil ensues. These two elements constitute the forces of change in ever repeating and reformulating cycles of life. A critical component of the Daoist belief system is that nature exists in harmony and following through from this is that mankind should also strive for harmony and balance (Huang, 2009; Chueng & Chan, 2008). This sits well with the principle of *wu-wei* or action by non-action. Therefore, balance or the ‘middle way’ should be the goal that is most desired in life. This applies to all members of this particular social group. The manner in which this balance’ may be achieved is partially fulfilled by the configuration of harmonious relationships that surround the individual and make up their composite world.

As the presumption of this philosophy is one of ‘naturalism’ it is known to percolate through all physical and social realms (Tu, 1985). Attendant to this particular belief is the notion that no human can change the universal way, but rather they adapt as part of a natural process. Two identified principles that appear in the literature are those of flexibility and reversion,

these both need some brief explanation as these have some relevance to leadership styles in China. As Worm notes, the Chinese believe that “all things in the universe contain competing tendencies that must be balanced” (Worm & Kumar, 2003, p. 56). A further tenet of this understanding is, phenomena cannot, as is the Western tradition, be seen in isolation but must be viewed in a holistic manner as oppositional elements combine to constitute the whole (Worm & Kumar, 2003, Xing, 1995). This also has a direct relationship with the manner in which Chinese thought patterns are processed and internalized as knowledge.

Flexibility as it is referred to in Daoist tradition, means “among alternatives and opportunities such that things are never absolute (Chan & Cheung, 2005; Fu, Peng, Yukl, & Kennedy, 2004). Reversion, as it is expressed by this doctrine, asserts that “things may turn into their opposites (Chan & Cheung, 2005). To provide an example that directly relates to this study, failure was often seen as success especially by the Chinese participants, as it provided the means for personal growth and enhanced the opportunities for self-cultivation. There are a multitude of other well researched influences on Chinese social practice. The discussion of these has been placed in Appendix 9.7).

Having briefly outlined some of the more salient aspects of traditional and contemporary Chinese society and hence ones which have some inalienable relationship with leadership it is time to become more focused and look at specific styles that are identified in extant literature.

### **2.3.2 Specific Chinese Leadership Styles**

The style that appears to be most prevalent according to current research, and this does not appear to differ across types of organization, at least as far as one can tell is that termed ‘paternalism’. This has dimensions of authoritarianism, benevolence and moral leadership (Farh & Cheng, 2000; Farh, Liang, Chou, & Cheng, 2008; Fu, Peng, Kennedy, & Yukl, 2004; Tsui, Wang, Xin, Zhang, & Wu, 2006; Sun & Wang, 2009). This work by these particular researchers builds on earlier work done by Westwood and Redding, who concluded that the Chinese organization was structured along the lines of the family unit in Chinese society. This research was largely conducted among the ‘overseas Chinese’ who reside in South East Asian societies; however there is no reason for it not to typify values held by mainland Chinese (Westwood, 1997; Redding, 1993).

To elaborate more on how this works, the head of the family is the father and patriarch; his role is to ensure the effective functioning of this unit. This involves absolute control, tempered by consideration, benevolence and humaneness in his dealings with other members

and ensuring the harmonious balance of the unit in the wider social context (Hamilton, 1985; Redding, 1993). This concept can be transplanted to the business in which employees view the leader as head, and the leader views the employees as ‘family’.

Some discussion of the dimensions of paternalism is warranted to illustrate the depth of the relational element of leadership as understood in Chinese organizations (Farh, Liang, Chou, & Cheng, 2008; Lin, 2008). Authoritarianism refers to the control aspect of leadership one where obedience is expected from subordinates without question. Benevolence refers to the care and concern that a leader shows for subordinates. This is not just at the workplace but extends to personal aspects as well and finally moral leadership which suggests that the leader should be an exemplary role model for followers and should not use the power of the position for personal profit (Farh, Liang, Chou, & Cheng, 2008; Ling & Chia, 2000). This notion of obedience dictates that the person is second to the ‘order’ (Redding, 1993). There is recent research to suggest that traditional elements are still noted in Chinese management styles but an incremental move to more participative and inclusive styles is starting to appear (Wang, 2011). As recent research in this area suggests Chinese leadership shows a practical integration of formal/traditional leadership approaches and a lessening of authoritarian structures to include some participative features:

In modern China seniority and authority with assumptions of expertise, wisdom and competence are challenged as well as maintained to some extent due to the social shifting concern to efficiency, cooperation and modernity. (Zhang, 2011, p. 167)

Due to the tight networks that exist in Chinese society, a defensive culture has emerged, one that looks inward for strength and direction because the world outside does not provide adequate protection against the vagaries of life. This aspect is also being ameliorated by practical solutions sought by Chinese leaders as they integrate globally.

The aspect of power deserves some discussion as the relationship between a leader and his or her followers assumes a measure of compliance through influence this is often construed as power. In the West it would be called domination by the powerful over the powerless and therefore not to be tolerated. The Chinese mind and thought patterns do not separate power and authority, seeing these concepts as dualistic and part of the accepted social order, and so it is power ‘with’ rather than power ‘over’.

Pye notes the following about Chinese and more broadly Asian leaders:

In most Asian cultures leaders are expected to be nurturing, benevolent, kind, sympathetic figures who inspire commitment and dedication. (1985, p. 28)

### 2.3.3 Summary for China

Chinese leadership styles are undoubtedly influenced by a world view that has as an underpinning philosophy, Confucianism. This is evidenced by the vertical organization of relationships in Chinese society.

Having looked at some of the recognized leadership styles common to those who have an understanding of and who have been socialized according to the precepts of Confucianism it must also be noted that this is a context dependent worldview one that allows for a breadth of knowledge to be absorbed. Action may or may not ensue according to the principles of *wu-wei*. These guiding principles by which one leads are tempered by the need to respond to a changing and uncertain world, this exigency creates a leader who is supremely self aware but also mindful of context. Research suggests that there is a preference for a paternalistic style of leadership tempered with the need for authenticity and pragmatism. This allows for a process oriented view to be held.

The following section outlines Indian leadership another example of context dependent leadership albeit that leadership styles are different from those of Chinese leaders. Again there is a 'layering' of philosophical and sociological knowledge that creates these unique styles, and again there is a need for Indian leaders to respond to external demands, which they acknowledge by attending to contextual realities.

## 2.4 Indian Leadership

The Brahmanical world view is most fundamentally an introverted one. Indeed it could be best described as a form of "introverted idealism". It is a world view which copes with reality through acceptance rather than confrontation. Although Indians have traditionally been described as being collectivist in orientation, more recent work suggests that the Indians have an individualistic self which is anchored within a collectivistic self. (*Sinha, Sinha Verma & Sinha, 2001, p. 135*)

The focus of analysis is on the inner spiritual self rather than the larger social group. Although brilliant in helping an individual cope with social reality, it is perhaps less attuned to dealing with the complexities of the larger social system. (*Kumar, 2000, p. 54*)

I was thus a Delhite, an English speaker, half a Brahmin half a Tamilian, a Hindu culturally, an atheist by choice, a Muslim by heritage. But the identity

that threaded these multiplicities together was at once the most powerful and most amorphous: I was an Indian. (*Aiyar, 2008, p. 1*)

Whatever the future may hold in store, it's almost certain that Indian social realities will always resemble the contents of a salad bowl, rather than of a melting pot. To vary the metaphor: in India there is no transmutation of all metals into one metal, be it drab like steel or glittering like gold. India never has been, nor will it ever become, a large collection of small ciphers on the map of the world. In India diversity is intrinsic, uniformity is not. (*Arun Bose, 1989, p. 23*)

She was like some ancient palimpsest on which layer upon layer of thought and reverie had been inscribed and yet no succeeding layer had been completely hidden or erased which had been written previously. All of these existed in our conscious or sub conscious selves, though we may not have been aware of them, and they had gone to build up the complex and mysterious personality of India. (*Nehru, In Kolonad, p. 7*)

*Is there an Indian way of thinking?*

*Is there an Indian way of thinking?*

*Is there an Indian way of thinking?*

*Is there an Indian way of thinking? (Ramanujan, 1980, p. 41)*

Before beginning a discussion of what constitutes Indian leadership, a brief outline of some of the paradigms that already exist regarding leadership in general will be given to provide a link with the text in Chapter Two. This will also show how very different world views construct both leaders and the process of leadership, reinforcing the central argument of this document that different cultures, due to socialization processes inherent in the respective cultures, require different leaders and different styles of leadership to achieve optimal organizational success.

This statement cannot be empirically verified at this point, but it can serve as a basis for further debate. It is the intention to argue in support of this view; the fact that culture does make a difference, is not unique to leadership styles but covers a wide range of domains that are 'social' in nature. The interconnectedness that is characteristic of social structures where the 'field' is more important than the 'object' makes a supposition that context is far more relevant than many Western researchers acknowledge. This ignorance of context is commensurate with their world views and indeed can be said to be a reflection of this particular perspective. In the Indian context there are characteristics of leadership styles that

are considered unique (Gopalan & Stahl, 1998; Agarwal, 1993; Kumar, 2000). This is due to many overlays of processes: historical, social, philosophical, political, and religious realms of 'knowledge' that have been stored in India's "most amorphous" (Aiyar, 2008) memory and is accessible to those who have membership however that is defined. Those who do not share this membership or who have limited access may misinterpret meanings that are commonplace and used as 'cultural currency' for those who own membership to a particular group or groups (Bhatta, 2000). As is noted by Kunnanatt when referring to Indian leadership and its classification: "There is no consistent evidence that any given prescription of leadership style is the *best* [my emphasis], one in all contexts or all cultures or in *India* [my emphasis]" (Kunnanatt, 2007, p. 102).

As Ganesh and Rangaranjan note, "Indian social sciences have distanced themselves from Indian realities in pursuit of intellectual traditions and concepts from abroad" (1983, p. 370). It is implied that these are largely American importations and moreover ones that are largely irrelevant in the Indian organizational context. A related point to note here is this research and literature review conducted by these two authors were undertaken prior to the liberalization of the Indian economy. This may mean that other styles have evolved and been adopted to adjust to the present conditions within an organizational context. Because change is a prevalent condition of such environments it is expected that different considerations will be important when discussing leaders and their activities in Indian organizations (Gopalan & Stahl, 1998; Agarwal, 1993; Saha, 1992).

In academic research in India the established Western constructs of leaders and their processes loosely termed 'leadership' include, although may not be confined to, three accepted categories: transactional, transformational and charismatic. This is often because these styles have been imported via a number of avenues, for example, the practice of indigenous students studying in Western universities and 'acquiring' Western knowledge, and the many MBA programmes run in Indian tertiary institutions (Ruwhiu & Cone, 2010). The same is true of the programmes run by universities and business schools in India who for various reasons choose to implement Western-designed management courses. This seems to hold true for many courses on management while they have an international component, have one, and from only one, cultural perspective (Tsui, 2004; Wang, 2010). This knowledge is often brought home and put into practice in Indian organizations, albeit with mixed results.

It is refreshing indeed to note that more is being heard from other world views on management in general and leadership in particular and that it is being published in Western-

oriented journals such as *The Academy of Management Journal* and *Journal of International Business Studies*. Whether this is a reverse discrimination policy or an attempt to genuinely understand how other societies are organized and why, remains to be seen (Boyacigiller, Kleinberg, Phillips, & Sackmann, 2004). It is noted that, whatever the reason, only increased levels of recognition can occur for those who have often been subsumed under the weight and superiority of Western views and theories, to their detriment. It may well be that Western understandings and models of leadership are largely dysfunctional in other settings.

As there are many definitions of each category of leadership, for example transactional, transformational and charismatic, it can be difficult to exactly propose a correct rendition of what these constructs mean and this is from a non-Western perspective. So the question that must be raised, therefore, is to how much more difficult will this be for someone who does not subscribe to those values and beliefs to understand what is conveyed by these descriptions?. This point bears especial relevance to research instruments that are applied to cultures other than those where these same measures have originated. To put this simply meaning is never universal and to be slightly creative comes in shades and textures that differ according to one's cultural world view (material relating to the Indian world views is available in Appendices 2 and 10).

Because essentially we are in the process of examining leadership styles as they are presented in relevant literature that purports to examine through a variety of research methods and types of analysis, areas relating to contemporary Indian leaders. Every effort has been made to carefully choose researchers that will have an 'unconscious' knowledge of the environment but this simply would have been too restrictive due to this researcher's inadequacy with the necessary language skills and a little mentioned fact that often these studies are not included in mainstream journals because of the same reasons. Language barriers would be one of the biggest impediments to true understanding but also cultural bias may be said to play a part. To try and remove this or at least clarify its position is one of the aims of this study. This is in regard to what is actually published and presented in the public domain. It is felt, although not able to be corroborated, that much indigenous literature and research is 'for their eyes only' This is not an indictment as such but just an observation., There should be a concerted effort to globalize all findings wherever they can be seen to be the results of robust academic inquiry. That this suggestion will meet with ridicule, objections and counterarguments will

not be at all surprising given the above penchant for supporting only one stream of literature, and presenting the same as the dominant discourse in that field.

#### 2.4.1 Social Context of Indian Leadership Styles

The seemingly contrary nature that is inherent within individuals and therefore society in India has been drawn to our attention (Kakar, 1971; Sen, 1980; Sinha & Kao, 1990; Gopalan & Rivera, 2001; Gopinath, 1998; Gopalan & Stahl, 1998; Kejriwal & Krishnan, 2004; Uppal, 1986). These authors discuss aspects of Indian culture and link these to underlying ontological assumptions that have been identified during research. Most importantly, these authors help develop an understanding of the socio-cultural values that guide Indian managers and leaders (Kumar, 2000; Kakar, 1971). To understand some of the underlying mores of Indian society there are some extremely useful guides (Roland, 1988; Sinha, 1980; & Ramanujan, 1980). These same authors have researched in organizations, and have the benefit of being socialized in Indian society, that is apart from the psychoanalyst Roland.

It is felt that it is necessary to expand some of the philosophical tenets held in Indian society before beginning to view attributes and behaviours exhibited by organizational managers and leaders in Indian society. This assertion posits that a process of socialization is undergone by the Indian individual, and indeed any individual engaged in, or part of, any social grouping. During this process values, beliefs and norms are imparted, their specific effects are wide - ranging as noted by Saha:

Dominant attitudes regarding man's fundamental disposition exist in all societies constituting a core value around which a number of other values are arranged. The matrix of all such values impacts on virtually every walk of life. (1992, p. 1)

This belief is embodied in the 'empty vessel' metaphor where at birth individuals await the knowledge essential for living. This is an evolutionary process carried out consciously and unconsciously through active engagement with one's immediate social environment during which time one acquires the requisite cognitive and emotional capabilities to participate in society (Cone, personal communication, 10 October 2011).

As this thesis argues that a Bourdieusian perspective allows for a cohesive explanation of social realities, socialization is really then an account of the *habitus* that individuals are endowed with, the way they understand the world and the way the world understands them (Bourdieu, 1992). This is closely linked to a process account of individual development, one

where context is the primary concern. This is addressed by the next section detailing aspects of Indian socialization and the self efficacy of Indians.

#### *2.4.1.1 Indian Socialization and Self Efficacy*

To point to the importance of socialization and how this process (formal and informal) is viewed from an Indian perspective a seminal study by Rao and Stewart details some of the salient elements of culturally embedded values, beliefs and mores (Rao & Stewart, 1999; Kaker, 1971; Ramanujan, 1980; Sinha, 1980; Ohja & Sah, 1990). Looking at children at a young age, the study outlines cultural practice which is extremely influential in Indian society. This is shown by way of contrast with Chinese participants at a similar stage of cultural and cognitive development. As the authors note, these studies are relatively rare, at least ones that compare and contrast social relativities between two 'Eastern' societies. More typically we find East and West comparisons in a form of academic 'orientalism'. It is further formulated by the authors that the comparison between two 'dominant ancient Asian tradition' oriented nations may make any findings more authentic and thereby valid.

The self in India is seen as the base of all practices of socialization. According to Bharati 1985, the self in India contains many contradictory elements because all elements are seen as uniting universal forces (Bharati, 1985). This contrary nature within the Indian individual is reiterated again and again by researchers (Sinha & Tripathi, 1994; Sinha & Kanungo, 1997; Mendonca & Kanungo, 1996; Virmani, 2009; Roland, 1988; Sinha, 1997 & 2007), although the reasons given tend to differ. Roland asserts that this contradiction is best viewed from an individual level of analysis while Sinha asserts that one should look at the social fabric of Indian culture to determine precise influences.

These above views may stem from or at least be an expression of the Hindu philosophy where there are a number of extreme contradictions between the 'preaching' and the 'practice' that are inherent in this world view, put another way, between the sacred and the secular or some midpoint between the two constructs. The point of conciliation between these two oppositional philosophies lies in the Indian individual and this it is argued leads to the duality of personality often said to be displayed by Indians. While it is acknowledged that there is a spiritual element to the Indian self, and selves, as several seem to exist simultaneously, how this influences practice, in terms of actions, is not clear (Kumar, 2000). This schizophrenic selfhood, while not wholly attributed to Hinduism is nevertheless a defining characteristic of the self-efficacy of Indians. Once again Hinduism noted as being a part of this as it is one of the dominant beliefs of the Indian world view and is best described as 'Brahmanical'

idealism' in orientation (Kumar, 2000; Jain & Kussman, 1994). Two hallmarks of this orientation are its resilience and its 'other worldliness'. This, it is argued (Kumar, 2000), has not resulted in the compromise of its dominant characteristics, and fundamental principles.

Other deeply embedded values within much of Indian culture, include the cleansing of the mind for self-discipline and restraint as well as renunciation and an 'other worldly' detachment. This 'state' is well-documented by researchers in this particular field (Chakraborty, 1991; Neelankavil, Mathur, & Zhang, 2003; Pio, 2005). Obviously the above is not a definitive list but rather tabulates some of the understandings that we need to recognise about the complexity of the Indian understanding of self-construal. Once again the dichotomous nature of Indians and their varied culture is called to our attention (Saha, 1992).

Change is also apparent in the role that agents of socialization play. This is thought to be relatively important as traditional methods are said to be giving way to more modern arrangements. The most noted feature of this is the desired rural urban shift where families adopt more nuclear type configurations (Saraswathi & Pai, 1997). While this is typical in terms of development theory, when a society moves from an agrarian system to one of industrialization, the pace at which this occurs differs.

The above means some role renegotiation and juxtaposition for identities and self-meaning. In light of this perceived shift it is expected that social orientations of managers and leaders will have undergone some changes in response to wider social transformation. These changes may be either within the boundaries of individuals' personal or professional lives. Followers in the same manner may show gradual change in their perceptions regarding effective and excellent leadership. However, as a *caveat* social structures evolve slowly to create other ontological assumptions that have to be worked out within the context that they arise in.

There are myriad books and journal articles that depict Indian society, some rather more useful than others. These largely point to a number of recurrent themes. The most prevalent of these would have to be the blending or layering of complex world views, the underlying spiritual element and how these influences combine to create a uniquely Indian perspective (Bose, 1967; Roland, 1988; Kakar, 1971; Chhokar et al., 2007; Gupta, 2002a).

Chhokar et al. note some of the complexities that characterise contemporary Indian society:

India as it exists today is a composite of multiple influences in a civilization which has continued to evolve for more than 5000 years, what may be termed

as the culture of India today is the outcome or merely the current stage in a process of evolution of a continually living and changing culture. (2007, p. 1)

Some of the known influences on Indian culture include an eclectic mix of religions and philosophies in the form of Hinduism, Buddhism Jainism and Islam. Added to this is colonization, the rigors of caste, and more recently ‘modernity’ (Kumar, 2005; Kumar, 2000; Gupta, 2002b).

These influences will be discussed in turn as they relate to Indian values and belief systems. A pertinent point to make is that some of these constructs operate at the level of consciousness while others are largely unconscious practices buried deep within an individual’s psyche, articulated more by actions and an unconscious knowing. This is of course commensurate with our understanding of *habitus*.

#### 2.4.1.2 *Hinduism*

The Hindu philosophy that lies deeply embedded in the Indian culture manifests itself in various practices and belief. These are too numerous to detail in this document. Thus we should concern ourselves with those that are thought to directly relate to leadership in organizations within the Indian business environment. This topic has been researched by authors who have been socialized in the culture and therefore can add depth to the reported findings (Chakraborty, 1987; Gupta, 2002b; Gopalan & Rivera, 1997; Gopinath, 1998; Amaladass, 2007). Thus we find ancient knowledge applied and appropriated by management and leadership styles in order to cater to specific cultural contexts (Sharma, 1999). In this cultural context, as opposed to a Western-oriented approach, it was found that the ability to motivate workers was greatly enhanced. This reality is not too surprising as it is the shared cultural values and world outlooks that workers may be responding to, rather than some new and imported fashion that purports to be a better way of increasing organizational effectiveness (Gupta, 2002b). There is an argument that accompanies the above assertion that indigenous styles of leadership are in a better position to maximize organizational goals. This perception arises when a comparison is made between Western models of organization and those from cultures whose values and norms differ in orientation and therefore expression.

It is noted that there are ‘issues’ within Indian organizations and these do not appear to differ according to type these are according to research (Gupta, 2002b). These issues include corruption and its attendant problems, low productivity, poor and dysfunctional teamwork and a general aura of selfishness. It is clear that these types of problems cannot be entirely due to the nature of Indian culture *per se* but unless they are addressed in a satisfactory manner could

prove to be significant barriers in India's integration into the world economy. The repercussions extend further than the business world but come to include India's development on a number of important indicators.

Some basic understanding of the principle tenets of Hindu philosophy and how it has affected Indian culture by influencing values and beliefs is desirable at this stage. This addresses the research question in the following manner. It is postulated that the prevailing values and beliefs held by society embedded within its very core will be imparted to every member of this group and this of necessity will include leaders and followers who will be motivated by very different leadership styles (Tsui, 2004; Earley & Erez, 1997).

Hinduism is essentially an 'other worldly' view and consists of a cyclical system of birth, death and rebirth, an unceasing and perpetual pattern from which life is preordained and a mere hiatus before the next cycle commences. Man's futile attempts to overcome this fatalism barely creates a ripple in the cosmos. In addition the deepest level of reality cannot be ascertained by analytical reason it transcends this. One enters a realm outside of and perhaps even incapable of 'rational' analysis (Kumar, 2000; Jain & Kussman, 1994; Gopalan & Rivera, 1997; Roland, 1988; Sahay & Walsham, 1997). This presents a very pessimistic individual with no impetus to enact change simply because fate has predetermined future outcomes (Sahay & Walsham, 1997).

To provide a contrast, in the West, life is seen as one where only 'possibilities' are present, alien is the notion that we could not be anything that we desire and our destiny is completely in our hands. To the Indian individual past lives implode on their 'lived' life at present, Change is not a fundamental right, to quote Gopalan and Rivera:

Indians believe that the future is largely uncertain and subject to the vagaries of natural forms and when they have no dominance. Such a disposition adversely impacts on overall persistence, ambition and work ethic found in the country. (1997, p. 162)

This particular world view leads to 'fatalism' (Uppal, 1986; Pearson & Chatterjee, 2001; Kumar, 2000) quite obviously, as it is an endless and repetitive action of birth and rebirth (Kumar, 2000; Saha, 1992; Uppal, 1986). Moreover, there is an element of the surreal attached to this process so what may be presented as authentic is in actual fact an illusion. An understanding of the world may not exist for Indians so that one must draw spiritual sustenance from within (Singh & Kao, 1997; Sinha, 1980; Gopalan & Rivera, 1997). Thus we see the focus shift from external considerations to one that is intensely self-interested. That is

both the interdependent and the independent self-construal. These sets of values have very obvious implications for both managers and leaders. This will be discussed later in this chapter as the leadership styles of Indians are looked at. It is also noted that the passivity and acceptance of the *status quo* that qualifies as identity for the Indian individual is neither conducive to entrepreneurship or leadership (Dana, 2000).

This life-long search for self realization and the ultimate goal of renunciation, which reportedly brings enlightenment, does not seem to be viewed, at least within the cultural boundaries that it occurs in, as self improvement.

An interesting if contentious point relates to what is the exact nature of the values change that is thought to have been undergone by the Indian individual, during both the period of colonization and more recently the age of globalization. To look at the traditional view, it is noted that “a Western social ethic, the nuclear family and individual competitiveness” (Roland, 1988, p. 90) are all necessary conditions for developing countries like India, to complete the modernization process, and that during this same process other more traditional elements of culture, for instance Hinduism with its established aspects of sociality, will be sidelined and subsumed. Further to this, the Indian individual will somehow be a superior version having undergone a cultural transformation. This is a Western construct and may have little relevance for leading in Indian organizations.

An alternate view and one that sheds some light on the difficult task of explaining leadership styles in India is, while Indian culture will and is open to change it will only adopt Westernization as a veneer, Or a matter of convenience (Malehi, 2002). This fact is also supportive of the earlier mentioned ‘enfolding’ process (Sinha & Sinha, 1990; Sapre, 2000). Dumont used the term encompassing to explain this process (Dumont, 1970) the primary social value remains one of coexistence. As the following utterance from Sinha and Sinha notes with respect to the historical response of Hinduism,

Instead of getting absorbed those groups who came to India through the ages lived side by side in a kind of cultural coexistence, Hinduism did not absorb these people it enfolded them. (1990, p. 706)

What this exemplifies is a high degree of either indifference or tolerance to diversity in Indian society (Kumar, 2000). Indeed, this may help us understand the seemingly contradictory behaviour exhibited by Indians as they negotiate within their social milieu. This is because they have been exposed to a wider range of social values and diverse beliefs as opposed to

cultures that have resisted outside influence to retain their distinct “cultural literacy” (Kumar, 2000; Sapre, 2000).

Some of the explanations offered for the perceived shortcomings directly relate to India’s Hindu legacy (Roland 1988) (for an expanded discussion on this matter, refer to Appendix 10).

#### 2.4.1.3 *Buddhism*

Sorrow is everywhere, in man there is no abiding entity, in things no abiding reality. (*Buddha*)

Buddhism as a quasi philosophy was introduced into Indian society around 528 BC. It provided among other things a means of escape from Brahmanical oppression. This was especially true for the merchant classes and for individuals consigned to the lower castes (Kolonad, 2004). Essential elements of Buddhism include suffering is nature’s life, desire is the base cause of suffering. If an individual wishes to renounce desire they must follow the Eightfold path to find release. This can often be displayed as an intense self-awareness Buddhism in India in its modern day form has been much diluted by Hindu principles (Kolonad, 2004). Overall the ethos of Buddhism is egalitarian in nature (Luce, 2007).

#### 2.4.1.4 *Islam*

Islam as a religion in India is adhered to by ten percent of the Indian population making India one of the largest Islamic nations in the world (Kolonad, 2004). Islam has had a profound effect on Indian society and this remains evident today, not only does this pertain to visible artefacts such as architecture and art, but to less tangible social effects.

Islam was brought to India by Afghan traders in the Twelfth Century. After 1202 India was ruled by Muslim rulers for nearly seven hundred years (Yang, 2004). As Islam is not only a religion but a prescription for living the influence that it will have on leaders and followers is undeniable This can be evidenced by devotional activities and close adherence to the teachings of the prophet Muhammad. Some values and attitudes that can be attributed to Islam include the importance of family unity, an understanding of others and a desire for relationality (Luce, 2007). These values and beliefs are considered paramount in wider social domains in India, for example the belief in family unity and tolerance of others. This is known to reside in leadership behaviour in the form of humanitarian leadership where a concern for the individual extends to include their community.

#### 2.4.1.5 *Caste in India*

No discussion of the processes that govern Indian patterns of socialization would be complete without some mention of caste. The history of caste in India dates back 3000 years. It is a system of social stratification which divides the population into initially four then five tiers. These are ordered according to hereditary boundaries and are considered occupation specific. Furthermore, they are as (Pick & Daryam, 2006) and (Desphande, 2000) note both 'exclusive' and 'exhaustive' and have the 'power to dictate all aspects of a person's existence.

The castes are ordered in the following manner: the Brahmins (priests and teachers), Kshatriyas (warriors and royalty), Vaisyas (traders), and the Sudras (menial jobs), and finally the Ati Sudras (performing the lowest of menial tasks). While this is a simplification of the caste system and does not pay attention to the finer distinctions of this system of social order, it serves to illustrate how hierarchically ordered Indian society is. Due to the influences both internal and external of modernization it has been postulated that traditional social practices will weaken (Gordon, 2011). The alternate view is that these same practices become reinvented to carry different connotations but are nevertheless deeply entrenched as a social practice. There is evidence that supports this latter view; for example, the '*dalits*' (the lowest tier and for the purposes of this thesis *dalits* retains its literal meaning the oppressed or the crushed and a political term for the untouchables) (Dhanda, 2009). have used their marginalized status to gain significant advantages within Indian institutional life (for example, through various social policy quota systems). This has brought direct economic benefits to this community and they are reluctant to relinquish the control of their marginalization as they see this as the source of betterment.

Perhaps the reality of caste in India today is best enunciated by Ghose:

Caste is today seen to have become secularised: that is caste has become a modern interest group transformed into small monopolies of economic, political and cultural interests. (2003 p. 88)

#### 2.4.2 **Specific Indian Leadership Styles**

In research that has been undertaken with regard to a distinctly Indian leadership style and there is a large body of agreement in the literature in this area, the term most frequently cited is the Nurturant Task Leader (NTL) (Sinha, 1980 & 1995; Kalra & Gupta, 1995; Kumar & Sankaran, 2007; Sahay & Walsham, 1997; Mendonca & Kanungo, 1996; Selvarajah & Meyer, 2008). This incorporates elements of dependency and extreme levels of status conscious behaviour, on the part of leaders. Often seen as a reciprocal relationship or one that

can deliver benefits to both parties it seems to encourage mediocre performance. The belief is that this type of behaviour both on the part of the leaders and the followers, channels energies into the maintenance of the relationship that may be better put towards enhancing organizational effectiveness.

#### 2.4.2.1 *Nurturant Task Leadership*

Some brief discussion of attributes accorded to NTL helps clarify behaviours that are a common feature of this leadership construct. This style is generally regarded as paternalistic and draws “heavily on the patterns of interaction typifying family dynamics in India” (Selvarajah & Meyer, 2008, p. 699).

The primary unit of socialization for Indians is the family. This has wide-reaching implications for cultures whose natural tendencies align with interdependence. It forms the basis for the formation of the in-group and inculcates relationship adherence (Sahay & Walsham, 1997; Radhakrishnan, 2009). Identification is gained from family, caste and religion. There is a reliance on hierarchy that is used as a ‘stabilizer’ of social order. This belief in the primacy of family is transported to the organization. It is expected that leaders will favour those close to them in return for obeisance and validation of their power. Power therefore is maintained by abundant amounts of social, cultural and symbolic *capital* that counts as currency’ in the *field*.

This statement indicates a belief in the process of social construction in the formation of individuals cultural propensities. The family is seen as the primary unit from which all relationships are patterned and Mullatti notes:

Indians are socialized in an environment that values strong family ties and extended family relationships hence they are more likely to develop stronger affiliative tendencies or greater dependence on others. Family and group attainments take precedence over work outcomes. (Mullatti, 1995, p. 34)

Looking to wider society for an indication of how organizations operate in the Indian environment, is in line with using a Bourdieusian framework as a platform for theoretical analysis, the concept of own-other is important. That is to say that individuals see themselves in response to their significant relationships. In a society that values associative thinking and one that has an external locus of control such as Indian individual’s relationships and environment are more important than achievement for personal gain Mendonca and Kanungo explain:

The individual's identity is derived from membership in family, caste or clan and community, whose norms and values must be unquestioningly accepted. (1996, p. 70)

Within the ambits of the Nurturant-Task domain two contrasting sets of leadership and managerial typologies exist (Sahay & Walsham, 1997; Mendonco & Kanungo, 1996; Selvarajah & Meyer 2009; Gupta, 2002b). These are respectively 'lala' and 'humanitarian' and these specific styles are mirror images of power representing the negative and positive aspects of Nurturant Task leadership.

#### 2.4.2.2 *Lala Management as a Leadership Style*

Lala management places emphasis on cultivating relationships that are based on mutual dependency between the superior subordinate dyad. Lala is the Hindu word for a traditional trader or industrialist. This style of management is especially relevant in organizations in north India (Gupta, 2002b). It is usual for such relationships to be confined to one's caste and in-group. There are very real expectations that benefits will accrue from such a relationship. Deliberate cultivation of a selected few 'close' personnel at different levels within an organization ensures the continued maintenance of power bases for Indian leaders who subscribe to this style (Kazmi, 2008).

While this has been found to be highly effective as a leadership style its dominance may be waning as organizations in India face increasing competitive pressure and the cooperation of all employees is vital if optimal success is to be achieved (Gupta, 2002b).

#### 2.4.2.3 *Humanitarian Leadership*

Humanitarian leadership is considered to have a range of skills that reside in the 'soft' management leadership domain and as such focuses on the wider environment. Active involvement in the community that delivers lasting and fortuitous benefits for employees and their families is one of the hallmarks of this style of leadership. To provide a sense of belonging, an atmosphere oriented towards the task and desired results is necessary within the organization (Gupta, 2002b). This is seen as a familial organization that includes employees' families in the organizational relationship and one where the emotional boundaries are relaxed to the point where there is synergy between internal and external environments. This fits with the prevalent type of organizational structure in the majority of Indian companies that of the family-owned business enterprise (Foulis, 2011). CEOs are usually appointed to their roles on the basis of their social connections and the fact that they belong to the inner family sanctum (Ramaswamy, Veliyath, & Gomes, 2000).

This points to both the relational aspect of leadership, as well as the importance of context when leading in this manner. It remains to be seen whether this style of leadership will survive increased levels of competition, from within India and overseas (Gupta, 2002b). There is the suggestion that because of the need to promote the acquisition of business values from the 'West' that more traditional forms of structure will be replaced.

### **2.4.3 Summary for India**

In summary, it appears that values from different cultures have been enfolded and through an 'osmotic' like process percolated through the social fabric of Indian culture. This has occurred for both Indian men and women and while it is reported that there are differences between regions and rural and urban areas as to the degree of this encompassing, it is nonetheless a salient feature of Indian society (Gupta, 2002b). These values have of course been taken to work quite literally and in so doing have influenced organizational culture as an entity and shaped what is carried out (perhaps better known as organizational behaviour) within (Sinha, 1980).

With a shift in focus for many Indian organizations, that is, one that has applied Western models of organization and management ideals, with their inherent assumption that those organizations would be more effective in achieving Western notions of success to one that incorporates and synthesizes indigenous methods. It remains to be seen whether this will be as effective. This is particularly relevant for leadership styles as leaders are considered 'change agents' within organizations. While, as it has already been mentioned, some research has been undertaken in this area (Sinha, 2000), other aspects have received scant attention. When comparative studies have been conducted this research has drawn little in the way of new insights into Indian leadership as a distinct and vibrant style (Gopalan & Stahl, 1996; Mendonca & Kanungo, 1996).

Assuming that context is all important, the values and cultural beliefs of New Zealand leaders, both *pakeha* and Maori are a necessary addition to this thesis (material on this topic has been placed in Appendix 8).

## **2.5 Summary**

This chapter has outlined some of the well-known research concerning leadership in an effort to provide a brief overview of the predominant approaches and theories that exist in this area. These have in almost all cases been developed and researched in the North American context.

While this is seen as appropriate for practitioners in that specific context it may well be that there are other, more culturally appropriate and context dependent ways of leading. Having stated this assumption, Chapter Two looks at culturally specific attributes of Chinese and Indian leaders which adds impetus to the overall argument of this thesis that 'emic' dimensions of leadership are a product of one's *habitus*. The *habitus* allows for change and development.

Moving to the methodology section, we see how this project has tested the hypotheses that culture is able to influence leadership styles. Using a case study methodology allows for greater depth of contextual material to be obtained and therefore the resultant analysis becomes more credible.

## Chapter Three: Research Methodology

The technical language and the theoretical propositions of the natural sciences are insulated from the world with which they are concerned because the world does not answer back. But social theory cannot be insulated from its “object world” which is a subject world. (*Giddens, in Flyvbjerg, 2001, p. 34*)

When journeys are completed and travellers return, tales are told and retold. Which tales are told and how they are related depends greatly on your listener’s interests. Which stories will grip some and bore others? How should the tale be told to involve those who have not traversed the same terrain? What fillers are needed for those whom some tales are completely foreign territory? (*Roland, 1988, p. 10*)

Common to all experts however is that they operate on the basis of intimate knowledge of several thousands of concrete cases in their areas of expertise. Context dependent knowledge and expertise are at the very heart of expert activity. (*Flyvbjerg, 2001, p. 26*)

This chapter explains why the instruments used for the investigation, data collection and analysis of the research question are the best currently available qualitative methods. It will also detail the more practical elements and steps that have been undertaken to examine the initial research question. To be able to demonstrate that one has been thorough in one’s selection process is equally important because the ‘match’ between question and answer is pivotal in showing that a rigorous inquiry has been conducted; moreover, this ensures that the important criteria of validity and reliability have been met. It also seeks to provide an explanation of the steps taken during the actual process of research and how this is relevant to the ultimate conclusion and findings that have arisen from this project. A hermeneutic approach is adopted to allow the application of interpretative analysis throughout the research process, thereby engaging the researcher and the researched in the production of knowledge.

For the purposes of this research, hermeneutics is best understood as an interactive process between the researcher and the context of the research. Hermeneutics allows and recognises the place of subjectivity in knowledge production (Schwandt, 2000). A mixed methods study raises issues that require an interpretive cycle of analysis to uncover layers of meaning (Von Zweck, Paterson & Pentland, 2008), a process commensurate with any investigation of social practice.

### 3.1 Case Studies

Case studies are a methodological tool designed to capture a phenomenon that is seen as a part of the natural social order (Flyvbjerg, 2001). They have been used in a wide arena of disciplines to provide vertical depth in areas that can best be described as complex. The focal point of the case study is often the individual and their immediate environment and this allows for the depth of description that social practice demands.

It is not the intention of this chapter to reiterate or argue whether either quantitative or qualitative methods are equal as tools for research investigation other, more informed authors have already debated this topic at length (Burrell & Morgan, 1979; Miles & Huberman, 1994). It is sufficient to say that the debate has no easy or immediate resolution and indeed is ongoing. Each method, whether quantitative or qualitative or some mixture of both, has its strengths and weaknesses. Rather one should question the use that is made of the method to resolve the initial research question. Whether one uses natural scientific methods or social science methods to examine particular phenomena, it remains difficult to remove subjectivity and personal bias, and indeed it is less than clear that this can ever be achieved. Having noted this erstwhile point one should endeavour to produce research that is meaningful to both those that are researched and those who may use this information. One of the reasons that this is so crucial is that the researcher must have the integrity to remove as far as is possible the 'person' from the topic so that any results that originate from the inquiry are authentic and 'real'. Perhaps because of the nature of this study quantitative measurements could not have hoped to capture adequate explanations. Numbers have no capacity to describe context and are themselves reliant on interpretation. As Davidson confirms, "Qualitative research can be used to generate hypotheses for further research and to explore subjective experience that cannot be investigated through quantitative research" (Davidson et al., 1999, p. 34).

As this thesis takes a constructionist perspective, one that believes that there is no one objective truth simply waiting to be discovered, rather there are multiple truths which largely rely on individual's interpretation of, and representations of, the world (Crotty, 1998). This also fits well with Bourdieu's understanding of social practice that meaning has multiple realities and practices. Given these two paradigms are to be applied to leadership and culture, conducting case studies which use multiple sources of evidence it is asserted that a more balanced perspective can be arrived at with this methodology.

### 3.1.1 What Case Studies Are

The case study which while a late addition to this thesis, was considered to be a necessity by the researcher and others involved with the project. The essential question here is why a case study and not some other methodology for investigating social realities? The answer to this is that differing strategies have different sets of advantages and disadvantages; one must choose the most achievable and appropriate for the particular set of research proposals that instigated the research journey. Creswell and Plano-Stewart note that case studies have some especial benefits that seem to fit well with the intentions of this project:

An inquiring process of understanding a social or human problem based on building a complex holistic picture, formed with words, reporting detailed views of informants and conducted in a natural setting. (Creswell & Plano-Stewart, 1994, pp. 1-2).

The use of the case study in this research can be justified in the following manner. It allows for multiple levels of analysis with which to examine the specified phenomenon. While it is considered optimal to conduct case studies over an extended period of time, this was not possible for this research. This has a number of benefits; it allows different ‘shades’ of interpretation, each one capturing the subtle nuances that are known to exist in the social world. It also enhances the researcher’s understandings and knowledge of the subject under examination, but perhaps most importantly is its ability to increase levels of reliability and validity. One cannot be too pedantic in this former activity as often the basis of the findings relies on the perceived strength of these named constructs within the broader framework of the research (Flyvbjerg, 2004).

What precisely is a case study and what does this method purport to do in the arena of research? This is perhaps best answered by offering a noted definition:

Case studies involve a particular method of research, rather than using large samples and following a rigid protocol to examine a limited number of variables case study methods involve an in-depth longitudinal examination of a single instance or event. They provide a systematic way of looking at events, collecting data, analyzing information and reporting results. As a result the researcher may gain a sharpened understanding of why the instance happened as it did and what might become important to look at more extensively in future research. Case studies lend themselves especially to generating rather than testing hypotheses. (Miles & Huberman, 1994, p. 29)

Yin, a major proponent of case studies, notes that:

In other words the case study as a research strategy comprises an all encompassing method combining the logic of design data collection techniques and specific approaches to data analysis. In this sense the case study is not either a data collection tactic or merely a design feature alone, [Stoeker 1991] but a comprehensive research strategy. (Yin, 2004, p. 45)

### 3.1.2 Justifying the Use of Case Studies

To achieve some synergy between the research question and the method of investigation without compromising acceptable standards can present novice researchers with a number of challenges. Perhaps the biggest of these was to ensure that one actually answers the initial question. As case studies are known to be more suited to answering particular questions for instance “how” or “why” a particular event unfolded (Yin, 2004; Eisenhardt, 1987) and then to examine through case study methodology the possible causes of this researchable phenomenon. The research question appeared to relate to the criteria as it is asking,: How does culture affects leadership styles? Obviously there are subsets of questions within this broad domain. It is also noted that what one is researching should be a contemporary phenomenon, in this sense it is understood to mean that one is looking at an event that is currently occurring. In this particular research project, it is the exact relationship of the two constructs that is of interest. In reality it is two phenomena: leadership and culture; both are contemporary issues and therefore worthy of individual research agendas.

To outline the practical steps of the case study and the specific articles contained therein the following is offered. It is well documented that any one case study may contain different techniques to collect data (Yin, 2004; Eisenhardt, 1987; Casey & Houghton, 2010; Creswell, & Plano-Clark, 1994; Silverman, 2006). This is in fact one of the strengths of the case study. These techniques range from interviews, field notes, observations, to archival research, viewing records and documents to actual fieldwork these various pieces of data are described aptly by Yin in relation to case studiers as having “the ability to deal with a full variety of evidence” (Yin, 2004, p. 8). That is another of the recommendations and benefits that can be attributed to the use of case studies.

As the case studies were conducted at the level of the individual it is expected that multiple sources of evidence needed to be collected hence the range of data surrounding each case is quite complex. Some sources were difficult to obtain for each case, which led to some improvization. This is especially true of the collection of media reports. It was not possible to use consistent sources in all cases, for example: participant’s two and five were gathered from

online material while participants four and eight were news items on public television. This makes it difficult to apply categories in a consistent manner.

As has been mentioned, the practical steps need to be traced to provide an avenue of replication and or reproduction, both for the researchers and other interested parties. To this end the following is detailed: employing the method of a case study meant that a selection of techniques is available to assist researchers. In this specific instance it was decided to use observations and in-depth interviews as well as some supplementary questionnaires. This particular set of instruments allows one to target objects of study within the broader societal framework that they are situated in. In this particular case the objects of study are leaders situated in their particular cultural habitat. While it could be argued that the situation they are in at the time of their leadership is not their 'natural' world, because they have been exposed to specific cultural values and attitudes and their underlying philosophies, they will have absorbed some of the primary values associated with the respective cultures. This fact will obviously deserve mention in the limitations section of this research.

To briefly outline the three 'processes' utilized to gain knowledge about leadership and its intersection with culture the following is written. This relates specifically to organizational activity and behaviours, which are seen as variants of wider social practice. Also noted are the reasons why out of all available research methods the following were chosen.

Observations allow a wider frame of reference, and have the ability to reaffirm certain expectations and hypotheses. Although they are interpreted through the 'lens' and existing schema of the researcher they can act in tandem with interview comments to provide clarity to research findings. In the main they deal with externalities such as concrete objects for example office size, position, and furnishings. From these it may be able to gain valuable clues as to the perceived status and the power held by the leaders. Yin notes that less formal observations that have not formed part of the research and case study protocol can still add value (Yin, 2004, p. 93). This is achieved by the additional information provided to 'outside' observers. Of course this is open to interpreter bias, the first step in addressing this is to acknowledge that bias will be present this is especially true when researching other cultures. To be open to differing viewpoints on issues is the first step in redressing the imbalance between researcher and that which is researched.

Semi-structured interviews as a method of obtaining information have a number of benefits that are well documented (Yin, 2004; Henry, Hill, & Leitch, 2003). Notes and verbatim

recordings allow the interviewer to collect reliable data, a permanent record of the interview which can be revisited as often as is necessary. This allows for a constant reminder of what questions need to be answered and the answer obtained, and it allows for, above, all, reflection on the subject matter. The recordings allow accurate renditions of the meetings. Another benefit of the semi-structured interview is that it allows for, the researcher to clarify individuals' understanding of their environment and the terms they use to describe their daily practices.

A further advantage is noted by Kaar:

Consequently in-depth interviews provide a means for the researcher to get a deep insight into the whole story which empowers them to become an active part of the research process. This in turn makes it much easier to guide the interview into the correct direction in order to get to know the derailed mindset of the respondent on a particular issue. (2007, p. 3)

This also relates to differing perspectives and interpretations of leadership for Indian and Chinese leaders.

Field notes taken for this study were separated from the observations; they were concerned with direct speech, both the interviewer's and the interviewees' and followed the suggestion by Silverman that one should use both eyes and ears when making such notes. This allows all senses to be attuned to what is taking place (Silverman, 2000). In some cases they proved more forceful than the transcriptions from the tape-recording in recalling important moments from the discussions. Principally the field notes were concerned with the discussion that was taking place as well as impressions that were being garnered from nonverbal cues and other communicative practices.

### **3.1.3 Criticisms of Case Studies**

However there are a number of criticisms concerning case studies, Most of these appear to stem from the hierarchical nature of research methods in general. A more specific concern is the shift in focus that a case study may occasion. That is a move away from the initial research question because of interference from findings that may alter either the issues being examined or the researcher's line of inquiry. This is not necessarily detrimental it is argued, but it 'bothers' those whose main concern appears to be academic rigour rather than the object of study. It is difficult to prevent this shift from occurring as new knowledge is found that may require alternate investigation.

Other areas of concern about case study methodology include a misunderstanding that context independent knowledge must take precedence over concrete practised-knowledge. This allows that if knowledge is specific to a 'context' it cannot be applied to similar phenomenon in another place and time. This debate is a major concern as it belittles social science research, questioning the veracity of in depth investigation of phenomenon (Flyvbjerg, 2004).

Case studies in and of themselves cannot be used to advance scientific knowledge or for that matter any knowledge area, the point of this criticism relates to the generalizations from a specific case being applied to conditions or situations that resemble those present in the case study. Most importantly it would seem is the point that generalizations from case studies or indeed a range of qualitative methods cannot be made as adequately as those from quantitative analysis. The rebuttal to this argument is well articulated by Flyvbjerg in the following manner, "That knowledge cannot be formally generalized does not mean that it cannot enter into the collective process of knowledge accumulation in a given field or society" (Flyvbjerg, 2004, p.424). It may well be that only a small portion of what is being investigated can acquire status as knowledge but we should not deny any research the power this has to aid overall understanding, this includes both the researcher and the researched

One further relevant critique of the case study method is that it may be used in such a way as to verify preconceived notions of what the researcher is expecting to find. If one is honest there are inherent expectations of what may be found this only makes one more aware of the need to acknowledge this at all times during the process of data collection, analysis and discussion and ultimately conclusions. To assert that one has been truly objective is fallacious; to acknowledge that one has certain expectations about the outcomes and findings of the research, and stipulate these is human. To provide an example that pertains to this project, knowledge that has been accrued about the ways in which cultural beliefs and values impact on leadership styles has been quite obviously obtained from sources other than the researcher. This will have to some degree already influenced the ways in which the topic is approached, evaluated and 'thought about'. Therefore to suggest that this is a neutral process would be erroneous.

This later point has more to do with the underlying philosophies that guide the methodologies and their respective viewpoints which must inform how particular techniques are chosen for data collection. This is particularly relevant for the practice of interviewing. Because we are

interested in social reality viewed from participant's perspectives and how they and we as researchers interpret this knowledge, during the interview process.

Specific criticisms of in-depth interviews usually refer to the apparent 'simplification' of complex data that is obtained during the conversations. In actuality it is the processing of the transcripts into codes or themes where some complexity may be 'lost'. Linked to this criticism is that the researcher can pre determine categories and thus interfere with results (Kaar, 2007). There is no easy way to refute this criticism other than to acknowledge researcher bias may be present.

## **3.2 Generating Case Studies**

Case studies are an excellent method for investigating that which constitutes social reality as they allow for depth in coverage of the phenomenon undergoing the research process. In this thesis the dominant argument is that leadership styles are heavily influenced by culture. The pilot case study tested the suitability of the questions and the overall direction of the lines of inquiry of this thesis. These lines of inquiry are the relationship between leadership and culture.

### **3.2.1 Pilot Test of Case Study Questions**

To establish a protocol and check that one was as prepared as one could be, a pilot case study was undertaken (see Table 2). While the circumstances were slightly different to the other cases on a number of dimensions it provided valuable information and direct feedback (Yin, 2004). This necessitated some of the questions to be rewritten to better reflect the knowledge that is required to address the question of whether culture affects leadership styles.

**Table 2. Pilot case study**

Ms Zhang, a 30 year old Chinese female, gained her undergraduate degree from a Chinese university her subsequent postgraduate degrees where obtained from western institutions. She saw these qualifications as having more currency when they needed for employment.

The interview process was illuminating on a number of fronts; principle of these was the dynamics of the relationship between interviewer and interviewee. This is perhaps light-heartedly described as a teacher pupil relationship; the interviewee in this case was decidedly the teacher. Episodes of leadership were seen as a learning process and were educative in nature.

Due to intensive questioning about why some of the material was being sought, questions for future meetings were adjusted to better reflect the theoretical positioning of the thesis. An important component of this was the need for the researcher to understand the differences in meaning between cultures that are in essence independent and those that have a propensity for interdependence. The questions one asks framed with reference to and from a Western outlook are rendered meaningless in other cultures. That is they do not take account of the context surrounding the issues, merely the issue itself. (Refer to Chapter Three, Research Methodology, for an expanded discussion on this point.)

### 3.2.2 Data Collection

Prior consent was requested from the Otago University's ethics committee as the study involved human participants (category A) and was obtained in due course. This as a process was relatively seamless, and as it contained necessary information which was to be sent to participants it meant that there was no duplication of documentation. A number was assigned to the project (10/169) for tracking purposes, and thus the research journey began. (The appropriate documents can be viewed in Appendix 11.)

To select suitable participants who had demonstrated strong leadership skills and who had been influenced by a particular cultural values and beliefs was a relatively easy task as many of these people have self-identified. Further avenues that proved to be particularly fruitful in this search were publically accessible databases that document organizations' and their staff members and other similar directories. This was supplemented by the authors and her supervisor's knowledge of people who would fit 'the above mentioned criteria. Earlier research work in this area had been conducted which provided useful contacts for. This in turn led to suggestions for suitable candidates. As this involved the technique of selective sampling some note must be made of how this operates.

The selective sampling technique involves a more direct target population, one which exhibits specific characteristics that are the topic of the research project. This means excluding those

who do not meet the two criteria of 'leaders' and being of either, Chinese or Indian ethnicity. While this to an extent can be claimed to be researcher bias, some parameters have to be drawn around the sample. This is to ensure that the research question is adequately addressed. In fact the research question sets the boundaries within which one must operate (Silverman, 2000).

This section deals with practical minutiae and as such is fairly routine. Its purpose is to provide an instructive and detailed account as to how the data collection process actually worked, or in some instances did not work as smoothly as anticipated.

As a measure of accuracy as to the ability of the questions that would be posed during the discussion to be able to elicit the depth of information required, a pilot interview was conducted. As the person interviewed was also researching, at a senior level in the area of Chinese leadership it was correctly identified that they would avert any potential hazards that could occur during the interviews that were to be conducted. This supposition proved correct and necessary adjustments to the interview questions were made. (For a list of both the amended questions and the topic areas to be covered refer to Appendix 12.) It is also noted that in most of the interviews not all of the questions were asked as the information solicited was given voluntarily during the course of the conversation.

The particularities of this research have necessitated that the interviews were conducted 'close to home' for the researcher. This limitation was noted and critiqued by a researcher in a similar area (H. Zhang, personal communication, 8 August 2010). The justification for this is both practical and theoretical. Practically, given time and financial constraints, it was not possible to conduct interviews with leaders in either China or India. To defend the use of method and location of participants within their existing environment a quick précis of the theoretical position underpinning the case study will be given. Bourdieu allows for the examination of social practice (the specific context) and the agent and their *habitus* to be able to move across fields. This is indeed part of individuals, strategic positioning in relation to other agents.

Having identified suitable candidates the next task was to individually contact them to ask if they had the time and inclination to participate, this was done by telephone and email. At this point it must be acknowledged that some unexpected problems developed.

In some cases the response was enthusiastic and helpful. This especially relates to 'gatekeepers' whose job it is to screen and minimize unnecessary interruption within an

organizations 'corridors'. Others however were noncommittal and it is surmised that they could find no benefit either to themselves or their organizations. Having accepted that there was nothing one could do to overturn a dismissal except to turn to the next candidate As a process it is tedious and at times frustrating, convinced as one is that it should be of interest to all only to find that it is not. Of the 40 people contacted 12 agreed to participate initially, two later withdrew their consent claiming more pressing appointments, leaving 10 interviewees who actively participated.

The location and time of the event, were arranged and an information pack containing consent forms, information on the project and a list of questions and topics for discussion were compiled (refer to Appendices 13, 14,) for the participant consent form and information sheet). Also included in the information pack was a simple questionnaire designed mainly to collect demographic details concerning the participants (refer to Appendix 15 for this document). The estimated length of time for the interview was approximately an hour. There was an even number of identified leaders who were from Chinese and Indian cultural backgrounds, six from each respective cultural milieu. The gender was an even mix of male and female this was to ensure that representative views were gained. This is to satisfy any criticism that may be forthcoming concerning expressed views being biased in favour of a particular gender. The demographic knowledge obtained in this aforementioned document is shown in Tables 4 through 8.

The face-to -face interviews were conducted in Auckland and Dunedin and took place during November and December 2010. Not all interviews could be conducted face-to-face due to timetable clashes between the various participants other life activities. Where face to face contact was not possible phone contact was established. Two interviews were conducted by telephone, one to the Gisbourne district and the other to Wellington. One note must be made about this method from the notes available as transcripts and overall impressions noted post interview, this is a less desirable method to use. The communication process is prone to a number of inhibitors and barriers to complete understanding during an interview by telephone. This is not to deny these particular participants' voice but to note that if there is a choice' richer' description is more likely to be found in the face to face encounter. It was not possible to record all interviews, in some cases participants declined when they were asked. That was their right and as a researcher one must respect that. Recordings were available for transcription from all interviews. Copious notes were taken by the interviewer at the interview; this was followed by additional notes immediately after the completion of the

interview. Observations were also done either just before the interview or at the end. The parameters for observation had been set before the interview so that an even set of data was obtained from all participants. That is the same features were observed in the same context. This was to lead to an equivalency of examined detail across all interview sites. The length of interviews varied considerably from 40 minutes to 3 hours some interviewees found there was a great deal to say about some of the topic areas that were covered. While it would be preferable to attest to the longer interviews being more valuable in terms data of received there is no clear evidence that this is the case. What this amounts to is that some interviewees are simply more voluble than others or more attuned to where the researcher is travelling, and therefore showed greater understanding and empathy with the material covered.

Trust is an important component in any social interaction and usually implies a long term relationship, this is not possible in encounters where individuals have never met before so remains one of the many issues when conducting interviews of any kind (Easterby-Smith, Thorpe, & Lowe, 2002). On the part of the interviewer some attempt to gain prior knowledge about the leader and their areas of expertise and knowledge, does help redress a lack of connectedness and shows a 'desire' to establish areas of shared understanding. This also enabled one to catalogue media comments around episodes of leadership and these were subsequently analyzed thematically (refer to Appendix 5).

### **3.2.3 Legitimization via Reliability and Validity**

An important point regarding this research method is the ability of the review *per se* to fulfil its intention of being able to be replicated as was noted by Fink, this quality is essential in the effort to ensure both reliability and validity which are the hallmarks of excellent research. One must be able to show that consistency of results will occur when the method employed is applied to the same domain at some later date to ensure reliability. Can this study be replicated if the need arises? This can be demonstrated by providing exact and accurate information on how the review of the literature was conducted and where and what sources were used to gather this same information. One point to note is the degree to which an individual's interpretation is present, because this may alter certain findings. To ensure that the case study can be 're-examined' is easier to prove. A logical set of steps was taken and these steps are able to be duplicated almost exactly as they were in the original case. Obviously different interviewees would be used so some information gathered would out of necessity be altered, to reflect the needs of the relevant material and its relationship to the research question (Yin, 2004). The objective of the test of reliability is to reduce the

likelihood of any errors and bias in a case study. One of the most important ways that the researcher can deal with this is to provide ample documentation throughout the process (Yin, 2004, p. 37). This documentation should include the logical and practical steps taken during the case study process that can act as a record of activity so that any other researcher may do that same research again and of course arrive at the same findings and conclusions.

With regard to validity this should show the degree to which a study accurately reflects or assesses the specific concept that the research is attempting to measure. In plain language, the question that must be addressed is, does the study successfully measure what it intended to measure? In this particular case because of the properties of the method used this is slightly difficult to justify: a literature review does not as such seek to measure a particular phenomena but rather to provide a record of available and existing knowledge about a specific topic. Therefore extra attention must be paid to the following areas: using accurate and easily identifiable sources and the ability of the review to provide a thorough analysis, utilizing a framework that can be clearly understood. This then is complemented by a case study to look in depth at the issues raised by the literature review. There are a number of issues that relate to case study validity. These are inclusive of all known fields of validity. These issues are well documented in literature on qualitative research and include, construct validity, internal validity and external validity (Yin, 2004; Creswell, 2007).

#### **3.2.4 Data Analysis**

The next process was to transcribe the data obtained. In itself this was a time-consuming process, however it enabled one to revisit the interview process and what had been said or not said at the time. This meant a quiet reflection on certain points of interest. Thoroughness was necessary as all transcripts both verbal and recorded were returned to participants for verification and any changes to the final and submitted sets were able to be made. This meant that no material used in the final thesis was in any way unauthorized and in some cases the entire thesis was requested to be sent electronically on its completion.

Data analysis for this project consisted of the following techniques. The principal method used was theme analysis. Some brief discussion of how this particular method operates is necessary as is the reason it was chosen for this study. Themes in qualitative analysis are sometimes referred to as codes or thematic codes. Themes are defined as “an element that occurs frequently” (Van Manen, 1997, p. 78). Theme analysis is the process of identifying recurring themes. One starts with some key themes and these may be adjusted when new information comes about as a result of the research. It is well noted that there are many ways

to analyze informant's conversation (Aronson, 1994; Flick, 2002). Therefore it is a matter of selecting a method that is commensurate with the overall aims of addressing the research questions. Theme analysis should bear a relationship to the reasons for the research. So in this case themes were chosen that are relevant to ascertaining the characteristics of culturally specific leadership styles of Indian and Chinese leaders. This allows the participants to interpret and respond to the open ended questions in a manner that is informed by their *habitus*.

The themes of this study arose as a consequence of prior reading regarding the concepts of *habitus*, forms of *capital*, and *field*. This material is situated in Table 3. The themes available from this studies research agenda were ascertained by areas of commonality across the transcripts. These themes were leadership, (qualities of) culture, (Chinese and Indian aspects of) influence, and philosophical stances underlying 'being able to get things done' (Confucian values and Hindu sociological precepts). Once this process of arranging common themes, as directed by the data, was complete, the themes were arranged into (refer to Appendices 3, 4 and 5).

For the purposes of this thesis the themes were predefined and then applied to the data obtained from the multiple sources of data collection. The practical steps taken during this process are now outlined. This is to allow for replication in any future study if the need arises. The first step was to read the entire transcript and the field notes that accompanied the interview, enabling a "close encounter with the data" (Corbin & Strauss, 2008, p. 163).

Beginning after the first interview the data was read for a second time, recording notes arising from reflection on and engagement with the material. Concepts from this were summarized at the end of the reading so that an initial list of themes was created. This process was iteratively applied to all the interviews and the material that they generated. During this time the researcher also reflected on what meanings lay behind the emerging categories (Corbin & Strauss, 2008). At the heart of this process is the thought that goes into the activity and the need for the researcher to remain sensitive and alert to what material they are engaging with. The result is termed open coding; the usual format for this is a series of memos (in this study, it was a series of notes for each participant) (Gibbs, 2002). The second stage in this process is the refinement of categories, termed axial coding, which involves shortening concepts/themes derived from the notes from the initial coding work. The final stage is selective coding, which is used as the basis for the findings of the research; in this case, the selective codes formed the

matrices. This, as O’Kane and Hargie note, “allows the story to be told” (O’Kane & Hargie, 2007, p. 23).

A note must be made here of one of the more serious limitations of this particular piece of research, not all participants had been raised in the geographic region associated with either culture, however culture is ‘transportable’ and is moreover known to be transmitted by the family in the first instance. This is also attributable to *habitus* which has the ability to effortlessly shift location. Added to this argument and supported by notable researchers is that a diasporas community may have a heightened awareness of their home culture and strive to preserve and pass on their values and beliefs (Redding, 1993; Hamilton, 1985; Sahoo, 2006; Friesen, 2008). This relates to both ‘old’ and ‘new’ diasporas and has elements for Chinese leaders and is at least true of defensive culture. This is discussed in the conclusion.

Another limitation was considered to be the non inclusion of followers’ understandings of leaders; this it is admitted would have added to the knowledge gained about leaders and culture. However for the scope of this study it seemed unrealistic to expect that followers could also be canvassed to garner their knowledge. This would need to be the topic of a further in-depth study on a longitudinal basis. Further limitations will be discussed in the conclusion.

### 3.3 Summary

To conclude, a systematic overview of the methodology employed by this study to investigate Chinese and Indian leadership styles has been provided. The conceptual framework has utilized the concepts of Bourdieu (namely *habitus*, *field*, and *capital*), and thus a hermeneutic approach to data analysis has been adopted rather than the more common empirical methods.

The resultant methodology used to investigate the twin concepts of leadership and culture was the case study, which in this instance utilized the techniques of observations, media reports and interviews. This combination of data collection constitutes triangulation which enhances veracity. Data collection results were analysed by themes occurring across all sets of data these themes were then recorded in matrices (see Appendices 3, 4 & 5). It is acknowledged that a weakness of case study methodology is the very real difficulty to draw comparisons and identify robust findings from the data collection (Marschan-Piekkari & Welch, 2004).

Chapter Four outlines the pivotal concepts Bourdieu asks researchers to consider when engaging with the social world, namely *habitus*, *field*, and forms of *capital*. This allows for a

more rigorous explanation of why Bourdieu's particular theoretical platform makes an excellent base for examining leadership styles.

**Table 3.** A Bourdieusian framework for culture-linked leadership analysis

Questions and topics explored during interviews	Relevance to theoretical construct
Interviewee's background	Habitus/capital, inalienable values
Qualifications and capabilities	Capital/habitus
Business environment	Field
Experience	Capital
Culture	Habitus/capital
Leadership	Capital, cultural, economic, symbolic and social
Status/prestige (power)	Symbolic violence and reproduction of field-specific characteristics ensuring a continuation of the power relations in that field.
Duties/responsibilities directly related to leading	Habitus/capital

Source: Adapted from Faul, 2004, p. 102.

Theoretically, *habitus* is a durable transposable condition as outlined by Bourdieu (Bourdieu, 1984). Table 3 outlines this researcher's position regarding leadership and culture and how cross cultural leadership may be viewed in a Bourdieusian manner. Logically this suggests that this 'disposition' will accompany an individual irrespective of context, in this instance culture is the defining feature and in any event while initial socialization is of prime importance for one's *habitus* it is constantly being 'updated' due to the forces of the present moment, that is experience. These important and unifying aspects of social practice will be fully explained in Chapter Four as Bourdieu and his theoretical concepts are outlined.

## Chapter Four: Bourdieu

Bourdieu has provided both academics and those who have a vested interest in what constitutes social practice a comprehensive meta-theory to help make sense of and interpret the social world.

### 4.1 Bourdieu and ‘Context Dependent’ Leadership

The successful prophet is one who formulates for the groups or classes he addresses a message which the objective conditions determining the material and symbolic interests of those groups have predisposed them to attend to and take in. In other words the apparent relationship between prophecy and its audience must be reversed. The religious or political prophet always preaches to the converted and follows his disciples at least as much as they follow him, since his lessons are listened to and heard only by agents who by everything they are, have objectively mandated him to give them lessons. (*Bourdieu & Passeron, 1996, p. 189*)

This chapter is arguably the most important within this document as it will serve as ‘an adhesive’ which can hold the seemingly separate parts together. The intended function is therefore to explain at a theoretical level some of the noted phenomena of leadership styles in China and India. It will also serve to justify the initial asking of the research question that is How are leadership styles influenced by culture? and attempt to unite reality and theory in an academic manner. As this pertains to the domain of generative structuralism it is assumed that social conditions and relevancies will have some measure of importance and indeed may have the ultimate degree of the same. Bourdieu’s generative structuralism provides us with a particular ‘way of thinking and manner of asking questions’ that produces comprehensive knowledge about social realities (Mahar, Harker, & Wilkes, 1990). This is evident in the following quotation:

Cumulative exposure to certain social conditions instils in individuals an ensemble of durable and transposable dispositions that internalize the necessities of the extant social environment, inscribing inside the organism the patterned inertia and constraints of external reality. (*Bourdieu & Wacquant, 1992, p. 13*)

And further:

The deepest logic of the social world can be grasped if only one plunges into the particularity of an empirical reality, historically located and dated but with

the objective of constructing it as a special case of what is possible. (Bourdieu, 1998, p. 34)

How this knowledge is displayed and enacted is a matter of individual consideration and ability via agency and strategy.

The following is a brief explanation of some of Bourdieu's more important announcements and theoretical viewpoints. Following this, the chapter will explain how the concepts can and do explain leadership behaviour and to a lesser extent followers' actions in legitimizing the leaders position, embodying notions of power, in organizations that are both geographically and culturally located in either China and India. This analysis does not suggest that these are the only two cultures that will benefit from such a discussion. Where possible it is hoped that by uniting the reality and the theory, well one anyway, it is shown that context is essential in its importance when considering matters pertaining to cultural relativity. In addition this study shows generative structuralism uniting the objective and subjective and will attempt to demonstrate the application of an important social science construct. This has arguably moved the frontiers as to what is understandable within that particular arena of knowledge and indeed called into question about the construction and dominance of allowing only certain kinds of knowledge to have pre-eminence, whatever '*field*' they inhabit.

#### **4.1.1 Social Practice and Organizations**

A Bourdieusian perspective has enormous appeal for organizational analysis, as much of what occurs within and around such entities is social practice (Emibayer & Johnson, 2008). This can be defined as the world around us and our interaction with this environment and how we interact on a daily basis with other members of the 'communities' (*field*) we inhabit. These 'communities' function as our cultural space and our source of social identity and in so doing define who we are, have been and will be. These communities are multiple and intersecting in nature. This is a continuous and cyclical life rhythm and serves to act as an anchor between external and internal 'realities' or simply orients our 'being' in any culture. Obviously one of our 'communities' or 'social spaces' will be the workplace, hence the undeniable link with organizations and the overall importance of a coherent theoretical model which can adequately describe behaviour that is observed there. This has been noted by Emibayer and Johnson and Swartz but as they also note, it is unfortunate that usually only part of Bourdieu's theory is used with the resulting deleterious effect (Oakes, Townley, & Cooper, 1998; Emibayer & Johnson, 2008; Schartz, 2008). Further evidence of partial usage is cited by Hurtado who notes that a heavy emphasis is placed on cultural *capital* especially in the

disciplines of education and sociology, to the exclusion of both the '*field*' and *habitus* (Hurtado, 2010). This point is explored further elsewhere in this chapter.

The relationships in this space constitute at least part of enduring and dominant social fields, namely, 'our social practice' and the various ways that are used to interpret and give meaning to observed realities. Supporting the above discussion on pragmatic perspectives, Esfeld argues that:

The idea that the meaning of our beliefs is determined by social practices has wider repercussions. It implies that social holism in the sense that a person considered in isolation cannot be a thinking being; insofar as we thinking beings *we are dependent on* the interaction with other persons in a social community. (2003, p. 2)

The emphasis is mine as it is the interdependency issue that is of interest when we talk about social practice and how this relates to shared meanings between actors. This also locates and directs the transition from social behaviour to social practice. Esfeld suggests that the following steps in social relations are taken: "A disposition to coordinate at least part of one's behaviour with the behaviour of one's fellows is a necessary and sufficient condition for behaviour to be social behaviour" (Esfeld, 2003, p. 7).

#### **4.1.2 The Benefit of Bourdieu's Meta -Theory**

Another benefit that arises when we consider Bourdieu's work is the wide application that his theory of social practice has and the eclectic nature of the research and the wide coverage given to sociological aspects that inform communities in for example, education, law, photography, and sociology, and yet the theory manages to be cohesive despite the seeming disparities of the topics investigated (Collet, 2009; Outhwaite, 2003; Webb, Schirato, & Danaher, 2002). This is of special relevance to this study as the cultural aspects demand a breadth of investigation that other theories do not appear to offer in such detail. For a theory or theories to have this depth of understanding sends a signal to those who use them that complexity is a key issue. This is because Bourdieu confronts the dual debates of both structure and agency and their relationship and the inherent problems these present with regards to subjectivism and its antonym objectivism within the overall social science domain. A few words of explanation are necessary to help clarify the importance of the former statement as this is the central thesis of much of Bourdieu's work no matter which discipline he researched. The aim was to show connections between actors and agents and their social environments and their interface, social practice (King, 2003; Outhwaite, 2003).

It has indeed been noted that a Bourdieusian approach is ideally suited to organizational field research and that much knowledge can be gained by employing this approach when investigating issues that concern organizational life. It is perhaps unfortunate that only parts of Bourdieu's theory are used in analyses (Cone & Everett, 2003; Emirbayer & Johnson, 2008; Swartz, 2008); that is, some look at forms of '*capital*' and apply to the particular research area, while others take *habitus* and explore how this is acquired but do not attempt to explain how this is employed in the '*field*' as individuals negotiate their respective positions. There is no sense in only applying one of the concepts that Bourdieu has postulated, to do so is to lose much of the 'depth' that is associated with the overall architecture of the construct. Such an approach is not recommended if one is to capture the totality that is capable of being discovered when applying Bourdieu's theory, simply because to do so is to fail to recognize that it has an interconnectivity that is a vital element to the comprehension of relational aspects when applied to a social context. No Claim is made that this study does apply equal weight to all components; rather it outlines the concepts and then makes an attempt to align the most illuminating to the area studied. Perhaps this elective use is best summed up by Swartz, "This is not to claim that Bourdieu's work is of no use unless one accepts the total conceptual package. As Bourdieu suggested himself and his close follower Wacquant echoes the desired objective is to enhance new empirical research, offer a generative usage of his concerns – rather than just engage in theoretical exegesis of Bourdieu's work"(Swartz, 2008).

The methods he employed were as varied as the subjects he covered, which in itself shows an intensity rarely seen in research. His personal commitment to reflexive sociology informs researchers who follow, that the acknowledgement of bias (in whatever form it may be manifest) is equally important if not more so than the methodological tools they employ in their quest for truth. However one should not be disinterested and Bourdieu rigorously cautions against this, as this removes the 'passion' and 'interest' of the researcher from the object/subject of study, and creates a level of disenchantment which could be considered as dangerous as unacknowledged assumptions (Webb, Schiratao, & Danaher, 2002). In trying to remove preconceived ideas and internal 'memories' which are necessarily culture specific the subjective gaze of the researcher is addressed. The very real problems inherent in much social theory, that is the dualisms of subjectivism, and objectivism, structure and agency, mind and body become oppositional, the concept of *habitus* works hard to overcome this 'polarization' of social interests and offer a means to overcome the irreconcilability of other theoretical positions which lay emphasis upon only one aspect of the many that are offered.

To elucidate what Bourdieu means when he refers to subjectivism and objectivism as these are integral to other concepts that emanate from his work, and in fact direct his understanding of the individual and their connection with the collective, in other words social practice and the ‘relationality’ of our everyday lives.

To return to the key concepts that Bourdieu utilizes when discussing ‘societies’, as they are known to affect the members of the same social space at any given time and place and the social practices that took place therein. It has already been noted that Bourdieu produced a ‘meta-theory’ that overcame some of the problematics that had plagued other theories that had attempted to describe social practice (Webb, Schirato, & Danaher, 2002). For example theories based on class distinction that involved the construction and maintenance of forms of domination as well as the unequal distribution of power in society. This is not a discredit to such theories it merely points to some unexplained phenomena that had hitherto lacked adequate explanation, from a social science perspective (Zoller & Fairhurst, 2007; Robinson & Kerr, 2009). It might also be considered that Bourdieu expanded on current available theory by applying unique methodologies to ‘novel’ situations.

In doing so he proposed the following concepts namely ‘*habitus*’, ‘*field*’ and forms of ‘*capital*’ which are owned by the agents within a particular field and can be considered as a type of ‘currency’ which may be used to change ones position within the *field*, as well as across ‘*fields*’. This is usually viewed as a positive move (for the individuals concerned) although there may be situations where one is usurped by other agents with particular types of *capital* that have more value, or simply it may be that they have had access to superior ‘*capital*’ resources. Using this analysis it can be seen the risks a person takes moving between ‘*fields*’. With reference to this study it is the moves of Chinese and Indian leaders to another ‘*field*’ namely New Zealand that is of interest. Types of *capital* will be outlined in more depth later in this chapter as they are important when considering leadership in that they can be attributed (at least for a Bourdieusian analysis) as having influence, both conscious and unconscious on leader’s and followers’ social practices within organizations (Ho, 2009; Robinson & Kerr, 2009). This is the most fundamental level of analysis utilizing Bourdieu’s notions of *capital*, *habitus*, and *field* and the significant interplay that occurs between these interrelated constructs.

The accepted equation which succinctly encapsulates Bourdieu’s theory is written thus: **[*Habitus*] [*Strategy & Agency*] x *Capital* + *Field* = *Practice*** (Bourdieu, 1984, p. 11). In itself and if one was ignorant of the immense weight of philosophical knowledge that goes into this

formula one might expect that there could be a simple explanation that would suffice to outline the above elucidation (Webb, Schirato, & Danaher, 2002). This is incorrect as it is a cognitively demanding exercise to attempt to explain each portion of the formula. Nevertheless it needs explanation so that the whole may be understood and why it is an appropriate theory to use for this analysis and one which moreover can explain leadership styles in both China and India. Another point with regards to the seemingly mathematical quality of the above this must be seen as mere symbolism and in no way to be taken as some quantitative measurement of practice as in fact the terms do not have any mathematical relationship to one another (Crossley, 2003, p.44). This is not to suggest that they bear no relationship at all because obviously they do in that they succinctly explain how practice is arrived at uniting both structure and agency.

### 4.1.3 Habitus

To attempt an explanation of *habitus* several authors' who have extensively written on this important social theory will be quoted. This will be followed by a genuine account of this author's effort to integrate the overall objective of the study so that some symmetry between inquiry and theory may occur. Of course this must be subjected to more rigorous 'testing' than this study can offer and in the light of this knowledge this investigation can only be seen as exploratory.

Definitions of *habitus* abound, however some are mere individual understandings of a complex set of theories which certainly deserve greater attention, where possible it *habitus* will be defined from perspectives that are other than Western. This is to anchor its use in this study as well as to demonstrate the universal applicability of *habitus* as a method of explanation for sociality, across both disciplines and cultures. *habitus* is as defined by Ho, using Bourdieu's own description as a starting point as follows: "*Habitus* is a system of dispositions acquired through one's experience in different life dimensions, the family, schools and the wider social, economic and political environments (Bourdieu, 1977). The relationship of *habitus* to practice is interactive. *Habitus* is a practice unifying and practice generating principle that shapes practices according to the objective situation in the field" (Ho, 2009, p. 11). It has the ability to do this through the actors' utilization of the varying forms of capital that they have at their disposal. It therefore becomes a negotiation and renegotiation of their original *habitus* as they manoeuvre in various '*fields*'.

Crossley also notes that historically there was a need for a concept which could explain human practice that would account for its regulatory coherence and order, without ignoring its negotiated and strategic nature. This is what the concept of the *habitus* achieves:

An agent's *habitus* is an active residue or sediment of his past functions within his present shaping his perception, thought and action and thereby moulding social practice in a regular way. (Crossley, 2001, p. 86)

Xu and Xu have also used a Bourdieusian perspective to analyze early Twentieth century banking practices in China and in so doing consider the following salient points concerning *habitus*:

This refers to a set of dispositions that predispose agents to act and react in certain ways in various situations. *Habitus* is formed or produced through long processes of inculcation in conditions of existence including socialization and formal education. It is internalized as second nature, but with an ability to generate 'meaningful practices and meaning giving perceptions' 'adapted to specific situations. (2008, p. 28)

Lau further notes that:

*Habitus* comprises two sides, one side as "structured structure" concerns formation. Acquisition may sometimes involve reflection but mostly involves non-reflective sense which may become conscious.... The other side as "structuring structure" concerns practices generated by dispositions which are mostly non-reflective but can also surface to awareness. Thus agents are sometimes able to account for their practices for instance when induced to reflect upon them. (2004, p. 377)

So it is seen that the 'whole' of *habitus* is reliant on the unification of a number of elements connected to structure and the structuring of individuals and their actions, both conscious and unconscious in their social spaces. As outlined by the above two definitions *habitus* is an internal 'condition' that 'causes' individuals to carry out actions in particular ways. Individuals are dependent on their *habitus* to act as a guide or frame of reference when confronted by specific life situations. It is acknowledged that this is not a culturally dependent attribute but is more reliant in terms of outcomes on particular methods of socialization that are perhaps culturally significant. That is the practices of common socialization agents such as family, school and institutional agencies that actors engage with as a matter of course will differ in terms of cultural practices. To illustrate, the Chinese are more likely to be socialized to maintain strong family networks and responsibilities whereas growing up in a culture that is 'individualistic' in nature, one will be taught to strive for independence (Hamid, 1994).

This suggests that the values of any given culture will percolate through generations in a more or less stable fashion, with minor adjustments made as externalities undergo change. This accommodation is absorbed and diffused in a barely noticeable manner, which in turn impacts on *habitus*.

Perhaps the most delightful definition comes from Bourdieu as he states that *habitus* acts in the following manner: “They are caught up in it, bound up with it, they inhabit it like a garment, they feel at home in the world because the world is also in them in the form of *habitus*” (Bourdieu, in Herr & Anderson, 2003, p. 419).

*Habitus* as a ‘whole’ theory has a number of components which go into making up its entirety without which it would lose much of its appeal as a means of explaining interactions by social actors and their social spaces. This reciprocity constitutes social practice; this is not to suggest that there are moments of inertia or that as social actors we have been captured by our history but serves as recognition that the process is ever evolving according to need, both conscious and unconscious. (King, 2003; Outhwaite, 2007; Topper, 2001). It appears to be usual that in academic discussions of Bourdieu’s work attention is only given to one or other aspect, thus bifurcating what the meta-theory is to be used as, a cogent whole the entire means of analysis at an agent’s disposal. This may lead to an incomplete and inadequate level of analysis on the part of the researcher and while some explain that this is due in part to the emphasis Bourdieu has placed in his articulation and conveyance of the social theory to his audience, it is more probably that as a social theory it has many emergent ramifications well beyond the scope of a single study (Anthierer, Gerhards, & Romo, 1995). This seeming lack of explanation is particularly true of the forms of *capital* that individuals possess as life resources, one of the more expansive and detailed explanations of *capital* is available in *Reflexive Sociology* by Bourdieu and Wacquant (1992).

#### **4.1.4 Capital and its Forms**

The forms of “*capital*” available to be used as resources by social actors across and within ‘*fields*’ are as follows: Economic, social, cultural, and symbolic *capital*, this initial distinction between the forms available was made by Bourdieu himself as well as others (Flint & Rowlands, 2003; Anheirer, Gerhards, & Romo, 1995). These are broad forms and have additional elements that will require some explanation for example how symbolic *capital* works within the domain of cultural *capital* and why it is so important for this study. That is, it is one of the underpinning analyses used to demonstrate how leadership in different cultural

spaces will have and will need different styles, if the optimal organizational outcomes are to be realized.

The following is a brief outline of the function that each form of *capital* has within the social sphere that may be utilized by individuals as social actors working within any given milieu: as has been noted Bourdieu's notion of *capital* goes beyond the accepted meaning of *capital* in economics. "*Capital* is a generalized 'resource' that can assume monetary and non monetary, as well as tangible and intangible forms" (Bourdieu, 1986, p. 24), and further noted in (Anheier, Gerhards, & Romo, 1995; Noble & Watkins, 2003). In this manner it operates as a portable social resource across and between social spheres. The more forms and degrees of *capital* one has the more power one has in the *field*. The utilization of the forms of *capital* can be said to match our innate ability to both, unconsciously and intentionally direct, our *capital* resources to their maximum benefit. The way in which humans acquire and appropriate *capital* is also worthy of mention there is a certain agency to this activity. This is illustrated by Svendsen and Svendsen in the following excerpt from their paper,

It costs time and energy for actors to build up and subsequently profit from a 'capital'. The capital must of course also contain value and therefore be the object of interest. Capital therefore implies investment strategies both at the individual level as well as the group level. It constitutes "the games of society" not only the purely economic game but also the more non-material, i.e. all the games. (2003, p. 609)

The distinction between forms of *capital* has been outlined by numerous researchers (Flint & Rowland, 2003; Anheier, Gerhards, & Romo, 1995; Noble & Watkins, 2003; Cone & Everett, 2003; Xu & Xu, 2008; Wright, 2009), each of whom have defined the terms and conditions of the *capital* in question. *Capital* is acquired through both the cultural arena one is born into as well, as genetic disposition; it is the intersection of the two that provides the ground for the initial development of the various forms of *capital* in a generalized fashion. This has been it might be added in light of the particular area of investigation, so that one gets a specific and particular viewpoint of a complex 'web' of relationships that are necessary to become a 'leader'. Questions that need to be addressed are: what types of *capital* are required when one is called to leadership duties? Given that within certain fields differing amounts of *capital* are more valuable, what specific *capitals* are more relevant and convertible to power in an organization when viewed as a *field*? Does culture matter when discussing the 'necessary' and most successful forms of *capital* to own? The rest of this document is guided by these questions.

### 4.1.5 Economic Capital

Economic *capital* most frequently refers to monetary income as well as other financial resources and assets and as such is self explanatory. Suffice to say it is, in the area of social science inquiry seldom given more than passing reference and Bourdieu himself did not elaborate greatly on this type of *capital*; rather, he alluded to the way that embedded within economic *capital*, symbolic ‘elements’ created hierarchies of position relevant to the ‘*field*’ (an example is provided in Mahar, Harker, & Wilkes, 1990). This is curious indeed in societies that operate in capitalistic frameworks, and where ‘money’ and its possession, are given an immortal reverence. Economic *capital* could then be considered as one of the more overt forms of *capital* that Bourdieu makes reference to, and as an institutionalized form can be found in property rights (Butler & Robson, 2001). This undoubtedly can translate to symbolic *capital* in the following manner: material possessions acquire significance as symbols of prestige and can be embodied within an individual in an ‘aura’ and ‘emanation’ of power. Bodily, this can be manifest in the way one walks, looks, and dresses and these exhibitions all attest to one’s position within any given *field*. As to the objects themselves these may be those that ‘speak’ of money the type of house, the type of car. The actual economic cost is well known in the relevant *fields* and the symbolism of economic *capitals* is perhaps greater than the sum of its parts.

“Economic capital appears in the form of general anonymous all purpose convertible money from one generation to the next. It can more easily and effectively be converted into cultural, social and symbolic capital than vice versa” (Postone et al., 1993, p. 56). As this quote from Postone shows money (and the goods that it may purchase) in and of itself and its physical properties needs to be ‘translated’ if it is to be effective in the *field* that one is practicing in, into more potent forms of *capital*. This *capital* may then be converted and used as an effective resource or ‘mis-recognized’ which serves to keep positions and ‘rules of the game’ stable within specific *fields*. This is not to suggest that *fields* are static rather that they are maintained in a ‘legitimate’ manner by discourses that have been acknowledged as authentic and which moreover provide power to those who speak that language. The notion of power within an organizational situation will be addressed later in this chapter.

## 4.2 The Construction of Leadership in Social Fields

Leadership in its most elemental form is a social practice or set of negotiations among individuals who occupy a particular social space. Bourdieu sees this as being the forms of

resources that agents bring to the *field*. Social and cultural *capital* are two of the pivotal resources agents have in the leadership domain.

#### 4.2.1 Social Capital

Social *capital* is seen as “The network of social relations that the player may use to his/her advantage” (Hurtado, 2010, p. 55). And further “social capital involves relationships of mutual recognition and acquaintance; resource based social connections and group or class membership” (Mayrhofer, Iellatchitch, Meyer, Steyrer, Schiffinger, & Strunk, 2010, p. 874). An immensely valuable resource especially with regard to connections and alliances that are formed throughout life, these may be loosely or tightly coupled depending on the formations within the *field* or between *fields* as well as be dependent on the time that we choose to use the same. How these connections are used is dependent on *habitus* and as such is both a historical and present, condition of sociality and social practice. It is postulated that leadership in general will require high volumes of social *capital* and leaders in particular will have abundant amounts of social *capital* at their disposal, giving them an ‘advantage’ over other ‘player’s in the *field*. In this context, that is an organizational setting leaders social *capital* can ‘work’ in myriad ways this is well documented by researchers. It is a further hypotheses that Chinese and Indian leaders (to a lesser extent) will use this more ‘efficiently’ than Western leaders because of the nature of their *habitus*.(Ling, Chia, & Fang, 2000). This also comes with the notion of trust as a form of social *capital* and how this might influence leader’s behaviour. The hypothesis is that due to the relational nature of both Chinese and Indian culture greater levels of trust will be found to reside in organizations As leaders operationalize their capabilities in each of their respective cultures they build the requisite networks of trust relationships to maintain their power. This may also extend beyond the boundary of the organization in existing relational networks, for example family ties, that lead to ‘opportunities’ that can be accessed by the leader. The outcome of this may be that overall leadership success is easier to obtain. This line of thought will be explored later in this chapter (Pablo, 2005).

Social *capital* and *guanxi* have already been found to work as both formal and informal networks in Chinese society, utilizing this *guanxi* in an organization has also been found to increase leadership effectiveness which supports the above assertion that social *capital* will be found at greater levels in Chinese organizations (Smart, 1993; Xu & Xu, 2008; Jiamg, 2009) This will come as one of the forms of *capital* that the leader has in greater abundance than someone (employee or follower) has in the adjacent space in the field. This can then often be

converted to the more material economic *capital* for example using ones networks to obtain loans or other cash assets, which can be utilized to further one's organization. This in turn further enhances the position of the leader reinforcing followers' commitment (Jiang, 2009).

A brief explanation of *guanxi* is necessary as it is still considered to be prevalent in wider Chinese society acting as a lubricant for social exchanges. *Guanxi* as Yang notes refers to "A relationship between objects, forces, or persons" ( Yang,1994,p.1-2). A more usual definition outlines the sets of relationships that involve mutual interest and benefits, between people. (Refer to Appendix 9.7.4 for an expended discussion) As has already been mentioned it is believed that leaders will have wider and more influential *guanxi* networks acting as their social *capital*. The interconnections between social actors are seen as a tight network of valuable relationships that are both elastic enough to be inclusive if need be but also exclusive in that there are finite sets of well prescribed relations. Considering that "hierarchical dualities and interrelatedness lie at the heart of the Chinese conception of being human" (the *wu lun*) (Hofstede & Bond, 1988, p. 18). the holistic nature of Chinese society becomes apparent. In this manner it is difficult to examine leaders without a reference point to the relationships that they are embedded in both in a social and an organizational context. As Fei succinctly notes, as we discuss the relationship between society and *guanxi*, "each link in a network, is defined in terms of a dyadic social tie these interpersonal ties are known in Chinese as *guanxi* each tie is strictly personal" (Fei, 1992, p. 17). Further to this is the knowledge that *guanxi* and social *capital* both act as instrumental in facilitating interpersonal relationships between parties through reciprocity and obligatory acts (Smart, 1993). This difficulty in viewing such actions as another investment is apparent when one applies Western analytical thinking to studying social relations within Chinese and Indian culture.

It was also noted that one expects to find higher levels of social *capital* at least as Bourdieu defined the concept, in Indian organizations due to the strong relational ties within that society. However, little work has been done in this area (Wilson, 2004). It may also be that due to the prescriptive nature of one's life one is not overly concerned with externalities that may advance one beyond one's current situation. This is aptly noted in the following quote.

Transformational leadership is widely postulated as being the most effective style of leadership in terms of positive organizational outcomes and yet it may not be effective in cultures that hold different norms, values and beliefs. (Jogulu & Wood, 2008, p. 18)

### 4.2.2 Cultural Capital

Cultural *capital* or as it is sometimes called by its lesser known name informational capital, is said to appear in three forms: objectified, institutionalized and embodied (De Clercq & Voronov, 2009). Before these are explained it is perhaps necessary to outline the overall importance of cultural *capital* in relation to practice. Cultural *capital* is an individual's 'currency' in varying amounts that enables them to engage and position themselves in a field this type of *capital* will have added value in fields that attach importance to the same.

To briefly discuss these three forms of cultural *capital*: "First objectified cultural capital refers to material goods with value in a particular field" (De Clercq & Voronov, 2009). These 'objects' reflect what is important in the relevant field, If as we are doing in this paper examining organizations, what stands as an objectified form of cultural *capital* will differ from that of another *field*. Concrete evidence of the place that 'houses' the organization can serve as an example (Wright, 2009) These goods in the physical sense that they are presented, may "objectify and capture the attributes and values of the field" (De Clercq & Voronov, 2009). As in the above illustration, a building will 'signal' an organizations position within the field of commerce. This could be through architecture, location or some other objective observable feature.

Cultural *capital* in an 'institutionalized' form is said to comprise the following attributes "Certificates and credentials that recognize and display certain kinds of knowledge and abilities deemed valuable within a particular field" (De Clercq & Voronov, 2009, p. 400).

Finally *capital* that is described as embodied constitutes a person's 'authentic knowing' of how to present themselves according to the fields rules (Rockamora & Entwistle, 2006; Wright, 2009). As Rockamora and Entwistle note "One's whole embodied appearance signals membership" of a particular field (Rockamora & Entwistle, 2006, pp. 743-744). This can also be manifest in acts such as transcending the body in order to get 'on with one's work'. In this manner one sublimates one's physicality as it has no value within a particular field.

Cultural *capital* has almost been entirely appropriated by educational researchers questioning inequalities within educational institutions and how these come to be reflected in wider social domains maintaining power relations and perpetuating these same relations. As Lareau and Weininger found after critically examining how this proprietary attitude had come about with regards to cultural *capital* this was not really Bourdieu's main concern but rather a more generic approach

Asserting that any given competence functions as cultural capital if it enables appropriation of the cultural heritage of the society, but is unequally distributed among its members thereby rendering the possibility of exclusive advantages. (2003, p. 579)

It could well be that because the assertion was made while research was conducted in the field of education that there is a sense of ownership, this must not be thought of as exclusive, or limiting in the search for new knowledge with regards to this particular domain.

Symbolic *capital*, as a representation of more concrete aspects of the forms of *capital per se* and as such it can function as intangible assets that agents acquire. For the most part this is an active process which engages agent and institution and social environment in a triadic relationship. Symbolic *capital* is described as:

A form of capital or value that is not recognized as such, prestige and a glowing reputation for example operate as symbolic capital because they mean nothing in themselves, but depend on people believing that someone possess these qualities. (Webb, Schirato, & Danaher, 2002, pp. 15-16)

This type of *capital* may reside in any of the other types of *capital*, but needs others' recognition before it has both legitimacy and value.

All forms of *capital* are for Bourdieu capable of acting as a social relation, and in any given social formation it is the *capital* that is sought after and has value that defines the nature of the game, and what are regarded as resources necessary to participate successfully

Having given a brief outline of the various forms of *capital* as they were understood by Bourdieu it is time to look at the space in which they can be 'operationalized', in the field. This is one of the essential concepts that Bourdieu outlined with his theory of practice. As Benson notes, "Bourdieu sees society as differentiated into a number of semi-autonomous fields ... governed by their own 'rules of the game' and offering their own economy of exchange and reward" (Benson, 1999, p. 17). This is also viewed in this manner by these authors (Hurtado, 2010; Wright, 2009). We bring to the '*field*' our *habitus* and our various forms of *capital* as a resource. Some researchers have begun to suggest that the "field must be defined in terms of the practice and should be a central question in the design of practice research" (Godard & Bouty, 2007, in Hurtado, 2010, p. 60). This blends and agrees with the 'reflexive' nature of the 'complete theory' offered by Bourdieu.

To further elaborate on the concept of *field* as this is where the individual strategically employs their *capital* as an active resource to create a 'position', relative to other agents in the *field*. As is noted

Fields are occupied by dominant and dominated actors who attempt to usurp, exclude and establish monopolies over the mechanisms of the field reproduction and the type of power effective in it. (Cone & Everett, 2002, p. 60)

This notion of *field* has some very definite links with symbolic violence. *Le champ, les champs sociaux*, or the '*field*', Bourdieu notes, is "a kind of arena in which people play a game which has certain rules which are different from those of the game that is played in the adjacent space" (Bourdieu, 1999, p. 215). Other authors have also noted characteristics of a Bourdieusian field (Robinson & Kerr, 2009; Herr & Anderson, 2003) that link 'the *field*' with aspects of symbolic violence and how positions are maintained by the interplay between available *capital* and natural *habitus* within a specific site. Ultimately then what can be observed are power relationships dependent on past and present tradition.

Symbolic violence therefore at its most fundamental level is about the maintenance and production of power and as such governs relationships which are often viewed as normal and natural, linguistically validated as "it's the way things are." Then the question must be asked why is the violence exhibited as symbolic? Simply because as Webb et al. note:

The violence is symbolic because it is not directly physical but its effect is just as significant because it enables certain groups occupying privileged positions to maintain dominance over others. (Webb, Schirato, & Danaher, 2002, p. 118)

This insidious form of *capital* is found in all social fields but is often misrecognized as being the natural order of that specific field, it is in this manner that hierarchy and dominance in social relationships is maintained. Furthermore those people or agents who have more 'field relevant' *capital* will have the capacity to define and make legitimate the existing conditions of the field whatever these entail. It has also been noted that in

Bourdieu's view all organizational power relations are based in symbolic violence that is the imposition of and misrecognition of arbitrary power relations as natural relations. (Robinson & Kerr, 2009, p. 880)

### 4.2.3 Social Relations According to Bourdieu

The following section links Bourdieu's theory with social relations and will then turn its attention to the leader's role, finally a brief analysis of how two different cultures and their different leadership styles may be examined through a 'Bourdiesian lens'.

Studies of organizations abound but usually from a micro perspective that is attention is paid to internal 'workings' of such entities yet little regard is given to the linking of the external and internal environments which form the 'whole' of our social reality (Webb, Schirato, & Danaher, 2002). In most cases involving research this may not be practical due to constraints on time and other resources in this particular case to avoid fragmenting Bourdieu's grand social theory what follows may appear superficial in the extreme. To bring together the concepts of '*habitus*' and '*field*'. As Hallet notes,

When people enter organizations they bring their *habitus* –and their reaction to the broader social order –with them and individual practices within organizations are informed [but not determined ] by the *habitus* linked to a position in the broader social order In completing organizational tasks people act on the basis of not only formal organizational rules but also of the *habitus*. (2003, p. 130)

This provides a beginning that shows a definite and necessary relationship between the organization and the wider social sphere, this builds on work earlier in the chapter that hints at the existing relationship (refer to page 69).

The *habitus* in its relationship to leaders is perhaps best explained as follows, at this point we are talking in a general manner and not focusing on a specific cultural context. Leaders in an organizational '*field*' operationalize forms of *capital* necessary to successfully lead in other words they do not arrive empty-handed, rather they bring a plethora of historical and recent experiences which have served to shape the individual, who they are, what they know and how they act. This is undisputedly the result of primary and secondary factors of socialization and is both a conscious and unconscious process. Exposure to these processes of socialization produce and form the 'person' in addition, leaders bring the resources that they have acquired that is, the varying forms of *capital* that can be deployed depending on the nature of the *field* or sub-field.

That these leaders act in response to the field and to other players within that same *field* is not surprising. They will in part realize this themselves having consciously and strategically

positioned themselves to maximize their resources in the form of available *capital* that they own.

#### 4.2.4 Bourdieu's Explanation of Difference

How then do we explain either Indian or Chinese leadership styles with specific reference to Bourdieu's social structure theory and moreover what may be achieved by doing so? The leadership styles that are preferred by these specific cultures are both directly and indirectly attributable to cultural elements. It is not a matter of 'one size fits all' that is not to say that some leadership factors are not universal they are simply because the business community is a global one and it makes sense to align ones strategies with one's competitors, this includes leadership. By outlining the '*field*' that is the social and organizational space that the 'holders' of perfected forms of *capital* can claim one would hope that an understanding of cultural differences will be advanced.

As this investigation has shown very different leadership styles are evident in China and India this is in part due to different values, norms and beliefs that the respective societies adhere to. Leaders who have been socialized in these societies have different worldviews. In Bourdieu's framework this equates to the acquisition of *habitus* the unconscious and conscious processes that are attendant and acquired during socialization. This process it is argued will be absorptive and will require adaptation as locale is shifted. This is evident in this study as Chinese and Indian leaders negotiated an unfamiliar cultural space.

Chinese leaders acquire a very specific set of cultural values for example their traditional Confucian and Daoist heritage which have covert and overt dimensions when translated to values and beliefs which are exhibited as behaviour. The authentic leader has particular relevance in this culture due to the desire for interdependency in social relations (refer to Appendix 9.1 for a discussion of authentic leaders). In this manner, Chinese leaders act as 'sages' and are seen as exemplary people.

Indian leaders exhibit behaviours commensurate with their varied cultural heritage encapsulating the 'own', 'other' dimension. Cultivating dependency is a natural condition of status consciousness and is prevalent in the superior subordinate relationship that is a facet of the organizational '*field*'. Drawing from the social realities that constitute 'lived' experience, Chinese and Indian leaders can be expected to show some 'etic' and 'emic' features in their leadership styles. Why is this so? And how is it 'displayed and therefore visible? These issues are addressed in the findings and analysis chapter.

#### 4.2.5 Power in Social Relations

Power and how it is deployed and used within and between fields is also a central concern of Bourdieu, this section will outline some of the manifestations that are evident and as they relate to leadership styles that are deemed culturally and contextually dependent.

Power, as noted by Bourdieu (1999), refers to the relational aspect of this construct that is as individuals interact on a number of levels simultaneously, relationships and the balance therein are reliant on power as an ingredient in that especial interrelatedness. Power referred to in this manner has a number of constituents and related perspectives that normalize its existence. More precisely there is a need to find the nature of this relationship between leaders and followers and what constitutes the process and interchange of power. The ability of a leader to exert and maintain influence over subordinates in order to control is an act of covert complicity between the two parties. This is the bare minimum of analysis but acknowledges the force of the connection, between agents and their 'structuring structures' (Forbes & Weiner, 2008). This act of complicity is endorsed in the wider social processes that govern and order the social world but at the level of the *field* organizes hierarchies that are perpetuated in the *field* itself.

Power and its manifestations are seen as 'the way things are' an accepted viewpoint of the way that life is and so it remains unquestioned, the 'Authorized Version' if you will. This is to say that leaders are complicit in keeping this perspective alive and ensuring its continuation just as followers believe that it is right and natural. This is perhaps one of the reasons that when the leaders in this study were asked if they thought there were any power issues because of their position, or indeed whether they were in possession of or able to utilize power they did not think so. Comments reflected this, such as "No, I don't see or use any power to direct or motivate subordinates" (Participant 10). From a Bourdieusian perspective this is because power and its exercise is a covert operation. Again how does this in particular relate to culture and thereafter leadership? One possible explanation is the maintenance of positions in the *field* and the reproduction of these conditions to 'recreate' positions of power through constant negotiations with other 'players of the game' to the ultimate end. To be able to achieve this is to employ *capital* in its various forms better than other players in the game.

Bourdieu further notes that acts of power come about due to various actors in the *field* being in 'possession' of greater amounts of *capital*. Through and because of this they have the ability to define reality and what constitutes the field, its rules, its boundaries and what is

recognized as legitimate language and actions that accompany this knowledge to be deployed within the field as the need arises. As Thompson so eloquently notes

Those who speak must ensure that they are entitled to speak in the circumstances and those who listen must reckon defines them and their actions through their *habitus*. that those who speak are worthy of attention. (1991, p. 8)

In turn the *field* also defines relations within that domain.

The organization can be viewed as a '*field*' or site of power relationships, which may be evidenced by the hierarchical nature of organizational life. One issue to be examined here is where this power emanates from and further how this shapes relations within this '*field*.' Roles of organizational members are governed by *habitus* "that internal set of dispositions, that are both durable and transposable, structural structures predisposed to function as structuring structures that is as principles which generate and organize practices and representations" (Bourdieu, 1990, p. 56). (Participant 1): "I lead as I would like to be led, this requires some careful analysis of who you are and how you relate to others in the organisation." These principles that generate and organize practices are in turn guided by ownership of *capital* in its various forms. This is said to be derived from an individual's immediate environment as well as traditions and histories. To elaborate, as this forms the basis of much of this research, individuals come to this world *tabula rasa* if one subscribes to this philosophical and teleological position; thereafter, people acquire and become acculturated in a 'location'. This refers to both a geographical space as well as a cultural space. The accretions of this particular and unique space are the innate capabilities individuals possess according to their *habitus*. This is commensurate with a context dependent world view.

### 4.3 Criticisms of Bourdieu

One note of caution regarding the above removal of our subjectivities this is an excellent start to making research and its objectives, less laden with bias providing that we are conscious of where our biases have originated. The point being made is that it is what is known unconsciously may be more of a problem. If we are not aware of hidden knowledge how can we possibly acknowledge its existence and thereby exonerate our position with regards to how it may have affected our research in an entirely unconscious manner? This appears to be one of the criticisms of Bourdieu's understanding of the social sciences and the way in which they are 'methodologized' by King and others (King, 2003; Garrett, 2007; Crossley, 2003).

There are some researchers' who critique Bourdieu's work on a number of other issues as well, these relate to the mind, body distinction that many see as the essence of Cartesian philosophy another point of contention for academics' is the apparent failure by Bourdieu in recognizing key conceptual and contextual factors (Noble & Watkins, 2003; Garrett, 2007; King, 2003).

That the notion of *habitus* may indeed be deterministic in certain situations has also been raised by researchers (Noble & Watkins, 2003; Hurtado, 2010; Crossley, 2003; Crossley, 2002). This is of course just one of many interpretations that can arise when viewing social theories and need not be taken too seriously. Bourdieu himself explains that *habitus* serves the fundamental purpose of "Escaping both the objectivism of action understood as a mechanical reaction without an agent and the subjectivism which portrays action as the deliberate pursuit of a conscious intention" (Bourdieu & Wacquant, 1992, p. 121). This clearly shows that the concept cannot be fragmented when used as an analytical tool, to do so one risks an incomplete account of the phenomena under investigation.

Another problem that some have identified is the 'dulled passivity of social actors'; this is taken to mean that as social agents we have very little if any, autonomy over social occurrences a type of fatalism that renders us incapable of responding beyond and above what we 'are' and 'know'. If we ascribe to this, we demean intentionality and thereby the intentional actions that individuals make on a daily basis as we respond to our positions in the *field* employing the various forms of *capital* as our worldly resources within any particular *field* Bourdieu was also against a universally applicable pattern of thought stated as "He is thus against any philosophy of mind which is built upon the idealistic affirmation of universal logical categories of thought" (Throop & Murphy, 2002, p. 188). This ties in nicely to the culturally specific sets of leadership skills that have extreme relevance according to context.

The point has also been made that insufficient attention has been devoted to the analysis of the individual's behaviour at the micro level (Chell, 2008). This is important to note as it is the individual that interests us in this study in their role as 'leaders' of organizations. However it would appear that this particular argument can be rebutted in the following manner: The individual *per se* does not exist alone but is embedded within sociality, and an individual's behaviour is only one part of the story that is unfolding as they negotiate their social spaces. Also to be noted is the links that an organization has to the wider social domain.

It is not within the scope of this study to outline principle arguments relating to these critiques, nor to refute the critiques themselves, merely to show that there is an awareness of their existence and the possible influence they may have exerted on other's interpretations of Bourdieu's meta -theory (Crossley, 2003; Garrett, 2007). In any event Bourdieu did not wish for his ideas to be treated as 'grand theory' but rather as a tool that may aid researchers who make inquiries about social relations and in this manner he was urging each of us to be reflective in our work and take care to acknowledge our position in relation to what we were observing (Webb, Schirato, & Danaher, 2002).

Bourdieu, himself notes that

Indeed I believe there is no more real or realistic way of exploring communication in general than by focusing on the simultaneously practical and theoretical problems that emerge from the particular interaction between the investigator and the person being questioned. (1999, p. 607)

This allows for a dual process to evolve between the situation and the participants, researched and researcher.

#### 4.4 **Summary**

This chapter has given an overview of some of the integral parts of Bourdieu's theory of social practice. Particular attention has been paid to *habitus*, *field* and *capital* concepts considered essential to gain knowledge of how people act and interact on a daily basis. This theory has managed to overcome the dualities of objectivism and subjectivism to present a more cohesive picture of society and social relations. Chapter Five outlines the findings from this study.

## Chapter Five: Analysis and Discussion

“Leadership is a privilege which is not available to all.”(*Participant One*)

The agent engaged in practice knows the world...too well, without objectifying distance takes it for granted precisely because he is caught up in it, bound up with it, he inhabits it like a garment... he feels at home in the world because the world is also in him, in the form of *habitus*. (*Bourdieu, 1998, p. 25*)

What matters most is that leaders lead. (*Theodore Roosevelt, 32nd president of the United States 1932-1945*)

Arguably this chapter is the most significant in this document as it relates the practice and practical aspects of the research to its theoretical components that allow us to further our knowledge of both culture and how these affect leadership. One of the most important aspects of Bourdieu’s theoretical positioning that one should always provide links between theory and practice if this is neglected we are not rigorous enough in our research efforts (Bourdieu & Waquant, 1992). Applying a Bourdieusian approach to examine how the constructs of leadership and culture affect organizational outcomes if indeed they do, remains the primary focus of investigation for this research.

The structure of this particular chapter will use the available and cited constructs of Bourdieu and thereafter illustrate how these are displayed in reality. In other words leadership knowledge as evidenced by the participants from their respective cultural milieus will be linked to theory that has been generated from a Bourdieusian perspective. An attempt has been made to include all parts of the theory as too often only portions of its entirety have been used by researchers, this it is believed reduces the potency of an otherwise important pronouncement on social conditions (Throop & Murphy, 2002; Rockamora & Entwhistle, 2006) and (Yin, 2004; Silverman, 2000, 2006). The method by which these findings have been arrived at is discussed in detail in the chapter titled research methodology.

### 5.1 Major Findings Arising from this Study

This study has three principle findings that relate to contextually dependent leadership and its interface with culture. These findings are listed below. These findings and the value of the findings form the basis for the ensuing discussion.

- Culture, as part of one’s *habitus*, informs and forms leadership capabilities.

- Contextually acquired leadership qualities exist in certain cultures known for their interdependent world view.
- Chinese and Indian leadership styles show consideration for ‘contextual awareness’.

### 5.1.1 The Value of the Findings

A thorough investigation of the relevant literature was undertaken to identify areas of interest. This was done to provide structure and balance when formulating both the research question and the ways in which the research is best conducted. Only by engaging with research in a given area is it possible to ‘highlight’ areas of potential value in addressing the stated objectives of the overall research project.

The first part of this chapter directly relates to the findings of the research process where these are supported by literature. Where appropriate this is then linked to the research methodology chapter. This allows a check and audit process to occur within this document. General leadership constructs will be examined initially and examples will be given where these same elements are found to be present. This is an iterative process and one that is designed to build on existing knowledge that can be directly related to the constructs of leadership and culture. At the same time context dependent leadership roles will be examined to ascertain if there are points of difference in leadership styles.

From there we will move to culturally specific domains that encompass the leadership styles and ‘designs’ of what constitutes effective leadership within Chinese and Indian society. The argument being that there is a very real relationship between leadership and culture and that this relationship, when acknowledged produces positive outcomes. Furthermore this relationship is embedded deeply within social reality, and the ‘lived’ component of individual’s social worlds. The experiences that they encounter as a part of life’s process have shaped the unique sets of values, beliefs and indeed the foundation both conscious and unconscious that allows them their self construal. The construction of this, both the individual and their environment reaches into ‘history’ exists in the moment, and beyond into the future. This is true for both leaders and their followers. The *habitus* endures beyond initial socialization however and continues to inform social practices in different physical locations. This allows for a ‘double reflexivity’ on the part of any individual as they draw from both the past, embedded values and beliefs formed by socialization and future in the form of agentic actions. If one is successful in one’s *field* and leaders are undeniably so it is because they have greater amounts of cultural *capital* and one is ‘rewarded’ for one’s success in a variety of

ways (St Clair, Rodriquez,& Nelson, 2005). As this study comprises ten case studies, logically each one will be investigated and the analysis will ensue from the mentioned findings. In theory this should be a seamless and fluid process in reality it can appear too trite and it may stifle genuine and in some cases arbitrary knowledge. Before this process is started it is helpful to refresh by offering an overview of theory and some more general knowledge that has been gained during the course of the project.

Having elicited findings from the project a discussion into some of the major ramifications will ensue. This will also provide some answers to the initial sets of research questions and hypotheses that have guided the research project. To recapitulate, the research question was, how is leadership influenced by culture? And, if so, in what manner is leadership affected? Is there evidence to support universal constructs and types of leadership? Has the increased level of world integration made leadership styles universally endorsed? Does the cultural environment have an impact on leadership behaviour? Or, alternatively, are leadership styles culture specific (Adler, 1997; Berry, 1980; Child, 1981; Dorfman et al., 1997). Or is it a combination which is entirely context dependent? This is what this project has attempted, albeit on a small scale to determine.

To begin with the findings from the first piece of data collected, that is the questionnaire (refer to Appendix 15 and Tables 4 through 8) the questions themselves were fairly general and were not expected to ‘uncover’ any insights as to how culture in its many guises would or could affect leadership. In fact the purpose behind the collection of this data set was to inform interested parties as to the ‘backgrounds’ of the participants. Some details of the results have been mentioned elsewhere in this project so what follows is only a very brief recapitulation of the main points in relation to the questionnaire.

**Table 4. Age and gender of participants**

<b>Indian participants</b>	<b>Chinese participants</b>
1 – Female 24	1 – Male 70
2 – Male 35	2 – Female 47
3 – Male 45	3 – Female 29
4 – Female 30	4 – Male 55
5 – Male 55	5 – Male 49

Source: Data collection, December 2010.

Following the structure of the questionnaire as closely as is practical in reporting results and keeping in mind this section is the precursor to a more enlightened and discussed set of data, the following is written. The average age of the participants was 48 years and the age range covered the youngest at 24 years to the oldest 70 years of age (refer to Table 4). Most of the male participants were in the older age bracket while the females were significantly younger. This is not surprising and could be considered a cultural universal as women as leaders have not enjoyed the success or rather the reports of their success to the extent that their male counterparts have until recently. This is therefore not a particularly surprising statistic, and endorses findings from other studies undertaken in similar fields (Prime, Jonsen, Carter, & Maznevski, 2008). As to culturally attributed leadership styles and differences between genders in describing competences that are deemed desirable, evidence suggests that cultures do indeed ‘view’ these in quite different manners (Emmerik, Eumena, & Wendt, 2008). And as noted by these researchers gender differences in leadership behaviours may be a particularly western phenomenon (Emmerik, Eumena, & Wendt, 2008). If this is true than gender would not be a consideration for the participants in this study, and indeed judging by the comments called forth it was not, either for men or women. There is another possible reason for this that both cultures that participated believe in meritocracy as the basis for leadership in plain language you must be good enough as judged by your followers to be accorded the status of leader. In this manner it is opined leadership and the authority resides with the person not the position. This is ascribed by the relationships that are developed within the field and dependent on amounts and varieties of *capital* ownership, and are in any case reliant on context.

The length of time that the leaders had resided in New Zealand varied from, in the case of participant one, three years to the longest period of residence, seventy years in the case of participant nine. This data can be viewed in Table 5.

**Table 5. Participants’ length of time in New Zealand**

Participant 1 – 20 years	Participant 6 – <i>not stated</i>
Participant 2 – 10 years	Participant 7 – 5 years
Participant 3 – 5 years	Participant 8 – 15 years
Participant 4 – 25 years	Participant 9 – 70 years
Participant 5 – 14 years	Participant 10 – <i>not stated</i>

Source: Data collection, December 2010.

### 5.1.2 Length of Time Served in Current Organization

The length of time served within the organization varied greatly from five years as the minimum to over twenty years in one case. This does not appear to be indicative of preference or ideals such as loyalty but can be viewed as a combination of personal choice, strategic career advancement, and economic rationale. In most cases it is surmised having attained leadership status new challenges were required to engage the participant's interest in their environment. One point to note is that length of time 'served' in an organization does not necessarily equate to length of leadership within the same organization, this activity may well have come after some time initiation into organizational life. There are a number of reasons that can be offered as an explanation for this, the principal reason found from within the data of this project appeared to be ethnicity and to a lesser degree gender. In the case of ethnicity it appears that there are certain prejudices that exist in mainstream organizations, which result in a decided lack of opportunities being made available to minority groups. Gender of course is always an issue when employment opportunities are sought, this same applies to women being promoted to leadership roles. Encouraging evidence available from this study suggests that this does not have the same effect as it once did in marginalizing women's aspirations, of leadership.

### 5.1.3 Education and Qualifications of the Participants

The levels of educational attainment of the participants were by any standards high while this is by no means a predictor of acquiring the mantle or persona of leadership; it seems to indicate a realization that knowledge is essential for achievement. Further that this knowledge may be viewed as one of the forms of *capital* as outlined in Bourdieuan theory. This can then be viewed as an acquisition on the part of the individual agent in an attempt to gain relative advantage in the field. That this is also informed by *habitus* which 'creates' the forms of *capital* available and the degrees to which they are owned thereby determining power via one's position in the field or fields Table 6 shows that educational attainments of the participants for this study.

**Table 6. Educational attainment of participants**

Participant 1 – PhD	Participant 6 – LLB, PhD
Participant 2 – PhD	Participant 7 – <i>not stated</i>
Participant 3 – MD [Medicine]	Participant 8 – PhD
Participant 4 – BA	Participant 9 – BSc
Participant 5 – <i>not stated</i>	Participant 10 – MBA

Source: Data collection, December 2010.

The high levels of educational achievement by participants have already been discussed and are seen as a source of *capital* in all but two of the New Zealand born participants, initial education was obtained in either China or India. University education was apart from one participant obtained in New Zealand, and the United Kingdom, Respectively the nations of China and India see primary education as a foundation for increasing the well being of their citizens and as a mechanism that may advance social mobility. In the case of China education (apart from the period of the Cultural Revolution) has been the main vehicle for advancement by meritocracy, so the results are not surprising.

India has a tradition of education but in a different manner and for different ideological reasons. The eclectic nature of education in India means that only the upper castes could avail themselves of any benefits. Even as this is written, literacy rates in India are some of the lowest in the world in some Indian states. According to census figures for 2011 74% of Indians have at least basic literacy skills and this shows a marked increase from previously available data (Chandramouli, 2011).

As to the type of organization that participants were involved in at the time of their leadership roles this varied from public sector organizations to not-for-profit entities. (Refer to Table 7 for a quick synopsis.)

**Table 7. Type of organization and ethnicity of participants**

Type of organization	Number of Leaders by Ethnicity	
	Indian	Chinese
Private sector	2	2
Public sector, local	1	2
Public sector, national	1	0
Not-for-profit	1	1

Source: Data collection, December 2010.

The ethnicity of the participants was either Indian or Chinese as per the dictates of the research question. There were five Indian and five Chinese who participated; this enables an even representation of both cultures within the confines of this study. Of those participants all but two had been born and raised in the country of origin. The two that had been born in New Zealand had migrant parents and had spent time in their parents' birth country for extended periods of time. This included time in ancestral villages in the case of the two Chinese that were born in New Zealand. This exhibits the strong relational and kinship based values of Chinese society. Indian leaders were more likely to have received their initial education in India and then migrated with family to New Zealand nevertheless they also have a strong family oriented web of networks (Pio, 2009).

**Table 8. Languages spoken by participants**

Chinese interviewees	Indian interviewees
Participant 2 – Mandarin, English	Participant 1 – Hindi, English
Participant 5 – Mandarin, English	Participant 3 – Hindi, Punjabi, English
Participant 6 – Cantonese, Maori, and English	Participant 4 – Hindi, English
Participant 7 – Cantonese, English	Participant 8 – Hindi, English
Participant 9 – Cantonese English	Participant 10 – Hindi, Sinhalese, English

Source: Data collection, December 2010

Language is known for its specific ability to aid in the transmission of culture, all participants were proficient in at least two languages their 'native tongue' and their adopted nation's primary language. This information is documented in Table 8. In the home environs communication was said to occur, in most cases in the participant's primary language. In all

cases they were fluent in English. This further reinforces core values espoused in that specific culture and it was noted that the use of the language at home was to do with maintaining tradition. One further point was also noted that any other language that could have been used did not contain or convey the necessary meaning in other words much would have been 'lost in translation'. This is seen as a source of identity for individuals giving security and validation through the medium of experience that is shared communicatively, and communally which in turn constitutes practice and process

#### **5.1.4 Findings Related to Observations**

Observations have yielded some credence to many aspects of culture specific leadership as well as universal constructs as they have the ability to 'tell it like it is'. This aspect although accused of literal and thereby liberal interpretation does not necessarily invalidate what an 'outsider' may capture in the way of data. In fact if the observations are well recorded and are consistent across all cases as to the criteria observed then they have the ability to garner abundant knowledge. If possible categories should be ascribed before entering the case site while still allowing some flexibility for capturing new insights if these occur. This is to aid the researcher as regards to issues of reliability and provide structure to the reported results (Welch & Marschan-Piekkari, 2004).

The categories chosen for the particular research observations relate as far as is possible to the overall objectives of the research project and more specifically examine both behavioural and environmental conditions at the case site. This combination of factors allows a duality of perspective to emerge concerning the organizational culture which it must be allowed is influenced by leaders. By 'observing' in such a way a 'window' is opened to the 'outsider' who provides a glimpse of conditions inside and retells this for others to gain an understanding of how to make sense of their world.

The chosen categories prior to arrival at the case sites were, location of office, office accrements, office furnishings, these features are considered environmental and unique to each case site (Yin, 2004). Themes commensurate with Bourdieu's theory of social practice were chosen to reflect the objectives of this research. These have been used by other researcher to lend authenticity to findings and as such are seen as more valid (Rokamora & Entwistle, 2006; Throop & Murphy, 2002).

Other consistent observations relate to behavioural aspects of organizational life that surround both followers and leaders. These are both more covert and manipulable so care needs to be

taken in assigning categories or at the very least acknowledge why particular behaviours were looked at. The majority of chosen categories have already been tested in other studies and have relevance when looking at power within social relations, this is both at a micro level and at a macro level. This is in line with Bourdieu's desire that we acknowledge our personal histories and *habitus* as well as the institutions that have produced them.

The findings from this set of observations appear to corroborate work already conducted in this area. The offices of the leaders were in 'auspicious' situations heralding difference from other employee's work environments. They proclaimed that these people (the leaders) had arrived at their ultimate destination. Furnishings were more elaborate than in other work areas and were not a shared space. This serves to elevate their status as someone who is singled out or worthy of our attention.

Status is often reflected by position and location within an organizational setting especially the physical elements, often the first indication is the label on the door. In four of the sites visited the leader's title was clearly displayed as that of Chief Executive Officer of that particular organization. While this does not necessarily mean they are the leaders within the organization in this project they were. Office furnishings in these offices were observed to be more sumptuous than the cubicles occupied by other staff especially relevant in Participant 10 situation (observations, 12 December 2010). Other evidence also supports observations that inextricably link status and position, e.g. a comment by one of the participants to the effect that status was 'attained' by exemplary leadership or leadership by acting in a manner that others could realistically aspire to in their lives. To quote, "I think that you can be given status for being both a good leader and by making a difference for others in terms of actually leading by example" (Participant 1, line 4).

How this might be explained in terms of using the analytical tools that Bourdieu supplies? Power in society and in micro societies such as organizations is reliant on ownership of *capital* and one's position, related to other players of the game, in the *field*. This 'power' can be manifest in multiple ways it is both defining of, and defined by the individual as they are negotiating multiple *fields*. Bourdieu notes "one of the advantages of being in a position of power is that it enables groups or agents to designate what is 'authentic' *capital*" (Webb, Schirato, & Danaher, 2002, p. 23). From this then we expect that leaders have an ability to influence practice within the domain and *field*, which they are situated in. The ways in which this is known to occur, and one that has support from this study will now be examined using excerpts from the interviews to illustrate.

One of the questions asked during the semi-structured interviews directly relates to power that leaders have. Power in this context is said to mean a more coercive type. That is, power enables leaders to influence the actions of followers. In fact comments pointed to the ability of the construct to be able to 'get things done' and as a 'part of the toolkit' that leaders have at their disposal. Some leaders did not see any dimension of power in their position or when asked directly about its presence said it was more about influence than power. The ability to distinguish between power and influence is dependent upon interpretation. There can be no doubt that leader's have power as they have the capacity to define and direct others actions whether they see this as a part of leadership is entirely different. Comments which will be discussed later in this chapter suggests they would rather not acknowledge power as it carries exceedingly negative connotations for people in their position. Power therefore for both Indian and Chinese leaders resides within and is not part of their named position.

To relate this back to the first category in the observation section, the visible difference in allocation of space between leaders and followers: this is not only evident but also accepted as natural as such this has the ability to mask any overt attestation of power, hence the 'misrecognition' of hierarchy and what is counted as authority. This In turn can be related back to the prestige that accompanies leadership positions and is accepted as inevitable by others in that particular field. The leader is more proficient and has achieved mastery of the game.

The next set of observations deal with behavioural aspects exhibited during the semi structured interviews included in this are demeanour of the participants, verbal and non verbal points of delivery, communicative practice and presentation. Once again these were predetermined in an attempt to standardize outcomes and information obtained across all interviews. The reasons for the choice of these particular categories can be given as being theoretically informed by the concepts of Bourdieu.

In all cases the demeanour of the participants was confident and enthusiastic, a relief for the interviewer as it made the discussions more vibrant as well as allowing for the exploration of the interviewees own thoughts on both culture and leadership. This is particularly important as it leads to new insights into how culture shapes and 'moulds' those who lead, within a specific context. Thus confidence can be seen as a part of the bodily hexis, this is best described as the physical aspect of one's *habitus*. In fact nearly all of the behavioural aspects observed can be explained by the application of this Bourdieusian construct. A short definition is in order and can be described thus:

Bodily hexis is, in a way the ‘performative’ aspect of *habitus* as a durable organization of one’s body “one that is imbued with a host of social meanings and values.” (Throop & Murphy, 2002, p. 188)

and as such can be viewed as our ‘socially informed body’ (Battilana, 2006). That the leaders were comfortable with their roles serves to show that the relationship between the field and the individual’s *habitus* has worked to ‘produce agent’s bodies and bodily dispositions’ (Webb, Schirato, & Danaher, 2002).

To address communicative aspects of the observations the striking feature was the articulateness of the interviewees, there was considerable synchronicity between verbal utterances and non-verbally related points. They were authoritative in their position as leaders and in their secondary role as unofficial ambassadors for their respective cultures. Most participants had read and dwelt on the materials that they were provided with prior to the meeting, which shows an avid interest in issues related to their environment. They carried their assertiveness as an aura, The non-verbal behaviours observed included specific ways of walking into the rooms where the meeting were held, their posture while seated and their overall ‘attitude’ during the interviews in essence bodily hexis, if one subscribes to Bourdieusian theory.

Presentation is known to embody and personify the individual and makes a pronouncement about whom and what we are at that point in time. Presentation does not just look at a person’s dress but the way that this is constructed and displayed by the individual also included are mannerisms, ways of walking and talking that all come to be associated with certain ‘*fields*’. One of the manifestations of the bodily hexis is attire that is associated with specific domains such as academia (Webb, Schirato, & Danaher, 2002). This notion suggests that specific ‘uniforms’ that are identifiable with particular domains and a part of this, coincides with the manner in which we dress and the way we are expected to dress and our comportment (Webb, Schirato, & Danaher, 2002). What would we expect of a leader’s presentation? This depends entirely on our own *habitus*, and our version and interpretation of social reality. However it is expected that within cultures there will be some commonalities and this is what produces similar and shared understandings of the world. This pertains to the practical sense as Bourdieu allows us to understand the ways in which we negotiate our position in the *field* (Webb, Schirato, & Danaher, 2002).

## 5.2 A Summary of Chinese and Indian Leadership Styles

The following section reiterates what constitutes Chinese and Indian leadership styles and how these are enacted in social practice. This takes in account the sociological and philosophical knowledge that is known to have laid the foundation for the formulation of these leadership styles. It allows for a contextual view of how leaders lead, included in this is a brief description of the specific styles that Chinese and Indian leaders possess to achieve organizational success Table 9 summarizes the principle findings from the literature and the data collection process of this thesis.

**Table 9. A summary of Chinese and Indian leadership styles**

<b>Chinese Leadership Styles</b>	<b>Indian Leadership Styles</b>
Interdependent	Interdependent / independent
Knowledge based, internal, external integration, of contextual factors. Holistic in nature	Familial consideration prioritized, dependency accentuated
Reliant on socially accepted roles to provide structure and identity. Morally 'positioned' in their relationships	Relationally oriented, subjective, superior / subordinate
Underlying philosophies: Confucian dynamics, Daoism	Underlying philosophies: Hinduism, Buddhism
Reflexive, continual self cultivation a focal point. Absorptive thinking	Focus on the spiritual self and inner being, thereafter the 'other' dimension. Associative thinking
Literature analysis: Paternalistic and 'personalistic'	Literature analysis: Nurturant Task leadership, Lala and Humanitarian styles of leadership

Source: Data collection, December 2010.

Having given a very general overview of both theory and were relevant associated findings it is necessary to look at the individual cases themselves. This should provide more detail which can aid in answering some of the initial research questions. Again we are in general attempting, to ascertain whether culture does affect leadership styles. This section is more systematic in its identification processes and level and depth of analysis. The three steps used for the collection of data were media items inclusive of all types of media, observations and semi structured interviews. These were then arranged interpretatively into broad themes commensurate with Bourdieusian theory and themes that arose when the analysis was conducted. Results were then placed into matrices. (Refer to Appendices 3, 4 and 5).

The following statement by Bourdieu illustrates the relationship between the researcher and the researched. This is particularly relevant to this study as it looked at culturally informed leadership practices.

**Observer:** *The theorist is condemned to see all practice as a spectacle,*

**Participant:** *Praxis is what one does. It belongs to a world of action. It has its own practical logic (Bourdieu et al., 1999, p. 67).*

Bourdieu in the following statement shows the dilemma many researchers' face, the intrusion of their own histories into their subject's social worlds. As many practices are unconscious it is difficult to know of, or acknowledge all subjectivity. 'Reflexivity' in research is essential,

But the analyst will be able to make the most unavoidable intrusions acceptable only through a rewriting that reconciles two doubly contradictory goals. On the one hand, the discussion must provide all the elements necessary to analyze the interviewee's positions objectively and to understand their points of view, and it must accomplish this without setting up the objectionising distance that reduces an individual to a specimen in a display case. On the other hand, it must adopt a perspective as close as possible to the individuals own without identifying with the *alto ego* [which always remains an object whether one wants it or not] and turning into the subject of this world view. And the analyst will never succeed in this enterprise of participant objectification so well as by managing to make self-evident and natural even given constructions that are wholly inhabited by critical reflection. (Bourdieu, 1999, p. 2)

Findings from the case studies clearly show a number of correlations between culture and its impact on leadership. The brief details of the practical aspects of the cases will be looked at first before any interpretation is applied. This is a descriptive piece of work and portrays through the researcher's narratives, the actualities of very specific sets of data. It serves the purpose of informing readers how specific findings and conclusions are reached.

Prior coverage has addressed the theoretical viewpoint that has underpinned this study and in light of this a more modest discussion follows. This is divided into two parts. The first relates to Chinese leadership styles and how these fit into the theoretical framework and the second details understandings of Indian leadership styles and adopts the same approach. This utilizes identified themes and the related questions, to illustrate key findings from this project. To elaborate, the leadership styles of Chinese and Indian leaders will be 'examined' using Bourdieu's most fundamental units of analysis, namely *habitus*, *field* and *capital*. These enable us to correctly locate the reasons for what can only be described as points of difference in leadership styles.

As is the case with semi structured interviews personal information was often divulged and could potentially be used to ascertain the identity of a participant. Any publication of this data runs contrary to the ethics approval governing this thesis and so a broad overview of conditions can only be given, as they relate to the specific participants.

In keeping with this spirit of anonymity all names and marks of possible identification have been changed unless the participant has authorized otherwise. In some cases this was allowed as the participants noted themselves a name change did not really guarantee anonymity. With reference to reading the case studies, the italicized lines are the interviewer's questions and the plain text shows the participants' responses.

### **5.2.1 Indian Leaders Actively Engaging in Their Social World**

#### **“Leading is a privilege”**

Mr Kumar a 69 year old male of Indian nationality had offices in a working-class suburb of Auckland, surrounded by the noise and busyness that all major cities have. Before entering this public world that he now inhabited Mr Kumar had been a successful academic and an accredited researcher. He had expressed some initial disquietude over being interviewed claiming pressures of work may make the timing difficult but eventually the meeting time of 4pm 4 November 2010 was agreed upon. In a modest building fronting onto the main street the only signs of identification being the ubiquitous party logos and the number of people crowding the main office Entering through the sliding door it was evident that this was a very public space, a place where discussion and potential argument was always present. Two men were sharing fish and chips talking about the day's events on a couch the ran along one wall, their eyes briefly looked in my direction before returning to the meal. Another man was sitting on the floor in his hands a pile of papers which he was intently reading as if in preparation for an examination.

At first it was difficult to identify who the receptionist was or at least who had some measure of authority until a middle aged man rushed out from a back room apologizing for my wait, and explaining that Mr Kumar had not finished his previous meeting could I possibly wait. This was an unexpected opportunity to gather information that would help provide the contextual details and for some time Mr. Grant and I talked about his and Mr Kumar's work which provided a fascinating insight into the organization and the nature of the daily activities carried out, including some of the leader's characteristics as evidenced by a follower /employee. All actions appeared as natural and these were grounded in the context within

which social practice occurs. The force like influence of the *field* contributes to peoples' attitudes and practices.

One of the most important Bourdieusian concepts is that of the '*field*' a place where social practice is conducted. By this method *field* generates and governs people's beliefs and attitudes (Bourdieu, 1999).

Finally the meeting between Mr Kumar and his constituents finished and I was ushered into a large room. Looking around provides a sense of location within an alien environment for me at least. A large table dominates the space flanked by numerous chairs; the walls are covered with framed photos of family and friends along with diplomas and degrees. Surprisingly it is very quiet compared to the reception area the only sounds are a muted road noise and the ticking of a clock on the shelf.

Mr Kumar entered and settled himself at the end of the table apologizing for keeping me waiting, he explains the two men he had just met with were Indian nationals wishing to establish a business in New Zealand but they had had difficulty in obtaining the appropriate consent and had asked that Mr Kumar help in his official capacity. He explained at some length why they had approached him and what they might expect as an outcome from the meeting. There was an expectation because of the connections in the relationship that help would be proffered.

*Can you describe an episode of leadership that you have been involved in?*

"A couple of years ago I was asked to chair a working group who would inform the government of the need for a new direction in social policy for underrepresented groups in general and more specifically minority races in New Zealand. We are still working together as a group although a couple of members have left to pursue other interests."

"I was looking for people with a sense of social justice, people who understood that there are many cultures in New Zealand society and that they all (the cultures, that is) deserve equal treatment and opportunities. I wanted to represent these cultures in the working group so that all voices would be heard. I was really satisfied with the positive outcomes which involved working with these talented people. When I think of how I led and why it was successful, I think about my long term goals and how I expressed these with energy and enthusiasm to the others because I really thought we could make a difference, and I still think we did. It can be quite draining, though, keeping up that level of commitment for any length of time. I'm not

saying that all of the recommendations will be implemented, although it would be nice. In a perfect world, I would be satisfied with just one or two. It would still make a difference for those people we are trying to help. Of course, it really helped being on the inside and knowing the barriers that some races have to face in New Zealand – ‘been there, done that’. I’m sorry if that seems trite, it just seems the best way to say it.”

*Do you think your particular cultural background influences the way you lead?*

“I am proud of my Indian background and the values I carry with me because of the teachings of my grandparents and parents and in many ways it is what I have learnt at home that I use when I am leading others, so, yes I do think the values and beliefs that you learn at an early age influence your style of leadership, but it is more the person that you have become because of the experiences that you have had, so I think that culture is important. It’s not something that you can quantify, though, but it is definitely there.” When the question “*do you think that your ‘culture’ influences your style of leading?*” was asked: “I would expect that it would. I mean, it is an influence on how you see and think about your environment, so, yes, I do think it does.” “*Could you explain how you think it influences what you do?*” “It is more the way you behave and see things and how you act and react towards others in particular situations” (Participant 2, line 5). The relevance of the quote relates to the sense of practice or internal motivations that individuals come equipped with via *habitus*. As Indian culture and its relative difference from mainstream Western oriented perspectives is one of the areas of inquiry that concerns this project how this is viewed by the participants is critical in attempting to understand the relationship between leadership and culture and its multifaceted meanings for those who are engaged in the process. For this case it was immediately evident that culture and cultural knowledge was very important. From very overt attestations to more discreet reminders the ‘evidence’ was pervasive and proudly worn. A delightful explanation was given as to the origins of his extensive family and how hard all of the family had and continued to work. The expectations of his parents were that all fourteen of the children would succeed because of their heritage and they would take these traditions wherever they went. “Sometimes it seems like the weight of these traditions are onerous but then you remember that they are as much a part of you as say your personality.” Tradition and history are a part of *habitus* (Bourdieu, 1998).

*What do you think constitutes strong leadership?*

“An awareness of your strengths and weaknesses and a vision of how you can change situations for the better you are actively involved at all levels conscious thought, self monitoring is essential so that you can track progress. You evaluate your practice and see where performance could be improved. sometimes it is hard to articulate exactly what actions you take it’s like buried knowledge and sometimes you don’t have time to be that conscious of what you are doing it is afterwards when you are reflecting that you recognise a particular course of action. “I think that after some time it becomes natural but not at first as there is much to learn.”

Further questioning revealed what made in the words of the participant a good leader that is the necessary qualities, descriptive terms included vision, empathy, hardworking, exemplary behaviour, particularly relationship building and the many ways in which this could happen. It seems that a great deal of thought had gone into analyzing how he performed when leading. This knowledge was then used to benefit his interactions with others. His personal philosophy encapsulated many of the points that he made when asked what did he consider to be the criteria of a ‘good leader. Verbatim “self awareness is one of the greatest qualities that a leader can exhibit if you don’t know your capabilities and areas of strength and weaknesses you cannot provide leadership.”

*In general what would you say the difference is between leaders and followers?*

“There are a number of differences as I see it but probably the biggest is the vision of how you can make a difference and improve the lives of others. That is why I left academia I was professionally successful but something was missing it had become fairly routine. Changing direction was really for me anyway about satisfying personal needs. It has however left me open to very public scrutiny. If you make mistakes you will certainly be told, the media are particularly vitriolic in this respect”

This brief case study has given an insight into the world of leading from a culturally informed perspective. The remainder of the case studies that document Indian leaders social practice as they lead, can be located in Appendix 6.

## **5.2.2 Chinese Participants Tell Their Stories of Leading**

**“Leading is for me an opportunity for self improvement.”**

On a Sunday morning in December 2010 I found myself in a hotel lobby awaiting the arrival of Ms Cheung. She has agreed to come into the central city as she had a presentation to give

to a group of migrant women in the city centre and it would be easier for her to find the hotel rather than having me going to her home in East Auckland.

Ms Cheung a 29 year old Chinese woman works for a regional council organization who are devoted to dealing with recently arrived immigrants. As she explained they deal in cultural variety and provide a range of services aimed at integrating immigrants into New Zealand society. These services include language classes, help in accessing information about housing options health care and education. After completing a bachelor of arts at Auckland University Ms Cheung secured work at Auckland Museum however due to restructuring her job was disestablished and so she looked elsewhere for employment. The opportunity to work at Auckland Migrant services was suggested by a friend she has now worked for this organization for the past six years. The organization is staffed by a mixture of paid employees and volunteers.

She and her family arrived in New Zealand from mainland China when she was 15 so she belongs to the 1.5 generation. A fact she said has given her the best of both worlds in terms of life opportunities. This is evidence that *habitus* is the total of past and present individual centered and specific knowledge. Much of Ms Cheung's formative years had been spent in Hong Kong where she attended school.

Ms Cheung's leadership role is however with the China New Zealand Business Association where she is responsible for liaising between the two communities in New Zealand. It was in part because of her involvement with the association that she had recently returned from a young leader's forum hosted by the Chinese Government to recognise achievements of young overseas Chinese.

*Can you describe an episode of leadership that you have been involved in?*

“Yes it is the role that I hold in the NZ China Business Association I am chairwomen of the committee responsible for trade events and maintenance of networks in Hong Kong recently I was asked to organise an event that showcased the often behind the scenes work that we do on behalf of the respective communities. It was even by my estimation an outstanding success because it really brought together two cultures with a shared vision and a plan for the future. It was a lot of hard work though especially planning the three day event. The great thing about that were the positive reports in the media about the outcomes and the benefits to both parties, that followed from the event. There were the mundane details which I tended to enlist others to do while I carried on with the important organizational aspects.”

*What attributes do you think successful leaders exhibit?*

“An awareness of the environment that you are operating in not just visible things but those that are invisible as well. The ability to empathise with your followers and to admit to failings both your own and others we are all human. Sometimes things don’t go according to plan and it is then you have to mobilise resources and overcome the obstacles. I suppose that is part of the leading. There are a lot of other qualities that are mentioned when people are talking about leaders.”

*Do you think your cultural background influences the way that you lead?*

Field notes taken during this interview inform us that leadership in this case was viewed as an opportunity to showcase the participant’s extensive knowledge of her cultural heritage and this helped to further her relationships she referred to this as ‘networking’. This occurred both within the ‘*field*’ and across other *fields*. She attributed this to cultural influence and drew on family resources to expand areas of her own development as a leader. This was encouraged by the family both in New Zealand and China with whom she maintained strong links as well as business networks. “You don’t often think of culture as an influence because it is more about how you do things a natural path of action rather than a series of premeditated steps.”

Some of her personal values she said, “were the maintenance of high standards for herself dedication to achieving goals and establishing a path that others could follow and above all it was a process of obtaining self knowledge and constantly aiming for the ‘moon’.”

*How would you describe the difference between leaders and followers?*

The ability to think of novel solutions to problems, to stay focussed when you need to; a degree of influence over how others act. It is also about inner strength and fortitude a conviction that you will succeed.

This concludes the section detailing case studies of Indian and Chinese leaders in New Zealand. The remainder of these studies may be found respectively in Appendices 6 and 7

The following section discusses the major findings arising from this project and uses as an analytical platform Bourdieu’s theory of social practice to guide our increased understanding of culturally informed leadership

### 5.3 Discussion of Findings from this Project

As culture and its relative difference from mainstream Western-oriented perspectives is one of the areas of inquiry that concerns this project, how this is viewed by the participants is critical in attempting to understand the relationship between leadership and culture and its multifaceted meanings for those who are engaged in this active social process.

This thesis has sought to examine the effect of culture on leadership and to illustrate what the nature of the effect might be through the use of case studies on Indian and Chinese leaders who operate in New Zealand. Major findings from the case studies will now be discussed and integrated into the theoretical framework of analysis that guides this research. Each case study has been outlined in a montage taken from the media, observations, field notes and transcripts made from the audio recordings. It is not necessary at this point to give an in-depth account of Bourdieu's sociological theories as this has been given adequate coverage in Chapter Three. Where it is thought to be relevant to aid understanding of a particular finding a brief explanation will be offered. To reiterate we have been trying to ascertain whether there are some elements of leadership that have a specific cultural component and if the findings indicate that this is the case, what theory may be useful in explaining this phenomena. This study does not aim to develop new theory but to revisit available knowledge and apply this to current contexts.

While there is an abundance of findings available from the data, some obviously are more relevant for the purposes of this project, this is not to deny that what was collected does not have any meaning and in other contexts it could yield other valuable results. This all depends on the perspective of the research question and the focus that this requires. Bourdieu's theoretical viewpoint offers a technique to 'connect' organizations (objective structures) with a leader's interpretation (subjective structure) of the everyday practices that constitute leadership in context (Webb, Schirato, & Danaher, 2002).

One possible explanation for leaders exhibiting similar cultural characteristics even although operating outside of their cultural milieu is the concept of 'defensive culture' this is particularly pertinent when discussing Chinese leaders. This concept has been outlined by Redding (1993). In essence this understanding purports that due to a host of historical factors firmly anchored within Chinese social practices, the family both in society and business organizations is the primary unit of association. The ties between members are deep and provide sustenance While obviously connections and networks exist outside this domain they

do not have the same levels of importance. This familial insulation provides a modicum of security in an often insecure and uncertain world. Built on ties of trust and mutual dependency defensive culture, helps one 'help oneself' While there are many historical and philosophical understandings and features that allowed this particular societal mechanism to develop the relevance of defensive culture is elevated when discussing the self efficacy of Chinese leaders.

In general, data shows that both Indian and Chinese leaders even when operating in an environment outside of their own culture closely adhere to styles of leadership that are relevant, and pertinent to them and to those who follow them. That is these styles and roles are context dependent. If we examine the literature on what and where these points of difference are we can find that certain styles of leadership are more effective in obtaining positive organizational goals and that these in most cases have a culturally specific component. This difference is in relation to most theories of leadership that typically originate from Western cultural perspectives. These incorporate aspects of transactional, transformational *laissez faire* and servant leadership. This also reinforces the idea that these Western-oriented concepts carry vastly different meanings in other cultural domains. To progress logically from this viewpoint it can be stated that different ways of leading exist. In part this is due to the influence of culture and the effect that this has on individual's *habitus*. This effect, produced by our cultural history is relatively constant across contexts (Webb, Danaher, & Schirato, 2002).

### **5.3.1 Indian Leaders: Some Research Reflections**

Indian leadership styles are said to take into consideration a number of culturally appropriate and related behaviours. The philosophical foundations for these have been discussed in Chapter Three. This in fact reflects widely accepted ways of social organization that are historically located in cultures. These embedded social beliefs and values direct how individuals relate to one another within a given context; Indian society has developed a set of unique arrangements that function to regulate human behaviour. This same development has deeply embedded 'ways' of being and carrying out social practice. The first point that is relevant is Indians are said to possess an external locus of control with some internal elements which sits well with fatalism, and the Indian perspective of apparent apathy, and indifference. If you cannot exert influence over your environment then you tend to adopt a stoic attitude and adapt to events as and if they arrive (Gopalan & Rivera, 1997; Gopalan & Stahl, 1996; Sinha, 1980).

Other characteristics include the relational aspect of Indian society and the in-group, out-group distinction that exists and is most visible through the extensive use of the caste system. This hierarchy of networked social relations maintains its influence and control by drawing sharp distinctions between castes. These divisions often come to the workplace as do many underlying social norms that have been historically created and continue to be faithfully maintained. Often this is displayed as obedience and a seemingly endless respect for authority in the follower-leader dynamic, who in a relational manner can be seen as members of the in-group. To provide an example of how this works one participant noted that “My team are a part of my family; my biological family that is and we have a relationship based on reciprocity, as I do with my biological family” (Participant 10, p. 89). This is the practical knowledge that must be related to theory; it is not possible to bifurcate the two, as that diminishes the power of agency and relevance of social lives (Bourdieu, 1996).

There is a dependency variable in Indian relationships which complicates the duties of leaders who operate according to their cultural knowledge. Indeed they have no choice this is an in-built function ascribed to culture. This is evident even when Indian leaders are ‘transposed’ to other contexts and in fact has a direct and unalterable relationship with their *habitus*. The behaviours they display are culturally determined. So if we look at Indian leaders within New Zealand we would expect to find a ‘different’ style of leadership from leaders who are inculcated in Western leadership ideologies. This is indeed validated by findings from the research interviews as the following will show. Indian leaders that participated in this study noted “I lead as a father but also as a person by this I mean that I care for those who work for and with me I understand their circumstances and listen to them and I get to know their families. I think that this is important” (Participant 1, p. 3).

The overall descriptive label given to Indian leadership styles is that of Nurturant-Task” leadership (Sinha, 1980). This style of leadership incorporates learned cultural knowledge and takes into consideration behavioural aspects of both leaders and followers. Perhaps the best description of this is from Gopalan and Rivera:

The nurturant-task leader is one who cares for his subordinates, shows affection, takes personal interest in their well being and above all is committed to their growth. (1997, p. 167)

Over time as the relationship develops a more equitable dynamic emerges between superior and subordinate. This ameliorates the sycophantic actions of followers and encourages

participative partnerships, but does not reduce dependency overall. Indian leadership is discussed in greater depth in Chapter Two.

The above shows the relational aspect of wider Indian society and was echoed by Indian leaders who were participating in this study who all noted that (on being questioned about culture and the effect that they thought it had on their specific leadership style), there was more emphasis on relationship building and maintenance than their European counterparts. This seemed to stem from the strong family ties that are a part of Indian life. This was indeed of more importance than certain other key aspects of Western oriented leadership styles. Participant 2 had the following to say “If I think at all about how my cultural background influences my style of leadership I would say that we work hard to build relationships with those who we work with, this is more important than profit, or any other so called organizational goals” (Participant 2 p. 5).

The above suggests that an individual’s *habitus* not only operates in its original environment but is transported to other fields and contexts, providing one’s self-construal a constant frame of reference and a continuous link to life and life’s practice both past and present. As the *habitus* continuously adjusts to current conditions and context it is not surprising to find that leaders have the ability to lead in contexts that differ from their original environment. This merely shows that a juxtaposition of forms of *capital* is all part of the agency and strategy that individuals acquire through their ongoing mediation with the ‘structuring structures’ and their interactions with the same (Participant 5) noted “I think I lead best when I am not thinking about leading if that makes sense you are not following a set of instructions rather you are leading intuitively”. Then when you think back over the situation you realise it may be because you were actively engaging with the environment and the other people” (Participant 5, p. 1). *Habitus* is attentive to context but also adaptive to outside influence and new experience.

*Fields* have been used by Bourdieu to explain ‘how human practices work’ (Webb, Schirato, & Danaher, 2002, p. 66). To be able to understand what constitutes ‘human practice’ we need to make some sense of the ‘*fields*’ were the ‘game is played’. To illustrate: to understand the effect of culture on leadership we must examine the overlapping *fields*, those of culture and organizations. Culture is a part of one’s *habitus* due to the nature of socialization and the processes undergone in this domain. This is because the primary base of socialization is of great importance in the formation of *habitus* but its development is not restricted to this period alone (Mayrhofer, Iellatchitch, Meyer, Steyrer, Schiffinger, & Strunk, 2004). This is partly a

conscious process but also has elements of the unconscious and therefore ‘unknown’ practices that individuals engage in. One’s ethnicity can in fact be a ‘resource’ as much as one’s education or other components of *capital* as outlined by Bourdieu. As noted by Anthias and Mehta, “in this case ethnic resources constitute social capital” (2003, p. 108). Evidence that “culture” was a vital part of the participant’s self-construal, and this is true for both Chinese and Indian leaders is available in the following quotes. Participant 3, in her role as a leader noted “Part of how I see the world and relate to others within the world is informed by my culture it’s not really a conscious process” (Participant 3, p. 34).

The forms of *capital* (economic, cultural, social, and symbolic) that place leaders in their position, may vary depending on the types of organization but will always be ‘owned’ in greater amounts than by other ‘players of the game’ in that particular *field*. It is the ownership of *capital* that also allows the agent to strategically position themselves in the field and so they are the leaders both literally and figuratively. While participants may not have ‘termed’ their resources as forms of *capital* it was nonetheless evident that they were aware of possessing some advantages that others did not have access to. Participant 3 noted “I have an advantage over others and I see this as partly due to my qualifications but also the connections that I have access to through my family and their networks “Whether it was in the form of advantages from education a form of cultural *capital* or cultural *capital* per se it was acknowledged that an ‘endowment’ was available to leaders drawing as they do on past experiences and ‘histories’. This included the ability to draw on cultural knowledge, Participant 3 again reiterated “I think my ability to be a leader has always been helped by knowing two cultures Indian and European it gives you additional resources that you can use to advantage like the way things are done and how to get along with both sets of cultures.” This again affirms that culture is “a map that allows a person to understand the territory in which he exists” (St Clair, Rodriquez, & Nelson p. 139).

Other relevant findings that point to strong connections between leadership styles and cultural inculcation include the attributes thought to be necessary in providing strong leadership. This in the case of the Indian participants this included strong relationships and the expectation loyalty from followers in return for providing opportunities and stable employment. This later seems to operate like social justice rather than a simple ‘job’ and this is also often the case in Indian organizations and has been noted by other researchers in the area (Gopalan & Rivera, 1997; Sinha, 1980). When the participants were asked how they chose to motivate employees/followers some of the comments were “By showing interest in their lives, making them feel

valuable in relation to the goals and aims of the project that we are engaged in. Making sure all members of my team are treated like family” (Participant 10). These utterances all confirm the relationship based and interdependent nature of Indians society.

### 5.3.2 Chinese Leaders: Some Research Reflections

Chinese leaders who participated in this study were again different in how they related narratives of their leadership experiences. This is essentialism in its narrowest sense. It is noted in literature and this is particularly relevant to this study, that “Asian leaders will be shaped by their historical, cultural and business contexts” (Alves, Manz, & Butterfield, 2005, p. 9). Logically then it is expected that at least some of this ‘contextuality’ will be evident in the underpinning activities that leaders constantly engage in as they ‘manage’ (Pun,Chin,&Lau, 2000).

The philosophical tenets that underpin Chinese society allow for a contextual associative mandate to be adopted towards life. While there are a number of philosophies that have guided Chinese civilization it is noted that Confucianism has probably been the most influential (Redding, 1997). This has lead to two distinct types of leadership styles: paternalism and personalism (Redding, 1997). These stress the interdependence prevalent in Chinese social relations and the hierarchical nature of this society. As Tu Wei-Ming notes

Confucianism seems to promote an idealised image of human beings that valorises connectedness interdependence and the infinite potential for development. (Ames et al., 1998, p. 9)

Chinese leadership has a distinctly different feel to that of Western leadership grounded as it is in wider social and philosophical traditions. This is plainly evident in this study and as Bourdieu asks that we examine *habitus* so that we may arrive at an understanding of how individuals make sense of their social space this particular approach will be adopted. This project examines the perspectives leaders have of leadership in a cultural context. Understanding their views or *habitus* is important in discerning the meanings they give to the phenomena of culturally specific leadership which is the principal line of inquiry in this thesis. However *habitus* can also adapt to situations beyond normal experience while still attending to elements of contextuality.

This is very evident in Chinese organizational life where a pragmatic orientation coupled with a long term focus on achieving results is a normal perspective. Self cultivation is also a priority. Evidence of this approach was abundant in interviews held with the participants. For

example Participant 3 noted “I take the approach that I will do whatever needs to be done to get the work done. If that involves a lot of effort and planning then I am prepared to do that you have in your mind a set of outcomes and they are ever present as you and those you are working with work towards them. Sometimes it involves overcoming obstacles that seem almost insurmountable. Even so you keep seeing the end result and working together to achieve this” (Participant 3, line 23).

As with the Indian leaders, Chinese leaders work on a blueprint for leading that seems to be derived from the wider social milieu, in which they operate.

When the themes that emerged from the analysis of the cases were examined, a clear link could be shown between culture and the way that leaders engaged with their followers. Some of these links have been mentioned in the previous sections (refer to Appendices 7 and 8) It appears that leader’s values and beliefs that have been shaped by their immediate environments and culture contribute to a preferential leadership style. This quite simply works for them and produces positive results for the organizations that they lead. This because of the way in which *habitus* functions, and has the ability to be able to be transported to other environments. This study provides adequate evidence of this ability: so even although the leadership styles of Indian and Chinese leaders are ‘context dependent’ the information that is cognitively processed as they are exposed to new experiences is able to be incorporated into the present form of operational *habitus*.

The first theme relates to the activity of leading and leadership. Common across all case studies were the terms vision, empathy and responsibility towards others. These were present in the conversations with both the Indian leaders and Chinese leaders involved in this study. This points towards the relational connectedness present in both Chinese and Indian social practice.

Other consistent themes across Chinese and Indian leaders were the importance of relationship-building as a means of continuing leadership roles; this would appear to endorse the context dependent aspect of successful leadership in these cultures. The context of situations is an important part of the formation of one’s *habitus* as this is the total of our past and present environment. It carries with it the ability to integrate all forms of knowledge as the platform that we use for social practice. The interdependency component of these cultures necessitates the contextual element to be a high priority for those who lead.

This indicates that Chinese and Indian leaders maintain a higher level of involvement with followers than their Western counterparts and this will often extend beyond organizational engagement. Participant 10 noted this “ My team are just part of my family I treat them the same as I do my wife and daughters and parents I have responsibilities to them if I lead like this they are open and honest with me and only then can we work profitably” (Participant 10, p. 134).

Another theme that was present was the focus on self-cultivation which could be found in Chinese and Indian leaders although the reasons and motivations for this differed. Participant 8 noted, “I see personal development in all areas of my life as a critical factor that influences my ability to be able to lead successfully. This includes professional and informal means of gaining knowledge.” (Participant 8, p. 119).

### 5.3.3 Bourdieu Revisited

A central theme throughout this thesis has been Bourdieu’s concepts of *habitus field* and *capital* these have been used as an investigative tool to explain leadership styles of Chinese and Indian leader’s. To Bourdieu, theory is a tool that enables greater understanding of social practice. Using Bourdieu’s framework helps us understand the key finding of the project. The first finding is simply stated; culture affects leadership styles. Subsequent findings are Chinese leaders attend to the ‘contextuality’ of social; practice to inform them of their relations with followers Indian leader’s also place great emphasis on relational aspects of their role as leaders this has a direct connection with particular aspects of Indian culture.

#### 5.3.3.1 Field

Bourdieu asks us to investigate *field*. He asserts that the *field* generates and also changes individual’s attitudes and practices, moreover he explains the *field* as the “relationship between peoples practices and the context in which these occur” (Webb, Danaher, & Schirato, 2002, p. 21). This helps us understand the exhibited behaviour of Chinese and Indian leaders as they engage with their followers in the *field*. Further the field shapes attitudes according to the discourses that dominate and thereafter become accepted, as normal.

For the purposes of this study ‘the *field*’ is best described as “a system of differences” (Bourdieu, et al, 1997, p. 43) and its structure is a “state of the power relations among its players” (Bourdieu, 1995, p. 73). This also takes account of ‘cultural *fields*’ a subset of the field, and the components that are the necessary to understand the field as an entity. These include “rules, rituals, conventions, categories, designations, appointments and titles” (Webb,

Schirato, & Danaher, 2002, p. 21). Bourdieu therefore considers dominant histories (traditions) as evidence for the constitution of dominant practice in a *field*.

### 5.3.3.2 Capital

*Capital* is the tradable property that underpins value and belief systems that support the social framework (*field*) Bourdieu argues that individuals are endowed with dispositions (*habitus*) and that this will influence the ways in which we negotiate our position in the field. Recognition by others in the same field gives individuals an indication as to their location in the field as well as signifying their own position, which combines to reinforce that this is the natural order or ‘just the way things are’.

*Capital* is for Bourdieu as well as tradable

A ‘property’ that can be converted into an asset, for example physical capital [a qualification] social (an individual’s reputation) or economic (a skill or employment experience that may be used for an economic advantage). (1998, p. 54)

The participants in this study had greater amounts of *capital* than others in their *field*. At least part of this was due to their prior life’s experience for example their level of education. To look at the social dimension which incorporates individual’s reputations and connections leaders have an obvious advantage in this area. It has already been noted that relationships are extremely important by the participants in this study and this directly relates to the resource of social *capital*. All participants had been socialized in a world that views interdependency as natural. The ‘connections ‘that are made as a part of the natural order can be a valuable resource for leaders. Chinese and Indian leaders will have ‘greater’ amounts of this ‘type’ of *capital* due to their interdependent self construal. As Bourdieu notes, “people are at once founded and legitimised to enter the field by their possessing a definite configuration of properties” (Bourdieu & Wacquant, 1992, p. 102).

Forms of *capital* that were evident and possessed by the participants include the following, Qualifications and skills, status reputation and recognition. These components of *capital*, of primary interest, and importance in this field were ascertained in this study by the initial questionnaire and included questions on qualifications and title in the organization. During the interviews more information was requested about professional affiliation both in the participant’s organizational field and areas relating to leadership activities outside this arena.

### 5.3.3.3 *Habitus*

For Bourdieu, *habitus* is a person's understanding of the world and their place in that world. The relationship of *habitus* to practice is interactive. Sahlins notes that:

*Habitus* portrays social life and cultural meaning as a constantly developing practice akin to the conception of culture always in the making. (1985, p. 29)

An individual's *habitus* is partially formed by the immediate environment that they inhabit. The formation of *habitus* is both an internal and external process and as well, has conscious and unconscious elements. This duality of roles allows for some creativity in the form of agency for the individual.

At the intersection of the *habitus* and its engagement with the field or sets of fields which are produced by *habitus* as well as producing *habitus* lies, the unique position of a person. We can see therefore that this relates to all that requires human involvement with social practice.

Participants for this study had been socialized in two different cultures, Chinese and Indian and according to the above interpretation of *habitus* will have acquired particular and unique dispositions, traditions and histories. This is evidenced by their different styles of leadership. Chinese leaders found benefits in leading by example and careful consideration of the context in which they were in. Indian leaders also shared some of these qualities but placed especial emphasis on a hierarchy of relationships in which they were accorded a special status.

The findings of this project which have shown that leadership styles are indeed influenced by culture and that often mainstream Western understandings of leadership have little relevance or effect in cultures that depend on context to gain information and knowledge. To conclude the study a brief recapitulation is given including the notion that *habitus* is reliant on past and present histories as they negotiate multiple *fields* using varied forms of *capital* to 'trade'.

## Chapter Six: Conclusion

This chapter integrates the main findings, contributions and ramifications of this research for both theory and practice from a culturally informed perspective.

### 6.1 Summarizing this Research: Some Concluding Thoughts

Leadership and its relationship with culture have been the focus of this research. The theoretical ‘tool’ that has been used to explain what has been observed was Bourdieu’s Meta - Theory of social practice. Central to this aforementioned theory and this thesis is the relationship between “people’s practice and the contexts in which these practices occur” (Webb, Schirato, & Danaher, 2002, p. 21). Utilizing Bourdieu’s theoretical platform for analyzing culturally contingent leadership highlights the importance of context in any assessment of leadership styles across and within cultures. It provides a base for connecting objective structures, such as the business organization, and subjective elements, such as the everyday practices of the people who lead these organizations. Following the research direction set by Bourdieu, a view of leadership is generated that recognizes the impacts of culture via one’s *habitus*. Giddens (1991) suggests a fresh perspective is critical for theory development and application.

In a world where uncertainty and instability are the ‘new normal’, any advances to knowledge should be welcomed even if more questions are raised than answered. Debate brings a reward of new insights and potential solutions to addressing perennial issues that any leader faces; this is especially relevant to cultural domains. As the world order changes, an increased degree of focus has shifted from historically dominant Western-oriented theories of leadership and social practice to explanations that require particular and specific sets of cultural knowledge.

While there is a growing body of literature about culturally specific leadership styles, only a handful of scholars have adopted the position articulated in this research and even fewer have removed the ‘objects of interest’ from their original setting. This has reinforced how important Bourdieu’s theoretical stance is: By ‘fracturing’ the individual from their original position and domain and then examining how they negotiate their ‘new terrain’, relying on their *habitus* and forms of *capital* as framing devices, we can see that *habitus* is a system of cognition (internal) and ‘motivating structures’ (Throop & Murphy, 2002, p. 187).

Leadership styles commensurate with findings from the literature and reinforced by the participants in this study do have culturally specific elements. Many of these elements are directly attributable to *habitus* as well as the strategy and agency that are part of the equation that Bourdieu uses to explain social practice. This also resonates with the literature that has resulted from research that deals with culturally specific leadership styles and in this manner we are provided with a cyclical reference to social practice and the theory that emanates from this (Chao, 1990; Zhang, 2011).

All important in this study is the context, whether it is the domain within which leadership operates or the contexts of the case studies and how they were conducted. Integrating the reasons for the research and the experiences that interviewees have of leadership allows consideration of connections that have important ramifications for culturally specific leadership styles. One note that has relevance when talking about *habitus* is that it is not only the preserve of the individual, but can also apply to communities “characterized by shared perspectives on the world, relatively common sets of values and shared dispositions to believe and behave in particular ways” (Webb, Schirato, & Danaher, 2002, p. 93). This knowledge adds to dominant Western-oriented understandings of the subject if only because it allows us to see that there are other practices related to leadership that have equal (if not greater) allure when leading in differing cultural domains

Context is pivotal when investigating leadership; context here refers to culture. When a superficial investigation is undertaken, leadership styles look remarkably similar across cultures. This erroneous conclusion leads to cultural misunderstandings. In this context, Bourdieu’s theoretical constructs of *habitus*, *field*, and *capital* provide a framework for explaining and understanding the differences in Chinese and Indian leadership styles.

This thesis has sought to investigate how leadership styles can be seen as culturally influenced and results have shown that ‘emic’ dimensions exist within the wider domain and provisions of leadership. These relate primarily to styles of influence, relationship maintenance, and motivation, while other leadership capabilities are understood to be ‘etic’ (that is, they are found to be universal). The exact nature of the relationship between context, culture, and leadership is difficult to determine in any one study. However some interesting results have become evident when comparing Western-oriented leadership theories to those of other cultures. For example, Chinese leaders have a preference for paternalistic leadership styles and Indian leaders place a greater emphasis on the relationship within the superior-subordinate dyad. This is also true, when these leaders physically shift their ‘sphere of

influence' to different cultural locations. If these leadership styles appear diluted it is because leaders have the ability to adapt their *habitus* to the present context, using prior and current knowledge and experience and incorporating these into the existing habit. This reiterates the necessary acknowledgement of tacit and non-tacit knowledge that informs individuals' behaviours.

Leadership differences also account for the ways that leaders manage their organizations and the outcomes that are achieved. Chinese leaders co-opt their cultural knowledge and act in a relational axis with followers to motivate, set standards, and provide a vision for followers. Chinese leaders seek to achieve balance as their focus remains on self cultivation, while Indian leaders adopt a more eclectic repertoire of leadership traits as they relate to followers in an associative fashion. Cultural information is disseminated through practical application of acceptable social ways of relationship maintenance; this is best exemplified by the superior-subordinate-context triad. This extends beyond immediate significant relationships to create a more loosely connected second tier of embedded ties.

One of the most useful aspects of Bourdieu's platform is that it allows for the observance of both the objective structure of the *field* and the subjective elements that are the daily practices of people. Leadership exhibits characteristics of both the objective and subjective. As we know, negotiating and maintaining one's place as a leader is about 'playing the game', with all the dedicated intricacy that one can summon. Leading within an organizational setting requires the leader to play the 'game' as a master. It is argued that Chinese and Indian leaders are ideally situated in the *field* to have 'mastered' the game due to the specific cultural components of their *habitus*. Further to this it has been found that tacit knowledge (that which is largely known but not spoken) is a crucial element in context-dependent and relational societies such as China and India. It is, as Bourdieu notes, in relation to *habitus* "below the level of consciousness and language" (1990, p. 466). Tacit knowledge is extremely important in cultures that are considered high context. This directly relates to intangible but necessary information to participate in any given culture. Context dependent leadership makes full use of this resource to develop relationships and cultivate self awareness and actualization.

## 6.2 Limitations

As with any research, mention must be made of its limitations: Four primary areas of concern are evident in this project. The first is the different cultural location in which the participants were interviewed. This necessitated Chinese and Indian leaders being interviewed in New

Zealand. This may be a cause for concern; however, practical and financial demands restrict possibilities in research. This limitation is offset by the theoretical construct of *habitus* which allows for the constant accumulation of experience. This would acknowledge that Chinese and Indian leaders have prior and specific cultural knowledge that they bring to their context within New Zealand.

The second limitation is the researcher's specific world view in that inside knowledge that is silent and effortless is not available and so subtleties may be missed or misconstrued. If a true attempt to minimize this is made and reflexivity is adopted, this limitation can be negligible.

The third limitation is the analysis of the data, which can be a contentious point with any research project. There is no easy way to refute many of the allegations that accompany the use of qualitative analysis. Some mention of these criticisms has been made in Chapter Three, the research methodology section of this study.

The fourth limitation is that the scope of the project quite simply was too large, which caused some very significant problems in identifying all relevant concepts and the associated materials. Identifying all relevant sociological and philosophical ideas that guide and inform cultures is a subjective process. This being the case, some areas received little or no attention in this thesis, and for some this could be a cause of concern. It has been the intention when identifying elements of the respective cultures of China and India to evenly match concepts of social practice and then to align these with leadership practices. This is to ensure credibility and logic of practice.

### 6.3 Suggestions for Further Research

This section elaborates on some of the areas that would benefit from further research.

One area for thorough examination would be why and how context dependent styles of leadership make a difference to organizational outcomes. This should include the exact nature of the outcomes including both followers' and leaders' perceptions and interpretations of leadership. By addressing these issues a more complete 'picture' could be drawn.

Another potential area that should uncover rich results is the exact nature of the etic and emic dimensions of leadership. While important work in this cross-cultural field has been conducted by project GLOBE, practitioners are largely unaware of the project's existence. It

would be useful to encourage collaborative efforts between researchers and practitioners to ensure the needs of both parties are met.

Research by practitioners themselves would also be valuable as their agendas and knowledge could help drive the areas that could uncover new ideas and provide ‘fresh’ insights.

### **6.3.1 Practical Applications**

A consistent theme of this thesis is that leadership analysis and research should remain relevant to practitioners. From a philosophical viewpoint Bourdieu’s concepts are immensely supportive of this ideal. Calhoun notes that Bourdieu “engages in projects intended to overcome, or enable one to overcome, the traditional opposition of theory to practice” (Calhoun, 1993, p. 63). Pivotal to Bourdieu’s ability to conquer the “traditional; opposition” is his notion of *field*. Bourdieu places special emphasis on context.

The leaders in this study were quick to note that context is critical in assuming and maintaining the role of leader. The more knowledge they had of their environment, the more effective was attendant organizational success. This needs to be acknowledged by academics as well as those who practise leadership.

New Zealand is a small trading nation and as such our understanding of the new world order and the cultures that are representative of these needs a greater depth of accessible knowledge. Uncovering exactly what the nature of this is demands attention so that enterprise and dialogue may be productive for all parties.

### **6.3.2 Applications for Future Research and for Teaching**

This thesis has sought to understand an aspect of social practice, namely leadership, from specific cultural perspectives. There are areas that would benefit from further research relating to how we can sensitively engage with other cultures inside organizations as the world becomes increasingly integrated. This research has not presumed that all social practice will converge and become universal.

Indian leadership styles would also gain the recognition they deserve if addressed by academic study. Material in this area is fragmented and needs attention so that coherency is achieved. A supportive framework for an understanding of what constitutes Indian leadership practices would aid those who work with Indian companies and those who would like to. This has particular relevance for New Zealand as we are on the eve of signing our free trade

agreement with India. It is expected that we as a nation will be working more closely with Indians and their cultural milieu.

Teaching, specifically in business schools, would benefit from additional knowledge in the areas of Chinese and Indian leadership so that more mutually beneficial ties, based on deeper understanding, could be formed between leaders from the respective countries.

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# Appendices

## **Appendix 1: Documented Leadership Styles with Application to Chinese Ways of Leading**

This review of Western leadership styles and general applicability to different world views is to reinforce the central argument of this thesis that context is pivotal when examining leadership in any culture. A point that has already been raised in the literature concerns Western dominance in the management literature on leadership (Tsui, 2004). Concepts regarding Western leadership approaches may not be applicable if one adopts a context dependent perspective on leadership.

This appendix discusses accepted styles of leadership in Western nations from the perspective of Chinese leadership.

### **App 1.1 Laissez Faire**

*Laissez Faire* leadership, if one literally translates this phrase, means ‘make do’ and as such does not have any of the traits or personality constructs that are commonly associated with either transactional or transformational leadership. While it could probably be argued that in certain circumstances this type of leadership is ‘sufficient’ and necessary for an organization the lacklustre performance that is almost guaranteed as a result would detract from its appeal as a preferred style. It has been noted elsewhere that this appears to correspond to task performance and ‘what it is that managers do’ as they go about organizational business. (Yukl, 2008; Xirasagar, 2008; Ellis, 2004). Perhaps this style is best characterized by indifference and lack of leadership. Whether this is due to the perceptions of followers is often unclear in the literature. This seems to be due to the use of a standardized instrument that was devised by Bass and Avolio (1990, 1995). The multi factor leadership questionnaire (MLQ 5X) measures all leadership behaviours, and while one cannot deny that it is comprehensive in its range it may not capture subtle difference that is thought to exist between cultures (Bass & Avolio, 1990). Claiming as its architects say that its measurements and items span the full range of leadership styles. Transformational, transactional and *laissez faire* leadership respectively are documented to be highly effective, moderately effective and ineffective in a wide range of business, government, non-profit, and research organizations (Howell & Bass, 1993). One other point to note is the inability of this style (*laissez-faire*) to motivate followers beyond base level needs this in itself should alert one to the ineffectiveness of adopting such a style across all cultures.

However in the adoption of a process perspective *laissez faire* is a desired and desirable trait, as events are guided as much by their own impetus as by any human intervention. The notion of process has two components in this relationship between the natural and the contrived: the first is at an individual level and demonstrates the element of self cultivation, the second harnesses external elements to create a synergy between humans and their natural environment.

The origins of this philosophical viewpoint lie in the belief of Taoism and the principle of *wu-wei* simply stated this is a process of action by non action. Kardesh notes that *wu-wei* “refers to a state of being in which our actions are quite effortlessly in alignment with the ebb and flow of the elemental cycles of the natural world” (Kardesh, 1998, p. 2). Therefore we learn to perceive processes in their early stages and thus are able to take or not take timely action as required. Gerlach also defines *wu-wei* as “action by non action or doing nothing yet there is nothing that is not done” (Gerlach, 2005, p. 3).

In reference to leadership styles as evidenced in the West the closest ‘match’ to the principle of *wu-wei* would be the leadership style of *laissez faire*. This style is much vilified in the West as being ineffective. In Non Western environments that have a tradition of viewing a process oriented way, *wu-wei* is seen as a pragmatic approach. Once again if adopting this perspective it can be seen as paying attention to context and the seamless alignment of internal and external factors to reach decisions and conduct one’s life. Leaders operating in this type of environment may seem to lack the drive and energy shown by their counterparts in the West, however they are paying attention to all the information being supplied from which they will take their cue. This is necessary when acting in a process oriented manner.

## **App 1.2 Transactional Leadership**

Transactional leadership has generated a veritable amount of research literature and is best described as an exchange process between leaders and their followers. As a form of leadership it lacks much of the ‘inspiration’ and fire of transformational leadership, a partial reason for this is the reputed delivery of preferred organizational outcomes that appears to reside with the latter form of leadership. This is seen as a universal and therefore generic facet of leadership as a construct. Studies that have compared the known definition of transformational leadership with their counterparts in different cultures have concluded that even if some elements are not present then there are enough for this form of leadership to be highly successful globally (Farh, Liang, Chou, & Cheng, 2009; Chao, 1990). It is the

measurement and methodology that may well be an issue as it is often designed from a Western orientation and outlook, rendering it incapable of capturing possible and subtle areas of difference. This has been addressed by indigenous research conducted by indigenous researchers, who it is suggested have the requisite cultural competence to address issues of social importance (Zhang, 2011).

### **App 1.3 Transformational Leadership**

Transformational leadership has been identified as being highly effective in achieving desired organizational outcomes. The characteristics of this style that distinguish it from other forms of leadership include but perhaps should not be limited to, the ability of the leader to actively engage followers self identity, this is said to include such traits as self esteem, self efficacy and self confidence (Gardner & Avolio, 1998). Seminal work by these authors's addresses concepts of engagement of leaders and followers and the types of motivational actions that occur in this dyadic relationship. Other academics have elaborated on what this means especially in relation to motivation. To capture exactly what this may mean:

In other words transformational leaders help followers focus on long-term oriented and high end needs such as self esteem and self actualization, instead of short term oriented and low end psychological needs. (Jung & Yammarino, 2001, p. 6)

This style of leading may well be suitable for Chinese leaders and this is on a societal level as the Chinese have a long term orientation one which focuses on networks of strategic relationships.

Recent literature suggest that Flexible leadership Theory [FLT] can positively transcend the above mentioned forms of leadership however this remains to be investigated in depth across a wide domain of institutions and societies (Yukl,2009). What this particular hypothesis postulates is that micro level interpersonal influence and macro level analysis of organizational effectiveness and change can be 'married' for the greater understanding of leadership theory in general. This of course has benefits but may in the ultimate end raise more questions than it could hope to address. As has already been mentioned, this grandiose conception is in its infancy and adequate testing still needs to be undertaken to ensure its veracity. Having ascertained the veracity of this theory it would still need rigorous application across micro and macro elements to ensure effectiveness. This may well be suitable for

Chinese leaders and this is on a societal level as the Chinese have a long term orientation one which focuses on networks of strategic relationships.

### **App 1.4     Servant Leadership**

Servant leadership or that which raises followers efforts and subsumes any narcissistic characteristics of leaders has been recently mentioned in research as having an extremely positive effect on organizational goals and outcomes and therefore is worthy of mention. To define this type of leadership

servant leaders are those leaders who put other peoples aspirations and interests before their own and whose profound sense of leadership begins with the natural feeling that they want to serve first to make their followers to grow healthier, wiser, freer, more autonomous and more likely themselves to be servants. (Sun & Wang 2009, p. 324)

Interestingly there are enough differences between servant leadership and transformational leadership classified as the preceding quote by Sun and Wang notes (2009) to justify the inclusion of this style of leadership. The hypothesis is that in a society that values embedded harmonious relationships that this type of leadership could have sustainable advantages.

Sun and Wang have indeed adapted a specific research instrument to measure servant leadership in China. This is an area that may be fruitful for future researchers and research agendas (Sun & Wang, 2009).

## **Appendix 2: Documented Leadership Styles with Application to Normative Accounts of Indian Leadership Styles**

This appendix discusses accepted styles of leadership in Western nations from the perspective of Indian leadership. In addition to this the difference between leaders and managers is examined and some of the more notable approaches that have informed research in this area are documented.

### **App 2.1 Transactional Leadership**

Transactional leadership refers to the processes of exchange that occur between leaders and followers a relatively straightforward and mundane ‘transaction’ if you will. The relationship if it might be termed thus revolves around ‘the exchange of valued things’ (Singh & Krishnan, 2005; Burns, 1978). This construct has little applicability in today’s organizations which have to cope with ‘turbulence’ in their environments and the need to be in an ‘accelerated’ rate and state of change to achieve optimal outcomes for all who are involved. This is not to suggest that it will not be evident in certain organizations’ rather their outcomes will be diffident and mediocre due to this type of leadership. In regard to this style of leadership in India it is opined that it would be moderately effective on or approaching the same level as *lala* leadership (Gupta, 2002b). A possible explanation for this is the dyadic nature of the relationship between leaders and followers in Indian organizations. This is because an extension of ‘self’ is projected onto the leader in a dependent manner with an expectation of rightful returns.

### **App 2.2 Transformational Leadership**

This is thought to be a necessary prerequisite as it is known that transformational leaders engage in change and indeed act as ‘change agents’ in an organizational context. They manage this in the following way according to Burns, they

Engage with others in such a way that the leaders and followers raise one another to higher levels of motivation and morality. (1978, p. 20)

This quite explicitly addresses the issues of motivation and ‘needs’ that are important criteria in gauging effective outcomes and in this manner it is shown how transformational leadership differs radically to mere exchange based behaviour. Behaviours that are incorporated as part of the leadership paradigm are

Challenging the process [also called envisioning], inspiring a shared vision, [i.e., creating a buy in for the vision] enabling others to act [i.e., team building] modelling the way, [walking the talk] and encouraging the heart [giving constructive feedback]. (Kakar et al., 2002, p. 243)

It has also been noted that while transformational leadership is a desired form of leadership for 'Western' leaders and organizations it may not be as effective when transported to other cultures (Jogulu & Wood, 2008). This type of leadership has been more fully investigated in the leadership chapter so not much more needs to be outlined in this section, suffice at this stage to say that some of these behaviours may not be evident in the material that is being reviewed. Culture determines the exact nature of behaviour and to present a holistic picture it is necessary to include how perspectives can differ in other domains. This has been included so that a balanced perspective of how leadership is viewed is presented.

### **App 2.3 Charismatic Leadership**

Charismatic leadership is sometimes subsumed by transformational leadership in the literature and has been described as the 'neglected sibling' in this relationship (Yukl, 1998; Beyer, 1999; Conger, 1998). In fact there is often some confusion about the two types of leadership and many ask whether there is any points of difference. However there are enough differences to make this a separate category and it is certainly worthy of mention. A Weberian perspective on leadership allows that five interacting elements are critical in producing the phenomenon called Charisma (Conger, 1998; Yukl, 1998). These critical elements are said to constitute how a charismatic leader will interact with followers and the resultant effect that flows as a matter of course through this interaction.'

The five identified elements are:

An extraordinarily gifted person, A social crisis or situation of desperation, a set of ideas providing a rational solution to the crisis, a set of followers attracted to the exceptional person, and who come to believe that he or she is directly linked to transcendent powers and finally the validity of that person's extraordinary gifts and transcendence by repeated successes. (Yukl, 1998, p. 34)

These above characteristics are also identified in the work of (Beyer, 1999; Conger, 1998). If we pay attention to the wording of the elements we see that the identification of the charismatic leader is dependent on a crisis to which the individual responds in a heroic manner, and that this must be able to be replicated on a number of subsequent occasions. This individual is 'exceptional' and has at least in the minds of followers special powers to

overcome the crisis, through their ability to offer rational solutions (Conger, 1998). Charismatic leaders exist in every culture and are easily identifiable; they are 'irresistible' as they exert their influence on those who follow. In Indian organizations, charisma would be viewed as an extension of the individual.

Two other forms of leadership perhaps deserve a brief mention, the first is servant leadership (Greenleaf, 1977) and the second is loosely defined as spiritual (Jue, 2007). These especially the former, have been found in Indian organizations and would appeal to followers on the basis of their prior cultural socialization patterns (Mahtani & Sivukumar, 1995).

A brief mention of the two areas that are commonly accepted as being domains of the field of leadership and ones that have largely originated from research generated in both an academic environment and a North American male academic research perspective include task based and relationship based leadership. These two domains may be exclusive but at times it is a combination of the two factors that is found to be evident when research is undertaken. The following section examines the differences between managers and leaders and outlines major approaches that have been taken when leadership has been researched .

#### **App 2.4 The Distinction between Leaders and Managers**

Before offering a review of types of leadership it is important to make known the distinction that is believed to exist between leaders and managers. Perhaps the easiest way to demonstrate this is to view two definitions, one that describes managers and one that explicates leaders. While this may appear a rather semantic activity it provides focus for what will follow. Adequate definitions of managers and what activities they engage in have been provided by many authors, some are lengthy and concern themselves with what they discern the activity of managing to constitute, others focus on traits that managers are purported to possess. This latter point is also true of leaders and indeed was one of the earliest known research avenues pursued, that is the establishment of particular traits that leaders possessed that were thought to be largely absent in managers (Zaleznik, 1977; Bennis & Nanus, 1985; Kotter, 1990).

In the English language management is suggestive of procedures, regulations and control, leadership is more closely associated with authenticity, creativity and vision. It is also noted that management is basically a control laden activity whereas leadership is value choosing and thus a value laden activity (Bass et al., 1990; Darling & Nurmi, 2009).

When leaders emerge in response to a situation and whether the crisis has already begun or is imminent, the behaviour of the leader is pivotal to understanding what characteristics they possess that differ from any other individual at that point in time and context. This fact indeed is the basis on which most research in this area has been conducted. This is not to suggest that this is not a legitimate line of inquiry, rather that there may be other areas that require attention such as indigenous and specific research which highlights context dependent theories for specific cultures. Theories that are relevant to both time and place will be readily acceptable when put into practice. In this manner they will be more widely acceptable when theory must be put into practice which should be seen as an inevitable consequence of the initial action. By paying attention to connecting factors it is possible to get a clearer picture of what is relevant for a given culture in terms of leadership styles and how these can, it is hoped, produce positive outcomes not just in financial terms but in increased organizational well-being. Economic success is, of course, important, especially for interested stakeholders, but must often be viewed as complementary to other goals such as an empowering organizational culture, one which is inclusive and participative for all personnel (Yukl, 2005). This includes both followers and their leaders, and their immediate and long-term relationships as they work in unison towards organizational goals.

By drawing attention to successful leadership it is hoped that more research can be generated from within the specific fields and more importantly specific cultures. Only when this occurs will a lesser reliance on other more dominant cultural perspectives gain ground and authenticity. This, of course, will take time and a great deal of effort on the part of committed reflexive individuals who understand the need for such an undertaking. Efforts in this area although small, have already been highly illuminating and it is hoped that this research will draw attention to the literature from this reputable indigenous domain as well as attempt to show where the practical implications that have flowed from the same have produced results (Kanungo, 1990; Kakar 1971). Positive outcomes have the potential to reinforce behavioural norms so that this is constantly being reproduced both consciously and unconsciously. This has the ability to be viewed after a period of time as a cultural acquisition and may serve to deflect less healthy attitudes to the notion of leadership in some cultures.

## **App 2.5 Trait Approaches to Leadership**

To briefly outline trait approaches to leadership, a definition of trait could read thus: 'An innate characteristic possessed by an individual' for example strength, charisma, vision, and intelligence. These are linguistically speaking nearly always nouns and as such describe rather

than prescribe particular attributes that leaders have. This is opposed to those who do not lead and therefore are said to not exhibit such traits. If trait theories were able to predict who could be deemed a leader then all leaders would have to display the same characteristics no matter the place or time. This is quite clearly not the case. It appears that there is no 'set' of clearly identifiable traits unique to leaders across all situations that can be delineated (House, & Aditya, 1997). To reiterate, there does not appear to be a universal set of characteristics that can be said to be applicable to those who lead (no matter in what capacity this might occur). This is both across any culture, situation or time. Traits quite simply may not be stable over a life time (House, Shane, & Herold, 1996). Following this argument, then, one has to point out that logically different cultures will have leaders who have very different traits, which is one of the reasons this study was initiated. This is because self-concept and self-identity are directly related to cultural influence through the process of socialization. Although alternatively the reverse argument is that because the trait approach has been found to be ineffective as a method by which one can with any certainty say what constitutes a leader then clearly followers opinions are more illuminating on the perceived leadership qualities that are effective.

The traits that a leader should have or be able to acquire are sometimes found to overlap. This is where it is certainly useful to have adequate and accepted definitions of exact typologies within a given domain.

Moving beyond person specific characteristics, trait theories expanded to a process position. When this was adopted it was found to be more successful in identifying leadership as an enacted process rather than a set of leader only characteristics (Petersom & Hunt, 1997; House & Aditya, 1997). By process we are looking at the context within which the leadership practices occur. While still using traits as a basis, seven were identified as necessary for effective leadership. These were according to Kirkpatrick and Locke, "Drive, desire to lead, honesty and integrity, self confidence, intelligence job relevant knowledge and extraversion" (Kirkpatrick & Locke, 1991; Judge, Bono, Iles, & Gerhardt, 2002).

The basic fallacy in looking at the traits associated with either (person or process) that lead to effective leadership is, the interaction and situational aspects of leadership which are not factored into the equation. Having the necessary traits certainly increases the likelihood that a given person could be an effective leader but surely this demands a situation as well as an opportunity for demonstration. Followers acknowledgment that an act or acts of leadership

have occurred must also be examined as ‘self praise is no recommendation’ (Kellerman, 2007; McLaurin & Al Amri, 2008).

## **App 2.6 Behavioural Approaches to Leadership**

The movement beyond trait theories which began during the later part of the 1940s concentrated on what leaders ‘did’ or how they acted. What behaviours did leaders exhibit? This had a further range of possibilities not previously available if one ascribed to trait theories. This included the expectation that leaders could be trained and developed. This area was largely concerned with styles of leadership and most of the research done in this area originated in America.

This does not question the validity of what was researched but rather the focus of investigation. This point concerning cultural relevance is succinctly outlined by Earley and Erez who note when they refer to distinctions that are commonly found in Western generated research, “Another limitation of this distinction concerns an implicit cultural bias that the leader; should manipulate, guide or direct followers reactions much like a Sheppard and their flock. Such an elitist assumption is characteristic of Western thought but it may be an erroneous assumption for other cultures” (Earley & Erez, 1997, p. 29). Before examining the related styles associated with behavioural approaches to leadership one other general point should be made. if a behaviour can be learned then it may also be unlearned, or lost, perhaps even simply forgotten. If this is the case it is reasonable to assume that behavioural approaches to leadership are almost always situation-specific. In other words if the prompts are there the response will occur in the form of desired behaviour that is leadership. Therefore there is no guarantee that the situation will be the correct one to elicit leadership behaviours.

As has been mentioned a number of US initiated studies were conducted which looked at aspects of behavioural paradigms connected with leadership, for example, the University of Iowa studies and the University of Michigan studies. After testing and reporting a number of leadership behaviours were identified. These included autocratic styles, democratic styles, laissez-faire styles, initiating structure and consideration. How did these benefit the overall knowledge about leadership? Quite succinctly, they opened alternative avenues that lay outside of innate qualities, which were very much person-specific.

One of the documented problems with this research has been the classification of behaviours. Yukl (1989) asks that very question: How should leadership behaviours be classified? Further,

he notes that out of the many constructs tested only one is reliable enough to be thought of as a category: this is task versus relationship oriented leadership behaviour. To expand, there is a focus on the task and its satisfactory and effective completion or a focus on the relational aspect of the work group (Earley & Erez, 1997; Yukl, 1989). Again because of the plethora of information and sometimes conflicting evidence received about behavioural leadership that is a result of differing categories and research approaches used, the area is considered confusing even for those who review it (Yukl, 1989).

## **App 2.7 Contingency Approaches to Leadership**

The contingency approach and theory of leadership developed by Fred Fiedler examines the interaction between leaders and followers. The key premise was that certain leadership styles were appropriate in different situations. Of course the critical questions that underpinned this line of inquiry were: What situations matched what leadership style? Is one style always useful in an identical situation or could styles be 'mixed'? And how could one test to obtain the best match between situation and style. This obviously acknowledges the fact that not all situations call for the same style of leadership. This is entirely evident when one discusses the variable of culture. The study in this area generated an unusual questionnaire termed 'the least preferred co-worker questionnaire', which purports to measure a least preferred co-worker by listing sets of adjectives and their antonyms which described positive emotions when categorizing one's least preferred co-worker. If you rated this said person relatively highly then it appears to follow that you are interested in relational elements of a situation. Obviously this is the most basic explanation regarding this particular theory. As this relates to a preferred style of leadership in New Zealand organizations, more will be elucidated in that section (refer to Appendix 8).

Despite the plethora of research on leadership, identifying a definition for that term remains problematic as the vast majority of definitions have been formulated by notable Western researchers, and are therefore deemed more credible in the Western academic community. These definitions are for the most part from a Western perspective, restricting their applicability in other contexts; consequently, one of the purposes of this study is to highlight the need for indigenous theories to be 'discovered' and researched for the greater benefit of organizations and the wider social systems in which they operate. To illustrate the above point: In a society with a communitarian orientation, any individual who aspires to leadership may well decline such a position, believing that harmony and group relations will be adversely affected, and this factor in turn will impact negatively on their own (individual)

position. There are myriad other factors that can affect such an outlook, some of which has been examined in the main body of the thesis.

## Appendix 3: Themes Arising from Interviews with Chinese Leaders

Matrix: Chinese leaders, n=5

Theme	Interviewees	Count
1. Relationships are a priority	1,3,4,5	4
2. Trust is important	1,2,3,4,5	5
3. Leading is a responsibility	2,3,4,5	4
4. Cultural values inform practice	1,2,3,4,5	5
5. Thought and actions are dependent on context / associative thinking	1,2,3,4,5	5
6. Situation specific, context dependent	1,3,4,5	4
7. Hierarchy is important in relationship maintenance	4,5	2
8. A broad understanding of issues is required	1,2	2
9. Status is gained by experience	3,4	2
10. Successful leadership is measured by followers	1,2,3,5	4
11. Being self aware is important as a leader	1,2,3	3
12. A willingness for continual learning	2,3,4,5	4

The above table and themes relate to questions asked during the semi structured interviews. For a list of these questions please refer to Appendix 12.

The above matrix covers some of the common codes that emerged from the data collection and analytical processes as they relate to Chinese leaders. Evidence shows that Chinese leaders exhibit a greater need to take all factors into account that is they lead contextually. Item 8 in the matrix a broad understanding of the issues exemplifies this but this need to address contextual matters was tempered by the even greater need to address values and beliefs when leading. These it is opined stemmed from a Confucian and Daoist heritage.

Successful leadership for Chinese leaders was accorded by followers and most participants in this study were mindful of what others thought of them especially those who worked in their organizations. The status that was given to leaders had to be earned and this required continual learning and self cultivation. This it must be noted differed from Indian leaders who were not as focused on this aspect of leading instead they formed strong ties with significant in-group members.

## Appendix 4: Themes Arising from Interviews with Indian Leaders

Matrix: Indian leaders, n=5

Theme	Interviewees	Count
1. Relationships are important	6,7,9,10	4
2. Leading requires empathy and understanding	6,7,8,9,10	5
3. Context is important (environment)	6,7,8,9,10	5
4. Leading involves forming close ties	8,9,10	3
5. Leading is an important activity	6,10	2
6. Influence is necessary to lead successfully	7,9	2
7. In-groups provide emotional support	6,7	2
8. Leading is a privilege	6,7,8,9	4
9. Self evaluation is necessary to be successful	6,7,8,9,10	5
10. Belief in your abilities creates confidence	7,10	2

The above table and themes refer to questions asked during the semi structured interviews. For a list of these questions refer to Appendix 12. The explanation for the themes is located under the Chinese leaders matrix, Appendix 3. Included within Appendices 3 and 4 are the themes from the observations field notes and the transcription of the interview data.

## Appendix 5: Themes from the Media

Themes arising from media reports regarding Chinese and Indian leaders range broadly; they have been discussed in the analysis and discussion chapter. To recapitulate, the general consensus from media reports on Chinese and Indian leaders concerned a heightened level of self awareness and the pivotal importance of trust-based relationships.

Characteristics of leading, n=10

Requires vision	1,5,6
Dedication to achieving goals	2,4,5,7,8,9
Self awareness	1,2,4,5,6,8,9,10
Commitment	1,2,3,6,10
Setting standards	3,4,5,6
Relationships are important	1,2,3,5,6,7,10
Trust is vital	3,4,5,6,7,8,10
Leadership is a challenge	1,2,5,6,8,9
Leadership is about engaging with followers	2,3,5,6,10

## Appendix 6: Example Case studies of Indian leaders

### “I think I can make a difference”

It is early morning in Auckland as I approached the site of the next interview, a large public health institution. Entering on the ground floor all was orderly and quiet, taking the lift to the fifth floor and entering the public reception area the noise levels rose considerably. As with all such waiting areas in public places there was constant movement and activity. An environment that out of necessity had a degree of urgency about the social interactions occurring within.

Ms Divali a 24 year old female had been born in Kashmir but her parents and siblings had immigrated to New Zealand when she was ten. In the intervening years life had been full of challenges adjusting to ‘fit’ into the new culture. Ostensibly her parents had come for the enhanced educational opportunities that New Zealand offered at that time in comparison to India. She had chosen medicine as her career to ‘help’ others through this she had set up the foundation that she acknowledged was where she acted in her leadership role. Publicly recognized as a leader by the many awards she has gathered in her extremely short life time she is astute enough to realise that these are not really what makes a leader. These awards were to Ms Divali less important than her educational achievements, the list of which was impressive. Capital in its various forms as Bourdieu understands and explains these terms are the resources that we employ in our social encounters. The amount we have determines our position in the *field* relative to other individuals.

A bright and effervescent personality her enthusiasm for living was contagious and in her words ‘life was full of possibilities’. As we headed down the corridor to her office she was constantly greeting people and stopping to talk to other professionals caught up in the world as she lived. Reaching her office at the back of the building she removed her stethoscope and lab jacket before jotting down a couple of reminders to herself and then closing the door on the chaos outside turned and asked “where would you like to begin?”

The office situated as it was at the rear of the building spoke of Ms Divali’s passion for her professional work the shelves lined with medical texts and journals, a stack of unread material sitting on her desk, having just completed some advanced medical papers and sat the exams that week she waved her hand at the pile and said she “would get around to it “depending on the shifts she was rostered on to for the next few weeks”.

*Can you describe an episode of leadership that you have engaged in?*

“The moment I had the idea for setting up my non profit organization I had a dream of making a difference this was about three years ago, the idea came after I had returned to India with my family to visit relatives just seeing the many needs that people struggled with on a daily basis things like adequate medical supplies access to education enough food. I thought about the life I lived and realized it was one of privilege compared to what I was witnessing. I think I knew that I couldn’t accept this and turn around and go back to New Zealand and then ignore these conditions but at that stage I had no plan of how to begin. On the journey back I made lists of people I would contact people who would ‘walk by my side.’ I don’t think I really had any idea of the task I had set myself. Part of it was purely administrative in terms of setting the organization up, that was a herculean task. For me the most rewarding situations were getting people to join and seeing their commitment to the goals of P3, I suppose that is where the leadership becomes vital The bringing together of people and resources to achieve a goal and seeing that the goal as you work towards it improves lives for everyone involved”.

*What do you think makes a good leader?*

“I hadn’t really thought about it till I received your information pack and looked at the questions and then when I thought about what leading was an activity it takes dedication and perseverance, and a belief in what you want to achieve but even that may not be enough if you cannot engage others interest. You have to have some measure of confidence in your own abilities and the determination to succeed and to continue to grow”. This last sentence shows how *capital* is utilized in the *field* as one is ‘playing the game’. The unique combination of internal and external capacities is the sum of our position and guides our social practice.

*Do you think that your cultural background influences your particular leadership style?*

“In one word yes, mainly this is because of the way we build relationships in India we have this network of connections that we can mobilise if we need too, at the same time we are focused on our inner self. It is difficult to explain really as it is something that you live without necessarily verbalizing what it is that makes the difference”. Ethnic resources can also constitute a form of *capital* which can be used as an advantage in the *field*

*In general what do you think is the difference between leaders and followers?*

“A confidence and self awareness followers don’t really have this do they? If they are prepared to follow they can’t or maybe they are unsure of the directions to reach a goal and need a guide which is what a leader is anyway”.

**“Every day is a challenge”.**

Situated in a downtown Auckland location, the offices that housed the team for the Indialink newsroom were not really distinguishable from their neighbours’. The entrance on the ground floor did not reveal any information except in a very general way about the activities of the tenants. This interview had been arranged at the last minute and the receptionist explained that it may have to be cut short if Mr Patel was called away, during the meeting.

On arrival at the reception area, I was asked to wait till Mr Patel had finished his meeting this gave me an opportunity to look around from a door just beyond the front desk the sounds of simultaneous conversations could be heard.

Mr Patel a 45 year old Indian male had immigrated to New Zealand fifteen years ago from the state of Utar Pradesh. He followed in the footsteps of his brothers in search of a better life, or at least a less competitive one. First settling in the Waikato distinct the family latter relocated to Auckland for business reasons. It was at this time Mr Patel told me a friend introduced him to the then editor in chief of the Indialink network; there was the offer of a position if he wanted to work in media. Indialink primarily caters to the Indian community in New Zealand via a network of media channels including newspapers radio and online blogs. Working as a journalist and finishing qualifications at AUT had been a chance for personal growth and it was during this time the decision was made to purchase the media network.

Bourdieu would see this as the agency actors have at their disposal to overcome the inherent constraints of their social position, acting on the internal and external directions of their *Habitus*.

*Could you describe an episode of leadership that you have been engaged with?*

“The first event that comes to mind is taking ownership of this business I had to make some decisions about the direction that I wanted for the network Overall I wanted an organization that provided information for all Indians in New Zealand, so I wanted a multi media approach as opposed to one avenue of communication. One of the reasons for this was to reach all age

groups of the Diaspora. I have been successful with this aim as the audience is varied and the feedback that we get is an incentive to achieve more. There was some initial difficulty with this though because the employees I had ‘inherited’ didn’t really buy the idea or the extra work that they may be required to do. I wouldn’t say that the changes I had planned were extreme but people were unsettled and said so to my face.”

*What do you see as the characteristics of good leadership?*

“Tenacity, courage, vision and the ability to work hard those are the attributes that really come to mind first as well as an ability to influence others. I think that leading comes from within it is not even about the position or the title it is about what you are capable of as an individual.”

*How does your cultural background influence the way that you lead?*

*Transcripts for this interview uncovered some material which is thought to validate the preposition and central argument to this thesis that leadership is indeed affected by culture, phrases such as “yes I do see that the way in which I think as a leader is informed by the values and beliefs that I hold ‘ ‘ but it is hard to put into words as it is something you do like a practical exercise and so you don’t think about it as you know it so well “ It is more influence than power that you have the ability to direct and mobilize others as you move towards the future in the organization but it goes beyond the organization as well, understanding others is vitally important “ Like you learn as you go and take note of the environment that you work in. I work with a team that is apart from the receptionist, Indian and so they have similar values even although we come from differing levels of Indian society. I think that this makes the act of leading more complex than say a New Zealander leading New Zealander’s”.*

*How would you describe the difference between leaders and followers?*

“It’s something about the person some people have the drive and intelligence to lead and other’s are content to follow I guess they feel safe in that they don’t have to take responsibility or criticism if they fail.”

**“Ignore your critics follow your soul”**

Beside the University of Otago sits the Otago museum a council owned entity, which is funded by a mixture of national and local Government funding. This museum is a success story not only for the man who has initiated change within, but for the wider Dunedin

community. The transformation has been nothing short of phenomenal going from just another community organization to one that has won international acclaim. This has been achieved in a decade of vibrant leadership. Success of this nature will always attract comment and in a country that embraces the status quo much of the comment is likely to be negative.

After repeated postponements of the interview time finally I was given a time slot on the 12<sup>th</sup> December 2010 on arrival at the main reception desk I was asked to wait till the personal assistant called for me. I was security cleared and issued with a name badge, Entering through numerous security coded doors through which no member of the public could access without prior clearance I arrived at the main staff offices of the museum.

Mr Paul a 49 year old Sri Lankan national, is commanding, beautifully dressed with a sense of presence that is at once engaging and energetic all the time talking as he led me through outer offices till we reached the door titled director. In complete contrast to the office I had just walked through which is best described as utilitarian this was like a room in a home the only sign that it was actually a place of 'work' was the boardroom table Clearly no expense had been spared down to the leather chairs for team members and the Turkish rug on the floor. Adorning the bookcase were the many photos of family and business acquaintances along with the degrees and awards that had been gained for Mr Paul and the museum. That these were a source of pride was evident throughout the conversation.

*Can you describe an episode of leadership that you have engaged in?*

“The most memorable would be my role in this organization in building the team that has made this an award winning entity. When I took on the directorship the leadership that was, is best described as weak there were performance issues, funding issues really everything needed fresh input and new ideas. Basically I had a dream that this institution would be world class and it now is. Look I will give you a copy of the museum review it tells the story well and of course it endorses what I have just been saying. The task was not easy I first had to find like minded people, people who have ideas not necessarily qualifications and above all enthusiasm.” People that would commit to the dream and work as hard as I do and to see that dream become reality, those are the ‘types’ of people that interest me “

*What do you consider to be the criteria of good leadership?*

“Energy, ideas, dreams and knowledge a bit of charisma also helps do you know what I mean the ability to attract people like the pied piper and of course the status aspect. I don't believe

in the New Zealand attitude that all are equal and I think that this is reflected in the way I carry out my role. I get a lot of public criticism because of this I think people react negatively to visible signs of success here but if you are successful and work hard to achieve this why should you not have the finer things in life.”

*Do you think your cultural background has influenced your style of leading?*

“Uhm undoubtedly maybe not such a conscious process but definitely something to consider My parents were followers of the Hindu faith and so as children we had a very culturally prescribed upbringing I can’t say that I follow this myself I prefer a more cosmopolitan approach well I think that is the term I would use I still have business interests in Sri Lanka and so leadership is called for there that is encompassing but I often use that in New Zealand as well the welfare of my team is really important they need to feel that they can count on me at all times. Let me tell you a story one of the members of my team was going into town for the night and somebody cautioned him that he might be leaving himself open to trouble especially if he was going to be drinking his reply don’t worry I will call Shim and he will come and pick me up, this in preference to his own father. *A raised eyebrow accompanied this comment*”

*How would you describe the difference between leaders and followers?*

“There is a vast difference no doubt about that I suppose the main difference would be that leaders are capable of managing risk and so the returns are higher but that is often in the long term.”

**“I have learned a lot about myself”**

The University of Auckland campus was the site of the next interview situated in the middle of the CBD a conglomerate of buildings that were spread across two sections of Symonds Street. Having located the arts building where Ms Shevajay worked, I walked up the stairs and along the corridor till I reached the office.

Ms Shevajay a year old Indian National had emigrated from India recently to take up her present position as senior Lecturer in Asian History at the Auckland University. A diminutive woman wearing a brightly coloured sari welcomed me into her office. She was apologetic about the piles of papers that covered the floor but explained that she had to change office’s and saw no reason to tidy them at present. Furnished like any other university office there

were however reminders of the occupants cultural heritage, the small shrine. set up to reify an Indian god and other signs of Indian culture.

*Can you describe an episode of leadership that you have been engaged in?*

“Actually when I read the question in your information pack I couldn’t name any one outstanding moment but on reflection I would have to say it was securing this academic position. There was a lot of interest in the position globally so being able to obtain the post validated my success well academic success anyway although this seems to relate to other areas in my life as well. I think too that this has made me more confident, in my actions “

*What do you consider to be good leadership?*

“Inner strength, and an awareness of who you are and how you relate to other people especially those who you are leading. It seems to me to be something you do and the more of it that you do the better are your chances of success of course you do make mistakes but you use these to go forward and learn. This is just personal reflection and it may not be how others lead the leadership comes from within the person I suppose as a consequence of others recognizing the qualities of a leader.”

*Do you feel that your culture has influenced how you lead?*

“Yes because of the beliefs and values that are an important part of who I am I really notice a difference now that I am in New Zealand it is hard to know whether you should adjust your style to ‘fit’ with the environment or continue as you always have I guess it is all about balance and working out what is the most effective.”

*How would you describe the difference between leaders and followers?*

“The ability of a leader to get co operation and enlist people to go over and above their duties. I think it depends on the situation as well. Sometimes it is just the confidence in making the right decisions or the ability to envision outcomes, positive ones that is”

## Appendix 7: Example Case studies of Chinese leaders

### **“Hard work and high standards are the key to successful acts of leadership”**

On a wet December afternoon in Wellington I approached the address for the next interview, in the heart of the business district besides many other professional firms were the Law offices of Palmer and associates. Taking the lift to the third floor, stepping out into the reception area it was obvious that attention had been paid to the surroundings. On the wall hung two works of art

Ms Chen a 49 year old academic and constitutional lawyer is a partner in this prestigious law firm. Her parents and siblings had immigrated to New Zealand from Taiwan during the 1970s where they settled in Dunedin. Life had been difficult in the early days for the Chen family they according to Ms Chen, suffered considerable discrimination from the local community Education had been seen as a means by which one could improve the quality of life and overcome the obstacles that were present in everyday life. While initial education had been in Taiwan, Ms Chen’s Legal degrees had been commenced at Otago University thereafter she had been granted a scholarship to Harvard Law School where she had completed her doctorate in constitutional law. Stepping aside from an academic career, although she occasionally gives lectures at Victoria university, she prefers to concentrate on her legal career this she explains is what she is good at doing and so derives the most satisfaction from.

*Can you describe an episode of leadership that you have engaged in?*

I think the most memorable would be being made a partner in this company as it is well respected internationally in legal circles. I felt that the hard work and the sacrifices that my parents made to give us a good education had been vindicated. Although in some ways that is not about the leadership but about the precursors to it and so you have laid the foundations for sustained performance.

*What do you consider to be the characteristics of good leadership?*

Hard work and intelligence a strategic game that requires fortitude and a vision of the place you want to be and the path you will take to get there. Really it is all about hard work and perseverance. I suppose ultimately it is about self awareness as much as anything else

*Do you think that your cultural background influences the way you lead?*

I suppose it must values like diligence, hard work the continual goal of self improvement these are values that were instilled by our parents but whether they are specifically Chinese is more difficult to say.

Field notes concerning this participant included when asked about leadership, having authority and that this came from having knowledge seeking others opinions but ultimately the responsibility to lead well was your own. learn from past mistakes so careful analysis should take place of where you have failed in her words ‘the world is only full of possibilities’ Having ‘inner strength’ and strong support from family and colleagues, was pivotal in maintaining her successful career as well as leading in this same sphere. While at times it was noted that culture was a consideration she did not support any differences in the way that she chose to lead because of its effect. However it was conceded that her family environment had instilled in her the ethics of hard work and being an ‘exemplary’ person. When probed about what she considered to be exemplary she cited values of achievement, lifelong learning being morally ‘able’, building ‘layers’ of trust and maintaining relationships through proactive methods. These values seem to suggest very ‘particularistic’ characteristics, and domain wise these are firmly embedded within a sociality informed by a strong Confucian heritage. Bourdieu informs us that the beliefs and attitudes of individuals may in part constitute the functioning of a particular field

*How would you describe the difference between leaders and followers?*

“Actions primarily some people are more inclined to respond to situations than others also strength of one’s convictions and the confidence to take risks. I think it depends on how much you have to lose as well.”

**“I think like the Chinese but act like a ‘Kiwi.’ ”**

As I dialled the number to the Gisborne city council offices on a Monday afternoon in late December 2010 I felt slightly apprehensive about this encounter. It was the first interview that had had to be conducted via phone and I wondered how much information one could gather in this manner. The Mayor’s secretary answered and put me through to Mr Foon’s office.

Mr Foon is a 49 year old Chinese male he has been re-elected three times as Gisborne’s mayor and he also owns significant business interests in the city itself. As he remarked he must be doing something right to have served the community for an extended period of time. His parents had arrived from China with his three siblings and had purchased a market garden

on the outskirts of Gisborne. They spoke little English and adhered to a traditional Chinese lifestyle one of thrift and hard work. These values were instilled in their children.

*Can you describe an episode of leadership that you have engaged in?*

One thing comes to mind and that is the work I did for a police initiative for the district to reduce or eliminate road statistics I chaired the committee that was set up to conduct the investigation into why the Gisborne district road toll was above the national average. I really didn't know anything about what this was going to involve so it was essentially a learning process for me. It required the need to give directions to the others on the committee and sometimes you would meet with resistance when they didn't like your ideas. In some ways it was about control but you had to take account of how people could be motivated to give extraordinary effort.

*What qualities do you see as necessary for leadership?*

“A sense of direction I suppose you would call it vision and enough energy to win well achieve the goal anyway that you set out to achieve. The ability to communicate effectively to the people you are leading. Also an understanding of those you are working with.”

*Do you think that your cultural background influences your leadership?*

“It is possible I think the values you grow up with must be responsible for some of your actions in later life. I don't think my style differs too much from other Kiwi's but that may be because I have lived here all my life so I am used to working with New Zealanders and I think like them to a degree.”

*What do you think is the difference between leaders and followers?*

“The desire to get the job done to a very high standard I suppose there are multiple differences maybe sometimes it is just circumstance and your interpretation of events and how you act and what you do in response to a specific situation. Mostly though leaders have a capability to be able to motivate others and be a role model for those who they are charged to lead.”

**“It was not meant to be”**

In a quiet residential street in one of Dunedin's more affluent suburbs stood a two storied house of generous proportions flanking the entrance were two stone Dragons sitting on plinths. As I rang the doorbell at 9am on 14<sup>th</sup> December 2010, I thought about what the man I

was to meet had achieved. It was quite phenomenal really given his cultural heritage or again perhaps it was this very fact that had aided him.

Mr Chin won't be a moment said the lady that answered the door he is just upstairs taking a call, come through to the sitting room while you wait. The room was tastefully furnished and overlooked a pleasant garden area. Mr Chin entered and offered refreshments and then asked are you sure you still want to do this interview as given my recent defect in the local government elections you may not consider me as a leader. As I said that was not really the point the fact was he had successfully led and this was not always in relation to his official duties in any case.

Mr Chin is a 70 year old Chinese male, his parents had immigrated from Canton, China in the 1920s. Settling in Dunedin to be close to other relatives who had already sojourned in the Otago region they set up a laundry in Hanover street. As Mr Chin explained the local residents were not particularly friendly towards the family although the worst attacks were verbal in nature rather than outright physical violence. The family environment was close knit but the parents sacrificed much to give their children opportunities in life.

*Can you describe an episode of leadership that you have been engaged in?*

“The one that really comes to mind is the planning and construction of the Chinese gardens I am really proud of having achieved that and it was not without controversy at any of its stages. From start to finish the project lasted ten years but the exciting bit is it will be in the city for generations a testimony to Otago's links with the Chinese. Critics say that every public official has to have some monument erected to their memory to the detriment of the ratepayer and their essential services. this has never been about me but about my heritage. I met some incredible people along the way people who believed in what was happening and were prepared to work with me. I tend to be non confrontational in my leadership but at the same time like results. Seeing the gardens take shape was for me the reward of hours and weeks and years of hard work. I was dealing with all kinds of people, a sort of intermediary if you like'. The *field* allows for dominant positions and roles and in this manner perpetuates its history and legitimacy for those who are engaged and practice in the *field*.

*Can you describe some of the qualities that you think leaders should possess?*

“The ability to motivate others over and above what they would normally give and you have to be aware of your own strengths and weaknesses that probably gets easier as you get older well admitting to mistakes does.”

*Do you think your cultural background has influenced the way that you lead?*

“Yes I have often thought that my being Chinese and working with other cultures has been at times difficult I personally think it has something to do with the way Chinese think the way we look at a situation and evaluate the picture and everything else that surrounds it. We don’t just look at one aspect and reach a decision based on that information. There are many dimensions that one should consider.”

*How would you describe the difference between leaders and followers?*

“I’m not certain something to do with positions in life some take the opportunity to lead others either miss these or are not suited to the role. or do not want such a responsibility ”

**“If I see a business opportunity, I take it”**

In an industrial part of south Auckland sandwiched in between two warehouses stood the discreetly placed offices of the next interviewee an unpretentious building surrounded by some native shrubs and a large car park at the front.

Ms Wang a 45 year old Chinese female greeted me herself in a confident and assertive manner and led me through to her office, shutting the door and positioning herself in the chair behind the desk. She explained that she had business interests in both New Zealand and China and was making the most of the Free Trade Agreement that the two countries had recently signed. Holding a BSc from Auckland University her first company had dealt in pharmaceuticals, this has since expanded to a more varied product range. She had been educated initially in China but her parents had sent her to live in New Zealand with an uncle and Aunt where her education had continued at a private school in Auckland. On finishing she had returned to Shanghai for a period of time. It was there that she started her first foray into the world of business. It was as she said “anything but successful” however it taught her a great deal about her own capabilities. Moving between the two cultures had been illuminating as each had distinctly different styles of doing business and each has a different world view.

Understanding both countries that were party to the agreement gave Ms Wang an edge over competitors.

*Can you describe an episode of leadership that you have been engaged in?*

“Well there have been several but the one I always think of is two simultaneous acquisitions one in China and the supplier for part of the product here in New Zealand, this called for enormous reserves of strength in New Zealand I was viewed with suspicion by the employees I think this was due to my race but there was degree of this in China as well I may look and speak Chinese but was my heart Chinese, type sentiment. It was rather unnerving in the end you had to adjust to each culture as required for example in New Zealand I tend to encourage participation in decision making and the use of teams, in China I am not so ready to do this as it may seem as if I am not in control.”

*What do you think the qualities of a good leader should be?*

“Energy definitely but knowledge or at least the means of gaining that, this is where you enlist the help of others and build relationships that should have an element of trust Relationships are all important to build rapport between yourself and others and gain trust this extends just beyond mere business relationships, this is not an overnight activity it can and does take years well for me anyway.”

*How would you describe the difference between leaders and followers?*

“I see the difference as being one of perspective: It is the way you view situations and how you react to events leaders take control and move forward followers don't necessarily involve themselves – or at least they act in a self interested fashion, really only concerned with how events will affect them.”

## Appendix 8: Leadership in New Zealand: Some Reflections

Leadership in New Zealand as a topic of research has not resulted in a great number of academic publications (Kennedy, 2000). This can be directly attributed to the reliance on dominant theories usually originating from the United States of America and to a lesser extent the United Kingdom. This fact has been argued well in other parts of this document as have the consequences of using these normative perspectives to explain all leadership behaviours. To reiterate this sentiment however Smith in McNally has the following argument to propound “Much of the early leadership research conducted in New Zealand has been informed by Western models that perceive indigenous models as second class” (McNally 2009, p4). Also pertinent is that when Leadership is studied at all in New Zealand all cultural groups lose identity and become one, this is echoed by Pfeiffer in McNally

Furthermore Pfeiffer asserts that when such studies have been conducted, for example those of Hines 1976, Kennedy 2000 and Parry and Proctor –Thomson 2000 they have incorporated all the members of the sample into one cultural grouping. (2009, p. 5)

It is assumed that as the dominant culture in New Zealand is *Pakeha*, leadership knowledge would be canvassed and applied from the above two sources. This is indeed what researchers’ in this domain have found ( Rippin, 1995; Bollard, 2004; Singer, 1995). However there are some characteristics that are uniquely ‘Kiwi’ and as New Zealand society matures these values become further entrenched as part of New Zealand’s cultural psyche. An essence that percolates’ through the processes of socialization (Pfeiffer, 2005; Kennedy, 2003). These will exert a degree of influence upon citizens and their behaviour which in turn will be manifest in actions and practice, Hence the undeniable connections with leaders and their followers. Quite simply this is our design for living, our culture.

What are these unique values? What processes have allowed them to develop, and moreover become a source of identity for our nation and for our leaders? Many of these values are exhibited in the way New Zealander’s have been described in studies conducted on specific leaders, sometimes they have been political leaders but more commonly they have been obtained from accounts of successful organizations, and the men, and less frequently the women who have driven their success (Bollard, 2004; Blair, 2009). The final source for characterizing what is uniquely ‘Kiwi’ are our legendary ‘hero’s, men and women who have ignited the public’s imagination beyond its normal state of apathy. The values and beliefs of these people have become those that the ‘ordinary bloke and bloke ‘ess’ tends to expect from

leaders. This leadership comprises two perspectives: followers' recognition and often admiration and leaders own self evaluations. it is the particular blend and weighting of characteristics that heralds New Zealand as a distinct culture this is well noted by Kennedy,

While the components making up the identity may be found in other cultures and nations the particular combination and emphasis, the shared experiences and history illustrating and illuminating our beliefs and values creates a distinctive pattern. (2000, p. 3)

Early works in the area (Hines, 1976; Dakin, Hamilton, Cammock, & Gimpl, 1984) noted that managers in New Zealand possessed the following attributes (Anderson, 1983). A desire for formal structures protected by rules and procedures but at the same time these were not necessarily hierarchical possibly due to the small size of most New Zealand organizations. A relative degree of interpersonal communication occurred with employees from their supervisors and higher level managers. This would be especially true at the time at which this research was carried out. It remains in many cases difficult to obtain a 'true' picture of what unique characteristics New Zealand may have, due to the different methods used to obtain data and the analysis of the same. Anderson while researching values and beliefs of mixed cultural work teams found that managerial and leadership roles in New` Zealand relied heavily on maintenance of control and influence by leaders and managers and that cultural affiliations of either the leaders or the members of the work teams, insert followers, was not an important factor.

Anderson did however note that the sample size of other cultures, other than male *pakeha* participants was a limitation in presenting a picture of how other cultures in New Zealand preferred to lead and be led (Anderson, 1983).

### **App 8.1 Values of New Zealand Managers and Leaders**

Many of the values have been formed as our identity was shaped in the process of colonization this includes a rugged individualism at least for the male members of New Zealand society, as well as the aforementioned egalitarianism (Bollard, 2004; Hunt 2006;Blair, 2009).

Hansen has noted:

Not only should one person not inherit greater life chances than another none should be allowed to accumulate a great deal more than another through his

own efforts or luck. Exceptional performance or capacities are deprecated by both individuals in a relationship. (Hansen, 1968, p. 29)

In 1984 New Zealand underwent a series of social, economic and political changes many of which in the long term have changed our perspectives on any number of topics, leadership and how it is viewed is no exception (Campbell-Hunt & Corbett, 1996; McNally & Parry, 2000). This is the era of deregulation which opened our ‘doors’ to the world. In order to survive we had to become competitive, in order to be competitive we had to be strategic and in order to be strategic we need leaders who are outward looking. Who assumed these roles is a matter of some interest as on reflection it tells us some of the underlying values that we as New Zealanders expect. Rippin in her thesis noted that chief executives rated a list of qualities that they believed help them succeed; these included,” a strong need to achieve, strong social skills, a good sense of priorities, good planning and organizing abilities and entrepreneurial flair” (Rippin, 1995, p. 104).

## **App 8.2 Maori Leadership**

Maori leadership within New Zealand has not been given the recognition that it should as a topic until recently and this lack of knowledge has been disadvantageous to the advancement of New Zealand society as a whole. In the past decade what has been termed the ‘Maori Renaissance’ is said to have occurred and this has seen efforts on the part of researchers to undertake study that specifically relates and resonates with Maori cultural knowledge and how this translates into leadership and entrepreneurship (Bollard, 2004; Pfeiffer, 2005, Jayne 2007). Studies have shown that leadership prototypes for Maori differ at least to an extent, from accepted and practiced *pakeha* prototypes. This also applies to followers’ understandings of what an effective leader should ‘do’. This difference extends to how followers, either Maori or *pakeha*, perceived outstanding behaviour of culturally similar leaders (Bollard, 2004). Pfeiffer suggests that outstanding Maori leaders were seen as exhibiting a greater degree of “humane-oriented” and “self-protective” behaviours and in some cases but not all a greater degree of charismatic/value-based and team oriented behaviour. This latter is also noted as a competency of leaders in general in New Zealand (Pfeiffer, 2005, p.48). Values based leadership it has been noted carries particular resonance with Maori leaders who are concerned with providing ‘good leadership’. This type of leadership shows concern for a number of areas normally situated outside organizational arenas’ but areas that benefit not only current and local communities but also future generations. Thus values that reside in culture are an important component and influence on

Maori leaders (Jayne, 2007). It is a necessary facet of Maori leadership that values are present, as in this manner followers recognize these and this creates the trust and understanding that needs to be maintained throughout the duration of the relationship. It will also be apparent that certain similarities with Chinese leadership can be observed (Ruwhiu & Cone, 2011). These have resulted in significant and successful business partnerships between Maori and the Chinese which are an ongoing source of 'delight' for both parties.

Leadership in New Zealand as a subject has often been incorporated as part of larger global surveys, for example in Hofstede's work and the GLOBE and New Zealand Values Survey (Hofstede, 1980; House et al., 1999; Pfeifer, 2005). While some if not all of these studies rightfully have their critics; they have highlighted some of the more relevant values and beliefs held by predominantly *Pakeha* New Zealanders (Rippin, 1995; Pfeifer, 2005; Kennedy, 2003; Kennedy & Proctor Thomson, 2000).

The first is egalitarianism something that is usually measured by the dimension of power distance. This, in this instance can be described and related to leadership in the following manner. Egalitarianism supports the view that all are equal until proven otherwise, high achievers are not accorded any status and should remain self deprecating about their abilities. If we consider that high achievers and leaders are 'cut from the same cloth' we begin to have some understanding of the difficulties they encounter. This well known syndrome aptly named 'tall poppies' is pervasive throughout all aspects of New Zealand society. As Hunt notes, "a preferred style is that people remain modest about their success in business" (Hunt 2006, p. 102). This extends well beyond business however and it is suggested that is why the subsequent analysis of the GLOBE data shows that we have a team oriented mentality where all members are accorded equal power and status. Thus no one stands out even if they are titled a team leader. This fact is also illustrated in the findings of this project. Thus we conclude this paragraph by acknowledging that as a nation and as part of our identity we 'actively and consistently emphasis egalitarianism (Kennedy, 2000).

This pragmatic orientation is also if not exactly a belief at least a desired attribute required of our leaders, an ability to take a course of action with the least expenditure of time and effort, and the utmost commonsense applied to the task. This has often been a necessity and is attributed in equal measure to our geographic isolation and colonial mentality. Even although we are now well integrated into the world economy it seems that this value persists.

New Zealand leaders have also been found to have a short to medium term orientation; this obviously has some practical implications in that vision one of the essential constructs of transformational leadership will be constrained as of course will business activity. To elaborate, organizations need a committed long term investment to achieve any credible results and this activity needs leaders who can provide the necessary directions and continuity for success (Rippen, 1995).

### **App 8.3 Recent Leadership Research in New Zealand**

More recent research has shifted focus and examined cross cultural contexts, Thomas and Ah Chong looked at Pacific Islanders' perceptions of leaders and Pfeifer examined Maori constructs of leadership and Zhu looked at Chinese perceptions of leadership and stereotypical images in New Zealand. Leadership styles that are effective for Pacific Islander's are deeply embedded within traditional cultural norms and incorporate holistic views on the nature of the leader follower relationship (Ah Chong & Thomas, 1997). These have added important dimensions to our understanding of leadership within New Zealand. A comparison with our neighbours Australia has also yielded some areas of difference that deserve a mention (Trevor-Roberts, Kennedy, & Ashkanasy, 2003; Kennedy, 2000; Pfeifer, 2005). The main findings from this study show that there are differences in leadership styles, found and favoured by the respective nations. This may come as a surprise as most academics and practitioners alike believe the difference to be negligible if there is any at all in the cultural values held by the two countries. Of the differences to be found: Australian leaders favour a style which relates well to social orientation and affiliation but one that remains largely independent. New Zealand places a greater emphasis on teams and those who lead them, according to Trevor-Roberts, Kennedy, and Ashkanasy (2003), which produces the following effect in terms of cultural values: "New Zealand leaders on the other hand must place emphasis on motivating and inspiring, be team oriented and focus on the work at hand" (p. 35). Smaller hierarchical differences observed between leaders and followers that can be observed in New Zealand organizations can be attributed to this focus on 'Teams' and 'Team leaders. These organizational arrangements, which serve as levellers or markers of the wider social philosophy of egalitarianism can be found in New Zealand Post, The Warehouse and other similar business entities (personal communication 2010). A recent study into the effectiveness of management practices in New Zealand has found that we fall behind Australia in terms of productivity and this has been attributed to the value orientations of our leaders (NZIER, 2011).

This ties in with the greater prominence that New Zealander's place on performance and the contingent reward style of leadership. Contingent reward leadership entails and combines leadership styles of transformational leadership, as outlined and researched by Bass and Avolio, and to a lesser degree transactional leadership with its base exchange formula of exchange between leaders and followers. This particular style of leadership it is said, is ideally suited to organizational environments in New Zealand. The reasons are perhaps best seen as located in both the way that 'leaders' are found to behave due to their innate cultural values as well as, 'followers' beliefs that originate for the same source, the wider societal milieu in which they have been raised (Bass & Avolio, 1998).

Having outlined some of the quintessential characteristics that New Zealand leaders are said to possess, and the core competencies that sit alongside these personal attributes it is prescient to look at some of the major studies that have 'uncovered' these same values as they pertain to 'leadership styles' in New Zealand organizations. This is to augment the argument that this thesis rests on that, that is styles of leadership may be found to reside in specific cultural domains because both leaders and followers' are resident within their 'fields' and their particular ways of knowing are informed by past, present and future actions.

This shift in attention from universal aspects of leadership to context dependent methods of understanding must be welcomed as we try to understand 'other' cultures, constructs concerning leadership (Ao, 2008). If not least because in so doing we are acknowledging that understanding and ways of leading may differ from culture to culture. This also allows us to examine 'etic' and 'emic' distinctions that exist within the domain of cultural analysis. This is an area of importance for the following reasons; it builds on research in the cross cultural domain and it acknowledges the importance and relevancy of this area.

Findings that are relevant to New Zealand in the emic dimension [within the domain of organizational leadership] have been well documented by Kennedy and his co researchers, these include the team spirit based approach as Kennedy noted

The New Zealand approach seems to emphasise a more outcome oriented team spirit or the egalitarian team leader. (2000, p. 42).

It is also noted that these are salient findings today with regards to effective leadership in New Zealand (Parry, 2001; Kennedy, 2000; Trevor-Roberts, Kennedy & Ashkanasy, 2003; Levy, 2009).

## **App 8.4 Chinese Leaders in New Zealand**

Section 2.31 of this chapter reviews the literature on Chinese leadership and develops the central themes and some of the more salient points concerning this community. In general and to start the discussion it must be noted that Chinese Leaders have established ‘presence’ within the New Zealand context and this is despite the negative manner in which they have sometimes been treated by Europeans and European institutions. The resistance to Chinese beliefs and therefore leadership styles is often portrayed by media in a negative manner and this is both a historic and recent construction and representation of ‘Orientalism’ (Ip, 2009). ‘Orientalism’ is defined as a stereotypical view of the ‘other’ a view that promotes the difference between the familiar [the West ‘us’] and the strange [East, ‘them’] (Said, 1978; Carrier, 1992).

As this is a distinct part of New Zealand history the entry of the Chinese can be divided into three chronological periods. Each has defining characteristics and each has produced leaders usually confined to their own communities, this is especially true of the first two historical periods when the Chinese were viewed with a great deal of suspicion and antipathy by the European community in New Zealand.

The first period has been named by Scholars as the “Era of sojourners by choice” and can be dated as follows 1865-1900 the second distinct period lasted from 1901-1950 and has been titled the “Era of sojourners by compulsion” and the latest movement of Chinese people to New Zealand is the “Era of settlement” this extends from 1951 until recently (Ng, 2001; Ip, 2003). As these terms, demonstrate each period had varying reasons for immigration.

The Chinese as “sojourners of choice” have been in New Zealand since the mid 1800s, they initially came to work in the goldfields and engage in activities essential to the support of the miners. Many intended to make their fortunes and return home to their families. Some of course were able to realize this dream but the vast majority ended up existing alongside European communities while maintaining their culture and self efficacy. They as a group have been admired as being ‘industrious and law abiding’ and of possessing a ‘good moral character’ (Ng, 2003; Young, 2007). Ng notes that the composition of this group was thus “so the Chinese gold seekers as sojourners were essentially a male community with little bonding to the host society” (2003, p. 30).

The second phase [1901-1950] permitted the entry of Chinese but numbers were small and the expectations were that all would eventually return to China. While intentions to 'stay a while' were espoused by the majority many Chinese sojourner's ended up staying permanently. During this time they set up communities and associations some of which still exist today and act as a testament to the people who founded them, for example The New Zealand Chinese Association established in 1909 and later the New Zealand China friendship society (Ng, 2003; Young, 2007). The individual's who founded them are the first known Chinese leaders on New Zealand soil. They acted as role models and mentors for those who followed. In many cases their acts of leadership are not recorded and so we are unable to give names. It must have been sufficient acknowledgment for these men to have been accorded status by members of their own communities.

From 1951 a number of factors contributed to more Chinese coming to New Zealand, including the allure of a better standard of living and more opportunities to seek educational qualifications. This era included immigrants who are best described as a conservative group committed to upholding traditional values and beliefs thought to be integral to Chinese society. Some participants in this study had parents who had immigrated to New Zealand at this time and they concurred with the reasons for the decision to immigrate.

In this section we have outlined some of the basic philosophical tenets upon which Chinese society is modelled and it is suggested that because of this influence, both consciously and unconsciously Chinese leaders will exhibit culturally relevant styles of leading. Literature that discusses these specific styles has been reviewed to provide salient points from existing research. Section 2.4 outlines Indian leadership and the theories and philosophies concerning this domain, to add further weight to the argument of this thesis that culture does affect and effect 'ways' of leading and that this has an impact on organizational outcomes.

## **App 8.5 Indian Leaders in New Zealand**

As a community, Indians in New Zealand have perhaps not shared the same 'visibility' as has the Chinese community and their experiences here are less well documented. Indians have been in New Zealand since the 1800s but their numbers were never great. After the 1890s and over the next two decades a steadier flow of Indian immigrants arrived. Most of these immigrants originated from the Punjab and Gujarat regions of India. Like the Chinese these people were sojourners (Swirbrick, 2009), intending to come and make their fortunes then depart.

After the Second World War, there was a surge in the numbers of Indians coming to New Zealand, it has been suggested that this was in response to conditions in India (Leckie 1989). These reasons include political unrest, famine and accelerated social change.

More recently it is noted by Bernau that between 1991 and 2001 the number of Indians doubled in New Zealand. These arrivals are mainly new migrants searching for a better lifestyle attracted in part to our less competitive pace of life than that which is currently found in India. Other opportunities were seen as being present for example: the ability to be self employed and therefore self determining and possibly the foremost reason the educational opportunities that New Zealand does offer (Bernau, 2005). Two of the young leaders in this study cited this as a primary reason for the family's relocation. It was inferred that these opportunities would not have been possible in India. Their ability to make this a positive opportunity lies in their knowledge of and use of capital (Bernau, 2005; Spoonley et al., 2011). It is unfortunate that a recent study by Spoonley has found that many Indian immigrants to New Zealand struggle to find work that utilizes their extensive knowledge and Qualifications (Spoonley et al., 2011). This same article still finds that discrimination is prevalent towards Indian immigrants within New Zealand and is most often encountered in the workplace (Spoonley et al., 2011).

Corresponding with this increase in numbers was the fact that more women and family groups immigrated. This led to a 'conservation' of traditions commonly associated with Indian culture and a closer observance of Indian customs. Women have been responsible for the maintenance of 'culture' in the family home as well as in the wider community (Leckie, 1989). This helps reify one's cultural identity and lays the foundation for the transmission of cultural mores to future generations. Taking this argument one step further this is not restricted to national boundaries because it is in part an unconscious process and thus a product of our *habitus* and self construal.

This points to another theoretically related fact, one which postulates that one's position in the field is reliant on possession of any of the forms of capital to a greater degree than others in the same 'space' read context. This allows for a manoeuvring within the field to gain the best possible position relative to others. It is ultimately less competitive thereby allowing for a point of advantage that is gained in the '*field*'.

Moving from the general to the specific, Indian leaders in New Zealand do not enjoy a particularly high profile although in the political sphere there is at least adequate

representation and these leaders visibly acknowledge their cultural heritage and are proud to be seen as 'Indian.' For some this has drawn unwarranted criticism, in recent times. To provide an example, derogatory comments made by Paul Henry concerning the then Governor General Anand Satanyand show that some certain prejudice exists towards the Indian community in New Zealand (Young, 2010).

Having traced some of the cultural values, beliefs, and mores that make up what can be collectively known as Indian society we turned our attention to more specific cultural influences that are regarded as having a 'relationship ' with leadership. These values such as status conscious behaviour primacy of family relationships and the principles of Karma shape individuals practices within organizations. The operationalization of these values largely describes the superior-subordinate dimension, which is believed to have caused a relationship of dependency; this is mainly true for followers although it could be argued leaders share some part of this stated characteristic. The point has been made in this thesis that there are a plethora of leadership studies but relatively few detailed studies conducted on Indian styles of leadership that incorporate wider societal influences (Kumar, 2000; Kakar, 1971). Those studies that have been undertaken (Gupta 2002; Sinha1980). agree that the leadership style that is congruent with Indian patterns of cultural practice is one of the nurturant task leader.

A useful theoretical framework for examining context dependent styles of leadership, one that inextricably links subjective and objective dimensions of social practice is Bourdieu's Meta-Theory (Webb, Schirato, & Danaher, 2002). Using Bourdieu's theoretical platform to investigate the relationship between culture and; leadership an overview of some of the aspects that constitute the levels of analysis is necessary. Chapter Four outlines these as they relate to the research question.

## **Appendix 9: Indigenous Chinese Leadership Approaches**

### **App 9.1 Authentic Leadership**

Recently attention in academic and practitioners circles has turned to the leader and their value system and in so doing has ‘uncovered ‘ a wealth of valuable knowledge about person centred theories and leaders’ and how these create excellent conditions for successful leadership. Interestingly this has some tenable links with Chinese leadership as it has existed for two and a half thousand years (Tai Wei). Authentic leadership comprises of a greater depth of self awareness by leaders of their own capabilities as well as a measured sense of what will work to expand followers’ efforts and engage them in a meaningful relationship which is mutually beneficial to all parties involved (Kellerman, 2007; Bass & Steidlmeier, 1999).

### **App 9.2 Traditional Leadership Styles**

Other understandings of leadership include obviously, indigenous and specific cultural ‘knowledge’ based concepts for example spiritual leadership (Fernando, 2011) and ancient mythological writings that are then used to inform current understandings. While not dismissing their relevance it is suggested that they have limited value simply because they were from a different time and place. Their ‘discovery’ indeed illuminates wisdom in a sage like manner but in today’s’ current business climate it can hardly be helpful to resurrect past knowledge especially regarding practice. It was noted this is not to disparage these narratives both oral and written as they have value, as information regarding the norms and values held by any culture, these may still be present in unconscious practice (Bourdieu 1998).

### **App 9.3 Pragmatic and Aesthetic Leadership**

Recent research conducted in the past decade has centred on ‘strength based’ understandings of leadership as an activity. These include pragmatic leadership (Mumford & Van Doorn, 2001). Spiritual leadership, as mentioned above, and aesthetic leadership (Hansen & Bathurst, 2011).

Pragmatic leadership understands reality and the needs of others, pragmatic leaders are mindful of their relationships with others and have the ability to motivate followers successfully (Parry & Jackson, 2011).

Aesthetic leadership by definition is ‘mastery of self and context’ (Parry, & Jackson, 2011; Ladkin, 2008,) this is usually in addition to other more mainstream leadership activities. This has a particular resonance with Bourdieu’s notion of ‘Practical sense’, one of complete and deep knowledge of self and situation and Flyvbjerg’s virtuoso, where subject and object become one. It is therefore a human state of deep intuition and expertise or one of being unconsciously competent.

#### **App 9.4 Mohism**

Mohism is one of the lesser known philosophies that has some influence on Chinese values it is a philosophy that stresses altruistic utilitarianism. Principles of this doctrine ordain that one should “love and serve other people”, as well as practice thrift (Chan & Cheung, 2005; Fraser, 2009). The emphasis is placed on impartial concern for all. Its operation is controlled by an authoritarian state led by a virtuous benevolent leader. This governance will be guided by an objective set of standards that will aid judgment and action so as to procure beneficial morally right consequences. One could argue that this type of leader has much in common with what Confucius advocated when theorizing on leadership, and in particular the relevant qualities that makes a ‘good’ leader. This aspect will be discussed in detail later in this chapter.

#### **App 9.5 Legalism**

Legalism refers to a pragmatic political philosophy that initially gave the emperor unlimited power and through this control the ability to manipulate his ministers. The outcome of this particular doctrine was a superior had ‘absolute’ power over their inferiors (Farh, Liang, Chou, & Cheng, 2008). This is seen as a mandate for authoritarian practices within organizations (Pittinsky & Zhu, 2005). One of the more positive aspects of legalism as it pertains to social practice is the ability it has to promote efficiency.

#### **App 9.6 Neo-Confucianism**

Neo Confucianism is a synopsis of Buddhism, Daoism philosophical traditions. The neo Confucian masters were also teachers of varied forms of personal moral self cultivation. From the neo Confucian perspective merely abstract knowledge had little value unless conjoined with ethical self reflection and cultivation that resulted in proper moral behaviour and social praxis (Cheng, 1991). This is a powerful unifier of social identification.

Some authors and researchers have noted that recent communist ideology has shaped certain societal values in China. These specific ideologies, are said to have changed in particular relational ties or rather the dilution of ‘family ism’. As values they are both considered to be more direct and observable than Confucian oriented philosophies (Litterall, 2000; Snell & Tseng, 2005; Tsui, Wang, Xin, Zhang & Fu, 2004; Xing 1995). They are often exhibited as overt acts such as wholehearted service to the people, hard work and self sacrifice. Relationships are thought to have become more horizontal than vertical, this has produced leaders who ‘managed’ rather than led because of the bureaucratic need to. While the characteristics that this communist ideology forced upon Chinese culture to adopt at this point in history and it may have tempered the more entrepreneurial qualities that the Chinese have, it did not in actuality change their values.

## **App 9.7 Influences on Chinese Leadership Approaches**

### **App 9.7.1 Era of Economic Reform**

Economic reforms were instituted in China by Deng Xiaoping in 1978 in an attempt to integrate China into the world economy. The ‘open door’ policy has in this above respect been enormously successful on a number of criteria. It has been able to achieve the following, according to Liu and Zhang: “Fast economic growth and active participation in economic globalization have immensely improved the quality of China’s economy and peoples living standards” (2009, p. 128). According to most analysts this liberalization has occurred in four phases each building on the successes of the former development. This economic ‘revolution’ is thought to be entirely sustainable and therefore ongoing.

Economic reform has also shifted some cultural patterns although there is debate as to how widespread the effect of this is and indeed it is dangerous to make generalizations. (Fu, Chow, & Peng, 2002; Littrell, 2002). Manifestations of how this may affect societal values are thought to include a shift to self-interested behaviours in the form of increased consumerism, a decline in obligations to in-group members. This it is claimed has seen aspects such as filial piety becoming ‘weaker’ which could dilute authority relations and it is implied authority. There may be other more practical explanations for this such as the rural urban shift that has accompanied economic liberalization. (Fu & Tsui, 2004). Some background to this reform process is thought to be necessary to illustrate why the ‘shift’ may have resulted in cultural changes.

### **App 9.7.2 Western Influences on Chinese Leadership Styles**

Another note made in much of the literature is one which concerns the influence of Western management practices and philosophies, and the degree that has effected any change in leadership styles especially over the past thirty years of economic reform (Fu, & Tsui, 2004; Huang 2009). While there does not appear to be overwhelming evidence that this has occurred it may have acted as a catalyst for incremental change that has not been fully researched or observed for that matter. It could also be that the Chinese have absorbed the knowledge where necessary and pragmatic to do so and adjusted their leadership styles accordingly. Knowledge of one's competitors in any field is ancient strategic wisdom for the Chinese.

### **App 9.7.3 Communitarianism**

One other point that is mentioned frequently in both past and recent literature is the collectivist nature of Chinese society this surprisingly is not just the preserve of 'outsiders' looking in but also applies to indigenous researcher's. To not acknowledge this theme would seem to be ignorant of its existence however the term itself has rather unpleasant and derogatory connotations (Xing, 1995; Fu & Tsui, 2004; Chao, 1990; Robertson & Hoffman, 2000). We take this term to mean cultures that believe in communitarian behaviour, such cultures are of course not restricted solely to Mainland China. In this manner then their relationships are used to define their individual identities. This also fits in with certain relational aspects of Chinese thought that is the whole is viewed and integrated into one's schemata, not dissected into discreet components as is the common method in Western analytical thought processes (Nisbett, 2005).

### **App 9.7.4 Guanxi**

Two other characteristics that are often mentioned in literature concerning Chinese leadership styles are *guanxi* and the maintenance of 'face'. A brief explanation is felt to be necessary: *Guanxi* as a construct is an essential facet of being Chinese and as such is embedded in the culture Tung and Yeung describe *Guanxi* as

The establishment of a connection between two independent individuals to enable a bilateral flow of personal or social transaction. However, both parties must derive benefits from the transaction to ensure the continuation of such a relationship. (Yeung & Tung, 1996, p. 55)

This is widely prevalent in the social practice of Chinese individuals and is seen as an aid to 'getting things done'.

*Guanxi* is a complex many faceted social construct, its main component is thought to be the nature of its reciprocity and thereafter the outcome or benefits to the parties involved (Pablos 2005; Shen, & Chuang). An intangible asset it has many and varied uses which place a person at the centre of a web of social connections. Some of the reasons for the existence of this social mechanism are historical this is especially relevant to China where a person's ethical behaviour is reliant on inner discipline and not some external law enforcing agency. With reference to leadership it can be seen as an outstanding characteristic and would show some similarities to the profile of a servant leader. Often misunderstood in the West, it should rather be viewed as a natural result: a process use of relationality and therefore a part of social practice.

#### **App 9.7.5 Face**

'Face' is possibly a universal construct or at least a measure of it is considered to be, the ways in which it is actualized differs according to culturally specific 'instructions'. In Chinese this is *mianzi* and for the Chinese it is a matter of critical importance as it is closely related to the maintenance of harmonious social relations as is defined by their Confucian heritage. Lee and Dong have given a range of definitions that explain the concept of face possibly the best if oldest for the purposes of this discussion, was the one offered by Ho,

The respectability and/or deference that a person can claim for him'/ herself from others by virtue of the relative position he occupies in the social network and the degree to which he is judged to have functioned adequately in the position as well as acceptably in his social conduct. (2007, p. 205)

Face operates both at the individual level and within the group as a means of maintaining equilibrium and balance in social relations.

Other precepts important in this discussion include the role the family plays as a uniting force in Chinese social relationships given that this is conceived to be a primary unit of socialization through which societal values are transmitted from generation to generation. This says much about an individual's self construal as Hamid notes "social orientation is characterized by strong parental control, acceptance of status hierarchy and powerful norms of loyalty" (Hamid, 1994, p. 355).

The concept of self as it is understood in Confucian oriented societies is a matter of some interest. Self construal is more interdependent than Western philosophies this does not mean that individuals have no sense of self; rather they operate in relation to immediate others in a more integrated manner. This is an historical antecedent of contemporary Chinese society.

### **App 9.7.6 The Role of the Family**

One of the central themes in the literature is that of traditional leadership or to be more precise leadership that is informed by traditional values with reference to this we mean Confucian values at this point. If we refer back to the section where this was outlined we see that the ruler was a moral man whose character was ‘outstanding’ in every aspect (Westwood, 1997; Shao, & Webber, 2006; Litterall, 2002; Tjosvold, Yu, & Liu, 2004). In an organization the leader is thought of as the ‘head’ the analogy here is, that this is like the ‘head’ of the family the ‘Father’. This structure seems authoritarian (Redding, 1993) and indeed it is but in the sense that there are reciprocal relations that are implicit within this structure. So that the leader indeed has power [this is not used or perhaps the correct terminology would be abused as we in the West would use it] this power comes from the position but it is dependent on the followers’ beneficence in bestowing it. They will do this when they recognize the moral leader, one who can nurture and support followers in achieving goals both personal and organizational. This set of relations between leaders and followers is cyclical and retains traditional elements of Chinese society regarding the reciprocity of relationships in any sphere. Leadership does originate in the individual but does not assume that particular people are born with these qualities rather they are acquired through the act of self cultivation and continuous self improvement. This is of course commensurate with Confucian ideology (Fernandez, 2004; Chen & Lee, 2008; Redding, 1993). This is important to note that to become a leader is not the preserve of that few, with fortitude and hard work anyone can achieve this pinnacle. This differs from a Western perspective that posits that only certain people are imbued with the necessary traits and qualities to lead.

### **App 9.7.7 Chinese Women as Leaders**

Leadership is not just the province of men in any culture, women also make ‘leader’s and attract followers with specific reference to China (Bowen, Wu, Huang, & Scherer, 2007). Evidence suggests that women as leaders face many of the effects of the ‘glass ceiling’ as do their Western counterparts. That is they are unable to reach their true potential due to discrimination imposed on them by largely male dominated social structures and institutions that reproduce this pattern of legitimate domination. This has been found to be particularly evident in management practices and also in the field of leadership (Bourdieu, 1998). The question that needs addressing therefore is, is this pattern evident in China? If it is found to be, are there any additional factors that hinder or advance for that matter, women’s leadership in China? This could include particular processes of socialization, cultural attitudes and expectations and of course the beliefs and values held by Chinese women. Also to be taken

into consideration are relevant formal and informal social networks that are in operation as well as necessary economic, legal and political institutions that are often involved in varying measures with business organizations. While it is interesting the theme was not pursued as part of this study.

Research in this area [women's leadership] is not as fulsome as that on male leadership in China; this is usually evident due to the language that is used if not explicitly stated.

## Appendix 10: Indigenous Indian Leadership Approaches

Before initiating a discussion of what constitutes Indian leadership it is thought to be prescient to outline some of the beliefs and values that are held by Indian Managers. This statement of course makes the implicit assumption that Indian managerial values will also be found in Indian leaders (Kakar, 1971). Literature regarding Indian manager's sociality is abundant both in Western oriented publications as well as some Indian produced material; however, the literature on Indian leadership is not so plentiful (Sinha, 1990; Chatterjee, & Pearson, 2001; Monga, 2001; Wilson, 2004). There is even less literature on Indian women as leaders (Budhwar, Saini, & Bhatnagar, 2005).

The distinction between managers and leaders and their ability to provide leadership has been outlined elsewhere in this document (refer to Appendix Nine). It is worthy of note that this demarcation may not be as evident in the case of India as perhaps it is in the 'West' where most studies draw boundaries between managers and leaders. One of the reasons for this lack of clarity between these roles may be [as a hypothesis] the long tradition India has, as a land of diversity and quintessential contradiction (Dumont, 1970). This is not to suggest that hierarchy does not exist either in more traditional expressions of culture or the new adherence to modernity that is starting to challenge some views on Indian culture in an age of globalization.

### App 10.1 The Influence of Ancient Hindu Texts

It appears that the philosophical underpinnings of much of Indian culture can be traced to a handful of influential and ancient texts. These are scriptures, which are Hindu in origin and outlook, and can broadly be divided into two strands (Sinha, & Sinha, 1997; Gupta, 2002; Saraswathi & Pai, 1997). The *RTA* and *Smrits*: the *RTA* is largely concerned with the wider philosophical questions of a culture they are not concrete prescriptions and because of their nature are and have been prone to multiple interpretations To a degree that will be familiar to those who have been socialized in Western cultures in that they concern the universe and ask questions of human existence. What is perhaps less familiar is the 'power' they still exert over both routine social activities and extended social networks and practices.

The *Smrits* are said to act in the following manner according to Gupta, "They [the *Smrits*] contain more contextual material which prescribes social conduct "(Gupta, 1997, p.44). The understandings that arise from this with regard to organizational behaviour are largely based

on the RTA's which are made up of the Veda's and the Upanishads as guiding philosophical principles as well as written texts, upon which rest some of the values and beliefs imparted from practices of socialization in Indian culture (Gopalan & Rivera, 1997; Gopalan & Stahl, 1998). In particular the Upanishads are concerned with man as a spiritual being (Saha, 1992; Sharma, 1999).

The more abstract RTA'S are said to have formulated some findings on human nature which have been seen by researchers' as likely to cause the following largely detrimental effects, "Poor work ethic, poor teamwork and self interestedness to the exclusion of others." (Chakraborty, 1997, p. 44). This has already been mentioned but needs to be highlighted as these particular traits correspond to ineffective work practices and leadership atrophy.

Other deeply embedded values within much of Indian culture, include, the cleansing of the mind for self discipline and restraint as well as renunciation and an' other worldly' detachment. This 'state' is well documented by researchers in this particular field (Chakraborty, 1991; Zhang 2003; Pio, 2005; Banerjee, 2008). Obviously the above is not a definitive list but rather tabulates some of the understandings that we need to recognise about the complexity of the 'Indian' understanding of self construal. Once again the dichotomous nature of Indians and their varied culture is called to our attention (Saha, 1992).

Change is also apparent in the role, agents of socialization play. This is thought to be relatively important as traditional methods are said to be giving way to more modern arrangements. The most noted feature of this is the desired rural urban shift where families 'adopt' more nuclear type configurations (Saraswathi, & Pai, 1997). While this is typical in terms of development theory, when a society moves from an agrarian system to one of industrialization, the pace at which this occurs differs.

To address this area in general many researchers have resorted to a now common practice that of using a set of polar opposites to code end classify a societies values and beliefs, the most usual in the case of India are the value orientations of collectivism, and high power distance (Gopalan & Rivera, 1997; Sinha & Panda, 2004; Agarwal, 1993; Tripathi, 1990). These are broad value dimensions, and as such have become a widely accepted method, and moreover one that requires little accuracy or investigation to 'explain' cultural phenomena (House et al., 1999; Hofstede, 1980; Trompenaars & Hampden-Turner, 1997). As Dayal, so rightly notes given the regional and cultural diversity of India any attempt to investigate the geographic region and apply generalizations is erroneous (Dayal, 2000). Two critiques of Hofstede's

value dimensions are worthy of note: Schwartz explains that in the case of India national boundaries do not equate to a single culture and Thomas in the same manner argues that regional differences are quite marked in their diversity (Thomas, 2002; Schwarz, 1999). Other theoretical concerns have been raised elsewhere in this document regarding the ‘over utilization’ of Hofstede’s work but as a foundation for understanding cultural difference it has the ability to provide some explanation for observable ways of behaving and thinking.

## **App 10.2 Other Aspects of Indian Socialization**

The above means some role renegotiation and juxtaposition for identities and self meaning. In light of this perceived shift it is expected that social orientations of managers and leaders will have undergone some changes in response to wider social transformation. These changes may be either within the boundaries of individuals personal or professional lives. Followers in the same manner may show gradual change in their perceptions regarding effective and excellent leadership. However as a *caveat* social structures evolve slowly to create other ontological assumptions that have to be worked out within the context that they arise in.

Also important to note is that traditional elements [even in urban environments] have not been eradicated entirely rather modernity is absorbed as another facet to add to the already complex nature of ‘Indian ness’ (Sapre, 2000; Dayal, 2000) As we do not ascribe geographical location as being able to determine where a leader or manager may be it is reasonable to assume that some at least will have been socialized according to traditional practices. This helps explain why it is necessary to delineate at least some of the underlying values and philosophies that will have been imparted from a range of agents and social institutions.

To further define what we mean by socialization Kim explicitly states what the process entails, thus

Socialization refers to an explicit *transmission* [my emphasis] of appropriate values through deliberate attempts to shape, coax and mould children’s behaviour... The goal of socialization is to develop a common viewpoint and linkage so that when children become adults their socialized aspects become supremely ‘natural’. (1997, p. 154)

Two understandings come from the above quotation: the first is that socialization is a process which involves transmission or passing of social knowledge to another, usually inter generational, the second consideration is that it [the process of socialization] involves behaviour that is shaped according to the context that it originates in and moreover it is a

learned and therefore taught attribute. This is to suggest that socialization into one's culture is learned and embodied within the individual early in life and is constantly reinforced as those around the child behave in similar ways. Therefore core socialization is said to take place at an early age usually within the confines of the individual's closely related kin. (Mullatti, 1995).

This it must be noted is only a very brief perusal of the subject, but it does bear some relationship with the general topic area that is one of context dependent leadership. Often this is not explicitly stated in the existing literature (Sinha, 1980; Kao & Singh, 1997). That is some authors chose to ignore the importance of context in relation to leadership in specific cultures and other authors feel there is no need to be explicit (Gupta, 2002).

As earlier discussed Bourdieu's approach to explaining social realities gives an account of how the individual is embedded in their cultural milieu and in this manner negotiates their reality via *habitus*.

Findings from the study showed that (in a practical manner) young Indian children are considered to be passive sharers when compared to their Chinese counterparts. This simple analysis has much to tell us about social values that are deemed important in Indian communities. It suggests that later in an individual's life, in a communitarian society at least in-group members will both promote relationships that are cordial and on the basis of this role recognition and maintenance are prioritized. This also leads to the premise that relationships are prioritized over issues (Sinha, 1980; Gupta, 1990; Rao & Stewart, 1999). For the purposes of this study an in-group is defined as:

In-group, out-group bias refers to the tendency to evaluate one's own group or its members [the in-group] more favourably than groups to which one does not belong, and its members [the out-group]. (Raffle & Sosis, 2004, p. 148)

As this pertains to sharing, if resources are scarce then some means of allocation must be determined, in Indian society this is often based along the lines of respective roles individuals have been socialized into. Indians in early adulthood have been found to use principles of equality as opposed to equity when undertaking resource distribution (Krishnan, 1987; Rao & Stewart, 1999; Fiske, 1992; Sinha & Verma, 1987).

Another prediction within the Rao and Stewart (1999) study and one that has some relevance to this document is the degree to which the ontological assumptions that guide Indian society in the process of core socialization, in fact determine values and beliefs. In the case of India

where Hinduism may be said to be a fundamental philosophy, benevolence is seen as a core value. This explains why humanitarian leadership is highly effective in Indian organizations.

### **App 10.3 British Colonization**

Other layers of influence that relate directly to sociality In Indian culture include the period of British colonization, this had multiple effects especially with regards to organizational culture and as well of course methods of operation, Gupta has noted that:

An unfortunate experience of several centuries of alien dominance and political slavery which has fostered the deep rooted plant of selfishness, a common malady afflicting all politically enslaved communities ... the psychic ripples of this prolonged spell in the collective subconscious of our people cannot just disappear in four decades. (1997, p. 44)

These negative consequences are also echoed by other indigenous researchers (Kumar, 2000; Saha, 1992; Sapre, 2000). With regards to the values that may have been imparted and reinforced by socialization during this period of foreign influence most notable (Kumar, 2000; Gopalan & Rivera, 1997; Sapre, 2000) are discipline and coercion. This is relevant as these have a relationship to at least some of the leadership behaviours reputedly found in Indian organizations where hierarchy is evident. Colonization in general has been found to be deleterious for most indigenous peoples and its consequences have been well documented (Sinha, 1980; Kumar, 2000). The Indian experience does not differ vastly from other accounts of British colonization, that is the 'marginalization' of indigenous societies, traditions and social systems. In the case of India however the process could be said to be perhaps not one of subjugation but rather one of 'enfolding'. By this it is meant that the 'host' culture finds and uses aspects of the imposed culture that it shares resonance with and discards or ignores those elements that it cannot successfully integrate. Of course this worked because of the congruence between 'caste' and 'class', as they are both hierarchical methods of social organization (Sen, 1980; Dana, 2000). It is this mercurial element of Indian culture that makes any comment about the same able to be refuted, so for every declared understanding there comes a contradiction (Dana, 2000). In summary it appears that the Indian self as we know this concept in western society, is repressed due to the influences of the above

The topic of Indian organizational effectiveness (Chakraborty, 1997) appears to be strongly linked to some of the values imparted by Hinduism. Materialism is seen as evil, especially if it is planned, as one tends to be more selfish if one has greater economic means. Of course, if

one was cynical, it could be argued that this is an 'other worldly' excuse for the impoverishment of a large proportion of the Indian population. Thus, renunciation is an Indian's ultimate goal in this life; it may be attained through ascetic purity and an inward focus. This is the antithesis of Western understandings of life's meaning, where the individual strives to acquire multiple possessions and where most forms of social relations are based around primary or secondary economic exchange factors (Fiske, 1992).

To partially address the questions of what an indigenous theory of leadership has been found to encompass and why this may have led to a malaise within Indian organizations' in particular weak management systems, and a lack of apparent and effective leadership. Two researchers in particular have chronicled what they believe to be culturally based impediments (Chakraborty, 1987; & Kumar 2005). It is worth examining these concepts as they bear a direct relation to performance and motivation; both of these areas belong in the domain of leadership. Managers in traditional Indian organizations cultivate a specific set of relationships designed to create dependency and thereby maintaining their power base and position. This means that it creates a hiatus in moving organizational goals forward. Other authors hint at these issues but circumvent their actual articulation (Gupta, 2002; Gopalan & Rivera, 1997).

The issue of materialism and increased self actualization though educational attainment rather than some nefarious idealized societal value and how these have been cited as causing an erosion of traditional Indian values needs to be properly investigated. Both activates would appear likely to cause intense self interest to the detriment of one's wider social obligations. The answer may be that India is still in a stage of transition, and so some adjustments are still being made (Sen, 1980; Rao & Stewart, 1987).

British influences on the socialization of Indians have continued and been maintained through the educational institutions at all levels these until recently where modelled entirely on British practices (Dalrymple 1998; 2009; Sen 1980). This has attracted criticism on a number of levels and will continue to do so (Sahay, & Walsham, 1997; Rao, 2007). Principally the main criticism is that Western methods of education and delivery of education models are not suitable for Indian students.

As to values acquired during this period of British colonization, and imparted through socialization especially the education system although other institutions have also been important, (political and legal) the importance of improvement of self is said to have had a

lasting effect (Pallaya, 2007). In an interesting discussion held by both Tripathi and Nandy (Tripathi, 1990; Nandy, 1983). Nandy in particular argues that radical changes took place in the minds of Indian men during the period of colonization. To a large degree what occurred to women's understandings of their roles in Indian society during this period has been sidelined but undoubtedly this will also have undergone change

The reputed change that occurred has been described as a 'cultural adaptation' (Roland 1988). incorporating elements of *purastva*, the essence of masculinity and *narritiva* the essence of femininity. If indeed these changes have been evidenced a duality of roles would have occurred within the individual creating 'role conflict'. These apparent changes in the value orientations of Indian men are thought to have come about as they negotiated their environment to adjust to that of their colonial masters who were culturally oriented to another value system. To expand they acted inclusively to adapt and reoriented their Hindu traditions and values to more closely align with Western cultural views (Roland, 1988).

Thus they reinterpreted what they saw as a potentially more promising set of values and beliefs in an entirely pragmatic sense after all this would not be the first time outside influence had been 'enfolded' and absorbed successfully. History is replete with examples of this same occurrence (Robson, & Butler, 2001). While it might be argued that this would create an extreme dislocation of practice, at least in terms of self-identity, this is not suggested by researchers. Roland (1988) has pointed to some regression in the personality and resultant belief system of Indians but other mitigating factors were not taken into account so it is difficult to ascertain the veracity of this singular finding.

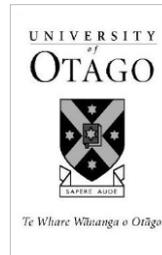
What many authors have failed to note is that despite their negative bias towards the period of colonization, there were also some very positive aspects brought to bear. Two at least are directly correlated to India's rise as a world power; The first is the political process of democracy in world terms and on world terms, this is thought to be essential for development of any kind. The second positive development would be the English language and its insertion into local affairs as a medium of communication. Language is often viewed as an integral part of culture, as it shapes and guides cognitive understandings and is used as knowledge to be transmitted either verbally or in its more formal written counterpart (Krishnan & Kejriwal, 2004). In this manner values are imparted through communication channels and points of contact and connectedness within social networks.

Worthy of note are the handful of researchers who have taken inspiration from ancient Indian texts to depict an ongoing tradition of leadership styles that are unique and beneficial to Indian organizations ( Chhokar,Brodbeck,&House, 2007; Saha, 1992; Sapre 2000; Amaladass 2007). Amaladass in particular contends that the wisdom and enduring values that come from historic texts have the capacity to transcend time, era and location. This particular viewpoint is expressly discussed in the *Bhagavad Gita* with reference to leadership values, Primary knowledge is said to be wisdom based, which accepts that ‘patience and a meaningful way of life and living.’ may be authentic leadership in Indian understanding (Amaladass, 2007, p10). Although this view differs slightly from contemporary and mainstream Indian views it serves to illustrate the often contrary nature of Indian ‘ess. The main point of difference relies on the respect for the lifecycle and the unceasing quest for illumination and enlightenment that is an important component of Indian self-identity.

#### **App 10.4 Indian Women as Leaders**

Indian women as leaders are a topic area that is under researched (Wilson, 2004). Of the studies conducted (Mehra, 2002; Budhwar, Saini & Bhatnagar, 2005). The general consensus was that Indian women have been subject to the same restrictions as their female counterparts in the West. This includes the effects of the ‘glass ceiling’ at the same time because of traditional cultural expectations placed on Indian women, a second tier impediment is evident. Some progress in terms of leadership roles becoming available for Indian women has been made however often it is due to women’s own perceptions of their roles in society and organizations that is the greatest barrier to acquiring equal status with Indian male leaders. This area is interesting as part of the social context of Indian leadership and would benefit from further research.

## Appendix 11: Ethics Application



### Application to the University of Otago HUMAN Ethics Committee for Ethical Approval of a Research or Teaching Proposal involving Human Participants

*PLEASE read carefully the important notes on the last page of this form. Provide a response to each question; failure to do so may delay the consideration of your application.*

**1. University of Otago staff member responsible for project:**

Cone, Malcolm Dr. (primary supervisor)

**2. Department**

Management

**3. Contact details of staff member responsible:**

Dr. Malcolm Cone  
 Department of Management  
 Phone: 479.8130 Fax: 479.8173  
 Email: mccone@business.otago.ac.nz

**4. Title of project:**

Leadership across cultures: Indian and Chinese perspectives on this phenomenon.

**5. Brief description in lay terms of the purpose of the project:**

This project is intended to obtain data for an MCom thesis

Due to the increasing and significant roles that both China and India occupy in the world economy more research has focused on Indian and Chinese management issues. However compared with other research topics on Chinese and Indian organisational behaviour few monographs deal with culturally contingent leadership. The extant studies of leadership have often applied Western oriented approaches and Western research models. These have limited applicability when 'imported' to cultures that do not share or empathise with Western world views. Therefore this study aims to examine literature that has researched in the area of Chinese and Indian leadership styles and add to this topic area by conducting interviews with identified Chinese and Indian leaders. These interviews will be conducted in New Zealand

due to time and financial restraints. The interviewees however have backgrounds inclusive of Indian and Chinese culture. To extend and build on the review, a representative sample of interviews will be conducted. This will include leaders of Chinese and Indian origin and cultural orientation.

**6. Indicate type of project and names of other investigators and students:**

<b>Staff Research</b>	<input type="checkbox"/>	<b>Names</b>	<input style="width: 300px; height: 20px;" type="text"/>
<b>Student Research</b>	<input checked="" type="checkbox"/>	<b>Names</b>	<input style="width: 300px; height: 20px; border: 1px solid black;" type="text" value="Eleanor Hinds"/>
<b>Multi-Centre trial</b>	<input type="checkbox"/>	<b>Names</b>	<input style="width: 300px; height: 20px;" type="text"/>

**7. Is this a repeated class teaching activity?**

Yes  No

**If applying to continue a previously approved repeated class teaching activity, please provide Reference Number:**

**8. Intended start date of project:** September 2010

**Projected end date of project:** December 2010

**9. Funding of project.**

Is the project to be funded:

(a) Internally

(b) Externally

The project will be funded by the researcher, Eleanor Hinds.

*(If externally funded, will there be any commercial use made of the data and will potential participants be made aware of the external funding before they agree to participate? If not, please explain)*

**10. Aim and description of project.** Chinese and to a lesser extent Indian businesses have been growing rapidly over the past two decades. They occupy an increasingly significant role in the world economy. Although the causes of this development and rapid growth are complex, a key factor according to literature has been underlying cultural values. In the case of the Chinese these are identified as Confucian values and ideologies [Sheh2001] Indian values in the form of social relationality have also dictated specific styles of preferred leadership, this has been termed a Brahmanical world view. [Kumar, 2000]. Western styles of leadership for example Laissez faire, transactional transformational and servant, do not completely explain methods of effective leadership in either China or India. To address this

apparent anomaly a comprehensive literature review has been conducted. To aid understanding and provide illustration of some of the central findings from the review leaders, who have been exposed to a Chinese and Indian cultural heritage, will be interviewed.

Recent reviews and research of leadership have encouraged the examination of Chinese and Indian leadership behaviours due to the increasing participation of both Chinese and Indian business people in the world economy. This is of importance as the performance of individuals in organisations is based on the knowledge about and, cooperation with, leadership. [Selmer 2000] This can also be directly linked to what is effective leadership in cultures that hold different beliefs to those that have already been extensively researched. [Bass, 1995 Avolio, & Gardner 2005, Yukl, Gordon, & Taber, 2002] It has been noted that there is a lack of richer qualitative accounts of cross cultural differences regarding leadership competencies or characteristics in specific business contexts. This is relevant to both leaders and their followers as cultural values that have impacted on one will have also influenced the other.

Understanding the influence of Chinese and Indian cultural values on leadership styles will contribute to the growing literature in several areas from a theoretical viewpoint, and from a practical perspective, aide practitioners who are or expect to trade with either China or India. The main aim of this research is to examine contemporary leadership approaches that Chinese and Indian leaders prefer in their realised daily practice.

The specific research objective is to investigate whether either, nurturant-task leadership in the case of India and paternalistic leadership in the case of China are specific context dependent leadership styles. To add to this is to what extent are these styles likely to be more effective in enhancing organizational goals in the respective countries and are they carried over to other Western oriented cultures as ‘enduring’ styles of leadership.

#### **11. Researcher or instructor experience and qualifications in this research area:**

The student researcher, Eleanor Hinds has a Bachelor of Commerce degree from Otago University and a PGDip Commerce [credit] from Otago university. She has worked as a research assistant for Otago and Victoria Universities as well as working as a tutor for the Department of Management at Otago University, for four years.

The staff researcher, Dr Malcolm Cone has a PhD from the University of Otago. He is the director of the Asia institute. He has experience in both teaching and researching in the fields of international management and comparative approaches to management and business in the Asia Pacific particularly in India and China. He has published a number of studies on cross-cultural issues.

The student researcher has experience in the area of case studies having been involved in a project that required the use of this methodology and has also conducted in-depth interviews on a number of occasions for a dissertation submitted for another degree that she holds from the University of Otago.

#### **12. Participants**

*(Participants means any person whose behaviour, actions, condition, state of health the researcher proposes to study; or whose personal information the researcher proposes to collect or use)*

##### **12(a) Population from which participants are drawn:**

All intended participants reside and hold leadership roles in New Zealand. Participants range from organisation CEO'S to members of Parliament. They have been approached [in person during 2010] and all have tentatively agreed to participate.

**12(b) Specify inclusion and exclusion criteria:**

All of the leaders to be interviewed have been selected by the student researcher, and her supervisor on the basis of their ethnicity and strength of their leadership roles.

**12(c) Number of participants:**

The number of participants is expected to be twelve, six identified leaders from a Chinese ethnic background and six Indian leaders.

**12(d) Age range of participants:**

The age range will include participants from between the ages of 18 -70, it is thought that most will be over 40 years of age due to the nature of their positions.

**12(e) Method of recruitment:**

As these participants are well known for their leadership roles and specific ethnic backgrounds they have been easily, self identified. It is on the basis of this that they will be approached initially by a letter and then a follow-up phone call to ask if they have both the time and inclination to give an interview. They will be provided with a list of potential questions prior to the interview, so that they can familiarize themselves with the content that will be covered.

**12(f) Please specify any payment or reward to be offered:**

None

**13 Methods and Procedures:**

The research consists of in-depth case studies, including semi-structured interviews as the primary data collection mechanism and a comprehensive literature review as the method of secondary analysis to examine leadership styles in cultures that have become increasingly important in the world economy, namely China and India. As this study focuses on contextual effects on organisational behaviours, the case study approach is the most suitable methodology [Yin 2003]. Interviews will be conducted in English as this is the official language in the country where the leaders have been engaged in leadership roles. Interviews will be recorded based on permission given by the interviewees via their signature on a consent form. Most of the questions for the interviews have been sourced from existing literature that deals specifically with leadership roles in China and India. Please refer to the attached sheet for a list of intended questions and topic areas. [PP, 13, 14.]

All responses to the interviews will be treated with high confidentiality and used for academic purposes only. The interviews will be anonymous in order to alleviate any concerns the participants may have, this fact will be reflected in any document that is produced as a result of this research. The participants will be informed of this fact, as well as the nature of the research being conducted. They may at any time without penalty withdraw from the research. The interviewees will be provided with a copy of the question list in advance as shown in the attachment.

Data from the interviews will be used for qualitative analysis. This will be supplemented by a Bourdieuan analysis of the literature review and interviews. The qualitative analyses will attempt to explore contemporary leadership styles in specific cultural contexts from the stated theoretical perspective.

This case study will be part of the researchers MCom thesis and hence the results of the study will be included in the thesis. All the participants will be provided with a report on the identified leadership approaches that are thought to be culturally contingent. This will be based on a thorough examination of both the interview material and the prior literature review.

**14. Compliance with The Privacy Act 1993 and the Health Information Privacy Code 1994 imposes strict requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.**

**14(a) Are you collecting personal information directly from the individual concerned?**

YES

If you are collecting the information **indirectly**, please explain why: N/A

**14(b) If you are collecting personal information directly from the individual concerned, specify the steps taken to make participants aware of the following points: (you should make participants aware of these points in an Information Sheet for Participants; a suggested template is attached):**

- the fact that you are collecting the information: In the information sheet, the participants will be informed of the information that the researcher will collect in the interview.
- the purpose for which you are collecting the information and the uses you propose to make of it: In the information sheet, participants will be informed that the information is collected only for the purpose of the research and only the researcher and her supervisors will have access to the information. The information will be used to complete the MCom thesis. According to university policy the thesis will be available in the library. However, any data will in no way be linked to any specific participants, and any information regarding organisational and participant's identities will remain confidential.
- who will receive the information: The actual data will be received and examined only by the researcher and her supervisors.
- the consequences, if any, of not supplying the information: No disadvantage of any type will occur to the participants who are not willing to supply the information or participate in the interview process.
- the individual's rights of access to and correction of personal information: Participants of the interviews will be supplied with a copy of the transcript of their interviews for verification and any correction that they would like to make will be taken into account.

**14(c) If you are not making participants aware of any of the points in (b), please explain why: N/A**

**14(d) Does the research or teaching project involve any form of deception?**

NO

If yes, please explain all debriefing procedures: N/A

*(Debriefing: Where participants have not been informed fully of the nature and purpose of the research, or where in the course of the project some degree of deception is involved, the researcher must provide participants with an explanation of the research goals and procedures when the procedure is completed. Researchers also have an obligation to be available after participants have participated in the project, should any stress, harm, or related concerns arise. Participants must have the opportunity to obtain information relating to the outcome of the project if they wish. Where relevant, explain how these matters will be dealt with in the proposed research)*

**14(e) Please outline your storage and security procedures to guard against unauthorised access, use or disclosure and how long you propose to keep personal information:** *(The University requires original data of published material to be archived for five years after publication for possible future scrutiny. The University is responsible for providing data storage space, data relating to projects should be kept in secure storage within the University Department concerned [rather than at the home of the researcher] unless a case based on special circumstances is submitted and approved by the University of Otago Human Ethics Committee. At the end of the Project any specific identifying personal information must be destroyed by the Principal Investigator [as specified in question 1] or relevant Head of Department)*

The information collected will be securely stored in such a way that only the researchers and her supervisors will be able to access it. Specifically, it will be kept in a locked filing cabinet in the researcher's room at the university. At the completion of the project all information will be destroyed immediately except that information that is required by university policy to be retained for a specific period of time.

**14(f) Please explain how you will ensure that the personal information you collect is accurate, up to date, complete, relevant and not misleading:**

The method of personal interview ensures that the information gained is accurate and up to date. The interview questions are structured in such a way to make sure the information collected is complete, relevant and not misleading.

**14(g) Who will have access to personal information, under what conditions, and subject to what safeguards against unauthorised disclosure?** *(Personal information includes video tapes, audio tapes, transcripts of interviews etc. Although individuals do not need to be named, the positions of those with access to the data and their relationship to the research need to be listed. Will participants be given access to the data in its raw format? If not, this needs to be made clear to participants before they consent. Will the results of the research be provided or be made available to participants when the project is completed? This should also be made clear to participants before they consent to the project)*

The information can only be accessed by the researcher and her supervisors.

**14(h) Do you intend to publish any personal information and in what form do you intend to do this?**

The personal information of the participants will be withheld and not disclosed in the thesis. Only relevant information from the interviews will be used in the dissertation. This may include excerpts from interviews to illustrate particular points but cannot be traced to individual participants as no personal information other than gender and ethnicity will be contained in the final document.

**14(i) Do you propose to collect information on ethnicity? Yes**

*(If the collection of information on ethnicity will be used for drawing comparisons or conclusions between Māori and other ethnic groups or the project has clear implications of direct interest to Māori, consultation should be undertaken in accordance with the University's Policy for Research Consultation with Māori (Please see <http://www.otago.ac.nz/research/maoriconsultation/index.html>). If this process has already been undertaken please attach a copy of your completed Research Consultation with Māori Form with this application.)*

**15. Potential problems:** Explain whether there will be harm or discomfort to participants, medical or legal problems, or problems of community relations or controversy, or whether any conflicts of interest might arise (*Researchers also have an obligation to be available after participants have participated in the project, should any stress, harm, or related concerns arise. If it is anticipated that professional services are appropriate, these services for the participants should be clarified as well as risks, limitations and obligations. Participants normally should have the opportunity to obtain information relating to the outcome of the project if they wish.*)

None of the above listed problems are expected to occur in this particular research process, as the interviews will be anonymous and participated in on a voluntary basis.

**16. Informed consent**

*Please **attach** the information sheet and the consent form to this application. **The information sheet and consent form must be separate.***

At a minimum the Information Sheet must describe in lay terms:

- the nature and purpose of the research;
- the procedure and how long it will take;
- any risk or discomfort involved;
- who will have access and under what conditions to any personal information;
- the eventual disposal of data collected;
- the name and contact details of the staff member responsible for the project and an invitation to contact that person over any matter associated with the project;

- details of remuneration offered for participation and compensation payable in the event of harm;
- Exclusion criteria for the project if applicable including Health Concerns. (*If exclusion include a clear statement to the effect that: "People who meet one or more of the exclusion criteria set out above may not participate in this project, because in the opinion of the researchers and the University of Otago Human Ethics Committee, it involves unacceptable risk to them."*)

and any other relevant matters

The Information Sheet must conclude with the statement: "The University of Otago Human Ethics Committee has reviewed and approved this project."

The Consent Form must make it clear that a participant:

- understands the nature of the proposal;
- has had all questions satisfactorily answered;
- is aware of what will become of the data (including video or audio tapes and data held electronically) at the conclusion of the project;
- knows that he or she is free to withdraw from the project at any time without disadvantage;
- is aware of risks, remuneration and compensation;
- is aware that the data may be published;
- is aware that a third party (i.e. transcriber) may have access to the data;
- is aware that every effort will be made to preserve the anonymity of the participant unless the participant gives an express waiver, which must be in addition to and separate from this consent form.

*(Applicants should use the pro forma Information Sheet and Consent Form provided by the University of Otago Human Ethics Committee, with appropriate adaptation, unless a case is made and approved that these formats would be inappropriate for the specific project;*

*Research or teaching involving children or young persons require written consent from both the child or young person AND the parent/guardian unless an adequate justification is provided).*

- 17. Fast-Track procedure** *(In exceptional and unexpected circumstances, and where the research needs to commence before the next monthly meeting of the University of Otago Human Ethics Committee, a researcher may request that the application be considered under the fast-track provisions).*

Do you request fast-track consideration? *(See Important Notes to Applicants attached)*

NO

*(Please note that this involves the application being sent around members of the Committee by correspondence and can be expected to take 10 to 14 days)*

If yes, please state specific reasons:-N/A

**18. Other committees**

If any other ethics committee has considered or will consider the proposal which is the subject of this application, please give details: N/A

**19. Applicant's Signature: .....**

**Date: .....**

Please ensure that the person signing the application is the applicant (the staff member responsible for the research) rather than the student researcher.

**20. Departmental approval:** *I have read this application and believe it to be scientifically and ethically sound. I approve the research design. The Research proposed in this application is compatible with the University of Otago policies and I give my consent for the application to be forwarded to the University of Otago Human Ethics Committee with my recommendation that it be approved.*

***Signature of \*Head of Department: .....***

***Date: .....***

*\*(In cases where the Head of Department is also the principal researcher then the appropriate Dean or Pro-Vice-Chancellor must sign)*

## References

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## **Appendix 12: Sample of Questions for Project *Leadership***

### ***Across Cultures***

#### **Section One**

1. Can you describe an episode of leadership that you have engaged in?
2. What were your feelings about this event?
3. How would you describe your leadership style?
4. What in your opinion makes a leader as opposed to one who is led?
5. What are good practices for your success?
6. How do you manage success and failure?
7. What do you consider to be the criteria of a good leader?
8. How important do you think communication is in your role as a leader?
9. Do you feel that culture makes any difference in the way you lead?
10. If you do think that your beliefs make you engage with people in a different manner can you describe this? And what do you think this 'difference' is?
11. How would you describe the way in which you motivate subordinates?
12. How do you find and nurture talent and turn that into performance?
13. What skills do you need that are different when you are managing people from a different culture than when you are managing those who belong to the same culture as yourself?

*General topics that must be covered: Leadership, culture, Cultural knowledge, power and authority*

## Section Two

1. Do you see how power could be understood as part of a leaders function and or role?
2. How would you describe power as it relates to leadership?
3. Could you describe this or provide examples of when power as you understand the concept has played a vital part of your leadership style?
4. In your obvious ability to motivate and influence people would you describe the process as one that involves any use of power and if so to what degree?
5. Do you perceive your status to be different from those that you work with?
6. What aspects of 'status' best relates to your leadership practices?
7. Would there be any negative aspects of power in these circumstances?
8. Have you ever encountered any resistance to your leadership style?
9. How does your gender influence your style of leadership?
10. If you think that you lead by example. how do you think that your particular cultural knowledge may have influenced this?
11. In your leadership practices how much do you think that your cultural background has been an influence?
12. Could you explain some areas that you feel differ from other leaders in what is a predominantly Western oriented Culture?
13. Do you see this as being one of your leadership strengths? Or weaknesses?
14. Would you describe your interactions with others in the organisation as one that involves your ability to understand others values and emotions?

*General topics that must be covered: Culture, Status, Relationship between leadership power and implicit authority. Aspects, of the interplay between gender, culture and leadership.*

## Appendix 13: Information Sheet for Participants

10/169  
28/09/2010



### Leadership Across Cultures

#### INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you of any kind and we thank you for considering our request.

#### **What is the Aim of the Project?**

The aim of this particular project is to increase understanding of context dependent leadership styles. To address this issue two increasingly important cultures in the business world have been identified: namely China and India. Initial enquiries reveal that both China and India possess leadership styles that differ from mainstream Western leadership styles. To further elaborate on this is the question of how culture impacts on leadership and what are the practical implications of this perceived influence. This research is being undertaken to fulfil partial requirements of a MCom thesis

#### **What Type of Participants are being sought?**

Participants who have demonstrated sustained episodes of leadership over a prolonged period will be approached and invited to participate. The recruitment method will involve identifying people who are and have been, clearly visible in leadership roles; this includes both the public and private sector. Participant's names have been selected on the basis of the above, in addition to this it is necessary that they are of either Chinese or Indian ethnicity. The number of participants is expected to be twelve, six from an Indian cultural background and six from a Chinese cultural background. Participants will be offered the opportunity to review the information that has been gathered and make any amendments before the thesis is submitted for examination; thereafter they are welcome to read the entire document in the University of Otago's library.

#### **What will Participants be Asked to Do?**

Should you agree to take part in this project you will be asked to attend an interview. This is not likely to take more than an hour of your time, unless of course you wish to extend the meeting. It is not expected that any adverse conditions will be felt by you as a participant during the interview as it is a voluntary process and if you do not wish to answer any questions you have the ultimate right of non reply.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself of any kind.

#### **What Data or Information will be collected and What Use will be made of it?**

The information that is sought is solely connected with the interviewees as leaders within the broader framework of their specific cultures. During the interview process it is hoped that you will agree to be

audio taped. This is to ensure that 'thick description' is adequately captured. These audio tapes will be transcribed and used to supplement and support information that has been ascertained from the prior literature review conducted by the researcher.

Personal information collected will only include basic demographic data and there is no intention by the researcher to include identifying material.

The following people will have access to the information that is collected during the interview: including the researcher, her supervisors and the transcribers'. At no time will any commercial use of the data occur.

The data collected will be securely stored in such a way that only those mentioned below will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed.

Due to the nature of the research whereby the role of leadership in combination with specific cultural beliefs is being addressed it may not be possible/ for your anonymity to be preserved in the completed research.

On the Consent Form you will be given options regarding your anonymity. Please be aware that should you wish we will make every attempt to preserve your anonymity. However, with your consent, there are some cases where it would be preferable to attribute contributions made to individual participants. It is absolutely up to you which of these options you prefer.

As a participant you have the right to alter or withdraw information that relates to you at any time during the process until the thesis is submitted. When the interviews have been transcribed you will be provided with a copy of the transcription so that you can both verify its accuracy and make any necessary adjustments. This copy will be sent to you as soon as the process of transcription is completed, for your verification and/or amendments. Once this process is complete and the thesis is submitted it will not be possible to alter information contained therein.

This project involves an open-questioning technique. The general line of questioning includes leadership roles and cultural influences on these same roles. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Consequently, although the University of Otago Human Ethics Committee is aware of the general areas to be explored in the interview, the Committee has not been able to review the precise questions to be used, other than those that have been included in this document.

If at any time you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

### **What if Participants have any Questions?**

If you have any questions about our project, either now or in the future, please feel free to contact either:-

Eleanor Hinds

or

Malcolm Cone

Department of Management

Department of Management

University Telephone Number: 479 -5094.

University Telephone Number: 479-8130

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

## Appendix 14: Consent Form for Participants

10/169  
28/09/2010

### Leadership Across Cultures

#### CONSENT FORM FOR PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;
3. Personal identifying information, audio tapes will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for five years, after which they will be destroyed;
4. This project involves an open-questioning technique. The general line of questioning includes leadership roles and cultural influences on preferred styles of leadership. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind.
5. No discomfort or risk to the participants is envisaged
6. There will be no remuneration offered for participation.
7. The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand).
8. It may not be possible to preserve your anonymity, but every attempt to do so will be made.

I agree to take part in this project.

.....  
(Signature of participant)

.....  
(Date]

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the

Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

## **Appendix 15: Questionnaire Demographic Particulars**

Age:

Gender:

Highest level of education:

What is or was your title within the organization?

Number of employees in your organization:

Length of time served with the organization:

How many of your work team members are men and how many are women?

Length of time as the organization's leader:

What type of organisation did/do you work for?

In what country were you born?

How long did you live in that country before moving to New Zealand?

How many years have you lived in New Zealand?

In what country were you initially educated?

What languages are you confident in communicating in?

## Appendix 16: Letter of Introduction



Dear Mr. / Mrs. Smith

01 /12/2010

My name is Eleanor Hinds and I am enrolled at Otago University writing my Masters of Commerce thesis. I would like to ask you to participate in my university approved study on leadership and culture titled, **leadership across cultures: Chinese and Indian perspectives on this phenomenon**. The general objectives of this study are to identify specific culturally relevant leadership styles that can be directly linked to culture. In order to achieve the stated aims it is necessary to conduct a series of semi-structured interviews.

You have been selected to participate because of your publically recognized leadership roles and skills and of course your cultural affiliation. These two attributes make you an ideal participant for my proposed research, on the above mentioned topic.

The interview is not expected to take more than an hour of your time, however you should feel free to end the interview at any time you choose, as well, you should not feel obligated to answer any question that you prefer not to and may indicate that you do not wish to respond to a question at any time. I would like to have your permission to audio record the interview so as to accurately reflect the conversation but this is entirely at your discretion. I will contact you this week to arrange a time and location that is convenient for you so that we can begin our discussion.

I have enclosed a list of potential questions and topics that I would like to discuss with you as well as the mandatory consent form for participants. I would be grateful if you could read these prior to the interview so that you are familiar with some of the material I hope we can cover.

Finally I will be writing a thesis which is likely to contain excerpts from the interviews. Please be assured that the names of interviewees and their organizations will not be revealed in the submitted document and it will not be possible to identify participants in any way.

Thank you for your willingness to share your knowledge and expertise, if at any time you have any further questions or concerns about this research please feel free to contact me at, 64 3 479 5094

Email: [eleanor.hinds@otago.ac.nz](mailto:eleanor.hinds@otago.ac.nz)

Yours sincerely

Eleanor Hinds