COMPARATIVE VALUE PRIORITIES

OF CHINESE AND NEW ZEALAND BUSINESSPEOPLE

AND THEIR RELATIONSHIPS TO PREFERRED

MANAGERIAL LEADER BEHAVIOUR

ROMIE FREDERICK LITTRELL

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PRIMARY SUPERVISOR: PHILIP L. CULBERTSON, SCHOOL OF PSYCHOLOGY

SUPERVISOR: ROGER BAXTER, FACULTY OF BUSINESS

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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed:_____ Date: 8 February 2011

Romie F. Littrell

Two sisters from Malaysia, Ester SEE Hui Sheng and Chloe SEE Hui Beng, AUT University Business School graduates and independent data entry contractors for producing uncannily accurate transcriptions of data from paper surveys to computer spreadsheets.

Ms. Astrid Baker, professional proofreading contractor, Auckland, New Zealand, for her competent assistance in enhancing the clarity, structure, spelling, and grammar, of the thesis, any remaining errors are mine.

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ETHICS APPROVAL

Ethical approval of this project was granted by the Auckland University of Technology Ethics Committee (AUTEC), February 2004, Reference Number: 03/183, and renewed as required.

ABSTRACT

The purpose of this thesis project is to carry out research, analysis and interpretation of the nature and effects of cultural influences on individual values and perceptions of preferred explicit managerial leader behaviour of businesspeople in New Zealand and Guangzhou City, China. In the course of the investigation theories of cultural value dimensions and leader behaviour theories are reviewed. Shalom Schwartz' theory of individual values within national cultures and the Ohio State explicit leader behaviour theories are employed as the tools for the study. Investigations of the validity of the theories are carried out and reported, along with analyses and interpretations of the two field research survey instruments operationalising the theories, the Schwartz Values Survey (SVS) and the Leader Behaviour Description Questionnaire XII (LBDQXII). Results of the study indicate that neither of the theories or the survey instruments produces value and leader behaviour dimension structures that are invariant between the two samples of businesspeople. The invariance is not debilitating, and the theories and survey instruments produce useful comparisons of adequate validity and reliability to provide useful descriptions of differences in preferred leader behaviours between New Zealand and Guangzhou businesspeople. Based upon interpretation of these differences, suggestions are made concerning managerial leader behaviour suitable in managing and leading subordinates from each society. An adjunct to the study is investigation and validation of deficiencies in effectiveness of business leader behaviour in New Zealand identified by survey research studies interviewing samples of managers in countries important to New Zealand's international businesspeople; some consistent attitudinal and behavioural problems are identified related to values and national character.

The project is not directed at assessing organisational behaviour. It is directed toward identifying relationships amongst preferred leader behaviour priorities and individual value priorities in culture areas represented by two samples of businesspeople. When businesspeople from the two culture areas engage with one another in leadership, management, and commercial processes and transactions, differences in opinions attitudes, beliefs, and behaviour will be encountered that are attributable to individual values and preferred leader behaviour dimensions. Differences in preferred leader behaviour are identified and these differences are related to individual value priorities between the two samples. These differences are framed in the context of a theory of individual values and a theory of preferred leader behaviour. From the outcomes

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identified it is reasonable to expect that understanding and explanations of the sources of differences can be attributed to cultural value dimension differences. A discussion of possible behaviour prescriptions to accommodate the differences is provided in the final chapter.

I have occasionally used unique abbreviations, styles, and formatting in this thesis. Details follow.

TERMINOLOGY, ABBREVIATIONS, STYLE AND FORMATTING

Terminology

"Gender" references in this thesis refer to biological sex, male and female, and do not include sexual orientation related to behaviour.

Statistical Reporting

SPSS© is an acronym for a statistical data editor and analysis manager originally named "Statistical Package for the Social Sciences" and is a product of SPSS Inc., Headquarters, 233 S. Wacker Drive, 11th floor, Chicago, Illinois 60606, USA. Sample size, N, varies for the samples in statistical analyses because the SPSS facility for excluding data on a pair-wise basis was employed. SPSS allows specification of either *list-wise deletion* or *pair-wise deletion* of missing values. One can elect either when conducting each test in SPSS.

List-wise deletion: SPSS will not include cases (subjects) that have missing values on the variable(s) under analysis. When analysing multiple variables list-wise deletion removes cases (subjects) if there is a missing value on any of the variables. The disadvantage can be a large loss of data due to removing all data from subjects who may have answered some of the questions, but not others.

Pair-wise deletion – SPSS will include all available data. Pair-wise deletion removes the specific missing values from the analysis (not the entire case/subject); hence all available data is included. Pair-wise deletion will result in slightly different sample sizes for each analysis.

Unless otherwise noted, all significance levels reported are calculated as 2-tailed probability estimates; a 2-tailed probability is the probability of obtaining a result as

extreme as the one observed, in either direction from the expected value, the sample mean in the case of this study, if the null hypothesis of no difference between means compared is true. The literature review yielded insufficient evidence for predictions of direction of differences in either the cultural or leader behaviour dimension means for the samples.

For factor analysis the Extraction Method is Principal Component Analysis and the Rotation Method is Varimax with Kaiser Normalization, unless otherwise noted. Largest sample sizes for the samples including all participants' surveys that had acceptable amounts of missing data were 222 for New Zealand and 246 for Guangzhou City, China.

FORMATTING

Entries in tables are sometimes highlighted in bold face and/or coloured font to assist in locating cells referenced in the text referring to them.

Appendices are titled with the related chapter number and a text description.

Any necessary sales marks, trademarks, and copyright indicators will be indicated on first use of the referent, and omitted thereafter.

To save space, rather than the often used * for probability of difference < 0.05, the dagger (†) is used, and for probability of difference < 0.01 the double dagger character (‡) is used rather than ** and the actual probability is sometimes not reported to enhance readability of tables. Where daggers impede readability, they are omitted and only the value of the probability is reported. An asterisk, *, is occasionally used to indicate lack of significant difference.

The document style departs from standard American Psychological Association format to enhance readability of a long, double-spaced document. Top level headings will be centred in bold face small caps; second level headings will be flush left in bold face, each word capitalised; third level headings will be flush left, capitalised, in bold face italics; fourth level headings will be integral to the paragraph text, bold face italics, the first words of the paragraphs, ended by a period (full stop).

The bibliography follows one commonly accepted practice of PhD bibliographies, reflecting not only the works I explicitly cite or refer to in my research, but all sources that I have consulted during the exploration of my topic.

In order to use past reference lists from my publications and to facilitate future publication of journal articles, the reference formatting will generally follow the *Journal of International Business Studies* reference style, modified to enclose publication year in parentheses. For the same reason, citations will be formatted in the style: name1, name2 and name3 (YYYY). In the bibliography, all lines for all items will be flush left.

In the bibliography the list will be all lines left justified, single spaced, with double spacing between entries, contrary to APA format specifications. For a few well-known citations, such as Hofstede's seminal 1980 work, the usual a, b, etc., notation is changed to the first publication of a year having no letter, and the second adding b, etc, for example, for Hofstede (1980) and Hofstede (1980b), for,

Hofstede, Geert. (1980). Culture's consequences: International differences in work-related values. Beverly Hills, CA, USA: Sage.

Hofstede, Geert. (1980b). Motivation, Leadership and Organization: Do American Theories Apply Abroad? Organizational Dynamics, 9(1): 42-63.

In the bibliography, online-only publications are listed using the following style: Hofstede, Geert. (2004c). A Summary of My Ideas about National Culture Differences. Http://Feweb.Uvt.Nl/Center/Hofstede/Page3.Htm, Accessed 24 September 2004.

CHAPTER 1: INTRODUCTION

Culture clash is terrific drama.
--Ken Follett

This study contributes to the empirical field study research literature of societal cultural effects on explicit preferred leader behaviour of businesspeople. The findings show that societal cultural differences do significantly contribute to variability in preferences for leader behaviour that has been demonstrated in the academic literature as associated with leadership effectiveness. Specific relationships amongst individual values and preferred leader behaviour are discussed. The potential effects of these relationships on businesspeople working in foreign countries are also discussed. Specific outcomes include descriptions of how to understand motivations and values of businesspeople in Guangzhou City, China, and New Zealand that can facilitate the success of business transactions. Prescriptions for behaviour are discussed that should assist in facilitating transactions between New Zealand and Guangzhou City, China, businesspeople.

INTRODUCTION

This study aims to extend knowledge concerning the measurement of preferred leader behaviour and individual value priorities, and to apply the results to suggesting how to facilitate transactions amongst businesspeople working in Guangzhou City, China, and in New Zealand. I hope to improve the success of interaction between businesspeople in the two regions.

BACKGROUND TO THE RESEARCH

A review of literature on cross-cultural research in leadership shows that researchers have not yet thoroughly and thoughtfully explored this area in an unbiased manner. Additionally, most studies have focused on leaders and not on followers, as Avolio, Walumbwa and Weber (2009: 434) state:

> Perhaps one of the most interesting omissions in theory and research
> on leadership is the absence of discussions of followership and its
> impact on leadership. Leadership researchers treat follower attributes
> as outcomes of the leadership process as opposed to inputs, even

> though there have been a number of calls over the years to examine
> the role that followers play in the leadership process.

To assist in filling this gap, this study investigates the opinions attitudes and beliefs of followers as to preferred leader behaviours, and relates these preferences to value priorities in two societies. The study develops a Followercentric view of leader behaviour. My personal motivations and events that influenced decisions as to theories and research instruments chosen follow.

PERSONAL MOTIVATION FOR THE STUDY

This study originates from my work developing managerial leader training programmes in China as a human resource manager for an international hotel chain headquartered in London. The study is a continuation of a series of investigations of preferred managerial leader behaviour based on international samples, recently expanded to include relationships to dimensions of individual values. To date the project has yielded data describing preferred leader behaviour in China (four regions), South Korea, Japan, New Zealand, South Africa, Zambia, Kenya, Ghana, Uganda, Turkey, Romania Germany, England, Mexico, and Chile. This thesis focussed upon one region in China and New Zealand.

Whilst working for a Chinese-owned, UK chain-managed hotel group, with an ethnic Chinese general manager from Singapore in 1996, I was given the task of familiarising and training Chinese supervisors and managers in Western-style leadership, management, and supervision practices. I found that little research had been published on leadership practice in Mainland China. Professor Michael Harris Bond of the Chinese University of Hong Kong had published a couple of books that included some discussion of leadership and cultural values in Chinese societies (Bond, 1996; Bond and Hwang, 1996). I also located a 1996 study by Professor Jan Selmer of the Hong Kong Baptist University that employed an instrument, the Leader Behaviour Description Questionnaire XII (LBDQXII), to compare preferred leader behaviour by subordinates of expatriate managers and Chinese managers in Hong Kong.

A search was carried out attempting to locate other field survey research instruments that had been employed in Mainland China. The search indicated only the Multifactor

Leader Questionnaire (MLQ) to be a validated instrument with a Chinese version (Bass and Avolio, 1995; Singer and Singer, 1990). However, at the time, 1996-1997, using the MLQ was prohibitively expensive. After seeking advice from Professor Selmer and Professor Bond, I used the LBDQXII instrument to identify and compare preferred leader behaviour of managers and supervisors in the hotel complex as a basis for a training programme. From this practical application, I developed a research project to study a group of expatriate managers in China, indigenous Chinese managers, and Chinese supervisors in the hotel group (Littrell, 2002).

Subsequently, I conducted LBDQXII studies in other locations in China, in Hangzhou, Guangzhou, Macau, and Zhengzhou (Littrell, Alon and Chen, 2006), and also in the UK and Germany (Schneider and Littrell 2005), in Romania (Littrell and Valentin, 2005), in Uganda (Littrell and Baguma, 2005), in South Africa (Littrell and Nkomo, 2005), and values and leader behaviour studies in Mexico and Chile (Littrell, Cruz-Barba and Liberman-Yaconi, 2009); Sub-Saharan Africa (Littrell, Wu and Nkomo, 2009), and in Turkey (not yet published).

A need for extending the study to New Zealand stemmed from the New Zealand Government and the Asia2000 Foundation (now NZ:Asia Foundation), in 2003, identifying business with Asian countries as a priority, and sponsoring the "Seriously Asia" project to raise awareness, educate, and encourage ties with Asian countries. A statement about engaging in Asia on their website at the time said it (Asia) is part of our daily lives - from our food and entertainment to the trade, tourism and investment that underpin many New Zealand businesses. In addition, it is part of who we are, with one in 15 New Zealanders now of Asian descent it is also seriously important to our future.

From the foundation's website commentary concerning China, it:
- Outstrips other countries in terms of percent and absolute size of economic growth,
- Has an expanding and increasingly wealthy workforce,
- Is New Zealand's fourth-largest trading partner, accounting for 7.8% of New Zealand's international trade, and has dramatically increased trade in services and investment since 1998 (MFAT, 2006),
- Exerts increasing cultural and political influence.

New Zealand and China entered into a Free Trade Agreement on 1 October 2008. This treaty liberalised and facilitated trade in goods and services, improved the business environment, and promoted cooperation between the two countries in a broad range of economic areas. Business expansion will increase the frequency and complexity of face-to-face interaction between Chinese and New Zealanders. As the bilateral relationship develops, more businesses in New Zealand will be engaging with Chinese businesspeople; organisations with Chinese backgrounds will be established in New Zealand; and Chinese and New Zealand businesspeople will be working together. Given this need in today's business environment, this study undertakes a comparison of business managerial leadership behaviour in China to assist and facilitate commercial interaction between the two countries. Due to resource constraints for collecting data in New Zealand and China, and existing findings on uniqueness of geographic regional culture areas in China (Ralston, Yu, Wang, Terpstra, and He, 1996; Littrell, Alon, and Chan, 2006), the Chinese geographic region of study is restricted to southern China, specifically Guangzhou City in Guangdong Province. Ralston et al. and Littrell et al. found different patterns of value dimension and leader behaviour preferences in different regions in China, and more recently by Tung, Worm and Fang (2008);

The analyses in this study will derive theory of the specification of relationships between preferred leader behaviour and value priorities within countries, and how these relationships differ between countries. This is one initial step in the planned global project, comparing samples from many societies.

Why Guangzhou City?

Guangdong Province accounts for more than 30 per cent of China's exports, and the province ranks first amongst China's provinces in terms of its openness to trade (ANZ Bank, 2006). Thus, New Zealand businesses engaged in trade and investment in China are likely to encounter businesspeople from the Guangzhou City area. Statistics provided in a personal communication from records maintained by the New Zealand Trade Commissioner at the Consulate in Guangzhou indicate that in 2007 China imported US$1.537 billion worth of goods and services from New Zealand; Guangdong Province imported around US$309 million (20% of China's total) worth of goods from New Zealand. For a city break-down,

Imported from New Zealand, by City	Exported to New Zealand, by City
1. Shenzhen: US$ 92million	1. Shenzhen: US$ 228 million
2. Huangpu: US$ 72 million	2. Huangpu: US$ 117 million
3. Guangzhou: US$ 66 million	3. Guangzhou: US$ 68 million
4. Gongbei: US$ 47 million	4. Gongbei: US$ 45 million
5. Shantou: US$ 24 million	5. Jiangmen: US$ 19 million
6. Jiangmen: US$ 8 million	6. Shantou: US$ 10 million

Additionally, Guangzhou City and New Zealand provided reasonably well-matched sampling areas. Guangzhou City's population is about 4.6 million (the Prefect is about 9 million) and New Zealand's population is about 4.3 million (2007 estimate at http://www.stats.govt.nz/). Both regions have a history of engaging in international trade as a major basis of their economies, and both are comparatively geographically remote from their original colonial centres of government, Beijing and London. Both have a well known history of large numbers of citizens moving overseas and returning and becoming engaged locally and internationally in their economies.

CONCERNS RELATING TO LEADER BEHAVIOUR IN NEW ZEALAND

I frequently encounter commentary concerning business leadership and management in New Zealand, much of it critical. As an example, Consultancy Collective Learning Australia carried out a survey of 100 senior managers from New Zealand private and public sector companies. They found the stated perception of leadership capability was the lowest ranked item amongst 14 key drivers of the managers' employment satisfaction (INTOUCH, 2008). The survey also shows an almost universal lack of planned and implemented strategies for leader succession planning, mentoring, or a defined strategy for developing leadership talent.

A Nielsen survey commissioned by New Zealand Trade and Enterprise, a government organisation chartered to promote international trade for New Zealand companies, investigated international perceptions concerning how New Zealand businesspeople are regarded. The survey found that international business partners viewed New Zealanders as,

- nice but naive,

- clean and green but complacent,

- honest but not very worldly wise,

- being laid back, but with connotations of lazy and lackadaisical,

- having a business culture that is perceived as high in human values and low in business acumen.

The being laid back with connotations of lazy and lackadaisical perceptions appear to relate to Schwartz' value dimension of Hedonism, relating to the emphasis one places on self indulgence and engaging in pleasurable behaviours, discussed further in subsequent chapters.

The Nielsen survey research company interviewed business people and journalists in Australia, China, Japan, the UK and the USA concerning behaviour of NZ businesspeople. A comment concerning doing business in Australia, a New Zealand manger working there stated, "…New Zealand's modesty… is what is preventing us from getting more business in Australia." This lack of aggressiveness in the international marketplace is widely viewed as a problem. In Japan and China, NZ businesspeople are seen as half-hearted. In the USA and UK, they're seen as lacking hunger. NZ businesses are not seen as strong business partners because they appear to not be committed to the market for the long term, and are seen as unsophisticated in business practice. These comments call for a development of an in-depth understanding of New Zealand business values and leader behaviour and investigating prescriptions for improvement in global context. One focus of this study will be on causes of the perceptions of New Zealand businesspeople by Chinese.

PURPOSE AND VALUE OF THIS RESEARCH PROJECT FOR THE STUDY OF THE CULTURAL ENVIRONMENT OF INTERNATIONAL BUSINESS

Bartlett and Ghoshal (1994), Hofstede (2001), and House, Hanges, Javidan, Dorfman and Gupta (2004), amongst a host of others, have discussed the development and effects of globalisation, that is, the increasing inter-connectedness of businesses in one country with business in others, and specifically the competencies needed by managerial leaders in such an environment. Basic competencies include having an open mind and an understanding of their own cultures and the cultures of different countries. I will attempt to enhance the understanding of the international business environment.

Culture and Business Relationships and Transactions

Continuing expansion of cross-border business is generally labelled *globalisation*. Cross-border business has intensified at an increasing rate since the domestication of pack animals and the growth of transportation technology, such as wheeled carts, enabled heavy loads to be moved over great distances. Cultural exchanges have developed as rapidly as trade (Keohane and Nye, 2000). Trade along the Silk Road, several thousand years old, is evidence of early globalisation. The extent of globalisation is leading to three contemporary changes: increased density of international networks, increased speed of institutional change, and increased transnational participation by increasing numbers of people. As interdependence amongst nations has increased, interpersonal relationships amongst those engaged in business in different societal cultures have become more important.

Hofstede (1994) discusses *cultural myopia*, meaning ignoring the reality that culture affects the design and quality of products and ignoring the influence of culture on processes of providing services. In opposition there is a constant argument concerning globalisation since the 1950s that technology and modernity are leading to a worldwide convergence of consumer needs and desires, which should have enabled global companies to develop standard brands using universal marketing and advertising programs. However, during the 1990s doubt began to be expressed in the marketing literature about the convergence of products and services, and researchers referred to culture dimension indices to explain persistent cultural differences. For example, in an analysis of national consumer behaviour data over time, Dutch marketing researcher de Mooij (2005) showed that buying and consumption patterns in affluent countries in the 1980s and 1990s diverged as much as they converged. The interpretation is that affluence implies more possibilities to choose amongst products and services, and consumer choices reflect psychological and social needs that are culture-bound.

Culture is an all-pervasive influence on individual and group behaviour, governance of business and public-sector organisations, finance and accounting procedures, negotiations, the meaning of contracts, and myriad other factors. Significant influences on business behaviour are personal and cultural values and the behaviour of leaders. Knowledge of the characteristics of a culture relating to these two influences can

improve success rates in doing business with people in the culture. An example of the needs for cultural knowledge in business is the events relating to the New Zealand milk product co-op Fonterra[1] and the China milk product producer Sanlu in 2008 (Fonterra, 2008). The behaviour of the Fonterra executives and management in the series of events concerning melamine contamination of baby formula and other products in China indicates a basic lack of understanding of culture-bound organisational processes in Chinese business and government, leading to serious financial and reputational loss for Fonterra and bankruptcy for Sanlu. The problem might have been ameliorated or avoided, as in 2004 I contacted the Chief Executive Officer and Human Resource Manager of Fonterra and invited them to participate in this project to understand how to manage and lead in China, but the individuals contacted at Fonterra declined. The incentive offered was that I would teach free business and culture seminars at Fonterra. The public reports of the interactions between Fonterra executives demonstrated a lack of understanding of how business interactions are expected to be carried out in China. This lack of understanding of the effects of cultural values on business and government practices contributed to the resulting considerable financial losses to Fonterra, the bankruptcy of Sanlu, the arrest and eventual execution of Sanlu Chinese executives, and the illness and death of children in China.

Examples of the influence of culture abound in studies of international marketing. Business-to-business marketing relationships have taken on a variety of names including long-term relationships, buyer-seller partnerships, strategic alliances, joint ventures, network organisations, fully integrated hierarchical firms, and cross-marketing agreements (Gross and Neuman, 1989; Oliver, 1990; and Webster, 1992). The proliferation of terms with nebulous definitions is an indication that after decades of study, we still know little about what antecedent and contingent factors lead to a successful international business relationship. In advertising, the same global brand may appeal to different cultures in different countries in different ways. Advertising, especially television advertising, is directed at the inner motivation of prospective buyers whose minds have not been and will not be globalised. Williams, Han and Quall (1998) showed that knowledge of cultural orientation, a significant antecedent contingency factor that affects the social and structural bonds that exist between

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[1] Fonterra dairy co-operative is headquartered in New Zealand and is a large local provider and exporter of dairy products, handling about a third of international dairy trade, with milk procurement, processing and sales in more than 140 countries. See http://fonterra.com, and Enderwick (2009).

partners, is a key to success of long-term commitment in cross-national business relationships.

Organisations thoughtlessly moving to new and unfamiliar cultural environments are often surprised by unexpected reactions of the press, the authorities, or the public to what they do or want to do. Perhaps the collective values of a society are nowhere as clear as when cultural values, which are partly invisible to outsiders, become all too visible in media reactions, government decisions, or organised actions by uninvited interest groups.

De Mooij and Hofstede (2002) propose that converging technology and shrinking income differences across countries will not lead to homogenisation of consumer behaviour, but rather, consumer behaviour will become more heterogeneous because increasing wealth and cheaper and more effective logistics systems allow consumers to accommodate their cultural preferences. As consumer incomes both rise and converge across countries, consumer manifestation of cultural value differences will become greater. Hence, understanding the underlying values of national cultures and their impact on consumer behaviour becomes increasingly important. Marketing, selling, and retailing strategies for one country cannot be extended to other countries without adaptation. Murphy (1999), for example, found that the effectiveness of kinds of business-to-business sales strategies of multi-national corporations (MNCs) differed in the nearby New Zealand and Australian markets. De Mooij and Hofstede argue that when countries converge with respect to national wealth, cultural variables can be seen to explain many differences in country-level consumer behaviour. They find that the more wealthy countries become, the more consumers can freely express the influence of culture in their consumption. When income levels are such that consumers have satisfied their basic needs and wants, they will spend their discretionary income on what best fits their value systems. The stereotypic ideal of Americans is a five-car garage, the Dutch will buy more luxurious holiday trailers, and the Spanish will eat out even more than they do now. Incremental increases in discretionary income help to enable greater freedom of expression, which will be based in part on national value systems.

Expanding operations to countries with different cultural values than one's own, without adapting to these differences, can lead to serious losses. This places a requirement for cultural knowledge on managerial leaders.

THESIS OF THE STUDY

I use the term *culture area* to define the regions from which samples were drawn. Discussed at length in the literature review in Chapter 3, analyses in the social sciences other than business research have considered *culture area* as a significant variable relating to group behaviour since the 19th century (see Holmes, 1914). In contrast to using the nation as an independent variable, a more useful theoretical construct for cross-research is that of *culture area*. I will be using the term to refer to specific geographic regions within China that have unique cultural characteristics differentiating them from other regions. Guangzhou City in Guangdong Province is a particular *culture area*. I had intended to investigate *culture areas* in New Zealand by noting from which city returned surveys were mailed from by inspecting the postal cancellation stamp. However I belatedly learned that New Zealand Post does not include the name of the city in which the mail originated in the cancellation stamp for all locations, so fulfilling that intent was not possible.

The central argument of this study is that the process of managerial leadership in business is influenced by value priorities in a specific culture. This research project applies these questions to businesspeople in New Zealand and Guangzhou City, China.

As studies of cultures, values, and leadership nearly exclusively investigate *implicit* leader traits as opposed to *explicit* leader behaviour, there is a gap in the literature giving rise to the question: What are the relationships between individual value structures and preferred leader behaviour structures? The research questions and hypotheses specifically relate to samples from the populations of working businesspeople in Guangzhou City and New Zealand. The basic question to be investigated is "Do individual values have predictive relationships for leader behaviour preferences?" The general hypothesis is:

> Hypothesis: Are the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou City, China, and New Zealand?

This research question gives rise to other questions that lead to hypotheses to be tested, with Guangzhou City and New Zealand as the culture areas:

- Are individual value dimensions structures constant within culture areas? (If they are not then they are not really *culture areas*, are they?)
  - Hypothesis: Value dimension structures are constant within culture areas.
- Are individual value dimensions structures constant between culture areas?
  - Hypothesis: Value dimension structures are constant between culture areas.
- Are the rankings of means of measures of value dimensions consistent across culture areas?
  - Hypothesis: Ranking of value dimension means will not be different between different culture areas.
- Are the rankings of means of measures of leader behaviour dimensions consistent within culture areas?
  - Hypothesis: Ranking of leader behaviour dimension means will not be different within culture areas.
- Are preferred leader behaviour dimension rankings of means constant across culture areas?
  - Hypothesis: Ranking of value dimension means will not be different between culture areas.

- What are the relationships between individual values and preferred leader behaviour?
    - Hypothesis: Value dimension scores will have significant predictive relationships with preferred leader behaviour dimensions.
- Do the value and preference relationships change between cultures?
    - Hypothesis: The pattern of predictive relationships for value dimension scores for preferred leader behaviour dimensions will be identical between cultures.

To answer these questions, further questions arise.

- Are there appropriate theoretical frameworks within which these questions can be answered?
- Are there appropriate measuring instruments to assess dimensions and structures?

This study will test these hypotheses and propose answers to the questions.

RESEARCH METHOD

Two experimental surveys are used to assess opinions, attitudes, and beliefs of samples of businesspeople from New Zealand and Guangzhou, China. Empirical data will be aggregated by sample to produce numerical descriptions of the dimensions employing standard descriptive statistics. The goodness of fit of the sample data to the operationalisation of the theories of preferred leader behaviour and value priorities will be tested using structural equation modelling, supplemented by Multidimensional Scaling Smallest Space Analysis, and by item-to-scale analyses specified by Cronbach (1951). Response styles of the participants will be investigated and if necessary accommodated by score transformations.

Subsequent to fit tests, I will carry out appropriate statistical comparisons to assess similarities and differences and interactions indicated by the means of the dimension scores for the two behavioural influence domains of culture and leader behaviour preferences.

The research project subjects are *systematic random samples* (Tashakkori and Teddlie, 2003) of businesspeople drawn from New Zealand (businesspeople listed in the Kompass database for all of New Zealand) and Guangzhou City, Guangdong Province, the Peoples Republic of China (businesspeople at businesses contacted personally by students) . Cluster analyses of Hofstede and Hofstede's (2005) country cultural value dimension means and the GLOBE study means indicate that New Zealand is a cultural outlier in the *Anglo cluster*. Littrell, Alon and Chan (2006) and Ralston et al. (1996 and 1997) provide results of studies of leader behaviour preferences and value priorities of Chinese businesspeople indicating that those from different geographic regions in China have different sets of leader behaviour preferences and value priorities. Hence, generalisation of results beyond the two geographic regions of the study requires further support from additional studies.

Subsequent chapters will discuss selected theories of culture and leadership, and the culture and leadership preferences of businesspeople in Guangzhou City, Guangdong Province, China, and New Zealand. The structure of the thesis will be as follows.

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CHAPTER 2: THEORETICAL FRAMEWORKS

Whenever a theory appears to you as the only possible one, take this as a sign that you have neither understood the theory nor the problem which it was intended to solve.
--Karl Popper

In this study of relationships between individual value dimensions as predictors of leader behaviour preference dimensions between samples of businesspeople from Guangzhou City, China, and New Zealand, the contribution of the thesis lies in advancing the knowledge of the relationships of values and leader behaviour preferences by subordinates, and specifically how the relationships exist and differ across two cultures. The particular theoretical approaches adopted in this study are the "Ohio State" Theory of Leadership, operationalised by the Leader Behavior Description Questionnaire version XII (LBDQXII), and Schwartz Theory of Values, operationalised by the Schwartz Values Survey version 57 (SVS57). In the course of the research project questions arose concerning the validity and reliability of the LBDQXII and the SVS57 relating to lack of sample invariance across cultural and demographic samples. I will now discuss theories in general and review the evolution of the specific theories.

THEORIES

Sutton and Staw (1995) propose that social science articles must contain strong theoretical development to warrant publication. Sutton and Straw indicate there is little agreement about what constitutes strong versus weak theory in the social sciences, and though many writers have written *how to* articles (Freese, 1980; Kaplan, 1964; Merton, 1967), Freese (1980) notes the literature on theory building can leave a reader more rather than less confused about how to write a paper that contains strong theory. There is lack of agreement about what is a model and what is a theory, and whether a model is a theory. Additionally, there is disagreement as to whether typologies and topologies are properly labelled theories or not, and whether falsifiability is a prerequisite for a theory. Sutton and Staw add a qualification as to whether the strength of a theory depends on how interesting it is. One important point Sutton and Staw discuss is what is *not* theory, a list of descriptions of variables or constructs is not theory; this excludes typologies and some topologies. As Merton (1967: 39) put it,

> Like so many words that are bandied about, the word theory threatens
> to become meaningless. Because its referents are so diverse—
> including everything from minor working hypotheses, through

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comprehensive but vague and unordered speculations, to axiomatic
systems of thought—use of the word often obscures rather than
creates understanding.

Lack of consensus on exactly what theory is may explain why it is so difficult to develop strong theory in the behavioural sciences (Sutton and Staw, 1995), so I will start from a primer on laws, hypotheses, and theories.

LAWS, HYPOTHESES, AND THEORIES

In both academic and practitioner usage, law, hypothesis, and theory are too frequently used interchangeably. By the principles of the Scientific Method, a theory refers to something has been sufficiently proven through past research, and is generally accepted as being true. A law is a statement of fact accepted to be true in every case by a large majority of those familiar with the phenomenon the law describes. Laws are similar to mathematical postulates (postulates are axioms, generally accepted principles sanctioned by experience). Therefore, laws do not need further proof. They are based upon the fact that they have always been observed to be true. Most laws are simple rather than complex. There are widely known laws in physics, the law of gravitational attraction, Newton's laws of motion, the laws of thermodynamics, Boyle's law of gases, and the law of conservation of mass and energy.

An hypothesis is a proposition derived from observation and received knowledge. It is a statement proposing an explanation of a single event or phenomenon based upon what had been observed in the past, but which has not been sufficiently researched to be accepted as proved. Studies are designed and employed to support or refute an hypothesis by experimentation or continued observation. Principles of the Scientific Method state that an hypothesis can be disproven, but not proven true; the source of the ubiquitous *null hypothesis, H_o, there is no significant difference ... etc.*

A theory is an explanation of a set of related observations or events based upon hypotheses that have not been completely and sufficiently verified multiple times by unaffiliated groups of researchers. Frequently a theory is ultimately accepted to be true by a scientific community after a consistent string of studies with no falsifying results,

for example, Einstein's General Theory of Relativity. Hypotheses and theories are used to make predictions to be tested.

Laws can also be used to develop theories when applied to situations that are more general. The law of gravitational attraction can lead to theories of how gravity works, what causes it, and how it behaves. The effects of gravitational attraction are a critical part of the general theory of relativity. The law is used and expanded in the theory to include complex interactions in situations involving gravity, space, and time. An accepted difference between a law and a theory is that a theory is more complex than a law and is dynamic. Theories can change and evolve with new evidence, and, though it rarely happens to properly developed theories, be replaced by a new theory. A law typically describes a single action, whereas a theory explains a group of related phenomena.

A theory is the eventual result of a series of rigorous tests of hypotheses. Note that theories do not become laws. Scientific laws must exist prior to the start of using the scientific method because, as stated earlier, laws are the foundation for all science.

Laws Related to this Research Project

Laws relating to culture are,
- Specific, unique societies exist and their uniqueness is recognisable by external observers of societies.
- Cultural value dimensions exist and the behaviours that reflect them are recognisable as fitting into a value category by observers of a society.

Some projects that are purported to have developed theories of cultural value dimensions based upon these laws are Hofstede (1980, 2001), Schwartz (1992, 1994), Inglehart (1997), and the GLOBE project (House et al., 2004), hypotheses arising from these laws include,
- Cultural value dimensions can be defined as clusters of behaviours;
- Cultural value dimensions can be measured;
- Societies with different languages have different cultural values.

These hypotheses have been thoroughly tested by the four research streams, and the founders have developed and published theories. I will employ Schwartz' theory in this project, operationalised by the Schwartz Values Survey.

Laws relating to leadership are that people can recognise a leader, and they can verbally describe the traits of a leader, and recognise and identify preferred leader behaviour. I am using the Ohio State Behavioural theory of research, which was developed using organisation type as a contingency. The theory is operationalised by the Leader Behaviour Description Questionnaire XII. The theory attempts to conform to Occam's Razor, *entities should not be multiplied beyond necessity* and the popular quote by Albert Einstein: *Everything should be made as simple as possible, but not simpler.* The twelve dimensions of the LBDQXII are presented as sufficient descriptions of leader behaviour, and are recognisable as leader behaviours by focus group studies in diverse countries such as Romania and China.

My theory development derives from testing of hypotheses that knowledge of Schwartz' individual value scores can accurately predict scores on preferred leader behaviour dimensions.

Theory, Topology, and Typology

Another concept related to theory development is topology, however, Doty and Glick (1994) point out that the terms *classification scheme, taxonomy, typology,* and *topology* have sometimes been used interchangeably in much of the literature. This *semantic confusion* (McKelvey, 1975: 509) can conceal important differences amongst these tools. Doty and Glick provide clarifications:

- *Classification scheme* and *taxonomy* refer to classification systems that categorize phenomena into mutually exclusive and exhaustive sets with a series of discrete decision rules, for example, classifying organisations as to the type of industry in which they operate.
- *Taxonomy* differentiates organizations into mutually exclusive sets using a series of hierarchically nested decision rules; the idea is demonstrated in Bloom's (1956) Taxonomy of Educational Objectives.
- The third term, *typology*, refers to conceptually derived interrelated sets of ideal or well-defined types. Unlike classification systems, typologies do not provide decision rules for classifying organizations. Instead, typologies identify multiple ideal types, each of which represents a unique combination of the organizational

attributes that are believed to determine the relevant outcome(s). For example, Mintzberg (1979) identified five types of organizational structures that are hypothesized to result in maximal organizational effectiveness, and Porter (1980, 1985) identified three strategies that are hypothesized to maximize competitive advantage.

- *Topology* is a descriptive process placing entities in physical relationships with other entities in two-, three-, or multi-dimensional space. For a topology to be considered a theory the physical relationships must remain constant in relation to relevant independent variables. Topology can be characterised as the study of continuity to non-mathematicians, as relationships are based upon, for example, Euclidian distance rather than categories, or as the formal study of the features of geometrical figures that remain invariant under spatial transformations to mathematicians. Blackwell (2004) provides a relatively non-technical introduction. In social psychology, Lewin (1936) and Schwartz (1992, 1994) have developed topological theories. Social network analysis, the formal study of systems of people based upon their relationships, frequently employs topological descriptions, and occasionally explanations.

Given that these processes are antecedents to theory development, Bass and Bass (2008: 15-23) propose a list of the processes defining leadership, that is essentially a typology. This is a start for the development of a scientific theory from the typology. I will now relate this list to the LBDQXII dimensions validating the instrument as an effective operationalisation of a framework that will be developed into a theory of preferred explicit leader behaviour, based upon the Ohio State leader behaviour project.

Leadership and Management

Leadership and management behaviour at the macro level can be defined from the perspective of Kotter (1990), who presents a model identifying processes. Kotter's discussion is chosen as being succinct and comprehensive.

Kotter's (1990) *Harvard Business Review* article, "What Leaders Really Do", tells us leadership and management are two distinctive and complementary systems of action (that is, *action*, behaviour, not traits, characteristics, or styles), each with its own function and characteristic activities. Leadership is different from management, but not better than management, or a replacement for it; **both** are required to manage large,

complex organizations. The actions described below are taken near verbatim from Kotter's article, they are:

One Contextual Issue: The Differences between Management and Leadership

<u>**Management**</u>	<u>**Leadership**</u>
Companies manage complexity first by ***planning and budgeting***, setting goals for the future and establishing detailed steps for achieving those goals, then allocating resources to accomplish those plans.	Leading an organization to constructive change begins by ***setting a direction, developing a vision of the future***, along with strategies for producing the changes needed to achieve that vision.
Management develops the capacity to achieve its plan by ***organizing and staffing***, creating an organizational structure and set of jobs for accomplishing requirements, staffing the jobs with qualified individuals, and communicating the plan to those people, delegating responsibility for carrying out the plan, and devising systems to monitor implementation.	The leadership activity at this stage is ***aligning people***, that is, communicating the new direction to those who can create coalitions that understand the vision and are committed to its achievement.
Finally, management ensures plan accomplishment by ***controlling and problem solving***, monitoring results vs. the plan in some detail, both formally and informally by means of reports, meetings, and other tools; identifying deviations from the plan; and then planning and organizing to solve the problems.	For leadership, achieving the vision requires ***motivating and inspiring***, keeping people moving in the right direction, despite major obstacles to change by appealing to basic but often untapped human needs, values, and emotions.

The two sets of actions reflect concerns with *transactional leadership*, which is concerned with task orientation in managerial leadership, and *transformational leadership*, which is more concerned with the actions of leaders related to relationships

and motivation; for further definitions see, for example, Bass and Avolio (1994). This distinction of the characteristics and behaviors of leaders is a result of attempts to separate the two processes and study them independently. They are not independent; complex organizations without both management and leadership, that is, both transactional and transformational leadership, are likely to fail, or at least under-perform relative to their potential. This idea is supported in Avolio (1999: 37), Bass and Avolio (1993: 69), Bass (1998: 5), Bass (1999: 21), Bass (1985), and Howell and Avolio (1993). Judge and Piccolo (2004) in a meta-analysis find that transformational and transactional leadership are so highly inter-related that it is difficult or impossible to separate any unique effects. The effects of both transformational and transactional leadership are moderated by societal culture (Hofstede, 1995).

Theoretical Approaches to Leadership Studies: Historical Background

Leadership research and theories of leadership have progressed chronologically through,

1. The search for traits that differentiate leaders from followers, appropriately called Trait Theories; many traits were investigated, see Stogdill (1948); Stogdill's article led to the demise of research concerning only traits, and led to combining traits with other factors, leading to leadership style theories;

2. And theories focussing on a leader's style of action, from two approaches,

    a. the styles are assumed to be stable characteristic of leaders (Lewin, Lippitt and White, 1939), and

    b. leaders' styles are not necessarily stable but change in responses to changes in situations (Stogdill, 1963), leaders change styles according to the kind of organisation they are leading;

        i. more generally, leaders have a repertoire of styles that they choose in response to context and environment (Fielder, 1964);

        ii. leaders adapt their styles in response to the individual characteristics of their followers (Graen, Linden and Hoel, 1982)

Recent reviews by Aycan (2008) and Dorfman and House (2004) find there are many categories of theories and typologies of leadership with competent, respected supporters. My review indicates some of the major ones are listed below and discussed in the references cited:

- **Trait Approach** (Stogdill, 1948; Mann, 1950; Stogdill, 1974; Lord, DeVader and Alliger 1986; Kirkpatrick and Locke, 1991);

- **Skills Approach** (Katz, 1955; Mumford, Zaccaro, Harding, Jacobs, & Fleishman, 2000)

- **Style Approach** (Stogdill, 1963; Blake and Mouton, 1964; with an important meta-analysis by. Judge, Piccolo and Ilies, 2004);

- **Contingency Theory and Situational Approach** (Reddin, 1967; Fiedler, 1967; Hersey and Blanchard, 1969);

- **Path-Goal Theory** (House, 1971; House and Mitchell, 1974; House, 1996):

- **Leader-Member Exchange Theory** (Dansereau, Graen and Haga, 1975; Graen and Cashman, 1975; Graen, 1976; Graen and Uhl-Bien, 1995; Sparrowe and Liden, 1997) and Liden and Maslyn, 1998);

- **Transformational Leadership** (Burns, 1978; House, 1976; Bass 1985, House et al., 2004);

- **Psychodynamic Approach** (an important meta-analysis by Judge, Bono, Ilies and Gerhardt, 2002; Kroeger and Theusen, 2002);

- **"Behavioural" Theory**, actually a **Traits+Situational Contingency theory** (Stogdill, 1959, 1963, 1974; Misumi and Peterson, 1985);

- **Sources of Guidance Employed by Managerial Leaders in Different Nations,** a theory of leader behaviour dimensions identifying the organisational and extra-organisational influences on decision-making, with culture as a contingency (Peterson and Smith, 2008)

- **Global Leadership and Organisational Behaviour Effectiveness (GLOBE) Project,** Traits+Culture as a Contingency Theory (House, 2002; House, Hanges, Javidan, Dorfman and Gupta, 2004; Chhokar et al., 2007)

These theories are interrelated as depicted in Figure 2.1. Understanding and integration of all the theoretical approaches may someday lead to a General Theory of Leadership.

Figure 2.1. Relationships of Leaders, Approaches, Organisations and Followers.

| Theory/Typology | Target | Target |

Note: Arrows represent effects
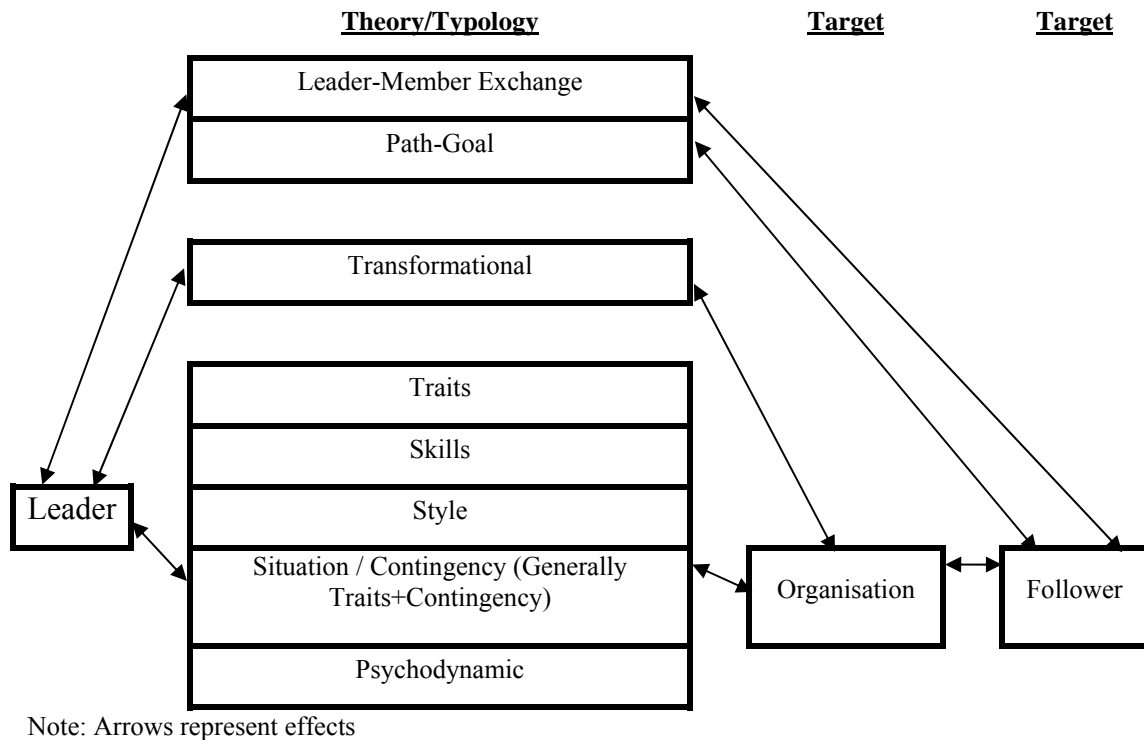
I have chosen to further develop the two-factor theory of Katz and Khan (1960) and its expansion by Stogdill (1963), focussing on expansion of task and structure orientation and nurturance of followers with culture as a contingency. The two-factor theories relate to the concepts of *transformational* and *transactional* leadership (see Judge and Piccolo, 2004). The transformational and transactional research discussions led to questions of differentiating leadership and management. A sufficient and parsimonious resolution of the question of Leadership vs. Management is provided by Kotter (1990) above. The two-factor research at Ohio State provided underpinnings for several later theories.

Aditya, House and Kerr (2000) reviewed the body of research through the 1990s concerning theoretical approaches to understanding leadership, and found the problems with seeking universal traits that are useful in explaining leadership in producing consistent empirical replication was not necessarily due to the inappropriateness of trait constructs as to the unreliability of measurement. Traits themselves were in an early stage of theoretical evolution as was measurement theory. Different studies operationalised traits differently and most samples consisted of students or lower levels of organisational employees and supervisors, with few sampling higher level leaders. Stogdill's 1948 review of trait theory did not recommend discarding the idea altogether, but to employ research considering the interaction of traits and situational factors. This

misreading of the paper had significant effects on leadership studies and theory development, leading to near complete abandonment of the study of traits, which are in fact useful constructs in describing leaders and leadership.

Stogdill and his associates (e.g., Stogdill and Coons, 1957) at Ohio State University, and also at the University of Michigan (Kahan and Katz, 1953; Likert, 1961; and Mann, 1965) started work that became identified as the Behavioural Theory of Leadership. However, most of Stogdill's publication referred to a *contingency theory of leader behaviour* with the contingency being the type of organisation being led. Stogdill identified two behavioural traits of leaders, the tendency to behave in ways that supported relationship development or in ways that were task-accomplishment oriented, frequently referred to as *Consideration* and *Initiating Structure*. Kerr, Schriesheim, Murphy and Stogdill (1974) contributed to specification of the continuing value of this theoretical approach, proposing ten propositions concerning contingencies influencing the effects of Consideration and Initiating Structure, from which prescriptions of leader behaviour for situational contingencies may be derived. Kerr, Schriesheim, Murphy and Stogdill (1974: 73-74) found variables that significantly moderate relationships between leader behaviour predictors, and satisfaction and performance criteria to be: subordinate need for information, job level, subordinate expectations of leader behaviour, perceived organizational independence, leader's similarity of attitudes and behaviour to managerial style of higher management, leader upward influence; and characteristics of the task, including pressure and provision of intrinsic satisfaction. The article concludes by presenting ten situational propositions, and linking them to form two general postulates of leadership effectiveness.

Kerr et al. point out that in general situational contingency moderating variables are interrelated, and the propositions discussing moderators cannot therefore be considered to be independent of one another. Whether it is possible to control for the effects of potential moderators not under investigation in a study is something leadership researchers are still struggling with. In this study I add the moderating variable of values across cultures. The assumption is made that the Kerr et al.'s particular moderating situations are randomly distributed across the populations sampled and samples employed.

Studies indicated that the leader behaviours of Consideration and Initiating Structure were influenced by external contingencies such as the developmental level of subordinates (Hersey and Blanchard, 1969); differential quality and intimacy of leader and subordinate relationship (Graen and Cashman, 1975; Graen, 1976; and McMahon, 1976). The postulates proposed by Kerr et al. (1974) are also supported by the theoretical underpinnings of the Path-Goal Theory (House, 1972).

We see that the evolution of leadership theories has a significant heritage based upon the two factor theories relating to Consideration and Initiating Structure, developed by studying the effects of ecological contingency variables on leadership. In this study I extend the contingency variables to the effects of values and culture on leader behaviour preferences.

Other Theories Concerning Effects of Culture on Leadership

In the social sciences, culture is most often defined operationally in terms of a set of cultural value dimensions (see, e.g., Hofstede 1980; House et al., 2004; and Schwartz, 1992, 1994). There is widespread agreement in the literature regarding five features of the conceptual definition of values: A value is a (1) belief (2) pertaining to desirable end states or modes of conduct, that (3) transcends specific situations, (4) guides selection or evaluation of behaviour, people, and events, and (5) is ordered by importance relative to other values to form a system of value priorities (Schwartz, 1992; Schwartz & Bilsky, 1987, 1990). These are the formal features that distinguish values from such related concepts as needs and attitudes. "They make it possible to conclude that security and independence are values, whereas thirst and a preference for blue ties are not" Schwartz, 1994: 20).

Cultural values are important to leadership behaviour because, as Hofstede (1984) pointed out, "leadership is a compliment to subordinateship" (p. 257), and unless leaders are able to fulfil subordinates' expectations of what leadership behaviour ought to be within the particular cultural context, leaders will not be effective. The tendency of treating leadership (and other practices and theories) as a culture-independent characteristic has been labelled by Lawrence (1994) and in most of Hofstede's writing as ethnocentrism and *managerial universalism*, namely the erroneous assumption that

theories developed in one culture-for instance, the United States, would have global validity.

Many studies have investigated the relationship between culture and leadership, the GLOBE project being the most recent major work. Amongst many prior to the GLOBE study, Gerstner and Day (1994) compared leadership prototypes across eight countries and found reliable differences of leadership behaviour along cultural dimensions similar to Hofstede's Power Distance, Uncertainty Avoidance, and Individualism. Tayeb (1996) reviewed the record of success and failure of quality circles in several countries and concluded that the large degree of Power Distance in Hong Kong resulted in a greater centralization of decision making and a more autocratic management style. Because quality circles rely heavily on active involvement by all members, reluctance to disagree with a superior made quality circles and other participative styles of managing less effective in that country. Harry Triandis, in the Foreword to House et al. (2004: xvii), points out that the GLOBE project found the standard leadership and culture literature assumes that societal practices and values are positively correlated, but in the GLOBE studies they were often negatively correlated in the somewhat unique GLOBE context. Their samples of managers indicated that "the way we do things" is negatively related to "what would be the ideal way of doing things", especially related to Power Distance, Uncertainty Avoidance, and Gender Egalitarianism. This relationship is not well explained in the GLOBE publications and could well stem from what is frequently referred to as Western academic hegemony in business education, which takes as givens that low Power Distance, low Uncertainty Avoidance, and high Gender Egalitarianism are desirable situations in business cultures.

Culture as a Contingency in Leader Behaviour Research

Muczyk and Holt (2008) point out there has been considerable effort expended on developing a global leadership contingency model. Laurent (1983) studied the attitudes and behaviours of managers in nine European countries, the United States, Japan, and Indonesia. His effort revealed unique managerial modes of behaviour in each country regarding the role of hierarchy, the acceptability of bypassing the chain of command, and the belief that managers possess precise answers to subordinates' questions. Ronen and Shenkar (1985) highlighted differences as they classified countries on attitudinal

dimensions, developing nine clusters: Near Eastern, Nordic, Arab, Germanic, Far Eastern, Latin American, Latin European, Anglo, and Independent. More recently, Brodbeck, Frese, Akerblom, Audia, Bakacsi, Bendova et al. (2000) found that individuals from different regions valued different characteristics among leaders. Not all differences, however, are related to the exercise of leadership, and recommending concrete leadership styles on the basis of all or most of Laurent's, Ronen and Shenkar's, and Brodbeck et al.'s findings does not appear to be practical. Using Hofstede's (1980) dimensions Early (1993) as an example found significant importance of the Individualistic versus Collectivistic dimensions in shaping a prescribed leadership style when a given culture is considered. Project GLOBE (House et al., 2004) identified nine cultural attributes that have important managerial leadership implications. Project GLOBE incorporates the research of Hofstede, Trompenaars and Hamden-Turner (1998), and Kluckhohn and Strodtbeck (1961) where these research teams suggest how different managerial practices might be received in different cultures.

Many societies believe that the things affecting individuals' lives reside within the individual (referred to as *internal locus of control*); in these cultures, motivations and values are derived from within. Others, in contrast, view the environment as more powerful and influential, wherein the environment, rather than the individual, shapes outcomes (referred to as *external locus of control*); as an example predominantly Muslim societies, along with many others, tend to believe that everything is foreordained by Allah or God, as evidenced by the general use of the term *Insha'Allah*, "If Allah wills it". Such a belief has significant effects on motivational aspects of leadership (Muczyk and Holt, 2008: 279).

THE NEED FOR CROSS-CULTURAL LEADERSHIP THEORY AND RESEARCH

The continuing globalisation of business organisations and increasing interdependencies amongst nations means that improving our understanding of cultural influences on leadership and organisational practices is important to international business success. Contemporary managerial leaders of international firms face fierce and rapidly changing international competition. Leaders and would-be leaders must face complex issues, which are usually difficult to interpret. International trade has only overcome to some degree physical distance, not cultural distance. Obviously, effective organisational

leadership is critical to the success of international operations, and the globalisation of industrial organisations presents numerous organisational management and leadership challenges. The cultural diversity of employees in multinational organisations presents a substantial challenge with respect to effectively leading them and meeting their different expectations.

What practical knowledge and advice do the social science and specifically management and leadership literature provide to assist managerial leaders in adapting to cultural constraints? House, Wright and Aditya (1997) and House and Aditya (1997) pointed to large gaps in our cross-cultural research findings and to the need for further development of cross-cultural managerial leadership theory. Progress has been made but most of the gaps have not yet been filled. Some researchers, believing what works in one culture will rarely or never work in the same manner and context in another, debate whether leadership and management theory can in fact transcend cultures.

Triandis (1993) suggested leadership researchers can enhance theories by investigating cultural variations as parameters of those theories. Focusing on cross-cultural issues can help uncover new relationships, as research designs must include a much broader range of variables that are frequently not considered in single-country theories, variables such as religion, language, ethnic background, history, or political systems (Dorfman, 1996). Thus, cross-cultural research can help to develop new theories of leadership processes and effectiveness, and can strengthen existing theories by incorporating cultural variables as antecedents, consequences, and moderators within the theoretical frameworks.

House, Hanges, Javidan, Dorfman and Gupta (2004) and House, Wright and Aditya (1997) discuss significant developments of theory in the research literature on cross-cultural leadership during the last 50 years. Others argue that this research has often been atheoretical, undermined by methodological problems, and fragmented across a wide variety of publication outlets (Dorfman, 1996). Thus, more questions than answers still exist on the cultural aspects of leadership. This study contributes both theoretical support and empirical findings to this knowledge deficiency through investigating leadership and values independently and linking the two by administering the leadership and values surveys both to participants in the samples.

THE OHIO STATE LEADER BEHAVIOUR THEORY

The research of the Ohio State group investigating leader behaviour in the 1950s and 1960s has as noted above been frequently labelled by reviewers who rely on secondary sources as the "behavioural theory of research" (e.g., Glenn and DeJordy, 2010: 122-123), however the group identified themselves as developing a contingency theory of leader behaviour (Schriesheim, Murphy and Stogdill, 1974; Kerr, Schreisheim, Murphy and Stogdill, 1974). The contingency is the kind of organisation led, such as religious, governmental, business, military, etc. This kind of inadequate consideration of relevant literature, history, and systems is an example of what Hunt and Bedian (2006) and Hunt and Dodge (2000: 435) call *academic amnesia*, "Much leadership literature neglects its historical-contextual antecedents and as a result overemphasizes zeitgeist, or tenor of the time's social forces. This neglect impedes leadership research by encouraging academic amnesia and promoting a strong feeling of research de' ja' vu amongst many researchers and practitioners." My reading of the publications developing and using the Ohio State project approach demonstrates to me that the theoretical development warrants continuing. Blunt and Jones (1997: 10), propose that

> Many theories of leadership have been developed in the last 50 years.
> Like most other theories of human behaviour, however, ways of
> testing these theories and, hence, of establishing their scientific
> credentials have remained elusive. The result is that such theories can
> be assessed only in terms of the intuitive appeal of the explanations
> they offer, rather than by their ability to withstand repeated attempts to
> falsify predictions drawn from them following conventional norms of
> scientific testing (see e.g. Blunt, 1981; Popper, 1959). Theories of
> leadership which have fallen from favor are therefore more likely to
> have been victims of changes in fashion in the broad field of
> management than of anything else.

Supporting the idea of Blunt and Jones, Hunt and Dodge (2000) note the effect of *Champions*, describing three cases of Bernard Bass championing Transformational Leadership, Fred Fiedler the Leadership Contingency Model, and George Graen the Leader-Member Exchange (LMX) Model. Some have time lags, such as House's Charismatic Leadership, discussed in House (1977) but really not taking off until

publication of House, Spangler and Woycke (1991), culminating to date in the GLOBE project (House et al., 2004). Success is driven by a volume of publications and an assault force of colleagues and PhD students working on the theory, hopefully the assault force survives the founder, finds a new Champion, and continues the research programme.

Greenwood (1996) reviewed leadership theory development in the 20th century to 1995. The common thread is that most contemporary theories are a *marriage of convenience* between situational and trait theory (Greenwood, p. 3). Northouse (2009) and many others identify trait theory as the root of contemporary theory development, characterised by an implicit or explicit search for the one best way to lead. Bass (1990: 19-20) provides a definition of leadership from that period.

> Leadership is an interaction between two or more members of a group that often involves structuring or restructuring the situation and the perceptions of the members. Leaders are agents of change, persons whose acts affect other people more than other people's acts affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group.

Bass and Bass (2008: 15-16) recognise this as a *Leadercentric* definition (Tead, 1929). Avolio, Walumbwa and Weber (2009: 434) state, "Perhaps one of the most interesting omissions in theory and research on leadership is the absence of discussions of followership and its impact on leadership." My study focuses on followership and fills a *Followercentric* gap in the list from Bass and Bass (2008: 15-23), who list components of what needs to be in a comprehensive definition of leadership. I have cross-referenced the list to the twelve LBDQXII leader behaviour dimensions (Stogdill, 1963), the most psychometrically sound version of the Ohio State leadership scales (Schriesheim & Bird, 1979; Schriesheim and Kerr, 1977). The LBDQXII asks respondents to describe the behaviour of a person in a managerial leader, leadership, or supervisory position toward the work group or unit, usually groups of which the subjects are a member (Stogdill, 1963). Most approaches to the study of leadership are Leadercentric and define implicit characteristics. Stogdill's contingency approach is Followercentric and defines explicit leader behaviours. The vagaries in correspondence in the table in Figure 2.2 reflect this dichotomy.

Figure 2.2. Correspondences amongst Bass and Bass (2008) Components of Leadership and the LBDQXII Dimensions

Bass and Bass (2008) Components of Leadership   LBDQXII Components of Leadership

1) "Leadercentric definitions

The LBDQXII approach is an explicit Followercentric leader behaviour theory, a neglected approach in the body of research.

2) The leader as a personality

F 3: Tolerance of Uncertainty depicts to what extent the manager is able to tolerate uncertainty and postponement without anxiety or getting upset.

3) Leadership as an attribution

An implicit cognitive behaviour

4) Leaders as foci of group processes

F 2: Demand Reconciliation reflects how well the manager reconciles conflicting demands and reduces disorder to system.

F 11: Integration reflects to what degree the manager maintains a closely-knit organisation; resolves inter-member conflicts.

F 12: Superior Orientation measures to what extent the manager maintains cordial relations with superiors; has influence with them; is striving for higher status.

5) The leader as a symbol

F 1: Representation measures to what degree the manager speaks as the representative of the group.

6) Leadership as the making of meaning

F 10: Predictive Accuracy measures to what extent the manager exhibits foresight and ability to predict outcomes accurately.

7) Leadership of thought	**F 4: Persuasiveness** measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.
	F 7: Role Assumption measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.
8) Leadership of purposeful behaviour	**F 4: Persuasiveness** measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.
9) Leadership as persuasive behaviour	**F 4: Persuasiveness** measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.
10) Leadership as initiation of structure	**F 5: Initiation of Structure** measures to what degree the manager clearly defines own role, and lets followers know what is expected.
11) Leadership as discretionary influence	**F 7: Role Assumption** measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.
12) Leadership as the art of inducing compliance	**F 9: Production Emphasis** measures to what degree the manager applies pressure for productive output.
	F 4: Persuasiveness measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.
13) Leadership as an effect	
a. The leader as an instrument of goal achievement	**F 12: Superior Orientation** measures to what extent the manager maintains cordial relations with superiors; has influence with them; is striving for higher status.

b.	Leadership as an effect of interaction	**F 5: Initiation of Structure** measures to what degree the manager clearly defines own role, and lets followers know what is expected.

F 11: Integration reflects to what degree the manager maintains a closely-knit organisation; resolves inter-member conflicts. |

14) Leadership as interaction between leader and led

a.	Leadership as a process	This is self-evident and probably a law of leadership.
b.	Leadership as a power relationship	**F 6: Tolerance of Freedom** reflects to what extent the manager allows followers scope for initiative, decision and action.
c.	Leadership as a differentiated role	**F 7: Role Assumption** measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.
d.	Recognition of the leader by the led	**F 7: Role Assumption** measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.
e.	Identification with the leader	**F 8: Consideration** depicts to what extent the manager regards the comfort, well-being, status and contributions of followers.
f.	Leadership as a combination of elements	This is self-evident and probably a law of leadership.

To summarise where we are at this point in the discussion, I have been convinced by my literature review to pursue the development of the leader behaviour theory, operationalised by the LBDQXII, with individual values as a contingency. For the antecedent theories see Figure 2.1.

Figure 2.3. Outline of Evolution of Trait, Style and Style+Contingency Theories

Trait Theories
⬇

Style Theories: focussing on a leader's style of action, from two approaches
↙   ⬇   ↘

The styles are assumed to be stable characteristics of leaders (Lewin, Lippitt and White, 1939)   ←   Basic leader styles consist of *interpersonal relationship oriented* and *task oriented* behaviours   →   Leaders' styles change in response to changes in situations (many theories)

⬇   ⬇

Leader styles are more complex than may be explained by two dimensions and are affected by environmental contingencies   ←   (Stogdill, 1963); leaders change styles according to the kind of organisation they are leading

⬇   ⬇

Culture as an explanatory variable (contingency) in comparative management studies (Ajiferuke and Boddewyn, 1970, and many subsequent theories)   →   Leaders adapt their styles in response to the individual characteristics of their followers (Graen, Linden and Hoel, 1982); culture influences characteristics of followers

Some colleagues of Stogdill at Ohio State developed interest in other approaches to leadership research. Chet Schriesheim for example pursued an interest in the Leader-Member Exchange approach. Being aware of this I investigated LMX as a possible model for the study.

Leader-Member Exchange and Mainland Chinese Culture

Leader Member-Exchange (LMX, Graen, 1976) theory is not in the Relationship+Consideration/Task stream of evolution. When seeking a framework for developing the research and training programme at the hotels in Zhengzhou in 1996, I reviewed the theory and instruments. The LMX survey is designed to assess respect, trust, and obligation in dyadic leader-follower interactions, and to define in-groups and out-groups. This paradigm in fact describes the actual functioning of managerial leadership in Mainland Chinese culture, and LMX research in China would be measuring the obvious, with the in-group/out-group status defined by cultural custom in Mainland Chinese societal values. Important in Collectivist societies, particularly Mainland China, is the concept of "*neiren*" ("the one within") vs. "wairen" ("the outsider); or inner circle vs. outsiders; in-group vs. out-group. Mainland Chinese have a

strong sense of "*neiren*" (inner circle) and "*wairen*" (outer circle)[2]. There is a very high level of trust, confidence and loyalty related with anyone considered *neiren*. People in this circle have common interests and the same languages, and can get things done quickly. Generally speaking, people from the same extended family, the same city, even the same province, or friends, colleagues and acquaintances can be treated as *neiren:* inner circle.

Were Graen and Uhl-Bien's (1991) *leadership making* process to be attempted, the process would be flying in the face of a universal Chinese process of creating, defining, and using in-groups and out-groups to develop a functioning society. With an overarching research question of "Do individual values have predictive relationships for leader behaviour preferences?", LMX theory is an identical state to Chinese managerial leadership practice and is an ingrained cultural value, and tends to describe rather than predict. *Leadership making* would require behavioural engineering of the managerial leaders and followers to somehow change their cultural values and practices, a challenge that I did not see as a fruitful undertaking in my lifetime.

In fact in an investigation of Sino-American joint ventures in mainland China, Hui and Graen (1997) conclude that the guanxi system can compromise Western leadership relations such as articulated in Leader-member Exchange Theory (LMX). Hui and Graen state that LMX relationships may be identified as important to leadership building in Japan and America, and guanxi can be identified as important to leadership building in mainland China and for Chinese outside of China. They note that an important difference between LMX relationships and guanxi is that the former is more volitional whereas the latter is more deterministic. These distinctions were determined to eliminate LMX theory as an approach for comparing the relationship of leader behaviour and values amongst countries with guanxi-like systems with countries that did not.

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[2] When referring to foreigners, *neiren* and *wairen* have another meaning. Foreign Chinese-heritage people are sometimes treated as *neiren* while other foreigners are *wairen*. Overseas-born Chinese are still expected to have the same way of thinking and doing things. If not, they can sometimes also be treated as "foreigners" or *wairen*. This concept is also applied within China and within Chinese relationships. Someone from another city or another part of China can be treated as a "*wai di ren*", foreigners from within China, as opposed to "*wai guo ren*", foreigners from outside China. Success in China is contingent upon establishment of a *neiren* network and making use of it to expand the network and (build relationships), create obligations, and facilitate accomplishing tasks.

An Aside to the Thesis: The Question of Usefulness of LMX Theory as a Research Tool across Collectivist, Relationship/Network Oriented Cultures

Concerning LMX, a theoretical issue to note is that all societies sharing a heritage of Confucian practice also incorporate the process of *guanxi*; in Vietnam, "quan tri"; Korea, called *Kwankye*; and Japan, called "*Kankei* or *Toyama no Kusuri*". Additionally, the *guanxi* behaviour paradigm is prevalent in societies that are or were based on centralized command economies, and in the absence of market systems, both engendered a dynamic realm of informal social exchange and networking practices, albeit drawn from different cultural resources of their past. Ludeneva (1998) details how *blat*, or the Russian economy of favours, personal networks and reciprocity operated in both the Soviet and post-Soviet periods. Concerning *blat* in the post-Soviet era, where privatization of state enterprises proceeded much more radically and quickly than in China, she writes: "The forms *blat* now assumes extend beyond the areas to which the term was applied before. It is important to consider these changes, but also to see the continuity of *blat* – the ways in which non-monetary forms of exchange are adapting to new conditions." What she found among her respondents was that, while *blat* was no longer used to obtain commodities for personal consumption, its sphere of influence had moved to the needs of business, where the business world had to deal with authorities in charge of "tax, customs, banking and regional administration." This move has meant that "*blat* practices stretched beyond their Soviet limits tend to be destructive of the national economy," with corruption a key social problem today. Where once *blat* was functional as a way to make the austere state command economy more reasonable for ordinary people, where it was based on personal ethics, and where *blat's* damage to social equity was limited by its modest goals of personal consumption, today, the profit motive and monetary calculations in *blat*-corruption practices, and its linking of the business and official worlds and the criminal underworld magnifies the scale of its destruction to Russian society as a whole. King (1991) discusses a similar evolution of *guanxi* and *renqing* practices in China.

Performance+Maintenance and Performance+Maintenance+Character Theories

Smith, Misumi, Tayeb, Peterson and Bond (1989) proposed that cross-cultural studies of leadership style generally do not distinguish adequately between global characterizations of style and the specific behaviours which leaders need to use in a

given culture if a particular style is to be attributed to them. They refer to a study of manufacturing plant supervisors in the UK, the USA, Japan, and Hong Kong employing Misumi's two factor Performance (task-oriented) and Maintenance (group nurturance) theory (Misumi and Peterson, 1985; Peterson, 1988). In the article the authors' indicate that specific behaviours associated with leadership styles differ across cultures, yet employ an operationalisation that is of maximum parsimony, only two dimensions. As noted by Stogdill (1963), the LBDQXII provides a much richer evaluation of specific behaviours than the two-factor theory.

Peterson (1988) points out that work in China on adapting the Performance-Maintenance theory to that environment by the Chinese Academy of Sciences Institute of Psychology added a "Character" dimension to the Performance and Maintenance dimensions. This particular approach was evaluated in 1991 and again in 1999, and discussed in Littrell (2001: 21). Smith and Bond (1999) report that research on leadership, including that in China, continually shows the two dimensions of consideration and task orientation. However, in the 1980s (reported in Bond, 1991), the Institute of Psychology in Beijing reported identification of a third factor of leadership behaviour: "moral character''. The measure includes such characteristics as: commitment to abide by the law and avoid corrupt practices; a positive attitude toward the Chinese Communist Party and willingness to follow party dictates even when they conflict with one's own personal views; fairness to all employees; a positive attitude toward party political workshops held during working hours; and responsiveness to suggestions from workers. Not surprisingly, research with culturally Chinese subjects outside China has not found this dimension in that particular form. Its presence in Chinese studies reflects the intense politicisation of the workplace in post-revolutionary China, still continuing in the 1990s. The possibility also exists that the dimension was artificially "defined" by the Chinese Communist Party leadership as an education programme defining the Chinese Communist Party's preferred leader behaviour, rather than observed in research findings. Absent the political items, this dimension is analogous to the GLOBE projects' "Integrity'': just, honest, trustworthy leadership attribute, excluding the references to the Party.

Other two factor theories such as Sinha's (1984) Nurturance-Task theory were eliminated for the same reason. They provided much less information for theory testing and development compared to the LBDQXII.

Paternalistic Leadership

In high Power Distance Collectivist systems, a leader has broad and unquestioned authority. To be effective he must, therefore, be more skilled in the technical and performance aspects of the job than managers in individualist cultures, because no subordinate will compromise the leader by correcting him. He must, however, be perceived as considerate and kind in order to lessen the fear and avoidance his subordinates will show in the face of his unbridled power. The effective model is the loving father, leading to a leadership style labelled *paternalism*, described by Redding (1990) in *The Spirit of Chinese Capitalism*. This model is a recognised given, at the level of received knowledge, by Chinese and expatriate academics in China familiar with the discipline of managerial leadership in China, and little would be gained for development of theory or advising practice by replication of evidence of its existence and effectiveness.

Selection of the LBDQXII for Assessing Preferred Leader Behaviour

Schriesheim and Bird (1979: 142) in reference to the LBDQXII state, "All of the evidence summarized above suggests that despite criticisms that have been directed toward the Ohio State leadership scales in recent years, at least one version of those instruments now appears reasonably sound from a psychometric perspective. One of the basic stated goals of the Ohio State research program seems to have been met. The Ohio State Leadership Studies have contributed a research instrument with adequate vitality for research on leadership phenomena. Schriesheim and Bird (1979: 143) further note that "The Ohio State researchers were central in changing early conceptions of leadership from a set of universal traits to a situation-dependent set of behaviors." I note that numerous publications indicate satisfactory reliability and validity of the LBDQXII, stemming from Schriesheim and Kerr (1974), Schriesheim and Stogdill (1975), and Schriesheim (1979). The LDBQXII is still widely used in situation-dependent research and investigating organisation-type contingency effects:

- Kolb (1995) found the LBDQXII a reliable and valid instrument for assessing similarities and differences in effective leader behaviour comparing leader and member ratings.

- House (1996) argued that the LBDQXII was the valid instrument to test Path-Goal Theory.

- Kao, Kao and Kao (1997) found the LBDQXII to be a reliable and valid instrument in comparing leader behaviours between Taiwanese executives and Shanghai area subsidiary employees.

- Harrell (2001) found the LBDQXII measures to be correlated in the 0.7+ range with measures of follower motivation and follower performance in the USA.

- Canales, Tejeda-Delgado and Slate (2008) found the LBDQXII scales to be reliable with Cronbach alphas[3] ranging from 0.67 to 0.95, and noted 85 studies from 62 universities finding the LBDQXII to be a reliable and valid instrument.

- Fein, Tziner and Vasiliu (2010) found the LBDQXII to be a reliable and valid survey in a study of effects of age and gender on leadership preferences and gender cohorts in Romania.

- Jam, Akhtar, Ul Haq, Ahmad-U-Rehman and Hijazi (2010) found the LBDQXII factors of task-orientation and relationship orientation to be reliable and valid in a study measuring the impact of leader behaviour on employee job stress in Pakistan.

- Stewart and Williams (2010) have employed the LBDQXII to assess change in cognitive understanding of leadership after a leadership training programme.

This is not a comprehensive list but is intended to be indicative of the continuing stream of LBDQXII research.

Cross-Cultural Research with the LBDQXII

The LBDQXII was developed in the USA to assess leader behaviour there, and the LBDQXII has also been used in several countries to study leadership behaviour (Black

---

[3] George and Mallery (2003, p. 231) provide the following rules of thumb: 0.9: Excellent, 0.8: Good, 0.7: Acceptable, 0.6: Questionable, 0.5: Poor, and <0.5: Unacceptable. However, Schmitt (1996) empirically demonstrate, "There is no sacred level of acceptable or unacceptable level of alpha. In some cases, measures with (by conventional standards) low levels of alpha may still be quite useful". When a measure has other desirable properties, such as meaningful content coverage of some domain and reasonable unidimensionality, alphas of 0.5 may not be a major impediment to scale use. I will adopt 0.6 as acceptable.

and Porter, 1991; Littrell, 2002a, 2002b, 2004; Littrell and Valentin (2005); Littrell and Nkomo (2005); Lucas et al. (1992); Schneider and Littrell (2003), Selmer (1997), and Stogdill (1963)) with results demonstrating that the LBDQXII successfully discriminates between cultures on several factors yielding differences that are consistent with the literature.

As noted earlier, this thesis study is a part of an overarching global project with an objective to develop multi-language versions of the questionnaire for use across societal cultures, focussing at the moment on a culture area in China and in New Zealand. Aycan (2008: 228-229) reviews *The Ohio State Tradition* and indicates that the twelve-factor structure of the LBDQXII does not consistently replicate across cultures, and Misumi (1985) and Triandis (1990) argue that the operationalisation of production and relationship orientations probably differs across cultures. In this part of the overarching project, the psychometric quality of the LBDQXII represented by Cronbach alpha analyses and the results from two focus group studies in China indicate the items are satisfactory representations of the twelve preferred leader behaviour dimensions. The Cronbach alpha analyses indicate elimination and rephrasing of some items in some dimensions will improve reliability. This is a future task.

Tyler, Newcombe and Barrett (2005) investigated Western-developed tests translated into Chinese which were shown to have greater internal consistency and criterion-related validity on a Chinese sample than a Chinese test developed specifically on a Chinese sample. Hence, we need to exercise caution concerning the expectation that a test developed locally is superior to well-researched Western-developed tests. Western-developed tests can be both reliable and valid when used on a Chinese sample. A well-constructed test based on a well-researched model that has been adequately translated locally may be just as good a measure of the local experience as a locally developed test. My study investigates this idea in New Zealand and South China.

Task, Relationship, and Transformational Behaviour Theory

As noted above, the evolution from trait theories of leadership research emphasized two general, broadly-defined behaviour categories that are usually described as relationship-oriented behaviour and task-oriented behaviour; examples include consideration and

initiating structure (Fleishman, 1953; Halpin & Winer, 1957, Blake and Mouton, 1982). For three decades, research on leader behaviour was dominated by a focus on these two broadly-defined categories of behaviour. Many studies were conducted to see how measures of consideration and initiating structure were correlated with criteria of leadership effectiveness such as subordinate satisfaction and performance. A meta-analysis of this survey research found that both behaviours have a positive but sometimes low correlation with subordinate performance (Fisher & Edwards, 1988). Subsequent research on specific types of task and relations behaviour found correlations with unit performance that were sometimes stronger but still not consistent across situations (Yukl, 2002). The meta-analysis by Judge et al. (2004) found strong correlation with measures of leader effectiveness.

Transforming Subordinate Behaviour: The Importance of Leading Change

Initially focussing on task and relationship behaviours, scholars mostly ignored change-oriented leadership. It is important to clarify the distinction amongst task-oriented, relationship-oriented, and change-oriented behaviours, because all three types of behaviours may be relevant for understanding effective leadership in different situations. The importance of leading change is suggested by some organization theories (e.g., Miller and Friesen, 1984; Tushman and Romanelli, 1985), but they do not describe the specific types of change-driving behaviours that are required.

Theories of transformational and charismatic leadership (e.g., Bass, 1985; Conger & Kanungo, 1998; House, 1977; Shamir, House, & Arthur, 1993) include some change-oriented behaviours, and there is growing evidence that these behaviours are related to effectiveness of leaders (e.g., Lowe, Kroeck, & Sivasubramaniam, 1996). However, the high level of confounding among specific transformational behaviours makes it difficult to determine which ones are most important in a particular situation (Yukl, 1999).

The Transactional, Transformational, and Full Range of Leadership Models

Bass and Avolio (1994) proposed that transformational, transactional, contingent reward, and non-transactional leadership form a full range of leadership behaviours that have a differential but dependent impact on performance. For example, Bass and Avolio

(1994) argued that transformational leadership augments transactional contingent reward leadership in its impact on performance. The three dimensions of transactional leadership are contingent reward, active management by exception and passive management by exception. *Contingent reward* is the degree to which the leader sets up constructive transactions or exchanges with followers: The leader clarifies expectations and establishes the rewards for meeting these expectations. Considering this model for studies in China there is a disconnect from USA-derived theory related to contingent reward based upon the abilities of managerial leaders to provide rewards that might be related to work performance.

From 1978 Deng Xiao Ping began to reform the agricultural and factory systems in China. The reform of the agricultural system was complex in terms of ownership of land, but the overarching reform what that the peasant farmers were allowed to keep 20% of their produce for their own use, to do with as they saw fit, a laissez faire approach by the Party and the Government to the 20% share, and the more productive the farmers the greater the absolute value of their share, as well as the Government's share.

However, in the manufacturing firms managers were expected to abandon the old "rewarding each according to his need" (actually nearly everyone at a particular combination of grade and tenure received the same fixed salary). The new approach was "to each according to his productivity". In 1978 the plan was that managers paid each worker a basic wage of about 180 Yuan per month (at the official exchange rate in 1978, about US$107 per month), and a "bonus" supplement averaging about 30 Yuan per worker (about US$18), officially to be linked to worker productivity. However, most managers, with tacit agreement from the firm's Party secretary, awarded all workers 30 Yuan each, often in the form of an end-of-year lump sum. When differentially awarded, the bonus was not large enough to serve as an incentive. There were also traditional cultural issues and Marxist ideology issues with differentially rewarding individuals rather than work groups. In this situation the managers continued the guanxi / renqing traditional practices, allowing cooperative workers to be tardy, take days off, sleep on the job, play cards, or earn extra income using plant tools. In return for the favours, managers earned obligations from the workers to perform when production is necessary and to give moderate attention to quality (Wall, 1990). Hence

laissez faire management provided rewards that would be reciprocated by higher performance in the future.

An additional hindrance to a contingent reward system is that the Party prevents most worker transfers among firms, assigns workers to their jobs, prevents managers from firing workers, and forces managers to employ all workers assigned to them, and sometimes influence promotions.

One Possible Structure of Charismatic/Transformational Leadership Dimensions

Ehrlich, Meindl and Viellieu (1990) proposed the following dimensions of the Leader Behavior Description Questionnaire XII (LBDQXII) as related to Charismatic / Transformational, that is, change-oriented leadership leading to extra effort on the part of subordinates. The particular dimensions are:

- Demand Reconciliation
- Tolerance of Uncertainty
- Persuasiveness
- Role Assumption
- Predictive Accuracy
- Integration

The GLOBE study (House et al., 2005) proposed other components as comprising Charismatic / Value-Based leadership. Inspection of the GLOBE dimensions indicates that some of the dimensions represented as traits orthogonal to other traits actually seem to be opposite poles of bi-polar dimensions, such as Humane-Oriented and Self-Protective (Further pursuit of this possibility is beyond the scope of this project, and should be investigated in subsequent research). Some of the LBDQXII dimensions appear to be highly related to the GLOBE dimensions, such as Consideration and Integration. The GLOBE project proposed Charismatic Leadership as a central, universal trait of successful leaders in all cultures. Whether it is or is not, comparison with this influential project promoting an implicit leadership theory can be useful if an explicit leader behaviour set for Charisma can be identified. As I do not have an independent measure of Charisma in this study, I propose an additional hypothesis,

> *Hypothesis, Charismatic Leader Behaviour: The LBDQXII*
>
> *dimensions of Demand reconciliation, Tolerance of uncertainty,*

Persuasiveness, Role assumption, Predictive accuracy, Integration
will have relationships with the GLOBE project results in New
Zealand and China indicating they can be combined for a Charismatic
Behaviour dimension.

In their meta-analysis Judge and Piccolo (2004) found that transformational and transactional leadership are so highly inter-related that it is difficult or impossible to separate any unique effects, or even a unique definition. Ehrlich et al. (1990) conclude, "It may be that transactional and transformational processes are more interrelated than has been thought when it comes to the behavioural expressions of leaders, as registered in the observations and ratings of followers." Reflecting upon Kotter's (1990) definitions as to the difference between management (transactional) and leadership (transformational), we see even as thorough a project as GLOBE including a managerial skill, Administrative Competence, as a critical leadership trait.

Theories of Leadership and Personality

Judge, Piccolo, and Ilies (2004) discuss what causes a leader to display considerate and structuring behaviours in terms of personality traits; *Agreeable* individuals are more considerate, whereas *Conscientious* (and perhaps less *Open*) individuals are more structuring.

Fleishman (1957) found that leaders who had high scores on *Consideration* also had high scores on *Benevolence*, a trait that seems closely aligned to *Agreeableness*. Similarly, Bass (1990: 522) reported the results of a study showing that charm was related to Consideration. Motivation to be charming can be associated with *Extraversion*, along with related traits such as witty, flamboyant, and vivacious (Goldberg, 1990). Bass also reported that *Ascendancy*, a trait associated with *Conscientiousness*, is related to Initiating Structure (Bass, 1990: 523). Though these studies predate the popularity of the five-factor personality trait model; they suggest that future research linking the Big Five to Consideration and Structure would be worthwhile.

Comparing to the Psychoanalysis School, Halpin (1954), during the LBDQXII development process, found four factors he designated as *Consideration, Initiating-Structure-in-Interaction, Production Emphasis,* and *Social Awareness*. The first two

accounted for approximately 50 and 34 per cent respectively of the common variance in the factor analysis. Other investigators have noted the relevance of these two aspects of leadership with personality. Freud (1948) discussed the importance of consideration and libidinal ties in the relationship between the leader and the group. Homans' (1948, Ch. 16) concept of the leader "originating interaction" is essentially Initiating-Structure-in-Interaction. These two dimensions of leader behaviour are analogous to constructs that were developed in the field of personality theory, related to Rank's (1950) principles of love and force and to Bronfenbrenner's (1951) dimensions of support and structure.

Relationships of leader behaviour and personality are outside the scope of this study; however, evidence exists that such an investigation using the LBDQXII and an appropriate personality survey might prove interesting and useful.

MODELS OF INTERNATIONAL LEADER BEHAVIOUR

I will now discuss some models and schematic representations of leadership and culture. There are many and most have some merit for depicting and explaining antecedents and consequences of leader behaviour. I will start with the model developed by the GLOBE project (House et al., 2004, diagram provided by Mansour Javidan, personal communication, 2006). It is diagrammed in Figure 2.4.

Figure 2.4. GLOBE Theoretical Model of Leadership and Culture
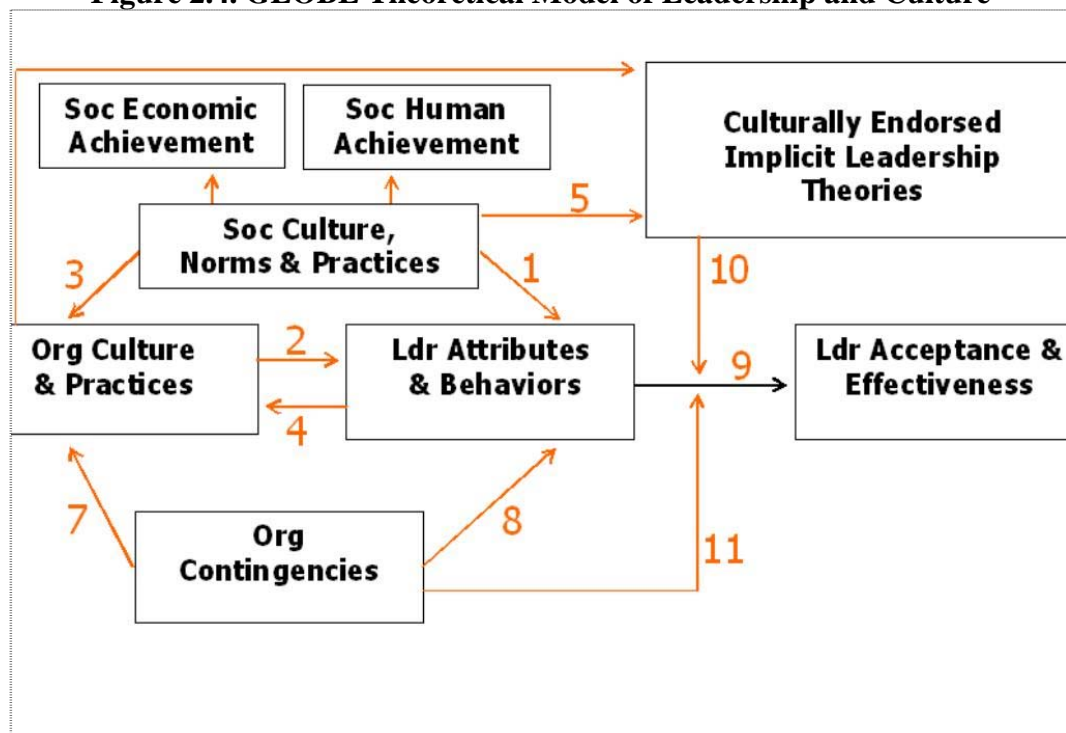
The GLOBE project depiction begins with the definition of societal culture norms and practices. These influence societal economic achievement, societal human achievement, organisational culture and practices, and leader attributes and behaviours. External contingencies affect leaders and organisations, and leaders and organisations have a reciprocal effect on one another. Societal culture and organisational cultural norms and practices interact to lead to identification of leadership practices endorsed by the organisation and society. Endorsed leader practices, organisational contingencies, and leader attributes and behaviours interact to determine leader acceptance and effectiveness. The core of the model consists of Societal Cultural Norms and Practices; influences stemming from that core are flowcharted to specify those that result in leader effectiveness and acceptance of a leader by followers. The GLOBE model does not include some important feedback systems. Significant national leaders can affect national culture, leading to societal changes; an example is Ataturk in post-World War II Turkey. The establishment of large state-owned enterprises in the post-World War II Communist system in China imposed organisational cultures and practices that significantly influenced Chinese society. An interpretative model could include a broader range of ecological influences. Below I propose a model developed in 2003 during my literature review, of the critical variables influencing the managerial leader of an international business organisation came to mind. The model is of a business cultural ecology centred on managerial leadership reflecting adaptive feedback systems, as annotated in the diagrams.

Adaptive Feedback Systems

The lowest-level explanation of a phenomenon, e.g., genetic causes, in the social sciences is not the best way to understand or explain the phenomenon, as all systems in the social sciences are adaptive feedback systems. An adaptive feedback system refers to a process in which the effect of an event, output, or action is perceived by the actor and this effect may be used by the actor to modify the next action. There is a two-way flow with two actors, and the number of feedback flows increases as the factorial of the number of actors, supporting the proposition that information from the actor as to what effects him or her is necessary to understand and explain the system. In human systems the perception and weight of the feedback varies depending upon the relationships of the actors; feedback from one's manager at work usually has high salience and high

valence. An adaptive feedback system is a flexible system that improves, or at least changes, its performance by monitoring its own behaviour and adjusting the behaviour in response to feedback from the environment. The complexity of the problem is not insurmountable, as for example in business organisations "customer feedback" might be collected from multiple face-to-face providers to the customer and from multiple customers, and characteristics of products and services are be successfully modified based upon the feedback. In some interpretations of feedback in human systems, stimuli are considered to be feedback only if they bring about a change in the recipient's behaviour. Again, information from the actor is required for understanding of effects and prediction of the effects of feedback. The actor may be failing to perceive stimuli, perceiving and discarding them, or storing them for future analysis and use. During the literature review stage of this project in 2003 I began to formulate[4] a simple theoretical feedback model to identify the variables exerting critical influence on managerial leadership performance within and across cultures. Osgood's (1974) theory of subjective and objective culture is included. Some definitions are,

- *Material/Objective Culture*: Buildings, tools, clothing, methods of transportation, etc.
- *Subjective Culture*
  - Characteristic ways of viewing the environment (e.g., ideas, theories, and political, religious, scientific, aesthetic, economic, moral and social standards for judging events in the environment.
  - Subjective culture can be institutionalized in government, education, religion, etc. systems.

Values are principles that guide our lives (Schwartz, 1992; Schwartz, 1994; Schwartz and Sagiv, 1995). They are designed to lead us toward our ideal world and,

- Transcend specific situations
- Guide selection or evaluation of behaviour and events
- Are ordered by relative importance

The following model in Figure 2.5derives from the literature review begun in 2003.

---

[4] With the advice, contributions, and thanks to contributors:
- Dr. George F. Simons, George Simons International, France
- Dr. Paul T. P. Wong, Trinity Western University, Canada
- Prof. James Taylor, The Centre for Research on Higher Education Policy, Portugal
- Dr. Oliver C. S. Tzeng, Professor and Director, Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis, USA

Figure 2.5. The Ecology of the International Managerial Leader

The Individual Experience Ecology influences or determines how the Actor perceives and responds to the Societal Ecology, which occupies two locations in the model, as it is an interactive feedback system. Knowledge of all the input effects and feedback effects can determine the behaviour of the Actor in the business ecology.

Individual Experience Ecology	Individual Characteristics	Family Influences	Occupation Requirements	Community Ecology	Societal Ecology	Intercultural Experience

Societal Ecology	Subjective Culture	Objective Culture		Personality Dimensions	Occupation-Related Variables

Behaviour of the Actor	The Managerial Leader Actor
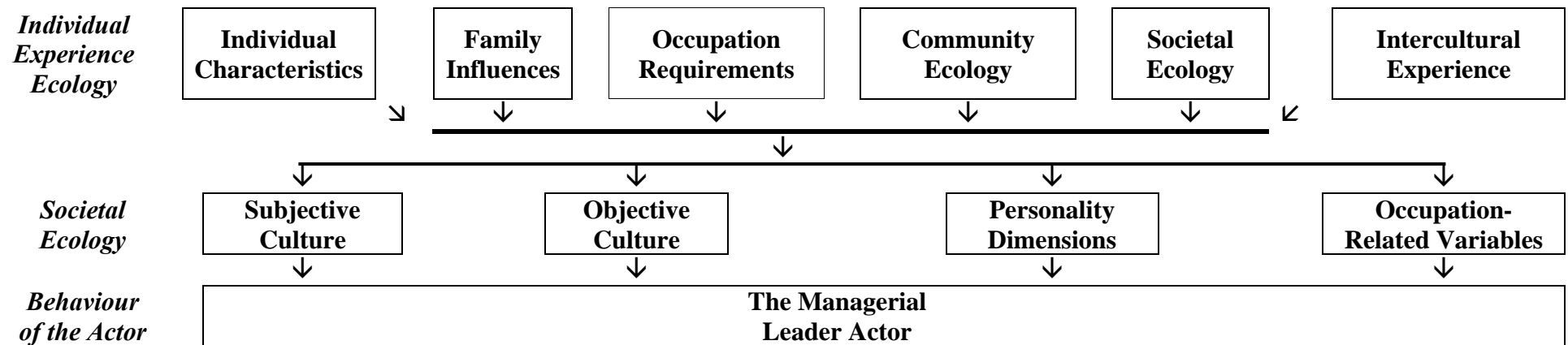
Page 1 of 3 for Figure 2.4.

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International Managerial Leadership Detailed Diagnosis Model: ↓↑ = Feedback in an adaptive control system

The inputs and feedback from the components of the system influence or determine the Actor's behaviour.

Physical Appearance	Intelligence	Gender	Experience	Personality	Ethnic Culture(s)	Societal Culture(s)	Personal Demographics

↓   ↓   ↓   ↓   ↓   ↓   ↓

↓↑   ↓↑

↓ ↓

	Personal Competence		Multi-cultural Competence

← ← ← ←   ←   ←   ↓←←←←←   ←

The Managerial Leader Actor

↓   ↓   ↙

↖   ↓   ↘

← ← ← ←   ←   ← ← ← ← ← ←   ← | Personal Values |

↑

↑

↓↑

↗   ↑   ↑   ↑   ↑   ↑   ↖

Organisational Culture	Personal Business Aspirations	The Hiring-Firing Entity	Immediate Situation	Economic Environment	Organisational Plans	Physical Environment	Business Environment

↓↑

Feedback system, perceptions of the outcome of the activities in the organisation will (or should) lead to changes in the inputs.

↓↑

MANAGERIAL LEADERSHIP PRESCRIPTION MODEL

Page 2 of 3 for Figure 2.4.

Managerial Leadership Business Prescription Model. Each component external to the managerial leader in the model consists of people. In a business organisation, all systems are feedback systems. The managerial leader actor is influenced by and influences all components of this model, and if a significant public figure can influence the cultural and economic ecologies.

The Economic Ecology

The Managerial Leader Actor

| Plans | → ← | Physical Environment | → ← | Business Environment | *The Business Ecology* |

The Cultural Ecology

| Organisational Culture | → ← | Ethnic Culture(s) | → ← | Societal Culture(s) |

Primary Activities
- Innovation
- Logistics
- Operations
- Marketing & Sales
- Service
- Etc.

Support Activities
- Procurement
- Technology Development
- Human Resource Management
- Firm Infrastructure
- Etc.

The Organisational Process Ecology

Page 3 of 3 for Figure 2.4.

Figure 2.5. Spencer and Peterson's (1972) Model of Leader Behaviour
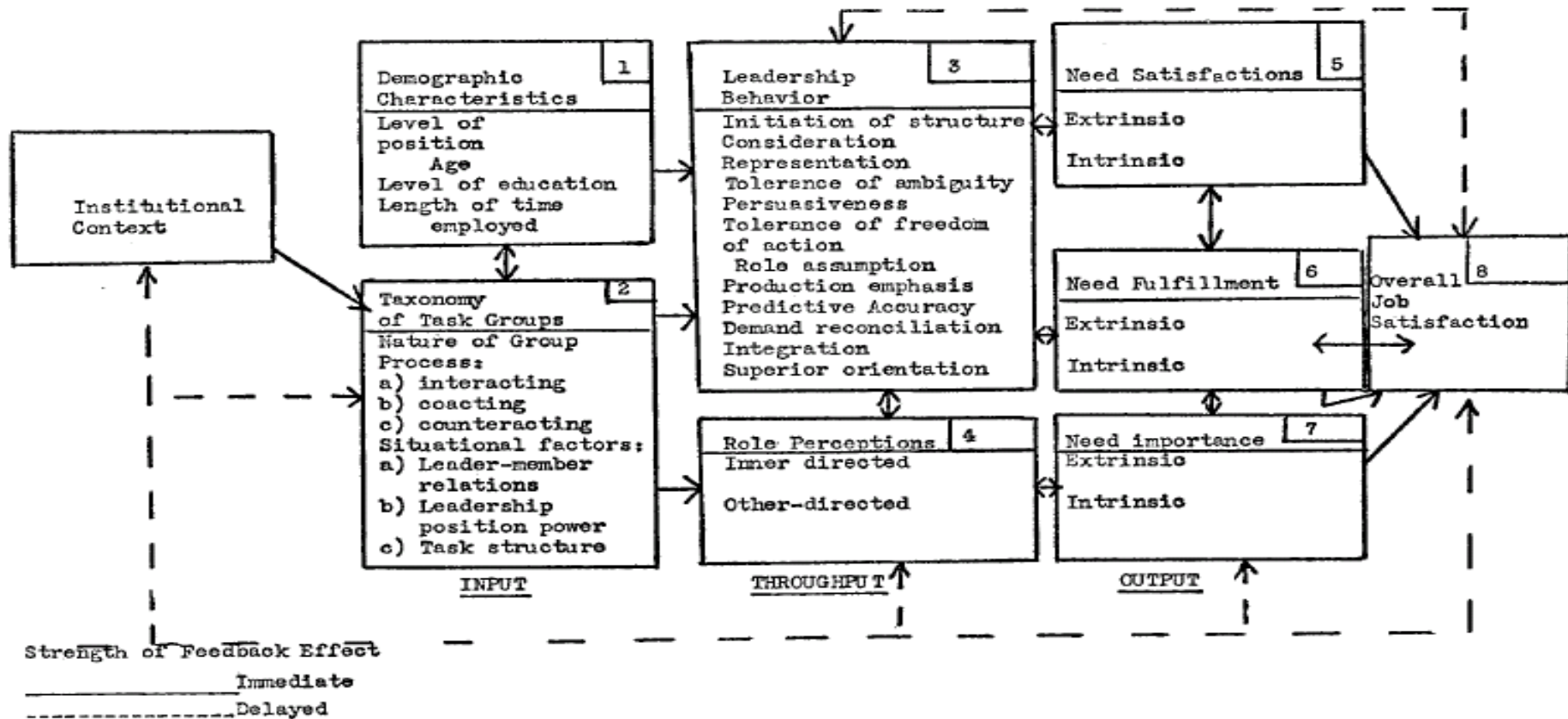
FIGURE 1. Descriptive model of factors related to leadership behavior, need satisfactions, and role perceptions of labor leaders.

In 2009, subsequent to my model development I encountered Spencer and Peterson's (1972) model, see Figure 2.5, that could replace or integrate with the Managerial Leadership Detailed Diagnosis Model. Spencer and Peterson see employee job satisfaction as the desired output. Simpson and Peterson provide a descriptive model of major factors related to leadership behaviour, need satisfaction, and role perceptions of union leaders. The underlying assumptions are:

1. Demographic characteristics and taxonomy of task groups affect both the nature of the leadership acts engaged in as well as the role perceptions and need satisfactions supporting these behaviours;

2. Leader behaviour and accompanying role perceptions determine to some extent the nature of need satisfaction, the degree of need fulfilment realized, and the importance of the various needs to the leaders;

3. Need satisfaction, need fulfilment, and need importance combine to result in some kind of definable index of "overall" job satisfaction;

4. The proposed relationships between the variables are adaptive feedback systems, i.e., changes in the valence of one variable will affect the other variable to which it is tied; and

5. Feedback may be either immediate or delayed.

In this study, I will examine, describe, and interpret the Subjective Culture part of the model I constructed, Figure 2.6, through investigation of relationships between preferred leader behaviour dimensions and individual and cultural value dimensions operationalised by the Leader Behaviour Description Questionnaire XII and the Schwartz Values Survey.

Figure 2.6. Portion of My Model Tested
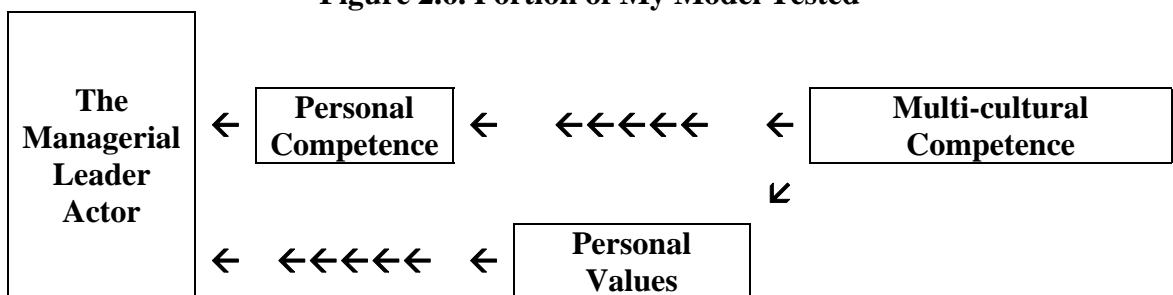
As noted in Chapter 1, an hypothesis to test is,

> *Hypothesis: Sample Dimension Interrelationship Differences.*
> *There will be significant differences between the*

interrelationships of dimension means for the samples of businesspeople for both New Zealand and Guangzhou City for the SVS and LBDQXII dimensions.

THEORIES OF PERSONAL VALUES OF BUSINESSPEOPLE
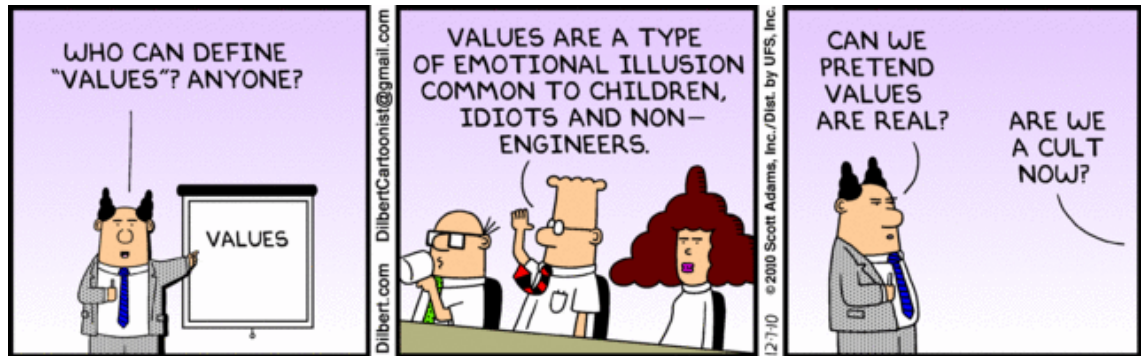
(c) Dilbert by Scott Adams, United Features Syndicate.

There is a feedback system driving relationships amongst individual personality, individual values in a culture, national and/or societal culture, and organisational culture. In social science theorising, scholars have debated the effect of national culture on management and organisational practices for decades. International management and organisation literature propose the convergence hypothesis and the divergence hypothesis. The convergence hypothesis implies that as nations develop, they embrace work-related behaviour common to already industrialized countries (Ralston, Holt, Terpstra and Yu, 1997: 182), concluding that organisations in countries will become more alike and adopt universal practices about work and corporate culture as they industrialise (Shenkar and Ronen, 1987; Child and Keiser, 1979). Thus, organizations can alter the behaviour of people and overcome the effects of national culture (Von Glinow, Drost and Teagarden, 2002). The divergence hypothesis argues that ''national culture, not industrialized practice, drives values, and that, even if the country becomes industrialized, the values systems in the work force remain will largely unchanged'' (Ralston et al., 1997: 183). Thus, ''even if organizations located within different societies do face similar contingencies and adopt similar models, deep-rooted cultural forces will still re-assert themselves in the way people actually behave and relate to each other'' (Child and Keiser, 1979: 253). The divergence viewpoint argues that organizations in different countries will vary, influenced by national culture. I adopt the divergence viewpoint.

The major recent study of national and organisational culture is the Global Leadership and Organisational Behaviour Effectiveness project, the GLOBE project. House, Hanges, Javidan, Dorfman and Gupta (2004: 21) propose that although GLOBE provides aggregate data only at the national level, the conceptual definitions of the GLOBE cultural dimensions also apply to the organizational level; their dimensions can measure the organizational culture inside the firm. That is, their proposition is that organisational culture and national culture can be measured using the same dimensions. Many of the reports of the set of twenty-five of the GLOBE individual country studies in Chhokar, Brodbeck and House (2007) find significant differences between organisations within countries. From a levels of analysis point of view, there is a concern that relationships found at one level of analysis, e.g., nations, do not necessarily apply at another, e.g., organisations, see Peterson and Castro (2006) and Smith (2006). I am relating individual values to preferred behaviour of managerial leaders in business organisations, so the organisation is a context, a contingency. As I am adopting the divergence viewpoint, organisational behaviour is expected to be significantly influenced by the culture in which the organisations operate, and the "people make the organisation" context (Schneider, 1987: 1). They do so through their personal value priorities and how these drive behaviour.

SCHWARTZ' THEORY OF VALUE DIMENSIONS

Schwartz (1992, 1994), a social psychologist in Israel, developed a theory he believes to be of potentially universal application for describing the content of human values. The approach is based upon Rokeach's (1973) work on values, and other theories and research on value dimensions. Schwartz (1994) argued that individual and cultural levels of analysis are independent, following the distinctions of the "level of analysis" school in cross-cultural psychology (Leung, 1989; Fischer, 2009). *Individual-level dimensions* reflect the psychological dynamics that individuals experience when acting on their values in everyday life, whilst *cultural-level dimensions* reflect the solutions that societies find to regulate human actions. At the cultural level of analysis, Schwartz identified three bipolar dimensions: Conservatism - Autonomy, Hierarchy - Egalitarianism, and Mastery - Harmony. As the major cultural model in this research project, individual value dimensions will be discussed in depth below. Schwartz employs ten types of values describing individuals within a single culture, defined as motivational goals and identified as Power, Achievement, Hedonism, Stimulation, Self-

Direction, Universalism, Benevolence, Tradition, Conformity, and Security. These values are purportedly found in all cultures and represent universal needs of human existence. The theory also postulates a structure of relations amongst the value types, based on the conflicts and compatibilities experienced when pursuing them. This structure permits one to relate systems of value priorities, as an integrated whole, to other variables. A values survey instrument based on the theory and suitable for cross-cultural research is described. The initial samples for assessing the theory consisted of 97 samples in 44 countries.

Schwartz' claim of universality of his cultural motivational value dimensions does not preclude the possibility that there are additional, dimensions unique to specific cultures. His approach is that unique factors whilst interesting and useful in studying single cultures would not be useful in defining a universal ethnographic system. Schwartz' universality claim implies only that the constructs of the theory are meaningful in all the cultures he studied; an additional assumption is that they provide a sufficiently broad, if not necessarily comprehensive, coverage of the full range of dimensions in all cultures. Other cultural variables, such as spirituality or intelligence, might also be the source of cultural institutions.

Taking a more psychological view, Schwartz (1992, 1994) and his associates asserted that the essential distinction between societal values is the motivational goal each expresses. His model has been applied to basic areas of social behaviour, but its application to organizational studies has been limited (Bond, 2001), and to business organisations practically nil. A list of Schwartz' dimensions is in Figure 3.1. The dimensions are discussed in detail later in this chapter.

Figure 2.7. Schwartz' Cross-Cultural and Individual value Dimensions

Openness to change

1. **Self direction**
2. **Stimulation**

3. Hedonism

Self-enhancement

4. **Achievement**
5. **Power**

Conservation

> **6. Security**

> **7. Conformity + 8. Tradition**

Self transcendence

> **9. Benevolence**

> **10. Universalism**

Schwartz' Individual Values theory will be discussed in detail below.

Schwartz: Culture and Organisations

I will focus on behaviour in organisations, making the hypothetical assumption that businesspeople behave similarly in business organisations (they in fact do not), as that is the context of business behaviour. Members of organisations bring their personalities with them when they join (Sagiv and Schwartz, 2007), which moderate individual value priorities. Personal values are trans-situational goals that guide the ways people choose amongst alternatives, evaluate people and events, and explain their actions and evaluations (see, e.g., Kluckhohn, 1951; Rohan, 2000; Rokeach, 1973; Schwartz, 1992). Values affect what people perceive and attend to (de Dreu and Boles, 1998), the way they interpret information (van Lange and Liebrand, 1989), what they are concerned about and how much they are concerned (Schwartz, Sagiv, and Boehnke, 2000) and their attitudes, decisions, choices and behaviour (Schwartz, 2006b; Verplanken and Holland, 2002).

Personal value priorities are products of the individual's shared and unique social experiences and genetic heredity. Members of a specific society exhibit value similarities because they are socialised by and must adapt to common family, educational, legal, media, market, and governmental systems. Societies express a generally consistent set of value emphases in specifically defined cultures. In organisations, Sagiv and Schwartz (2007) find that in daily organisational activities members express their important values and the goals to other members through their expression of ideas, preferences, and choices they make. Members' personal values influence the objectives and goals the organisation adopts, the norms and practices that evolve, and the shared perceptions and interpretations of events in the organisation.

Individuals promote values they consider desirable through their actions, serving as models for organisation members. They influence the cultural values of organisations both intentionally and inadvertently. They influence organisational views of what is good and desirable directly through formal and informal discussions about the organisation, proposals about desirable characteristics of new employees, how to induct them into the organisation, and how to praise or condemn their actions. Influential members of organisations build structures into and within them that promote those individuals' preferred values through designing practices (e.g., reward systems bases upon sales revenue or seniority) and physical settings (e.g., open or closed doors and open or enclosed work spaces).

Sagiv and Schwartz (2007) provide a summary of Schwartz' (1992, 1997, 2005a) theory of individual values employed in this research project. I will summarise their summary. In his values research Schwartz (1992) identified two overarching bipolar personal value conflicts, *Self-Enhancement* vs. *Self-Transcendence*, and *Openness to Change* vs. *Conservation*. Schwartz uses the term *conservation* in sense of the avoiding or preventing change, rather than to protect from harmful loss of scarce or irreplaceable resources. *Self-Enhancement* values emphasise pursuing self-interest through controlling people and resources (*Power* values) and achieving success defined by social standards through demonstrating ambition and competence (*Achievement* values). These values conflict with *Self-Transcendence* values, which emphasise serving the interests of others by showing concern and care for those in close in-groups (*Benevolence* values) and showing acceptance, tolerance and concern for all people regardless of group membership (*Universalism* values).

Members of organisations who value Self-Enhancement focus on the public status of the organisation and their status within it as playing important roles in determining identification with their organisation, as opposed to those who value Self-Transcendence (Roccas, 2003). People who value Self-Enhancement tend to have a career development orientation, viewing their job as a stepping-stone to their next job; those who value Self-Transcendence tend to have a *calling* orientation, viewing their job as a vocational mission (Gandal, Roccas, Sagiv and Wrzesniewski, 2005).

According to Schwartz (1994, 2006), Self-Enhancement values are compatible with *Mastery* and *Hierarchy* orientations. Organisations sharing Self-Enhancement values

are likely to generate then support a culture that encourages individuals to assert themselves, to work hard, to set high goals for themselves, creating an organisation focussed on building and accepting a hierarchical structure that imposes specific roles and obligations. In contrast, Self-Transcendence values are compatible with cultural *Egalitarianism* and *Harmony* orientations. When organisation members share an emphasis on Self-Transcendence values, organisational norms and practices tend to be egalitarian, and to encourage tolerance, cooperation, mutual support, and concern for the surrounding community. The organisation is more likely to avoid damaging the environment and to attempt to avoid technologies with potentially harmful consequences.

Openness to Change values emphasise autonomy of thought and action (*Self-Direction*), and novelty and excitement (*Stimulation*). These values conflict with *Conservation* values that emphasise,

- preserving the status quo and commitment to past beliefs and customs (*Tradition*),
- complying with social norms and expectations (*Conformity*), and
- ensuring safety and stability (*Security*).

which indicate resistance to new things in an organisational context. Organisational members who value *Openness to Change* are more likely to,

- seek autonomy in their work (Ros et al., 1999),
- more readily adopt new technologies (Beyth-Marom, Chajut, Roccas and Sagiv, 2003; Sagiv, Roccas and Halevi, 2005), and
- express greater willingness to accept voluntary organisational change (Sverdlik and Oreg, 2006),

compared with those who emphasise conservation.

Conservation values are compatible with cultural *Embeddedness,* whereas openness to change values are compatible with *Affective Autonomy* and *Intellectual Autonomy*. When organisational members share an emphasis on Conservation values, the organisation is likely to involve itself in members' lives both within and outside the organisational setting, and to expect members to be loyal to and supporting of the organisation, usually without question. When the bulk of organisational members emphasise openness values, an organisational culture emphasising autonomy is likely to

develop. The organisation is then more likely to encourage members to generate independent and unique ideas, be innovative in designing their tasks, and perhaps even to pursue their own agendas to some extent.

Not all members have equal influence upon the cultural values of their organisation. The founder typically has significant, long-term influence on an organisation's cultural values (Gordon, 1991; Schein, 1983; Schneider, 1987; Schneider, Goldstein and Smith, 1995). Members' influence derives from a combination of status, seniority, experience and, often, charisma. Founders bring their own values, and their personal actions and decisions and the organisational practices and systems they put in place affect the emerging cultural values of the organisation.

Other factors affect the likelihood that individual members will influence the values of the organisation's members. Organisational factors include, for example, the size and age of the organisation. The smaller and the younger an organisation, the more influence individuals are likely to have. On the other hand, individuals who join mature organisations encounter long-established norms and practices that are resistant to change. Values, norms and practices in younger organisations are likely to be evolving and hence be more susceptible to the influence of the values of their members. Also important is the strength of organisational culture, that is, the degree of consensus regarding the values, norms, and practices central to the organisation (Schein, 1992). For another academic research truism, the stronger the organisational culture, the less individuals can influence it (Chatman, 1989; Thompson, Stradling, Murphy and O'Neill, 1996).

Personal factors that affect individuals' abilities to influence organisational values include an individual's status, experience, and seniority (Gordon, 1991; Schein, 1992). Leadership positions enable individuals to communicate or even impose their views of what ought to be (e.g., dress codes, reward systems, office allocation and promotion protocols). With experience and length of service, organisation members can gain knowledge about prevailing organisational values, of the vested interests these values serve, and of the constraints against changing them. This may enable the ability to influence organisational culture.

Details of Schwartz' Theory of Individual and Cultural Value Dimensions

The most recent large-scale project, GLOBE, provides data at the societal level, and does not do so at the individual level. It is useful to investigate relationships at the individual level, with the ten-dimension individual value dimensions proposed by Schwartz (1992). Schwartz proposes a seven-dimension cultural value topology at the national cultural level of analysis; described recently in Schwartz (2006a). As stated previously, my research project will investigate the relationship of preferred leader behaviour and individual value dimensions in two societies, Guangzhou City, China, and New Zealand. The comparison will be made between how preferred leader behaviour is related to value priorities in the two culture areas.

Schwartz views culture as the "rich complex of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society" (1999), and that the prevailing value emphases in a society may be the most central feature of culture (supported by Hofstede, 1980; Inglehart, 1977; Schwartz, 1999; Weber, 1958; Williams, 1958). These value emphases express shared conceptions of what is good and desirable in the culture, that is, the cultural ideals.

Cultural values have a feedback relationship (both defining culture and stemming from culture) with individual and group beliefs, actions, and goals, institutional arrangements and policies, norms, and everyday practices. A cultural value emphasis on achievement, success, and ambition may be reflected in and promote highly competitive economic systems, adversarial legal systems, and child-rearing practices that pressure children to achieve. Schwartz conceptualises basic cultural values as including six features (Schwartz, 2005a):

(1) Values are beliefs that are linked inextricably to affect (feeling or emotion, an expressed or observed emotional response).

(2) Values refer to desirable goals that motivate action.

(3) Values transcend specific actions and situations (e.g., obedience and honesty are values that are relevant at work, at school, in sports, business, and politics, with family, friends, or strangers). This feature distinguishes values from narrower concepts like norms and attitudes that usually refer to specific actions, objects, or situations.

(4) Values serve as standards or criteria (norms) that guide the selection or evaluation of actions, policies, people, and events.

(5) Values are ordered by importance relative to one another to form a system of priorities. This hierarchical feature may not be found in norms and attitudes.

(6) The relative importance of values guides action. The trade-off amongst relevant, competing values generates attitudes and influences and drives behaviours.

My review of the literature indicates most researchers using surveys for data collection hold conceptions of values close to this set (Schwartz, 1992, 1996; Tetlock, 1986).

The preference element in cultural value orientations, values as ideals, promotes coherence amongst the various aspects of culture. Because prevailing cultural value orientations represent ideals, aspects of culture that are incompatible with them are likely to generate tension, and to elicit criticism and pressure to change these aspects of culture. For example, in a society whose cultural value orientations emphasize collective responsibility a firm that fires long-term employees in the interests of profitability is likely to elicit widespread criticism and pressure to change policies. Of course, cultures are not fully coherent. In addition to a dominant culture, subgroups within societies can espouse conflicting value emphases. The dominant cultural orientation changes in response to shifting power relations amongst these subgroups.

Cultural change is slow; an important feature of cultural value orientations is that they are relatively stable (Hofstede, 2001; Schwartz, Bardi and Bianchi, 2000). Some researchers argue that elements of culture persist over hundreds of years (e.g., Kohn and Schooler, 1983; Putnam, 1993). Yet cultural value orientations do change gradually. Societal adaptation to epidemics, technological advances, increasing wealth, contact with other cultures, and other exogenous factors leads to changes in cultural value emphases. From a general observation of history, we can expect societies to change cultural values at different rates.

Individual Value Dimensions

Schwartz' proposed ten types of values are held in some degree by individuals in single cultures and are defined as motivating goals. The theory also postulates a structure of more or less bi-polar relations amongst the value types, along with a continuous relationship between adjacent values around a circumplex. (For a more detailed discussion, see Schwartz, 1992, 1994, 2004a, 2006; Schwartz and Bilsky, 1987, 1990, 1992, 1994).

Schwartz' work on values began with the effort to resolve the issue of classifying value dimension contents. Modifying earlier definitions, he defines values as *desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity*. Implicit in this definition of values as goals is that, (1) they serve the interests of some social entity; (2) they can motivate action and give it direction and emotional intensity; (3) they function as standards for judging and justifying action; and (4) they are acquired both through socialization to dominant group values and through the unique learning experiences of individuals. Other goal-related constructs such as "personal projects" (Little, 1983) and "life tasks" (Cantor and Kihlstrom, 1987) may be seen as expressions of values in specific life domains. These characteristics of values do not point to the substantive content of values. However, implicit in the view of values as goals, and critical for theory development, is the idea that the crucial content aspect that distinguishes between values is the type of motivational goal they express.

Schwartz derived a typology of the different contents of values, arguing that in order to cope with reality in a social context, groups and individuals cognitively transform the necessities inherent in human existence and express them in the language of specific values about which they can then communicate. Specifically, values represent, in the form of conscious goals, responses to three universal requirements with which all individuals and societies must cope: needs of individuals as biological organisms, requisites of coordinated social interaction, and requirements for the smooth functioning and survival of groups.

Ten Individual Values

Schwartz developed ten motivationally distinct types of individual values, using his three universal requirements. For example, the motivational type labelled *Conformity* was derived from the prerequisite of group survival, and effective and efficient group interaction, which prescribes that individuals restrain or inhibit actions that might harm others in the group. In addition, the motivational type *Self-Direction* was derived from organismic needs (needs relating to the organism (person) taken as a whole), needs for mastery, and from the interaction requirements of autonomy and independence (detailed explanations are in Schwartz and Bilsky, 1987, 1990, and Schwartz, 1992). Each of the

ten basic values can be characterized by describing its central motivational goal; quoted near verbatim from Schwartz (n.d.):

1. Self-Direction. Independent thought and action; choosing, creating, exploring.
2. Stimulation. Excitement, novelty, and challenge in life.
3. Hedonism. Pleasure and sensuous gratification for oneself.
4. Achievement. Personal success through demonstrating competence according to social standards.
5. Power. Social status and prestige, control or dominance over people and resources.
6. Security. Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity. Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition. Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self. (Tradition and Conformity values are especially close motivationally because they share the goal of subordinating the self in favour of socially imposed expectations. They differ primarily in the objects to which one subordinates the self. Conformity entails subordination to persons with whom one is in frequent interaction - parents, teachers or bosses. Tradition entails subordination to more abstract objects - religious and cultural customs and ideas. As a corollary, conformity values exhort responsiveness to current, possibly changing expectations. Tradition values demand responsiveness to immutable expectations set down in the past. The theory retains the distinction between these two values based on empirical findings.)
9. Benevolence. Preserving and enhancing the welfare of those with whom one is in frequent personal contact, the *in-group*. Benevolence and Conformity values both promote cooperative and supportive social relations. However, Benevolence values provide an internalised motivation base for such behaviour. In contrast, conformity values promote cooperation in order to avoid negative outcomes for the self.
10. Universalism. Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. (This contrasts with the in-group focus of benevolence values.)

A Comprehensive, Universal Set of Value Dimensions

The comprehensiveness of any set of value orientations in covering the full range of motivational goals cannot be tested definitively; however, Schwartz presents some evidence of the comprehensiveness of the ten basic values (1992, 1994). He (1994) states that his conceptualisation differs from others because it considers value systems as an interdependent coherent structure with conflicts and compatibilities amongst the value types. For example, the pursuit of achievement values may conflict with the pursuit of benevolence values, i.e. seeking personal success for oneself (a transactional type personal value), is likely to obstruct actions aimed at enhancing the welfare of others who need one's help (a transformational type personal value). Unlike personality measures (e.g. the Californian Personality Inventory), that ask about a person's typical response in different social situations, inventories such as the Schwartz Values Survey (SVS) and Motives, Values, Preferences Inventory (MVPI) aim to discover preferences, or how people would like to be. Thus, they tap a person's self-concept through desired end state values. As a critical source of satisfaction, direction and motivation, values guide the involvement choices we make in our working environment. Figures 2.8, 2.9, and 2.10 depict the Multidimensional Scaling (MDS) Smallest Space Analysis (SSA) positioning of dimensions for the 10 individual value dimensions. Figure 2.8 is the proposed theoretical structure; Figure 2.9 identifies the items for the dimensions in the model from the SVS56; Figure 2.10 represents a recent validation of the theoretical structure. Schwartz believes the conflicts and congruities amongst all ten basic values to yield a near-exhaustive structure of values.

Figure 2.8. Chart of SSA Positioning for the 10 Individual Value Dimensions
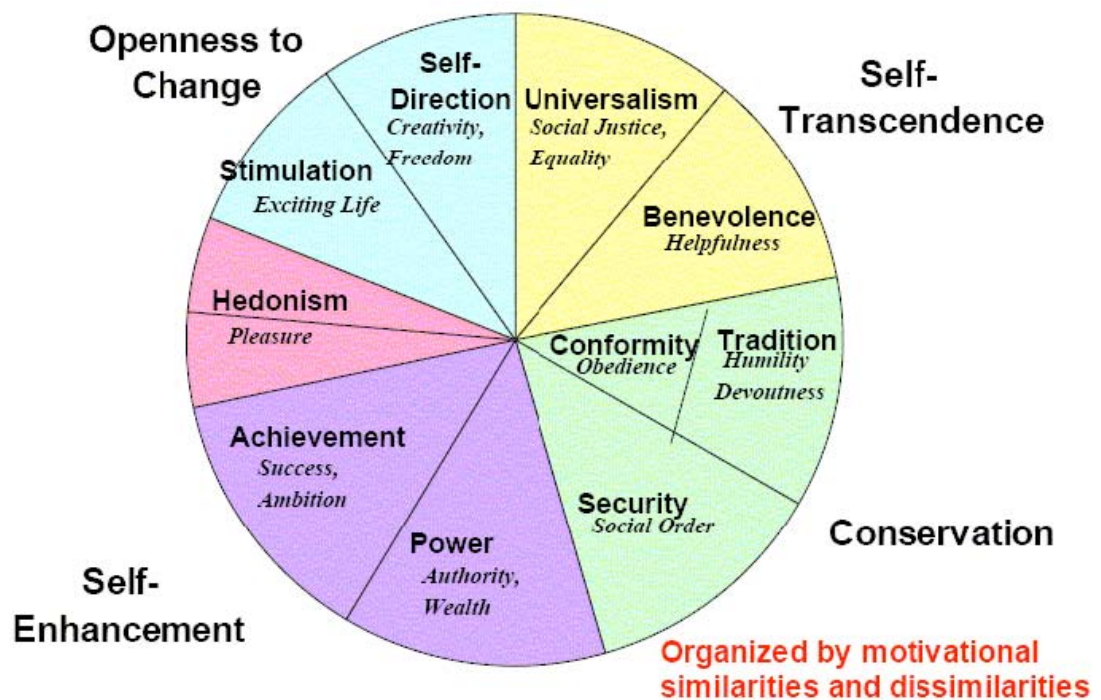
Figure 2.9. Smallest Space Analysis Positioning for Ten Individual Value Dimensions[5]

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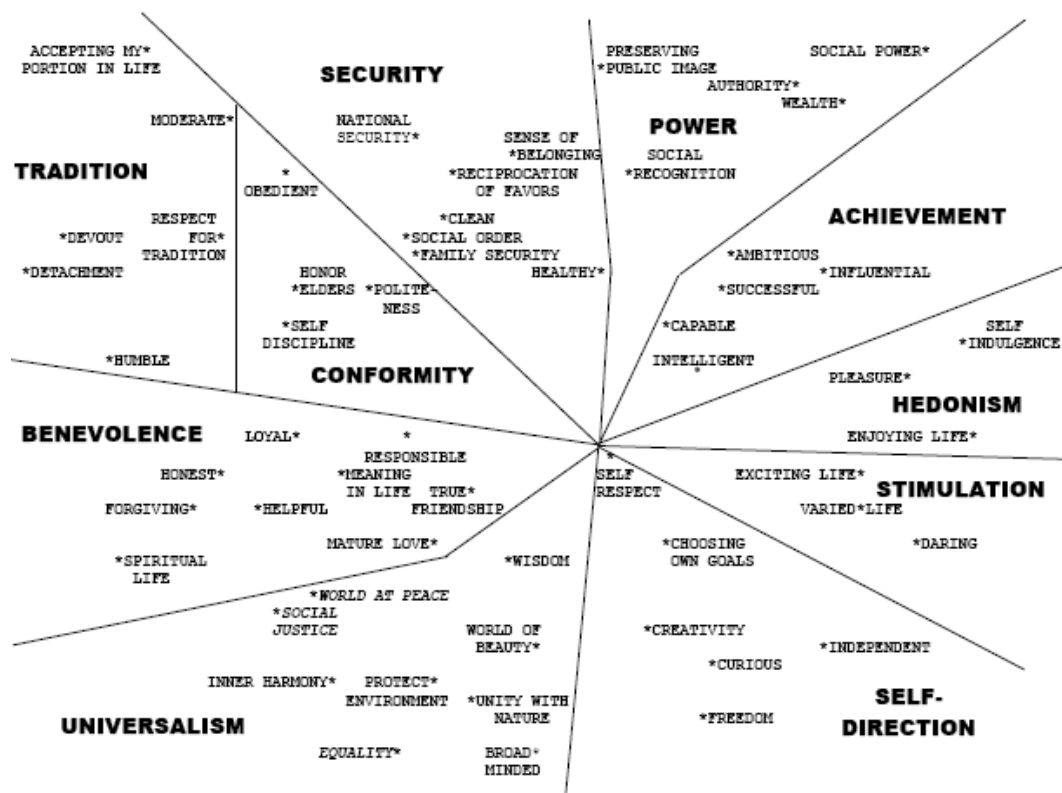
[5] These and following figures and diagram have been provided by Shalom Schwartz in copies of PowerPoint presentations, personal communication, 2002 - 2006.

Figure 2.10. SVS Individual Values Dimension Structure across 76 Samples from Validation Study by Fontaine et al. (2008)
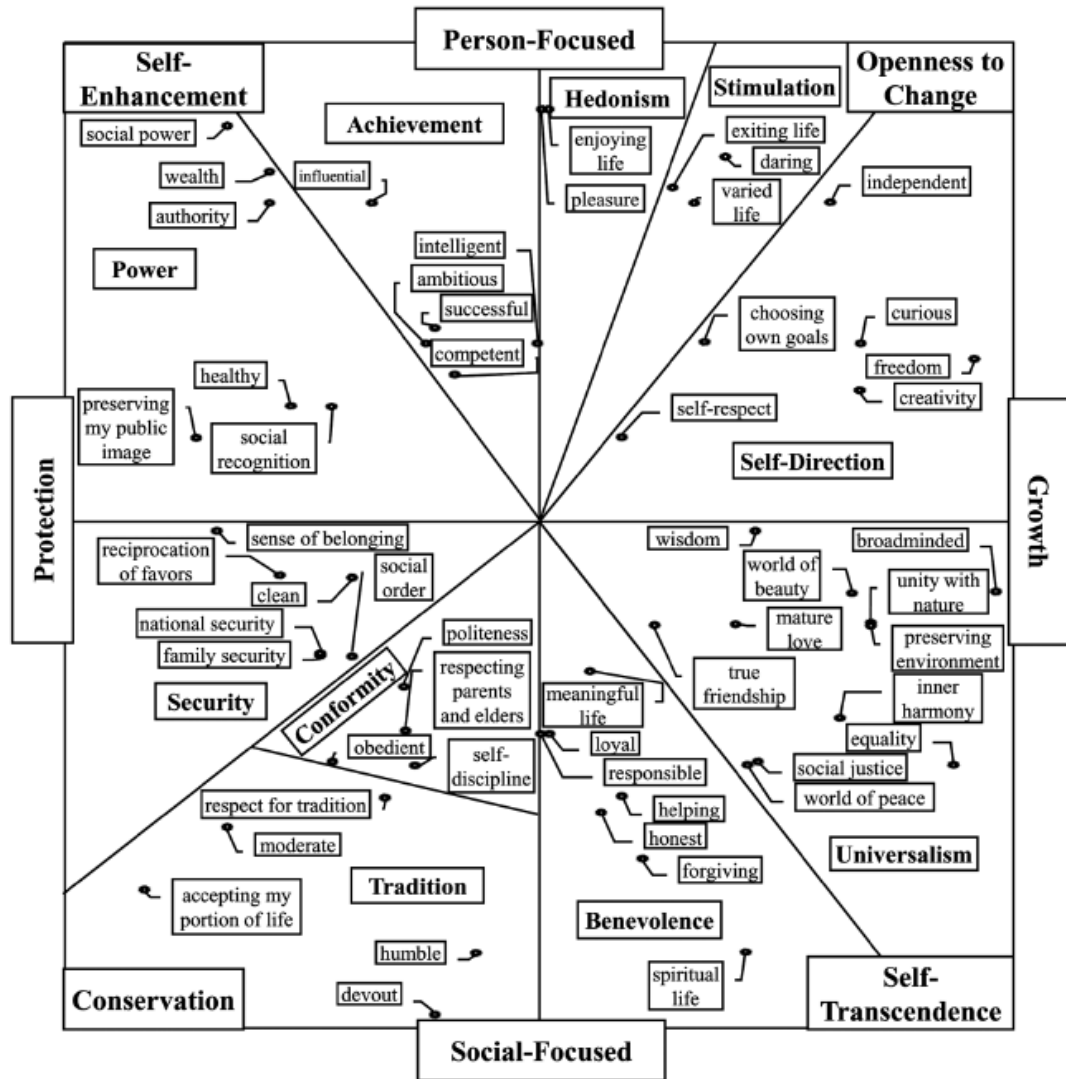
Source: Fontaine, Poortinga, Delbeke and Schwartz (2008)

In Figure 2.10, the study by Fontaine, Poortinga, Delbeke and Schwartz (2008) only used primarily items from the SVS56, which has two items for the Hedonism dimension, missing Self-Indulgence, and drops one item from the Tradition dimension. Privacy replaced the Detachment item from the earlier SVS56. Privacy is not now used in defining value dimensions.

Fontaine et al. selected samples of students and teachers from the Schwartz database to examine the cross-cultural equivalence of the internal structure of the values domain, as measured by the Schwartz Value Survey. They choose data from 38 countries (the selection criteria was not specified), each represented by a student and a teacher sample. They sought to test lack of fit of the theorized value model from a lack of equivalence in

the data and the impact of random sampling fluctuations from valid structural differences. Fontaine et al. proposed the following:

(a) The Schwartz value theory provides an excellent representation of the average value structure across samples;

(b) Sampling fluctuation causes deviations from the theoretical structure;

(c) Sampling fluctuation cannot account for all these deviations;

(d) Samples of students fit the theoretical value structure better than samples of teachers and samples from Western countries better than those from non-Western countries;

(e) The deviations from the average structure exhibit a systematic pattern: the higher the level of social development from a composite measure they devised, six "eco-social" variables categories: education, economy, mass communication, occupational diversification, life expectancy, and population increase, of societal development of a country, the greater the contrast between protection and growth values. See Figure 3.4.

Through statistical analysis Fontaine et al. demonstrate:

(a) That a two dimensional graphic structure is sufficient to represent the overall internal structure and that adding more dimensions minimally increases the fit of the overall configuration;

(b) The two-dimensional configuration is very robust and that numerous random subsets of 38 samples recover it almost perfectly. Hence, they conclude that the theorized value structure adequately describes the average structure of the values domain across cultural and social groups. This structure forms a good point of reference for the analysis of structural equivalence across cultures.

Schwartz' theoretical value structure can be summarized with two dimensions that are defined to be orthogonal by virtue of occupying opposite hemispheres of the quasi-circumplex. *Self-Enhancement* vs. *Self-Transcendence*: for this dimension, power and achievement values oppose universalism and benevolence values. Both of the former emphasize pursuit of self-interests, whereas both of the latter involve concern for the welfare and interests of others. *Openness to Change* vs. *Conservation*: for this dimension, Self-Direction and Stimulation values oppose security, conformity and tradition values. Self-Direction and Stimulation emphasize independent action, thought and feeling, and readiness for new experience. Conservation emphasises self-restriction, order and resistance to change. Hedonism shares elements of both openness and self-enhancement.

Evidence for this theoretical structure has been found in samples from 67 nations (Fontaine and Schwartz, 1996; Sagiv and Schwartz, 1995; Schwartz 2005b; Schwarz, 1992). It points to the broad underlying motivations that may constitute a universal principle that organizes value systems. People may differ considerably in the importance they attribute to each of the ten basic values, but their values are apparently organized by the same structure of motivational oppositions and compatibilities. This integrated motivational structure of relations amongst values makes it possible to study how whole systems of values, rather than single values, relate to other variables.

SUMMARY

The set of literature reviewed indicates the lack of a unifying theory of the relationships amongst individual values and traits, cultural values, and aspects of leadership. I have chosen to focus on one theory of leader behaviour operationalised by the LBDQXII and one theory of individual value dimensions operationalised by the SVS57. The effects of organisational membership of my samples are assumed to be randomised by the sampling technique.

CHAPTER 3: LITERATURE REVIEW WITH SOME ANALYSES SUPPORTING SELECTION OF THEORIES

INTRODUCTION

A large and growing number of studies have shown that knowledge of a country's culture helps to identify and explain construals of leadership (e.g., Brodbeck et al., 2000; Chhokar et al., 2007; Dorfman, Hanges, and Brodbeck, 2004; Gerstner and Day, 1994; Hofstede, 2001; House et al., 1999; House et al., 2004; Schmidt and Yeh, 1992; Shaw, 1990;Wong and Birnbaum-More, 1994), leader behaviour (e.g., Smith, Peterson, and Misumi, 1994; Smith, Peterson, and Schwartz, 2002); and to explain relationships between construals of leadership and leader behaviour (e.g., Smith, Misumi, Tayeb, Peterson, and Bond, 1989); and to explain relationships between leader behaviour and its consequences (e.g., Hofstede, 2001; Williams, Whyte, and Green, 1966).

The literature review identified a major short-coming in popular theories of cultural value dimensions as the lack of cross-cultural convergence of the dimensions identified across multiple studies and theories. The contemporary models of societal culture focus on different aspects of societal beliefs, norms, or values. Convergence across the models is limited, and presents challenges both for researchers attempting to advance study of cultural influences on management and practicing managers trying to understand different cultural environments. Chen, Leung and Chen (2009) identify at least 88 existing cultural dimensions in the literature; although there is considerable overlap the overlap is non-identical. Important aspects that are missing from most theories are:

1. How culture is acquired, which has implications for education and training of people working across cultures?
2. Issues of temporality, how do people in different cultures value and use time. Dimensions such as Hofstede's LTO/STO and the GLOBE project's Future Orientation are descriptive, providing no insight into how the dimensions are inculcated in cultures.
3. Similar issues exist for territoriality, proxemics, as in 2. Above.

I see no compelling reason to advocate one model over another as none is comprehensive; all have important factors to contribute to our understanding of culture as it relates to management and leadership behaviour and practices. Taking a more

limited approach, sampling taxonomies from 1959, 2001, and 2006, Hall (1959), Ember

and Ember (2001), and Nardon and Steers (2006) created lists of cultural dimensions

they believe necessary for a comprehensive model. See Figure 3.1. I have not yet found

a theory that includes all these dimensions.

Figure 3.1. Models of National Cultural Dimension from Nardon and Steers (2006), Hall (1959), and Schwartz (1994)

Nardon and Steers (2006) Dimensions of Culture	Hall's (1959) Dimensions of Culture	Schwartz' Cultural Values	Schwartz' Individual Values
	Learning and acquisition of culture		
Relationship with Natural Environment	Exploitation of the environment	Mastery/Harmony	Universalism
The Individual and Society Related to social structure: • Social Structure • Power Distribution, Status • Rule Orientation Individuals • Individual-Society Integration	The Individual and Society Related to social structure: • Social Structure • Association needs • Play • Defence of self and society Individuals • Interaction • Bisexuality (gender roles)	• Embeddedness • Intellectual Autonomy • Affective Autonomy	• Power • Achievement • Self-Direction • Conservation • Security • Tradition
Time Orientation	Temporality, value and use of time		
Physical Space	Territoriality, proxemics		
Human Nature			Benevolence Universalism Stimulation Hedonism
Display of Emotion			
	Obtaining Subsistence		
Religion, added by Ember and Ember (2001)			

The choice of direction of the original 1997 project in my series of studies of leadership and culture was to use cultural value dimensions to define and operationalise societal culture. This study will continue along that path.

This study examines the relationships between individual values as predictors of leader behaviour preference differences between samples of businesspeople from Guangzhou City, China, and New Zealand. I also investigate how culture might predict relationships between value dimensions and preferred leader behaviour dimensions. The situation is somewhat complicated by the fact that the Schwartz values theory and the operationalisation using the Schwartz Values Survey (SVS) 57 item version are experimental. Schwartz has made a large volume of data publically available for the SVS 56 and 57 versions that have not been used in publications. Hence, using historical, though unpublished, data some of the work in this review chapter includes analyses and discussions of invariance of the value dimension priorities in New Zealand and China.

Samples from Guangzhou City, China, and from New Zealand are examined to determine if certain categories of leader behaviour transcend these two culture areas, and if others are culture specific. This chapter examines the literature on the behavioural theory of leadership operationalised by the Leader Behaviour Description Questionnaire XII (LBDQXII) and the literature on values operationalised by the Schwartz Values Survey (SVS). There are many theories of culture and leadership, this chapter assumes good familiarity with the major theories.

The LBDQXII literature review revealed a common circumstance I often find in the development of experimental field survey research instruments. The LBDQXII and its predecessors were investigated intensively through the 1960s and 1970s. From about 1976, even though the survey was identified as experimental (Shashkin, 1979), researchers began employing the LBDQXII to draw conclusions about leader behaviour in hundreds of studies, frequently with no report of Cronbach *alpha* reliabilities for the twelve dimensions for the samples. Hence there is not a great body of recent work on the reliability and validity of the instrument between 1980 and 1990. From the mid-1990s some studies have resumed reporting reliability data.

In the literature relating to Schwartz' SVS, something of an opposite situation exists. There are dozens of studies attempting to demonstrate the reliability and validity of the

value dimensions across countries, but few actually using the dimensions to draw conclusions about the relationship of value priorities to behaviour in real life situations. From contacts from students seeking to obtain versions of the SVS I do see a growing number of Master's and PhD theses applying the survey to business issues.

I will describe Schwartz' theory in detail. I provide overviews of societal culture in Guangzhou City and New Zealand, including results of past studies using the SVS where available. The behaviour theory of leadership is discussed, followed by the interrelationships of leadership and culture. A conceptual model of cross-cultural business relationships will be developed based on preferred managerial leader behaviour and value priorities, described below.

National Character and National Culture

Clark (1990) reviewed research of national character and offers the following definition, "national character describes the pattern of enduring personality characteristics found among the population of nations". McCrae (2000, 2009) discusses personality, culture, and national character at length. Though mentioned and discussed occasionally, the national character approach to defining culture will not be investigated in this research project, as it represents an approach to measuring dimensions other than the one selected for the overarching research project established in 1997 (Littrell, 2002).

Cultural Congruence, Leadership Behaviour, and Cultural Values

Cultural congruence theory (House, Wright and Aditya, 1997) suggests that leader behaviours consistent with follower values will be viewed as more acceptable and be more effective in eliciting follower response than those representing conflicting values. House et al. (1997) argued that a violation of cultural norms by leaders could result in dissatisfaction on the part of followers, and at times lower performance. Leader behaviour preferences are functions of the interaction between values, including cultural values, and leader attributes and behaviours. Accordingly, leader attributes and behaviours that are congruent with followers cultural values will be more accepted than leader attributes and behaviours that are not congruent with them. In this study, I will assess which leader behaviour sets are congruent with which individual value sets for the two samples I have drawn from Guangzhou City, China, and New Zealand. I will

now briefly summarise some major theories of culture and leadership, and present in depth discussions of the two theories employed in this project.

Cultural Value Dimensions and Leadership

As noted above, the leader's value system must be congruent with that of the followers if the relationship is to be effective and sustainable. To maximise effectiveness, leaders need to begin with a thorough understanding of the value systems of all constituents. Additionally, leaders must develop self-understanding of their own value system, and then communicate this value system to followers, if they are to be trusted and willingly followed. Adams (1978), Ah-Chong and Thomas (1997), House et al. (2004), Powell (1992), and Thomas and Ravlin (1995) demonstrate the existence of culture-specific leadership prototypes. For example, Ah-Chong and Thomas (1997) found evidence that in a cross-cultural leader-follower dyad, a follower's perceptions of the leader may be influenced by the ethnicity of the leader. In terms of leadership prototypes, and given sufficient follower experience with the relevant ethnic group, we might expect a basic category of leadership related to a specific ethnicity to exist that influences followers' expectations and interpretations of a culturally different leader's actions. This study focussed upon behaviour of businesspeople; awareness of and preparation for these differences can facilitate relationship building in business, especially in the early stages of a transaction. The discussion of culture will start with Schwartz' theory of value priorities. The literature review and discussion assumes familiarity with history and systems of theories of societal culture. Given that cultural context is an important component of this study I will now provide cultural overviews of Guangzhou and New Zealand.

<div align="center">

HISTORY AND CULTURE OF THE GUANGZHOU REGION

</div>

For over 300 years, Guangzhou, the capital of Guangdong Province, has been central to South China's economic importance and prosperity as a foreign trade zone. The Pearl River Delta region includes the vast nearby islands of Hong Kong, Macau, Zhu Hai, Hainan and, arguably, Taiwan. Citizens of Guangzhou attribute their ancient city's history of import-export culture to the sea-faring Chinese traders migrating throughout the world. The city also had to contend directly with foreign and often hostile powers (Chen, 2000).

The merchants of Guangdong were known to be creative, successful, and hard-working entrepreneurs. As far back as the fourteenth century, the *Hakka kongzi* miners, pushed out of the mountains and into the southern regions of Guangdong Province, explored sea trade routes and established colonies throughout all regions of East Asia. When they reached new territories, they made arrangements with the local populations to share the mining profits with them, and they also established small shops for trade. This was quite different from the plundering of resources style of the colonizing Dutch, Portuguese, and British. The Chinese instead chose a long-term economic ethic with which to exploit foreign resources by integrating into the foreign communities and participating in the local economies (Peng, 1995).

The British demands for increased trade, in particular for opium commodities, eventually led to the Opium War (1839-42), which China lost. By 1898, Britain had leased the New Territories and Hong Kong for 99 years, at the expense of some businesses of Guangzhou. In 1911, Sun Zhongshan (Sun Yat-sen) briefly ruled the new Chinese republic out of Guangzhou and the city regained status and power, which it never entirely relinquished, even to the government forces in Communist Beijing. These historical events may have led to a culture in Guangzhou where many social groups and especially intellectuals, including random businesspeople, have adopted a specific southern Chinese way of doing things (Ralston, Yu, Wang, Terpstra and He, 1996; Littrell, Alon and Chang, 2006).

For the past few centuries, Guangzhou's regional power has stemmed from its ability to attract migrant labour at rock-bottom prices. It also attracted thriving foreign investments and investments from Overseas Chinese as long as wages remained cutthroat and competitive. Keister (2006) argued that rural development has been closely connected to commercial development in the rich coastal region of Guangdong because most long distance labourers arriving in the city had already reached a threshold of finding non-rural employment. During periods of large-scale migration, individuals from better-educated families were already likely to have the connections and credentials to orient them towards seeking opportunities outside the country.

The Role of Overseas Chinese

Undoubtedly, one of the most important influences on the southern regional and local development has been the accumulated experiences of Chinese overseas merchants. Overseas Chinese left during times of political upheavals, famines, or wars, but also in search of economic opportunities such as the 1849 California Gold Rush 1849. As more Chinese experienced success living in communities overseas, more immigrants followed. The last of the great wave of Chinese emigration in1949 coincided with the Communist takeover. The values of migrants to Guangzhou, who came for a variety of reasons, may have added to the sense of extended family networks. The "networks" developed from economic necessity and the need for social and economic welfare. These overseas Chinese tended to follow each other along the chain lines of relatives and neighbours and stayed well connected through these village networks, which were often recreated in the foreign locations.

In Chinese business structures, sharing knowledge plays a pivotal role, especially in the local community. From the business perspective, the formation of Chinese family business associations, clubs, temples, trade unions, and political parties were all contexts for individuals to share their knowledge with others. Formed along the lines of kinship, locality of origin, crafts or dialect, these dialect-based associations with relatively broad memberships, have been the most active and prominent associations across Southeast Asia. These family business networks replicate the same structures to provide financing.

The Pearl River Delta region's dependence on semi-skilled, low-wage labour produced a particular comparative advantage that distinguished the local socio-economic region from the rest of the country. Nevertheless, the security of this low-wage position is evaporating due to current increasing labour shortages and wage/benefit increases. Factories are moving inland in a kind of reverse migration to follow the cheaper labour pools. The business people of Guangzhou now face achieving their goals through a balance of old and new, between the tried and tested. Part of the new approach appears to be staying close to what they know, exchanging information within the local business community, and integrating experiences with greater regional strategies from Overseas Chinese who continue to invest in the region.

CULTURAL CHARACTERISTICS OF NEW ZEALAND

A good summary of New Zealand popular culture and history is available in Fairburn (2008). Fairburn proposes that culturally New Zealand, particularly the Pakeha culture, is heavily influenced by the UK, Australia, and the USA. The term Pakeha has evolved from a Maori (the indigenous people of New Zealand) term referring to non-Maori. The word now refers to non-Maori New Zealanders of European heritage, particularly those from the United Kingdom (King, 1988, Spoonley, 1994). Originally, Pakeha had the neutral meaning of *different*. However, in contemporary New Zealand Spoonley (1994: 89) identifies the meaning as "membership in the dominant group and by a particular relationship to the Maori and to the social and physical environment of New Zealand". The sample for this study in New Zealand consists of *Pakeha* participants. Pakeha are the majority influence in business. In September 2009, Statistics New Zealand[6] estimated there were 2,154,000 employed, including 253,700 Maori (11.8%). Pakeha comprise about 77% of the labour force. By a large majority, the management and professional positions are occupied by Pakeha and "Asians" (in New Zealand "Asians" include those of East Asian, Southeast Asian, and South Asian ethnicity). A thorough review of Maori culture and leadership is available in Pfeifer (2005), along with additional results for Pakeha in New Zealand using the GLOBE surveys.

New Zealand consists of two islands, North Island and South Island. The South Island is the larger of the two; the other, North Island, is the more populous by a multiple of three, about 1 million to more than 3 million, with nearly 1.5 million in the Auckland City area. Being the larger, South Island is often called "the Mainland". Today this expression is used humorously, although still with pride by "Mainlanders". Only about a quarter of New Zealand's four+ million inhabitants now live on the South Island, however, in the early stages of European Pakeha settlement of the country, the South Island was pre-eminent, with the majority of the European population and wealth focussed there, due to gold rushes. In the early 20th century, the North Island population overtook the South, with 56% of the population living in the North in 1911 (King, 2003: 280-281).

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[6] http://www.stats.govt.nz/publications/product-development-and-publishing/nz-in-the-oecd/gdp-per-capita.aspx

Regional cultural distinctions tend to be between North Island and South Island, coinciding largely with population composition and size. Half a million Maori plus nearly two million Pakeha live in the north, and eight hundred thousand (mostly Pakeha) live in the south, culturally subdivided between English-heritage (around Canterbury) and Scottish-heritage (around Otago).

Anecdotal Commentary

The news media provide what is essentially anecdotal commentary. From a media analysis I carried out, primarily from paper and online sources from the *New Zealand Herald*, *The Dominion*, and the *Sunday Star Times* newspapers, the following characterisations are prevalent.

North Island is characterised in the media and in advertising as urban, cosmopolitan, with an industrial economy; South Island is characterised as rural, with an agricultural and pastoral economy (Law, 1997). Despite New Zealand's generally rural image internationally, 86% of the people live in the five main urban centres: Auckland (over one million people), Wellington (~360,000), Christchurch (~332,000), Hamilton (~160,000), and Dunedin (~112,000).

National identity in New Zealand involves icons more than institutions. Sportspersons in general are iconic national identities, with Sir Edmund Hillary currently at the summit, so to speak, along with the rugby player or other sports winners of the moment.

New Zealand is a relatively multicultural society (though more than 70% Pakeha); however, there is a strong presence of self-ghettoisation and racial prejudice. "Maori radicals" often voice their concerns about differentials in school conditions and funding, and living conditions in low-income state-assisted housing.

Ethnicity and Geography in New Zealand

There are four main ethnic categories collected in previous census data, New Zealand European (Pakeha), New Zealand Maori, Pacific Island Peoples, and "Asians". Most of the Pakeha live in areas where there is little exposure to those of other ethnicities. New Zealand European-heritage residents live in relatively exclusive enclaves. Each of the

four groups is spatially more segregated from the other three than would be expected if there were no processes within society leading to distancing and residential separation (Johnson, Poulsen and Forrest, 2003). Though there is little extreme geographic segregation amongst the three minority groups they do tend to self-ghettoise to some degree. Comparisons across the four ethnic groups show that, relative to New Zealand Europeans, the Maori, Pacific Islanders and Asians are more concentrated in the North Island. There, the distribution of New Zealand Maori is quite similar to that of the Europeans, with nearly 25% living in Auckland. North Island settlements with 50,000–99,999 residents had significant Maori concentrations, and there are substantially more Maori than Europeans in rural areas. The Pacific Islanders and Asians were very substantially concentrated in Auckland, especially in the 2001 census, with few in the smaller settlements and rural areas. (Johnson et al., 2003)

There are more than 150 languages spoken in New Zealand (2006 census). In 2006 88.7% of the population indicated they spoke English; 80.5% report speaking only one language (2.2% of these non-English); 27.1% of Aucklanders are at a minimum bi-lingual.

The majority of Pakeha are New Zealand-born, although immigrants from a wide variety of European, North American and Scandinavian countries are included in this group. Pakeha society is organized similarly to other developed, democratic nations. It is characterized by the nuclear family (Swain, 1994) and a high degree of individualism (Pearson, 1994). Pakeha also adhere to the concept of New Zealand as a classless society, or what has been called the "myth of classlessness" (Wilkes, 1994: 67). Generally, status may be acknowledged, but it is not flaunted, with interpersonal relationships tending to be egalitarian.

The Dominant Culture in New Zealand

Pakeha society is the dominant culture in New Zealand, and can be characterized as an achievement-based society (Trompenaars, 1993), where status and recognition of an individual is based on what the person has accomplished. Parsons (1951: 64) defines achievement-orientation as an orientation to the actor's performance. For example, political leadership in the Pakeha community is carried out by regular, democratic elections, in which candidates' public policies and achieved expertise are presented and

interpreted as indicators of their merit. To be regarded as worthy of election as a leader an individual's achievements, as well as what he or she intends to achieve, must be perceived as favourable by the general public (Ah-Chong and Thomas, 1997).

The focus on ability and achievement allows upward mobility in social and figurehead status (Smith, Dugan and Trompenaars, 1996). Pakeha-dominated organizations parallel societal norms; leadership positions are acquired based upon merit, and promotion is based on achievement. This follows Kluckhohn and Strodtbeck's (1961) value orientation model.

Relationships in Pakeha society are individual, emphasizing personal responsibility and independence. In Hofstede's (1980) terms, Pakeha culture is characterized by Individualism and low Power Distance. Hofstede's 1980 study of his four cultural value dimensions included New Zealand in the original sample, with the following results. In his original work Hofstede predicted scores for countries.

Individualism: actual score of 79 compared to a predicted score of 58 (on a scale up to 100). In specific work-related areas, respondents in more individualistic countries tended to believe that staying with one company and working for big companies were not desirable behaviours. Further, companies were not seen to be responsible for their employees.

Power Distance: actual score of 22 with a predicted score of 35, fourth lowest actual score of 39 countries.

Uncertainty Avoidance: Hofstede reported actual figures, and age adjusted figures, the actual score was 49, whilst the age adjusted score was 60, with a 39-country average of 64 for both. The clusters of countries do not vary significantly with either score, and New Zealand does not move as a result of the adjustment.

Masculinity: actual 58, and 55 when controlled for the number of women in the actual sample. The 39-country average was 51 for each.

Long Term Orientation: Later studies found the countries with the highest long-term orientations were China, Hong Kong, Taiwan, Japan and South Korea, whilst Anglo

countries had moderate ranks, Australia (ranked 15th), New Zealand (16th), USA (17th), and UK (18th).

Hofstede (1980) proposed that New Zealand forms part of the cluster that includes the United States, Great Britain, English-speaking Canada, Ireland, English-speaking South Africa, and Australia. His study and conclusions are based on work done in the 1970s, at a time when New Zealand enjoyed a high standard of living, maintained high levels of regulation and/or public ownership of assets in many sectors, and supported an extensive welfare state. All of these conditions have changed, with the current climate marked by a perception of widening gaps in the standard of living between groups of New Zealanders, significant privatization or corporatisation of state-owned assets, deregulation of many sectors, and a more fragile welfare state. Whilst many of the cultural factors identified by Hofstede would have been consistent with the general social conditions of the 1970s, it is likely that some of those factors may be different today. It is, of course, also likely that other countries would have different outcomes if Hofstede's work were to be repeated today. Hofstede himself suggested that replication of his study was desirable, but this has not occurred in New Zealand.

Man Alone

Another significant trait that is commonly identified in New Zealand cultural mythology is the idea of *man alone* (Sinclair, 1998: 337–338). As originally depicted in John Mulgan's 1939 novel and in Frank Sargeson's short stories (Fairburn, 2008), *man alone* is a working-class itinerant, lacking in artifice, a rebel against middle-class conventions and against authority, resourceful, adaptable, practical, single, laconic, loyal to his mates, individualistic, a rural dweller, and a master of rural skills and of survival skills. The myth of man alone also appears in Australia from an earlier date in the late 19th century, and in the cowboy mythology in the American West. This mythology supports belief in cultural characteristics of self-direction, individualism, and egalitarianism.

The "Tall Poppy" Syndrome

The "tall poppy" complex or syndrome in New Zealand refers to a tendency toward envious hostility towards a conspicuously successful person, especially if the person tends to flaunt wealth and success. Hence, New Zealanders do not celebrate successful businesspeople and entrepreneurs the way other countries might. Success of

businesspeople might be attributed to golden handshakes, or corruption, or unfair or shady dealings, rather than to being competent at business or entrepreneurial skills. This syndrome can be expected to lead to lower mean scores in the Self-Enhancement dimensions in New Zealand than in China. Adding to the hypotheses arising from the research question in Chapter 1, I propose an additional one.

> ***Hypothesis: Tall Poppy****: New Zealand businesspeople will score lower means for the Self-Enhancement individual value dimensions than will the Guangzhou businesspeople.*

Note that Self-Enhancement is a second-order dimension in Schwartz' theory of value dimensions.

Fit of the SVS Dimensions with Past Research Findings in China

A question raised in Chapter 1 is, "Are there appropriate theoretical frameworks within which these questions can be answered?" Chinese values derived from the literature are discussed below and related to Schwartz value dimensions.

Chiku Nailao (This dimension is not addressed in the Schwartz dimensions, except perhaps as a negative pole of the Hedonism value). Graham and Lam (2003) identify the important value of "*chiku nailao*" (Endurance, Relentlessness, or Eating Bitterness and Enduring Labour). The authors indicate that the Chinese are popularly believed to have a strong work ethic, but they take this one step further, to extreme endurance. Where, for example, U.S. business people place high value on talent as a key to success, the Chinese see chiku nailao as much more important and honourable. The use of the words "eating bitterness" is rather misleading. In Chinese, if the phrase "hard-working" is taken apart, the words are literally translated as "*chi*" (to eat) and "*ku*" (bitterness). However, when the two words are put together, they only mean hard working; they really do not have much to do with specifically "eating bitterness" in contemporary vernacular. The meanings are:

吃苦耐劳 *chi1 ku3 nai4 lao2*, accept the negative; be hardworking and able to endure hardships

吃苦 *chi1 ku3*, 1. suffer for it, 2. bear hardships

耐劳 *nai4 lao2*, hardy; can endure hardship

In addition to being related to Hedonism, Chiku nailao needs to be investigated in the context of Minkov's (2007) Indulgence-Restraint dimension in future research.

Cultivation of the Self as a Member of the Community (Schwartz' Benevolence and Universalism). The primary concern is to learn to become a good person through learning for the sake of the self does not mean a quest for one's individuality. "Self", in the classical Confucian sense, refers to a centre of relationships. It has a communal quality that cannot be conceived of as an isolated or isolable entity. Confucian self-cultivation is a deliberate communal act (Tu, 1985). "Indeed, it could be said that a self lacking any interaction with others is unimaginable" (Tu, 2004).

Importance of Family. (Not separately identified in Schwartz' dimensions, but relates to one item in Conformity and one item in Security). The family is seen as an enriching and nourishing support system, a vehicle for the true realization of the self in its centre. The self, in turn, must develop in its various roles as son or daughter, parent or sibling.

Extending Relationships beyond the Family (Schwartz' Benevolence). However, familial relationships can also degenerate into self-destructive nepotism if we commit to our family to the exclusion of a larger structure of human relationships. Nepotism can become a closed system, closed to new ideas due associating meaningfully only with members of the family, and not with others. Therefore, true realization of the self, which begins in the context of the family, requires that one also extend one's relationships beyond the familial structure, and so beyond nepotism, in order to be able to relate meaningfully to a larger community (Tu, 1985).

Correct Behaviour (Schwartz' Conformity). Rituals learned from childhood facilitate verbal and non-verbal communication to the benefit of human relationships. This is why ritual is important in the oldest Confucian philosophical tradition.

Importance of History (This does not relate well to the Schwartz dimension of Tradition, due to the issues with the items defining Tradition). History is oral or recorded collective memory or myth. To have a sense of history is to know and to care about the major values and ideas that have shaped the larger community of which we are a part. To have no history is like being without memory. History, be it short or long, becomes significant as we become capable of relating to it, as we come to see in it our own past and enter into personal dialogue with those generations who contributed to the

culture that shapes us today. Confucius found such a vision represented in the *Spring and Autumn Annals* (a traditional work in several translations).

Participation in Society (Related to Benevolence and Universalism, but not very well). Human beings should also be thought of as participants in society. One is expected to participate in the polity of which one is a part. One is also a political being who should be a responsive and responsible participant in the political community. This vision of political participation is articulated in the *Book of History*, or the *Book of Documents* (traditional works in several translations)

Universalism. An area essential to learning to be human is symbolized by one of the most difficult books in the classical tradition, the *Book of Changes* (*I Ching*, or *Yi Jing*, a traditional work in several translations) providing a cosmic vision. Using modern terminology, the *Book of Changes* represents an ecological concern, both in an environmental and in a spiritual sense. A human being does not exist only in the anthropological world of other human beings. Beyond this human world is a larger universe. Therefore, one needs an ecologically sound cosmic vision. Many scholars have noted that a distinctive feature of Confucian thought is its emphasis on the commonality rather than on the differences between human beings. Commonality can be understood in terms of human sensitivity: the human need for communication, for self-expression and for self-development that does not infringe on the self-development of others.

Reciprocity (*renqing*, a single item #15 in the SVS Security dimension: RECIPROCATION OF FAVOURS (avoidance of indebtedness). Confucian tradition is sometimes characterized as a philosophy of mutuality. This may come as a surprise because the Confucian ethical tradition has often been accused of promoting authoritarianism: the father exercises arbitrary authority, to which the son must render total obedience. However, mutuality is a basic motif in Confucian ethic. The father should act with love. This enables the son to become filial. The son should be filial so that the father will be further encouraged to be loving. In Confucian thought, then, relationships are not based on the one-dimensional imposition of ideas and power upon others but on the concepts of mutuality and reciprocity.

The SVS has a comparable set of value dimensions when related to dimensions identified from past literature. There have been several studies employing the SVS in China in addition to Schwartz' original data collection.

Past SVS Studies in China

Holt (1997)[7] and Ralston et al. (1996 and 1997), using the SVS, examined value priorities of Chinese businesspeople in regions of interest in the 1990s. There results indicate their samples had an opposite set of value priorities from teachers and students.

Problems with Interpreting Results of Past Studies

Comparisons based upon the above studies are problematic because none of the previous work specifically defines if or how raw scores were centred or standardised. I contacted the authors for clarification, but no definitive answers were provided; I was unable to locate Holt. Only the simplest z-scores from the dimension means can be compared amongst these samples. Figure 3.2 indicates the relative rankings. There is some consistency in the ranking from the studies of businesspeople from the 1990s, with Benevolence, Achievement, Security, and Self-Direction being ranked generally higher and Tradition, Power, and Hedonism lowest. The keys to the headings are:

In Figure 3.2.	Location of Study, Author, Date of Publication	Date Data Collected	N
1. Guangzhou Managers	Guangdong Province, Managers, Holt (1997)	1995	101
2. Guangzhou Entrepreneurs	Guangdong Province Entrepreneurs, Holt (1997)	1995	136
3. China Random Sample	China, Random Business People, Ralston et al. (1997)	1993	225

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[7] Holt's study is of problematic comparability as it was administered orally, one-on-one interviewer to subject, and only one -1 score and only one 7 score were allowed in the SVS survey sections; however, choosing an item to rate as -1 and 7 was optional. The remaining items were scored from 0 to 6. SVS studies find that in spite of survey instructions, subjects self-completing paper surveys tend to use -1 and 7 multiple times.

Figure 3.2. Rankings of SVS Dimensions from Relevant Studies of Chinese Businesspeople by z-Scores and Raw Scores

Guangzhou-Managers Holt 1995	z-score	Guangzhou-Entrepreneurs Holt 1995	z-score	China Random Ralston et al. 1993	z-score	Guangzhou & Shanghai Random Ralston et al. 1993	z-score
Benevolence	**1.6**	**Self-Dir**	**1.7**	**Benevolence**	**1.3**	**Achievement**	**1.3**
Conformity	**1.1**	**Achievement**	**1.3**	**Security**	**1.1**	**Benevolence**	**0.8**
Security	**0.8**	**Stimulation**	**0.9**	**Achievement**	**0.9**	**Security**	**0.7**
Self-Dir	**0.4**	**Benevolence**	**0.2**	**Conformity**	**0.7**	**Self-Dir**	**0.7**
Achievement	**0.4**	**Security**	**0.0**	**Universalism**	**0.4**	**Universalism**	**0.3**
				Self-Dir	**0.1**	**Conformity**	**0.3**
Tradition	-0.1	Universalism	-0.0				
Universalism	-0.3	Conformity	-0.6	Stimulation	-0.6	Stimulation	-0.3
Power	-0.9	Hedonism	-0.6	Hedonism	-1.2	Hedonism	-0.6
Stimulation	-1.3	Power	-1.2	Tradition	-1.2	Power	-0.7
Hedonism	-1.7	Tradition	-1.6	Power	-1.5	Tradition	-2.4

Raw Score Rankings of SVS Dimensions from Relevant Studies

Guangzhou-Managers 1995	*M*	*SD*	*Guangzhou-Entrepreneurs 1995*	*M*	*SD*	*China Random 1993*	*M*	*SD*	*Guangzhou & Shanghai Random 1993*	*M*	*SD*
Benevolence	**4.4**		**Self-Dir**	**5.2**	**0.5**	**Benevolence**	**4.6**		**Achievement**	**4.7**	**1.0**
Conformity	**4.2**		**Achievement**	**4.8**	**0.6**	**Security**	**4.5**		**Benevolence**	**4.4**	**0.8**
Security	**4.0**		**Stimulation**	**4.5**	**1.0**	**Achievement**	**4.4**		**Security**	**4.4**	**0.8**
Self-Dir	**3.8**		**Benevolence**	**3.9**	**0.7**	**Conformity**	**4.2**		**Self-Dir**	**4.4**	**1.0**
Achievement	**3.8**		**Security**	**3.7**	**0.7**	**Universalism**	**4.0**		**Universalism**	**4.2**	**0.9**
			Universalism	**3.7**	**0.7**	**Self-Dir**	**3.8**		**Conformity**	**4.1**	**1.0**
Tradition	3.5										
Universalism	3.4		Conformity	3.2	0.6	Stimulation	3.4		Stimulation	3.8	1.2
Power	3.1		Hedonism	3.2	1.1	Hedonism	2.9		Hedonism	3.6	1.4
Stimulation	3.0		Power	2.7	0.7	Tradition	2.9		Power	3.6	1.2
Hedonism	2.8		Tradition	2.4	1.4	Power	2.7		Tradition	2.6	1.0
Grand Means	*3.6*			*3.7*	*0.8*		*3.7*			*4.0*	*1.0*

Holt (1997) investigated how culture affects entrepreneurial outcomes in the southern coastal region of Guangdong Province. Holt's sample population included 237 interviews of executives of either Chinese state-owned enterprises (SOEs) or domestic joint venture companies, and Chinese entrepreneurs who were founders and active managers of private enterprises.

Holt concluded that the Chinese entrepreneurs were clearly nonconformist in their views. He stated they were Confucian in their high regards for family security (this is actually a Collectivist rather than a Confucian trait). They scored lowest in Conformity whilst placing a high value on Security. Apparently, China can abide the accumulation of wealth by having in mind the family and society as a whole. The combined values of managers and entrepreneurs convinced Holt that despite fifty years of socialism, Confucianism is alive and well.

According to Holt (1997), Maoist communism (1947-1976) had dramatically altered the economic and social fabric of China. Chinese entrepreneurs, he argued, adapted to these changes, being almost complete suppression of their older, Confucian modes of business operation, which were decentralized from the state. After Deng Xiao Ping's 1986 campaign that to a degree opened China's economic markets to the world, Guangdong became an entrepreneurial region once again. Holt's critical research questions explored the links between the suppressed Confucian values in the communist society and the modern re-emergence of entrepreneurial markets.

Samples Available in Schwartz' Public Data Base

Schwartz' public database[8] provides access to several samples from China and New Zealand, listed in Figure 3.3. Whilst Schwartz in the few studies employing data from China proposes those samples as conforming to the ten values model, calculating and comparing dimension means from the dimension items leads to within-country inconsistencies. The comparability of all the samples for China and New Zealand is problematic. Those that are comparable are 1988 Shanghai Teachers and Students, and New Zealand South Island Teachers and Christchurch students. These were the original

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[8] **Database of SVS Study Results:** The following website has all the data from teachers and students that Prof. Schwartz gathered through 2005 in the HUJI Social Science Data Archives site, Data Set Name: Schwartz Value Survey (SVS), data set number 0789: http://isdc.huji.ac.il/ehold10.shtml# E2

theory-testing samples, but are not representative of the countries. Using samples such as these Schwartz developed his theoretical arrangement of value dimensions.

Figure 3.3. China and New Zealand Samples Available in Schwartz' Database

ID	China	N	Year Collected
1101	Teachers-Shanghai, T_SH	208	1988
1102	Teachers-Guangzhou, T_GZ	193	1989
1103	Teachers-Hebei , T_HeB	188	1989
1205	Students-Shanghai, S_SH	205	1988
2205	Students-Shanghai VALUES CHANGE TEST, S_SH_95	212	1995
	New Zealand	**N**	**Year Collected**
1101	Teachers-South Island, T_SoIs	199	1988
1205	Students-Christchurch, T_ChCh	202	1988
1409	General-Auckland, G_Akl	139	1998
1606	Students (Education)-Auckland, S_Akl	289	1994

Liden and Antonakis (2009) remind us that the physical and social environment in which leadership is observed (the context) varies; and the contexts need to be measurable, and must be modelled when attempting to explain a particular aspect of the leadership puzzle. An important criterion that Dubin (1976) identified for theory building was the boundary conditions (i.e. the context, including space and time) under which a theory is expected to hold; the theoretical dimensions should not be affected by culture and time. As such, scholars must consider context in leadership research, such as by examining the way context influences the variability that may emerge in the constructs under study or by assessing how context can moderate relations between variables.

Past studies indicate an effect from organisational work-related demographics, so we can expect an effect from being in business vs. teaching or being a student, as we shall see below. Personal communication with Shalom Schwartz (2006) indicates that contingency variables such as job/industry type influence the relative salience of value dimensions. Schwartz and Sagiv (1995) found country and type of sample to affect value structures. Schwartz's database provides several samples from China and New Zealand. In addition to the review of past studies in China above I will use Schwartz' public database for within country comparisons. In China I will first compare the tertiary student and secondary teacher samples from Hebei, Shanghai, and Guangzhou.

Statistically there are significant differences amongst dimension mean scores for the samples, however in Figure 3.4 the pattern of relative mean values is similar, with the exception of Power for the Hebei teacher sample. That sample mean is much higher than the others. No explanation for this difference is provided in any known publications.

Figure 3.4. Comparison of Schwartz' Teacher & Student Samples in China
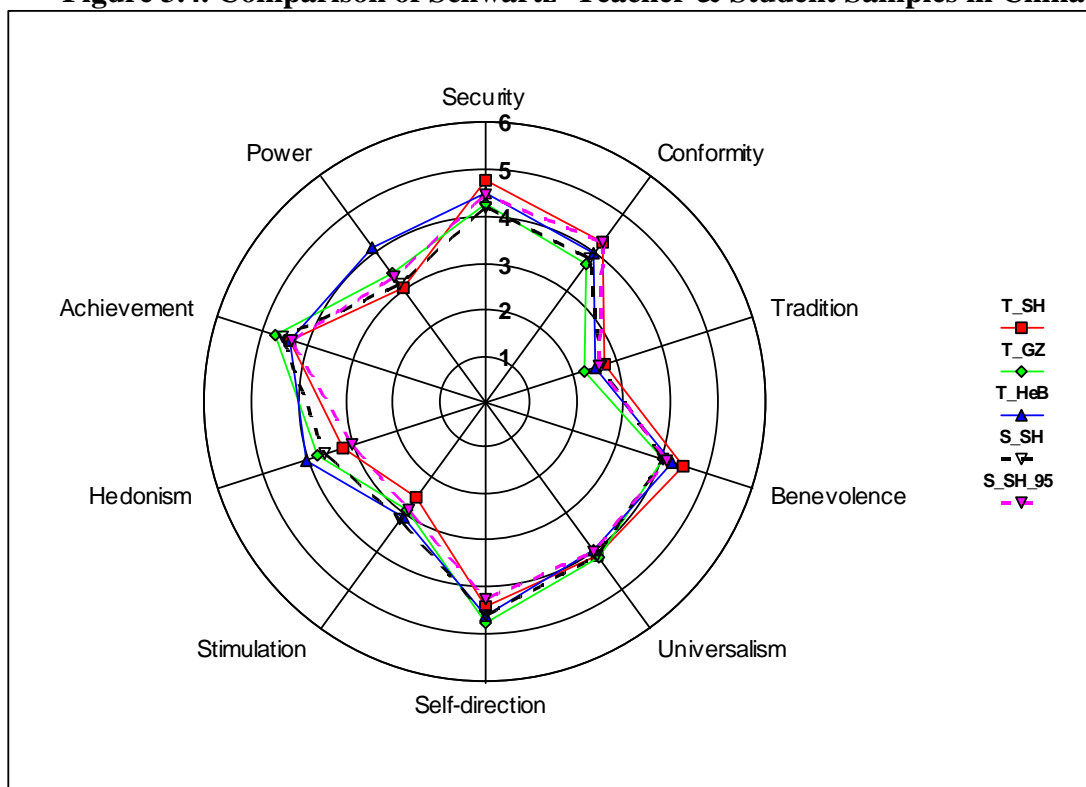
China Samples: T_SH: Teachers, Shanghai, 1988; T_GZ: Teachers, Guangzhou, 1989; T_HeB: Teachers, Hebei, 1989; S_SH: Students_Shanghai, 1988; S_SH_95: Students, Shanghai, 1995

The comparisons in Figure 3.5 indicate that there are differences in values between Chinese students, teachers, and businesspeople with the businesspeople indicating higher preferences for Stimulation and Tradition, indicating there are in fact demographic effects on relative importance of value dimensions in China.

Figure 3.5. Comparison of Sample Means for Teachers, Students and Businesspeople in China
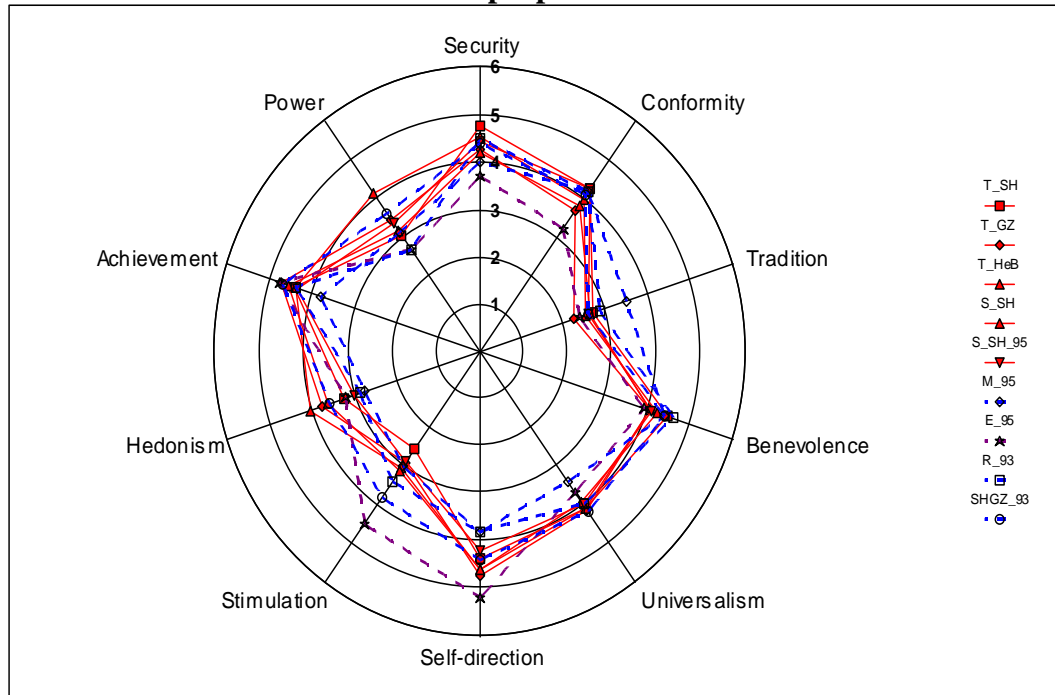
China Samples: T_SH: Teachers, Shanghai, 1988; T_GZ: Teachers, Guangzhou, 1989; T_HeB: Teachers, Hebei, 1989; S_SH: Students_Shanghai, 1988; S_SH_95: Students, Shanghai, 1995; M_95: Holt, managers in Guangzhou, 1995; E_95: Holt, entrepreneurs in Guangzhou, 1995; M_93: Ralston et al., business people in Guangzhou, 1993; SHGZ_93: Ralston et al., business people in Shanghai and Guangzhou, 1993

SVS Samples from New Zealand

Four samples from New Zealand are included in Schwartz' database: T-SoIs: teachers, South Island, 1988; S-ChCh: Students, Christchurch, 1988; G-Akl: General sample, Auckland, 1998; S-Akl: Students, Auckland, all education majors, 1994. A comparison of the samples is depicted in Figure 3.5. Inspection of Figure 3.5 indicates that in New Zealand the South Island teacher sample has significantly lower means for Stimulation and Hedonism, and the Christchurch student sample has significantly higher means for those dimensions and for Self-Direction. Anecdotal evidence from living in New Zealand for nearly 9 years, and from various news media reports indicate that that these two subgroups in the country are representative of the cultural differences between North and South Island and of the unique behaviour of Christchurch students, and are perhaps not nationally representative.

Comparison of Student and Teacher Value Dimension Priorities in China and New Zealand

Figure 3.6 depicts the comparisons of rankings of mean value dimension priorities for China and New Zealand samples from Schwartz' public database. General tendencies noted are:

- New Zealand sample means are much lower for the Power and Security dimensions.
- China sample means are much lower for the Stimulation dimension and lower for the Hedonism, Benevolence and Universalism dimensions.

Figure 3.6. Comparison of New Zealand Samples from Schwartz' Database

There were significant differences between the means of the samples on every dimension, p<0.005, with no discernable pattern amongst samples.
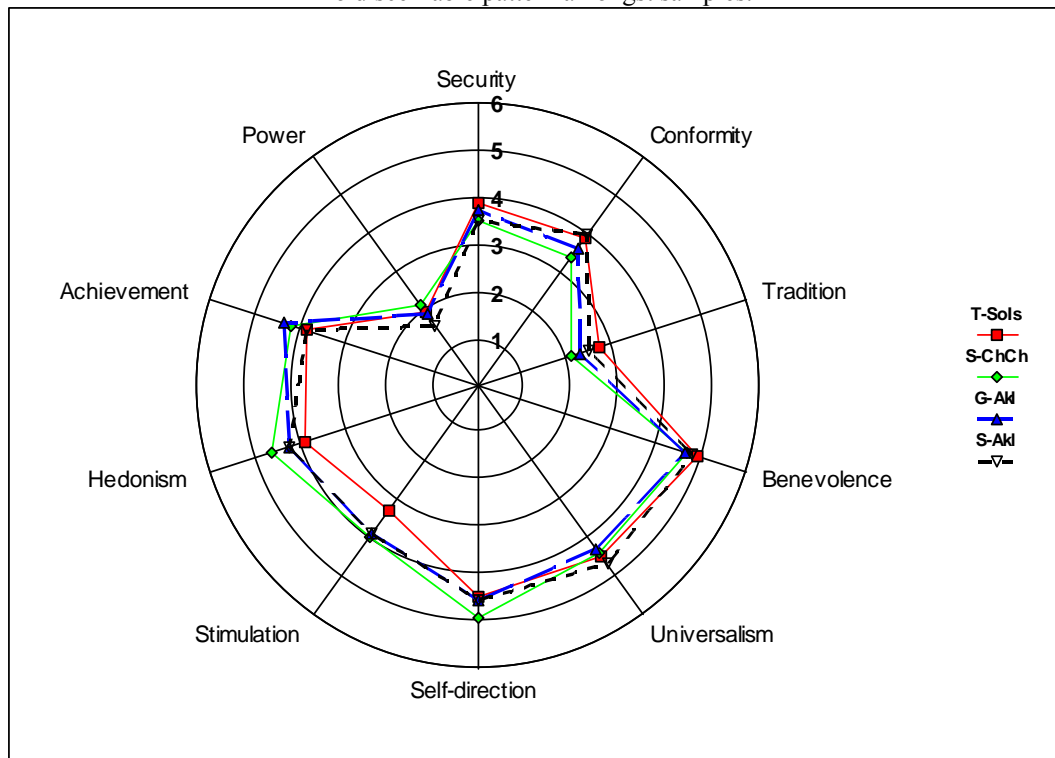
New Zealand Samples: T-SoIs: teachers, South Island, 1988; S-ChCh: Students, Christchurch, 1988; G-Akl: General sample, Auckland, 1998; S-Akl: Students, Auckland, all education majors, 1994.

Figure 3.7. Comparison of Sample Results from China (Red Graphs) and NZ (Blue Graphs) from Schwartz' Public Database

There were significant differences between the means of the samples on every dimension, p<0.005, with no discernable pattern amongst samples.
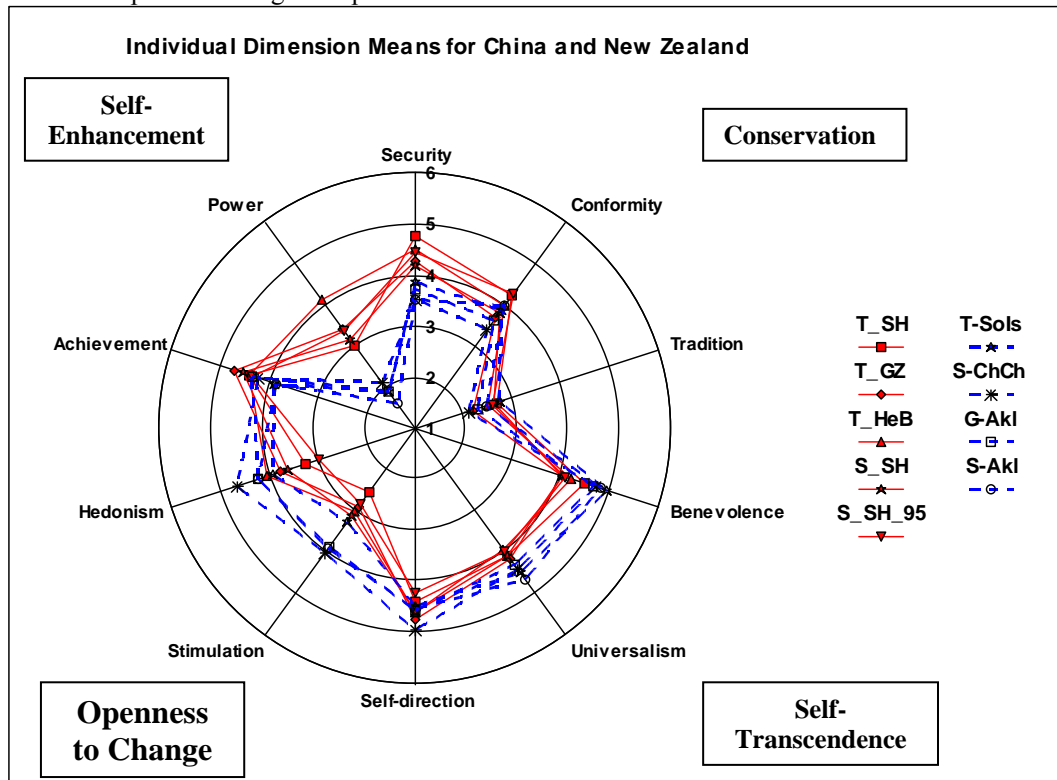
T_SH: Teachers, Shanghai, 1988; T_GZ: Teachers, Guangzhou, 1989; T_HeB: Teachers, Hebei, 1989; S_SH: Students_Shanghai, 1988; S_SH_95: Students, Shanghai, 1995; T-SoIs: teachers, South Island, 1988; S-ChCh: Students, Christchurch, 1988; G-Akl: General sample, Auckland, 1998; S-Akl: Students, Auckland, all education majors, 1994.

Comparisons of Schwartz' SVS Theory Development Sample Dimension Means

Analyses of Variance tests for were run to compare the mean centred scores for the samples available in Schwartz' public database. Analyses of the results in Figure 3.10 indicate that there are significant between sample effects between samples for every SVS individual value dimension, p<0.035 or less for both the China and NZ sets. This indicates, assuming all samples have the same value structure, the relative importance of the dimensions differ between samples for each country for all dimensions.

In Figures 3.8 and 3.9 we see that the relative importance of the dimensions are relatively similar between the two sets of samples, but with NZ have a much low mean for Power as a motivating value. There is considerable variation in the means for Stimulation for the China samples

Figure 3.8. ANOVA Tests of Between-Subjects Effects for Schwartz' Theory Development Samples for MRAT-Centred Score Means

Guangzhou	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Source is sample	cConformity	44.144	4	11.036	14.136	.000	.055
	cTradition	27.139	4	6.785	5.738	.000	.023
	cBenevolence	24.365	4	6.091	8.038	.000	.032
	cUniversalism	9.148	4	2.287	4.549	.001	.018
	cSelfDirection	14.757	4	3.689	5.175	.000	.021
	cStimulation	21.843	4	5.461	3.206	.013	.013
	cHedonism	122.980	4	30.745	17.331	.000	.066
	cAchievement	13.096	4	3.274	3.780	.005	.015
	cPower	63.931	4	15.983	10.487	.000	.041
	cSecurity	43.115	4	10.779	15.622	.000	.060

NZ	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Source is sample	cConformity	10.579	3	3.526	4.310	.005	.015
	cTradition	6.907	3	2.302	6.182	.000	.022
	cBenevolence	6.844	3	2.281	4.114	.007	.015
	cUniversalism	2.669	3	.890	2.892	.035	.010
	cSelfDirection	9.474	3	3.158	5.464	.001	.019
	cStimulation	13.144	3	4.381	7.071	.000	.025
	cHedonism	18.184	3	6.061	8.557	.000	.030
	cAchievement	4.525	3	1.508	3.313	.020	.012
	cPower	3.678	3	1.226	3.333	.019	.012
	cSecurity	11.958	3	3.986	8.749	.000	.031

Figure 3.9. Charts of Dimension Means from Centred Scores for China and NZ Samples

China Samples

New Zealand Samples
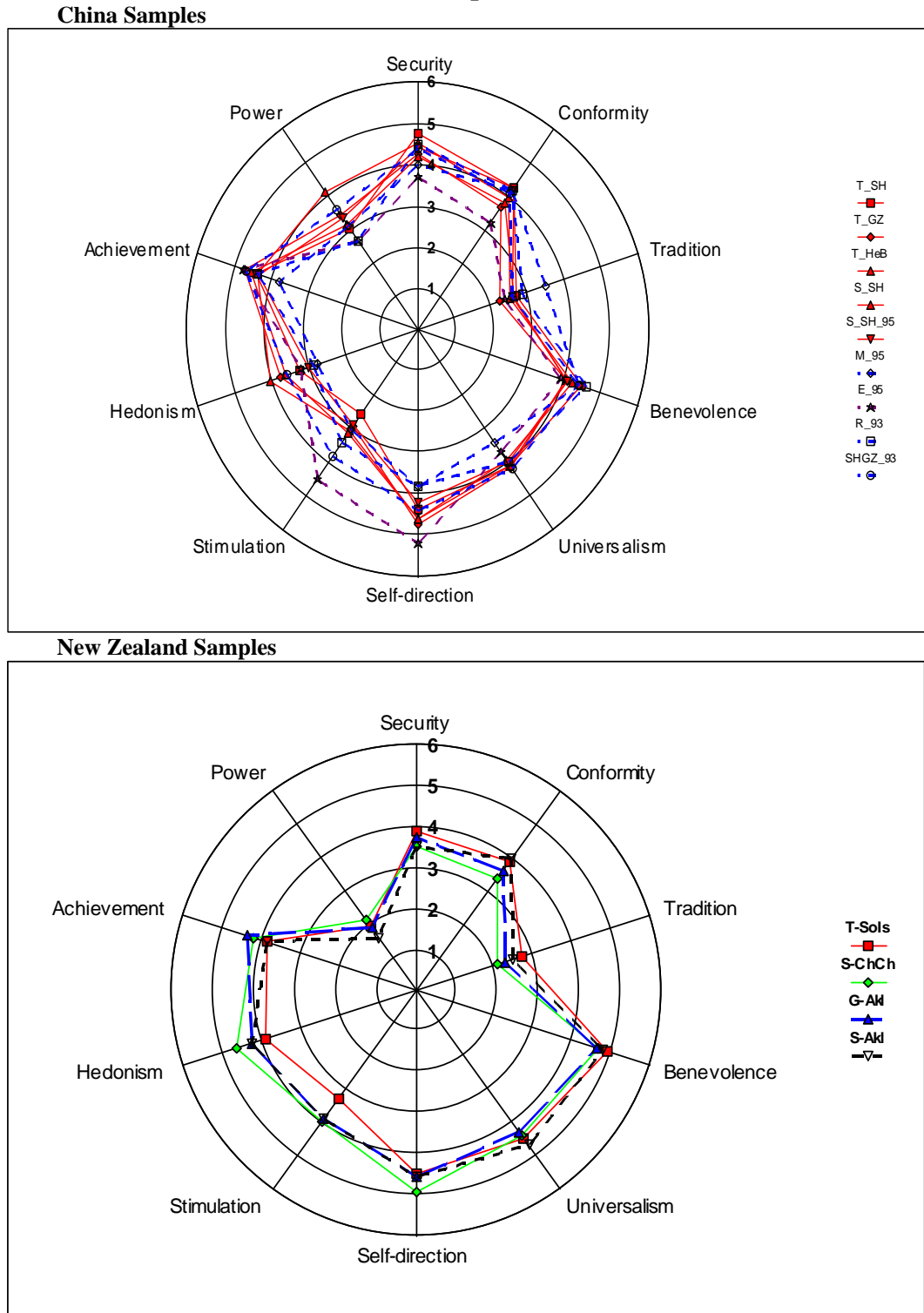
There are questions concerning the invariance of values between cultures.

- Are the rankings of means of measures of value dimensions consistent between cultures for groups with varying demographics? *Hypothesis:* Ranking of value dimension means not be different between different demographic groups within cultures. Value dimension means are not invariant in terms of relative rankings within the two countries investigated.

- Are preferred leader behaviour dimension structures constant across national cultures? *Hypothesis:* Ranking of value dimension means not be different between cultures. Value dimension means are not invariant in terms of relative rankings between the two countries.

We should not be surprised to find differences amongst demographic samples and across cultures, as these kinds of findings are nearly universally reported in the literature in the area, discussed below in the section concerning countries as cultural units.

EMPIRICAL EVALUATION OF THE THEORY OF CULTURAL VALUE ORIENTATIONS

Growing from 1988-2000, Schwartz' SVS study participants included 80 samples of schoolteachers (k-12) from 58 national groups and 115 samples of college students from 64 national groups, together constituting 67 nations and 70 different cultural groups. Samples from ethnically heterogeneous nations came from the dominant, majority group. Most samples included between 180 and 280 respondents.

The score for each cultural value orientation in a country is the mean importance rating of the value items that represent it. Prior to computing these scores, Schwartz centres each individual respondent's ratings of the value items on his/her mean rating of all of the items. He believes this transformation controls for individual as well as group biases in use of the response scales. In Schwartz (1992) and (2006), he further explains how to perform the scale use correction and why it is necessary. In order to increase the reliability of country scores based on the SVS data, Schwartz combined the means of the teacher and student samples in the 52 countries in which both types of samples were available. In 21 countries, only either teacher or student data were available. For these countries, Schwartz estimated the missing sample means based on regression coefficients generated by regressing student and teacher means from the 52 countries where both were available on one another.

An additional issue of concern is country as a monolithic cultural unit. Few researchers accept this; many ignore the implications.

COUNTRIES AS CULTURAL UNITS

The validity of "The Nation-State as a Useful Variable in Cross-Cultural Behavioural Research" is discussed further on p. 183 and following pages. Regardless of the questions as to the validity of a nation as a single variable, almost all large, comparative, cross-cultural studies treat countries as their cultural unit. Countries are rarely homogeneous societies with a unified culture. Inferences about national culture may depend on which subgroups are studied. The research on Schwartz' cultural dimensions with the SVS used country scores from teacher and student samples rather than representative national samples. This makes it especially important to establish that scores derived from different types of samples order countries in the same way on the dimensions. If a meaningful general culture influences upon varied groups within countries, the order of countries on cultural dimensions should be quite similar whether we measure culture using one type of subsample from the dominant group or another. The same countries should score higher and the same countries lower on each cultural orientation whether the set of samples consists, for example, of older or of younger respondents. Schwartz (2006) assessed consistency in the relative scores of countries on his seven cultural orientations measured with the SVS, using three types of subsamples, secondary school teachers, and tertiary students. Schwartz stated that closely matching the characteristics of the samples from each country is critical when comparing national cultural orientations, e.g., all teacher samples, all student samples, or all properly drawn national samples.

CLUSTERS OF CULTURES

Several authors propose that there are culturally distinct world regions with similar cultures (Hofstede, 2001; Huntington, 1993; Inglehart, 1997; Schwartz, 1999). The major theorists map national cultures into clusters. Hofstede, Inglehart, Schwartz and the GLOBE project identify cultural regions around the world generally as African, Confucian, Ex-Communist East-Central European, Anglo or English-Speaking, Latin American, South Asian, and West European. There is still sparse data concerning the

Islamic Middle East, and "Africa" cannot be categorisation as a monolithic region, if indeed any can.

The emergence of similar cultural regions across theoretical approaches would affirm systematic cultural value differences that these approaches tap, validating the theoretical approaches and survey instruments. The location of similar sets of countries in these regions would affirm the meaningfulness of countries as cultural units.

Using available national mean scores, I ran Hierarchical Cluster Analyses for the Hofstede, Inglehart, Schwartz, and GLOBE available scores. The results were not conclusive, and indicated several problems in comparing the theories, with the GLOBE results, consisting of non-random samples of businesspeople from specific industries, deviating most significantly from the others. Some examples, amongst others:

1. Israel clusters with Austria in some studies and with Oman and Qatar in others, indicating there might be a problem with sampling within Israel, concerning oversampling of either Mizrahi ("Sephardic" in vernacular usage) or Ashkenazi ethnic groups. Probably these two groups, and other sub-cultures, should be studied individually and compared.

2. In several studies, the "Anglo" cluster tends to separate into three distinct groups, (1) Australia, Germany, and the United States; (2) Ireland, All Canada, All Switzerland, New Zealand, and the United Kingdom; and (3) Afrikaans- and English-speaking White South Africans.

3. Two "Nordic" clusters appear, (1) Denmark and Sweden, and (2) Finland, Norway, and The Netherlands.

4. The clusters that include France are different in every theory.

5. Using Hierarchical Cluster Analysis, Greece does not appear to cluster with any group for which I have data.

6. Samples in Mainland China differ significantly across geographic regions.

7. The possibilities of regional differences in the U.S.A. are not systematically investigated.

The examples could continue, but suffice to say that accurate clustering of cultures across theories is beyond the current state of cross-cultural theories. The implications of this analysis are that the findings from this study are not generalisable to a "Confucian" culture or an "Anglo" or English-speaking cluster. In fact the Guangzhou findings are more than likely not generalisable beyond South China.

Considering some consequences of national differences in the cultural value orientations, I now briefly note how culture relates to women's position in society, to a selection of social attitudes held by societal members, and to important social behaviours.

Women's Equality

The equality of women and their opportunities for autonomous decision-making is one domain in which cultural orientations are likely to influence practices. Women should have greater independence to develop their own capabilities and follow their own preferences if the culture emphasizes Autonomy rather than Embeddedness. Similarly, cultures that emphasize egalitarian rather than hierarchical, role-based regulation of interdependence and work are likely to promote greater equality. A cultural preference for harmonious relations in contrast to assertive mastery might also enhance women's equality, because women around the world value benevolence more and power less than men (Schwartz and Rubel, 2005).

Women's equality and Autonomy are greater in wealthier and more economically developed countries (e.g., Apodaca, 1998). Doubtless, some of this association is direct. Material and Intellectual resources free individuals—men and especially women—from some of their dependence on the support of their families, enabling them to strike out on their own and to demand more equal opportunities. However, the prevailing cultural orientations may mediate the impact of increased individual resources that accompanies national wealth. Cultural orientations may legitimize and facilitate but also delegitimize and inhibit the pursuit of equality. This can occur through informal or formal sanctions experienced in everyday interaction and through encounters with the structures, practices, and regulations of societal institutions that are grounded in and justified by the cultural orientations.

National Differences in the Importance of Work Values or Goals

Work values refer to the goals or rewards people seek through their work. They are expressions of more general human values in the context of the work setting. A review

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of the literature points to four broad types of work values that are distinguished implicitly by respondents (Selmer and Littrell, 2004). These are:

1. Intrinsic work values: personal growth, autonomy, interest, and creativity
2. Extrinsic work values: pay and security
3. Social values: contact with people and contribution to society
4. Power: prestige, authority, influence

Schwartz' basic contention is that the types of work goals whose pursuit is encouraged and rewarded, rather than discouraged and sanctioned, depend in part on the prevailing cultural value emphases in a society. Other things being equal, the goals chosen by managers to motivate workers will be more effective if they are compatible with prevailing cultural emphases. That is, no one type of work goal is likely to be the most effective across all cultures.

Given a core goal, each type of work value is more compatible with certain cultural value emphases and less with others. The pursuit of power values is likely to be more acceptable in cultures where Hierarchy and Mastery values are emphasised (e.g. China compared to the USA), and the use of power and prestige to reward workers is likely to be a more effective motivator. However, the pursuit of these values and their use as motivators is more likely to arouse individual or organised opposition where Harmony and Egalitarianism values are important (e.g. Sweden, Finland).

The pursuit of intrinsic work values is likely to be seen as desirable and justified where Autonomy values are emphasised in a society. People who seek personal growth or opportunities for creativity and autonomy in their work are therefore more likely to find a welcoming cultural climate. In contrast, where Embeddedness values are emphasised, people are more likely to be discouraged from pursuing these individuating goals in their work. Managers are more likely to utilise intrinsic rewards such as opportunities for personal growth, creativity, and Autonomy in societies where Autonomy values prevail than in societies characterised by an emphasis on Embeddedness values. Moreover, managers are more likely to be effective in motivating workers through appeals to intrinsic work goals in the former than in the latter societies.

In answering questions and testing hypotheses presented in Chapter 1, I am interested in understanding what particular types of work values are emphasised or downplayed in China and New Zealand, I can use the cultural value scores of the national samples to

determine how work values are perceived in those nations by the prevailing cultural value emphases. An emphasis on extrinsic work values is hypothesised to be compatible with Embeddedness and Hierarchy culture values and to conflict with Intellectual Autonomy values. The location of the samples indicate that both the Chinese teacher and student samples gave relatively strong emphasis to Embeddedness and Hierarchy values and weak emphasis to Intellectual Autonomy values, whereas the New Zealand samples showed the opposite cultural value emphases. If cultural values are associated with and influence individual work values, then the pursuit of extrinsic work values is more common, and their use as motivators probably more effective, e.g., in China than in New Zealand.

SUMMARY: CULTURE

How many cultural value dimensions are needed to capture the broad cultural value differences amongst societies? Schwartz (2004) believes that it is too early in our development of knowledge to answer this question definitively, but he believes as few as three or four bi-polar dimensions, each comprising a pair of nearly opposing orientations, may suffice.

Schwartz (2004, amongst other works) believes the critical value dimensions are unlikely to be orthogonal. They evolve as preferences for resolving basic issues in managing life in society. It is not logical that preferences for resolving one issue will not become intertwined with preferences for resolving other issues. Cultures that encourage Autonomy in individual/group relations are unlikely to prefer hierarchy for managing human interdependence in business organisations. Though not opposites, Autonomy and hierarchy rarely appear together because they indicate conflicting views of human nature. Schwartz believes deriving orthogonal dimensions from data can lead to results that ignore tendencies toward consistency and coherence across values in national cultures.

Analyses of empirical and conceptual relations amongst the various cultural value dimensions and orientations suggest that it is useful to discriminate at least the following:

1. The relative importance of goals; which goals take precedence; for example should the individual's own goals or the group's goals take precedence in motivation.
2. The relative desirability of equal vs. hierarchical allocation of resources, roles, rights, and obligations amongst persons and groups.
3. The relative desirability of assertively using or changing the social environment and natural environment in the active pursuit of goals vs. maintaining harmony in relation to these environments.

The first two issues correlate substantially positively with economic development, whilst the third does not.

Cultural value orientations are important in understanding causal relations amongst social structural, institutional, and demographic factors that affect human behaviour. These cultural value orientations may sometimes influence significant aspects of life even more than socioeconomic factors do. Value orientations order national cultures in ways that help us understand differences. The orderings of nations obtained with value dimensions relate meaningfully to such characteristics of nations as socioeconomic development, political institutions, and population features. Much remains to be done to determine how much these cultural value orientations add to the insights into individual and social phenomena that other theories of cultural dimensions provide.

Culturally different groups prefer different ways of being led (Hofstede, 1993; Triandis, 1993). In every culture followers have expectations that their leaders' characteristics should fit into the traditional leadership prototypes in their minds. Not conforming to social norms and values is likely to make followers quickly perceive a leader as incompetent and not deserving of that position, despite his or her personal abilities and achievements. When interacting across cultures it is important to understand, appreciate, and accommodate the expectations of culturally diverse business partners.

PREFERRED LEADER BEHAVIOUR

This discussion assumes some familiarity with history and systems of theories of leadership. This research project employs a Traits+Contingency typology describing explicit behaviour, initially developed at Ohio State University in the USA in the 1960s and 1970s and adding individual cultural values as a contingency.

Theory and Operationalisation of Explicit Leadership Behaviour

After World War II, in the USA, there was a period of almost thirty years during which leaders were studied either by observing their behaviour in laboratory settings or by asking individuals in field settings to describe the behaviour of individuals in positions of authority, and relating these descriptions to various criteria of leader effectiveness. Three influential groups of investigators pursued the quest for explanations of leader effectiveness in this manner. These were Robert Bales and his associates at Harvard (Bales, 1954), members of the Ohio State Leadership Center (Stogdill and Coons, 1957), and members of the Institute for Social Research at the University of Michigan (Kahn and Katz, 1953; Likert, 1961; Mann, 1965).

Research conducted within this paradigm became known as the behavioural school of leadership. One of the major empirical contributions from the behavioural school was the identification of two broad classes of leader behaviours, task-oriented and person-oriented behaviours, which were identified by repeated factor analyses conducted by the Ohio State group, interviews by the Michigan group, and observation of emergent leaders in laboratories by the Harvard group. It should be noted that the Harvard group also identified a third dimension, individual prominence, which was somehow ignored in subsequent leadership literature. This dimension may have been neglected because of the social-liberal disapproval of individual prominence seeking found in some universities at the time.

A second major contribution of the behavioural paradigm was a more refined and detailed specification of task- and person-oriented behaviours. There was no pattern of leader behaviour that was found to be consistently associated with subordinates' satisfaction or any criteria of supervisor or manager effectiveness across situations.

Assumptions and Limitations of the Leader Behaviour Paradigm

The initial guiding assumption of the behavioural paradigm was that there are some universally effective leader behaviours, and these could be discovered by either observing leaders in action, usually in a laboratory setting, or by asking subordinates about the behaviour of their immediate superiors. Little thought was given to the

specific role demands of leaders, the context in which they functioned, or differences in dispositions of leaders or followers. Failure to consider these factors was subsequently thought to be the reason for the researchers' inability to identify leader behaviours that had universal or near universal effectiveness.

Stogdill (1974, pp. 128-141) discussed the Ohio State Leadership Studies from 1945 through 1970. Several factor analytic studies produced two factors identified as *Consideration* and *Initiation of Structure in Interaction*. Stogdill (1959, 1963, 1974 pp. 142-155) noted that it was not reasonable to believe that the two factors of *Initiating Structure* and *Consideration* were sufficient to account for all the observable variance in leader behaviour relating to group achievement and the variety of social roles. Stogdill's theory suggested there are patterns of behaviour involved in leadership, though not equally important in all situations Stogdill's twelve factors are described in Figure 3.10. The order of the list and the numerals of the factors have no relevance.

Superior Orientation is a behaviour set not included in many leadership surveys. It is discussed and analyzed in Kerr, Schriesheim, Murphy, and Stogdill (1974) and moderates between leader predictors and follower satisfaction. They found that the greater the perceived upward influence of the supervisor, the greater the positive relationships between the Consideration factor and subordinate satisfaction. This will be especially true for subordinates who are highly dependent upon their boss for such things as recognition, freedom, and physical and financial resources.

Figure 3.10. Leader Behaviour Dimensions Defined by LBDQ XII

Factor 1: Representation measures to what degree the manager speaks as the representative of the group.	**Factor 7: Role Assumption** measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.
Factor 2: Demand Reconciliation reflects how well the manager reconciles conflicting demands and reduces disorder to system.	**Factor 8: Consideration** depicts to what extent the manager regards the comfort, well-being, status and contributions of followers.
Factor 3: Tolerance of Uncertainty depicts to what extent the manager is able to tolerate uncertainty and postponement without anxiety or getting upset.	**Factor 9: Production Emphasis** measures to what degree the manager applies pressure for productive output.

Factor 4: Persuasiveness measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.	**Factor 10: Predictive Accuracy** measures to what extent the manager exhibits foresight and ability to predict outcomes accurately.
Factor 5: Initiation of Structure measures to what degree the manager clearly defines own role, and lets followers know what is expected.	**Factor 11: Integration** reflects to what degree the manager maintains a closely-knit organization; resolves inter-member conflicts.
Factor 6: Tolerance of Freedom reflects to what extent the manager allows followers scope for initiative, decision and action.	**Factor 12: Superior Orientation** measures to what extent the manager maintains cordial relations with superiors; has influence with them; is striving for higher status.

THE DARK SIDE OF LEADERSHIP

Leadership research has generally focussed upon effective leadership (Kelloway, Mullen, and Francis, 2006), with an apparent assumption that ineffective leadership simply reflects the *absence* of leadership (Ashforth, 1994). However, research on destructive aspects of leadership indicate this phenomenon includes behaviours that are not limited to the mere absence of effective leadership behaviour (Ashforth, 1994; Bies and Tripp, 1998; Einarsen, Aasland, and Skogstadad, 2002; Skogstad; Einarsen, Torsheim, Aasland and Hetland, 2007; Kelloway, Catano and Southwell, 1992; and Tepper, 2000). Several authors have called for a closer examination of the characteristics and outcomes associated with destructive leadership (Kellerman, 2004; Kelloway, Sivanathan, Francis and Barling, 2005). Burke (2006) posits that by exploring the *dark side* of leadership a more accurate view of leadership may emerge, which again may contribute to the general understanding of leadership effectiveness and leadership development. Based on a literature review, Baumeister, Bratlavsky, Finkenauer, and Vohs (2001) conclude that there is overwhelming support to the notion that negative events in social interactions have a stronger effect than do positive events. Hence, understanding and preventing destructive leadership may be as important, or even more important, than understanding and enhancing positive aspects of leadership.

As a complicating factor, pointed out by Kotter (1990) in his discussion of differences in management and leadership, Bentz (1985) reported that at the executive level, failure of those emerging or appointed as leaders occurred when they lacked managerial skills

in one or more areas, as well as a possessing a characteristic that derailed their careers, that is, lack of administrative skills, unable to deal with complexity, unable to deal with problem subordinates or build an effective team, overly emotional, lack of knowledge of the business, or an overriding personality deficit or defect.

Definitions are another problem. Employing a simple, technical definition such as that offered by Bass (1990a): leadership as the exercise of influence in a group context, then we can look at a figure like Adolph Hitler and say he was, in many respects, a great leader (Doyle and Smith, 1999). He had a vision, was able to energize a large number of people directed toward achieving it, and developed the effectiveness of the organizations he was responsible for. Expanding the definition to whether his actions were inclusive and elevating leads to a different judgement. He was partly responsible for the death and exclusion from society of millions of people. He focused people's attention on the actions of external enemies, internal scapegoats and false images of community, whilst avoiding facing a deeper analysis of the country's ills. Hitler played to people's basest needs and fears, and created an exclusive society, utilising or eliminating outsiders (Heifetz 1994: 24).

The large majority of articles and approaches to the "dark side" of leadership suffer from two problems.

(1) One problem stems from focussing on traits that should have prevented a leader from acquiring a managerial leadership position if the organisation's appraisal system was effective and it had a good managerial leader development programme.

(2) The majority of articles have a strong ethnocentric, USA-oriented bias; see for example, Kellerman (2004), Fulmer and Conger (2004), Dotlitch and Cairo (2003). Johnson (2001: 9-23) produces a list of the negative outcomes of abuse of leadership, however it has a particularly Western cast, failing to consider that high Power Distance societies can have opposite views of leadership behaviour from low Power Distance societies

Lombardo, Ruderman and McCauley (1988) developed a quantitative measure of eight derailment factors. They had managers rate 86 successful managers and 83 managers who had derailed. These factors were handling business complexity; directing,

motivating and developing subordinates; honour (ethical behaviour, integrity, loyalty), drive for excellence; organizational *savvy*; composure; sensitivity; and staffing skills. Supervisor ratings of the successful senior managers were significantly higher on these eight dimensions than for those of managers who had derailed.

Najar, Holland and Vanlandayt (2004), using Hogan and Hogan's (1997) Hogan Development Survey, examined the relationship of leaders' dysfunctional interpersonal tendencies and multi-rater evaluations. The sample included 295 senior executives identified as *high potential* from a Fortune *500* company. Raters included immediate supervisors and a composite group of peers and others familiar with the individuals' job performance. Criteria included four leadership factors (e.g., business results, people, self) and eleven interpersonal factors (e.g. trusting, resilient, dependable). Four broad hypotheses were considered:

1. characteristics associated with arrogance will be associated with lower peer ratings;
2. characteristics associated with cautiousness will be associated with lower supervisor and peer ratings;
3. characteristics associated with excitability will be associated with lower supervisor and peer ratings; and
4. characteristics associated with scepticism and distrust will be associated with lower peer ratings.

The Hogan Development Survey contains 11 scales measuring behavioural tendencies that may cause failure:

1. *Excitable* – moody, easily annoyed, hard to please, and emotionally volatile.
2. *Sceptical* – distrustful, cynical, sensitive to criticism, and focused on the negative.
3. *Cautious* – unassertive, resistant to change, risk averse, and slow to make decisions.
4. *Reserved* – aloof, indifferent to the feelings of others, and uncommunicative.
5. *Leisurely* – overtly cooperative, but privately irritable, stubborn, and uncooperative.
6. *Bold* – overly self-confident, arrogant, with inflated feelings of self-worth.
7. *Mischievous* – charming, risk taking, limit testing and seeking excitement.
8. *Colourful* – active, energetic, entertaining, dramatic, and attention seeking.

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9. *Imaginative* – creative but thinking and acting in unusual or eccentric ways.

10. *Diligent* – meticulous, precise, conscientious, hard to please, and perfectionist.

11. *Dutiful* – eager to please and reluctant to act independently or against popular opinion.

Their results showed that dysfunctional behaviours associated with arrogance, cautiousness, volatility, and scepticism negatively affected performance ratings and these effects differed between supervisors and peers; your relationship with the rate influences your ratings.

Some themes emerge in the writings on leader failure. First, failure was associated with inability to develop effective interpersonal relationships (arrogant, stubborn, egocentric). Second, some leaders were afraid to take risks and make errors (cautious, avoid responsibility). Third, excitable individuals were found to have difficult relationships (impatient, moody, negative, volatile, emotional instability). Fourth, as Lubit (2002) observes, scepticism and distrust will reduce leader's effectiveness in motivating others (cynical, untrustworthy). The Leader Behaviour Description Questionnaire XII employed in this study has several items that related to the dark side of leadership.

Possible Interpretation of De-Railer Behaviour:	**LBDQXII Items:**
• Excitable, impatient	12 Becomes anxious when he/she cannot find out what is coming next
• Excitable, impatient	42. Becomes anxious when waiting for new developments
• Lacks administrative skills	61. Gets swamped by details
• Excitable, volatile	62. Can wait just so long, then blows up
• Caution, distrust	65. Is reluctant to allow the members any freedom of action
• Desire to be liked, or irresponsible	68. Permits the members to take it easy in their work
• Lacks administrative skills	71. Gets things all tangled up

Possible Interpretation of De-Railer Behaviour:	LBDQXII Items:
• Arrogance	87. Refuses to explain his/her actions
• Lacks administrative skills	91. Gets confused when too many demands are made of him/her
• Lacks administrative skills	92. Worries about the outcome of any new procedure
• Distrust, Arrogance	97. Acts without consulting the group

In addition to those listed in Chapter 1, a useful hypothesis to test is if the Guangzhou and New Zealand samples have different assessments of these items identified as inhibitors.

> ***Hypothesis Leadership Inhibitors***: *The Guangzhou and New Zealand samples will have similar means for LBDQXII items identified as being inhibitors of leadership.*

This knowledge can highlight critical differences in what behaviours can inhibit effective leadership between the two culture areas.

SUMMARY: LEADERSHIP

I have discussed the LBDQXII operationalisation of the Ohio State behavioural theory of leader behaviour in Chapter 2 and immediately above. I conclude that the typology presented in the theory and its operationalisation are robust. They have been demonstrated to discriminate amongst preferred leader behaviours across cultures. This theory and instrument are useful in assessing leader behaviour preferences and relating them to individual values between cultures.

THE INFLUENCE OF DEMOGRAPHIC CONTINGENCIES ON LEADER BEHAVIOUR AND CULTURAL VALUES

Few studies have specifically investigated the effects of demographic variables such as age, education, and job level. One study, Barbuto, Fritz, Matkin and Marx (2007) investigated the effects of gender, age, and education on leader behaviour rated by subordinates. They found the main effects of gender on influence tactics were significant; women were rated as using significantly more pressuring tactics than men used. The effect of the leader's age on followers' ratings of transactional and/or

transformational leadership style was significant, finding differences emerged based on the leaders' age groups they used (22–35; 36–45; 46+). The 46+ age group was rated the highest for transformational leadership, and for the subscales idealized influence, intellectual stimulation, individualized consideration, and effectiveness. The 36–45 age groups had the lowest ratings for intellectual stimulation and individualized consideration. Leader's age had no significant effect on raters' perceptions of influence tactics used. The leader's level of education produced a significant main effect amongst educational level groups for individualized consideration. Those leaders who had earned an advanced degree exhibited the highest rating level in this subscale. Leaders' educational level showed no main effect on ratings of influence tactics. Interaction effects of educational level and gender together affected followers' perceptions of both leadership style and influence tactics. Significant differences were noted for management by exception, transformational leadership, idealized influence, individualized consideration, extra effort, and effectiveness. The greatest differences were found in leaders at the high school educational level. Followers rated women at this level as significantly more likely than men to favour management by exception behaviours. Men at this level were rated by followers as significantly more likely than women to favour transformational, inspirational appeal, idealized influence, intellectual stimulation, and individualized consideration behaviours. At the high school education level men were rated by followers significantly higher than women on extra effort, effectiveness, and satisfaction. The only influence tactic on which the ratings of men and women differed significantly was pressure; women with no more than a high school education were perceived as using more pressure tactics than were men at the same educational level. In all cases, the differences diminished as educational levels increased. The combination of age and gender did not produce an overall main effect on leadership styles or influence tactics.

How Age Influences Values

Systematic sources of significant systematic influence on value change in adulthood are historical events that affect specific age cohorts (e.g., war, depression), physical ageing (e.g., loss of strength or memory), and life stage (e.g., child rearing, widowhood). Each of these sources affects value-relevant experiences. They influence the opportunities and constraints people confront and their resources for coping. Schwartz (2005b) analyses expectations for some of the demographic variables, summarised following.

Cohorts

Inglehart (1997) demonstrated that older persons in much of the world give higher priority to materialist vs. post-materialist values than younger people. Materialist values emphasise economic and physical security; post-materialist values emphasise self-expression and quality of life. He interpreted this as a cohort effect. People form values in adolescence that change little thereafter. The more economic and physical insecurity the adolescents experience, the more important materialist values are to them throughout their lives. The generally lower priority on materialist values in younger cohorts is due to the increasing prosperity and security many nations have enjoyed during most of the past 50 years. These increases have reduced existential threats and dependence on extended primary groups for subsistence. They have increased individuals' opportunities to indulge themselves, to be more adventuresome, and to choose their own way. These changes imply that younger groups will give greater priority to Hedonism, Stimulation, Self-Direction, and, possibly, to Universalism values, but less priority to Security, Tradition, and Conformity values.

Egri and Ralston (2004) have identified relevant generation cohorts in China, Figure 3.11. The New Zealand cohorts are derived from Yu and Miller (2005), news media reports, and personal experience. My data collection began in 2004.

Figure 3.11.Generation Cohorts in China and New Zealand of Interest in This Study

China Generation ID Age in 2004	Events	NZ Generation ID Age in 2004	Events
Consolidation Era 50-60+	During the Consolidation Era (1950-1965), the Chinese Communist Party sought to replace Confucianism with Maoist and Marxist-Leninist ideology; the Party placed the State and the Communist Party above traditional individual and family concerns. Due to increasing numbers of university graduates, this group is strongly urged by the Government to retire at 55 for women and 60 for men to make room for those below to move up.	Baby Boomers 60+	Grew up in economic prosperity; raised with televisions in the home; people in diverse geographic locations could watch broadcasts of the same events, sometimes the same shows; were able to watch the war in Vietnam on TV; this generation controls most of the wealth in the country.
The Great Cultural Revolution 30 - 50	1966-1976 saw the Chinese Communist Party intensify its attacks on Confucianism and Western influence in their quest for ideological purity; the Cultural Revolution escalated the discrediting of traditional education, and ideological moderation was actively suppressed so as to try to create a classless society that valued equality, conformity, and self-sacrifice for collective interests; the early Cultural Revolution was a period of extreme poverty and societal upheaval; reinstatement of moderate Deng Xiaoping as vice premier in 1972 restored a measure of societal and economic order, Mao Zedong's death in 1976 signalled the end of this period.	Generation X 35-45	Though not economically deprived, grew up in a period of declining economic growth compared to parents; generally earned relatively less at similar periods in life; exposed to widespread use of drugs, divorce of parents more prevalent; TV was ubiquitous; lived under cold war threats.

China Generation ID Age in 2004	Events	NZ Generation ID Age in 2004	Events
Social Reform Era 30 and under	Deng Xiaoping's policies from 1978 to the present encouraged individual achievement, materialism, economic efficiency, and entrepreneurship; foreign direct investment policy led to Western capitalistic ideologies having more influence in Chinese business and education; rapid industrialization and modernization has resulted in unprecedented economic growth and prosperity (Tian, 1998; Yao, 2000). Confucianism is now back in official favour, however, Chinese youth who have grown up during the Social Reform Era have been described as individualistic, materialistic, hedonistic, and entrepreneurial (Rosen, 1990).	Generation Y 30 and under	Expansion of Internet, easy global access to large volumes of data and information. Still economically well off with Baby Boomer grandparents and expanding global economy.

Physical Ageing

Strength, energy, cognitive speed, memory, and sharpness of the senses decline with age. The onset and speed of decline vary greatly across individuals, but the decline rarely reverses. Hence, with increasing age, Security values may be more important because a safe, predictable environment is more critical as capacities to cope with change wane. Stimulation values may be less important because novelty and risk are more threatening. Conformity and tradition values may also be more important with age because established ways of doing things are less demanding and threatening. In contrast, Hedonism values may be less important because dulling of the senses reduces the capacity to enjoy sensual pleasure. Achievement and, perhaps, Power values may also be less important for older people who are less able to perform demanding tasks successfully and to obtain social approval.

Life stage

Opportunities, demands, and constraints associated with life stages may cause age differences in values. In early adulthood, establishing oneself in the worlds of work and family is the primary concern. Demands for Achievement are great, both on the job and in starting a family. Challenges are many, opportunities are abundant, and young adults are expected to prove their mettle. These life circumstances encourage pursuit of Achievement and Stimulation values at the expense of Security, Conformity, and Tradition values.

In middle adulthood, people have established family, work, and social relations that they are committed to preserve. Most are approaching the highest level of achievement they will attain. Work and family responsibilities constrain risk-taking and opportunities for change wane. Such life circumstances are conducive to more emphasis on Security, Conformity, and Tradition values and less on Stimulation and Achievement values. The constraints and opportunities of the pre-retirement life stage reinforce these trends. With retirement and widowhood, opportunities to express Achievement, Power, Stimulation, and Hedonism values decrease further. In contrast, the importance of security and the investment in traditional ways of doing things make Security and Tradition values more important.

Together, the analyses based on cohort experience, physical ageing, and life stages imply positive correlations of age with security, tradition, and conformity values. The analyses also imply that Stimulation, Hedonism, Power and Achievement values correlate negatively with age.

We can investigate these assumptions using data from Schwartz (2005b) in Figure 3.12. Schwartz believes the pattern of correlations for age fits the order expected according to the structure of values quite well. Age correlates most positively with Tradition values, and the correlations decrease in both directions around the motivational circle to Stimulation, with only a small reversal for Benevolence and Universalism.

Figure 3.12: Correlations of the ten values with age, and education in 20 countries

Value Dimension	Age Correlation N=25,030	Education N=34,760
Security	.26 (20)	-0.20 (20)
Conformity	.32 (20)	-0.22 (20)
Tradition	.33 (20)	-0.22 (20)
Benevolence	.13 (20)	-0.04 (11)*
Universalism	.15 (19)	.06 (16)
Self-Direction	-0.08 (15)	.19 (20)
Stimulation	-0.37 (20)	.16 (19)
Hedonism	-0.33 (20)	.08 (15)
Achievement	-0.26 (20)	.14 (20)
Power	-0.09 (18)	.02 (13)*

*Correlation does not differ significantly from zero.

Gender

Psychoanalytic, role-learning, cultural feminism, and evolutionary theories of gender differences led values researchers to postulate that men emphasize agentic[9]-instrumental values such as power, whereas women emphasize expressive-communal values such as benevolence (Feather, 1987; Prince-Gibson and Schwartz, 1998; Rokeach, 1973). Interactions theories (e.g., Deaux and Major, 1990) postulated no consistent gender differences.

Much of the research concerning women as managerial leaders is concerned with the extent to which there are differences between the behaviour and effectiveness of male and female managers that can be attributed to the condition of being male or female. The male managerial leadership model is the norm in most societies (Eagly and Carli, 2003). Psychological studies show that, on average, males are more assertive, self-confident, and risk taking (Buss, 1999; Mezulis, Abramson, Hyde, and Hankin, 2004). Hence, they should be quicker to seize the initiative in newly formed groups, and they do. In mixed sex groups, men emerge as leaders more often than women (Aries, 1976). Men are also more likely to take on a leadership role if they are being observed by women, presumably because leadership is associated with status rewards (Campbell et al., 2002), and status of a male is more strongly associated with reproductive success (Buss, 1999; Perusse, 1993).

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[9] *Agentic* refers to a social cognition theory perspective in which people are producers as well as products of social systems.

Evolutionary thinking might also explain differences in leadership style in male and female groups. Anthropological and primate research suggests that hierarchies form much quicker in male than in female groups (Boehm, 1999; DeWaal, 1996; Kelly, 1995). Female coalitions, which are often centred around genetic relatives, tend to be more egalitarian. Thus, leader-follower relationships are expected to emerge more rapidly in groups of men, and these relationships are predicted to be more hierarchical and have been found to be less stable over time.

In terms of *male* and *female* styles of leadership, Van Vugt (2006) finds it pays to be behaviourally flexible. For example, it has been found that female leaders entering a traditionally male dominated occupation adopt a more controlling and autocratic leadership style. They mimic the dominant style of males (Eagly and Carli, 2003). Similarly, a male manager might adopt a more egalitarian and participative style in a predominantly female staff. These hypotheses await further investigation.

The approach of this study relating to gender (sex), culture, and managerial leadership is that the processes in business organizations within a culture are well-known and well-defined, and that both men and women subsamples will not have significant differences between dimension means within countries. Eagly and Johnson (1990) carried out a meta-analysis of the leadership styles of women and men, and, as usual, found evidence for both the presence and the absence of differences in leadership behaviour between the sexes. In contrast to the gender-stereotypic expectation that women lead in an interpersonally oriented style and men in a task-oriented style, female and male leaders did not differ in these two styles in organizational studies. Consistent with stereotypic expectations about a different aspect of leadership style, the tendency to lead democratically or autocratically, women tended to adopt a more democratic or participative style and a less autocratic or directive style than did men. This issue will be investigated in the two samples of this study.

These and other findings can be interpreted in terms of a social role theory of sex differences in social behaviour. In recent years many social scientists, management consultants, and other writers have addressed the topic of gender and leadership style. Some authors with extensive experience in organizations who write nontechnical books for management audiences and the general public have argued for the presence of sex

differences in leadership style. Sargent (198 l) stated that in general women and men, including those who are managers in organizations, behave stereotypically to some extent. Sargent advocated that managers of each sex adopt "the best" of the other sex's qualities to become more effective. Loden (1985) proposed two modes of management, masculine: characterized by qualities such as competitiveness, hierarchical authority, high control for the leader, and unemotional and analytic problem solving, and feminine: characterized by cooperativeness, collaboration of managers and subordinates, lower control for the leader, and problem solving based on intuition and empathy as well as rationality. When gender is considered in studies, Eagly, Johannesen-Schmidt, van Engen, and Vikenberg (2003) contend that women demonstrate more "transformational leadership" behaviours, and are hence "better leaders". However, Manning (2002) found no gender differences in the style of leadership exhibited by managers in her study; both sexes in top management roles in a self-report study perceived themselves as more transformational than transactional leaders.

In a study of leader effectiveness in China Vilkinas, Shen, and Cartan (2009) found there were no significant differences in the leadership styles displayed by male and female managers. This finding indicates a male-female inequity in employment relations in China reported in Shen (2007) did not influence perceived leadership roles and role effectiveness. Vilkinas (2000) found the same result amongst Australian managers; the level of effectiveness influenced the perceptions of managers by their significant others; gender had no effect.

In summary, broad reading of social science research leads to the suspicion that when academic researchers set out to prove something their analyses most often provide that proof. In research concerning sex differences, this could be the case. Much of the literature indicates no sex differences in preferred leader behaviour.

- Dobbin and Platz (1986) in a meta-analysis 17 studies examining sex differences in leadership indicate that male and female leaders exhibit equal amounts of initiating structure and consideration and have equally satisfied subordinates. Male leaders are rated as more effective than female leaders only in laboratory settings.
- Eagly, Karau and Makhijani (1995) in a meta-analysis of research on the relative effectiveness of women and men who occupy leadership and managerial roles

found that, aggregated over field and laboratory experimental studies, male and female leaders were equally effective.

- Paris, Howell, Dorfman and Hanges (2009), using GLOBE project data found that implicit preferred leadership prototypes held by female leaders differ from the prototypes held by male leaders, and that these prototype differences vary across countries, cultures, and industries. At this stage, the GLOBE project data indicates implicit perceptions of preferred leadership, rather than preferred leader behaviour.

Several researchers, such as Sheppard (1992) argue that female managers in male dominated organisations may strive to display behaviour that is similar to male colleagues in order to fit the managerial leadership role stereotypes to be credible as managers in this situation and sufficiently feminine that they do not challenge associates' assumptions about gender. Schein (2001) discusses this situation in terms of role congruity theory, Schein, in her research on sex stereotypes associated with managerial leadership roles, finds that the roles typically have male attributes. The role congruence behaviour could be explained in terms of reducing cognitive dissonance (Festinger and Carlsmith, 1959).

Schwartz' studies across many cultures reveal small gender differences that are reliable only in very large samples (Schwartz, 1996a). Melech, Lehmann, Burgess, Harris and Owens (2001) using the Portrait of Values Questionnaire (PVQ); a simplified adaptation of the SVS, compared gender differences for value priorities amongst samples from Italy, Israel, and South Africa. They expected largely weak correlations of values with gender, which was indeed the case. Only 3 of the 30 correlations in the three samples studied here were more than 0.11. Women in Israel gave higher priority than men to benevolence values ($r = .14, p < .05$) and in South Africa to tradition values ($r = .20, p < .01$); men in Italy gave higher priority to stimulation values ($r = .17, p < .01$). Thus, findings with the PVQ are consistent with past research on gender and values.

Schwartz and Rubel (2005) in a study of 127 samples from 70 countries found consistent cross-cultural sex differences for 7 of the 10 basic SVS values.

- Men attributed more importance than women did to Power, Stimulation, Hedonism, Achievement, and Self-Direction values.

- Women attributed more importance than men did to Benevolence and Universalism values. Less consistently, women attributed more importance to Security values,

- There was no consistent sex difference for Tradition and Conformity values. Though there were consistent sex differences across countries, the average effect sizes were small, usually less than 0.20. Additionally, there was substantial variation across countries. For example, the effect size ranged from 0.70 in Ethiopia (women higher) to -0.78 in Austria for Conformity values and from 0.59 in Finland to -0.64 in Ethiopia for Universalism values. Apparently, societal characteristics influence the size and direction of sex differences in the importance of values. In 19 European countries, Schwartz and Rubel reported that the greater the social, health, and employment equality of women and men in a country, the larger the sex differences in Power and Benevolence values. In countries with greater gender equality (e.g., Finland), men attributed substantially more importance to Power values but substantially less importance to Benevolence values than women did. In countries with less gender equality (e.g., Greece), these sex differences were relatively small. Again, this gives some support to role congruity theory.

Schwartz and Rubel-Lifschitz (2009) investigated sex differences in mean dimension values and found men rated Power, Achievement, Hedonism, Stimulation, and Self-Direction values higher than women did. Women rated Benevolence, Universalism, and Security Values. There were no consistent differences for Conformity and Tradition values.

> ***Hypothesis: Gender Differences for the LBDQXII:*** *No gender differences will be observed amongst the Guangzhou and New Zealand samples means for preferred leader behaviour dimensions.*

> ***Hypothesis: Gender Differences for SVS:*** *Men will have higher dimension means for Power, Achievement, Hedonism, Stimulation, and Self-Direction values higher than women will. Women will have higher dimension means for Benevolence, Universalism, and Security. There were no differences for Conformity and Tradition values.*

CULTURE AND LEADERSHIP

In every culture followers have expectation that their leaders' characteristics should fit into the traditional leadership prototypes in their minds. Not conforming to social norms and values is likely to make followers quickly perceive a leader as incompetent and not deserving of that position, despite his or her personal abilities and achievements (den Hartog, House, Hanges, Dorfman, and Ruiz-Quintana, 1999).

Cultural values are important to leadership behaviour because "leadership is a complement to superordinateship" (Hofstede, 1984: 257). A leader must fulfil subordinates' expectations of what leader behaviour ought to be within the cultural context; else the leader will not be effective. The tendency of treating leadership (and other practices and theories) as a culture-independent characteristic has been labelled by Lawrence (1994) as ethnocentrism, that is, the erroneous assumption that theories developed in one culture, for example the United States, would have global validity.

Due to the dominance of U.S. theories and U.S.-oriented theory bias in many academic journals, much of the world has been struggling with how to adapt U.S. leadership concepts and theories for use in other cultures. This is probably a fruitless endeavour; societal culture influences leadership behaviours and effectiveness (e.g. Chhokar et al. 2007, den Hartog et al., 1999; House et al., 1997; House et al. 2004; Peterson and Hunt, 1997). Cross-cultural studies help to better understand leadership behaviours in different cultures or in multicultural environments (Dorfman et al., 1997; Rao et al., 1997). They also provide useful advice and guidelines for practitioners to improve leadership effectiveness in organizations with workforces and management teams that are becoming more and more culturally, ethnically and internationally diverse (Ah-Chong and Thomas, 1997; Elron, 1997; Smith et al., 1997). An increasing amount of knowledge about cross-cultural leadership is being accumulated (Hunt and Peterson, 1997).

Culture is widely treated as a multidimensional concept and construct (e.g. Hofstede, 1991, 2001; Trompenaars, 1994, House et al., 2004). Many dimensions that can define cultural differences with acceptably valid and reliable measures have been developed (e.g. Hofstede, 1991; Hoppe, 1990; Leung and Bond, 1989, Schwartz, 1992, House et al. 2004). Studies using purported universal cultural dimensions are abundant in other

fields of cross cultural organization studies (e.g. Earley, 1993, 1994; Morris et al., 1994; Peterson et al., 1995; Ralston et al., 1993; Van de Vliert and Van Yperen, 1996). However, research that relates these multiple cultural dimensions to leadership behaviours and effectiveness is still relatively sparse outside the GLOBE project.

Culture-Specific and Universal Leader Behaviours

Relative to the leadership research in general, there has been considerably less direct research on how cultural values influence leadership activities with opposing results. In one of the first studies of this type with a substantial contribution, Haire, Ghiselli, and Porter (1966) reported some universal characteristics of managers. Across all of the 14 countries studied, managers favoured democratic styles of management and endorsed egalitarian organisational structures. At the same time, however, they indicated that it is better to direct than to persuade. Both Bass (1997) and House and colleagues (1999) assert that charismatic/ transformational leadership may be effective universally. Bass (1997) bases his assertion on the finding that transformational leadership correlates more highly with positive outcomes than transactional leadership in a variety of countries including the United States, Japan, Taiwan, New Zealand, Austria, the Netherlands, and Canada. Supporting Bass's argument, based on a recent analysis of 62 cultures as part of the GLOBE data, Den Hartog and associates (1999) found specific aspects of charismatic/transformational leadership to be universally endorsed across cultures.

The question of whether effective leadership processes reflect the culture in which they are found has received mixed support from researchers. Several researchers support a culture specific view of leadership, indicating that unique cultural characteristics such as language, religion, and values necessitate distinct leadership approaches in different societies (e.g. Hofstede, 1993; Ronen and Shenkar, 1985; Triandis, 1993). Gerstner and Day's (1994) results indicated that in addition to explicit leader behaviours, beliefs about ideal business leaders vary systematically as a function of a particular country. Rodrigues (1990) has described possible relationships amongst Hofstede's four dimensions and House and Mitchell's (1974) four situation-linked leadership styles, namely directive, supportive, achievement, and participative. According to this theory, a directive leadership style (i.e. specification of assignments, specification of procedures to use, high use of legitimate and coercive influence) will be more effective in those

societies with relatively high Power Distance, Collectivism, and Uncertainty Avoidance. A supportive style (e.g. direct supervisory support, role clarification) is suitable for societies with moderate Power Distance and Collectivism, whilst an achievement style (contingent reward, charisma, and use of expert power) can work well in societies with weak-to-moderate Uncertainty Avoidance. Finally, a participative style can work well everywhere except in those societies with a combination of relatively high Power Distance, strong Collectivism, and high Uncertainty Avoidance.

Subsequent cross-cultural leadership studies also showed more cross- cultural differences in leadership than similarities amongst them. A strong influence of national citizenship on leadership behaviour was evidenced in several studies (Bass, Burger, Doktor, and Barrett, 1979; Gerstner and Day, 1994; Rodrigues, 1990; Schmidt and Yeh, 1992; Shackleton and Ali, 1990; Smith and Peterson, 1994; Smith, Mitsumi, Tayeb, Peterson, and Bond, 1989). Whilst Smith and colleagues (1989) indicated both similarities and differences in general leadership styles across nations, Smith and Peterson (1994) reported that leaders' organisational event-management processes were consistently related to the differences in national cultures identified by Hofstede.

Others point out that universal leader behaviours also exist (Bass and Avolio, 1993; Dorfman and Ronen, 1991). Integrating these viewpoints, Bass (1990) and Dorfman and his colleagues (Dorfman, Howell, Hibino, Lee, Tate, and Bautista, 1997) have shown that both culture specific and culture universal positions have validity. Dorfman et al. (1997) found that leader behaviours of supportiveness, contingent reward, and charisma showed universally positive impacts in five cultures (Japan, Korea, Taiwan, Mexico, and the US) that they investigated. On the other hand, leader behaviours of participativeness, directiveness, and contingent punishment had positive impacts in only two cultures. Investigating the leadership from the influence perspective, Rao, Hashimoto, and Rao (1997) found that Japanese managers used some influence tactics and strategies previously reported by North American managers such as assertiveness, sanctions, and appeals to higher authority. On the other hand, they also used other tactics that are unique to Japanese managers such as socialising or engaging in individual personal development with subordinates.

Den Hartog et al. (1999) propose that universal endorsement of an attribute does not preclude cultural differences in the enactment of the attribute. In other words, whilst the

concepts such as transformational or transactional leadership may be universal, there can be significant differences in the expression of these attributes across cultures.

The Interaction of Culture and Leadership

In cross-cultural leadership research, cultural theories offer an explanation of why and how cultures influence organisational behaviour. Leadership theories try to provide an understanding of what leadership means and what kind of behaviour it includes. Societies, organisations, and groups evolve ways of passing on their culture to their members. Until one has extended, intimate personal experience with another culture one my underestimate the effectiveness of these processes. Once an individual has undergone the socialisation process and entered into the culture, he or she interprets the outside world through this cultural framework. A culture provides *the frame of reference* (Ronen, 1986: 18) or *mental programming* (Hofstede, 2001) for its members. Individuals are generally unconscious of these learned patterns. A prolonged stay abroad and close contact with the local people can lead to becoming more self-aware of the mental programmes operating in one's home culture.

The effect of culturally embedded values, beliefs, and ideals on organisational practices and methods used and the organisational behaviour of individuals and work groups have long attracted the attention of researchers. Although opinions vary, most researchers seem to agree that the concept of culture is a very important explanatory variable in research on management (Adler and Bartholomew, 1992: 562; Safranski and Kwon, 1987; Tayeb, 1994: 429). Adler and Bartholomew (1992: 562) surveyed academic and professional journals and found that almost all (93.8%) of the articles dealing with culture concluded that culture was important to an understanding of organisational behaviour and human resource management.

<div align="center">SUMMARY</div>

In this chapter I have discussed and supported my rationale for selecting the LBDQXII survey as the operationalisation of my selected theory of preferred leader behaviour. I have dicusses my reasons for not choosing other theories such as the leader–member exchange (LMX), e.g. on the advice of Graen and Hui, and the fact that the theory in China would be more descriptive than analytical; there are similar reasons for not

studying Paternalism, as it is a generally accepted leader style in China and most Collectivist, high Power Distance societies.

My rationale for using theory based upon the Ohio State leadership studies and the LBDQXII for operationalising preferred leader behaviour is discussed in detail in this chapter. As noted earlier, this thesis study is a part of an overarching global project with an objective to develop multi-language versions of the questionnaire for use across societal cultures, focussing at the moment on a culture area in China and in New Zealand. As will be demonstrated in the Structural Equations Model Confirmatory Factor Analysis below and represented by Cronbach alpha analyses and the results from two focus group studies in China indicate the items are satisfactory representations of the twelve preferred leader behaviour dimensions. The Cronbach alpha analyses indicate elimination and rephrasing of some items in some dimensions will improve reliability. This is a future task.

Issues relating to Misumi's two-factor theory and the China Institute of Psychology three-factor theory have been discussed in Littrell (2002: 21), Smith and Bond (1999), and Bond (1991), who raised questions as to the validity of the China Institute of Psychology third factor.

This thesis project was initiated in 2003. The closed GLOBE project in-group refused to release the leadership and culture surveys until, reacting to extensive lobbying by other cross-cultural researchers and myself, they did provide them, well after the publication of House et al. (2004). Hence that line of research was not an option for the thesis project.

CONCLUSIONS FROM THE LITERATURE REVIEW

This chapter has reviewed literature relating to the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou City, China, and New Zealand using two experimental surveys, the SVS57 and the LBDQXII. Specific descriptions of results of studies in China and New Zealand were discussed and compared. A model of the interaction has been developed. Conclusions from the review are that the body of work concerning leadership and culture and their interaction has not produced theories that are

exhaustive, even in the cultural value dimensions niche. The literature concerning leadership is in a similar state, with as yet no comprehensive theory even on the horizon. My study is an exploratory study, using two measures of cultural value dimensions that have not been used together, attempting to relate culture and leadership from a new combination of measures, relating individual value priorities to preferred leader behaviour.

CHAPTER 4: METHODS AND METHODOLOGY

As far as the laws of mathematics refer to reality, they are not certain and as far as they are certain, they do not refer to reality.
-- Albert Einstein

In the study of the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou City, China, and New Zealand, I find the details of methods are especially important concerns; hence I will discuss them early, as the third chapter. The concerns are due to the difficulty in making comparative analyses, e.g. between samples from societies speaking different languages, particularly for reliability and validity estimates of research instruments. Discussion of these issues at this point in the thesis is important to set the stage for discussion of past research and to qualify findings in the literature review chapter.

METHODS

I provide reasons and support for the choices of methods following a well-established methods tradition in major cross-cultural social science research projects, those carried out under the direction of Inglehart (1977), Hofstede (1980), Schwartz (1992), Trompenaars (1993), and the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) project (House et al., 2004), I selected a positivist approach based upon field study survey research as the method for my project. Field study refers to collecting data "in the wild" from people engaged in the behaviours we wish to study in the customary environment for the behaviours. Survey research is a quantitative method, requiring collecting standardised information from or about the subjects being studied. The purpose of a survey is to produce quantitative descriptions of some aspects of a population of interest. Survey analysis can be concerned with relationships between variables, or with projecting findings descriptively to populations of interest. In survey research, the way of collecting data is by asking people predefined structured questions that refer to themselves or some other unit of analysis. The data is collected from a relatively small sample of the study population, in such a way as and large enough to be able to generalise the findings to the population. The sample size must be large enough to allow extensive statistical analysis. For lengthy discussions of the method see Babbie (1990), Lavrakas (1993), Weisberg, Krosnick and Bowen (1996), and Krosnick (1999).

There are arguments for employment of qualitative methods in support of quantitative methods, and I have included focus group studies in the project. Ratner and Hui (2003) believe reifying the cultural aspect of psychology, as it exists for individuals, requires qualitative methods. Qualitative methods should elicit extended descriptions from subjects and then elucidate the aspects of psychological phenomena through a contextual, interpretive (hermeneutical) analysis. For example, the particular qualities of romantic love, depression, or problem solving might be explained through such an analysis. Ratner and Hui also state that qualitative methodology tends to exclude superficial, artificial, fragmented, simplistic tests and responses. This may be true in the better planned and managed studies, but qualitative methods do not necessarily prevent these problems, and sometimes over-generalise from anecdotal evidence. Some authors accuse positivistic and quantitative researchers of embracing a "fetish of converting psychological phenomena to numbers and analyzing these according to mechanical statistical tests". Maybe, maybe not, we can carry out good and bad research using either qualitative or quantitative methods. Both the SVS and the LBDQXII were developed from extended investigations and descriptions of the phenomena to be measured, and then years of study were carried out to develop empirical surveys designed to operationalise these phenomena. This investigation is still going on, and this study is part of it.

I selected this approach for several reasons. My education and experience, my undergraduate degree and post-graduate work and my first job were in the area of quantitative, field studies in social science using survey research methods. I have found the method to produce useful results that have proven valid upon application in actual business situations. Survey research is cost-effective in terms of time and money, providing access to large numbers of potential subjects at the lowest cost. The major theorists in the discipline employ this method and have been successfully, and have produced useful information for the past thirty years. Having chosen a method, I then selected survey instruments.

Number of Areas Sampled

In this study two samples from two countries are compared. Best and Everett (2010: 331) in a review of 6 recent years of articles published in the respected *The Journal of Cross-Cultural Psychology* indicate the following summary of articles in Figure 4.1.

Figure 4.1. Number of Samples in *The JCCP* Articles for Six Years Prior to 2010

Number of Countries in Study	Number of Articles	Percentage of Total Number of Articles
1	99	35.9%
2	86	31.2
3	17	6.2
4	10	3.6
5-9	15	5.4
≥10	49	17.8

One possible interpretation of the results is that one- or two-country studies are more acceptable for publication in the discipline. Another interpretation might be that fewer studies of more than two countries are carried out, which nonetheless does not indicate that the one- and two-country studies are less acceptable or do not produce valid and useful results. I conclude that a two-country study design is acceptable for the major cross-cultural psychology journal, and also for this thesis project. Including large numbers of counties is highly desirable, but all research is resource-constrained.

Sekaran (1983: 64) in her review of cross-cultural research methods, states "we should probably not discourage well-designed 2-nation studies, the findings from which can be systematically integrated. Planned collaborative efforts to extend streams of research to other cultures would be facilitated and realistically achieved through this approach." The influential study of management in China by Ralston, Yu, Wang, Terpstra and He (1996) was, for example, a single-country study and clearly identified unique culture areas in China, invalidating the idea of that country as a single cultural entity, a fact that had been known in China for several thousand years, but not until then published in a U.S. academic journal. As stated in Chapter 1, this thesis project is a component of a planned collaborative effort to extend the stream of research to other cultures through the Centre for Cross Cultural Comparisons which I facilitate, comprised of some 200 academics, students, and practitioners interested in the area of research.

While a PhD thesis project is a relatively large, multi-year project, it is frequently an individual project with limited resources. The definition and selection of samples is well-supported, and the time and effort for a comprehensive survey of all culture areas in China, Greater China, and amongst the Overseas Chinese are well beyond the scope and resource constraints of a PhD thesis project.

EPISTEMOLOGY AND METHODOLOGY

Epistemology is the study of knowledge. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? Epistemological orientations determine methodological approaches and shape the research process. Epistemological orientations shape and determine our particular view of the world and our definition of reality. They also provide researchers with guiding principles upon which we may base our methodologies (Guba and Lincoln, 1985, Yeganeh, Su and Chrysotome, 2004). Therefore, the epistemological positions are in close relation with methodological approaches and they affect research processes, development of questions, design of the study, and adoption of research strategies. Most of cross-cultural research is based on a realist perspective both at ontological and epistemological levels. Ontological realism implies there is an external reality that does not depend upon cognitive structures of human investigators. Epistemological realism assumes that the external reality is cognitively accessible to researcher (Johnson and Duberley, 2000). The realist ontology views cultures as existing, stable systems of beliefs and practices. Therefore, it is argued that culture as an independent and objective phenomenon can be accurately measured, observed and investigated. This view of culture leads to an analytical and positivistic research strategy. In this way, the researcher perceives reality as tangible, concrete, and stable with deterministic relations amongst its constituent parts (Arbnor and Bjerke, 1997). The goal of analytical positivistic research is to explain objective reality as fully as possible, and to pose research questions that can be answered, and that the answers will provide useful information. Other approaches to epistemology in the social sciences are proposed, supported, and used by other researchers and philosophers of science. However, a review of the literature shows that most of the cultural and organizational research is based on a realist perspective and adopts a positivistic approach (e.g. Hofstede, 1980).

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Von Krogh and Roos (1995) assert that positivistic research can be employed to produce meaningful quantitative measures, but the nature of culture makes its understanding through these research techniques difficult. The positivistic approach emphasizes the importance of generalizations and universal laws. Cross-cultural research based on this approach has established a large number of generalisations; however, many of these generalizations are neither very general nor exact. Inspection and evaluation of theories relating to culture need to seek those that provide us with clear, exact, and reliable results. By definition the findings of such studies should be viewed as highly embedded in social context of the research team and the society studied. When we apply the theory removed from their original context, the results must replicate in other cultures.

<p style="text-align:center">OPERATIONALISATION AS ONTOLOGY</p>

Gruber (1993) focuses on systems for knowledge sharing and collective intelligence in the area of ontology engineering and defines ontology in the context of artificial intelligence. In information technology, an ontology system is the working model of entities and interactions in some particular domain of knowledge or practices, such as electronic commerce or the activity of planning. Gruber says ontology is the specification of conceptualizations to help in sharing knowledge. In this usage, an ontology system is a set of concepts, such as things, events, and relations that are specified in some way, such as a specific natural language, in order to create an agreed-upon vocabulary for exchanging information. At the stage of development of the study of culture and leadership, ontology must be directed to operational definitions. In study after study, e.g., my own research (Littrell, 2002; Schneider and Littrell, 2003; Littrell and Valentin, 2005; Littrell and Nkomo, 2005; and Littrell 2006a and 2006b), and the GLOBE study (Chhokar et al., 2007) and Schwartz's theory of values (1992 and 1994), I see items operationalising dimensions moving from dimension to dimension across cultures. Culture and leadership dimensions are of little value if the operationalisations are not consistent across cultures. Hence, until dimensions can be operationalised by measures that are invariant, focus on the items is important.

Since culture is complex researchers adopting a positivistic analytical approach try to develop parsimonious models (e.g. Hofstede, 1980) utilizing as few variables as possible for sufficient definition, with the variables being objective. Through operationalisations, they attempt to reduce complex concepts such as a sufficiently

<p style="text-align:center">148</p>

exhaustive set of cultural value dimensions to objectively measurable indicators. These parsimonious operationalised models may facilitate research design, but at the same time they may distort the concepts and reliability or validity of results. By attempting to increase the internal reliability and validity of the research process and outcome one may sacrifice the external validity (the extent to which the research findings measure what they purport to and can be extrapolated to other cases). Since much of this research is looking for a narrow causal relationship, it focuses only on limited aspects of phenomena under investigation, and can fail to provide a sufficiently in-depth understanding of cultural phenomena. The impetus of empirical positivist researchers is to make a priori predictions and test hypotheses rather than fully understanding and explaining the nature of cultural phenomena (Earley and Singh, 1995). This particular study employs two developed multidimensional surveys yielding scores on 10 and 12 dimensions respectively that have been applied in several cultures. The results indicate that the measures of the dimensions and even the dimensions themselves are not perfectly general across cultures. This issue is discussed in detail in subsequent chapters.

THE REDUCTIONIST, POSITIVIST, EMPIRICAL APPROACH
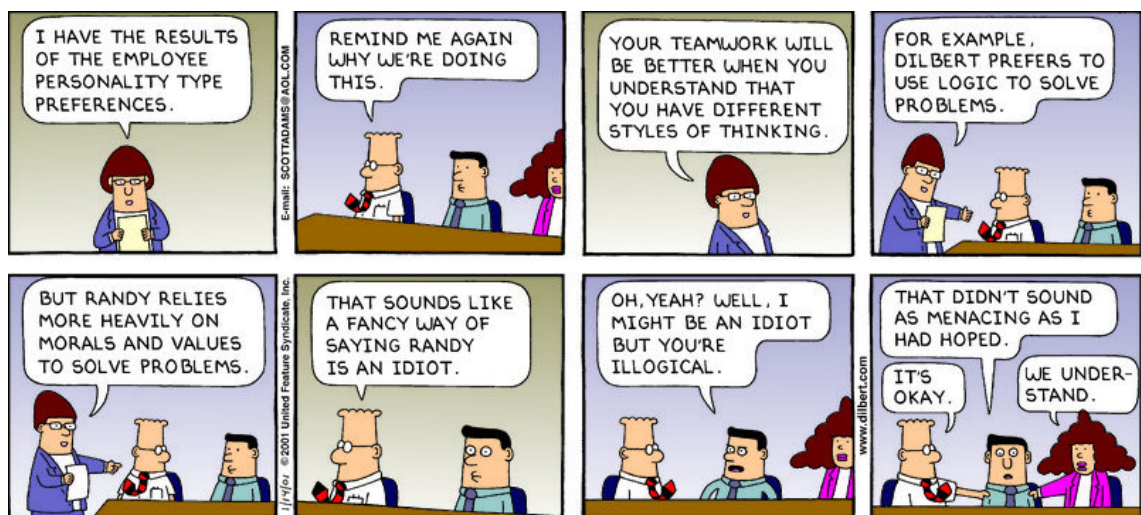
(c) Scott Adams, Dilbert, United Feature Syndicate, Inc.

Reductionism's usefulness stems from its findings concerning emergent properties of social systems that originate or evolve from the interaction of an individual or organization with its environment, and it must be acknowledged that positivistic studies are characterized by rigor, internal/external validity, and intelligible results. Since the results are to a great extent context-free and independent of researchers, they may be

replicated to similar cases, and this enhances the potential for predictive validity of such studies.

From a pragmatist instrumentalist perspective that dominates the business and economic world, the value of knowledge is related to its practical use. That is, the more the practical the knowledge the more it is valuable. Therefore, culture is seen as a valuable instrument to be studied and exploited for better performance and more efficiency as it can provide practical knowledge of expected behaviour in other cultures. Additionally, predictive ability and practicality may bring more support to further positivistic research. Since these studies try to create practical, hard and relatively context free knowledge, they are more likely to receive attention and financial support from both scholars and practitioners. For instance, the studies adopting a positivistic quantitative approach have more chances to be published in top-ranked management journals, especially in USA (Johnson and Duberley, 2000). The proponents of positivist approach maintain that many of the criticisms directed to this approach are due to poor research methods. These would appear to stem from failures in the editorial and peer review processes. More advanced methods and statistical techniques need to be developed (Johnson and Duberley, 2000) to help overcome this problem, as well as more valid editorial and peer reviews. They argue that the problems encountered in positivistic research are due to underdeveloped methods and as more complex methods are introduced, the quality of research will improve. A possible problem is that as more complex methods are introduced, the proportion of editors and reviewers who are able to comprehend them may decrease.

Supporting the pragmatic realities of adopting the positivist empirical approach Wysocki (2005) observed, "For decades traditional scholarly journals have held an exalted and lucrative position as arbiters of academic excellence, controlling what's published and made available to the wider community." Hence, as most academics work in a publication driven or influenced work milieu, we can conclude that ontology, epistemology, and methodology promulgated in most academic research is defined by publishers, editors, and reviewers from academic journals, particularly those deemed *upper tier* journals. The hundreds of hours I have spent investigating ontological, epistemological, and methodological issues in research in the social sciences, searching for a theme, leads to the theme that has been stated by Johnson and Duberley (2000); studies adopting a positivistic and quantitative approach have a greater chance of being

published, cited, and praised in top-ranked management journals, especially in the U.S.A., where most top-ranked journals are published. Whilst there may be philosophical arguments against these conclusions, I live and work in the real world, rather than the philosophical world. Due to the above facts I have been consistently trained, educated, guided and rewarded by my academic employers, mentors, colleagues, and students for adopting the positivistic, quantitative, Behaviourist tradition. I have not been presented with convincing reasons for adopting other approaches, so as a creature of my ecology, I will take those approaches in this study. Justification for this methodology paradigm has been presented in myriad books, articles, and lectures, along with equally well-reasoned justification for the employment of other approaches. Additionally, the generic philosophies of ontology, epistemology, and methodology have been adequately, if not exhaustingly discussed in the academic literature, and I accept the tenets.

Assumptions in North American and Western European Centred Psychology

My education and practice has been from the point of view of North American and Western European psychology, which, with its roots and attachments to logical positivism, produces specific, basic assumptions about human nature (i.e., ontology), knowing the world about us (i.e., epistemology), and ways of acting or doing things (i.e., praxiology), driven by the following (Marsella, 2007):

- Individuality - The individual is the focus of behaviour. Determinants of behaviour reside in the individual's brain/mind, and interventions must be at this level rather than the broader societal context.
- Reductionism - Small, tangible units of study that yield well to controlled experimentation are favoured.
- Experiment-based Empiricism – An emphasis on experiments with controls and experiment group comparisons and uses of analyses of variance that often account for 5-10% of variance. Lab studies are often favoured over field studies.
- Scientism – The belief that methods of the physical sciences can be applied similarly to social and behavioural phenomena.
- Quantification/Measurement – "If something exists, it can be measured", said Edward Thorndike. Unless something under study can be quantified, it is not

acceptable for study. This, of course, leads to operationalisation as the standard for assessing concepts.

- Materialism - Favours variables for study that have a tangible existence rather than higher order constructs; I can see the leader behaving and assess the outcomes of the behaviour.

- Male Dominance – Years of male dominance favours particular topics, methods, and populations for study.

- Objectivity – Assumption that we can identify and understand immutable aspects of reality in a detached way, unbiased by human senses and knowledge.

- Nomothetic Laws: Search for generalized principles and laws that apply to widespread and diverse situations and populations. After all, physical sciences have laws and accurate predictability; why should not the social sciences? However, this assumption may be overly optimistic given the fact that human behaviour is an adaptive stimulus-cognitive or genetic process-response set of events with an indeterminate set of independent, dependent variables of varying valences, along with irrelevant variables.

- Rationality – Presumes a linear, cause-effect, logical, material understanding of phenomena and prizes this approach in offering and accepting arguments and data generation.

These assumptions are often in direct conflict with many of the assumptions of psychologies from non-Western cultural and historical traditions because their ontologies, epistemologies, and praxologies differ. Every culture has its own psychology that emerges from its unique historical and ecological circumstances. Efforts must be made to understand and to respect these differences rather than to deny or force fit them to a predetermined template (see, e.g., Kim, Yang, and Hwang, 2006). Having been born in and primarily lived and worked in the USA until August 1995, and subsequently lived in China for 4 years and carrying out research there continually since 1997, and lived in European countries for 3 years, and New Zealand for 7 years, my point of view is somewhat multicultural with an ethnocentric bias from the USA. The SVS57 and SVS58 employed in this study are designed and tested since about 1990 to be culture free. The LBDQXII was designed in the USA in the 1960s to assess USA leaders. Since then, as noted in the literature review chapter, studies have been carried out to translate and validate the LBDQXII across cultures. A major effort of the

Preferred Leader Behaviour across Cultures project that I manage is to improve the culture-free characteristics of that survey instrument.

Yegane, Su and Chrysostome (2004) provide a recent critical review relating specifically to cross cultural research, and pointed out that cross-cultural management research suffers from many shortcomings, some related to methodology, others can be identified as epistemological and ontological problems. One can conclude from this review that a positivistic, empirical approach with carefully defined operational definitions, employing rigorous and appropriate analytic methods is the appropriate means of dealing with these problems. The issues are noted in Figure 4.2.

Figure 4.2. Philosophy of Science Issues

Philosophy of Science Issue:	Ontology	Epistemology	Methodology
Pragmatic issue to be considered:	**Existence:** How does the researcher demonstrate that the phenomenon under study is a real phenomenon, e.g., culture, cultural dimensions?	**Truth:** How does the researcher make a case that the research process actually provides a sufficiently accurate measure of the phenomenon under study?	**Reliability:** How does the researcher make a case that the research process will produce similar results in similar situations, and near-identical results in near-identical situations?
In this study:	Minkov (2007) proposes that cultural dimensions are artefacts created from imposing a template on a continuum. The templates imposed in this study are of people working and living in the cultural ecologies of New Zealand and Guangzhou, China 2004-2007.	I will follow the rules of evidence from empirical social science research.	The research instruments have been subjected to extensive translation and validation across cultures.

Ontological issues considered in this study consist of dimensions of preferred leader behaviour. Cultural dimensions theories are a generally accepted measurable

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phenomenon in major theories in the social science disciplines; see Hofstede (1980, 2001), Schwartz (1992, 1994), the World Values Study (Inglehart, 1997), and the Global Leadership and Organisational Behaviour Effectiveness project (House et al., 2004). I specifically use those dimensions proposed and tested initially by the Ohio State University studies of leadership, as codified by Ralph Stogdill (1970), and the dimensions of individual and societal cultural values proposed and tested initially by Shalom Schwartz (1992, 1994). Demonstrations of the validities of the dimensions are discussed elsewhere in this thesis.

Epistemological issues are similarly dealt with, as there are large bodies of research literature directed at demonstrating that the surveys designed by Stogdill and Schwartz provide sufficiently accurate measures of the dimensions of leader behaviour and individual values.

Minkov's (2007) idea concerning cultural dimensions is that the idea of national culture is an artificial construct, and he proposes that cultural value dimensions are reductionist artefacts of our placing sampling templates over what are actually continuous behavioural differences related to near and distant geography and ecology. For example, there is something in an ecology that encourages, leads to acceptance, or disapproves of *Hedonism* as a value on a continuum of approval, and my methodology places a time and geographic template on the continuum and measures a potion of it, desiring to define expectations of behaviour of people under the template.

The suitability of first-order data collection, such as questionnaire responses, from workers and management is sometimes questioned. Shenkar and Glinow's (1994) review of the literature provides several methodological problems. These include for questionnaires: unfamiliarity in some cultures; a tendency to complete mid-range values; failure to distinguish amongst variables; the production of halo effects (said to be far more likely in, for example, China than for Western respondents); problems with answering hypothetical questions; using the group rather than self as the frame of reference in collective societies; and reporting a desired rather than an actual state. If face-to-face personal interviews were chosen, problems include reserving the most important points to the beginning or end; and concerns about "face" introducing distortions (see also Adler, Campbell and Laurent, 1989; Bond and Hwang, 1986; Metzger, 1977; Young, 1982).

Ratner and Hui (2003) analyse and synthesise theoretical and methodological flaws in cross-cultural behavioural research. These flaws include misunderstanding cultural issues and the manner in which they bear on psychology; obscuring the relation between biology, culture, and psychology; inadequately defining and measuring cultural factors and psychological phenomena; erroneously analysing data and drawing faulty conclusions about the cultural character of psychology.

Many authors have identified fundamental theoretical and methodological errors that have appeared in cross-cultural psychological research by prominent researchers. Hopefully we are progressing and correcting these errors. Insofar as possible given time and money constraints in data collection, I have attempted to avoid the errors of which I have been forewarned, or at least to acknowledge and account for them.

THE SURVEY INSTRUMENTS

I selected the Leader Behaviour Description Questionnaire XII (LBDQXII) as the survey instrument to assess preferred leader behaviour. The process of selection began in 1996 when, as Training Manager of the Zhongzhou Guesthouse/Holiday Inn Crowne Plaza hotel complex in Zhengzhou City, Henan Province, China, I began developing manager training courses for multicultural managers employed there. I located publications on Chinese social psychology by Prof. Michael Harris Bond of the Chinese University of Hong Kong, contacted him, and began studying the Hofstede-Bond paradigm of cultural value dimensions as a basis for the training and development concerning working with diverse cultures. In 1997, as Deputy Human Resources Manager for the hotels, I began development of a managerial leadership training programme for the hotels. I found there was no contemporary research literature specifically concerning assessment of leadership in Mainland China using a validated survey instrument. In the search for information I found a reference to an article, Selmer (1997) "Differences in Leadership Behaviour between Expatriate and Local Bosses as Perceived by Their Host Country National Subordinates", published in the *Leadership and Organizational Development Journal*. This article employed the Leader Behaviour Description Questionnaire XII (LBDQXII) in assessing leader behaviour preferences of working Chinese managers who were graduates of the Hong Kong Baptist University. The journal was published by the Emerald Library/MCB. As I was working in the

interior of China with no access to academic journals, I contacted Emerald Library and Prof. Selmer, and for the past twelve years, both have provided generous information, consultation, and support for my research projects. In 1997, I determined to complete my first PhD programme dealing with the issues of managerial leadership in Mainland China. As the LBDQXII was the only reasonably priced, vetted survey available at the time with a research record relating to Greater China, I contacted Ohio State University and licensed the English-language version of the LBDQXII. Ohio State has subsequently placed the survey in the public domain.

I used the instrument successfully (Littrell, 2002), and found the outcomes to produce appropriate information for developing the managerial leadership training programme. Subsequently, a BBus(hons) student of mine completed a honours thesis project in 2001 comparing managerial leadership behaviour preferences in Germany and England using the LBDQXII (Schneider and Littrell, 2005).

In 2001 I was attending a regional conference of the International Association of Cross-Cultural Psychology in Winchester, UK, and on a stroll one evening I met Prof. Shalom Schwartz. We discussed our research and both indicated it might be interesting to investigate the relationships amongst his cultural value dimensions and preferred leader behaviour dimensions. I met with him again in Tilburg, Holland, at the 2001 international conference launching Hofstede's new edition of *Cultures Consequences*. The conference focused on the overlap of Hofstede's work with the comparative value studies by Ron Inglehart, Shalom Schwartz and Harry Triandis, all of whom lectured at the conference. Listening to Schwartz' keynote address, I decided that as there was little research in the business and leadership disciplines using his survey, the Schwartz Values Survey (SVS), that it would be a useful advancement of knowledge to connect his approach for measuring cultural value dimensions with the LBDQXII dimensions. I contacted Prof. Schwartz and he has generously provided the survey in many languages, as well as his time, support and consultation. After this decision, as translation to multiple languages is always problematic, I organised focus groups in China to vet the translations of the two surveys.

Focus Group Studies in China

Two focus groups of twelve supervisors each, employed in a hotel in Zhengzhou, China, were organised to complete and then discuss their impressions of the SVS and the LBDQXII. One group was bilingual and the other spoke only Mandarin Chinese. The second discussion was conducted through an interpreter. Both groups indicated that the items of the LBDQXII were related to leader behaviour and described behaviour that was common in their organisation. The Mandarin-only group commented that the qualifying phrases after the general value for the SVS did not always match up. This is discussed further below in the section describing the SVS.

I will now review the characteristics of the two survey instruments. The text of the combined survey is in *Appendix 4-Surveys*.

The Leader Behaviour Description Questionnaire XII

Evaluations of leadership may be obtained readily enough by means of various rating schedules. A less common procedure is the measurement of a group's description of its leader's explicit behaviour. Hemphill and Coons (1950) devised a survey for this purpose, the Leader Behaviour Description Questionnaire, assessing two dimensions of leader behaviour, *consideration* and *task structuring*. Kerr et al. (1974) found additional variables that significantly moderated relationships between leader behaviour predictors and satisfaction and performance criteria. These were, *subordinate need for information, job level, subordinate expectations of leader behaviour, perceived organizational independence, leader's similarity of attitudes and behaviour to managerial style of higher management, leader upward influence,* and *characteristics of the task* (including pressure to accomplish the task and provision of intrinsic satisfaction). Stogdill (1963) developed an assessment of twelve leader behaviour dimensions with the LBDQXII. A brief review of the research and development of leader behaviour survey instruments leading to and including the LBDQXII is available in Schriesheim and Bird (1979). Development of the LBDQXII was the result of an extensive programme of research in the USA identifying dimensions of leader behaviour across different types of organisations. Stogdill (1965) reported that reliabilities of measures of the dimensions of *initiating structure, consideration*, and *hierarchical influence* consistently fall in the range of $\alpha=0.80$ and above for several

different populations including United States Senators, company presidents, middle managers, military officers, and state police officers. These data reported by Stogdill attest to the internal consistency of the leader behaviour scales. Halpin (1957) has shown the LBDQ to have concurrent criterion validity, and an experiment reported by Stogdill (1969), conducted under well-controlled laboratory conditions resulted in clear experimental criterion validation of the Ohio State scales. A study by Comrey, Pfiffner and High (1954) indicates construct validity of the Leader *Decisiveness*, *Influence*, and *Technical Competence* scales. In an extensive series of field investigations, they found these three measures to have factorial independence and to have significant correlations with objective measures of work unit performance such as scrap and output as well as subjective ratings of managerial performance by superiors.

The LBDQXII consists of 100 items with Likert type response categories designed to describe typical behaviours of leaders. These 100 items are parsed to construct 12 dimensions of leader behaviour, listed in Figure 4.3, with prior lists repeated here for the readers' convenience. The survey instructions can be tailored to describe the behaviour of the "ideal leader" or a particular leader, including oneself. The LBDQXII and SVS text along with some descriptive material are in *Appendix 4 –Surveys*.

Figure 4.3. Leader Behaviour Dimensions Defined by the LBDQ XII

Factor 1: Representation measures to what degree the manager speaks as the representative of the group.	**Factor 7: Role Assumption** measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.
Factor 2: Demand Reconciliation reflects how well the manager reconciles conflicting demands and reduces disorder to system.	**Factor 8: Consideration** depicts to what extent the manager regards the comfort, well-being, status and contributions of followers.
Factor 3: Tolerance of Uncertainty depicts to what extent the manager is able to tolerate uncertainty and postponement without anxiety or getting upset.	**Factor 9: Production Emphasis** measures to what degree the manager applies pressure for productive output.
Factor 4: Persuasiveness measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.	**Factor 10: Predictive Accuracy** measures to what extent the manager exhibits foresight and ability to predict outcomes accurately.

Factor 5: Initiation of Structure measures to what degree the manager clearly defines own role, and lets followers know what is expected.	**Factor 11: Integration** reflects to what degree the manager maintains a closely-knit organization; resolves inter-member conflicts.
Factor 6: Tolerance of Freedom reflects to what extent the manager allows followers scope for initiative, decision and action.	**Factor 12: Superior Orientation** measures to what extent the manager maintains cordial relations with superiors; has influence with them; is striving for higher status.

Shashkin (1979) reviewed the LBDQ XII and noted that the *Consideration* and *Initiating Structure* scales were developed using a factor analytic procedure. The *Tolerance of Freedom* and *Production Emphasis* scales were related to the Bowers and Seashore (1963) leadership dimensions of Interaction Facilitation and Goal Emphasis (Taylor and Bowers, 1972; Yunker and Hunt, 1976). The remaining eight scales were created by Stogdill in consultation with colleagues. Shaskin indicates the LBDQXII is a good choice when investigating leadership climate in organizations, and when doing team building with moderate-sized or large groups, despite its length.

Reverse Scored Items

The LBDQXII contains 20 items of 100 that are reverse-scored (21 for the Chinese version due to impossibility of accurate translation of one item). Use of reverse-scored items has proven to be problematic in survey research. Schriesheim and Hill (1982) demonstrate using samples of items from the LBDQXII that the empirical evidence does not support the then-conventional wisdom that mixing positively and negatively worded items in psychological measures to counteract acquiescence response bias is an acceptable practice. Reflecting upon the large volume of literature on reverse-scored items, almost all indicating that they detract from the reliability and possibility the validity of questionnaires, I am led to the conclusion that the only value of this kind of item is to identify careless and malicious subjects, and after being used for that function, they should be omitted from analyses. As this has not been done by other researchers using the LBDQXII, the investigation is a project for the future, and I will follow the use of the conventional form to maintain comparability for comparisons.

I am also interested in investigating the possibility that reverse-worded items, that is, items worded in a negative context, measure something other than the opposite of a positively worded item, stemming from, for example, the reluctance of members of Japanese and some Southeast Asian cultures to express explicit and specific disagreement.

For this research project, the LBDQXII will be used as is. An hypothesis to test is:

> **Hypothesis Reverse-Scored-Items:** *LBDQ XII reverse-scored items will show identical psychometric properties to positively-scored items for both samples.*

Another problematic issue in cross-cultural research is that analyses in the social sciences other than business research consider *culture area* as a significant variable relating to group behaviour since the 19th century. In contrast to using the nation as an independent variable, a more useful theoretical construct for cross-research is that of *culture area*.

NATIONS AND CULTURE AREAS

Culture areas are seen to reflect clusters of behaviours that indicate similar ecological adaptive strategies. Thus, culture areas could be defined by trait lists, those uniquely present, along with those uniquely absent. Degree of difference in culture areas could also be indicated by degrees of differences in affective valence for traits that are uniquely present, such as value structures and priorities. The number and placement of culture areas varies depending upon authors and their particular theoretical interests. Taking China as an example, even within the majority Han ethnic group (95% of the nation's population), there are many subtleties in their beliefs and practices that make it difficult to categorize this group as one homogenous group. Depending upon where a Han Chinese comes from, the spoken language, religion, and cultural practices can be different from other Han Chinese.

The concept of culture area in anthropology is a contiguous geographic area comprising a number of societies that possess the same or similar traits or that share a dominant cultural orientation. Otis T. Mason in 1896 published "Influence of Environment upon

Human Industries or Arts" in the Annual Report of the Smithsonian Institution. This article identified eighteen American Indian culture areas. The concept is that tribal entities were grouped on an ethnographic map and related to a geographical aspect of the environment. The culture area concept was refined by Holmes (1914). In 1939, this same culture area concept was used by A. L. Kroeber in *Cultural and Natural Areas* (Harris 1968: 374). The concept defined by culture area is supported in research and theory in sociology. Societal cultures can differ and regions within a society can vary, especially in large and complex societies such as China (Robertson, 1993) and in small countries such as Belgium or New Zealand.

Today and for at least 2000 years Eberhard (1965) and Rickett (1985, 1998) report Chinese have identified cultural areas by distinct regional behavioural stereotypes in regions (e.g., North, South), provinces, counties, and cities; see Cartier (2003) and Swanson (1995). Swanson (1989: 83-84) reminds us that, "One of the major shortcomings in understanding the Chinese has been the tendency of Westerners and other outsiders to overlook the ethnic and sub-ethnic diversity among the enormous population of China." The majority Han ethnic group (95 percent of the population) speak different oral languages, have different traditions, cuisines, life styles, attitudes, and regionally stereotypical personal characteristics. For 2000 years or more the Chinese have been stereotyping each other, with remarkably little change since the Song Dynasty (c. 1200 A.D.). Eberhard (1965) supports these stereotypes since 400 B.C. Swanson identifies several nations, each with a capital, its own web of influence, particular economy, national poets and heroes, and traits and dialects. Few of their boundaries match current political boundaries. Swanson (2000) identifies twelve Chinese nations; the capital of the Yue nation in southern China is Guangzhou City in Guangdong Province. Sun Yat-Sen, revolutionary to the Qing Dynasty to 1911 and leader of the Nationalist government thereafter is a national hero. Those outside Yue characterise the people as "clannish, localistic, excitable, food loving, quarrelsome, proud of culture, embracers of new ideas and novel things, impulsive, stubborn, unyielding, egalitarian in attitude, personally aggressive, diligent, aloof, self-centred; pretentious, revolutionaries, curt, contemptuous of authority, hot-tempered, and self-confident", (Swanson, 2000: 95). As all the nations' judgements of one another's character are relative, we really do not have a baseline for comparison. Hot-tempered in the Yue Nation may be mild in the Southwestern Mandarin Nation.

Kuan Tze (pinyin: Guanzi, also "Kuan Tse", 4th - 3rd Century BC) the author of the widely quoted, and misquoted,

"If you are thinking a year ahead, plant seeds.

If you are thinking ten years ahead, plant a tree.

If you are thinking a hundred years ahead, educate the people."

also published treatises describing regional behaviour stereotypes in China. The stereotypes of North and South China are generally (Eberhard, 1965):

- The stereotypical northerner is loud, boisterous, more open, and with a quick temper, quick to anger. (Perhaps tending to use extreme anchor points on a Likert scale item.)

- The stereotypical southerner is clever, calculating, hardworking, and less open in displays of emotion. (Perhaps tending to use less extreme anchor points on a Likert scale item.)

Contemporary researchers have also indicated the existence of culture areas in China (Ralston, Yu, Wang, Terpstra, and He, 1996; Littrell, Alon, and Chan, 2006). The concept of ethnolinguistic fractionalisation is can be employed to identify societal cultures and culture areas.

Fractionalisation, Effects, and Validity

The construct *ethnolinguistic fractionalisation* arises from definitions presented in the *Atlas Nardov Mira* (Department of Geodesy and Cartography) of the State Geological Committee of the USSR in 1964. The *Atlas* was an extensive project to provide an extremely accurate depiction of the historic ethnic and linguistic compositions of the peoples of the world. An index providing a summary number, Ethnolinguistic Fractionalisation (ELF), was constructed by Taylor and Hudson (1972). The ELF measure reflects the likelihood that two people chosen at random in a defined area will be from different ethno-linguistic groups. Initially no economic or political variables were considered.

As an example, Easterly and Levine (1997) published an article, "Africa's Growth Tragedy: Policies and Ethnic Divisions" that found a statistically and economically important negative effect of ethnic diversity on economic growth in a cross-section of countries. Easterly and Levine found that moving measures from an ethnically homogeneous country to one with a diversity of ethnic communities was correlated with

a decrease in annual economic growth. They then applied this finding to Africa, reasoning that, because African countries are typically ethnically diverse, the strong link between ethnic heterogeneity and slow growth was quite likely an important part of the explanation for that region's *growth tragedy*. Alesina, Devleeschauwer, Easterly, Kurlat and Wacziarg (2003) retested the correlations and found that moving from complete ethnic homogeneity (0.0) to complete heterogeneity (1.0) depresses annual growth by 1.9 percentage points. For example, up to 1.77 percentage points in annual growth of the difference in annual growth between South Korea and Uganda can be explained by different degrees of ethnic fractionalisation. Alesina et al. found linguistic fractionalisation to be strongly inversely related to economic growth, but religious fractionalisation is not. The correlations Alesina et al. found were, economic growth with ethnic fractionalisation, -0.471, with language, -.305, and with religion, -0.103.

Ultimately, it is difficult to evaluate precisely the effect size of religio-socio-ethno-linguistic fractionalisation due to the strong correlation of the variables with other variables with explanatory potential. Positive or negative perception of fractionalisation is moderated by degree of ethnocentrism of the perceiver. Horowitz (1985) pointed out, relating to African tribes, "An Ibo may be ... an Owerri Ibo or an Onitsha Ibo in what was the Eastern region of Nigeria. In Lagos, he is simply an Ibo. In London, he is a Nigerian. In New York, he is an African." The interactions amongst peoples of differing civilizations enhance the civilization-consciousness of people. In turn, these interactions bring to salience differences and animosities stretching, or thought to stretch back deep into history (Huntington, 1993), intensifying the ideas of *them and us*. Alesina, Devleeschauwer, Easterly, Kurlat and Wacziarg (2003) provide recent estimates of ethno-religio-linguistic fractionalization for 190 countries.

The use of the nation as a cultural construct is considered by some as a fallacy. For example, Egri and Ralston (2004), Littrell, Alon, and Chan (2006), and Ralston, Yu, Wang, Terpstra and He (1996) find that China has some as yet unknown number of culture areas where residents have distinctly different patterns of emphasis on cultural and individual values. Given this situation, this project will compare a defined region in China, Guangzhou City and Guangdong Province with a defined region, New Zealand, though New Zealand is problematic as a single culture area. See Figure 4.4 for the countries sampled in this study. The differences indicate an expectation of differences in cultural values for China and New Zealand from Alesina et al. (2003).

Figure 4.4. Ethno-Religio-Linguistic Fractionalisation for China and New Zealand

Fractionalisation Type Country	Ethnic	Language	Religion
Uganda, high	*0.930*	*0.923*	*0.633*
China	0.154	0.133	0.664
New Zealand	0.397	0.166	0.811
Korea, South, low	*0.003*	*0.002*	*0.660*

National and Sub-National Comparisons

This study is restricted to descriptions of effects of culture on leader behaviour in China to Guangzhou City, due to strong evidence of different *culture areas* in China. Investigating this I start with a comparison using the LBDQXII of standardisation transformed (named MRAT scores or centred scores) and raw score means for four samples from cities in China: hotel employees in Zhengzhou, Henan Province, and Macau SAR, casino employees, and a random sample of businesspeople from Hangzhou, Jiangsu Province, from Littrell, Alon and Chan (2006), and subsequent analyses of the same data. See Figure 4.5; the top diagram compares tourism industry employees in Macau and Zhengzhou. We see that the Macau hotel and casino employees are similar across most of the dimensions, with casino employees indicating lower preferences for Superior Orientation and Consideration (both of which are in the lower half of all three samples). The hotel employees in Macau are more similar to the casino employees in Macau than they are to hotel employees in Zhengzhou, indicating the existence of two different culture areas.

When we add the random sample of businesspeople from Hangzhou, we see that their responses are quite similar to the Zhengzhou hotel employees' sample means. Hotel employees in Zhengzhou have dimension means more similar to a random sample from Hangzhou than to a hotel employee sample in Macau, further indicating a North – South China culture area difference.

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Figure 4.5. Comparison of Relative Means for Raw Scores and MRAT-Centred Scores for Samples from China

N: Hangzhou 92, Macau Hotel 206, Macau Casino 195, Zhengzhou Hotel 222

Raw Score Means Ranked by Macau Hotel Employees incl. Hangzhou
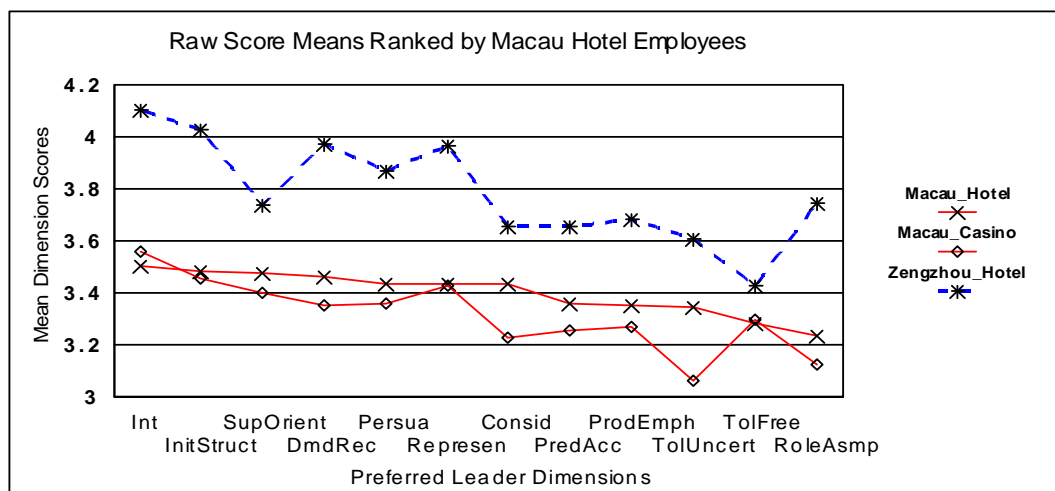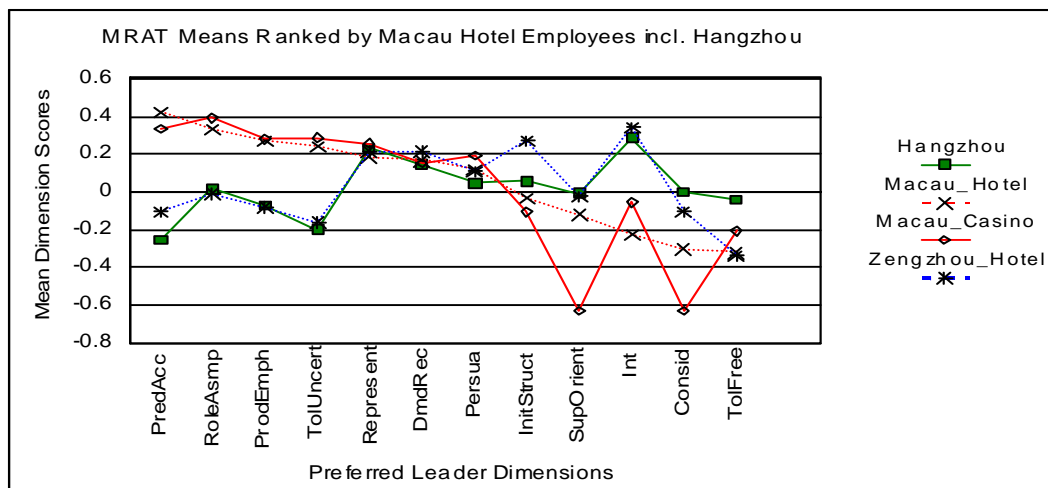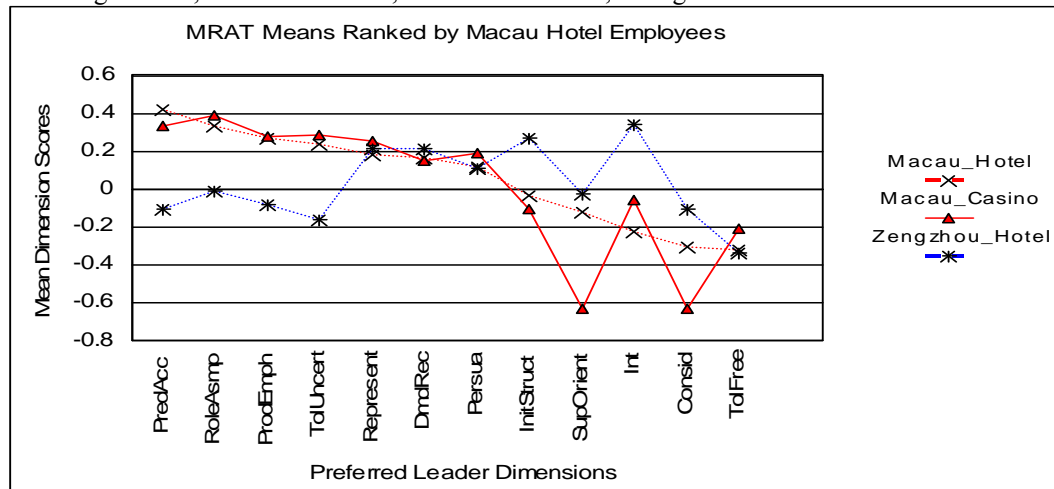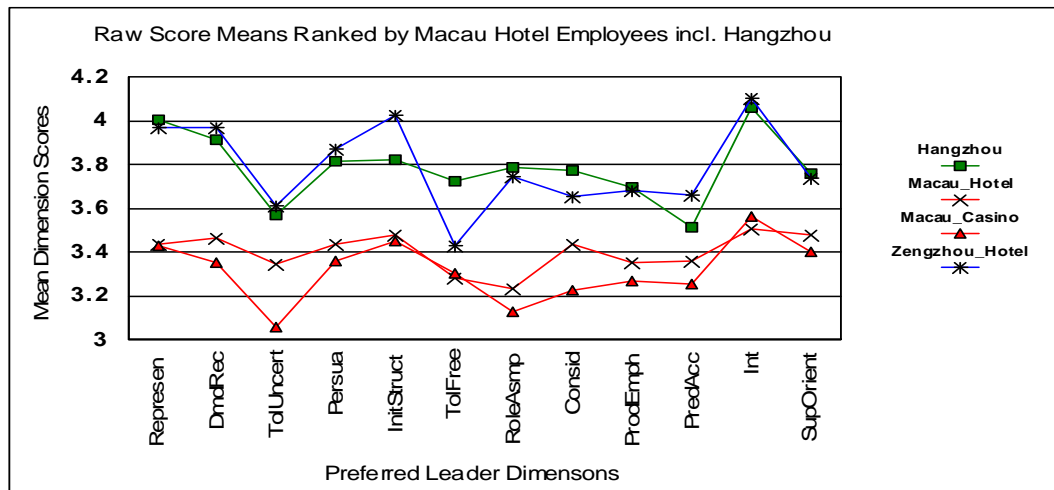
A cross-national comparison can be seen in Figure 2.9, comparing means from four samples of businesspeople from Sub-Saharan African countries, Ghana, Kenya, South Africa Blacks and Whites, and Zambia from Littrell, Wu and Nkomo (2009). For measuring cultural value dimensions both standardisation-transformed score means (named MRAT scores) and raw score means were used; see Figure 4.6. Multivariate analysis of variance indicates significant differences ($p<0.0005$) amongst all samples for both types of scores. There is consistency in preferences at the extremes, but variation amongst samples in the middle ranges. Ghana and Zambia have relatively similar sets of means, as do Kenya and South Africa. A possible explanation for the differences by Littrell, Nai and Nkomo (2009) is that process of colonial- to self-rule for Ghana and Zambia was relatively peaceful and for Kenya and South Africa was relatively violent, perhaps leading to two sets of perceptions of how leaders should behave.

Figure 4.6. Comparison of Relative Means for Raw Scores and Centred (MRAT) Scores for Samples from Sub-Saharan African Countries

N: ZA Blacks 112, ZA Whites, Ghana 306, Kenya 300, Zambia 300
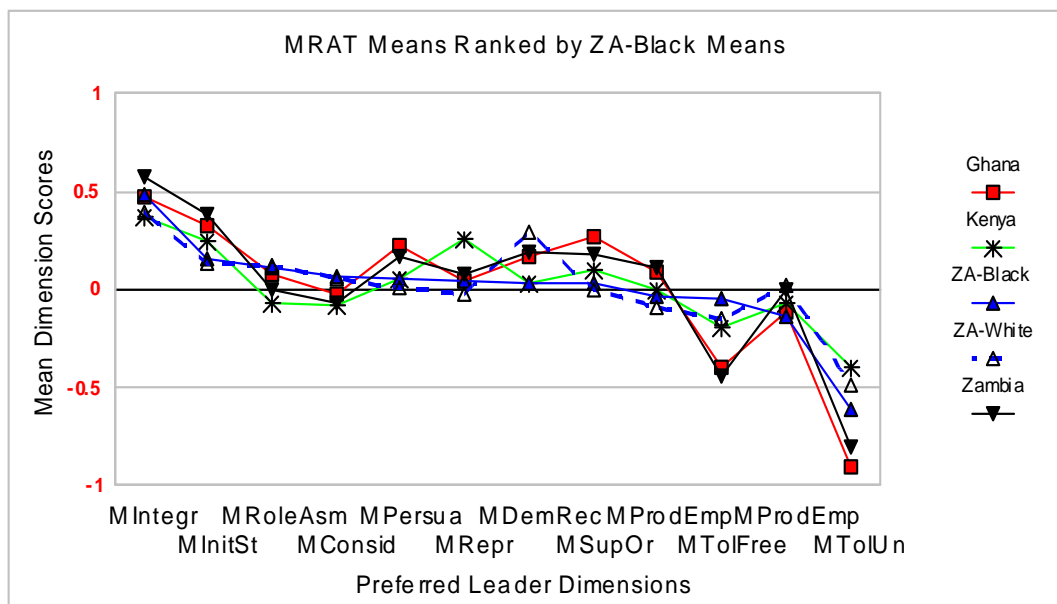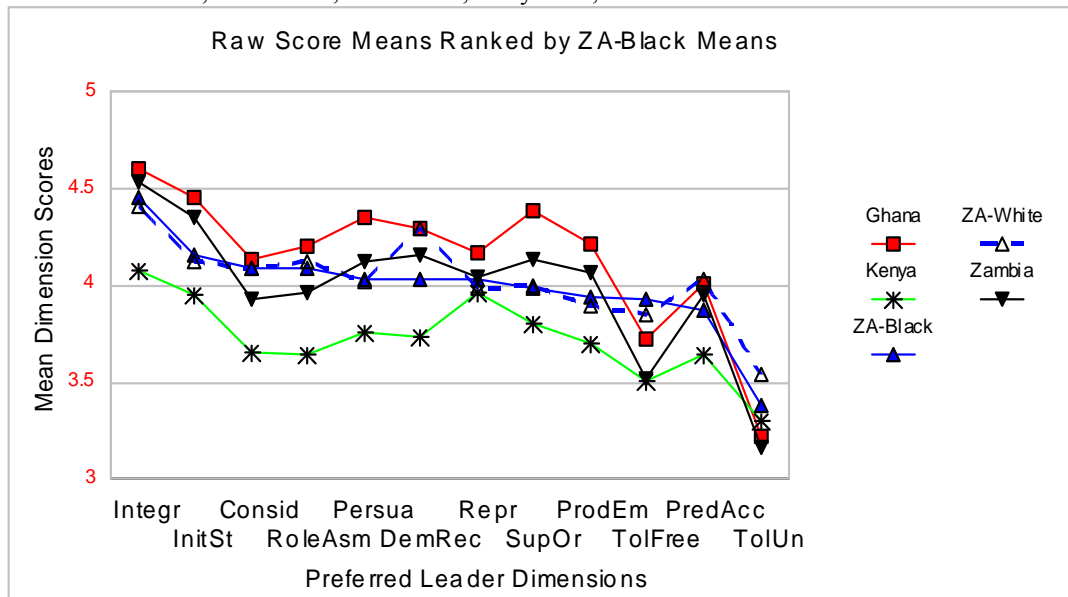
From these two sets of data we see the existence of preferred leader behaviour differences between national samples in Sub-Saharan Africa and between regional samples in China. This past research with the LBDQXII indicates that there are societal cultural influences on expressions of preferred leader behaviour leading to significant differences both between countries and within countries.

Validity of the LBDQXII

An extensive meta-analysis of the survey instruments developed by the Ohio State studies has been carried out by Judge, Piccolo and Iles (2004). These authors found that all the survey instruments had significant predictive validity for leader success, and they found the LBDQXII to have the highest validities averaged across the overarching dimensions of Consideration and Initiating Structure of their exhaustive array of studies reviewed. Vecchio (1987) found the psychometric qualities of the LBDQXII, i.e., its reliability and construct validity, to have received considerable attention and that it was a widely accepted index of leader behaviour. In a review of reliability and validity of the LBDQXII Schriesheim and Kerr (1974) concluded that, whilst not being a perfect set of measures, "Its contents appear reasonably valid, it has been subjected to experimental validation with successful results, and it does not confound frequency of behavior with magnitude".

Reliability of the LBDQXII

Littrell (2005) obtained six samples of LBDQXII data from the UK, Germany, Romania, China, Uganda, and South Africa and examined the Item-Scale Reliabilities; shown in Figure 4.7. Following my practice of an alpha of 0.6 being minimal acceptable. The acceptability of scale reliability across these samples is mixed across countries, and requires specific investigation in this study.

Figure 4.7. Item-Scale Reliability (Cronbach's Alpha) for the Twelve LBDQ XII Factors across Six Countries + New Zealand

Leader Behaviour Dimension	No. Items Defining Factor	NZ*	UK	De	Ro	Cn‡	Ug	ZA
F 1: Representation	5	0.6	0.7	0.7	0.5	0.6	0.6	0.6
F 2: Demand Reconciliation	5	0.7	0.7	0.4	0.7	0.7	0.2	0.7
F 3: Tolerance of Uncertainty	10	0.7	0.8	0.6	0.6	0.4	0.5	0.7
F 4: Persuasiveness	10	0.8	0.9	0.8	0.7	0.9	0.7	0.8
F 5: Initiation of Structure	10	0.7	0.9	0.6	0.5	0.8	0.8	0.8
F 6: Tolerance of Freedom	10	0.7	0.9	0.8	0.7	0.8	0.6	0.8
F 7: Role Assumption	10	0.8	0.8	0.6	0.4	0.5	0.4	0.5
F 8: Consideration	10	0.5	0.9	0.6	0.7	0.6	0.4	0.6
F 9: Production Emphasis	10	0.6	0.9	0.8	0.6	0.4	0.8	0.6
F 10: Predictive Accuracy	5	0.7	0.9	0.7	0.6	0.9	0.8	0.8
F 11: Integration	5	0.7	0.9	0.7	0.3	0.8	0.8	0.9
F 12: Superior Orientation	10	0.7	0.9	0.6	0.6	0.6	0.8	0.7

*ISO country abbreviations.
‡The China estimates from Zhengzhou City in Henan Province are problematic as to being representative due to expected differences across *culture areas*.

For the samples in this study of Guangzhou and New Zealand I obtained the reliabilities shown in Figure 4.8.

Figure 4.8. Cronbach's Alpha Analyses for the LBDQXII for the Two Samples

Comments: All item to scale reliabilities were an acceptable, good, very good, or excellent fit unless otherwise noted.

LBDQXII Dimension	GZ alpha	Comments for GZ sample:	NZ alpha	Comments for NZ sample:
F 1: Representation	0.77		0.62	
F 2: Demand Reconciliation	0.67	Removing DR81. *Can reduce a madhouse to system and order*, would marginally improve reliability to 0.68	0.69	
F 3: Tolerance of Uncertainty	0.59	*With indications of poor item-total correlations, an exploratory factor analysis was run using the scale items. The confirmatory factor analysis for the scale items yields two components for the Guangzhou sample, reversed and not reversed items, and three components for the New Zealand sample, one relating to "Patience", one relating to "Future-Oriented Patience", and a third of reverse scored items. Tolerance of Uncertainty appears to be in fact Patience vs. Anxiety as operationalised. This item content structure ignores Lack of Patience leading to action to reduce uncertainty.	0.68	*Same as GZ.
F 4: Persuasiveness	0.85		0.78	
F 5: Initiation of Structure	0.82		0.72	
F 6: Tolerance of Freedom	0.82		0.69	
F 7: Role Assumption	0.56	Removing item RA6. *Is hesitant about taking initiative in the group* (reverse scored), would increase the alpha to 0.63.	0.75	

LBDQXII Dimension	GZ alpha	Comments for GZ sample:	NZ alpha	Comments for NZ sample:
F 8: Consideration	0.46	Removing item Cn 17. 不关心成员在集体中是否愉快, and reverse scored item CO57. *Keeps to himself/herself*, would increase alpha to above 0.6.	0.52	Removing item CO57. *Keeps to himself/herself* (reverse scored) would increase alpha to 0.62. The low alphas suggested investigation via CFA. The results indicate that the NZ sample sees two items, "Treats all group members as his/her equals" and "Puts suggestions made by the group into operation" as distinct from the other items.
F 9: Production Emphasis	0.77	Removing item PE8. *Encourages overtime work* would increase alpha to 0.81.	0.59	Removing item PE68. *Permits the members to take it easy in their work* (reverse scored) would increase alpha to 0.65.
F 10: Predictive Accuracy	0.72		0.70	
F 11: Integration	0.80		0.71	
F 12: Superior Orientation	0.78		0.68	

As my data are from single samples of businesspeople for two countries, and I am employing surveys developed from large, multinational samples, drawing detailed conclusions about items is discussed only for recommendations for future investigations.

With the exception of the questionable reliability of two items in those defining Consideration, which are maintained in the analyses to provide comparability with past studies using the LBDQXII, the answer to the question "Are there appropriate measuring instruments to assess dimensions and structures?" for the LBDQXII is yes, the instrument is adequate.

The Schwartz Values Survey

I now discuss the reliability and validity of the individual value dimensions of the SVS. Schwartz used the Schwartz Values Survey to operationalise the value priorities in the samples (Schwartz, 1992; Schwartz, 1997; Schwartz and Boehnke, 2004). The SVS consists of 56, 57, or 58 items, depending upon version. The items' abstract values, e.g., social justice, humility, creativity, social order, pleasure, ambition, are each followed in parentheses by a phrase that further specifies their meaning. The text of the surveys is available in *Appendix 4 - Surveys*. Respondents rate the importance of each "as a guiding principle in MY life." Respondents from cultural groups on every inhabited continent have completed the survey anonymously in their native language (N > 75,000). This survey is intended to include all the motivationally distinct values likely to be recognized across cultures, a claim for which there is strong but not conclusive evidence (Schwartz, 2005a).

Schwartz believes values whose meanings differ across cultures should not be used in cross-cultural comparisons. Otherwise, group differences might reflect the fact that different concepts are measured in each group. Separate multidimensional scaling analyses of the value items within each of 66 countries established that 45 of the SVS items have reasonably equivalent meanings in each country (Schwartz, 1994a, 1999; Fontaine, Poortinga and Delbeke, 2005).

Smallest Space Analysis Facet Approach to Theory Development in Social Psychology

Central to Schwartz' theory development are derived latent theoretical dimensions using Multidimensional Scaling (MDS) Smallest Space Analysis (SSA) (Bailey, 1974). SSA as Schwartz uses it consists of defining latent variables by visually inspecting patterns of arrangements of survey items in Euclidian space, with the distances based upon

Pearson correlations. Schwartz' use of the technique invariably leads to multi-collinearity amongst the latent variables.

Smallest space analysis (SSA) is a method of non-metric analysis developed by Guttman (1968) whilst at The Hebrew University of Jerusalem. The first computer programs for SSA were developed by James C. Lingoes at The University of Michigan Ann Arbor. Guttman and Schwartz were colleagues at the university from 1979 until Guttman passed away in 1987. In 1968 Guttman published in *Psychometrika* "A General Nonmetric Technique for Finding the Smallest Coordinate Space for a Configuration of Points", defining an algorithm for mapping results of relationships in the space of the smallest number of dimensions capable of reflecting pairwise similarity (e.g. correlations) between them. The procedure became known as Smallest Space Analysis. The technique has been frequently used in cross-cultural social psychology, see for example Schwartz and Bilsky (1987); Elizur and Guttman (1976); Elizur (1984); and Elizur, Borg, Hunt and Beck (1991).

Elizur (1984) found SSA suitable for analyzing the relations amongst work-value survey items and for testing the hypotheses concerning the structure of personal value domains. Elizur explained that for a given matrix of pairwise similarity coefficients, e.g. Pearson correlations between items, SSA maps items into a space of either a pre-specified or an ad hoc number of dimensions. Every item is represented by a point in the space. The distances amongst the points are inversely related to the observed relationships amongst the items (size of correlations). When the similarity between two items is high, the distance between the points representing them is relatively small. Conversely, when the similarity between two items is low, the distance between their points should be relatively large. Relationships indicated by the configuration of the points can be visually examined. When there is an a priori facet definition framework specified, it is possible to examine whether the space can be partitioned into regions that reflect the facets. Division into facet regions is accomplished by drawing partition lines according to the definition suggested by the content of the items.

Regions are generally not clusters that can be identified by empty space around them. The value content universe is conceived as a geometric space, where the specific items employed are a sample of all conceivable items of that universe, consisting of the total space with points everywhere. Hence, some items at the edge of one region may have

lower correlation with other items of an identified region than they do with items on the edge of a neighbouring region. Hypotheses are tested by inspection of the content of the items in a facet. Elizur (p. 382) depicts patterns that may occur in Figure 4.9. A core and periphery pattern may occur, or polar facets with opposing values at opposite ends of a diagonal, or a combination of core and polar facets.

Figure 4.9. Facet Patterns from Smallest Space Analysis
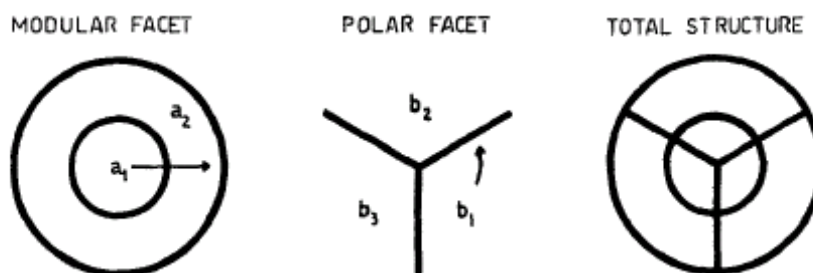
No statistical tests have yet been published to evaluate the goodness of fit between a definitional framework and patterns of facet partitioning in the SSA space.

SSA is recommended for analyses where the investigator desires a rigorous multivariate analysis under the constraints of no special assumptions. Bloombaum (1970) comments that a useful feature of the technique is that the results output are intuitively interpretable by relatively untutored persons. It is sometimes called the *facet approach* to analysis, using *facet* in the sense of a distinct feature or element, or a particular view of an object. The question addressed by SSA is what is the smallest space in which a body of data may be adequately represented? *Smallest space* refers to the fewest number of dimensions. One dimension is represented geometrically by a line or a point, two dimensions by a circle, three by a sphere, and dimensions beyond generally by tabular representation. Bloombaum (1970: 415) specifies that SSA provides,

- a multivariate technique suitable for fairly large numbers of variables;
- geometric output to render the structure of a body of data easily comprehensible;
- no special assumptions with respect to level of measurement, linearity of data, etc.;
- gives the fewest number of dimensions to geometrically represent relationships;
- analyzes any matrix of observed relationships within computer size limitations;
- provides a measure of goodness of fit for multidimensional representations (how many dimensions does it take for an adequate representation);
- results that remain invariant under rotation;

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- eliminates the necessity of choosing between orthogonal and oblique factor solutions;
- no communalities to estimate;
- output may be checked directly against the input table;
- several SSA computer programs are available as part of standard library packages.

As values represent desirable goals, measures of values tend to have negatively skewed responses to items, that is, distributions of responses that are not normal. One attraction of SSA is the lack of assumptions concerning level of measurement and conformity to normality.

Statistical Method for Schwartz' Derivation of Dimensions from Data

Schwartz and Bilsky (1987) describe how Multidimensional Scaling Smallest Space Analysis was employed in Schwartz' value theory development. They set out to specify theoretically,

(a) The conceptual facets or dimensions necessary to define human values,

(b) The different content domains of values people from all cultures are likely to identify (e.g., security, achievement),

(c) Detailed examples of marker values for each domain (e.g., ambitious and social recognition as markers for achievement), and

(d) Attempt to identify the structural relationships amongst the different domains of values.

Schwartz and Bilsky used SSA, which indicates values as points in multidimensional space such that the distances between the points reflect the Pearson correlations amongst the values. The greater the perceived conceptual similarity between two values, the higher the correlation, and hence the closer their locations in the multidimensional space. Structural hypotheses were tested by visually examining whether the space could be readily partitioned into regions that reflected *a priori* facets and their item contents. The theoretical relations amongst the facets and their elements determined the form of the partitioning into regions (Levy, 1985).

Schwartz' structure of human values is the conceptual organization of values on the basis of their similarities and differences. Pleasure and a comfortable life are part of the

enjoyment domain, and equality and helpful are part of the *prosocial domain.* The structure of values also refers to the relations amongst value domains on the basis of their compatibilities and contradictions. Two different domains are attitudinally distant if it is practically or logically contradictory to give high priority to values in both domains simultaneously (e.g., enjoyment and prosocial). Two domains are attitudinally close if placing high priority on values in both domains is compatible (e.g., security and conformity domains). Schwartz' theory was constructed by examining spatial representations of the relations amongst values using Multidimensional Scaling Smallest Space Analysis (Brown, 1985; Canter, 1985; Guttman, 1968).

Schwartz and Bilsky (pp. 550-551) proposed:

(1) The impacts of values as independent variables on attitudes and behaviour can be predicted, identified, and interpreted more effectively and reliably by using indexes of the importance of value domains as opposed to single values.

(2) The effects of different social structural variables (economic, political, religious, ethnic, familial) on values as dependent variables can be predicted, identified, and interpreted more effectively by using value domains as opposed to single values.

(3) Cross-cultural comparisons of values can be refined in three ways:

(a) Similarities and differences in the meaning of specific values across cultures will be revealed by their location in the same or different value domains in different cultures;

(b) comparisons of value importance will be more comprehensive if value domains are used because the domains will ideally cover all the significant types of value content whose meanings are shared, whereas research not guided by a concept of value structure must rely on single values chosen arbitrarily by the researcher and grounded in particular cultures; and

(c) structural relations amongst value domains in different cultures can be compared, revealing differences in which domains are considered compatible or contradictory (e.g., are achievement and security domains compatible in some cultures but contradictory in others?).

Schwartz proposes value relationships are defined as circumplex (arranged in a circular format in a two-dimensional SSA plot), with adjacent dimensions related to one another. The arrangement is shown in Figure 4.10.

Figure 4.10. The Quasi-Circumplex Structure of Individual Values from Schwartz' Analyses
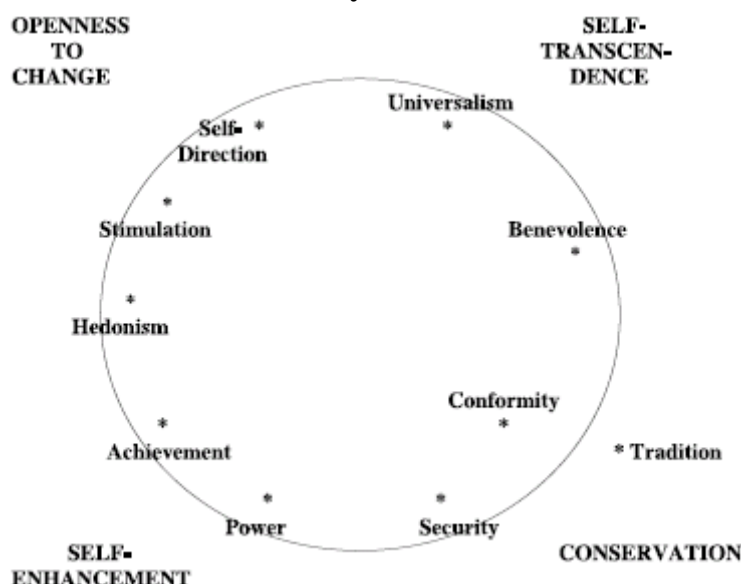
Latent dimensions derived by, for example, principal components Varimax rotated factor analysis are, due to the mathematical procedures employed, not highly correlated, that is, more or less orthogonal, dependent upon the rules one employs. Schwartz in most of his publications that discuss methods states that in general CFA is not suitable for comparing the structure of SVS values in different samples, at least based upon the sample data that have been gathered to date (Fontaine, Poortinga, Delbeke and Schwartz, 2008). This is due to the multicollinearity of dimensions derived using SSA. Schwartz (2010, personal communication) believes that even oblique factor analysis, allowing correlations between factors, is no more appropriate for assessing a continuum than orthogonal factor analysis. Both violate the assumption of the continuum because they try to separate the variance amongst items into distinct factors. The point of a continuum is that there are no distinct factors. In Smallest Space Analysis partitioning of items into value domains is statistically arbitrary, and items placed in one domain could as easily go into another if it makes more sense to manually draw the partition lines differently in the value space. Hence SVS validity must be examined by SSA and the only useful technique for reliability is Cronbach's alpha and item-to-scale correlations, which is also based upon Pearson correlations between item scores.

Schwartz and Boehnke (2004) point out that Schwartz's value system typology makes no assumption as to whether value types are spaced equally in a circulant model or unequally in a quasi-circumplex model. Schwartz (1994) explains that the number of items used to operationalise each value type depends on the *breadth* of the goal and the values that express this goal (e.g., eight items for *Universalism*, but only two or three for *Hedonism*), which implies unequal spacing. Breadth refers to the amount of space occupied in the SSA diagram.

Perrinjaquet, Furrer, Usunier, Cestre and Valette-Florence (2007) found that whilst Schwartz' value structure seems to be validated when data are analysed through MDS SSA, the quasi-circumplex structure of human values is not supported by confirmatory analysis approaches such as constrained confirmatory factor analysis. Based on two samples of French and Swiss respondents, confirmatory tests of the SVS do not yield the same structure as the quasi-circumplex structure, mainly due to problems of construct and discriminant validity resulting from multi-collinearity between value types. As I shall discuss in the analysis chapter, multi-collinearity is not necessarily a debilitating occurrence. I find similar outcomes to Perinjaquet et al. in the data from Guangzhou, China, discussed in detail in subsequent chapters.

Validity of the SVS

In his original theory and instrument development work Schwartz (1992, 1994, 2006a) continually considered validity issues of the SVS, with validity being goodness of fit to his Smallest Space Analysis model. In one of the few reliability studies, Schwartz and Sagiv (1995) using split-half techniques demonstrated that sampling fluctuations are responsible for a substantial portion of observed structural deviations across SVS dimension scores. Studies using factor analysis to assess the SVS value structure have not addressed the question of structural variation across cultural groups. Schwartz and Boehnke (2004) evaluated the overall structure that emerged across cultural groups from Schwartz' original SSA work, using Structural Equations Analysis with new samples from twenty-seven countries; fifteen of the countries were European; the list included sixteen so called "Western" after adding the USA to Europe. If we assume Brazil, Peru, and Israel to be Western countries, that raises the group to nineteen. The remaining eight were from other continents. Japan and Hong Kong were included from

East Asia. China and New Zealand were not included. Schwartz and Boehnke's analyses concluded that with this set of samples, the Quasi-Circumplex model shown in Figure 4.9 was validated. This result would be more convincing with a more globally representative set of countries sampled.

Spini (2003) used nested multigroup confirmatory factor analysis, effectively an item-to-scale reliability analysis, to examine the reliability properties of each of the ten SVS individual values separately, accepting the assumption that the ten dimensions were a valid description of societal culture. The confirmatory factor models demonstrated that configural and metric equivalence and factor variance invariance (Van de Vijver and Leung, 1997a, 1997b) held for most value types across 21 national university student samples. The only exception is Hedonism for which metric equivalence was rejected and configural equivalence impossible to evaluate due to too few items in the scale. Spini generally confirms Schwartz (1994) and Schwartz and Sagiv (1995) that the SVS is a legitimate instrument for cross-cultural research, perhaps with the exception of the Hedonism dimension.

The distributions of scores for most value items deviate from normality; well over 90% of the items for both samples have negative skewness. Large sample sizes are needed for assurance of reliability, especially given the relatively large number of items in the SVS. Schwartz' original multi-country samples for generating and validating the theory had an average sample size of only 244 respondents per sample; with 57 value items (multi-group CFA is a questionable procedure for studying structural variation across the societies with small samples).

Fontaine, Poortinga, Delbeke and Schwartz (2008) selected original SVS project data from 38 countries that had both a student and a teacher sample; these included China and New Zealand. They examined the cross-cultural equivalence of the internal structure of the SVS values domain. The authors sought to distinguish between lack of fit of the theorized value model from a lack of equivalence in the data, and the impact of random sampling fluctuations, from valid structural differences. The authors found the following, quoted directly from the article:

- sampling fluctuation causes deviations from this average structure;
- sampling fluctuation cannot account for all these deviations;

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- samples of students fit the overall value structure better than samples of teachers, and samples from Western countries better than those from non-Western countries;
- the deviations from the average structure exhibit a systematic pattern: the higher the level of societal development of a country, the greater the contrast between protection and growth values.

Fontaine et al. conclude that the Schwartz value theory provides an excellent representation of the average value structure across the samples they studied.

Reliability of the SVS

Schwartz and Sagiv (1995) used the split-half technique using tertiary student and secondary teacher samples to demonstrate that sampling fluctuations are responsible for a substantial portion of observed structural deviations across SVS dimension scores; whilst said to be a validity test, it was actually a test of reliability across cultures. Investigating Cronbach alpha scale reliability testing, and reviewing Schmitt (1996) and George and Mallerey (2003), I will accept an alpha of 0.6 being minimal acceptable. The acceptability of scale reliability across these samples is generally good. In this study, I found the reliability results depicted in Figure 4.11, ranging from acceptable to very good. Item-scale relationships are shown in *Appendix 4 - Surveys*.

Figure 4.11. Cronbach's Alpha Analyses for the SVS57 for the Two Samples

Comments: All items were a good fit unless otherwise noted.

SVS Dimension	GZ: alpha for dimension	Comments	NZ: alpha for dimension	Comments
Achievement	0.80		0.65	
Benevolence	0.87		0.71	
Conformity	0.62	Item *Obedient* has a low item-total correlation and the scale alpha would be improved to 0.64 if it is omitted.	0.75	

SVS Dimension	GZ: alpha for dimension	Comments	NZ: alpha for dimension	Comments
Hedonism	0.45	Poor alpha and poor item fit for Pleasure and Enjoying Life items vs. *Self-Indulgent; Self-Indulgent* has a negative connotation amongst Chinese business people, and has a significantly lower mean than the other two items.	0.72	*Self-Indulgent* has a significantly lower mean than the other two items.
Tradition	0.69		0.64	Item-to-scale statistics indicate a poor fit for *Respect for Tradition*, compared to Moderate, Humble, and Accepting My Portion in Life
Universalism	0.88		0.78	
Power	0.78		0.63	
Self-Direction	0.81		0.65	
Security	0.78		0.63	
Stimulation	0.69		0.68	

Further investigations of reliability and validity were carried out in China using focus groups.

SVS Focus Group Studies in China

Two focus groups were arranged in China to complete then discuss the SVS. In discussing the SVS the participants indicated that the qualifying phrase occasionally contradicted the specification word or phrase. Given the vagaries of the interaction and reciprocal causality of meaning amongst language and culture, cross-cultural focus group analysis is a problematic process. One comment on the SVS item "PRESERVING MY PUBLIC IMAGE (protecting my "face")" was that PRESERVING MY PUBLIC IMAGE to protect one's face taints the idea of Face. Gaining Face should stem from virtuous acts, and one should not engage in the acts with the specific objective of gaining or protecting Face. The two ideas were acceptable values alone, but when combined led to a behaviour that some participants interpreted

as undesirable. These kinds of commentary indicate that in non-Western societies such as China there are still questions arising as to validity of the SVS item construction using the *abstract value (qualification)* structure, and the reliability of item-to-dimension correlations that require further investigation.

Conclusions Concerning the SVS

Given the sample sizes for this study, definitive conclusions cannot be drawn concerning the general reliability of the SVS in the two cultures. Whilst the alpha for Hedonism in China is quite low; this set of items will be used until further research can investigate the usefulness of these three items to define the Hedonism dimension in China and other cultures. Other reliability study results indicate the SVS is an acceptably reliable instrument to investigate differences between my samples. All items are maintained in the analyses to provide comparability with past studies using the SVS, the answer to the question "Are there appropriate measuring instruments to assess dimensions and structures?" for the SVS is yes, the instrument is adequate.

<div align="center">SAMPLING ISSUES</div>

The bulk of cross-cultural research consists of cross-cultural comparisons that investigate the existence of differences across cultural groups. Methodologically, such studies are field studies, quasi-experimental studies in which cultural group is the independent variable and individual, usually psychological, variables are dependent variables. Most often the sample cultural groups are national groups (i.e., from single countries), although ethnic, language, and racial groupings are also studied. When the basic independent variable in cross-cultural research is country or nation of residence of participants, problems can then arise when scholars view this one variable as a superordinate package of other dimensions and interpret this variable as not only descriptive but also explanatory (Whiting 1976).

The Nation-State as a Useful Variable in Cross-Cultural Behavioural Research

Smith (2004b) believes the sheer convenience of currently available nation-based databanks from major projects force many researchers into simplification of culture by defining it as national culture. Smith believes that in future studies it is important to use

multiple levels of analysis so that variability attributable to individuals, regions, or other subcultures may be taken into account before we address nation-level variance.

Peterson (2009) notes some researchers strongly advocate the analysis of within-nation subcultures, using regions for explaining variance in the values of individuals, and studying relatively small segments of the world. He proposes that further work of this kind must progress beyond the small segments to develop and validate measures based upon subculture-level measurement structures that are analogous to those that have been used for developing nation level measures, and there is a requirement to compare within-nation variability to between-nation variability on a global scale. My project is a segment of an overarching programme comparing within-nation cultural variability and between-nation variability. Its contribution is incremental, not intended to provide universal results.

The lack of importance of the national boundary of China, and the importance of culture areas, are adequately demonstrated in publications by Tung, Worm and Fang (2008); Littrell, Alon and Chan (2006); and Ralston, Yu, Wang, Terpstra, and He (1996). Additionally, a fallacious idea is that China is often thought to be governed by the "Han majority", but this group is linguistically, culturally, and even genetically diverse. Taiwanese professor Lee Hsiao-Feng (2008) argues that the concept "Chinese" is actually an historically meaningless word in terms of homogeneity that appears to have been developed as one of the justifications of rule over previously independent minorities, primarily during the Qing Dynasty, ruling from 1644 to 1912, with a brief, abortive restoration in 1917.

Searching Google Scholar with the argument "myth of the nation" in September 2010 yields more than 1000 citations. Walby (2003) argues that the nation-state is more mythical than real, for four reasons: first, there are more nations than states; second, several key examples of presumed nation-states are actually empires; third, there are diverse and significant polities in addition to states, such as the European Union and some organized religions; fourth, polities overlap and rarely politically saturate the national territory where they are located. An implication of acknowledging the wider range and overlapping nature of polities is to open greater conceptual space for the analysis of such concepts as gender and ethnicity in analyses of globalization.

Stewart (2008: 1) argues "...the contours of a cultural community rarely coincide with a political entity. Nor does the ideal of national unity account for internal diversity and conflict. Identities within nations are fluid, even from minute to minute." Stuart relates an experience in France's Loire Valley where he noticed in conversations with the local population that a person's identity would change during the course of a conversation. "We French" would give way to "We Gauls," "We Latins," "We Bretons," "We Franks," or "We Europeans" depending on the topic.

Hofstede (1998: 17-18) tells us, "The use of *nations* as units for comparing mental programs is debatable. Most anthropologists shy away from nations as units for studying culture. They are basically right, as nations can host many cultures in the anthropological sense, and cultures can bridge more than one nation." Hofstede points out that if data are collected by field observation, the researcher can choose more relevant units than nation. However, if data are collected from secondary sources, as is much of the data employed by economists and financial researchers, the nation level, or province, or city may be the only levels available. These political boundaries have little to do with cultural boundaries. Hofstede justifies his use of nation level data by the facts that most nations of significance in the world have been in existence for quite some time, and have national institutions, TV, the education system, the military, that tend to homogenise the values of the citizens. He goes on to propose that if data collected at the nation level show significant correlations with cultural data from other sources, this validates a national level of analysis. This last proposal makes a great leap of faith as to the sampling skills of researchers collecting data across nations.

An analysis of the idea of *nation* by Anderson (1991) proposes that *imagination* plays a role in any conception of nation, involving national leadership, identity, geographic boundary, or ideology. Describing national cultures using averages of a set of measures reflecting cultural value dimensions is unsound and often misleading in international management research, and perhaps creates imaginary constructs.

In cross-cultural studies, it is easiest to construe the possible effects of proximal environmental influences, such as families and peer groups, on the individual. Analyses become more difficult when we consider influences such as region or nation. Smith (2004b) argues that the distant influences on the individual are wholly or partially mediated by the proximal influences. If we take a culture as an entity in which

individuals tend to assign shared meanings to the events, social artefacts, and objects around them, it is possible to consider groupings at all levels of aggregation as having elements of a culture. Families, peer groups, organizations, ethnicities, regions, and nations may all be found to hold some shared perspectives. However, within the larger groupings, there will inevitably be greater heterogeneity. "Thus, by seeking to identify and understand the basis of differences between nations, we are engaged in a perilous enterprise" (Smith, 2004b: 7). The concern is the degree to which researchers can avoid providing tautological descriptions of cultural differences, as we have been describing nations in ways that are dependent on the individuals within them and have been using psychological measures as the initial data. The members of a culture adopt sets of behaviours that are survival and success orientated in a particular ecology, and teach these sets of behaviours to new members of the culture. As the ecology changes, new behaviours are identified and adopted. The culture is a continually changing feedback system. This fallacy of using "nation" as a valid variable is related to the *Ecological Fallacy*. The Ecological Fallacy is a basis for debates concerning sampling and levels of analysis issues. However, the Ecological Fallacy may be a fallacy, stemming from the complexity of the environments in social science research and our inability to sufficiently measure and control for influential variables.

The Fallacy of the Ecological Fallacy

The "ecological fallacy" is a logical fallacy inherent in making causal or correlational inferences from group data to individual behaviours. The fallacy was identified by Thorndike (1939), named by Selvin (1958), and demonstrated by Robinson (1950). Robinson demonstrated that the correlation coefficient between two individual-level variables is generally not the same as that between those same variables for aggregates into which the individuals are grouped. Sharon Schwartz (1994) discusses the problem as due to failures in prediction, control, and analysis in experiment design related to Internal and Construct Validity. Sharon Schwartz proposes that if our experimental designs and data collection were better, variable scores at any level would be highly correlated with scores at other levels.

The Ecological Fallacy and Internal Validity

The essence of internal validity is accounting for third-variable influences on interpretations of presumed *if A then B* relationships in which A represents the independent variable and B the dependent variable. It is here that a source of non-comparability between an individual and an aggregate group correlation of the same variables may arise. Concerning shifting from individual to group analyses, "In shifting from one unit of analysis to another, we are very likely to affect the manner in which outside and possibly disturbing influences are operating on the dependent and independent variables" (Blalock, 1964: 79). As a result of the grouping operation, one may have controlled for the effects of other variables in addition to A, making the ecological estimate less biased than the individual estimate (Gove and Hughes, 1980). Or one may have introduced various confounding variables, making the ecological-level correlation more biased (Hanuschek, Jackson and Kain, 1974). If a difference occurs between ecological- and individual-level correlations, the problem may be due to a failure to specify the correct model, and not to an inherent logical fallacy in moving from individual to group correlations. The effects are there, but the reason for finding differences may be due to a study design failure. Such a failure in cross-cultural studies is the use of country of citizenship as a grouping variable; this introduces a nearly incomprehensible number of confounding variables.

The Ecological Fallacy and Construct Validity

In this context, *construct validity* refers to the concept developed by Cook and Campbell (1979), who argue that the term can refer only to constructs at the same level of reduction. That is, a construct can only have validity at the individual *or* group level unless it can be demonstrated to have validity at both (Sharon Schwartz, 1994). When discrepancies between individual and ecological correlations remain after we believe we have controlled for all confounding influences, this may be due to (1) further misspecifications, where other confounding variables are not taken into account, or, (2) that an aggregate variable may measure a different construct than its namesake at the individual level (Firebaugh, 1978: 560). The construct referenced on the ecological level may derive from the context or social environment in which individuals live, distinct from the attributes of those individuals (Blau, 1960; Blau and Blau 1982; Davis, Spaeth, and Huson, 1961; Farkas, 1974; Meltzer, 1963). Wealth as an individual

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characteristic and wealth as a "national" characteristic may exert different, independent effects on, for example, locus of control. Consequently, individual and aggregate correlations of this variable will be discrepant. The "Individualism / Collectivism" construct may be a universal adaptive response to richness or scarcity of resources necessary for survival. These resources may or may not be natural; with an abundance of resources, arable land, and long growing season, most Sub-Saharan African nations rich in resources, land, and good weather still have relatively little wealth. With a shorter growing season and less arable land, European countries have relatively great wealth. In Europe, the more Individualistic countries have greater wealth than the more Collectivist countries. Egri and Ralston (2004) and Ralston, Yu, Wang, Terpstra and He (1996) find that as national wealth increases in China, Individualism mean scores rise. The system is a feedback system; when we do not need the collective to survive, Individualism rises, and conversely. This idea is supported by Gouveia and Ros' (2000) meta-analysis of Individualism/Collectivism studies; they suggest that the construct could just as well be studied with national wealth as an economic independent variable and Collectivism as a dependent variable.

A levels question arises, if a wealthy group live in a society having high Collectivism tendencies, does the wealth change the culturally driven behaviour of that group? If the wealthy group displays the same cultural behaviours as non-wealthy groups in the society, then the wealth and culture are in an adaptive feedback system.

My project is a segment of an overarching programme comparing within-nation cultural variability and between-nation variability. Its contribution is incremental, not intended to provide universal results. From this analysis of the justification of the samples for this study, I now identify the levels of analysis.

Levels of Analysis

That the ecological fallacy is closely related to levels of analysis is an important and widely debated issue of ontology, explanation, and causation in social science research (Klein, Dansereau and Hall, 1994). We must address underlying assumptions about (1) the individuals that compose a group, (2) the unique group components, and (3) the contingent environmental and contextual influences (industry, societal culture, profession). Above the level of the individual, specifications of levels of analysis

become controversial. When we are studying the behaviour of individuals in a group, then the levels matters need to be considered.

The levels represent phenomena that are ordered in a vertical dimension based upon some criterion. Levels are hierarchical, and for level analysis to be useful there must be some quantitative or qualitative differences between the different levels. Thus, individuals are qualitatively and quantitatively different from organisations of which they are voluntarily or involuntarily members (race, corporation, English-speakers, ethnic groups, etc.), industries are different from companies, and nations are different from industries. There are myriad methods of parsing levels.

Individual Level of Analysis

At the individual level of analysis, organizational behaviour involves the study of such concepts, amongst many, as learning, perception, creativity, motivation, personality, turnover, task performance, cooperative behaviour, deviant behaviour, ethics, and cognition. At this level of analysis, organizational behaviour draws heavily upon psychology and industrial engineering.

Group Level of Analysis

At the group level of analysis, studies involve group dynamics, intra- and inter-group conflict and cohesion, leadership, power, norms, interpersonal communication, networks, and roles. At this level of analysis, theorising needs to draw from the study of group behaviour and the sociological and social psychological sciences.

Levels of Analysis Higher Than a Group

At an organised group level of analysis, we study organisational behaviour, which involves the study of topics such as organizational culture, organizational structure, diversity of organisational members, inter-organizational cooperation and conflict, change, technology, and external environmental forces. At this level of analysis, organizational behaviour needs to draw upon anthropology and political science.

Multi-Organisational Levels of Analysis

When we reach the multi-organisational level of analysis we become involved with disciplines such as political science, international relations, and studies of "industries", such as "financial institutions" or "the manufacturing industry", information technology companies, retail sales companies, etc.

Within these group and multi-group organisations the level of analysis issue is the issue of *cultural* levels of analysis. When we speak of "national culture" we encounter a construct that can be applied to some nations, but not to others. Cross-cultural research studies have found that Japan has a highly homogeneous culture compared to other nations. China, on the other hand, has a heterogeneous culture.

Level of Analysis of the LBDQXII

The LBDQXII is designed to measure behaviour concerning "group-oriented" leadership; this is its level of analysis (Schriesheim, Cogliser, and Neider, 1995). The questions arising in this study were proposed as an hypothesis to test earlier,

Hypothesis: Sample Dimension Interrelationship Differences. There will be significant differences between the interrelationships of dimension means for the random samples of businesspeople for both New Zealand and Guangzhou City for the SVS and LBDQ XII dimensions.

Within-Groups and Between-Groups Levels of Analysis

Schriesheim, Cogliser and Neider (1995) provide theoretical and empirical evidence indicating substantive support for the viability of viewing leadership as both a within-groups and a between-groups phenomenon. It is unrealistic to suppose that leaders will tailor all of their behaviour to each individual subordinate, especially as group size increases, or that they interact with all work group members on the basis of some generalized style. This view, of course, is not new and Cummings (1975: 184) stated that the assumption of heterogeneity (all leader behaviour is individually oriented) "is equally as unrealistic as homogeneity." In other words, leaders' behaviours will usually contain variance attributable to style (between-groups effects) and variance attributable to individual tailoring (within-groups effects). This perspective is shared by Campbell

(1977: 227), who suggested that dyadic approaches to leadership "should be taken very seriously while at the same time remembering there is undoubtedly a main effect due to groups," and it is directly supported by empirical evidence showing that, for example, LBDQXII initiating structure items have both meaningful within-and between-groups variance (Markham and Scott, 1983). In this study the level of analysis will be measuring level of preference of aspects of group-orientated leader behaviour, operationalised by the LBDQXII.

Level of Analysis and Factor Structure

The issue of levels of analysis relates to survey development in relation to survey use. In this study, surveys employing Likert scales are used.

When a survey is designed, validated, and tested in relation to various populations, use of the survey outside that population raises questions of cross-population reliability and validity. The Leader Behaviour Description Questionnaire XII was designed and validated in the United States (Stogdill, 1963, 1974) to assess preferred leader behaviour sets on the part of leaders by the general population.

Schriesheim and Stogdill (1975) undertook refactoring of the Supervisory Behaviour Description Questionnaire (SBDQ), the Leader Behaviour Description Questionnaire (LBDQ), and the LBDQXII. Varimax factor analysis was employed, and then Varimax matrices were then subjected to Wherry's (1959) hierarchical factor method. In this method, variables are assigned to clusters by the similarity of their loadings. The hierarchical analysis was employed to identify the basic patterns underlying employee responses and to remove the effects of rater bias, which sometimes makes the interpretation of primary Varimax factors difficult (due to the distribution of rater bias across factors). Hierarchical analysis has been shown to be helpful in interpreting other multidimensional areas usually affected by rater bias, such as morale surveys (Wherry, 1958), general corporate image surveys (Roach and Wherry, 1972), and performance appraisals (Klimoski and London, 1974; Roach and Wherry, 1970). The LBDQXII results were found to be the most coherent of the three, yielding one general third order factor, two second order sub-generals, and four primary Varimax group factors, which I will now identify and discuss.

LBDQXII Varimax Factors in the USA

Factor 1 has its highest loadings on items 15 ("He treats all group members as his equals") and 16 ("He is willing to make changes"), and also has loadings on items showing emphasis on helpful, supportive, and friendly behaviours. It seems best identified as *Consideration.*

Items 6 ("He asks that group members follow standard rules and regulations") and 4 ("He maintains definite standards of performance") load on Factor 2, along with items relating to *Initiating Structure.*

Factor 3 has loadings similar to Factor 1, but has lower loadings on the helpful and supportive items and higher loadings on those concerned with arbitrary behaviour, such as items 14 ("He acts without consulting the group") and 13 ("He refuses to explain his actions"). Thus, the name *Arbitrary vs. Considerate Behaviour* seems to provide a suitable description of its content.

The last Varimax factor, Factor 4, contains friendly and supportive items, with some emphasis on role clarification also, as illustrated by its highest loadings on items 17 ("He is friendly and approachable") and 9 ("He makes sure that his part in the group is understood by the group members"). Thus, the name *Friendly vs. Impersonal Behaviour* was chosen.

LBDQXII Hierarchical Factors in the USA

The first third order factor appears to be the commonly found general *Rater Bias* factor. It has loadings on four Structure and nine Consideration items.

The first second order factor has the highest loadings on items 15 ("He treats all group members as his equals") and 16 ("He is willing to make changes"). All but one of the Consideration items are loaded on this factor, along with four measuring Structure. However, the Structure items have the weakest loadings and thus the name *Consideration* would appear an acceptable label.

So we find in this study the initial 12 dimensions proposed for the LBDQXII to yield the factors, *Consideration, Initiating Structure, Arbitrary vs. Considerate Behaviour, and Friendly vs. Impersonal Behaviour*, in this sample from the USA.

Level of Analysis of the Schwartz Value Survey

Schwartz (1992, 1994) links both individual and culture-level approaches to level of analysis by developing parallel sets of concepts applicable to each level of analysis. Schwartz argues that we cannot arrive at valid culture-level measures until we have proven that the concepts used in constructing these measures have equivalent meanings in all cultures intended to study. For example, most people may endorse a value such as "freedom", but the ways in which this term is understood within different cultures could vary widely. The Schwartz Value Survey asks respondents to rate 56 or 57 briefly identified values as to their importance as a "guiding principle in my life". Schwartz (1992) conducted a series of individual-level analyses within data from separate single nations, using samples of tertiary students and secondary teachers, to establish which values were consistently related to one another in ways that could be replicated across societal cultures, and therefore could be assumed to have equivalent meanings at all locations from which data were collected. Schwartz could then compute country-level scores for his samples, using only those values with consistent meanings (Schwartz, 1994).

Smith (2002) points out that using these types of comparable individual and culture-level measures, Schwartz can demonstrate further examples of the way in which variables relate quite differently at each level of analysis. For example, he shows that at the individual-level, persons who see "authority" as a guiding principle in their life are not the same persons as those who see "humility" as their guiding principle. As we might expect, endorsement of the two values is negatively correlated. However, at the culture level of analysis, nations in which authority is strongly endorsed are the same nations as those in which humility is strongly endorsed. In other words, there are certain cultures that contain an interlocking set of role relationships built around authority and humility to a greater extent than is found in other cultures. This kind of theory gives us an additional explanatory dimension to describing Power Distance in Hofstede's (1980) terms.

Individual and culture-level analyses will yield both complementary and contrasting results. Earley (1993) found that individualists (who tend to have an internal locus of control) and collectivists (who tend to have an external, in-group oriented locus of control) differ in response to working in groups and alone. The performance of individualists who thought they were working in an in-group or an out-group was lower (implying more "free-riding" or "social loafing") than the performance of individualists working alone, whereas collectivists' performance was lower (implying more "free-riding" or "social loafing") in an individual or out-group context than in an in-group context. Earley measured the values and self-concepts of the particular respondents in his sample, rather than relying on Hofstede's culture-level characterizations of the nations that were studied. This enabled them to draw valid individual-level conclusions without falling victim to the ecological fallacy, even though the guiding concept for the study (level of Collectivism) is a culture-level concept.

Level of Analysis in This Study

This study investigates the relationships of an individual's cultural values and an individual's preferred sets of leader behaviours for two samples of businesspeople, one from New Zealand and one from Guangzhou, China. The comparisons will relate relative rankings of importance of values and kinds of leader behaviour between the two groups. The levels of analysis are the influence of individual values within cultures on preferred leader behaviour in business organisations.

METHODOLOGY IN CROSS-CULTURAL RESEARCH

Ratner and Hui (2003) point out that although cross-cultural psychology has advanced our understanding of cultural influences in psychology, the contribution is marred by theoretical and methodological flaws. These flaws include misunderstanding cultural issues and the manner in which they bear on psychology; obscuring the relation between biology, culture, and psychology; inadequately defining and measuring cultural factors and psychological phenomena; erroneously analysing data and drawing faulty conclusions about the cultural character of psychology. Their article identifies fundamental theoretical and methodological errors that have appeared in prominent cross-cultural psychological research. Their suggestions for overcoming them are followed in my work. The fact that theoretical and methodological errors are committed

by eminent scholars, accepted by scholarly peer reviewers, and are published by editors of the most prestigious journals and publishing houses suggests that they stem from fundamental, widely shared misunderstanding of concepts about human psychology, society, and methods for investigating these concepts (cf. Ratner, 1991 and 1997 for a discussion of these ideas).

My proposed positivist and quantitative approach can lead to some problems. For example, Sulaiman, Bhugra and de Silva (2001) diligently attempted to construct a culturally sensitive symptom checklist for depression in Dubai. They solicited 200 community members to produce 400 expressions of emotion. This list was then examined by a second indigenous sample of 50, leading to the identification of a list of "feeling" expressions. This list was then scrutinized to extract 173 words that expressed aspects of clinical depression. A third indigenous sample of psychological therapists identified 96 expressions that described their patients' depression. These 96 were then grouped into 22 categories that comprised main symptoms of clinical depression in the native population of Dubai. This well-motivated, painstaking effort was subverted by requiring subjects to respond to and with isolated, simple, abstract emotional terms. For instance, *guilt* emerged as a main symptom and it was associated with the term "*it's painful.*" This limited response does not enable us to comprehend the cultural psychology of guilt in Dubai. *Sense of failure* was another symptom and it was described as "*calamitous,*" and "*I am falling to pieces.*" These two phrases leave us uninformed as to the cultural quality of failure in Dubai. We would need to know whether failure is construed as a personal failure, fate, a sign of sin and punishment by God or due to witchcraft by one's neighbours. Similarly, self-dislike was one of the 22 symptoms and it was described as "*I hate myself.*" But the crucial question "What kind of self is implicated in Dubai depression?" receives no answer from this truncated, abstract phrase. To say that depressed Dubais hate themselves without indicating what kind of self they have and hate reveals little about cultural psychology. Remaining within the confines of a problematical methodology negated the authors' efforts at solving the methodological problems.

This example, unfortunately, resembles to some degree the structure and construction of the Schwartz Values Survey (Schwartz, 1992, 1994). The shortcomings of using isolated, simple terms to assess values are addressed in the SVS by employing multiple terms to operationalise a value (however, sometimes only three terms in three items),

and by adding a descriptive phrase to further define the term (Rokeach, 1973; Schwartz and Bilsky, 1987, 1990). However in my focus group study of the SVS in China, the qualifying phrase occasionally contradicted the specification word or phrase. Given the vagaries of the interaction and reciprocal causality of meaning amongst language and culture, this is a problematic process. Two focus groups were arranged in China to complete then discuss the SVS58 and the LBDQXII. One comment on the SVS item "PRESERVING MY PUBLIC IMAGE (protecting my "face")" was that PRESERVING MY PUBLIC IMAGE to protect one's face taints the idea of Face. Gaining Face should stem from virtuous acts, and one should not engage in the acts with the specific objective of gaining or protecting Face. The two ideas were acceptable values alone, but when combined led to a behaviour that interpreted as undesirable.

Van de Vijer and Leung (1997: 264–269) sought to enhance the ecological validity of operational definitions objectified in measurement instruments. The authors offer useful recommendations that subjects be given time to familiarize themselves with the survey material, that translated instruments be back translated to ensure accurate translation, that two researchers administer instruments to eliminate the influence of the tester, and that, where necessary, numerical points on Likert scales be replaced with verbal designations (e.g., "moderately like", "always", "never", etc.) which the researcher can later convert to ordinal numbers. These helpful suggestions are made within the framework of positivistic methods such as operational definitions, artificial, simple, fragmentary stimuli, and truncated, sometimes superficial responses. For example, the authors state that to ensure good translatability of questionnaires one should "use short, simple sentences in order to minimize the cognitive load of the instrument" (p. 266). Short, simple sentences, possessing minimal significance and requiring minimal cognitive exertion to comprehend, may not represent culturally meaningful stimuli, and may not elicit culturally meaningful responses.

In this study I followed universal usage of the two instruments from prior studies reported in the literature.

- There was no time limit on review, familiarisation, or completion of the survey.
- The translated instruments were translated and back translated several times to ensure accurate translation.
- There was no tester influence; the instruments were provided by mail or drop-off and pick-up and self-administered by the participants. This procedure can lead to

idiosyncratic understanding of the survey and the process by subjects, but was deemed to be at least free from tester influence, which could also be driven by idiosyncratic understanding by the tester.

- For the LBDQXII numerical points on Likert scales were replaced by letters keyed to verbal designations (e.g., "always", "never"). However the SVS57/58 procedures specify using a complex system of actual numbers ranging from first choosing individual items to rate -1 and 7, and then rating the remaining items 0 to 6, which may have led to response set issues and bi-modal distribution of responses by participants

Likert Scales

In cross-cultural research, problems of interpretation of responses to questionnaires using Likert-type response categories have been long known. Consistent differences are found between societies and even within sub-groups in a single society in utilization of the different anchor points on response scales (Smith, 2004a, 2004b). In 1988 Flaskerud suggested that the Likert scale format might be culturally biased. She reported difficulty in getting Central Americans and Vietnamese to respond to Likert scales in the same way Americans did. Flaskerud found that when these respondents were faced with the typical 5 or 7 response choices in a Likert scale, they ignored "internal contrasts that seem self-evident to Americans" (pp. 185–186). Individuals "had difficulty understanding the meaning of the ordered continuum of responses characterizing the Likert format and preferred a dichotomous response" (p. 185). She concluded that research was needed to determine whether the cause of such difficulty might lie in a cultural bias in the Likert format or in some other factor such as social class or literacy in the language of the survey. Other researchers have suggested that use of Likert scales could be challenging with ethnic minority populations. Bernal, Wooley, and Schensul (1997) reduced their 6-point Likert format to a 4-point format because they believed subjects in their low-literate Hispanic sample were unable to respond properly to the 6-point format, but they provided no empirical evidence to support this contention.

As always, researchers are constrained by available time, facilities, resources, and funds, so the economical first-order data collection by means of a questionnaire using Likert-style items was selected as the data collection technique for this study. One justification for this decision stems from my experience working as a manager in a

Human Resources Department for hotels in China, where I implemented an employee satisfaction survey for all staff in 1996, using a 5-point Likert-scale technique for data collection. This survey was repeated in 1997 using a forced-choice "agree-disagree" technique with similar outcomes as to preferences. Also in 1997, the hotel chain implemented an employee satisfaction survey produced by a professional survey-research firm, using Likert-type responses. Described in previous studies (Littrell, 2002a, 2002b, and 2003) LBDQXII questionnaires were again administered in 2002 to the staff of these hotels in China, with subjects demonstrating understanding of the process and the intent of the surveys using the Likert technique. Using the LBDQXII the results indicated reliable and valid responses from the subjects (Littrell, 2003).

Error or Data?

Baumgartner and Steenkamp (2001) provide evidence of response bias as a source of contamination in questionnaire ratings, noting that they threaten the validity of conclusions drawn from marketing research data. They investigated five forms of stylistic responding: acquiescence and dis-acquiescence response styles, extreme response style/response range, midpoint responding, and non-contingent responding. Using data from large, representative samples of consumers from eleven countries of the European Union, they found systematic effects of response styles on scale scores as a function of two scale characteristics, the proportion of reverse-scored items and the extent of deviation of the scale mean from the midpoint of the response scale. The correlations between scales can be biased upward or downward depending on the correlation between the response style components.

Systematic errors in response bias in research are errors introduced into a measurement by some factor that has persistent directional effects on the characteristic being measured, or the process of measurement (Patel, Harrison and McKinnon, 2002). Smith (2004a) points out that since initial studies of response sets or response bias, many cross-cultural researchers have approached culture-specific response style as a source of error in the making of cross-cultural comparisons and that ways must thus be found to discount it (e.g., Leung and Bond, 1989; Harzing, 2006). Hofstede (1980) used within-subject standardization averaging the agreements that each respondent records within the full range of items. Deviation scores such as these are sometimes standardised by dividing by the standard deviation (subject-based z-scores). Smith (2004a) points out

that procedures of this type have been employed in many of the large scale, cross-national comparative studies that have been published in recent years (Au and Cheung, 2002; Ayçan et al., 2001; Chinese Culture Connection, 1987; Hofstede, 2001; Morris, Williams, Leung, et al., 1998; Schwartz, 1994; Smith, Peterson, Schwartz, Ahmad, Akande, and Anderson, 2002).

Social desirability response bias (SDRB) is an important systematic error that some believe needs to be controlled in behavioural research and in cross-cultural studies in particular (Patel, Harrison, and McKinnon, 2002). The bias refers to the desire, at either a conscious or an unconscious level, to deny socially undesirable traits and behaviours and to admit to socially desirable ones (Watkins and Cheung 1995: 490). This bias stems from an individual's need to be seen to be conforming to societal norms. This conveys the result that an individual's behaviour is more society-oriented and less self-centred than is actually the case (Cohen, Pant, and Sharp, 1995: 41).

Smith, Peterson, and Schwartz (2002) believe SDRB to be a substantial problem in cross-cultural studies, as SDRB is likely to vary by nation both as a consequence of norms about responding positively, and due to subtle differences in translation of response alternatives. Hence, comparison of raw means is likely to produce spurious differences. However, discussions with colleagues (Hugh B. Poynor, 2004; Lee Poynor, 2004, The University of Texas at Austin) indicate that it can be justified to conclude that the mean item score procedure preserves the original intent of the subject's Likert scale raw scores of, e.g., 1 to 5, and distorts the data in no way. There should be no concern about the necessity of correcting between-culture variation at the level of scoring. When making statistical comparisons across cultures using means, the between and within groups variation is built into the decision statistic. If one chooses to standardize scores, deviation scores (item score minus mean of all item scores for that subject, also called "centring") procedures could be inferior to raw scores or z-scores for making group comparisons. A benefit of standard scores worth mentioning is the built in correction for strength of consistency in the divisor. However, as variance in response across cultures is a variable being investigated, there is support for the use of means of raw item scoring analysis procedures.

Smith (2004a) and Poynor (Hugh B. Poynor, University of Texas at Austin, personal communication, 2005) note that scores computed using transformations are not

statistically independent of one another, and the characteristics of the scores being self-reports, perhaps standardised by conversion to deviations from the subject's response mean, and perhaps further standardised by division by the subject's response standard deviation, tends to call into question the validity of the results of subsequent statistical analyses. Recent discussion has focused on ways in which these problems can best be overcome, such as Cheung and Rensvold (2000), and van de Vijver and Leung (1997), however, no definitive answers based upon empirical results are provided. Hence we have a debatable issue on what scores to employ. To follow convention in research reported using the SVS, I will use Schwartz' prescribed centring technique of converting each subject's item score to a deviation score from the mean of that subject's item scores. There are also concerns about response set between the samples, and centring the scores ameliorates this source of difference.

Within Culture Relativity

Heine, Lehman, Peng, and Greenholz (2002) propose that response variations occur because respondents are only able to make judgments about themselves and those around them that are relative to the reference group contexts within their native culture. Hence, subjects from a highly collectivist culture may rate themselves as highly individualistic relative to those around them, even though subjects from a more individualistic culture would identify the same persons as more collectivistic. This is also a difficult problem with no significant solutions proposed. Again, using centred scores ameliorates this problem to some degree. A number of relativity issues arise in cross-cultural comparisons using the SVS. A major concern is comparability of individual responses across cultures. I will discuss this in detail in Chapter 3. A discussion of centring follows.

Scale Use Correction for the 56, 57, or 58 Item SVS

Individuals and cultural groups differ in their use of Likert response scales. (Schwartz, et al., (1997) examine meanings of scale use as an individual difference variable. Smith (2004) discusses correlates of scale use differences at the level of cultures.). When treating value priorities either as independent or as dependent variables, it is necessary to correct for scale use. In such analyses, scale use differences often distort findings and lead to incorrect conclusions. Schwartz believes individual differences in the mean of

the values are largely a scale use bias and says this assertion is grounded both in theory and empirically in Schwartz' body of publications.

Schwartz' Recommendations

Schwartz (2008, draft users' manual) states that individual differences in use of the response scale must be controlled when doing analyses. His control is by using the individual's mean rating of all value items (MRAT) as a covariate. Schwartz, et al., (1997) examines meanings of such scale use as an individual difference variable. Smith (2004) discusses correlates of scale use differences at the level of cultures. As noted above, Schwartz proposes that individual differences in the means of the 21 values employed to determine dimension are largely a scale use bias, and that his assertion is grounded both in theory and empirically in his body of research, as follows.

A first theoretical ground is the assumption that, across the full range of value contents, everyone views values as approximately equally important. Some attribute more importance to one value, others to another. But, on average, values as a whole are of equal importance. This assumption is dependent on the further assumption that the value instrument covers all of the major types of values to which people attribute importance. Empirical evidence to support this assumption appears in Schwartz 1992, 2004. To the extent that individuals' attribute the same average importance to the full set of values, their mean score (MRAT) should be the same. Differences in individual MRATs therefore reflect scale use and not value substance. Of course, differences in MRAT may reflect some substance, but the empirical analyses suggest that substance is a much smaller component of MRAT than scale use bias is (Schwartz, et al., 1997).

A second theoretical ground is that values are of interest because they form a system of priorities that guide, influence, and are influenced by thought, feeling and action. Values do not function in isolation from one another but as systems. For example, a decision to vote for one or another party is influenced by the perceived consequences of that vote for the attainment or frustration of *multiple* values, promoting equality or freedom of expression versus social power or tradition. It is the trade-off amongst the relevant values that affects the vote. Consequently, what are really of interest are the *priorities* amongst the values that form an individual's value system. Correcting for scale use with

MRAT converts absolute value scores into scores that indicate the relative importance of each value in the value system, i.e., the individual's value priorities.

Schwartz reports that the empirical basis for viewing differences in MRAT as bias is the findings of many analyses (50 or so, at least) that related value priorities to other variables, attitudes, behaviour, background. The associations obtained (mean differences, correlations) when using scores corrected for MRAT are consistently more supportive of hypotheses based on theorizing about how values should relate to these other variables than the associations with raw scores. Indeed, with raw scores associations sometimes reverse from expectations. Schwartz reports that in no case have raw score associations made better sense than those corrected for MRAT.

Schwartz provides the following detailed instructions to correct for scale use:

1) For correlation analyses:
A. Compute each individual's total score on all value items and divide by the total number of items (56 or 57). He calls this the MRAT (Mean RATing for the particular individual).

B1. Centre scores of each of the items for an individual around that   individual's MRAT. Then compute scores for the 10 values by taking the means of the centred items. Use these centred value scores in correlations.

B2. Alternatively, use the raw scores for the 10 values, but use partial correlation to correlate them with other variables, partialing out their relations to MRAT (i.e., use MRAT as a covariate).
The following two alternative methods yield identical results.
   1. For group mean comparisons, analysis of variance or of covariance (t- tests, ANOVA, MANOVA, ANCOVA, MANCOVA):
A. Compute MRAT as in 1) A. above

B1. Centre scores for each item and compute 10 value scores as in 1)B1. Then use these centred scores in the analyses.

B2. Alternatively, use raw scores and include MRAT as a covariate (i.e., a control at the individual level) in all analyses.

The two alternative methods yield identical results.

3. For multidimensional scaling, canonical, discriminant, or confirmatory factor analyses:

Use raw value scores for the items or 10 value means.

4. Exploratory factor analysis is not recommended to search for factors underlying the value items. EFA is not suitable for discovering a set of relations amongst variables that are derived from Multidimensional Scaling Smallest Space (SSA) analysis and that may form a circumplex, as Schwartz believes his values data do. Additionally, dimensions derived from inspection and interpretation of SSA results will be correlated; that is, not orthogonal.

The first unrotated factor represents scale frequently will be a scale use or acquiescence factor. It is not a substantive common factor. You can obtain a crude representation of the structure of values using EFA by plotting the locations of the value items on factors 2 x 3 of the unrotated solution.

An issue effecting reliability, validity, and response styles is language to language translation. I will now address some of the issues.

TRANSLATION OF SURVEY INSTRUMENTS

In what should have been a seminal article on translation that has apparently been ignored by cross-cultural researchers, Werner and Campbell (1970) proposed decentring as a way to develop instruments that would be appropriate in multiple cultures. When cross-cultural research is conducted, the original language instrument is not considered finalized until the entire translation process is completed. Therefore, if a translator believes that a grammatical structure or word or tense must be changed to appropriately fit the cultural group under study, the original instrument should also be changed to reflect these linguistic and cultural characteristics. There should be a continual comparison of the instruments in every language, and modifications are made to all versions to account for problematic grammar and usage in the target languages. Double-blind translation only considers the original language; decentring, however, allows for all translations to evolve during the course of the survey design. Werner and Campbell propose guidelines for employing decentring:

- use short, simple phrases;
- employ active rather than passive voice;
- avoid metaphors and colloquialisms.

Decentring involves revision of the original instrument to fit the research situation. This appears to be a superior solution, which was not used in development of the LBDQXII. I will use the technique in the future development of an LBDQ instrument appropriate for cross-cultural use.

Schwartz (personal communication, 2010) states that the original SVS was developed by decentring in three different, unrelated languages, Finnish, Hebrew and English, going through several iterations to get to phrasing that could be reproduced comfortably in all three.

Schwartz adds that the problem with using decentring is that if you add more languages it requires revising all versions in earlier languages whenever a problem arises. This is fatal if you have already gathered data previously. His solution with the SVS has been to drop items that are apparently problematic due either to translation or cultural meaning differences from the indexes used for comparisons across samples. The within sample SSA compared with the a priori and subsequently confirmed assignments of items supplements the work on translation. Unfortunately, the SSA analyses also make clear that only a couple of items have the same meaning in all samples. Schwartz compromised and set criteria for keeping items even when they seem to have different though not conflicting meanings in a minority of samples.

Schwartz favours decentring when preparing original questionnaires, but rather than developing all potential required translation at the beginning, the method of using SSA assessments of meanings and approaches such as CFA to choose items to drop when one has a theory of how the items should be related to one another is the best approach after the research is underway. After the first survey is administered, one can decentre only by starting over. My translation processes are described immediately following.

LBDQXII Translation

After investigation of the reliability and validity of the instrument in previous studies in Asia, the LBDQXII was selected as a useful tool for comparing leader behaviour across

cultures. A double blind translation was carried out in 1997 by English-Chinese bilinguals from the USA and from the PRC in Zhengzhou City. The translated survey was administered to 12 volunteers in Zhengzhou, and this group found the demographic data sheet and survey to be understandable and unambiguous.

The translation was again vetted by a bilingual Chinese researcher in Chongqing in 2002. In 2007 two focus groups, one mono-lingual Chinese and one bilingual in English and Chinese, were organised in Zhengzhou City to again discuss and vet the translation and to verify that the questionnaire items did in fact related to expectations of managerial leader behaviour in China. The consensus of focus groups was that the translations were sufficiently comparable and the items did in fact reflect leader behaviour in China.

Schwartz Values Survey Translation

Schwartz, personal communication, 2002, indicated that the original Chinese translation of the SVS57 used in the 1988 theory development project had been lost. I organised a translation project with colleagues of personal acquaintance and volunteers contacted via the Internet listservers of the Academy of International Business and the Academy of Management International Management Division. The process consisted of committee translation. A group of 12 participants were recruited consisting of university professors from China, Hong Kong, and Singapore, and university students from China, Hong Kong, and Taiwan. The first English to Chinese translation was carried out by the for-fee service of the New Zealand Government, and then over several months of revision and review a translation acceptable to the committee for use in China, Taiwan, Hong Kong, and Singapore was produced to avoid regional variations.

Nonetheless, Regional variations

Another factor critical in survey translation is regional variation (McGorry, 2000). There are regional variations in most languages. Haffner (1992) noted the seriousness of a regional difference in language in her study at a USA California medical centre. A patient in pain was yelling, *mi espinilla*, whilst being taking to have his leg X-rayed. *Espinilla* means shinbone in most Spanish-speaking countries, however, in some parts

of Mexico, it means wrist. This patient had a broken wrist; someone had improperly translated *espinilla* to shin due to regional language differences[10].

As noted elsewhere in the thesis, in 2007 two focus groups, one mono-lingual Chinese and one bilingual in English and Chinese, were organised in Zhengzhou City to discuss and vet the SVS translation and to verify that the questionnaire items did in fact related to expectations of cultural values in China. The consensus of focus groups was that the translations were sufficiently comparable and the items did in fact reflect cultural values in China.

SAMPLE SELECTION AND DATA COLLECTION

This research project was initiated in 2004 with data collection in Guangzhou City, Guangdong Province, PRC. Throughout 2004, 500 simplified Chinese character (*hanzi*) versions of the demographic data sheet, the LBDQXII, and the Schwartz Values Survey SVS58, a 58-item questionnaire, were distributed opportunistically and randomly to businesspeople willing to volunteer to participate in Guangzhou City by hand delivery and picked up by paid student assistants arranged by an administrator at Sun Yat-Sun University. The survey was anonymous. From this distribution 246 valid surveys were obtained. As several surveys had an acceptable amount of missing data (completing no less than 80% of the items defining dimensions), the cell N in correlations and analyses of variance are almost always less than 246.

Using random quota sampling, data collection in New Zealand was initiated in December 2004 and completed in 2006. In order to maximise distribution of subjects throughout the country a mailing list was generated from the Kompass database for New Zealand to geographically cover the major cities in the country by selecting managing director (CEO) and other names of company employees provided in the database. Surveys were mailed with a cover letter (see *Appendix 4 - Surveys*) along with a stamped, addressed return envelope. The instructions (See *Appendix 4 – Surveys*) indicated that the survey could be copied and distributed to others, and that any of the working personnel in the organisation could complete the survey.

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[10] One can never be certain of the validity of language anecdotes reported by U.S. English-only-speakers; in Maya *espinilla* used in a phrase can refer to "face" of a body part, e.g., face of the shin, knee, foot, and perhaps wrist. Wrist would normally be referred to by a Maya as *muñeca de la mano*, "neck of the hand", "neck" being the usual usage for joints in the extremities. There are no reports of variations of the use of *espinilla* in Spanish dialects.

Initial mailings in 2004 used pre-printed mailing labels and yielded only a 1.4% return. After the initial mailing monthly batches were mailed with addresses hand-written on the envelopes, which increased the return rate, varying from approximately 5% during the summer months to approximately 15% in November to mid-December. Collecting data in New Zealand proved to be particularly expensive using mail as the delivery and return mechanism, averaging approximately NZ$20 per survey returned. In retrospect, employing people to deliver and retrieve the surveys in New Zealand as I did in China might have been less expensive than mail. Mail appears to be more effective in the spring months. Surveys were qualified and data entered and cleaned as they were received, and 222 valid surveys were obtained when money and time ran out.

METHODS OF ANALYSIS

Before analysis, data for both surveys were cleaned according to standards specified in *Appendix 5 - Data Cleaning*.

As correlation analysis tests co-variation of scores rather than differences in magnitude of scores, raw scores for the samples will be employed for correlations. As Structural Equation analysis is a correlation technique, raw scores will be used for those analyses. Based upon the techniques applied in studies employed using the LBDQXII and the SVS, the following common analysis procedures were employed.

- Internal reliability is tested by Cronbach alpha scores and item-to-scale correlations, to evaluate reliability of the scales operationalising the dimensions.
- Structural Equation Modelling analysis is employed to test the goodness of fit of the sample data to the theoretical models operationally defined by the SVS and LBDQXII.
- Correlational analysis is employed to investigate the relationships between value dimensions and preferred leader behaviour dimensions. This is a widely used technique, providing clear indications of the existence of relationships between variables. Correlational analysis will also be employed to identify any possible covariables that could affect differences between the country samples.
- Analysis of variance and covariance will be used to test differences between the samples, comparing mean differences on and amongst the SVS and LBDQXII dimensions.

- Linear regression will be employed to test the significance of SVS value dimensions as predictors of LBDQXII preferred leader behaviour dimensions.

SELECTION OF ANALYSIS TOOLS

Scales originally designed by Likert (1932), hence called "Likert scales", are widely used in social science research, especially in measuring attitudes, opinions, and beliefs (Jacoby, 1971). Likert proposed an interval summated scale. Some argue that the scale is ordinal in nature (Allen and Seaman, 2007; Hodge and Gillespie, 2003). Allen and Seaman (2007) state that analysis of Likert scales should employ non-parametric procedures; there is a multitude of articles disagreeing. Blaikie (2003) observes that it has become common practice to use Likert-type categories as constituting interval-level measurement. Rarely is it made clear by authors whether they are aware that some would regard this as illegitimate; generally no statement is made about an assumption of interval status for Likert data; usually no argument made in support.

Fier-Walsh and Toothaker (1974) demonstrate that when normality and/or homogeneity of variance are doubtful, as in this study, the parametric ANOVA F-test is the recommended procedure for testing hypotheses about means. Boos, and Brownie (1995) demonstrate that the ANOVA F-test is also the recommended procedure when assumptions of normality and homogeneity of variance are violated and the number of treatments or variables is large, such as the ten and twelve dimensions in this study. Review of research literature using Likert-type scales indicated that the consensus of researchers has been to use parametric statistical analyses. While a psychometric theory purist can question whether this approach violates assumptions of procedures, parametric tests will be employed to conform to past publication of results.

Analysis of Variance and Covariance

Analysis of variance and covariance test for differences between the means samples to examine the probability that they are drawn from the same population. The hypotheses for the comparison of my two independent groups are:

H_o: *The samples come from populations with identical means*

H_a: *They samples come from different populations with different means*

For the tests, it is required that the samples drawn from the population are random, and that the cases of each group are independent. My procedure meets those assumptions. In Figures 4.12 and 4.13 we see that the variances between samples for each dimension are not consistently homogenous. The phrasing of the anchors for the Likert scales for the SVS and the LBDQXII guarantee that subjects will produce results that are not normally distributed, as the items attempt to measure intensity of agreement with statements about individual values. In this study

Figure 4.12. Test of Homogeneity of Variances between GZ and NZ Samples for the SVS Centred Scores

	Levene Statistic	df1	df2	Sig.
Conformity	.003	1	446	.956
Tradition	.762	1	446	.383
Benevolence	4.003	1	446	.046
Universalism	1.294	1	446	.256
Self-Direction	.309	1	446	.578
Stimulation	.359	1	446	.549
Hedonism	10.979	1	446	.001
Achievement	3.931	1	446	.048
Power	.098	1	446	.755
Security	.166	1	446	.684

Figure 4.13. Test of Homogeneity of Variances between NZ and GZ Samples for the LBDQXII Centred Scores

	Levene Statistic	df1	df2	Sig.
F1 Representation	5.941	1	462	.015
F2 Demand Reconciliation	27.449	1	462	<0.0005
F3 Tolerance of Uncertainty	1.752	1	462	.186
F4 Persuasiveness	4.143	1	462	.042
F5 Initiation of Structure	5.486	1	462	.020
F6 Tolerance of Freedom	4.690	1	462	.031
F7 Role Assumption	4.491	1	462	.035
F8 Consideration	5.775	1	462	.017
F9 Production Emphasis	.913	1	462	.340
F10 Predictive Accuracy	11.047	1	462	.001
F11 Integration	2.704	1	462	.101
F12 Superior Orientation	6.372	1	462	.012

Lee and Soutar (2009) discuss scaling issues with the SVS and with Likert scales in general. They demonstrate that in fact the SVS item scales are designed not to be interval but ordinal. Nonetheless, to conform to current practice in the SVS literature I will employ parametric statistics for hypothesis testing of questions relating central tendencies of the samples.

CROSS-CULTURAL COMPARISONS

In order to assess the extent to which items have their expected meanings, it is desirable to do a Smallest Space structural analysis within each sample. This reveals the structure of relations amongst Schwartz' ten SVS values and clarifies whether there are problems in using the standard a priori indexes for group comparisons.

In this research project SVS surveys are being employed to compare randomly selected businesspeople's responses to the SVS in Guangzhou, China, and New Zealand, with the intent of discussing behavioural expectations in business transactions between people in Chinese-located and New Zealand-located organisations. Due to the identification of significantly different *culture areas* in China discussed above, with, a single region was selected due to cost of data collection considerations. I believe that a single score for each dimension in China would be a statistical artefact, and not representative of the country, as the country does not have a monolithic culture.

Response Sets for the Two Samples on the Two Surveys

Inspecting Figure 4.14, depicting the response set for the two samples for the SVS, we see that the Guangzhou sample tended to use a wider range of anchors than did the New Zealand Sample. This is also true for the LBDQXII responses.

The SVS survey instructions could have an effect on response set. They consist of:

> In this questionnaire you are to ask yourself: "What values are important to ME as guiding principles in MY life, and what values are less important to me?" There are two lists of values on the following pages. These values come from different cultures. In the parentheses following each value is an explanation that may help you to understand its meaning.
> Your task is to rate how important each value is for you <u>as a guiding principle in your life</u>. Use the rating scale below:

0--means the value is not at all important, it is not relevant as a guiding principle for you.

3--means the value is important.

6--means the value is very important.

The higher the number (0, 1, 2, 3, 4, 5, 6), the more important the value is as a guiding principle in YOUR life.

-1 is for rating any values opposed to the principles that guide you.

7 is for rating a value of supreme importance as a guiding principle in your life; ***ordinarily there are no more than two such values.***

In the space before each value, write the number (-1,0,1,2,3,4,5,6,7) that indicates the importance of that value for you, personally. Try to distinguish as much as possible between the values by using all the numbers. You will, of course, need to use numbers more than once.

Values List I: AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

opposed to my values	not impo rtant			impo rtant			very impo rtant	of supreme importance
-1	0	1	2	3	4	5	6	7

Before you begin, read the values in items 1-30 of List I, choose the one that is most important to you and rate its importance. Next, choose the value that is most opposed to your values and rate it -1. If there is no such value, choose the value least important to you and rate it 0 or 1, according to its importance. Then rate the rest of the values in List I.

These instructions should tend to discourage frequent use of the extreme -1 and 7 for the SVS. Neither sample on either survey used the extreme highest anchor as often as the next two highest, the next three highest in the case of the Guangzhou sample on the SVS.

Figure 4.14. SVS and LBDQXII Response Sets for the Guangzhou and New Zealand Samples

SVS
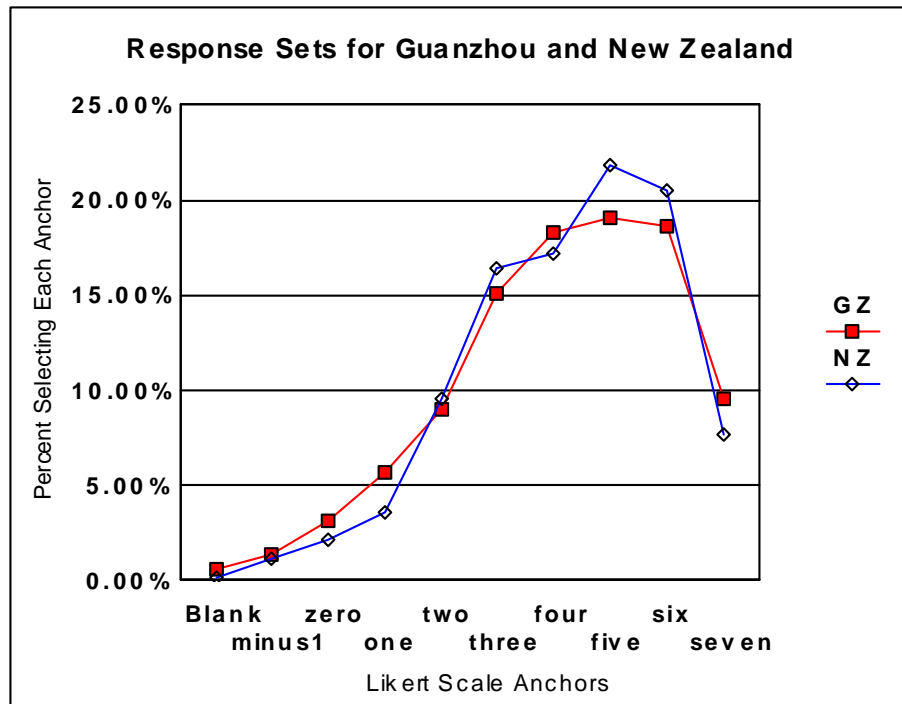
LBDQXII
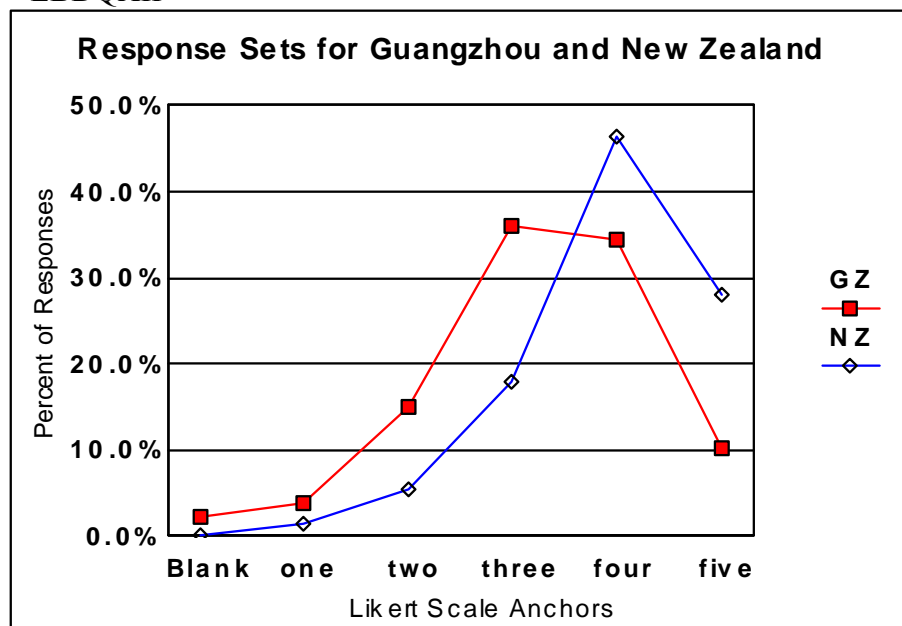
A key assumption in most parametric statistical analyses is *population normality*. If this assumption is violated, a sample mean is no longer the best measure (unbiased estimator) of central tendency and t-tests and analyses of variance will not be valid. The figure below illustrates the standard normal probability distribution on the left and a "roller coaster" bimodal distribution on the right. Even if the two distributions have the

same mean and variance, we cannot say much with confidence about their mean difference; <u>the mean is not a representative measure for a bimodal distribution</u>.

Bimodal Distributions in SVS Responses

A "bimodal" distribution has two modes, thus two "peaks". Distributions where the two modes are not equal can be labelled "roller coaster" bimodal distributions. Bimodality of the distribution in a sample is often a strong indication that the distribution of the variable in population is not normal. Bimodality of the distribution may provide important information about the nature of the investigated variable (i.e., the latent variable). For example, if the variable represents a reported preference or attitude, then bimodality may indicate a polarization of opinions. Often however, the bimodality may indicate that the sample is not homogenous and the observations come in fact from two or more "overlapping" distributions. Sometimes, bimodality of the distribution may indicate problems with the measurement instrument, e.g. "response biases" or "response set" in social sciences.

A key assumption in most parametric statistical analyses is *population normality*. If this assumption is violated, a sample mean is no longer the best measure (unbiased estimator) of central tendency and t-tests and analyses of variance will not be valid. The figure below illustrates the standard normal probability distribution on the left and a "roller coaster" bimodal distribution on the right. Even if the two distributions have the same mean and variance, we cannot say much with confidence about their mean difference; the mean is not a representative measure for a bimodal distribution.

Figure 4.15. Depiction of a Normal Distribution and a "Roller Coaster" Bimodal Distribution
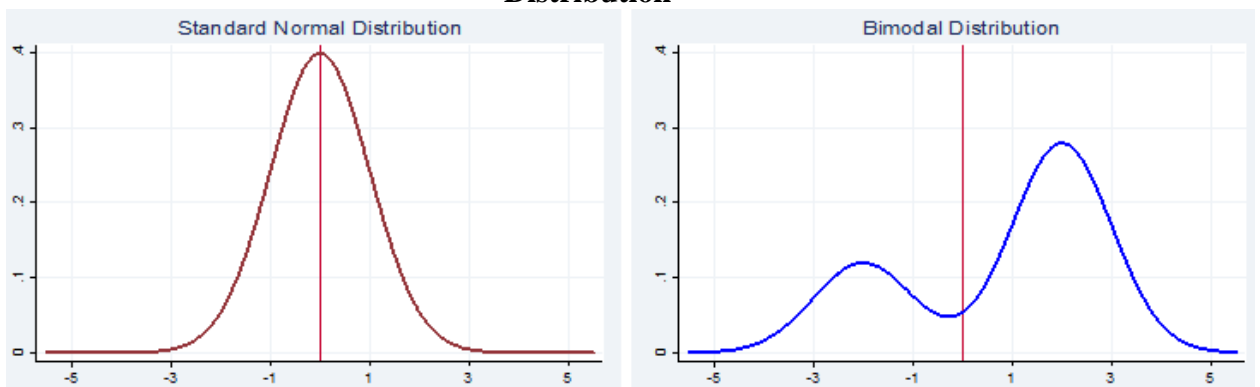
Some are evidenced from Guadalajara, Mexico, sample: distribution of selection of anchors by subjects is bi-modal at 3 and 6, seen in Figure 4.16.

Figure 4.16. Bimodal Distribution of SVS Scores in Mexico.
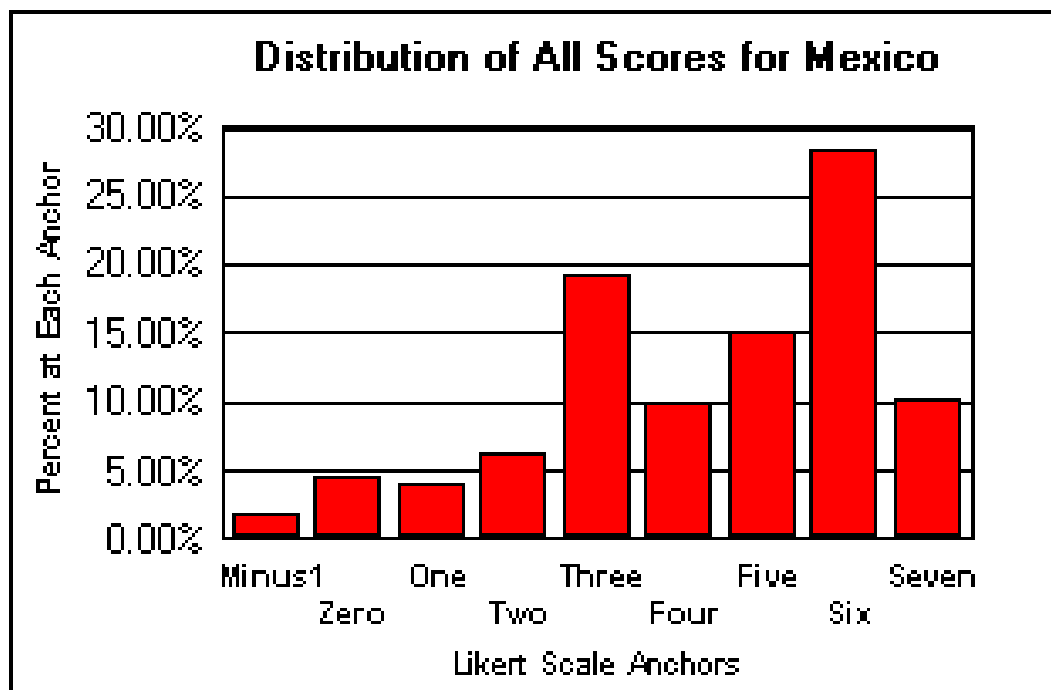
Such a distribution is also observed in Figure 4.17 for SVS anchor selection by a sample of White adults in the USA.

Figure 4.17. From an SVS USA White Ethnic Sample: Distribution of Selection of Anchors by Subjects Is "Roller Coaster" Bimodal At 3 And 6
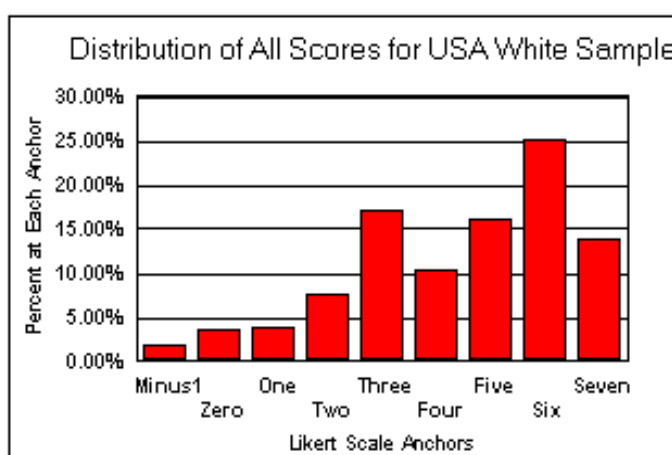
N=444

Considering multiple samples that are actually drawn from populations with different response set tendencies and/or different opinions, attitudes, and beliefs concerning a

survey item or set of items defining a latent dimension, eventually, with a large enough set of samples from populations that are actually different on the latent variable, there will be many peaks that they run together and the sampling distribution starts to look like a typical normal distribution, as we see beginning to take shape in Figure 4.18.

Figure 4.18. Convergence of Scores toward a Normal Distribution of Multiple Samples from Disparate Populations
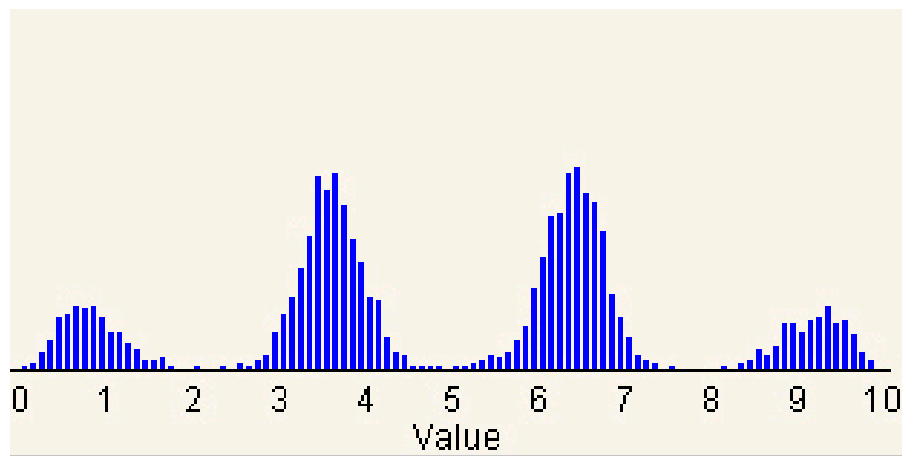
More data across many cultures needs to be analysed to draw conclusions on whether bimodality of responses indicates sampling from two different populations.

Schwartz' Mean Rating Transformation (MRAT)

These kinds of differences lend support to using Schwartz' MRAT centring transformation, converting individual scores to deviations from the subject's item mean. However, as we see in Figure 4.19, this transformation changes the standard deviation of the samples, and leads to an even greater change in the estimates of population variance. Changes also occur in the range, skewness, and kurtosis of the samples.

Schwartz recommends using MRAT centred scores for individual value dimension comparisons; that recommendation will be followed. However, a question that is not answered, and that has not been answered in the body of literature dealing with the SVS and with response set in general is whether, when comparing two samples or populations, the higher rating on the Likert scale represents a stronger or more intense response compared to other samples, or merely reflects scale use tendencies. Further research in the social sciences in general is required addressing this question. Peter

Smith (2004) investigated these issues and concluded that response set was in fact a cross-cultural variable differentiating cultures, and worthy of study in that context. Johnson, Kulesa, Llc, Cho and Shavitt (2005) note that despite extensive work concerning cultural value dimensions, there is little theoretical guidance concerning the form that associations between cultural dimensions and response styles might take.

Figure 4.19. Characteristics of the Response Sets for the for the Two Samples
Characteristics of the Response Sets for the SVS

SVS Raw Scores	GZ	NZ	SVS MRAT Scores	GZ	NZ
Blank	0.6%	0.2%			
minus1	1.3%	1.2%			
zero	3.2%	2.1%			
one	5.7%	3.6%			
two	9.0%	9.5%			
three	15.1%	16.4%			
four	18.3%	17.2%			
five	19.1%	21.8%			
six	18.6%	20.5%			
seven	9.5%	7.6%			
Mean	4.15	4.25	Mean	0.09	0.09
Median	4.00	4.00	Median	0.18	0.28
Mode	5.00	5.00	Mode	0.00	0.00
Std Dev	1.91	1.78	Std Dev	1.47	1.55
Variance estimate	3.64	3.17	Variance estimate	2.15	2.41
Max	7	7	Max	5.82	4.18
Min	-1	-1	Min	-6.61	-7.56
Range	8	8	Range	12.44	11.74
Skewness	-0.51	-0.57	Skewness	-0.29	-0.54
Kurtosis	-0.34	-0.09	Kurtosis	1.25	0.56

Characteristics of the Response Sets for the LBDQXII

LBDQXII Raw Scores	GZ	NZ	LBDQXII MRAT Scores	GZ	NZ
Blank	0.2%	0.0%			
one	3.8%	1.5%			
two	15.0%	5.6%			
three	36.3%	18.3%			
four	34.6%	47.9%			
five	10.3%	30.5%			
Mean	3.33	3.95	Mean	-0.00	-0.04
Median	3.00	4.00	Median	0.04	0.08
Mode	3.00	4.00	Mode	0.00	0.13

Std Dev	0.98	0.90	Std Dev	0.87	0.94
Variance estimate	0.95	0.80	Variance estimate	0.76	0.89
Max	5.00	5.00	Max	2.95	1.83
Min	1.00	1.00	Min	-3.63	-4.61
Range	4.00	4.00	Range	6.58	6.44
Skewness	-0.28	-1.21	Skewness	-0.40	-1.33
Kurtosis	-0.27	2.18	Kurtosis	0.72	2.72

Obscuring of Bimodality of Responses by MRAT Centring

Inspecting data from the USA, the MRAT centring process tends to obscure bimodality of distribution of responses. In Figure 4.20 for data from the USA Tradition and Hedonism items we see for the item 18 raw scores, v18, a bimodal distribution with the mode at 3 and a peak at 5 and 6, and a more confused distribution of cv18, the centred scores. Item scores for c57 and cv57 show more congruent distributions of Likert scale selections.

Figure 4.20. USA Item Distributions for Raw and MRAT Centred Scores for Tradition Item 18 and Hedonism Item 57

18 RESPECT FOR TRADITION: preservation of time-honoured customs:

215

cV18

Mean =-0.70
Std. Dev. =1.762
N =541

Item 57: SELF-INDULGENT (doing pleasant things):

v57

Mean =3.04
Std. Dev. =1.933
N =541

cV57

Mean =-1.38
Std. Dev. =1.755
N =541
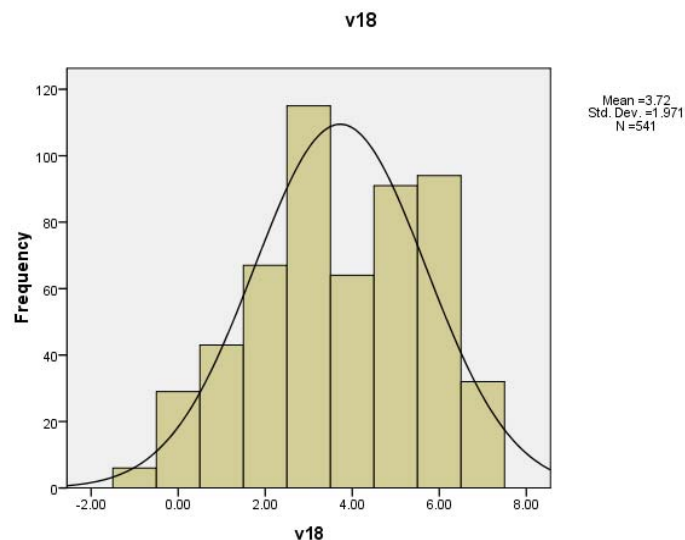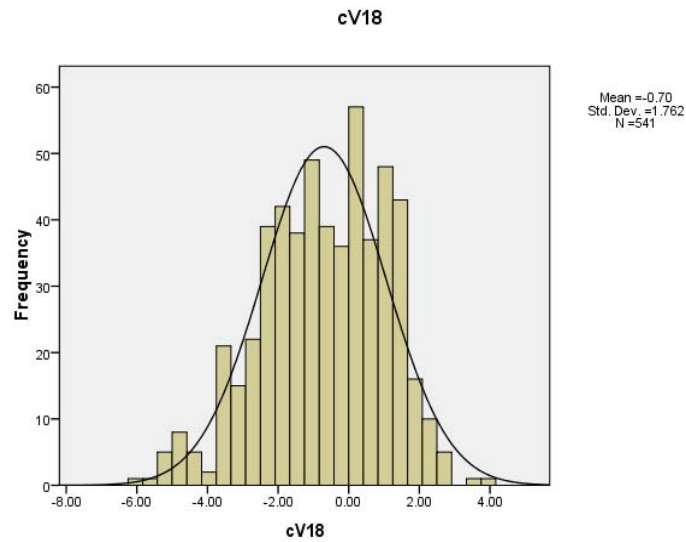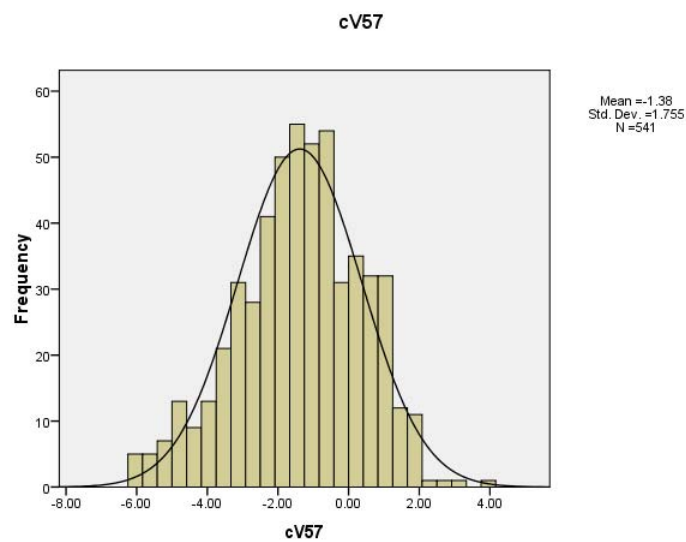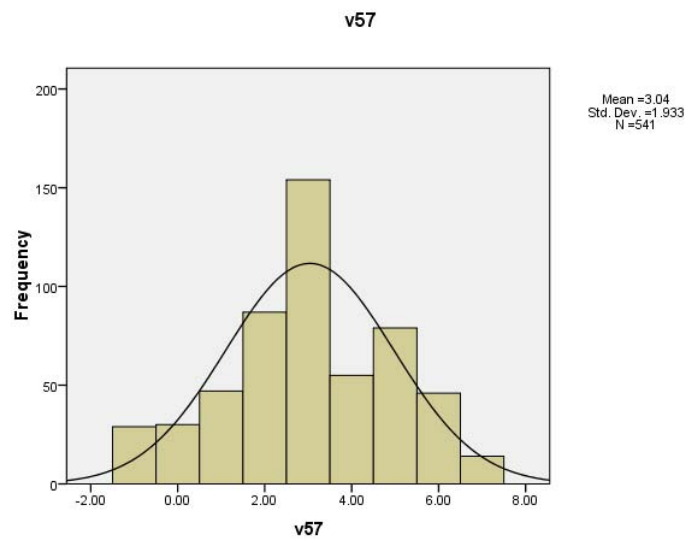
CONCLUSION

This study adopts a positivist and quantitative approach employing previously developed survey instruments to assess subjects' opinions, attitudes, and beliefs concerning preferred leader behaviour and value priorities. Standard descriptive and inferential parametric and nonparametric statistical tests are employed to facilitate making inferences from the data analyses. Two previously standardised survey instruments are employed to collect data measuring individual value priorities and preferred leader behaviour dimensions. Random samples of businesspeople are surveyed from Guangzhou City, Guangdong Province, China, and New Zealand.

Whilst reliability analyses of the responses to the surveys indicate there may be psychometric problems with some of the items and dimensions, small sample sizes from only two country samples precludes changing their structure. Further analyses with larger samples across multiple counties are called for.

CHAPTER 5: RESULTS OF ANALYSIS OF DATA WITH COMMENTS AND BRIEF INTERPRETATIONS

Before the effect one believes in different causes than one does after the effect.
--Friedrich Nietzsche

INTRODUCTION

In this chapter I will first investigate the goodness of fit of my data to the preferred leader behaviour and value priority models. I will then compare the samples on demographic characteristics. Then I will carry out statistical tests of the hypotheses proposed in previous chapters. From these processes I will draw inferences and conclusions about the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou City, China, and New Zealand.

I generally discussed reliability and validity of the Schwartz Values Survey and the Leader Behaviour Description Questionnaire XII in the methods chapter. I will now specifically analyse the instruments for goodness of fit to theory.

STRUCTURAL EQUATIONS MODEL GOODNESS OF FIT

As this is a theory testing project, I will use the Structural Equations model (SEM); as the literature in the areas of measuring cultural values and leader behaviour use reflective models exclusively (in contrast to formative models), a reflective model is employed (see Baxter, 2009).

Selection of Fit Criteria

For SEM with about 75 to 200 cases, Chi-square is a reasonable measure of fit, but for models with more cases the Chi square is almost always statistically significant. The SEM Chi-square statistic is not a useful estimate in this study, but is reported to follow style conventions. The valid N for the Guangzhou sample is 243, and for the New Zealand sample is 222. Every calculated Chi-Square value significance yielded $p<0.0005$.

The SEM statistic root mean square error of approximation (RMSEA) expresses the lack of fit due to reliability and model specification or misspecification. The RMSEA expresses fit per degree of freedom of the model and should be less than 0.10 for acceptable fit, with .05 or lower indicating a very good-fitting model. The goodness-of-fit index (GFI) and adjusted goodness-of-fit index (AGFI), which adjust for the number of parameters estimated, range from 0 to 1, with values of 0.9 or greater indicating a good-fitting model (Joreskog and Sorbom, 2003).) These two indexes are analogous to R^2 in multiple regression analysis, which is the estimated relationship between a dependent variable and more than one explanatory variable. GFI and AGFI are affected by sample size and can be large for models that are poorly specified. The current consensus is not to use these measures (Klein, 2004).

RMSEA, the discrepancy per degree of freedom, is included in most discussions of SEM as a good estimate of goodness of fit (Chen, et al., 2008; Garson, n.d.; Schumacker and Lomax, 2004: 82). RMSEA has a range from 0 to 1; some say values of 0.08 or less are desired, others, other values (Hu and Bentler, 1999). A perfectly fitting model would yield a RMSEA of 0.0; some researchers say a good model fit is generally accepted if RMSEA is less than or equal to 0.05. However, Chen, Curran, Bollen, Kirby, and Paxton (2008) evaluated the choice of fixed cut-off points in assessing the RMSEA test statistic as a measure of goodness-of-fit. The results of their study indicate that there is little empirical support for the use of 0.05 or any other values as universal cut-off values to determine adequate model fit, regardless of whether the point estimate is used alone or jointly with the confidence interval. Chen et al.'s analyses suggested that to achieve a certain level of power or Type I error rate (finding a difference in a sample when there is none in the population), the choice of cut-off values depends on model specifications, degrees of freedom, and sample size. The results of their analyses indicate that an appropriate value for RMSEA for a correctly specified model is about 0.078 for rejection of the null hypothesis of lack of fit with a confidence level of p=0.05

RMSEA is a popular measure of fit, partly because it does not require comparison with a null model and thus does not require the researcher posit as plausible a model in which there is complete independence of the latent variables (note that Schwartz' SSA-derived cultural values model yield correlated, non-orthogonal SEM models). Also, RMSEA has a known distribution, related to the non-central chi-square distribution, and thus

does not require bootstrapping to establish confidence intervals. RMSEA is one of the fit indexes less affected by sample size (Fan, Thompson, and Wang, 1999).

RMSEA corrects for model complexity, as degrees of freedom (df) is in its denominator. However, df is an imperfect measure of model complexity. Since RMSEA computes average lack of fit per degree of freedom, one could have near-zero lack of fit in both a complex and in a simple model and RMSEA would compute to be near zero in both, yet most methodologists would judge the simpler model to be better on parsimony grounds. Therefore model comparisons using RMSEA should be interpreted in the light of the parsimony ratio (PRATIO), which reflects model complexity according to its formula,

$$\text{PRATIO} = \text{df x (model) / df x (maximum possible df)}.$$

Parsimony measures penalize for lack of parsimony on the rationale that mathematically more complex models will, all other things equal, generate better fit than less complex ones. Used when comparing models, *the higher parsimony measure represents the better fit*. The parsimony ratio (PRATIO) is the ratio of the degrees of freedom in your model to degrees of freedom in the independence (null) model. PRATIO is not a goodness-of-fit test itself, but is used in goodness-of-fit measures like PNFI and PCFI which reward parsimonious models (models with relatively few parameters to estimate in relation to the number of variables and relationships in the model). There are no generally accepted cut-off values (Garson, n.d.).

Due to the rush to adoption of Structural Equations Modelling without a sufficient body of reliability and validity testing (Chen, Curran, Bollen, Kirby, and Paxton, 2008), and in this case use of what have been found in other studies to be valid dimensions of individual values and leader behaviour (Littrell, 2003; Schneider and Littrell, 2003; Littrell and Baguma, 2004; Littrell and Valentin, 2005; and Littrell and Nkomo, 2005), I will employ Chen et al.'s recommendations for significance cut-offs. Further investigation of the reliability and validity of the LBDQXII across cultures is called for.

Structural Equations Model Goodness of Fit Tests for the SVS

The AMOS SEM tests results below indicate a marginally acceptable to good fit of the dimensions for the Guangzhou sample data to the SVS57 individual values model. The fit of the New Zealand sample data is good by the accepted standards.

Guangzhou SVS Sample SEM Test Results

The SEM analysis for raw scores found Chi Square = 2615.8, df = 945, and, good parsimony-adjusted measures; however the RMSEA is marginally good at about 0.085. The Guangzhou sample data is a marginally good fit to the SVS57 model, indicating a need for future research with larger sample sizes, and experimentation with rephrasing and retranslating survey items. See the results in Figures 5.1 and 5.2.

Figure 5.1. SVS Parsimony-Adjusted Measures for the GZ Sample Using Raw Scores

Model for SVS57, GZ Raw Scores	PRATIO	PNFI	PCFI
Default model	.874	.554	.633
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Figure 5.2. SVS RMSEA for the GZ Sample Using Raw Scores

Model for SVS57, GZ Raw Scores	RMSEA	LO 90	HI 90
Default model	.085	.081	.088
Independence model	.151	.147	.154

New Zealand SVS Sample SEM Test Results

The SEM analysis for NZ raw scores found Chi Square = 1751.2, df = 945, and good parsimony-adjusted measures and RMSEA. The SVS sample data are good fits to the model, according to SEM. See Figures 5.3 and 5.4.

Figure 5.3. SVS Parsimony-Adjusted Measures for the NZ SVS57 Scores

Model for SVS57, NZ Raw Scores	PRATIO	PNFI	PCFI
Default model	.874	.513	.651
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Figure 5.4. SVS RMSEA for the NZ SVS57 Scores

Model for SVS57, NZ Raw Scores	RMSEA	LO 90	HI 90
Default model	.062	.058	.067
Independence model	.115	.111	.119

Structural Equations Models for the LBDQXII

SEM analyses were run for the two samples for responses on the LBDQXII using raw
scores and Centred scores.

- GZ Raw 10715.5, df = 4784
- NZ Raw Chi-square = 8581.642, Degrees of freedom = 4784

As seen in Figures 5.5 through 5.8, SEM analysis indicates a good fit for the LBDQXII
in both the Guangzhou and New Zealand Samples.

The SEM analyses indicate a marginally good (SVS57 in Guangzhou), to good fit
between the SVS57 and LBDQXII operationalisations of the latent value and preferred
leader behaviour dimensions.

Figure 5.5. Parsimony-Adjusted Measures for the GZ LBDQXII Scores

Model GZ LBDQXII Raw Scores	PRATIO	PNFI	PCFI
Default model	.947	.372	.502
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Figure 5.6. RMSEA for the GZ LBDQXII Scores

Model GZ LBDQXII Raw Scores	RMSEA	LO 90	HI 90
Default model	.071	.069	.073
Independence model	.101	.099	.102

Figure 5.7. Parsimony-Adjusted Measures for the NZ LBDQXII Scores

Model NZ LBDQXII Raw Scores	PRATIO	PNFI	PCFI
Default model	.947	.296	.463
Saturated model	.000	.000	.000
Independence model	.947	.296	.463

Figure 5.8. RMSEA for the NZ LBDQXII Scores

Model NZ LBDQXII Raw Scores	RMSEA	LO 90	HI 90
Default model	.060	.058	.062
Independence model	.082	.080	.083

To further investigate fit of my data to the models I will now analyse the
Multidimensional Scaling Smallest Space Analysis (SSA) results from the data.

Schwartz' theoretical cultural value dimensions were based on visual inspection of the spatial plots from Multidimensional Scaling Smallest Space Analysis, guided by a priori criteria, primarily from Rokeach's dimensions (Schwartz, 1992; Schwartz and Sagiv, 1995). Schwartz selected items and dimensions that, in the large majority of samples, the items that operationalise each value occupied a distinct region in the space, with no substantial empty spaces between regions. I will test the hypothesis,

> ***Hypothesis: SVS Value Structure:*** *The Multidimensional Scaling Smallest Space Analysis value structures for the SVS and LBDQXII New Zealand and Guangzhou City sample data will not differ from Schwartz' theoretical model.*

Cohen (2000), using Smallest Space Analysis, derives "facets" of items defining value dimensions around a "core value" dimension. SSA analysis of various sets of SVS data, from Guangzhou for example, and also from Oman (Ibrahim Alkindi, post-graduate student, Griffith University, 2008, personal communication) indicate that the core and peripheral value structure may fit better than a circumplex in some countries with societal cultures similar to China and Oman. Additional analyses need to be carried out to investigate this possibility. Figure 5.12 can be interpreted as a value structure of a core of Confucian Values: Benevolence, Universalism, Self-Direction, Achievement, and Maintaining Face, with Power, Hedonism, and Tradition as peripheral values. As noted above, the operationalisation of Tradition in the SVS items is problematic. As noted in Chapter 3, Spini (2003), for twenty-one national samples, found Hedonism to not have metric equivalence across nations and configural equivalence was impossible to evaluate due to too few items in the scale. For further inspection of validity, I now inspect the SSA for the two samples in this study.

Smallest Space Analysis for the SVS Sample Data

The SSA plots in the figures below depict diagrams replicating Schwartz' statistical technique, comparing actual to theoretical relative placements of the dimensions in 2-dimensional space.

Smallest Space Analysis for the Guangzhou City SVS Sample

Figure 5.9 contains the plots from the attempted theoretical replication for the SVS for the Guangzhou sample data. The plots of data from businesspeople indicate a distinctly different representation of dimensions and relationships from the theoretical quasi-circumplex. The items theoretically defining Conformity and Stimulation have unusual dispersions; Hedonism does not appear to form a coherent dimension; and the existence of a *Face* dimension can be supported in my data. In Figure 5.9, in Guangzhou the Power dimension is an outlier consisting of Wealth, Authority, and Social Power. "Preserving my public image" and "Observing social norms" are more closely related to a *Face* dimension, in the list below, fitting with the discussion of *Mianzi, Lianzi*, and *Renqing* in the literature review:

P12   WEALTH (material possessions, money)

P27   AUTHORITY (the right to lead or command)

P3   SOCIAL POWER (control over others, dominance)

The following are not obviously related to power in most societies; having strong Face in China could be related to Power:

P46   PRESERVING MY PUBLIC IMAGE (protecting my "face")

P58   OBSERVING SOCIAL NORMS (to maintain face)

Other items related to FACE are:

SE15   RECIPROCATION OF FAVOURS (avoidance of indebtedness)

C20   SELF DISCIPLINE (self-restraint, resistance to temptation)

A39   INFLUENTIAL (having an impact on people and events)

A55   SUCCESSFUL (achieving goals)

X23   SOCIAL RECOGNITION (respect, approval by others)

X48   INTELLIGENT (logical, thinking)

The inclusion of "Self discipline" might indicate that maintaining "Face" is not an easy task, or that showing self-discipline enhances Face, or both. In the SSA, "Clean" and "Successful" may be associated with "Face" in Guangzhou. Items 3, 12, and 27 cluster in an isolated area at the lower left of the SSA plot, defining the obvious value accoutrements of Power.

Figure 5.9. Smallest Space Analysis for the GZ SVS Sample Data

The following items conform to definitions of aspects of Face discussed in the literature review in Chapter 3, and are co-located and in some cases integrated in a space neighbouring Achievement and Security, an antecedent and a consequence of having strong Face.

Item   Item Content in Survey

A39   INFLUENTIAL (having an impact on people and events)

A55   SUCCESSFUL (achieving goals)

C20   SELF DISCIPLINE (self-restraint, resistance to temptation)

P46   PRESERVING MY PUBLIC IMAGE (protecting my "face")

P58   OBSERVING SOCIAL NORMS (to maintain face)

SE15   RECIPROCATION OF FAVOURS (avoidance of indebtedness)

X23   SOCIAL RECOGNITION (respect, approval by others)

X48   INTELLIGENT (logical, thinking)

These issues give rise to curiosity as to what a Cronbach's alpha and item-to-scale analyses might yield concerning a Face dimension. In Figure 5.10 we see strong support for the dimension, with a high alpha and high item-total correlations. This outcome, of course, warrants further investigation in future research.

Figure 5.10. Cronbach's Alpha and Item-Total Statistics for Face in GZ

alpha= 0.88	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
P58	33.6455	98.577	.573	.379	.869
A39	33.2227	100.567	.553	.357	.870
C20	32.8318	99.547	.547	.322	.871
P46	33.0636	95.211	.715	.536	.856
X48	32.7500	98.481	.653	.511	.862
X23	32.7955	96.611	.628	.425	.864
SE56	33.1045	97.190	.657	.474	.861
A55	32.6455	96.833	.648	.531	.862
SE15	33.2136	98.507	.611	.394	.865

In the GZ SSA chart in Figure 5.10, Cohen's proposal of a core and peripheral arrangement could be supported for the Guangzhou sample. Security consists of a Personal/Local Security area and a

Universal Security area at the extreme of the Universalism area. The wide dispersion of the Hedonism items could indicate that this is not a cohesive dimension for the Guangzhou sample.

Smallest Space Analysis for the Guangzhou City SVS Sample

Figure 5.11, shows the 2-dimensional Smallest Space Analysis of the NZ sample data for the SVS. The diagram conforms to some degree to the theoretical positioning of the SVS individual value dimensions. However, inspection of the diagram can support a core area intermixing the items from Stimulation, Security, and Achievement. We expect Security and Achievement to be related for businesspeople. In New Zealand Stimulation might occupy a unique place in the national value system, discussed at length in Chapter 6.

Figure 5.11. Two-Dimensional Smallest Space Analysis of NZ Sample Data for the SVS.

Dimension Placement from Visual Inspection for SVS Data for New Zealand Sample
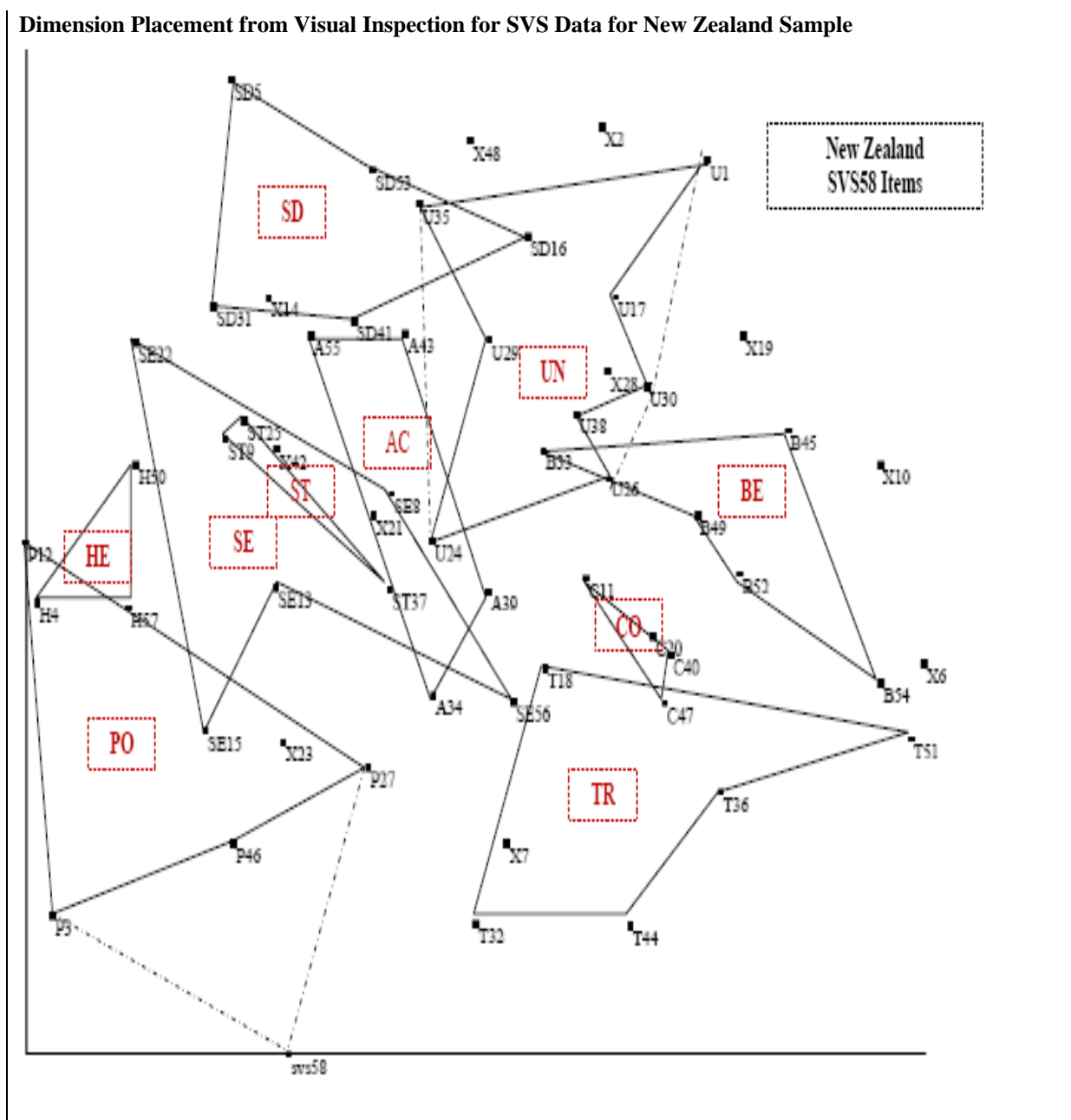
In Figures 5.12 and 5.13 the theoretical dimension diagram is overlaid on the SSA SVS plots for the two samples.

Figure 5.12. Two-Dimensional Smallest Space Fit to Schwartz' Circumplex for NZ Sample Data for the SVS.
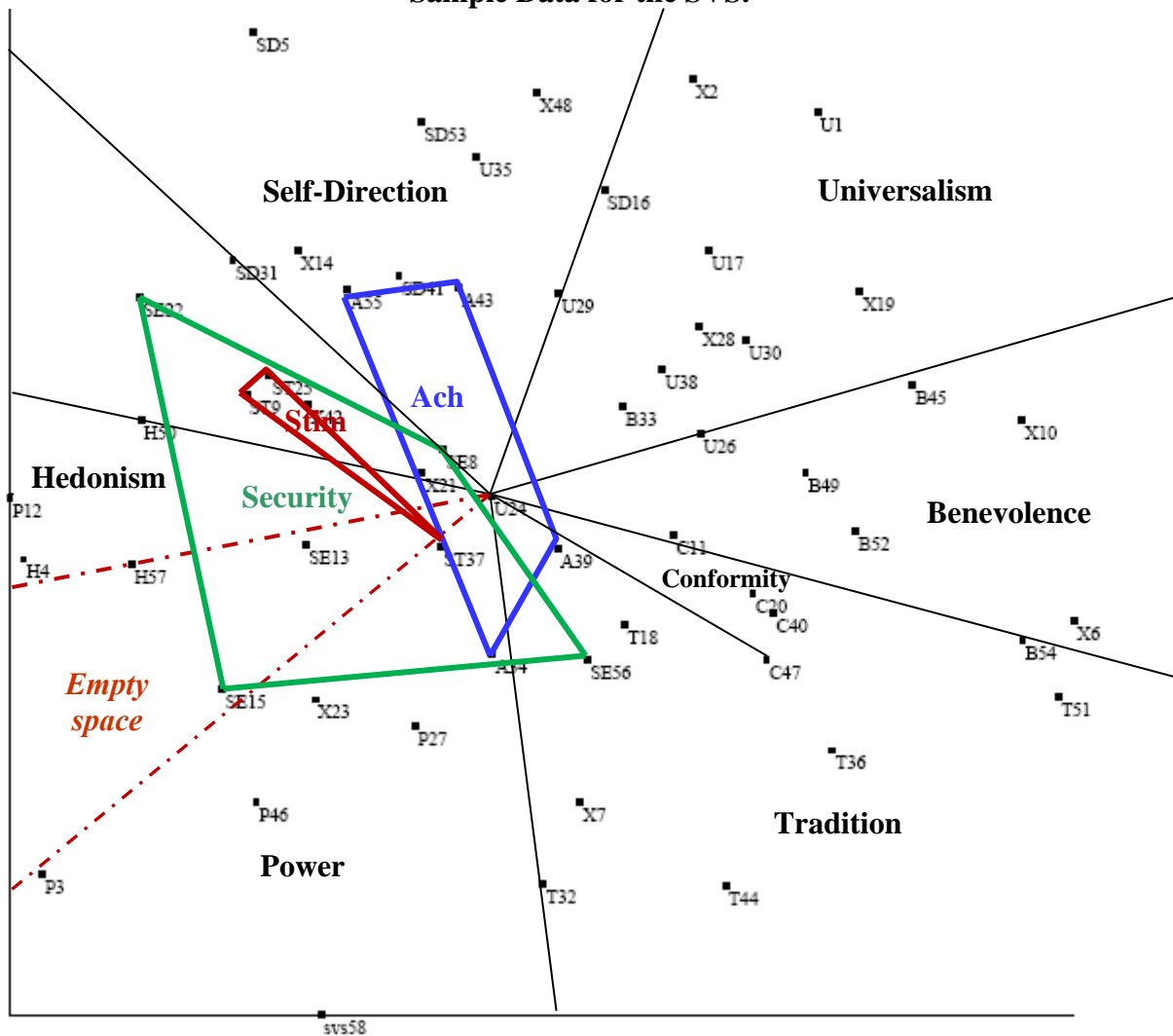
Figure 5.13. Two-Dimensional Smallest Space Fit to Schwartz' Circumplex for GZ Sample Data for the SVS.
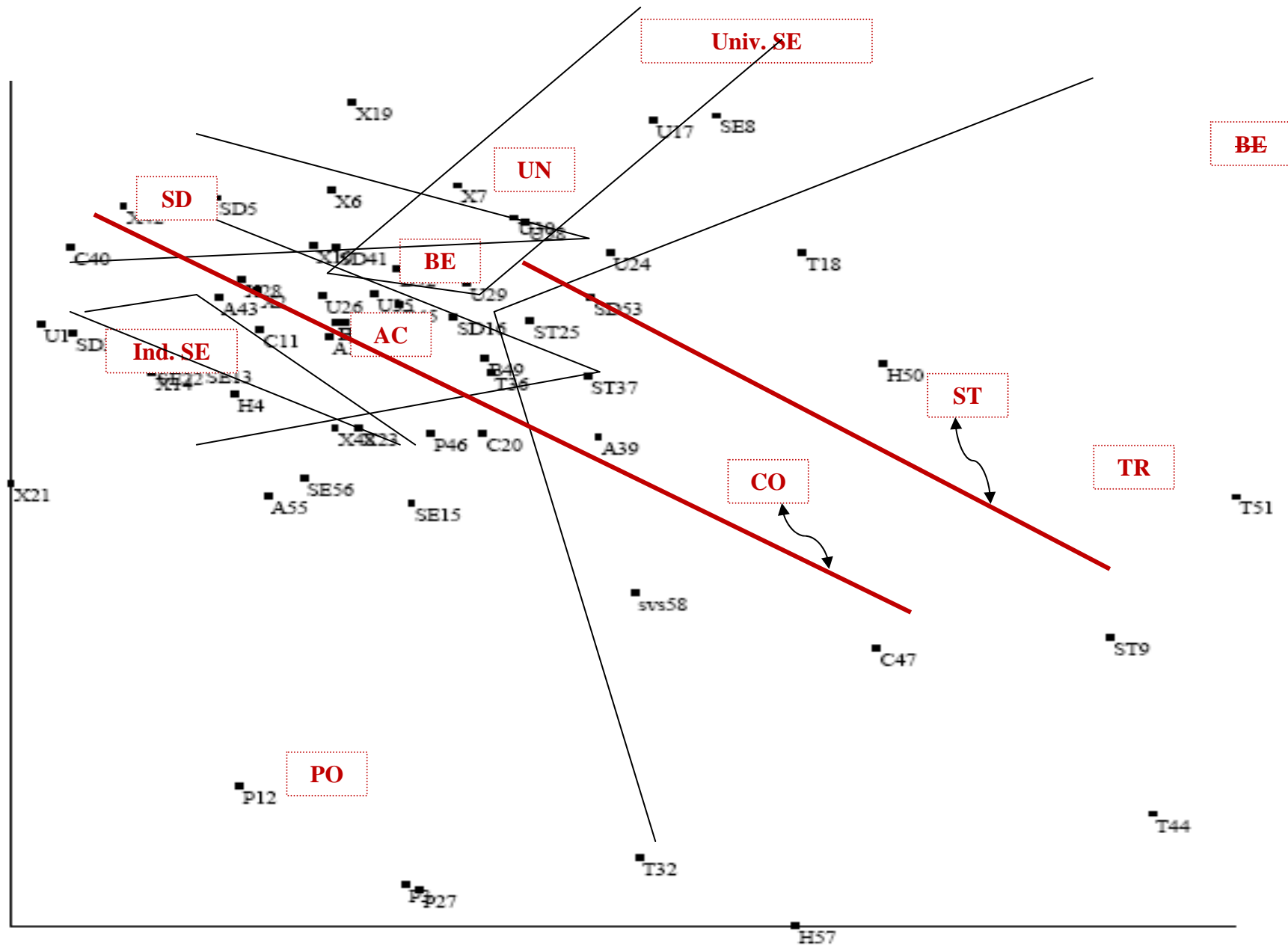
In the SSA SVS diagram for Guangzhou in Figure 5.13 we see a cluster of values involving Benevolence, Self-Direction, Local/Personal Security, and Achievement. These are virtues of Confucianism and from a post-hoc investigation, could lend support to the core and peripheral value structure.

Security decomposes into "local" security of the in-group and global/universal security poles. Schwartz (1992) proposes that one might postulate two rather than one security values, one serving individual security and one serving collective. This is a particularly Western interpretation, as indicated by the SSA diagram for Guangzhou, where we see a collective vs. a universal dichotomy.

Schwartz and Sagiv (1995) found the value structure derived from data from 543 tertiary students from Osaka, Japan, had the regions for Conformity, Benevolence, and Universalism intermixed.

These analyses provide indications that contemporary businesspeople in New Zealand and Guangzhou City may have different individual cultural value structures from the student and teacher samples used to develop the SVS theory, and the sample structures are different from one another. Schwartz and Sagiv (1995), in a reliability study of the SVS using split-half techniques demonstrated that sampling fluctuations are responsible for a substantial portion of observed structural deviations across SVS dimension scores.

Smallest Space Analysis for the LBDQXII Sample Data

A detailed discussion of the SSA outcomes for the two samples for the LBDQXII follows. Two-dimensional representations proved to be adequate. Graphical depiction of the SSA structures for GZ follows in Figure 5.14, and the NZ results in Figure 5.15. For the leader behaviour dimensions for GZ we see the typical Task Orientation / Consideration/Relationship Orientation bi-polar dimension. The psychometric problems with using reverse-scored items produce two clusters; both indicate the Task-Consideration orientation. The Guangzhou sample distinguishes between active and passive leader behaviours, that is, controlling and empowering.

The SSA structures for the NZ sample produces well-defined dimensions, and we again see the typical Task Orientation / Consideration/Relationship Orientation bi-polar dimension. The

relationships at the Passive/Empowering pole indicate a distinction between actual empowering leader behaviours and a lassiez faire approach.

Figure 5.14. LBDQXII SSA Results for the Guangzhou Sample

LBDQXII SSA Guangzhou Sample – The reversed items and directly stated items produce two clusters

L8 L50

Active Leadership Orientation

Active Leadership

L14 L94
L18 L86
L90
Initiation of Structure and Role Assumption
L88
L58
L44 L30
L21

L96
L54 L80
L66R L26R
L41
L22 L74
L6R L36R
L70
L100 L89
L95
L21 L4
Active Role Assumption
L71R
Managing the Work System
L49
L60 L45
L56R L57R
L1 L67 L29
L3
L82
L52
L62R
L63 L32
L46R
L75 L35
L15
L53R
L55
L42
L54R
Toler. of Uncert.
Tolerance of Freedom
L6R
L16R
L5
L17cr
L13R
L91R
Consideration
Empowerment Orientation
L65R
L97R L87R
L92R

232

Figure 5.15. LBDQXII SSA New Zealand Sample

233
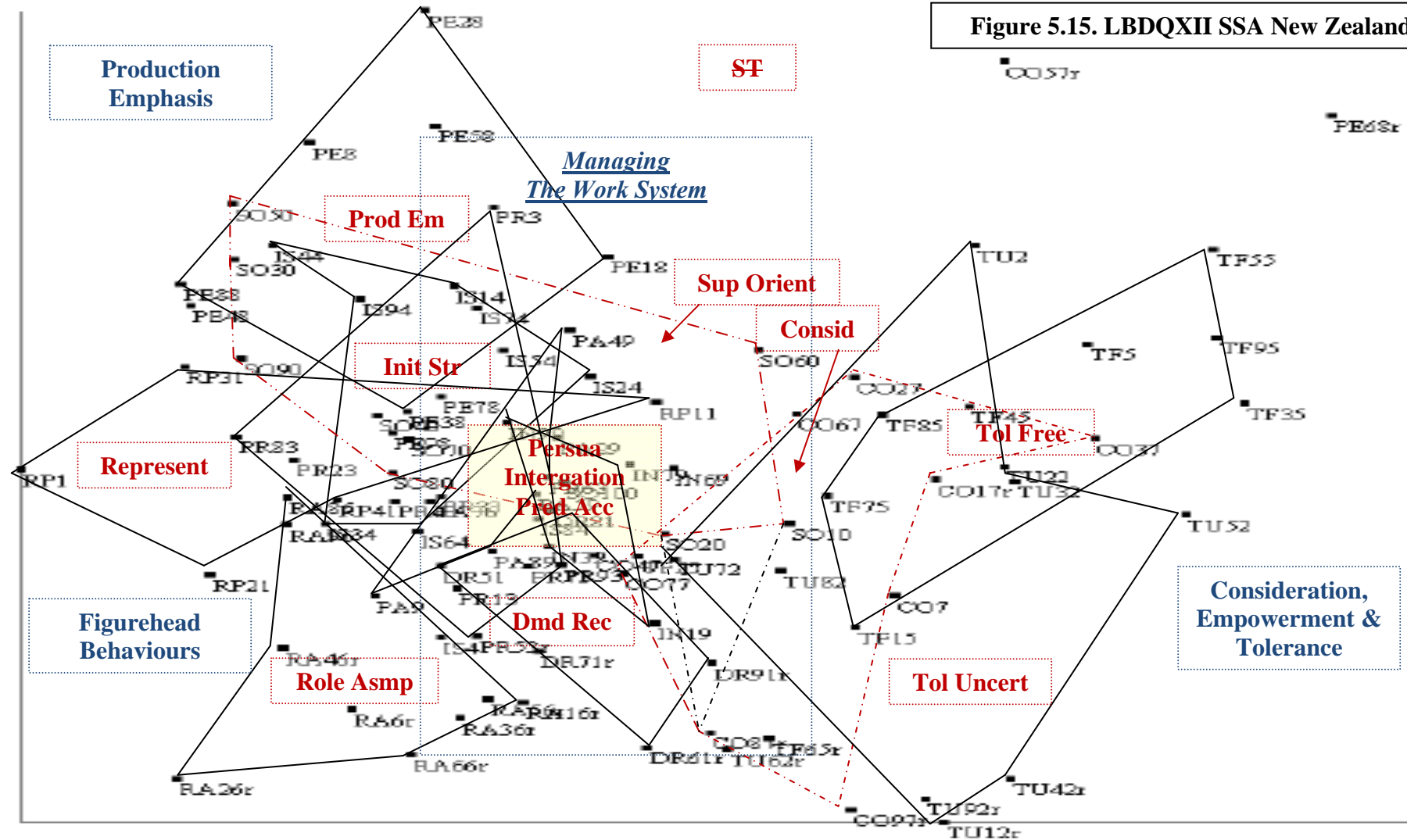
Analysing SSA item-dimension structure for the two samples indicates a core dimension of *Managing the Business System.* In Guangzhou the business system includes leader-subordinate relationships. The dimension structures are different and will be discussed further in the next chapter.

Implications of these results are that both the New Zealand and the Guangzhou City samples demonstrate different individual value structures and different structures for preferred leader behaviour dimensions. These indications are important, but, due to sampling only two countries with relatively small samples, only indications at this point. Plans have been put in place for additional data collection in China and other countries to identify what dimensions are consistent within countries and across countries. At this moment, given the acceptable fit analyses from SEM, I will accept the theoretical dimension models as valid and investigate differences between the samples by comparing the means of the theoretical dimensions.

RESULTS OF PAST SVS AND LBDQXII STUDIES IN GUANGZHOU AND NEW ZEALAND

In this section I test the hypothesis: *Hypothesis: Value Structure: Results of past SVS studies in Guangzhou will indicate a pattern of means of individual value dimensions consistent with past studies.* Results of analyses indicate that the patterns of values of means from different SVS samples are significantly different, though the relative rankings are similar. As I do not have raw data from all studies of businesspeople in China, I will use Hierarchical Cluster Analysis to investigate the similarities of the patterns of SVS dimension means there.

Comparison of New Zealand Samples of Studies Using the SVS

In a comparison of relative value priorities in sample data from New Zealand, results of the analysis of variance test in Figure 5.16 for the samples indicate significant differences amongst the mean for the dimensions for all of Schwartz' NZ samples and my NZ Business sample.

Figure 5.16. Table of Centred Means for New Zealand Samples

Within dimension differences significant, p<0.001, amongst all dimensions and samples.

Dimension	NZ Bus Sorted high to low	T-So.Is.	S-Chch	Random-Akl	S-Akl
cBene	0.71	0.94	0.75	0.71	0.85
cSelDir	0.54	0.52	0.98	0.59	0.60
cAch	0.42	0.03	0.35	0.44	0.03
cSec	0.27	-0.01	-0.26	-0.12	-0.25
cConf	0.12	-0.04	-0.48	-0.28	0.10
cUniv	0.05	0.57	0.48	0.35	0.75
cStim	-0.17	-0.54	0.14	-0.01	0.09
cHedon	-0.39	-0.08	0.45	0.26	0.12
cTrad	-1.09	-1.03	-1.51	-1.40	-1.16
cPow	-1.27	-1.79	-1.59	-1.74	-2.07

A leading lower case c in a dimension label indicates statistics from centred scores.

Figure 5.17, a chart of the mean differences for the New Zealand samples, indicates considerable variation in the relative mean ranks of the sample dimension means. Games-Howell Post-Hoc Tests indicate that

1. the NZ Businesspeople Security sample mean is significantly (p<0.004) higher than all the other samples;

2. the NZ Businesspeople Universalism sample mean is significantly (p<0.0005) higher than all the other samples

3. the NZ Businesspeople Power sample mean is significantly (p<0.0005) lower than all the other samples.
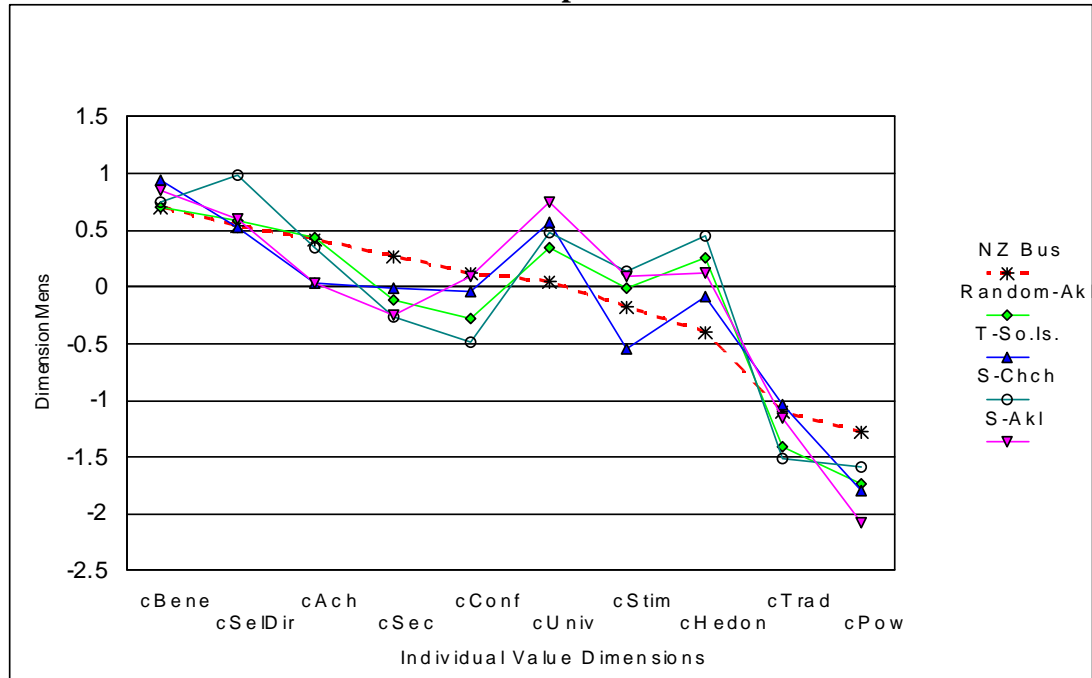
Key: NZ Bus: NZ Businesspeople sample, Random-Akl: Ransom sample from Auckland, T-So.Is.: Teachers South Island, S-Chch: Students Christchurch, S-Akl: Education Students Auckland

For the China samples, we see in Figure 5.18 that there are significant differences between the mean ranks of the samples for every dimension. To test for differences in means, analysis of variance tests were run for pairwise comparisons amongst Schwartz' China samples and my Guangzhou sample, using the Games Howell post hoc test for similarities of means. There are no consistent similarities amongst the samples. The F tests the effect of sample. This test is based on the linearly independent pairwise comparisons among the estimated marginal means.

Figure 5.18. ANOVA Tests of Schwartz' China Samples and My Random Business Sample

Sample: Dimension:	Bus-GZ, this study	T-SH	T-GZ	T-HE	S1-SH	S2-SH	F	Sig.	Partial Eta Squared
cConf	0.42	0.30	-0.15	0.03	-0.10	0.36	22.38	.000	.085
cHedon	0.34	-0.49	-0.10	0.37	-0.26	-0.67	67.66	.000	.220
cSelDir	0.30	0.51	0.78	0.63	0.63	0.41	17.20	.000	.067
cPow	0.25	-0.42	-0.28	0.19	-0.61	-0.32	6.26	.000	.025
cTrad	0.13	-0.95	-1.40	-1.18	-1.07	-0.99	11.13	.000	.044
cUniv	0.10	0.24	0.22	-0.02	0.22	0.20	17.63	.000	.068
cAch	0.01	0.60	0.80	0.46	0.66	0.52	23.56	.000	.089
cBene	-0.09	0.51	0.09	0.27	0.08	0.23	24.49	.000	.093
cStim	-0.11	-1.11	-0.90	-0.79	-0.66	-0.81	19.55	.000	.075

In Figure 5.19 we see that there is some consistency in structure of values amongst Schwartz' theory testing samples, but that the dimension mean ranks are different from the samples of students and teachers.

Figure 5.19. China Chart. SVS Centred Score Means Sorted by GZ Businesspeople
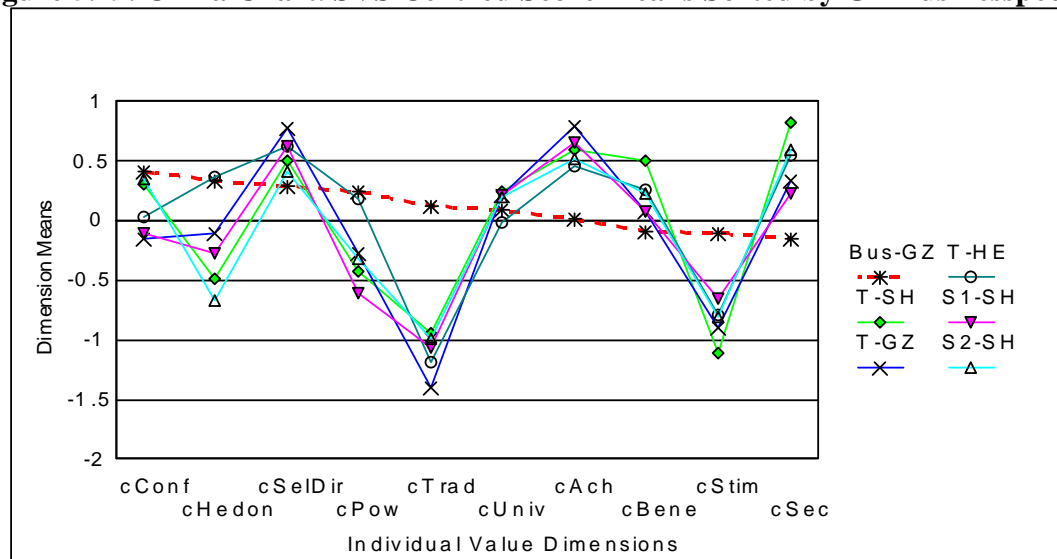
SVS Studies of Sample Data from Guangzhou

Studies were described above that employed the SVS in China. Schwartz also provides sample data for teachers in Guangzhou. A comparison of results is shown in Figure 5.20. Due to the lack of score standardisation process information in the journal articles, Hierarchical Cluster Analysis is employed for the comparison.

Figure 5.20. Hierarchical Cluster Analysis of Results of Prior SVS Studies of China Businesspeople

Raw Scores	Achieve-ment	Secur-ity	Benev-olence	Self-Dir	Conform-ity	Univer-salism	Hedo-nism	Power	Stimu-lation	Tra-dition
1995 Mgr	3.8	4.0	4.4	3.8	4.2	3.4	2.8	3.1	3.0	3.5
1995 Ent	4.8	3.7	3.9	5.2	3.2	3.7	3.2	2.7	4.5	2.4
1993 GZ&SH	**4.7**	**4.4**	**4.4**	**4.4**	**4.1**	**4.2**	**3.6**	**3.6**	**3.8**	**2.6**
2004 GZ Random Bus	**4.4**	**4.4**	**4.4**	**4.3**	**4.2**	**4.2**	**3.9**	**3.6**	**3.5**	**3.3**
1989 GZ Teach	4.7	4.7	4.0	4.3	3.7	4.2	3.8	3.5	2.9	2.2

Proximity Matrix - Squared Euclidean Distance

Year Data Collected and Location	1995 Mgr	1995 Ent	**1993 GZ&SH**	**2004 GZ Bus**	1989 GZ Teach
1995 Mgr	0	8.17	4.32	3.16	5.46
1995 Ent	8.17	0	3.95	6.07	5.93
1993 GZ & SH	4.32	3.95	0	**0.78**	1.44
2004 GZ Random Bus	3.16	6.07	**0.78**	0	2.18
1989 GZ Teach	5.46	5.93	1.44	2.18	0
This is a dissimilarity matrix; larger numbers mean more dissimilar.					

Cluster Memberships

Case	4 Clusters	3 Clusters	2 Clusters
1995 Mgr	1	1	1
1995 Ent	2	2	2
1993 GZ&SH	**3**	**3**	**1**
2004 GZ Random Bus	**3**	**3**	**1**
1989 GZ Teach	4	3	1

Results of the comparisons indicate that the pattern of dimension means from Ralston's data collected in 1993, a random sample of businesspeople from Guangzhou and Shanghai, is most similar to my random sample from Guangzhou, and having the same occupation set and similar locations.

Very Recent Studies Using the SVS in China and New Zealand

Lee and Soutar (2009), published in October, provide raw score SVS means of random samples from China and New Zealand collected in 2006. Data were collected via the

Internet by a large online panel sample provider with the SVS adapted for online presentation. The participants were compensated by points that could be used to purchase catalogue items. They report raw scores rather than centred scores derived from the MRAT technique, but found that the standardized SVS scores produced very similar results to the raw scores, correlating 0.96 in both China and New Zealand. The results are in Figure 5.21. They believe that little information is lost by using the SVS raw scores cores in a correlational analysis. This is not surprising, as product-moment correlation converts scores to z-scores for comparisons, similar to the MRAT centred deviation scores. Comparing the Lee and Soutar sample in China with other studies reported in chapter 2, see Figure 5.22, the rankings are generally consistent.

Figure 5.21. Lee and Soutar (2009) Means for the SVS for New Zealand and China

Dimension	NZ Rank	NZ Mean N=221	China Rank	China Mean N=224
Benevolence	1	5.33	2	5.03
Self-direction	2	5.09	4	4.93
Universalism	3	4.84	3	4.99
Conformity	4	4.77	6	4.86
Achievement	5	4.76	5	4.86
Security	6	4.64	1	5.17
Hedonism	7	4.50	7	4.65
Stimulation	8	4.17	10	4.04
Tradition	9	3.57	9	4.10
Power	10	2.72	8	4.40
Grand Mean		*4.44*		*4.70*

Figure 5.22. Raw Score Rankings of SVS Dimensions from Past China Studies

Lee & Soutar Random 2009	M	Guangzhou-Managers 1995	M	Guangzhou-Entrepreneurs 1995	M	China Random 1993	M	Guangzhou & Shanghai Random 1993	M
Security	**5.17**	**Benevolence**	**4.4**	**Self-Dir**	**5.2**	**Benevolence**	**4.6**	**Achievement**	**4.7**
Benevolence	**5.03**	**Conformity**	**4.2**	**Achievement**	**4.8**	**Security**	**4.5**	**Benevolence**	**4.4**
Universalism	**4.99**	**Security**	**4.0**	**Stimulation**	**4.5**	**Achievement**	**4.4**	**Security**	**4.4**
Self-Dir	**4.93**	**Self-Dir**	**3.8**	**Benevolence**	**3.9**	**Conformity**	**4.2**	**Self-Dir**	**4.4**
Achievement	**4.86**	**Achievement**	**3.8**	**Security**	**3.7**	**Universalism**	**4.0**	**Universalism**	**4.2**
Conformity	**4.86**			**Universalism**	**3.7**	**Self-Dir**	**3.8**	**Conformity**	**4.1**
		Tradition	3.5						
Hedonism	4.65	Universalism	3.4	Conformity	3.2	Stimulation	3.4	Stimulation	3.8
Power	4.40	Power	3.1	Hedonism	3.2	Hedonism	2.9	Hedonism	3.6
Tradition	4.10	Stimulation	3.0	Power	2.7	Tradition	2.9	Power	3.6
Stimulation	4.04	Hedonism	2.8	Tradition	2.4	Power	2.7	Tradition	2.6
Grand Means	4.70		*3.6*		*3.7*		*3.7*		*4.0*

Figure 5.23. Comparison of Lee and Soutar (2009) Means for the SVS for New Zealand and My Data from New Zealand

Dimension	Lee &Soutar Data NZ Ranks	NZ Means N=221	My NZ Data Ranks	NZ Means N=216
Benevolence	1	5.33	1	4.95
Self-direction	2	5.09	2	4.78
Achievement	5	4.76	3	4.64
Security	6	4.64	4	4.49
Conformity	4	4.77	5	4.34
Universalism	3	4.84	6	4.24
Grand Mean		*4.44*		*4.09*
Stimulation	8	4.17	7	4.03
Hedonism	7	4.50	8	3.80
Tradition	9	3.57	9	2.96
Power	10	2.72	10	2.71

Comparing Lee and Soutar's results with my results in New Zealand for the SVS in Figure 4.23, the rankings of the means for the dimensions are similar, with the same sets above and below the grand means.

In another recent study, Littrell and Montgomery (2010) report SVS scores from 2005 for two types of entrepreneurs, "self-made" and "incubator-trained" in Shenzhen City in Guangdong Province in south China. The data were collected using paper surveys. A comparison of the raw score means is in Figure 5.24, and indicates consistency of the ranking of the dimension raw score means across samples.

Figure 5.24. Raw Score Rankings of SVS Dimensions from Shenzhen City China Studies

Lee & Soutar (2009)	China Mean N=224	Littrell & Montgomery (2010)	SZ-Entrep. Self-Made N=200	SZ-Entrep. Incubator N=130
Security	5.17	Security	5.00	4.90
Benevolence	5.03	Achievement	4.60	4.60
Universalism	4.99	Conformity	4.50	4.40
Self-direction	4.93	Self-Direction	4.30	4.30
Conformity	4.86	Benevolence	4.30	4.30
Achievement	4.86	Universalism	4.10	4.00
Grand Means	*4.70*		*3.85*	*3.83*
Hedonism	4.65	Hedonism	3.3	3.30
Power	4.40	Power	3.1	3.30
Tradition	4.10	Stimulation	2.8	2.70
Stimulation	4.04	Tradition	2.5	2.50

The preceding comparisons give confidence that the studies of businesspeople in South China and New Zealand are yielding comparable results in terms of the relative rankings of raw score means. The most recent studies of SVS dimension rankings in China and New Zealand indicate,

High ranks in both societies:

Security (large difference, 1st in China, 6th in New Zealand)

Benevolence

Universalism

Self-direction

Conformity

Achievement

Low ranks in both societies:

Hedonism

Power

Tradition

Stimulation

COMPARABILITY OF SAMPLES

I will now investigate the comparability of the samples from the two societies in this study. An objective of the investigation is to identify any important covariables that need to be included in analyses.

The distribution of size of businesses from which participants were drawn is in Figure 5.25. The terms Large, Medium, and Small were employed, rather than actual number

of employees, as these labels tend to have similar meanings within countries, while the actual numbers of employees for the categories varies between countries.

Figure 5.25. Distribution of Self-Reported Size of Businesses from Which Participants were Drawn

Size of Business	GZ Frequency	GZ Valid Percent	NZ Frequency	NZ Valid Percent
Large	69	30.8%	25	11.6%
Medium	76	33.9	92	42.6
Small	79	35.3	99	45.8
Total	224		216	
Missing	25		6	
Total	249		222	

Age, job level, and education have been found to influence values (Littrell, 2002), and require investigation. These variables are considered individually and in combination in the following sections.

Age Relationships in the Samples

Opinions, attitudes, beliefs and behaviours tend to change to some degree as individuals age. Events in societies affect these changes. I compare below the generational and age characteristics of China and New Zealand.

The two samples are not matched as to age, see Figure 5.26. One reason is that higher level management is much more difficult to access for research in China than in New Zealand. Also, higher levels of management in China at this time have not been exposed to and are not oriented to the need for academic management research. Some anecdotal reports from students in China generally reflected comments from businesspeople in Guangzhou that, "You can't learn business at university." Additionally, due to the effects on demographics of education and age due to The Great Cultural Revolution, New Zealand businesspeople will more likely be dealing with Chinese businesspeople 50 years of age and under. The U.S. Census Bureau (2008) provides information that the legal retirement age in China is 60 for men and 55 for most women, and many employees of state-owned enterprises have been allowed to retire in their 40s or 50s to make openings for new graduates and others. Urban areas in China, such as Guangzhou, have a smaller elderly cohort than in rural areas. The truncated age sample in Guangzhou can effect inter-correlations amongst the samples and age demographic

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variables. Age will be included as a co-variable when appropriate in parametric analyses.

Figure 5.26. Age x Country Cross-Tabulations for Samples

Age	GZ N for Brackets	%	NZ N for Brackets	%	
65+	0		15	6.1%	Full Retirement age NZ, 65 years
60-65	0		20	8.1%	Full Retirement age GZ, men 60
50-59	0		88	35.8%	Full Retirement age GZ, women 55
40-49	7	2.8%	60	24.4%	
30-39	45	18.3%	29	11.8%	
20-29	194	78.9%	6	2.4%	
Total	246		218		
Maximum	46		75		
Mean	26.4		50.2		
Minimum	20		20		

Lee and Soutar's (2009) study included participants from China and New Zealand and found older Chinese businesspeople to be difficult to access; their samples have average ages of South Korea = 32 years, China = 28, Australia = 42, NZ = 38, UK = 55, and USA = 50.

SVS Correlations for Demographics

In Figure 5.27 we see that:

1. There is a significant negative correlation between age and the SVS dimension of Benevolence for both samples, implying that the Benevolence scores for the older subjects were lower than for the younger. As one grows older, one apparently becomes less Benevolent.

2. The correlations in the New Zealand sample indicate a significant negative correlation with Age for the SVS57 dimension Security, indicating Security is a less important value to older subjects. I speculate that the older NZ subjects are relatively wealthier and established in their jobs and careers and have greater control of their life, and being relatively secure makes the value less salient.

3. The correlations in the New Zealand sample indicate significant positive correlations with Age for the SVS57 dimension Achievement; implying that older subjects place a greater value on Achievement.

The truncation of the age of the sample in Guangzhou produces a more homogeneous age range, hence less of a statistical influence of age.

SVS Comparisons with Other Samples

For Schwartz' theory testing sample of Teachers in Guangzhou collected in 1989, there was a significant negative correlation for Age and Security, and a significant positive correlation for Age and Benevolence. The results indicate differences in value priorities between the 1989 teacher sample and the 2005 businesspeople sample.

For Schwartz' theory testing sample of subjects over the age of 20 years in New Zealand, collected from 1988 to 1998, there were significant correlations amongst Age and all SVS dimensions. There were significant *negative* correlations for Age with Self-Direction, Stimulation, Achievement, and Power.

The results indicate differences in value priorities between the earlier SVS samples and the New Zealand businesspeople sample in this study, indicating that for the period in this study, younger members of the samples were more conservative, traditional, and security oriented in New Zealand.

Figure 5.27. Pearson Inter-Correlations of Age, Job Level (Position), Education and SVS Dimension Scores for the Two Samples

GZ		Age	Position	Education	NZ		Age	Position	Education
Age	p	1	-0.11	**-.361‡**	Age	p	1	**.217‡**	**-.160†**
	sig		0.12	**<.0005**		sig		**<.0005**	**0.018**
Position	p	-0.11	1	**-.168†**	Position	p	**.217‡**	1	0.01
	sig	0.12		**0.01**		sig	**0.000**		0.91
Education	p	**-.361‡**	**-.168†**	1	Education	p	**-.160†**	0.01	1
	sig	**<.0005**	**0.01**			sig	**0.02**	0.91	
Sec	p	0.02	0.08	0.06	Sec	**p**	**.230‡**	0.05	**-.260‡**
	sig	0.82	0.25	0.38		**sig**	**<.0005**	0.49	**<.0005**
Conf	p	0.000	0.03	**.152†**	Conf	p	**.308‡**	0.02	**-.327‡**
	sig	0.98	0.72	**0.02**		sig	**0.000**	0.83	**0.000**
Trad	p	-0.01	0.03	0.05	Trad	p	**.191‡**	0.000	**-.209‡**
	sig	0.88	0.71	0.47		sig	**0.01**	1.00	**<.0005**
Bene	p	-0.01	0.07	**.142†**	Bene	p	**.234‡**	0.02	-0.09
	sig	0.83	0.30	**0.03**		sig	**<.0005**	0.82	0.19
Univ	p	-0.04	0.08	**.200‡**	Univ	p	**.187‡**	-0.02	-0.03
	sig	0.56	0.29	**<.0005**		sig	0.01	0.79	0.71
SelDir	p	0.03	**.161†**	0.12	SelDir	p	0.10	0.11	0.11
	sig	0.68	**0.02**	0.07		sig	0.13	0.11	0.11
Stim	p	-0.09	0.07	**.136†**	Stim	p	-0.06	**.146†**	0.05
	sig	0.21	0.34	**0.04**		sig	0.39	**0.03**	0.47
Hedon	p	-0.09	0.12	**.182‡**	Hedon	p	-0.09	0.02	-0.13
	sig	0.19	0.09	**0.01**		sig	0.19	0.79	0.06
Ach	p	0.02	0.04	**.148†**	Ach	p	0.05	0.05	0.08
	sig	0.79	0.61	**0.03**		sig	0.48	0.49	0.22
Pow	p	-0.05	-0.03	0.11	Pow	p	0.07	**.180‡**	-0.08
	sig	0.45	0.63	0.09		sig	0.28	**0.01**	0.26

‡. Correlation is significant at the p<0.01 level (2-tailed).
†. Correlation is significant at the p<0.05 level (2-tailed).

In Figure 5.28 I compare my age, education, and dimension raw score results with those reported in Schwartz (2005b) for twenty countries. For the 2005b samples, all dimensions were correlated with age. In New Zealand the dimensions related to Openness to Change and Self-Enhancement are not correlated with age or education. For the GZ sample there are no correlations with age significantly different from zero. For the NZ sample Conservation values are significantly negatively correlated with Education. For the sample of businesspeople in New Zealand, Conservation value priorities increase with Age and decrease with Education.

Figure 5.28. Comparisons for Age x Value Dimension Scores with Schwartz' 20-Country 2005b Pearson Correlations

*Correlation does not differ significantly from zero.

	2005b, diff	*p* 2005b Age	NZ diff	*p* NZ Age	GZ no diff.	*P* GZ Age	2005b, diff	*p* 2005b Ed.	diff	*p* NZ Ed.	GZ diff	*p* GZ Ed.
Secur		.26		.23‡	*	.02		-.20		-.26‡	*	.06
Conform		.32		.31‡	*	.00		-.22		-.33‡		.15†
Trad		.33		.19‡	*	-.01		-.22		-.21‡	*	.05
Benev		.13		.23‡	*	-.01	*	-.04	*	-.09		.14†
Univer		.15		.19‡	*	-.04		.06	*	-.03		.20‡
Self-Dir		-.08	*	.10	*	.03		.19	*	.11	*	.12
Stim		-.37	*	-.06	*	-.09		.16	*	.05		.14†
Hed		-.33	*	-.09	*	-.09		.08	*	-.13		.18‡
Ach		-.26	*	.05	*	.02		.14	*	.08		.15†
Pow		-.09	*	.07	*	-.05	*	.02	*	-.08	*	.11

‡. Correlation is significant at the p<0.01 level (2-tailed).
†. Correlation is significant at the p<0.05 level (2-tailed).

LBDQXII Demographic Correlations

In Figure 5.29 we see differences between the two samples for the Age x LBDQXII Dimension correlations. For the Guangzhou sample Tolerance of Uncertainty decreases with age and Production Emphasis (emphasis on hard work) increases with age, supporting Rosen (1990) that younger generations in China are more hedonistic and likely to be risk-taking and entrepreneurial.

For the New Zealand sample the significant correlations of age are with Role Assumption, and Initiation of Structure and Superior Orientation (importance of good relations with the group's superiors), all significantly positively correlated with age in the New Zealand sample.

Figure 5.29. Correlations of Age and LBDQXII Dimension Scores for Samples

		Age GZ			Age GZ			Age NZ			Age NZ
F1Rep	p	-0.05	F7Rol-As	p	0.068	F1Rep	p	0.028	F7Rol-As	**p**	**-.14†**
	sig	0.44		sig	0.29		sig	0.69		**sig**	**0.04**
F2Dem-Rec	p	-0.07	F8Consid	p	-0.02	F2Dem-Rec	p	-0.00	F8Consid	p	0.02
	sig	0.3		sig	0.78		sig	0.956		sig	0.75
F3Tol-Un	**p**	**-.20‡**	F9Prd-Em	**p**	**.13†**	F3Tol-Un	p	-0.07	F9Prd-Em	p	-0.02
	sig	**0.002**		**sig**	**0.044**		sig	0.314		sig	0.80
F4Pers	p	-0.08	F10Pre-Acc	p	-0.05	F4Pers	p	-0.09	F10Pre-Acc	p	-0.006
	sig	0.229		sig	0.425		sig	0.194		sig	0.93
F5Init-St	p	0.033	F11Int	p	-0.05	F5Init-St	**p**	**.18‡**	F11Int	p	0.01
	sig	0.615		sig	0.42		**sig**	**0.01**		sig	0.87
F6Tol-Free	p	-0.07	F12Sup-or	p	0.12	F6Tol-Free	p	-0.04	F12Sup-or	**p**	**.27‡**
	sig	0.31		sig	0.09		sig	0.62		**sig**	**<0.0005‡**

Position (Job Level) Relationships in the Samples

The two samples are generally well matched as to job levels of subjects, see Figure 5.30. The New Zealand sample has a higher percentage of Supervisors and the Guangzhou sample a higher percentage of Middle Managers.

Figure 5.30. Position x Country Crosstabulation for Samples

Position		GZ	NZ
Worker	Count	121	120
	% of Total	55.3%	55.0%
Supervisor	Count	45	71
	% of Total	20.5%	32.6%
Middle Manager	Count	40	18
	% of Total	18.3%	8.3%
Senior Manager	Count	9	4
	% of Total	4.1%	1.8%
CEO	Count	4	5
	% of Total	1.8%	2.3%
Total	Count	219	218

In Figure 5.31 we see the relationship between Age and Position within the business organisations in the samples. Not surprisingly, in the NZ sample there is a low, positive, significant rank-order correlation between the two. However, for the Guangzhou sample there is a low, _negative_, significant correlation of the same magnitude, indicating

higher-level managers tend to be younger than lower-level. These results indicate that both age and job level must be included as co-variables in analyses. Due to the truncation of the Guangzhou sample, and the situation concerning retirement noted above, the Guangzhou sample tended to be younger on average, which could influence the correlation. If these samples are representative of the populations, the likelihood of managerial leaders from each area working with counterparts of similar age is high.

Figure 5.31. Correlations of Age x Position.

		Correlation of Age and Position
	Spearman's rho	-0.179
GZ	Sig (2-tailed)	0.008
	N	218
	Spearman's rho	0.179
NZ	Sig (2-tailed)	0.009
	N	215

Education Relationships in the Samples

For education level the Guangzhou sample has a higher average, due to a significantly higher percentage of subjects with Bachelor degrees. China has a larger proportion of the population completing a bachelor's degree than New Zealand, and Chinese universities offer only bachelor's, master's, and PhD degrees, as opposed to the panoply of sub-degree programmes offered in NZ. The New Zealand sample had a much higher percentage of subjects with post-graduate degrees. See Figure 5.32.

The Pearson Chi-Square Test: Value=170.3, df=4, Sig. (2-tailed) $p < 0.0005$, indicates that education categories vary significantly between the samples, and must be included as a co-variable in analyses. This is further supported by the analysis of variance, Figure 5.33, indicating that the large percentage of bachelor-degreed subjects in the Guangzhou sample is significant.

Figure 5.32. Education x Country Crosstabulation

Education Level		Guangzhou	New Zealand
1: Attended High School/Elementary School	Count	7	24
	% within Country	2.8%	10.9%
2: Graduated from High School	Count	55	57
	% within Country	22.4%	25.9%
3: Graduated from 2/3 year tertiary or technical programme	Count	23	69
	% within Country	9.3%	31.4%
4: Graduated with Bachelor degree	Count	153	18
	% within Country	62.2%	8.2%
5: Have post-graduate degree	Count	8	52
	% within Country	3.3%	23.6%

Figure 5.33. ANOVA for Education between Samples

	N	Mean	Std. Deviation	95% Confidence Interval for Mean		F	Sig (2-tailed)
				Lower Bound	Upper Bound		
Guangzhou	246	3.41	0.96	3.29	3.53	9.7	0.002
NZ	220	3.08	1.31	2.90	3.25		

Age, Job Level, and Education Inter-Relationships

In both Guangzhou and New Zealand, age is significantly negatively correlated with level of education; younger subjects tend to have a higher education level than older subjects. Position (job level) is negatively correlated with age in Guangzhou and positively correlated with age in New Zealand (This may be an artefact of the younger truncated sample in Guangzhou). The correlations between education and job level are not significant. See Figure 5.34.

Figure 5.34. Inter-correlations of Age, Job Level and Education for the Two Samples

GZ		Age	Job Level	Educ	NZ	Age	Job Level	Educ
Age	ρ				*Age*	1		
	Sig					.		
	N					219		
Job Level	ρ	-0.181‡	1		Job Level	.171†	1	
	Sig	.007				.012		
	N	219				216		
Educ	ρ	-.304‡	-.098	1	*Educ*	-.175‡	.003	1
	Sig	p<0.0005	.151			.010	.966	
	N	245	218			219	218	

Having identified some significant covariables to be included in later comparative analyses, I now turn to testing of hypotheses.

TESTING OF HYPOTHESES

Analysis of variance and analysis of covariance are employed to compare the two samples, and hypotheses to be tested are:

Ho: The samples come from populations with identical means

Ha: The samples come from different populations

Multivariate ANOVA provides,

1. A test of overall model significance, the omnibus or overall F test is the first of the two-step MANOVA process of analysis. The F test appears in the "Corrected Model" tests of between-subject effects in SPSS output, and answers the question, "Do differences exist in the model significant for each dependent variable?" There will be an F significance level for each dependent variable. That is, the F test tests the null hypothesis that there is no difference in the means of each dependent variable for the different groups formed by categories of the independent variables.

2. *For Test of effects on individual dependent variables, the tests of Between Subjects Effects* applies an F test of significance to each variable in a univariate test, and to the relation of each covariate interaction in relation to each of the dependent variables

In some cases relating to relative rankings I will test for average ranks. In cases relating to differences to average mean scored on the dimensions I will use parametric statistics. Results of testing each of the hypotheses follow.

DIMENSION SCORE DIFFERENCES BETWEEN THE TWO SAMPLES

This brings us to the test of SVS dimension score differences between the two societies: *Hypothesis: Sample Dimension Ranking Differences. There will be significant differences between the ranking of dimension means for the random samples of businesspeople for both New Zealand and Guangzhou City for the SVS and LBDQ XII dimensions.*

The analyses detailed below indicate significant differences in the rankings of the dimension means and also in the actual differences in the sample means. Figure 3.35 depicts relative rankings of the centred means for the samples, which are similar with the exception of the SVS Power dimension, with the GZ sample mean ranked second to New Zealand's seventh. For preferred leader behaviour, there are large differences for the Role Assumption, Representation, and Production Emphasis dimensions. These differences will be discussed in detail.

Figure 5.35. Comparison of SVS and LBDQXII Dimension Sample Rankings for Centred Means for Samples

SVS

Rank	GZ SVS	cM	SD	Skew	Kur	Rank	NZ SVS	cM	SD	Skew	Kur
3	Trad	0.21	0.58	0.07	-0.19	1	Trad	0.58	0.59	0.59	1.41
4	Stim	0.20	0.83	0.22	-0.03	2	Stim	0.52	0.93	2.29	13.10
1	*Conf	0.30	0.72	0.21	0.25	3	*Conf	0.39	0.88	2.03	8.58
6	* Bene	0.16	0.61	0.27	0.81	4	*Bene	0.21	0.94	2.49	11.11
9	**Sec**	**-0.05**	**0.78**	**1.09**	**6.45**	**5**	**Sec**	**0.15**	**0.82**	**1.79**	**8.88**
5	*SelDir	0.19	0.69	0.40	0.67	6	*SelDir	0.07	0.91	3.21	17.47
2	**Pow**	**0.24**	**0.70**	**-0.56**	**2.98**	**7**	**Pow**	**0.05**	**0.80**	**0.83**	**2.61**
8	*Univ	-0.02	0.44	0.50	1.54	8	*Univ	0.04	0.67	3.66	21.85
7	Ach	0.04	0.74	0.03	0.60	9	Ach	-0.03	1.07	2.16	9.18
10	*Hed	-0.24	0.94	0.40	3.31	10	*Hed	-0.18	1.30	0.84	1.51

LBDQXII

Rank	GZ LBDQXII	cM	SD	Sk	Kr	Rank	NZ LBDQXII	cM	SD	Sk	Kr
3	F11Integration	0.15	0.5	3.3	24.2	1	F11Integration	0.41	0.33	-0.22	-0.43
2	*F5InitStructure	0.16	0.5	4.4	30.4	2	*F5InitStructure	0.18	0.26	-0.41	1.04
5	*F4Persuas	0.10	0.5	4.8	38.3	3	*F4Persuas	0.17	0.28	-0.09	0.01
12	F7RoleAssum	-0.03	0.6	2.1	15.2	4	F7RoleAssump	0.17	0.40	-0.41	0.01
7	*F10PredAcc	0.03	0.5	3.5	23.9	5	*F10PredAcc	0.04	0.30	-0.25	0.58
4	F12SupOrient	0.14	0.5	3.7	23.7	6	F12SupOrient	0.02	0.28	-0.45	1.07
1	F1Represent	0.17	0.5	2.5	15.6	7	F1Represent	0.00	0.37	-0.34	1.19
10	*F8Consid	-0.08	0.4	4.3	29.9	8	*F8Consid	-0.04	0.24	-0.24	0.62
11	*F6TolFreedom	-0.06	0.6	3.2	22.6	9	*F6TolFreedom	-0.01	0.35	-0.40	0.52
6	F9ProdEmp	0.09	0.5	4.1	29.2	10	F9ProdEmp	-0.54	0.35	0.11	-0.27
8	F2DemandRec	0.03	0.6	2.4	15.7	11	F2DemandRec	-0.55	0.31	0.12	0.76
9	F3TolUncert	-0.09	0.5	4.6	35.6	12	F3TolUncert	-0.28	0.40	-0.31	0.19

*NZ and GZ centred means are not significantly different.

Figure 5.36 SVS57 and LBDQXII Differences Between Samples

ANOVA tests of between subjects effects for country samples from centred scores; country means are in Figure 5.35, and descriptive charts are in Figures 5.37 and 5.37.

SVS Centred Scores				
Dependent Variable	**Mean Square**	**F**	**Sig.**	**Partial Eta Squared**
*Conf	0.67	0.97	0.325	0.002
Trad	*13.83*	*37.00*	*0.000*	0.077
*Bene	0.09	0.13	0.717	0.000
*Univ	0.15	0.40	0.526	0.001
*Self-Dir	2.22	3.20	0.074	0.007
Stim	*10.60*	*13.36*	*0.000*	0.029
*Hedon	0.26	0.20	0.654	0.000
*Ach	1.01	1.14	0.286	0.003
Pow	*5.43*	*8.48*	*0.004*	0.019
Security	*3.90*	*5.89*	*0.016*	0.013
LBDQXII Centred Scores				
Dependent Variable	**Mean Square**	**F**	**Sig.**	**Partial Eta Squared**
F1Representation	*3.91*	*17.63*	*0.000*	0.037
F2DemandReconciliation	*41.21*	*148.23*	*0.000*	**0.243**
F3ToleranceofUncertainty	*4.57*	*20.55*	*0.000*	0.043
*F4Persuasiveness	0.50	2.89	0.09	0.006
*F5InitiationofStructure	0.03	0.21	0.648	0.000
*F6ToleranceofFreedom	0.19	0.83	0.362	0.002
F7RoleAssumption	*3.84*	*13.69*	*0.000*	0.029
*F8Consideration	0.09	0.62	0.432	0.001
F9ProductionEmphasis	*48.61*	*277.23*	*0.000*	**0.375**
*F10PredictiveAccuracy	0.00	0.01	0.929	0.000
F11Integration	*3.91*	*17.63*	*0.000*	0.07
F12SuperiorOrientation	*41.21*	*148.23*	*0.001*	0.023

*Sample mean ranks not significantly different from one another.

Figure 5.37. Chart of SVS Dimension Means from Centred Scores

Means of MRAT-Centred Scores for Dimensions
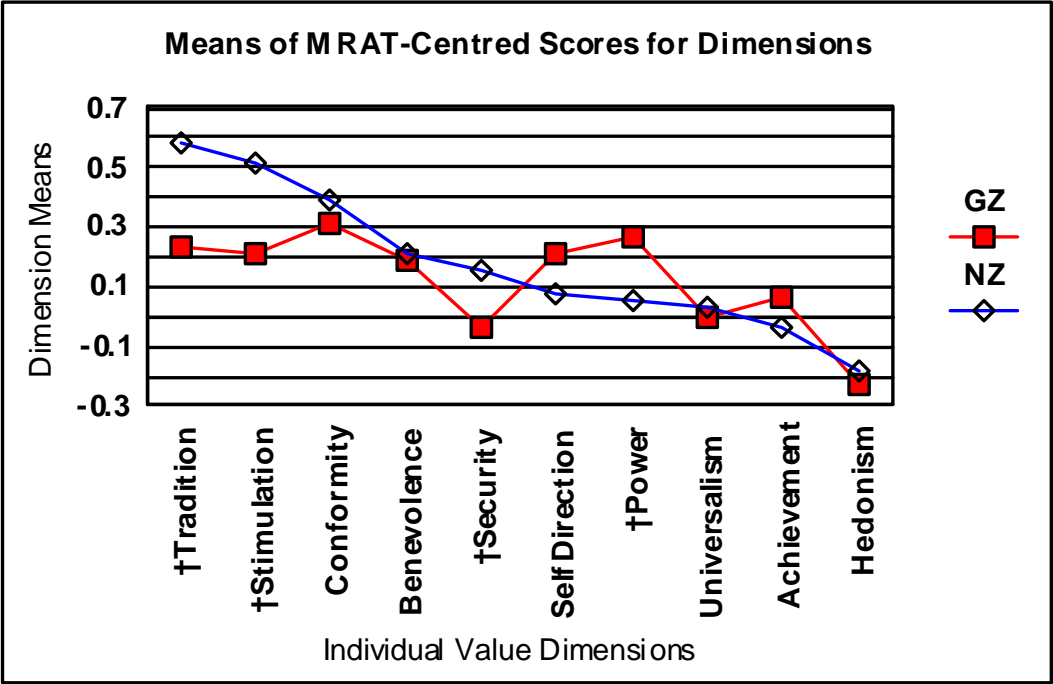
†Sample means significantly different.

Figure 5.38. Chart of LBDQXII Dimension Means from Centred Scores

Preferred Leader Dimension Means for MRAT-Centred Scores
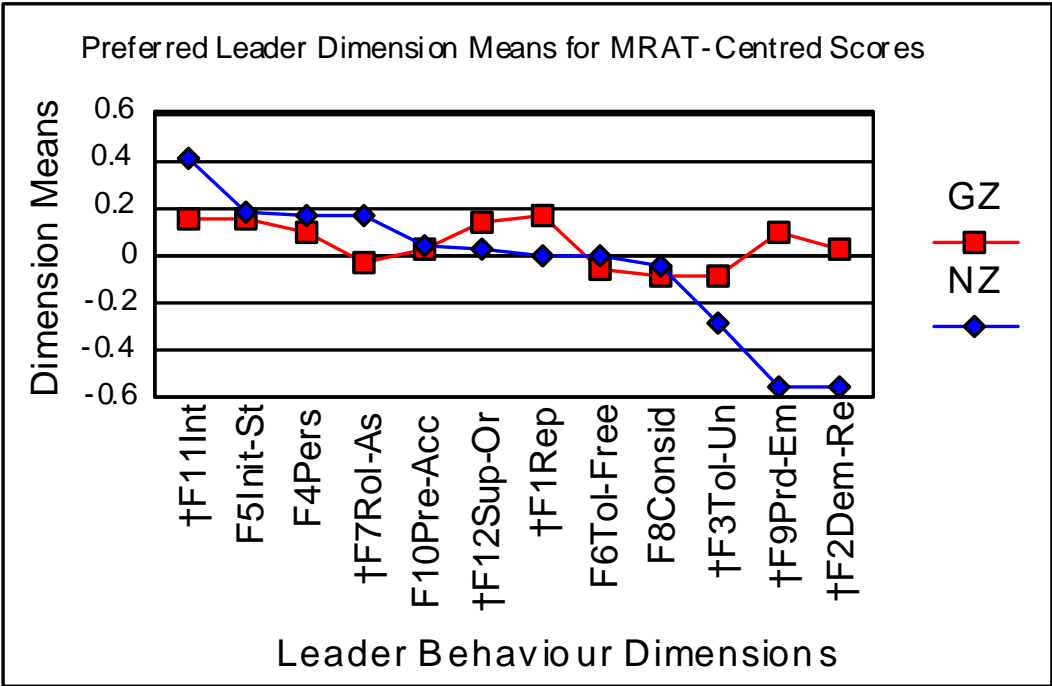
†Sample means significantly different.

In Figure 5.36 we see the analysis of variance comparisons of between subject effects, indicating a relatively large number of significant differences requiring discussion in detail. The tables in Figure 5.35 and the charts for the two samples in Figures 5.37 and 5.38 display the significant differences in the rankings of the dimension means and the actual differences in the means.

The charts indicate for the SVS,

- New Zealand businesspeople have higher individual value dimension means for Tradition, Stimulation, and Security;

- Guangzhou City businesspeople have higher means for Power and Self-Direction.

- Security, Universalism, Achievement, and Hedonism are not highly valued by either group.

For the hypothesis, *Hypothesis, Hedonism: The sample of New Zealand managerial leaders will have a significantly higher mean on the individual value of Hedonism than the Guangzhou sample.* Both samples rank Hedonism as the lowest value dimension.

As an estimate of effect size, partial eta-squared is the percent of variation in the dependent variable that is accounted for by the dependent variable(s). The two variables with relatively large effect sizes are Demand Reconciliation and Production Emphasis for the LBDQXII, with the Guangzhou sample indicating much means for these dimensions than for the NZ sample. This supports the indications that the GZ sample is much more task and management oriented. The chart in Figure 5.38 indicates for the LBDQXII,

- New Zealand businesspeople have higher preference for Integration and Role Assumption leader behaviours;

- Guangzhou City businesspeople have higher preferences for Superior Orientation, Representation, and Tolerance of Uncertainty, and considerably higher preferences for Production Emphasis, and Demand Reconciliation.

These outcomes indicate a preference for a more business process oriented managerial leader in Guangzhou.

10. Page 219. This table could use some clarification. First, the title of this and all Tables (this is a table, not a figure) should describe their content. A clear title for example, would be "SVS and LBDQ differences by country." That they are centred scores can be placed in a note. ANOVA could be in the title or as a note. You should be showing the means by country for each of these dimensions.

Individualism/Collectivism

I'll now test the Individualism/Collectivism hypothesis,

> *Hypothesis: Individualism/Collectivism validation: The New Zealand sample will score significantly higher means for the Power, Achievement, Hedonism, Stimulation, and Self-Direction sub-dimensions than the Guangzhou sample, and significantly lower on the Benevolence, Tradition and Conformity sub-dimensions.*

In the Chart and Table in Figures 5.36 and 5.37, we see that for the hypothesis concerning Individualism/Collectivism tendencies, using random samples of businesspeople, the New Zealand sample rankings are relatively atypical of an Individualist society by Schwartz' specifications, with the Guangzhou sample ranking the motivational value dimensions of Power, Self-Direction, and Achievement higher than the New Zealand sample. Comparing Schwartz' definition of Individualism/Collectivism with my results, results from neither sample are consistent with a Collectivist society:

Dimension	New Zealand Sample	Guangzhou City sample
Power		**GZ mean much higher**
Achievement	Low rank, centred means not significantly different	
Hedonism	Very low rank, centred means not significantly different	
Stimulation	**NZ mean much higher**	
Self-Direction	Mid-range rank, not significantly different	

Given that Hofstede (2001) and House et al. (2004) both indicate that New Zealand has higher mean scores for Individualism than China, it appears that Schwartz' dimensions might measure something different than those theories when it comes to Individualism/Collectivism.

Confucian Values

I'll now test the hypothesis concerning Confucian Values,

> *Hypothesis: Confucian Values: Means for dimensions of individual level values Universalism, Benevolence, Conformity, Tradition, and Security will be higher than the remaining five for the Guangzhou, China, sample.*

In the chart and table in Figures 5.36 and 5.37 we see that for the hypothesis concerning Confucian Values tendencies, compared to a random sample of businesspeople from Guangzhou City, China, the Guangzhou sample rankings are relatively atypical of Confucian values, with the New Zealand sample ranking the motivational value dimensions:

- Universalism, Benevolence, Conformity not significantly differently from the Guangzhou sample;
- Tradition and Security ranked much higher than the Guangzhou sample;

The directions of the rankings of the dimensions indicate that New Zealand businesspeople tend to value Security and Tradition highly, compared to the Guangzhou sample. If the SVS dimensions do accurately assess Confucian Values, and if China still adheres to them, Chinese businesspeople tend to have value priorities different from the population in general, and values tend to be more similar to New Zealand businesspeople.

Tall Poppy

I'll now test the Tall Poppy hypothesis,

> **Hypothesis: Tall Poppy**: *New Zealand businesspeople will score lower means for the Self-Enhancement individual value dimensions of Power, Achievement and Hedonism than will the Guangzhou businesspeople.*

In the chart and table in Figures 5.36 and 5.37, the New Zealand sample does have lower average rankings for the Self Enhancement dimensions, these being the lowest ranked value dimensions.

Leadership Inhibitors

For **Hypothesis: Leadership Inhibitors**: The Guangzhou and New Zealand samples will have similar means for LBDQXII items identified as being inhibitors of leadership. Results of ANOVA tests of the Leadership Inhibitors hypothesis are depicted in Figure 5.39. The two samples have significantly different mean ranks for nine of the eleven leadership inhibitor items. The rankings of the inhibitor item means are reversed for the two samples for most items, with impatience on the part of the managerial leader being more acceptable in the NZ sample, and a more easygoing attitude is acceptable to the

GZ sample. The GZ sample appears to be more tolerant of a managerial leader who occasionally gets things tangled up. Negative means indicate the sample has a relative lower than average preference for the behaviour the item describes, compared to all items. The results are inconclusive as to whether the items do in fact indicate inhibition of leadership across the two samples.

Figure 5.39. ANOVA Comparisons of Centred Score Means for Leadership Inhibitor LBDQXII Items Ranked by NZ Means
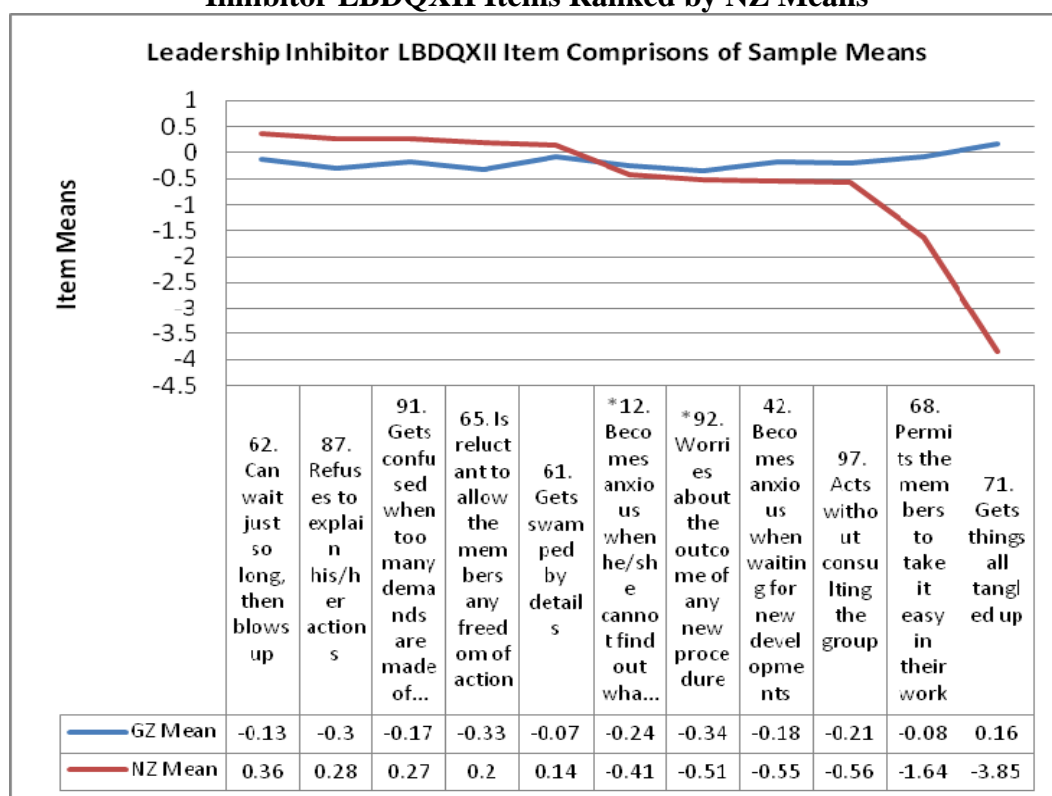
Expanded Legend for Chart:

Item	Ranked by NZ Means:	GZ Mean	NZ Mean
L62R	62. Can wait just so long, then blows up	-0.13	0.36
L87R	87. Refuses to explain his/her actions	-0.30	0.28
L91R	91. Gets confused when too many demands are made of him/her	-0.17	0.27
L65R	65. Is reluctant to allow the members any freedom of action	-0.33	0.20
L61R	61. Gets swamped by details	-0.07	0.14
*L12R	*12. Becomes anxious when he/she cannot find out what is coming next	-0.24	-0.41
*L92R	*92. Worries about the outcome of any new procedure	-0.34	-0.51
L42R	42. Becomes anxious when waiting for new developments	-0.18	-0.55
L97R	97. Acts without consulting the group	-0.21	-0.56
L68	68. Permits the members to take it easy in their work	-0.08	-1.64
L71R	71. Gets things all tangled up	0.16	-3.85
	Grand Means for Inhibitor Items	-0.17	-0.57

*Item means are not significantly different for the samples. Others different with at least $p<0.012$.

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Structure of Charismatic Leadership Dimensions

Ehrlich, Meindl and Viellieu (1990) proposed the following LBDQXII dimensions as related to Charismatic leadership leading to extra effort on the part of subordinates. The GLOBE study (House et al., 2005) proposed other components as comprising Charismatic/Value-Based leadership. Inspection of the GLOBE dimensions indicates that some of the dimensions represented as traits orthogonal to other traits actually seem to be opposite poles of bi-polar dimensions, such as Humane-Oriented and Self-Protective (Further pursuit of this possibility is beyond the scope of this project, and must be investigated in a subsequent project). Some of the LBDQXII dimensions appear to be highly related, such as Consideration and Integration.

In Figure 5.40 the relationships between Ehrlich et al.'s predictions and the results from this study are inconsistent, with preferences indicated for oral communication and transactional/task oriented behaviours. Then indications are not conclusive, with the dimensions suggested by Ehrlich et al. not consistently highly ranked by either sample.

Figure 5.40. An Analysis of the Relationships amongst the LBDQXII Charisma Dimensions

LBDQXII	*This Study:*
Integration correlated 0.56.: Integration reflects to what degree the manager maintains a closely-knit organisation; resolves inter-member conflicts.	Highly preferred by both samples, ranked 1 for NZ and 1 equal for GZ
Initiating Structure correlated 0.57: Initiation of Structure measures to what degree the manager clearly defines own role, and lets followers know what is expected.	Highly preferred by both samples
Persuasiveness correlated 0.55 with charisma/extra effort: Persuasiveness measures to what extent the manager uses oral persuasion and argument effectively.	Relatively highly preferred by both samples, higher for NZ sample
Predictive Accuracy correlated 0.58: Predictive Accuracy measures to what extent the manager exhibits foresight and ability to predict outcomes accurately.	Middle range preference by either sample
Tolerance of Freedom correlated 0.54: Tolerance of Freedom reflects to what extent the manager allows followers scope for initiative, decision and action.	Not highly ranked by either sample, low for GZ sample and mid-range for NZ sample

LBDQXII	*This Study:*
Consideration correlated 0.55: Consideration depicts to what extent the manager regards the comfort, well-being, status, and contributions of followers.	Relatively low preference by both samples

Gender Differences in Value priorities and Preferred Leader Behaviour Dimensions

Testing the following hypotheses,

> ***Hypothesis, Gender Differences for the LBDQXII:*** *No gender differences will be observed amongst the Guangzhou and New Zealand samples means for preferred leader behaviour dimensions*

> ***Hypothesis, Gender Differences for the SVS****: Men will have higher dimension means for Power, Achievement, Hedonism, Stimulation, and Self-Direction values higher than women. Women will have higher dimension means for Benevolence, Universalism, and Security.*

Analyses of both gender sub-sample raw score means and ranked means for the LBDQXII found a few significant differences for the gender x dimension analyses for the Guangzhou sample, but no significant differences for the New Zealand sample. Details follow in Figure 5.41 and Figure 5.42, a different set of significant differences are observed when using the raw scores and the centred Scores.

Significant differences were observed between the gender means for the Guangzhou SVS57 sample, but not for the New Zealand sample. In the GLOBE study New Zealand and China both ranked in the middle band for "as is" Gender Egalitarianism, with New Zealand higher than China (House et al., 2004: 365), and in Hofstede and Hofstede (2005:120-121) New Zealand was moderate on Masculinity and China moderately high.

Concerning gender differences on the SVS individual value dimensions for New Zealand, the analysis of variance test of ranks indicates no significant gender differences for mean rankings for any dimension, hence tables are not displayed. Concerning gender differences on the LBDQXII dimensions for New Zealand, the analysis of variance test indicates no significant gender differences for mean rankings

for any dimension. For two borderline dimensions (p>0.06), males indicated a higher preference for Production Emphasis (working hard), and females indicated a higher preference for Demand Reconciliation (managing conflicting demands in the work system).

Concerning gender differences on the SVS individual value dimensions for Guangzhou City, the analysis of variance test indicates two significant gender differences for mean rankings, Hedonism and Power, as seen in Figure 5.41. Female participants indicate a significantly lower preference for Hedonism and a significantly higher preference for Power.

These results in Guangzhou appear to support a role congruity and Cognitive Dissonance interpretation of women placing greater emphasis on the male role traits in leadership than men. This will be discussed further in Chapter 5.

In Figures 5.41 and 5.432 we see that for mean comparisons using analysis of variance, the male and female means for the Guangzhou SVS57 have similar patterns of significance and rankings, not as predicted. This small sample indicates some tendencies that are near 0.05 significance. The females rank Achievement higher than the males, and the males have higher means for Benevolence and Hedonism than the females.

Figure 5.41 ANOVA for Gender Differences for the Guangzhou Sample SVS Dimension Scores

N for Males = 151, N for Females = 69

GZ Centred Scores	Rank Males	Means Males	Rank Females	Means Females	SD Males	SD Females	F value	Sig.
Conformity	1	0.27	1	0.42	0.68	0.76	2.38	0.124
Benevolence	2	0.20	7	0.09	0.59	0.67	1.56	0.212
Power	3	0.19	2	0.37	0.74	0.59	3.46	0.064
Stimulation	4	0.18	5	0.26	0.82	0.87	0.49	0.486
Tradition	5	0.17	3	0.28	0.59	0.57	1.74	0.189
Self Direction	6	0.15	4	0.27	0.68	0.70	1.41	0.237
Universalism	7	-0.01	8	-0.05	0.45	0.43	0.28	0.600
Achievement	8	-0.02	6	0.17	0.69	0.83	3.17	0.076
Security	9	-0.04	9	-0.07	0.84	0.67	0.05	0.816
Hedonism	**10**	**-0.13**	**10**	**-0.44**	**0.80**	**1.15**	**5.19**	**0.024**

Figure 5.42 Guangzhou SVS Centred Scores for Males and Females

Guangzhou SVS Centred Scores   **Guangzhou SVS Centred Scores Ranked by Female Means**
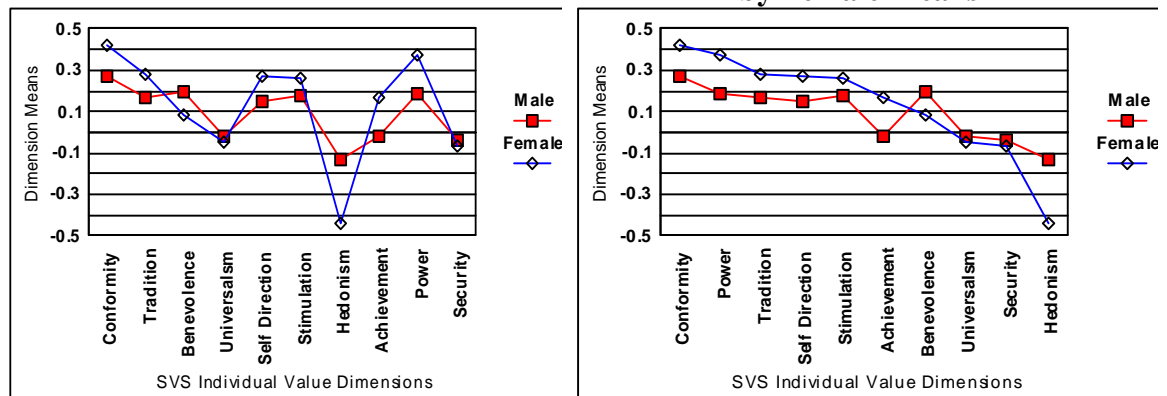
New Zealand Gender Sub-Samples LBDQXII Dimensions

Significant gender differences for centred means for the New Zealand samples for the LBDQXII dimensions are displayed in Figure 5.43. A significant difference is observed for *F2 Demand Reconciliation*, "reflects how well the leader reconciles conflicting demands and reduces disorder to system", with both samples indicating this dimension to be relatively of very low importance, and women indicating less importance than men

Figure 5.43 ANOVA and Chart of Gender Differences for LBDQXII for NZ Sample

Dimension	Mean Males	SD	Mean Females	SD	F	Sig.	Partial Eta Squared
F11Integration	0.41	0.33	0.40	0.33	0.123	0.726	0.001
F5InitiationofStructure	0.19	0.23	0.17	0.34	0.117	0.732	0.001
F4Persuasiveness	0.17	0.27	0.19	0.29	0.432	0.512	0.002
F7RoleAssumption	0.16	0.40	0.21	0.38	0.694	0.406	0.003
F10PredictiveAccuracy	0.04	0.28	0.03	0.35	0.109	0.741	0.001
F1Representation	0.02	0.37	-0.05	0.36	1.315	0.253	0.006
F12SuperiorOrientation	0.02	0.29	0.01	0.25	0.111	0.739	0.001
F6ToleranceofFreedom	-0.01	0.34	-0.00	0.37	0.014	0.906	0.000
F8Consideration	-0.05	0.25	-0.04	0.23	0.04	0.842	0.000
F3ToleranceofUncertainty	-0.29	0.42	-0.23	0.37	0.798	0.373	0.004
F9ProductionEmphasis	-0.52	0.34	-0.62	0.37	3.336	0.069	0.015
F2DemandReconciliation	-0.57	0.31	-0.47	0.31	4.25	0.04	0.019

Chart of Centred Means Ranked by Male Subsample Means
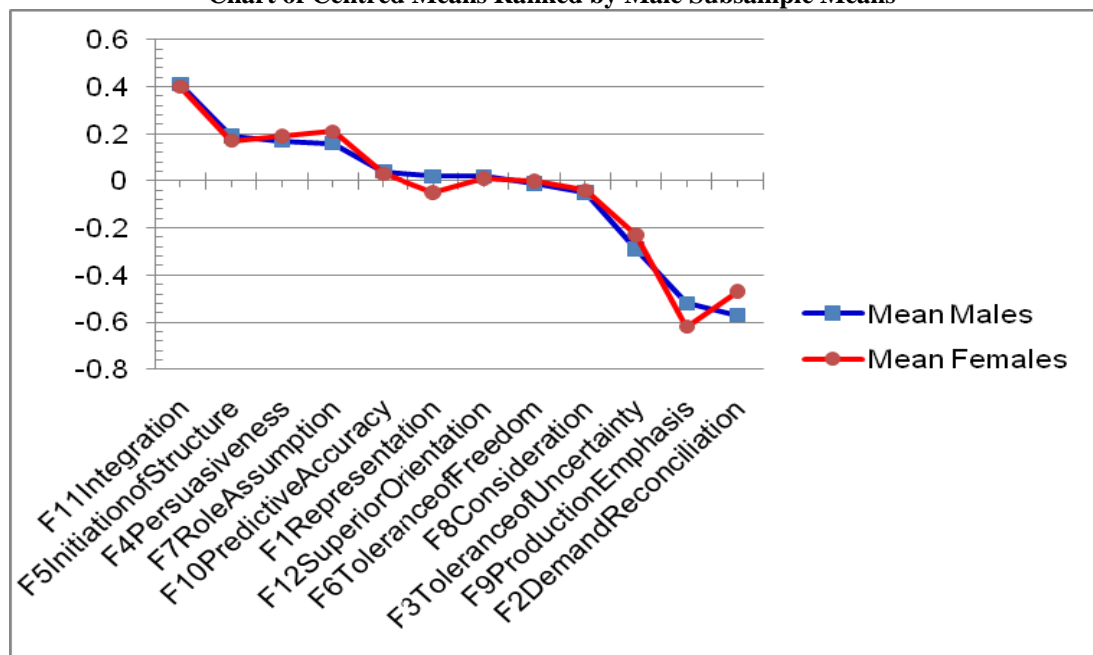
Analysis of Variance of Means for Guangzhou Gender Sub-Sample LBDQXII Dimensions

Comparing the Guangzhou Male and Female subsamples for the raw score means for the LBDQXII dimensions, significant differences are seen in Figures 5.44 and 5.45 for 2 of the 12 dimensions; females indicated a significantly lower average preference (p<0.05) the Tolerance of Freedom and Consideration behaviour sets by managerial leaders.

Figure 5.44. Guangzhou LBDQXII Means for Genders – ANOVA between Subjects Effects

LBDQXII	Male Means	Female Means	SD Males	SD Females	F	Sig.
F1Representation	0.19	0.15	0.58	0.37	0.37	0.547
F5InitiationofStructure	0.17	0.12	0.53	0.32	0.71	0.40
F11Integration	0.15	0.15	0.56	0.36	0.00	0.976
F12SuperiorOrientation	0.15	0.11	0.53	0.36	0.31	0.577
F4Persuasiveness	0.11	0.09	0.56	0.33	0.10	0.749
F9ProductionEmphasis	0.10	0.07	0.51	0.28	0.18	0.675
F10PredictiveAccuracy	0.05	-0.04	0.60	0.39	1.27	0.261
F2DemandReconciliation	0.04	0.05	0.69	0.48	0.01	0.944
F7RoleAssumption	0.00	-0.07	0.66	0.40	0.70	0.403
F6ToleranceofFreedom	**-0.01**	**-0.17**	**0.62**	**0.35**	**4.17**	**0.042**
F8Consideration	**-0.04**	**-0.16**	**0.48**	**0.30**	**3.86**	**0.051**
F3ToleranceofUncertainty	-0.07	-0.13	0.57	0.29	0.63	0.43

Figure 5.45. Guangzhou LBDQXII Means for Genders

Centred Means Ranked by Female Subsample Means | Centred Means Ranked by Male Subsample Means
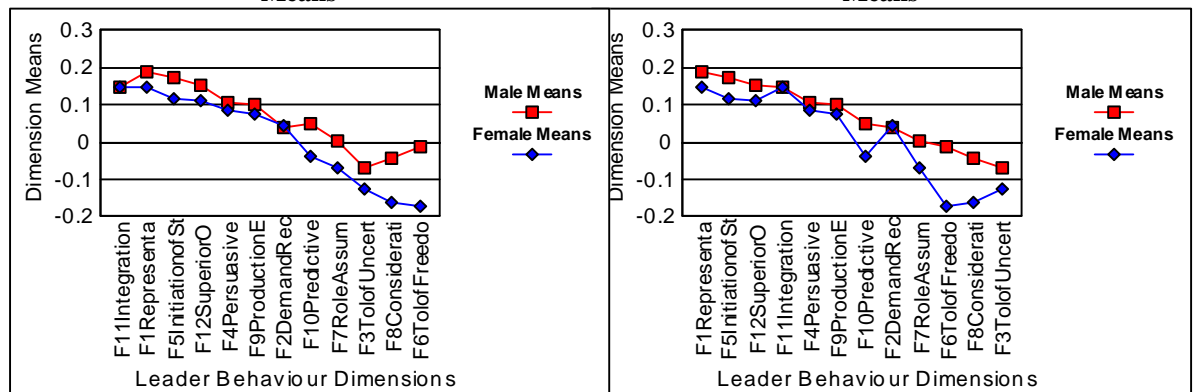
Having identified several demographic variables that may have influence on expressions of value and leader behaviour relationships, I will now test for any effects.

ANALYSES OF COVARIANCE

Analyses of covariance are reported below, discussing and estimating the effects of Age, Education, and Position on value and leader behaviour dimensions for the two samples. Pearson correlations are employed for the analyses. Multivariate analyses of covariance for effects on differences in dimension means were run; however these analyses added no additional information describing sources of differences, so the tables are not included.

Analysis of Covariance for SVS Dimensions from Pearson Correlations

The simplest and clearest analysis of covariance is correlational analyses. Schwartz (2005b) provided Age and Education correlation results for a very large multinational sample. The results are compared in Figure 5.46 below. The Pearson correlations for the GZ and NZ samples are displayed to the left and the Schwartz (2005b) results on the right. Comparing the results, some correlations in Schwartz' sample are in opposite directions from my samples. The several high, significant intercorrelations amongst the covariables and dependent variables imply that any conclusions are problematic.

In Figure 5.47, the correlations for Age and Education for the NZ and GZ samples do not consistently conform to those from Schwartz (2005b). Nor do they have high correspondence when comparing the results from the NZ and GZ samples. These results provide further evidence of differences in value priorities between the two societal cultures.

In Figure 5.48 we see differences in the effect of my third covariable of interest, Position, on value priorities between the two samples for,

- Self-Direction, the Guangzhou sample indicating those in higher positions have higher rankings;
- Stimulation, the New Zealand sample indicating those in higher positions have higher rankings;
- Power, the New Zealand sample indicating those in higher positions have higher rankings.

These results are difficult to interpret; everyone ages, few are educated.

Figure 5.46. Comparisons of Intercorrelations of Age, and Education with SVS Dimensions for NZ, GZ, and a Twenty-Country Multinational Sample

		GZ Age N=224	NZ Age N=213	Schwartz (2005b) Age N=35,030			GZ Educ N=223	NZ Educ N=215	Schwartz (2005b) Educ N=34,760
Age	*p*	1	1		Age	*p*	-.361‡	-.160†	
	Sig					Sig	.000	.018	
Education	*p*	-.361‡	-.160†		Education	*p*	1	1	
	Sig	.000	.018			Sig			
Conf	*p*	.002	.308‡	.32†(20)	Conf	*p*	.152†	-.327‡	-.22†(20)
	Sig	.977	.000			Sig	.023	.000	
Trad	p	-.011	.191‡	.33†(20)	Trad	p	.049	-.209‡	-.22†(20)
	Sig	.875	.005			Sig	.469	.002	
Bene	*p*	-.014	.234‡	.13†(20)	Bene	*p*	.142†	-.090	-.04(11)
	Sig	.830	.001			Sig	.034	.186	
Univ	*p*	-.040	.187‡	.15†(19)	Univ	*p*	.200‡	-.026	.06†(16)
	Sig	.556	.006			Sig	.003	.708	
SelDir	*p*	.028	.104	-.08†(15)	SelDir	*p*	.123	.110	.19†(20)
	Sig	.680	.131			Sig	.068	.108	
Stim	*p*	-.085	-.059	-.37†(20)	Stim	*p*	.136†	.050	.16†(19)
	Sig	.206	.394			Sig	.042	.469	
Hedon	*p*	-.087	-.091	-.33†(20)	Hedon	*p*	.182‡	-.128	.08†(15)
	Sig	.193	.188			Sig	.006	.062	
Ach	*p*	.018	.048	-.26†(20)	Ach	*p*	.148†	.083	.14†(20)
	Sig	.789	.482			Sig	.027	.224	
Pow	*p*	-.051	.074	-.09†(18)	Pow	*p*	.114	-.077	.02(13)
	Sig	.447	.279			Sig	.090	.261	
Sec	*p*	.015	.230‡	.26†(20)	Sec	*p*	.059	-.260‡	-.20†(20)
	Sig	.824	**.001**			Sig	.384	.000	

‡. Correlation is significant at the 0.01 level (2-tailed).
†. Correlation is significant at the 0.05 level (2-tailed).
For Schwartz (2005b) data, number in parentheses is the number of countries with correlations in the indicated direction.

Figure 5.47. Intercorrelations of Position with SVS Dimensions

		GZ Position N=200		NZ Position N=213
Age	*p*	-.107	*p*	**.217‡**
	Sig	.116	Sig	**.001**
Position	*p*	1	*p*	1
	Sig		Sig	
Education	*p*	**-0.168†**	*p*	.008
	Sig	**.013**	Sig	.912
Conf	*p*	.026	*p*	.015
	Sig	.715	Sig	.830
Trad	p	.026	p	.000
	Sig	.711	Sig	.996
Bene	*p*	.074	*p*	.016
	Sig	.301	Sig	.815
Univ	*p*	.075	*p*	-.018
	Sig	.289	Sig	.791
SelDir	*p*	**.161†**	*p*	.108
	Sig	**.022**	Sig	.114
Stim	*p*	.068	*p*	**.146†**
	Sig	.337	Sig	**.034**
Hedon	*p*	.122	*p*	.018
	Sig	.086	Sig	.794
Ach	*p*	.037	*p*	.047
	Sig	.607	Sig	.492
Pow	*p*	-.034	*p*	**.180‡**
	Sig	.634	Sig	**.009**
Sec	*p*	.082	*p*	.048
	Sig	.248	Sig	.488

‡. Correlation is significant at the 0.01 level (2-tailed).
†. Correlation is significant at the 0.05 level (2-tailed).

Analysis of Covariance for the LBDQXII Dimensions from Pearson Correlations

The simplest and clearest indications of covariance are provided by correlation coefficients.

Figure 5.48. Pearson Correlations for Age, Position, Education, and the LBDQXII Dimensions

		GZ Age	GZ Position	GZ Education		NZ Age	NZ Position	NZ Education
Age	*p*	1	-0.11	**-.361‡**		1	**.217‡**	**-.160†**
	sig.		0.12	0.00			0.00	0.02
Position	*p*	-0.11	1	**-.168†**		**.217‡**	1	0.01
	sig.	0.12		0.01		0.00		0.91
Education	*p*	**-.361‡**	**-.168†**	1		**-.160†**	0.01	1
	sig.	0.00	0.01			0.02	0.91	
F1Representation	*p*	0.03	-0.06	0.11		0.10	**.158†**	-0.09
	sig.	0.65	0.41	0.10		0.16	0.02	0.17
F2DemandReconciliation	*p*	-0.02	0.05	0.10		-0.05	-0.04	0.11
	sig.	0.79	0.50	0.13		0.47	0.52	0.11
F3ToleranceofUncertainty	*p*	-0.12	**.138†**	**.138†**		-0.05	-0.11	**.136†**
	sig.	0.07	0.05	0.03		0.46	0.11	0.04
F4Persuasiveness	*p*	-0.02	-0.00	0.12		-0.03	0.05	0.07
	sig.	0.71	0.99	0.06		0.64	0.50	0.33
F5InitiationofStructure	*p*	0.07	-0.07	0.09		**.167†**	0.11	**-.197‡**
	sig.	0.31	0.32	0.18		0.01	0.10	0.00
F6ToleranceofFreedom	*p*	-0.02	0.05	**.182‡**		0.03	-0.09	.151†
	sig.	0.76	0.47	0.01		0.63	0.21	0.03
F7RoleAssumption	*p*	**.148†**	-0.06	-0.09		-0.11	**0.13†**	0.02
	sig.	0.02	0.36	0.16		0.12	**0.05**	0.80
F8Consideration	*p*	0.00	-0.03	0.09		0.05	-0.08	-0.01
	sig.	1.00	0.72	0.15		0.48	0.26	0.89
F9ProductionEmphasis	*p*	0.10	-0.08	0.04		-0.01	**.135†**	**-.156†**
	sig.	0.12	0.25	0.55		0.86	0.05	0.02
F10PredictiveAccuracy	*p*	-0.01	-0.02	0.12		0.06	0.08	0.08
	sig.	0.92	0.76	0.07		0.35	0.25	0.22
F11Integration	*p*	-0.05	-0.06	0.06		0.00	-0.04	-0.02
	sig.	0.43	0.39	0.38		0.99	0.60	0.78
F12SuperiorOrientation	*p*	0.10	-0.04	0.06		**.155†**	0.11	-0.13
	sig.	0.11	0.57	0.37		0.02	0.13	0.06

‡. Correlation is significant at the 0.01 level (2-tailed).
†. Correlation is significant at the 0.05 level (2-tailed).

The intercorrelations amongst Age, Position, and Education and the LBDQXII leader behaviour dimensions displayed in Figure 5.49 indicate in detail, the observed relationships within the samples for Schwartz' value dimensions are:

Conformity:

1. NZ sample indicates significantly higher valuation of Conformity for older participants.
2. NZ sample indicates significantly lower valuation of Conformity for more highly educated participants.
3. GZ sample indicates significantly higher valuation of Conformity for more highly educated participants, the opposite of NZ participants.

Tradition:

1. NZ sample higher for older participants.
2. NZ sample lower for more highly educated participants.

Benevolence:

1. NZ sample higher for older participants.
2. GZ sample higher for more highly educated participants.

Universalism:

1. NZ sample higher for older participants.
2. GZ sample higher for more highly educated participants.

Self-Direction:

1. GZ sample higher for participants in higher positions.

Stimulation:

1. NZ sample higher for participants in higher positions.
2. GZ sample higher for more highly educated participants.

Hedonism:

1. GZ sample higher for more highly educated participants.

Achievement:

1. GZ sample higher for more highly educated participants.

Power:

1. NZ sample higher for participants in higher positions.

Security:

1. NZ sample higher for older participants.
2. NZ sample the higher the education level the less the valuation of Security.

In detail, the observed relationships within the samples for Schwartz' value dimensions are:

Tolerance of Uncertainty:

- For both the GZ and NZ samples, participants with higher levels of education and higher job positions were significantly more tolerant of uncertainty.

Initiation of Structure:

- For the NZ sample, older participants with less education indicated a significantly greater preference for Initiation of Structure.

Tolerance of Freedom:

- For both samples, more highly educated participants indicated higher preference for Tolerance of Freedom.

Role Assumption:

- In GZ, older participants had a higher preference.

Production Emphasis:

- In NZ, less educated participants had a lower preference for Production Emphasis; those in higher job positions had a higher preference.

Superior Orientation:

- In New Zealand, older participants had a greater preference for Superior Orientation.

These results for covariance indicate a rejection of the hypotheses that the value structure and leader behaviour preferences for the Guangzhou and New Zealand samples are not different. There are significant differences.

REGRESSION ANALYSIS OF VALUE DIMENSIONS AS PREDICTORS FOR LEADER BEHAVIOUR DIMENSIONS

In *Appendix 5-Regression Analysis* I list the detailed results tables for the linear regression model analyses for SVS value dimensions as predictors of LBDQXII preferred leader behaviour dimensions for the Guangzhou and New Zealand samples. The results of the analyses indicate:

New Zealand

For the predictors and dependent variable relationships in the NZ sample:

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Benevolence, Self-Direction, and Security

- Benevolence is a significant predictor for all leader behaviour dimensions.
- Self-Direction is a significant predictor for all leader behaviour dimensions.
- Security is a significant predictor for all dimensions.

Achievement

- Achievement is a significant predictor for all dimensions except Tolerance of Freedom, Role Assumption, and Consideration.

Tradition

- Tradition is a significant negative Beta weight predictor for all dimensions except Tolerance of Uncertainty and Production Emphasis.

Universalism

- Universalism is a significant negative Beta weight predictor for Demand Reconciliation, Persuasiveness, Initiation of Structure, Tolerance of Freedom, Role Assumption, Production Emphasis, and Superior Orientation

Guangzhou Sample

Using linear regression as a model for estimating significant predictor values for leader behaviour dimension preferences, the Guangzhou sample, the significant value dimensions for each leader behaviour dimension are listed below.

- *Conformity* was a universal significant predictor for all dimensions.
- *Achievement* was a significant predictor for Representation, Demand Reconciliation, Tolerance of Uncertainty, Initiation of Structure, Role Assumption, Production Emphasis, and Integration.
- *Hedonism* was a significant predictor for Tolerance of Uncertainty, Tolerance of Freedom, Role Assumption, Consideration, and Superior Orientation.

Hedonism is an unexpected predictor and warrants further investigation, perhaps indicating that engaging in managerial leadership in business is pleasurable for those who have chosen the profession.

<div align="center">

CONCLUSIONS

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Analyses of the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou

City, China, and New Zealand indicate complex differences in the individual values and preferred leader behaviours for businesspeople from the two culture areas. The conclusions and implications will be discussed more thoroughly in Chapter 6, a summary that can be drawn from these analyses include:

1. Businesspeople tend to have an individual value priority structure different from samples with non-business vocations.

2. New Zealand businesspeople have a different value priority structure from Guangzhou City businesspeople.

3. The relationships of individual values as predictors of preferred leader behaviour dimensions are different between New Zealand and Guangzhou City.

4. Male and female businesspeople have similar individual value priorities and leader behaviour preferences; there were minor male-female differences between NZ and GZ, and within GZ.

Concerning the theory development and testing techniques:

1. The Multiple Dimension Scaling Smallest Space Analysis technique used standalone is a questionable tool for finalising theory development, particularly when visual inspection is employed for defining dimensions. Coupling the technique with Oblique Factor Analysis could produce a more defensible model.

2. Using SSA for a goodness of fit assessment, the New Zealand data fit the SSA model relatively well, with a somewhat different structure than Schwartz' in the Self Enhancement and Openness to Change regions. The Guangzhou, China data did not match Schwartz' theoretical circumplex in detail.

3. From another view, the Schwartz Values Survey value priorities dimension model using SEM as a technique to assess goodness of fit indicates a good fit for the New Zealand sample of businesspeople, and a marginally good fit for the sample from Guangzhou City, China.

4. Using SEM, the LBDQXII leader behaviour dimension model indicates my sample data have a good fit to the model. However, there are psychometric problems with the set of items and developing a new survey and perhaps a new model will be investigated in the future.

Further interpretation and discussion of results are carried out in Chapter 6.

CHAPTER 6: IMPLICATIONS OF RESULTS, CONCLUSIONS, AND INDICATIONS FOR FUTURE RESEARCH

Convictions are more dangerous foes of truth than lies.
--Friedrich Nietzsche

-and-

Extreme positions are not succeeded by moderate ones, but by contrary extreme positions.
--Friedrich Nietzsche

From interpretations of analyses of my data, contributions of study of the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou City, China, and New Zealand to the body of knowledge relating to theory and measurement of individual values and preferred leader behaviour are:

- An important characteristic of proposed theoretical value dimensions is that they yield similar measures for similar samples, and that differences in results of measurement amongst differing samples and populations can be explained; this study suggests thare are important issues in lack of cross-cultural invariance of dimensions defined in the Schwartz values theory; my results indicate a great deal of work needs to be done to investigate the reliability and validity of the theory and measuring instruments in East and South Asia;

- Fewer problems but similar issues noted in the first bullet point exist for the leader behaviour theory and the LBDQXII.

- Contributions useful to international business practitioners include sets of behaviours to be cultivated and avoided by managerial leaders engaged with leaders and subordinates in Guangzhou City, China, and New Zealand. These findings can provide a base of expansion of research within China and across other societies.

Answering the Research Questions

My research questions centre on the relationships between individuals' values and preferred leader behaviour. I discuss these questions in the context of Schwartz' theory of individual values (Schwartz, 1992, 1994) and the Ohio State theory of explicit preferred leader behaviour (Stogdill, 1963, 1974), as operationalised by the set of scores

on the Schwartz Values Survey and the Leader Behaviour Description Questionnaire XII. My central research question is what, if any, differences in individual and cultural value dimensions exist between New Zealand and southern Chinese businesspeople, and are these values related to preferred leader behaviour? Additionally, are they differently related in southern China and New Zealand?

Results of analyses reported in Chapter 5 provide useful information concerning interactions between businesspeople in Guangzhou, China, and New Zealand. I will discuss the implications of these findings in this chapter.

The driver of value for this research project is the fact that ignorance of the interactions of culture and managerial leader behaviour can have serious consequences for businesspeople operating across national borders.

Bapuji and Beamish (2007) report that the recall of tens of millions Chinese-made toys by Mattel[11] on August 14, 2007 shocked many parents in North America. Discussing the recall the Robert Eckert, CEO of Mattel, Robert Eckert, said (Bapuji and Beamish, 2007: 1) "we wouldn't have faced this problem if our suppliers followed the rules." Of course, neither he nor his Chinese counterparts understand one another's rules of values and behaviours. Further highlighting the lack of cross-cultural communication skills, the study by Bapuji and Beamish (2007: 1) finds that the number of recalls of Chinese-made toys has recently shown an upward trend. However, their examination of the reasons for the increase indicates that the number of defects related to design issues attributable to the company ordering the toys is far higher than those caused by manufacturing problems in China.

Reflecting upon Fonterra's[12] problems in Shijiazhuang, China, contaminated milk powder manufactured by Fonterra business partner Sanlu Group harmed numerous children and angered the general public. On 16 September 2008, Radio New Zealand News (2008) reported, "Fonterra chief executive Andrew Ferrier told a media conference on Monday afternoon that Fonterra and the Sanlu Group, which is 43%

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[11] Mattel Inc. is the world's largest toy company based on revenue, http://www.mattel.com/
[12] Fonterra dairy co-operative is headquartered in New Zealand and is a large local provider and exporter of dairy products, handling about a third of international dairy trade, with milk procurement, processing and sales in more than 140 countries. See http://fonterra.com and Enderwick (2009).

owned by the co-operative, had rigorous testing procedures but it was impossible to exclude sabotage of a product." In a self-contradictory following statement, "Mr Ferrier says investigations so far have ruled out contamination from the production, storage and sales process, but he says it appears the raw milk which Sanlu buys from a third party has been contaminated." Fonterra had rigorous testing procedures that did not detect contaminated milk, perhaps indicative of the "she'll be right, mate," and "we will fix any problems with no. 8 wire" propensities in leadership, planning, and management.

Affected families received no compensation; Sanlu was bankrupted; executives of two suppliers of contaminated milk were executed; twenty-one Sanlu executives and middlemen were tried and sentenced to lengthy prison terms. Some government officials resigned after their wrong-doings were exposed; however, many were reinstated soon after, getting similar positions in other governmental departments. In-depth understanding of the business and culture issues of *guanxi*, *renqing*, and disregard of non-in-group members might have led to different managerial leadership participation by Fonterra in Sanlu.

PERCEPTION, ANALYSIS, AND UNDERSTANDING OF ONE'S OWN CULTURE

It is difficult to completely comprehend one's own culture without some knowledge of other cultures, as "culture is what goes without saying". "It goes without saying" is a Standard English idiom, deriving from a literal translation of the French "Cela va sans dire". The phrase implies acceptance due to tradition or received knowledge without any thought or analysis.

As an example of the problems of idiosyncratic identification with one's culture, social interaction in Chinese cultures involves dynamic relationships among the concepts of several dimensions, lian face (lian), mian face (mianzi), reciprocation of favours (renqing), and relationships (guanxi). Guanxi and renqing must be understood in relation to one another, as the reciprocal favours define the value of the network. Failure to meet renqing obligations causes loss of lian face. From my four-year sojourn as a human resource manager in the interior of China, and from seven additional years of anecdotal discussions with Chinese students in undergraduate and postgraduate international business classes (commonly about 50% of students in business classes are Chinese or Overseas Chinese at Auckland University of Technology), many Chinese do

not consciously separate lian and mian aspects of face until the two aspects are pointed out to them. Face in China is a synergistic combination of these two aspects. This ethnocentric tendency is documented by Watson (1988: 6), and Lee (2003). Watson coined a term, "*indigenous ignorance*", noting that when asked the meaning of an act or a symbol, local informants in Chinese cultures often replied, "I'm not clear about that. We do it this way because that's how it has always been done." Watson also found other indigenous observers and participants giving very varied interpretations of rituals (Watson, 1988: 5; see also Barley, 1995: 221). This tendency needs to be considered in every cultue when using local nationals as consultants in survey design and particularly in qualitative research.

LEADER BEHAVIOUR DIMENSION STRUCTURES IN GUANGZHOU CITY AND NEW ZEALAND

Multidimensional Scaling Smallest Space Analysis of leader behaviour preferences for these NZ and GZ samples indicates a preference for a core set of behaviours related to *Managing the Work System* for both. The Guangzhou sample shows a bipolar dimension from *Active Leadership Orientation* including *Initiation of Structure* behaviours at one pole to *Relationship Orientation* at the other. *Managing the Work System* in Guangzhou includes managing the within group relationship-orientated dimensions; this is to be expected in a high Embeddedness/Collective society. The New Zealand sample shows a triangular relationship with *Managing the Work System* as a core dimension, and *Production Orientation*, *Figurehead Orientation*, and a combined *Consideration / Empowerment / Tolerance* dimension at the three points. See Figure 6.1; both samples indicate business system management to be a core competence for managerial leaders. The Guangzhou sample includes managing relationships within the group of subordinates as part of the work system.

Figure 6.1. Components of Leader Behaviour Preferences for Samples

Guangzhou Leadership

Active Directive Leadership Orientation
⇕
Managing the Work System, including relationship development
⇕
Tolerance of Freedom

New Zealand Leadership

Production Orientation

Managing the Work System

Figurehead Behaviours

Consideration, Empowerment & Tolerance
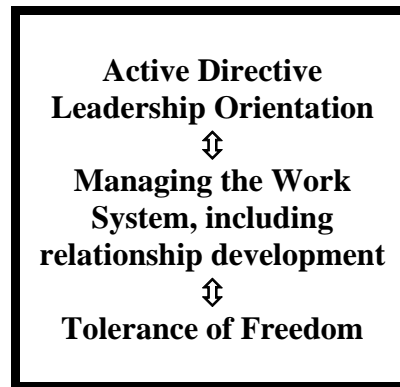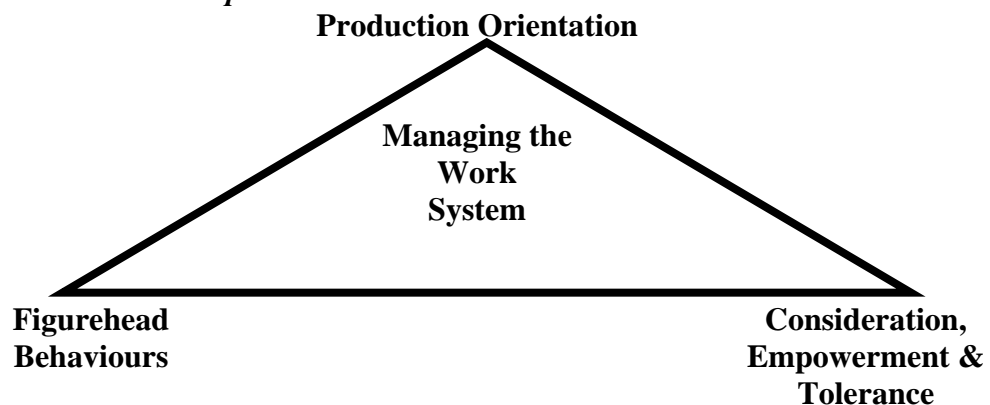
THEORY DEVELOPMENT CONSIDERATIONS

Some conclusions relating to theory development that can be drawn from the analyses in the thesis are,

1. The Multiple Dimension Scaling Smallest Space Analysis technique used stand-alone is a questionable tool for finalising theory development, particularly when visual inspection is employed for defining dimensions. Coupling the technique with Cronbach alpha and item-to-scale correlational analysis is necessary to fully understand the relationships amongst items and dimensions.

2. My results indicate inconsistencies with, for example, the Schwartz Values Survey Hedonism, Power, and Security dimensions in the Guangzhou sample analyses, discussed further below. The Guangzhou, China, data had a recognisable relationship to the theoretical model, however there are serious questions as to the existence of a Hedonism value in China that conforms to Schwartz' dimension.

3. Using visual inspection for SSA for a goodness of fit assessment, the New Zealand data fit the SSA model relatively well, with a somewhat different

structure than Schwartz' in the Self Enhancement and Openness to Change regions. From another view, the Schwartz Values Survey individual values dimension model using Structural Equations Modelling as a technique to assess goodness of fit indicates a good fit for the New Zealand sample of businesspeople, and a marginally good fit for the sample from Guangzhou City, China. A thorough triangulation of theory development and validation decisions using Smallest Space Analysis, Structural Equations Modelling, and Cronbach's alpha and item-to-scale analyses can identify the realities of dimensional inconsistencies, as opposed to those that might be due to vagaries of statistical techniques used.

4. Structural Equations Modelling aggregates items for indicating goodness of fit to a model, as does, for example, Cronbach's alpha. For relatively large samples with relatively large numbers of variables the aggregation can obscure deficiencies in model fit, and even models with acceptable levels for Root Mean Square Errors of Approximation (RMSEA) can have deficiencies in fit for some items for some dimensions. This is analogous to failing to use the item-to-scale correlations when discussing fit based upon alpha. Detailed inspection of many studies SEM fit tests for an instrument is required for accurate determination of fit. As further samples data are collected I will do this.

5. Using SEM with the SVS and the LBDQXII dimension models, my sample data analyses indicate a good fit to the model. However, there are psychometric problems with the set of items and developing a new survey and I plan development of a new operationalisation of the Behavioural Theory model, and further investigation of the model, particularly the addition of a Charisma scale.

DISCUSSION OF VALUE STRUCTURE COMPARISONS

The Schwartz values theory was developed from sampling secondary teachers and tertiary students in multiple countries. Rationales are that secondary teachers are culture transmitters who inculcate values in students, and that tertiary students are the creators of future dominant cultural values in a nation. There is no convincing evidence that this is true; a diligent literature search has located no seminal defining work identifying who creates national culture. As for the representativeness of tertiary students, government statistics indicate that 12% of New Zealanders and 23% of Chinese participated as students in tertiary education in 2009. There have been several studies expanding the

SVS samples to other demographics, but none of these provide comprehensive global coverage, and most are heavily loaded with European or what are identified as "Western" samples. My analyses indicate the theory is a work in progress, particularly as there is no comprehensive global set of analyses of value structures across samples from multiple occupations. Researchers such as Low and Shi (2001), Daller & Yildiz (2006), and Akiner and Tijhuis (2007) found considerable intra-country variation in value dimension priorities influenced by occupations of samples.

The comparison of value structures between my samples is complicated by the different Smallest Space Analysis structures between my sample data and Schwartz' proposed theoretical structures. The results warrant a more in-depth discussion. In Figure 6.2, removing the item points gives a clearer depiction of the SSA structures for data from the two samples and indicates similarities with one another, and consistent differences from Schwartz' theoretical structure. This outcome indicates a need for further investigation of the relationships between the values of businesspeople compared to other occupational groups, and also between kinds of businesspeople. Compared to Schwartz' theory, for the samples of businesspeople, Benevolence and Achievement value dimensions occupy nearby spaces, indicating that subordinates in business tend to associate concern for the in-group with achievement. The placement of Security near Achievement can indicate that achievement for businesspeople is closely related with security, which, of course, is intuitively obvious. In Figure 6.2, Stimulation is placed in what Fontaine et al. (2008) identify in Figure 6.3 as the Social Focussed quadrant of their interpretation of the value structure. The implication is that for businesspeople Stimulation is a social value, associated with business activities.

Figure 6.2. Comparing SSA Results Fit to Theory

OPENNESS TO CHANGE

SELF-TRANSCEN-DENCE

Universalism *

Self-Direction *

Benevolence *

* Stimulation

* Hedonism

Conformity *

Achievement *

* Tradition

Power *

Security *

SELF-ENHANCEMENT

CONSERVATION
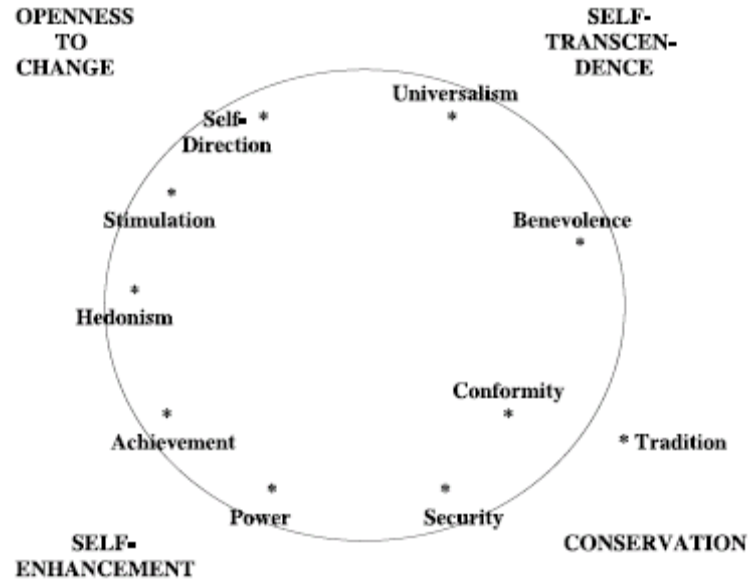
New Zealand Data

Openness to Change

Self-Transcendence

SD UN

BE

HE AC **_ST_**

_SE_

PO CO

TR

Self-Enhancement
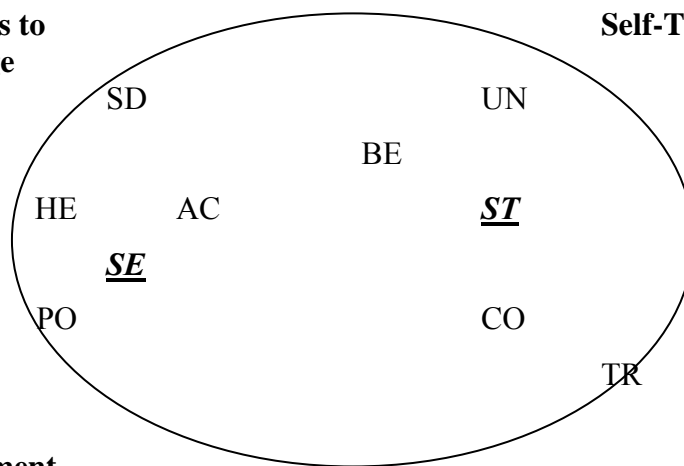
Guangzhou Data

Openness to Change

Self-Transcendence

SD UN

BE

AC **_ST_**

_SE_ CO

TR

_PO_ Conservation

outlier

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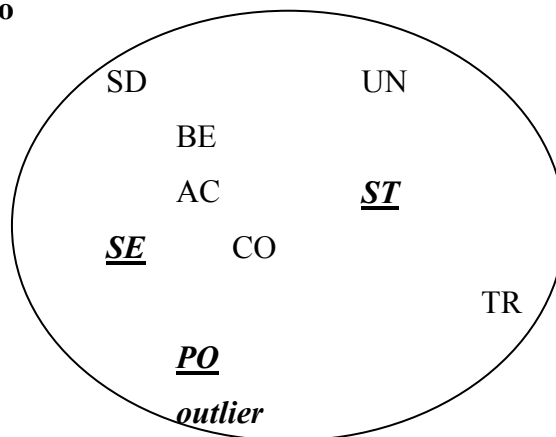
Figure 6.3. SVS Individual Values Dimension Structure Across
From Fontaine et al. (2008)
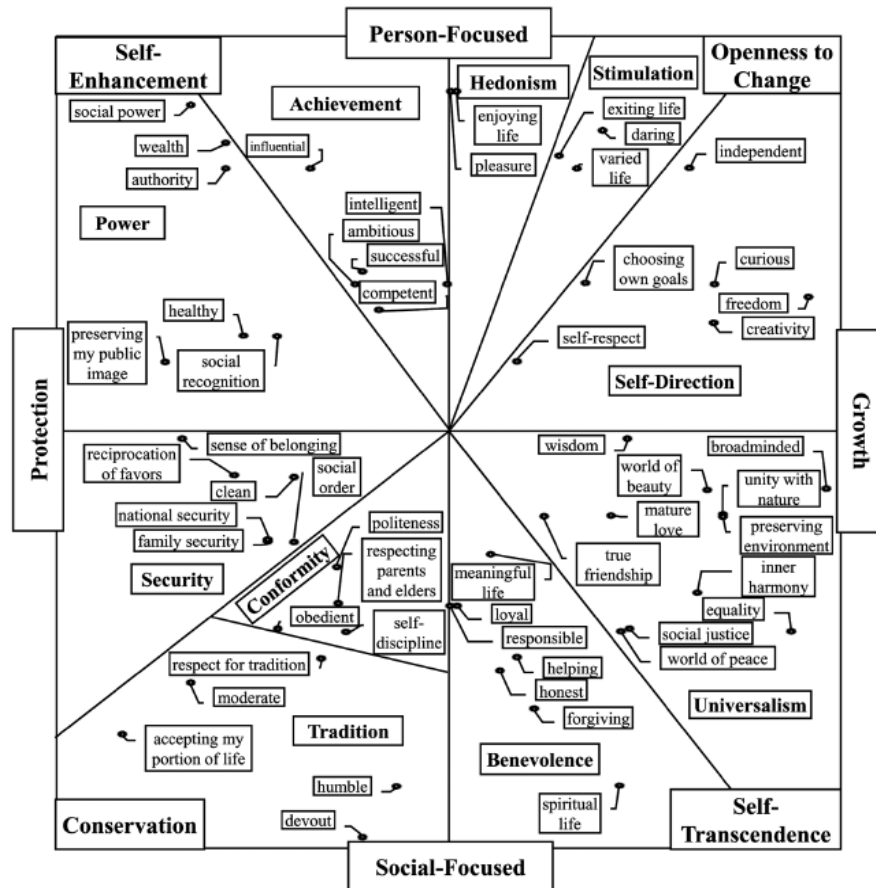
Looking at the details of the items defining Stimulation, the reason for this association is also intuitively obvious; most business processes involve some risk, are varied, interesting, and exciting for businesspeople:

Item	Item Content in Survey
ST25	A VARIED LIFE (filled with challenge, novelty and change)
ST37	DARING (seeking adventure, risk)
ST9	AN EXCITING LIFE (stimulating experiences)

Results indicate that businesspeople see Stimulation values as part of the structure of social interaction.

Power in China

In Chapter 5 Smallest Space Analysis and Cronbach's *alpha*, along with item-to-scale analysis of a hypothetical *Face* value dimension resulted in an *alpha* of 0.90 and a well-defined group of related items in the SSA diagram for the businesspeople sample in

Guangzhou. Further research is required to determine if this outcome is an anomaly for that culture area, or is a general characteristic of Face-oriented societies.

Hedonism in China

A coherent Hedonism SSA space did not appear using the Guangzhou data. Statistical evidence on Hedonism in China cast doubt on the existence of that value dimension in China as defined by the items from the SVS57. Evidence from the SVS56 in China also indicates that the original two-item scale has poor reliability, and hence highly questionable validity.

Further problems arise from the fact that the original 56- and 57-item Chinese versions of the SVS are no longer in existence. A new translation was developed in 2002-2003 by a group of 12 academics and students from Mainland China, Taiwan, Hong Kong, and Singapore, to provide a similar meaning across regional language use. In translating Item 57 from the English version: SELF-INDULGENT (doing pleasant things), the agreed-upon translation of the phrase was: 我行我素 (做自己喜歡歡的事情). This item translates into English as, "I do what I like/Sticking to one's own way of doing things (doing things that oneself likes, doing things to make oneself happy)". According to Ms. ZHANG Ning[13] (personal communication, 2006), this phrase has a negative connotation with older Chinese, but is a more acceptable attitude for younger generations; however, when used in a teamwork connotation the phrase implies that the individual with the attitude cannot or will not work with the team. In 2009 I discussed the item with Auckland University of Technology business first year post-graduate student from Mainland China, Ms. ZHOU Hui, and asked why the group decided upon this translation rather than the one I would have selected: 放纵自己, translated as "Indulging oneself". Zhou's interpretation of the reason most ethnic Chinese would choose the first translation rather the one I proposed is that most Chinese prefer to use positive words to describe their behavior or thought. They do not want to use negative words because those negative words will destroy their reputation (cause loss of Face). The first translation describes a person that has self confidence. But the second translation implies that the person is over-confident, and most Chinese do not like that

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[13] Mrs. Zhang was born in the Peoples' Republic of China, has a Bachelor's degree in English Education from a university in China, and in 2006 had lived outside China for 7 years, 5 of these in New Zealand.

kind of person. Accurately translating the English version of item 57 to Chinese may not be possible.

RELIABILITY AND VALIDITY OF THE SURVEY INSTRUMENTS

Important and basic concerns are the reliability and validity of the research instruments. Concerning importance of fit to theory, in Chapter 2 I discussed the fact that no current theory of societal culture is comprehensive and tested across multiple countries with large samples. This holds true for Schwartz' theory operationalised by the Schwartz Values Survey (SVS) and the behavioural theory of explicit leader behaviour operationalised by the Leader Behaviour Description Questionnaire XII (LBDQXII). The surveys provide indicative information for comparing expected behavioural tendencies in cultures.

In Chapters 4 and 5, tests for both surveys indicate that neither qualifies for universal cross-cultural validity. Both appear to have a Western bias that needs to be verified by further multi-demographic sampling within societies and across societies, and corrected if bias is present.

CONSIDERATIONS IN CULTURE AND LEADER BEHAVIOUR PREFERENCE INTERACTIONS BETWEEN BUSINESSPEOPLE IN NZ AND GZ

Assuming the samples to be representative of their particular societies, the dimension score means and mean ranks indicate the following tendencies.

- For a New Zealand managerial leader working with Guangzhou businesspeople, the Guangzhou businesspeople will tend to value egalitarian behaviour less than in NZ, and to value independent, achievement-oriented behaviour more. The NZ leader will likely need to be more business-focussed and aggressive than when working with other New Zealanders.

- Concerning Age x LBDQXII dimension correlations, for the Guangzhou sample Tolerance of Uncertainty decreases with age and Production Emphasis (emphasis on hard work) increases with age, supporting Rosen (1990) that younger generations in China are more hedonistic and likely to be more risk-taking and entrepreneurial. For the New Zealand sample, Role Assumption, and Initiation of Structure, and Superior Orientation (importance of good relations with the group's superiors) are significantly positively correlated with age in the

New Zealand sample. Cross-cultural managerial leaders from both regions will need to attend to and manage different leader behaviour expectations across age cohorts.

- The New Zealand managerial leader will need to attend to being seen by subordinates as actively leading the group, and developing *guanxi* and *renqing* relationships with upper level managerial leaders, particularly in Chinese organisations, remembering developing interpersonal relationships with followers is seen to be a management and leadership skill. For Guangzhou managerial leaders interacting with New Zealand organisations, active task management is important, with relationship development seen as separate from management of the system.

- For the GZ sample, Hedonism is a significant predictor for Tolerance of Uncertainty, Tolerance of Freedom, Role Assumption, Consideration, and Superior Orientation. This implies that working for an empowering, considerate leader might be more fun than for other types. The significant relationship with Tolerance of Uncertainty supports the finding of Tung, Worm and Fang (2008) that risk-taking is fun amongst businesspeople in Guangzhou.

- Achievement is a moderate motivating value for both samples. In NZ high achievement-oriented managerial leaders emphasise consideration-orientated behaviours, and in GZ task-orientated behaviours. The reader is reminded that a mix of task and consideration behaviours appropriate to the situation is always required for successful leadership, the difference is expectations of emphasis by subordinates. This tendency is further supported by the strong relationship in NZ of Benevolence to all leader behaviour dimensions, that is, preserving and enhancing the welfare of subordinates.

- In NZ, Self-Direction is a significant predictor for all leader behaviour dimensions. For Schwartz' theory, Self-Direction relates to independent thought and action; choosing, creating, exploring, indicating that a managerial leader should be independent-minded and individualistic, perhaps related to some degree to the "man alone" mythology in NZ.

- In NZ, Security is a significant predictor for all leader behaviour dimensions, indicating the managerial leader is an expected source of a safe, predictable environment. This is in contrast to the preference for risk-taking in GZ.

- In NZ, high Tradition values related to Tolerance of Uncertainty and Production Emphasis imply that New Zealanders see Tolerance of Uncertainty, the acceptance of relative chaos and uncertainty in the business system as undesirable, and that leaders who pressure subordinates to work hard and excel are counter to Tradition.
- The relationship of Universalism with preferred leader behaviour indicates New Zealanders expect a leader to focus on the welfare of the in-group, rather than the welfare of all people.
- The Guangzhou sample respondents do not see lack of administrative skill, expressing caution and distrust, arrogance, impatience, and excitability as detrimental to leadership. The NZ sample indicates caution and distrust in a leader to be less preferred behaviours, but are only slightly concerned about lack of administrative skill, arrogance, impatience, and excitability.

We should not forget that research studies are based upon averages, and do not predict behaviours of individuals, but behavioural tendencies of societal groups.

COMPARISON OF DIMENSION RANKINGS FOR GUANGZHOU CITY AND NEW ZEALAND

Reality for human beings is socially constructed. Organisation theorist John Van Maanen, Erwin Schell Professor of Organisation Studies at the Sloan School of Management at the Massachusetts Institute of Technology, introduces his students to the doctoral program with the quote, "Perception is Reality" (quoted in Morgan and Dennehy, 2004). When we New Zealanders engage in international business transactions, we are defined by the perceptions of our business partners. Building respect and trust start from these perceptions. Recalling Chapter 1, survey research by INTOUCH (2008) and a Nielsen survey commissioned by New Zealand Trade and Enterprise (NZT&E) found that international business partners, including the Chinese, viewed New Zealanders as,

- nice but naive,
- clean and green but complacent,
- honest but not very worldly wise,
- being laid back, but with connotations of lazy and lackadaisical,
- having a business culture that is perceived as high in human values and low in business acumen.

Let us compare this to how other Chinese see Guangzhou business people. In a publication available after the completion of the literature review, Tung, Worm and Fang (2008) provide regional characterisations for China, including the Guangzhou/Shenzhen area. These characteristics are derived from stated perceptions of each region by Chinese businesspeople from other regions of the country. They are fairly consistent with the popular stereotypes generally ascribed to people from these particular cities. Identifying Guangzhou/Shenzhen as a southern city close to Hong Kong, the authors characterise businesspeople there with traits also observed in this study. Some of these traits are,

1. Hard working and highly efficient (in the 1980s, Guangzhou/Shenzhen was recognized for its efficiency in building one entire floor of a skyscraper in three days)

2. More entrepreneurial, many prefer to start up their own businesses as opposed to working for established corporations

3. More willing to deviate from traditional norms

4. Less concerned about politics

5. Identify more closely with Hong Kong than with the rest of the Mainland

6. Greater propensity for risk taking

My results provide support for these findings and those of the INTOUCH and NZT&E contention of NZ businesspeople as *being laid back, but with connotations of lazy and lackadaisical*, compared to Guangzhou businesspeople. For the leader behaviour preference of Production Emphasis, which is essentially a preference for a leader who pushes employees to work hard and excel, the centred means are significantly different between the samples. For NZ, Production Emphasis was ranked 10th of 12 with a value of -0.54. For GZ it was ranked 6th of 12 with a value of 0.09. When we express our values through behaviour, comparing New Zealanders to their Guangzhou compatriots, Guangzhou businesspeople could well see New Zealanders as less hard-working and less production orientated.

The Nielsen survey research company interviewed business people and journalists in Australia, China, Japan, the UK and the USA. A comment concerning doing business in Australia, "…New Zealand's modesty… is what is preventing us from getting more business in Australia." This lack of aggressiveness in the international marketplace is widely viewed as a problem. In Japan and China, NZ businesspeople are seen as half-hearted. In the USA and UK, they're seen as lacking hunger. NZ businesses are not seen

as strong business partners because they appear to not be committed to the market for the long term, and are seen as unsophisticated. These comments call for a development of an in-depth understanding of New Zealand business values and leader behaviour and investigating prescriptions for improvement.

Concerning the comment, "...In Japan and China, NZ businesspeople are seen as half-hearted." Noted in Chapter 4, the GZ sample ranks the value of Achievement higher than does the NZ sample. Other large differences between the SVS mean ranks for the two samples were that the NZ sample ranked Tradition, Stimulation, and Security much higher than GZ, and Self-Direction and Power much lower.

For the LBDQXII dimension rankings, the NZ mean ranks were much lower for Production Emphasis (pressure to work harder and excel), Demand Reconciliation, Tolerance of Uncertainty, Representation, and Superior Orientation. These differences do in fact indicate that from the relative perspective of Guangzhou businesspeople, New Zealand businesspeople's values and managerial leader behaviour preferences can indicate a lesser dedication to working hard to achieve business success. The preferences of the GZ sample indicate greater motivation for achievement, hard work, and task orientation. These findings are discussed in detail immediately following.

COMPARING INDIVIDUAL CULTURAL VALUES

There were differences in the rankings of individual value dimensions between the samples. When testing hypotheses related to significant differences between the ranking of dimension means for the random samples of businesspeople for both New Zealand and Guangzhou City for the SVS and LBDQ XII dimensions, the analyses indicate significant differences in the rankings of the dimension means and also in the actual differences in the relative size of the sample means. Comparisons of the relative rankings for the SVS and LBDQXII means for the two samples using ANOVA tests in Figure 6.4 indicate for the SVS,

- New Zealand businesspeople have higher individual value dimension means for Tradition, Stimulation, and Security;
- Guangzhou City businesspeople have higher means for Achievement, Power and Self-Direction.

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The Guangzhou sample indicates a more aggressive, entrepreneurial set of values than do the New Zealand Sample.

For the LBDQXII dimensions the samples highest ranks were,

Ranked Highest by NZ Sample	Ranked Highest by GZ Sample
F11 Integration	F9 Production Emphasis
F7 Role Assumption	F2 Demand Reconciliation
F4 Persuasiveness	F3 Tolerance of Uncertainty
F8 Consideration	F1 Representation
F5 Initiation of Structure	F12 Superior Orientation
F6 Tolerance of Freedom	

The NZ sample ranked Consideration-related and Relationship-related dimensions highest. The GZ sample ranked Task-related and Forecasting-related dimensions highest. From the comparisons of the relative rankings of the two sets of dimensions, comments concerning NZ businesspeople, compared to Guangzhou businesspeople, "having a business culture that is perceived as high in human values and low in business acumen", and., "...In Japan and China, NZ businesspeople are seen as half-hearted" receives strong support. This finding is supported by Rippin's (1995) study of New Zealand CEOs where *Interpersonal Skills* was an overwhelming determinant of estimates of managerial competence, far outstripping *Conscientious and Organised, Strategic Behaviour*, *Problem-Solving*, *Drive and Enthusiasm*, and *Honest Feedback.*

Figure 6.4. Chart of Dimension Means from MRAT-Centred Scores Ranked by NZ Means
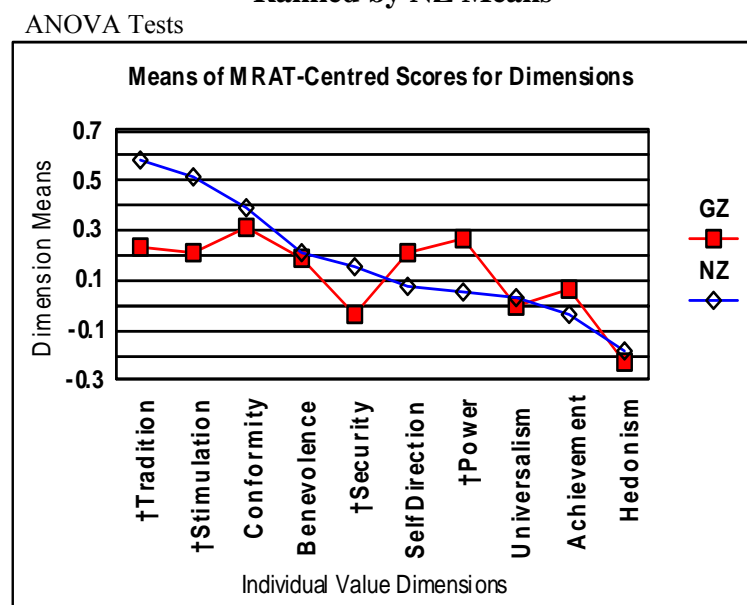
LBDQXII Means for Centred Scores
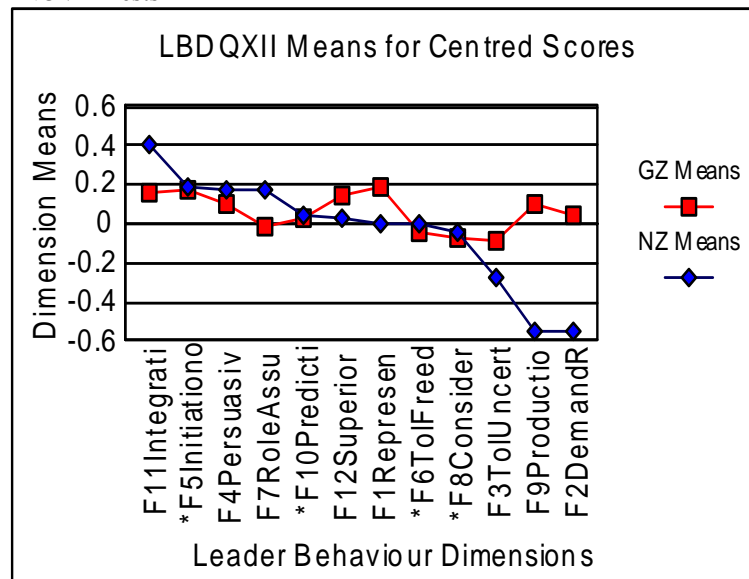
*Sample means not significantly different.

DISCUSSION OF REGRESSION ANALYSIS RESULTS FOR THE NEW ZEALAND SAMPLE

Regression analyses were run using individual values for the predictors and preferred leader behaviour as dependent variables. The comparative relationships indicate differences in predictor – dependent relationships.

Of particular interest is the Achievement value for both samples:

New Zealand:

- Achievement is a significant predictor for all dimensions except Tolerance of Freedom, Role Assumption, and Consideration. A leader who more highly values Achievement tends to be empowering and consideration oriented, rather than task orientated.

Guangzhou City:

- Achievement is a significant predictor for Representation, Demand Reconciliation, Tolerance of Uncertainty, Initiation of Structure, Role Assumption, Production Emphasis, and Integration. A leader who more highly values Achievement tends to be task orientated.

The regression analysis results indicate the Achievement value to be a significant predictor identifying preferred leader behaviour for both samples; however it appears to operate differently in NZ and GZ. Achievement is predictive of consideration-orientated behaviours by the managerial leader in NZ and of task-orientated behaviours in GZ. In New Zealand the managerial leader is preferred who works to support good

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relationships in the work-group, in Guangzhou to support accomplishing the work-group's tasks.

For the New Zealand sample:

- Benevolence is a significant predictor for all leader behaviour dimensions. Benevolence relates to preserving and enhancing the welfare of subordinates, further supporting a preference for relationship orientation by NZ subordinates.

- Self-Direction is a significant predictor for all leader behaviour dimensions. For Schwartz' theory, Self-Direction Relates to independent thought and action; choosing, creating, exploring, indicating a preference for an independent, individualistic leader.

- Security is a significant predictor for all dimensions, indicating the managerial leader as an expected to be a source of a safe, predictable environment.

- Tradition is a significant negative Beta weight predictor for all dimensions except Tolerance of Uncertainty and Production Emphasis. For Schwartz, Tradition entails subordination to abstract religious and cultural customs and ideas. This implies that New Zealanders see Tolerance of Uncertainty, the acceptance of relative chaos and uncertainty in the business system as counter to Tradition. Another implication is that leaders who press subordinates to work hard and excel are counter to Tradition.

- Universalism is a significant negative Beta weight predictor for Demand Reconciliation, Persuasiveness, Initiation of Structure, Tolerance of Freedom, Role Assumption, Production Emphasis, and Superior Orientation. The implications are that New Zealanders expect a leader to focus on the welfare of the in-group, rather than the welfare of all people.

For the Guangzhou sample,

- Hedonism is a significant predictor for Tolerance of Uncertainty, Tolerance of Freedom, Role Assumption, Consideration, and Superior Orientation. This implies that working for an empowering, tolerant, considerate leader might be more fun than for other types. The significant relationships with Tolerance of Uncertainty might indicate that risk-taking is fun amongst businesspeople in Guangzhou.

These results indicate considerable effects from values on differences in how expatriate managerial leaders should behave in the two regions. Prescriptions will be summarised at the end of the discussion of results.

SCHWARTZ' NATIONAL CULTURAL VALUE DIMENSIONS

As well as defining individual value dimensions within nations, Schwartz (1997) compared values across national cultures and defined six or seven national dimensions. He cautions against comparing cultures of the person and the group from research directed at specifying national or individual values. Schwarz labelled one of the bi-polar dimensions *Autonomy* versus *Embeddedness*. In Autonomy cultures, people are viewed as autonomous, bounded entities. They should cultivate and express their own preferences, feelings, ideas, and abilities, and find meaning in their own uniqueness. There are two types of autonomy:

Intellectual autonomy encourages individuals to pursue their own ideas and intellectual directions independently. Examples of important values in such cultures include broadmindedness, curiosity, and creativity.

Affective autonomy encourages individuals to pursue affectively positive experience for themselves. Important values include pleasure, an exciting life, and a varied life.

In cultures with an emphasis on *Embeddedness*, people are viewed as entities embedded in the collective. Meaning in life comes largely through social relationships, through identifying with the group, participating in its shared way of life, and striving toward its shared goals. Embeddedness cultures emphasize maintaining the status quo and restraining actions that might disrupt in-group solidarity or the traditional order. Important values in such cultures are social order, respect for tradition, security, obedience, and wisdom.

A second societal problem is to guarantee that people behave in a responsible manner that preserves the social fabric. That is, people must engage in the productive work necessary to maintain society rather than compete destructively or withhold their efforts. People must be induced to consider the welfare of others, to coordinate with them, and thereby manage their unavoidable interdependencies. The polar direction labelled

cultural *Egalitarianism* identifies people who recognize one another as moral equals who share basic interests as human beings. People are socialized to internalize a commitment to cooperate and to feel concern for others as a matter of choice. Important values in such cultures include equality, social justice, responsibility, helpfulness, and honesty. The polar alternative labelled cultural *Hierarchy* relies on hierarchical systems of ascribed roles to insure responsible, productive behaviour. It defines the unequal distribution of power, roles, and resources as legitimate. People are socialized to take the hierarchical distribution of roles for granted and to comply with the obligations and rules attached to their roles. Values like social power, authority, humility, and wealth are highly important in hierarchical cultures.

A third societal problem is how to regulate how people manage their relations to the natural and social world. The cultural response to this problem labelled *Harmony* emphasizes fitting into the world as it is, trying to understand and appreciate rather than to change, direct, or to exploit. Important values in harmony cultures include world at peace, unity with nature, and protecting the environment. *Mastery* is the polar cultural response to this problem. It encourages active self-assertion in order to master, direct, and change the natural and social environment to attain group or personal goals. Values such as ambition, success, daring, and competence are especially important in mastery cultures.

The theory specifies three bipolar dimensions of culture that represent alternative resolutions to each of three problems that confront all societies: *Embeddedness* vs. *Autonomy, Hierarchy* vs. *Egalitarianism,* and *Mastery* vs. *Harmony* (see Figure 5.5). A societal emphasis on the cultural type at one pole of a dimension typically accompanies a de-emphasis on the polar type, with which it tends to conflict.

The cultural value orientations are interrelated based on compatibility among them. That is, because certain orientations share assumptions, it is easier to affirm and act on them simultaneously in a culture. For example, egalitarianism and intellectual autonomy share the assumption that people can and should take individual responsibility for their actions and make decisions based on their own personal understanding of situations. And high egalitarianism and intellectual autonomy usually appear together, as in Western Europe. Embeddedness and hierarchy share the assumption that a person's roles in and obligations to collectives are more important than her unique ideas and

aspirations. The shared and opposing assumptions inherent in cultural values yield a circular structure of relations among them. The structure reflects the cultural orientations that are compatible (adjacent in the circle) or incompatible (distant around the circle). This view of cultural dimensions as forming an integrated, non-orthogonal system, distinguishes Schwartz' approach from others. The dimension means for my samples are depicted in Figure 6.5 and superimposed on the circumplex in Figure 5.5.

Figure 6.5. National Culture Dimension Means for Samples

Dimension	Sample	Mean	SD	N
Embeddedness	GZ	0.08	0.42	223
	NZ	0.25	0.34	218
Hierarchy	GZ	0.36	0.61	223
	NZ	-0.03	0.62	218
Mastery	GZ	0.00	0.52	223
	NZ	-0.14	0.50	218
Affective Autonomy	GZ	0.00	0.64	223
	NZ	0.22	0.73	218
Intellectual Autonomy	GZ	0.21	0.71	223
	NZ	-0.28	0.87	218
Egalitarianism	GZ	0.18	0.51	223
	NZ	0.24	0.56	218
Harmony	GZ	-0.16	0.72	223
	NZ	-0.18	0.66	218

As we see in Figure 6.5 the means vary between samples, especially for Intellectual Autonomy, with NZ much higher. The samples have similar means for Egalitarianism, high, and for Harmony, low. The low Mastery and Hierarchy means in New Zealand are supportive of the prevalence of the Tall Poppy syndrome. The NZ means for Embeddedness and Intellectual Autonomy are more typical of what we usually identify as a Collective society. Multi-country comparisons for business samples are required for further proof and evaluation.

Figure 6.6. Comparison of GZ and NZ Cultural Value Dimension Means in the Circumplex

GZ= -.16 HARMONY NZ= -.18

GZ=0.18

*PROTECT ENVIRONMENT
*UNITY WITH NATURE

EMBEDDEDNESS GZ=0.08

NZ=0.25

ACCEPT MY PORTION IN LIFE*

EGALITARIANISM HELPFUL* *WORLD OF *RESPECT TRADITION *SOCIAL ORDER
BEAUTY *FORGIVING

HONEST* *SOCIAL *WORLD
JUSTICE AT PEACE OBEDIENT* *MODERATE

NZ=0.24 POLITENESS* *HONOR ELDERS NATIONAL
RESPONSIBLE* CLEAN* *SECURITY
*SELF *FAMILY
EQUALITY DEVOUT DISCIPLINE SECURITY
*LOYAL *WISDOM *PROTECT MY
PUBLIC IMAGE RECIPROCATION
*OF FAVORS

*BROADMINDEDNESS *HUMBLE
*FREEDOM
GZ=0.21 *CAPABLE *AUTHORITY HIERARCHY
CREATIVITY SUCCESSFUL
AMBITIOUS*

INTELLECTUAL GZ=0.36
AUTONOMY *INDEPENDED INFLUENTIAL* *WEALTH

*CURIOUS EXCITING VARIED
LIFE LIFE* SOCIAL*RECOGNITION *SOCIAL POWER

NZ= -.28 ENJOYING*LIFE CHOOSING NZ= -.03
PLEASURE* OWN GOALS* *DARING

AFFECTIVE NZ= -.14 MASTERY GZ=0.00
AUTONOMY

NZ=0.22

GZ=0.00

TESTS OF HYPOTHESES

I will now discuss the results of tests of the remaining hypothesis.

Reverse-Scored Items

A peripheral finding that has importance in theory development and the instruments operationalising the theories are the reliability analyses presented. These analyses indicate significant problems with the reliability and probably validity of reverse-scored items for the LBDQXII for both samples. At the level of knowledge we now have, my recommendation is to avoid reverse-scored items altogether, which will require rewriting and revalidation of the LBDQXII.

Confucian Values

Based upon the historical literature defining Confucian Values, means for dimensions of the individual level values Universalism, Benevolence, Conformity, Tradition, and Security should be higher than the remaining five for the Guangzhou, China, sample, if the SVS dimensions do accurately combine to assess Confucian Values, and if Mainland Chinese as a whole still adhere to them. This did not prove to be the case.

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Chinese businesspeople in Guangzhou tend to have value priorities different from other regions in China, with the indications of difference supported by Tung, Worm and Fang (2008). GZ values tend to be more similar to those of New Zealand businesspeople than to a traditional Confucian definition of values. Schwartz (2008) proposes that in a capitalist market system we tend to find high Mastery values rather than high Harmony and Egalitarianism values when the system produces wealth and distributes it fairly. *Fair distribution* of wealth is likely to be culturally defined. We can expect societies with high Power Distance tendencies, as defined by Hofstede and the GLOBE project, to accept that distribution of a larger proportion of wealth to individuals in higher positions to be fair. In high Egalitarian, low Power Distance cultures such as New Zealand, Northern European, and other Anglo cultures acceptance of highly unequal distribution of wealth is less acceptable, particularly if the distribution is based upon work production.

Schwartz proposes that as wealth increases Mastery values will become stronger in the culture and Harmony and Egalitarianism values will become weaker. If such a market system fails, the culture may shift in the opposite directions, with members of a society adopting more cooperative behaviour. This is indicated by Trompenaars findings that individualist capitalist societies that fell under rule by the Soviet Union after World War II, such as Romania, scored very high on measures of Collectivism after the dissolution of the Soviet Union (see Littrell and Valentin, 2005).

We may be seeing changing economic conditions leading to changes in value priorities in the two sample regions, perhaps converging for businesspeople. New Zealand ranks more highly in the OECD on quality of life indicators than it does on economic measures (New Zealand Ministry of Economic Development, n.d.). New Zealand's relative GDP per capita is about 14 percent below the OECD average. The NZ OECD ranking of GDP per capita has declined from 9th highest in the OECD in 1975 to 18th by 1985, and fell to 20th in the OECD in 1999, to 21st in 2004, and 22nd in 2006-2008, of thirty or so countries; the number of OECD countries has varied (Statistics New Zealand, 2009). According to the Guangzhou Municipal Statistics Bureau (NEWSGD.com, 2008), Guangzhou's economic growth rate is about 12 percent Guangdong Province about 10 percent. In 2008 the average income for employees in

urban areas in the province increased by 14 percent. So we see New Zealand producing less wealth per capita since 1975 and Guangzhou increasingly producing more.

Tall Poppy

One issue that may be contributing to decreasing or failure to increase wealth per capita is the Tall Poppy syndrome. New Zealand businesspeople will score lower means for the Self-Enhancement individual value dimensions than will the Guangzhou businesspeople. For the New Zealand sample average rankings for the dimensions contributing to Self Enhancement dimensions are the lowest ranked value dimensions. This indicates that the Tall Poppy syndrome and relevant attitudes are supported by the results of this study. Kirkwood's (2007) study of the effects of the Tall Poppy Syndrome indicates that, (1) it may discourage entrepreneurs from starting a business; (2) people who have experienced a business failure may be reluctant to establish another business because of the public reaction to their failure; (3) entrepreneurs may deliberately limit business growth because they don't want to attract attention. Kirkwood indicates a need for a national cultural change to promote and support individual business success. In Jaeger and Rudzki (2007) and Frederick (2004) we find discussions that lead to an interesting idea that New Zealand international entrepreneurs work diligently to develop a world market, in spite of severe resource-constraints, seeking the ultimate New Zealand goals of the *three Bs*, Bach (beach house), BMW automobile, and Boat. Frederick (2004) finds that New Zealand indigenous entrepreneurs exhibit a response to the Tall Poppy syndrome of feeling pressure to cloak their wealth. This leads to New Zealand entrepreneurs seeking independence and personal freedom, as opposed to increasing personal wealth after the three Bs are obtained. This attitude of course has the cumulative effect of reducing growth of GDP/GNI/GNP. Additionally, according to Langan-Fox and Roth (1995), this behaviour pattern eventually leads to atrophy of achievement motivation

Leadership Inhibitors

The results of the tests related to Leadership inhibitors are that the relative rankings of the Leadership Inhibitor items for the two samples are significantly different.

The relationships of the item mean ranks for the leadership inhibitor items are:

The NZ item mean ranks are significantly higher than the GZ mean ranks for:

87. Refuses to explain his/her actions

65. Is reluctant to allow the members any freedom of action

62. Can wait just so long, then blows up

91. Gets confused when too many demands are made of him/her

61. Gets swamped by details

This ranking indicates that NZ businesspeople tend to accept managerial leaders that are directing and controlling. There is no difference between the NZ mean ranks and GZ mean ranks for:

12. Becomes anxious when he/she cannot find out what is coming next

92. Worries about the outcome of any new procedure

The NZ item mean ranks are significantly lower than the GZ mean ranks for:

97. Acts without consulting the group

42. Becomes anxious when waiting for new developments

68. Permits the members to take it easy in their work

71. Gets things all tangled up

The scores are compared in the chart in Figure 6.7

Figure 6.7. Comparisons of Leadership Inhibitor Item Responses for the Two Samples

	62. Can wait just so long, then blows up	87. Refuses to explain his/her actions	91. Gets confused when too many demands are made of...	65. Is reluctant to allow the members any freedom of action	61. Gets swamped by details	*12. Becomes anxious when he/she cannot find out wha...	*92. Worries about the outcome of any new procedure	42. Becomes anxious when waiting for new developments	97. Acts without consulting the group	68. Permits the members to take it easy in their work	71. Gets things all tangled up
GZ Mean	-0.13	-0.3	-0.17	-0.33	-0.07	-0.24	-0.34	-0.18	-0.21	-0.08	0.16
NZ Mean	0.36	0.28	0.27	0.2	0.14	-0.41	-0.51	-0.55	-0.56	-1.64	-3.85

*Means not significantly different.

Whether leader traits are dark or light seems to depend upon in which societal culture one lives. Comparisons of the LBDQXII items that relate to the "dark side of leadership" indicate:

- The Guangzhou sample respondents do not see lack of administrative skill, caution and distrust, arrogance, and impatience and excitability as detrimental to leadership. The Guangzhou sample findings of acceptability for caution and distrust are in opposition to the indications from the NZ sample.

- The NZ sample respondents seem to have mixed opinions as to the value of administrative skills, similarly for arrogance. There is a strong indication that permitting the group members to take it easy in their work is detrimental to acceptance as a leader, however the Production Emphasis dimension mean is fairly low, indicating a balance must be struck. In NZ, excitability and impatience may not be detrimental to leadership.

Charisma

The GLOBE project proposes Charisma as a universal determinant of effective leadership; I will discuss findings in some depth here. Concerning Charismatic Leader Behaviour, the relationships between the findings of Ehrlich, Meindl and Viellieu (1990) and the GLOBE project's predictions and the results from this study are inconsistent in identifying a Charisma behaviour dimension by combining LBDQXII dimensions. The GLOBE study (House et al., 2004) proposed other components than Ehrlich et al. as comprising Charismatic/Value-Based leadership. Inspection of the GLOBE dimensions indicates that some of the dimensions represented as traits orthogonal to other traits actually seem to be opposite poles of bi-polar dimensions, such as Humane-Oriented and Self-Protective (Further pursuit of this possibility is beyond the scope of this project, and must be investigated in the future). Some of the LBDQXII dimensions appear to be highly related, such as Consideration and Integration.

Reviewing Figure 5.40, we see that Ehrlich et al. and House et al. have somewhat different conceptions of the construction of charismatic leader behaviour and traits. This outcome tends to be supported Judge and Piccolo (2004); their meta-analysis found that transformational and transactional leadership are so highly inter-related that it is difficult or impossible to separate any unique effects, or even a unique definition.

Ehrlich et al. (1990) conclude, "It may be that transactional and transformational processes are more interrelated than has been thought when it comes to the behavioural expressions of leaders, as registered in the observations and ratings of followers." Kotter (1990) discussed the frequent confusion amongst differences between management (transactional behaviour) and leadership (transformational behaviour), and we see even as thorough a project as GLOBE including Administrative Competence as a critical leadership trait. In Figure 6.8 the correlations from Ehrlich et al. and Charisma/Extra Effort are reported in the left column.

Figure 6.8. An Analysis of the Relationships amongst the LBDQXII and the Related GLOBE First-Order Dimensions

LBDQXII correlations with Charisma/Extra Effort	GLOBE 2nd order leadership scales based on the 1st order scale to the right	GLOBE: 1st order leadership scales	Example key items in GLOBE survey	Results in This Study:
Charisma/Extra Effort dimensions, Ehrlich et al. (1990):				
Integration correlated 0.56; F11: Integration reflects to what degree the manager maintains a closely-knit organisation; resolves inter-member conflicts.	**-Team Oriented** *-Reverse:* Self-Protective *-Reverse:* Autonomous	-Collaborative team-oriented *-Reverse:* Conflict inducer *-Reverse:* Autonomous	-Group-oriented, collaborative, loyal, consultative, mediator, fraternal -Normative, secretive, and an intra-group competitor -Individualistic, independent, autonomous, unique	Highly preferred by both samples, ranked 1 for NZ and 1 equal for GZ
Initiating Structure correlated 0.57, F5: Initiation of Structure measures to what degree the manager clearly defines own role, and lets followers know what is expected.	Team-Oriented	Team-integrator	Communicative, team-builder, integrator, coordinator	Highly preferred by both samples

LBDQXII correlations with Charisma/Extra Effort	*GLOBE 2nd order leadership scales based on the 1st order scale to the right*	*GLOBE: 1st order leadership scales*	*Example key items in GLOBE survey*	*Results in This Study:*
Persuasiveness correlated 0.55, F4: Persuasiveness measures to what extent the manager uses oral persuasion and argument effectively.	**-Charismatic / Value Based** -Team-Oriented	-Inspirational -Diplomatic	-Enthusiastic, positive, encouraging, motivational, morale booster -Diplomatic, win/win problem-solver, effective bargainer	Relatively highly preferred by both samples, higher for NZ sample
Predictive Accuracy correlated 0.58, F10: Predictive Accuracy measures to what extent the manager exhibits foresight and ability to predict outcomes accurately.	**Charismatic / Value Based**	Visionary	Future-oriented, anticipatory, visionary, intellectually stimulating	Middle range preference by samples
Tolerance of Freedom correlated 0.54, F6: Tolerance of Freedom reflects to what extent the manager allows followers scope for initiative, decision and action.	Participative	-Autocratic (reverse-scored) -Nonparticipative (reverse-scored)	-Autocratic, dictatorial, elitist, ruler, domineering -Non-delegator, micro-manager, non-egalitarian, individually-oriented	Not highly ranked by either sample, low for GZ sample and mid-range for NZ sample

LBDQXII correlations with Charisma/Extra Effort	GLOBE 2nd order leadership scales based on the 1st order scale to the right	GLOBE: 1st order leadership scales	Example key items in GLOBE survey	Results in This Study:
Consideration correlated 0.55, F8: Consideration depicts to what extent the manager regards the comfort, well-being, status, and contributions of followers.	Humane Oriented *Reverse:* Self-Protective	-Humane -*Reverse:* Self-centred	-Generous, compassionate -*Reverse:* Self-interested, non-participative, loner, asocial	Low preference by both samples
LBDQXII: dimensions other than Charisma/Extra Effort				
F1: Representation measures to what degree the manager speaks as the representative of the group.				
F2: Demand Reconciliation reflects how well the manager reconciles conflicting demands and reduces disorder to system.	Team-Oriented	Administratively competent	Orderly, administratively skilled, organised, good administrator	
F3: Tolerance of Uncertainty depicts to what extent the manager is able to tolerate uncertainty and postponement without anxiety or getting upset.				
F7: Role Assumption measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.				
F9: Production Emphasis measures to what degree the manager applies pressure for productive output.	**Charismatic/Value Based**	Performance-orientation	Improvement, excellence, performance-oriented	

LBDQXII correlations with Charisma/Extra Effort	GLOBE 2nd order leadership scales based on the 1st order scale to the right	GLOBE: 1st order leadership scales	Example key items in GLOBE survey	Results in This Study:
F12: Superior Orientation measures to what extent the manager maintains cordial relations with superiors; has influence with them; is striving for higher status.				
GLOBE dimensions not well-related to LBDQXII items or dimensions:				
	Charismatic/Value Based	Decisive	Wilful, decisive, intuitive	
	Charismatic/Value Based	Integrity	Honest, sincere, just, trustworthy	
	Charismatic/Value Based	Self-sacrifice	Risk taker, self-sacrificial, convincing	
	Humane Oriented	Modesty	Modest, self-effacing, calm, patient	
	Self-Protective	Face-saver	Indirect, avoiding negatives, evasive	
	Self-Protective	Procedural	Ritualistic, formal, habitual, cautious, procedural	
	Self-Protective	Status consciousness	Status-conscious, class conscious	
	Team-Oriented	Malevolent (reverse-scored)	Hostile, vindictive, cynical, non-cooperative, egotistical	

The relationships between Ehrlich et al.'s predictions and the results from this study are inconsistent, with highest preferences indicated for oral communication and transactional/task oriented behaviours. The indications are not conclusive. The

dimensions suggested by Ehrlich et al. are not consistently highly ranked by either sample. Concerning preferred behaviour for a charisma dimension, further research and development is required.

Gender

The Schwartz values theory does not consider gender other than as an independent variable. House et al. (2004) found in the mean "as is" culture dimension scores, China was very low in Gender Egalitarianism and New Zealand was low. In Hofstede and Hofstede (2005), both China and New Zealand had moderate Masculinity/Femininity means, mid-range amongst all countries with scores. Two hypotheses were proposed, one for the LBDQXII and one for the SVS.

Aanalyses of both gender sub-sample centred score means and dimension ranks for the LBDQXII found few significant differences for the gender x dimension analyses for the Guangzhou sample, and no significant differences for the New Zealand sample. For GZ, men had significantly higher average rankings for Tolerance of Freedom and Consideration.

For the SVS value dimensions there were no differences for Conformity and Tradition values. Analyses of both gender sub-sample centred score means and ranks for the SVS found significant differences for the gender x dimension analyses for the Guangzhou sample, but no significant differences for the New Zealand sample. For GZ, men had significantly higher average rankings for Hedonism and women had higher rankings for Power. For leader preferences, Females in Guangzhou had significantly lower Tolerance of Freedom means and Consideration means, "tougher" values than men.

Since the 1980s, some researchers have suggested that leadership traits and behaviours are associated with males (e.g., Baumgardner, Lord and Maher, 1991; Hall, Workman and Marchioro, 1998). Early studies have also suggested that males and females tend to differ in personality characteristics and this might affect their leadership styles (Hoffman, 1977; Maier, 1970). Some researchers argue that males and females differ in what they view as an effective leader. Due to different social experiences and expectations, females tend to be raised and socialized to be more dependent and nurturing whereas males tend to be raised and socialized to be more independent and

aggressive (Alvesson and Billing, 2009; Parker and Ogilvie, 1996). Females are typically described as more inclusive, participative, interpersonally and communally orientated. In contrast, males are typically characterized as more task-oriented, independent, and dominant (Gibson, 1995; Paris, 2004). Adler and Izraeli (1988) provided two approaches regarding women in management. The *equity approach* is based on assumed similarity between males and females. This approach is more dominant in the United States since organizations assume that males and females are similar and so the primary issue is how to attract females into the workplace (Adler, 1994). The equity approach implies that the goal of females is to assimilate into the male-dominant workplace since organizations expect them to behave like other males. Thus, "the potential for women to make unique, but equally valuable, contributions to organizations remained outside the logic of the equity approach and therefore largely unrealized" (Adler, 1994: 28). The second approach is the *complementary contribution* approach. Contrary to the equity approach, the complementary contribution approach assumes differences between males and females. This approach is more dominant in Europe and Japan since organizations assume that males and females are different and the goal is to utilize their "different, but equally valuable, contributions to the organization" (Adler, 1994: 28). The complementary contribution approach has been supported by studies such as Gibson (1995). Zame, Hope, and Respress (2008) conducted surveys among head teachers in Ghana on what they considered to be effective leadership for head teachers; they found the rankings of effective leadership characteristics were identical for both males and females. On the other hand, Boohene (2009) investigated the performance of small retail firms in Ghana and found that male owners tended to adopt more aggressive strategies than female owners did.

Eagly and Johnson (1990) found male and female leaders did not differ in Relationship/Consideration vs. Task Orientation in organizational studies. Dobbin and Platz' (1986) meta-analysis of 17 studies examining gender differences in leadership behaviour indicate that male and female leaders exhibited equal amounts of initiating structure and consideration and have equally satisfied subordinates. Male leaders were rated as more effective than female leaders only in laboratory settings. A meta-analysis by Eagly, Karau and Makhijani (1995) of research on the relative effectiveness of women and men who occupy leadership and managerial roles found that, aggregated over field and laboratory experimental studies, male and female leaders were equally effective. Several researchers, such as Sheppard (1992) argued that female managers in

male dominated organizations might strive to display a behaviour that was similar to male colleagues in order to fit the managerial leadership role stereotypes to be credible as managers in this situation and sufficiently feminine that they did not challenge associates' assumptions about gender. Schein (2001) discussed this situation in terms of role congruity theory, Schein, in her research on sex stereotypes associated with managerial leadership roles; she found that the roles typically had male attributes. The role congruence behaviour could be explained in terms of reducing cognitive dissonance (Festinger and Carlsmith, 1959). Finally, Schwartz' studies across many cultures revealed small gender differences that were reliable only in very large samples (Schwartz, 1996).

As to preferred leader behaviours, it is plausible to believe that males and females will not differ. A preferred leader is more likely to be shaped by the values of the organisation and society, and thus, he or she is more likely to demonstrate similar behaviours as demanded by the organisation and society. The equity theory is supported.

Individualism / Collectivism Issues

An issues noted in the analysis process is that based upon Schwartz' definitions, my results for New Zealand are relatively atypical of an Individualist society, with the Guangzhou sample ranking the motivational value dimensions of Self-Direction, and Achievement higher than the New Zealand sample. Considering Schwartz' definition of Individualism / Collectivism and my results, value priorities neither sample of businesspeople are completely consistent with a Collectivist society. This outcome could be related to unique value priorities of contemporary businesspeople, compared to national averages. Looking again at Schwartz' definitions for insight,

- **Tradition:** Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self (Humble, Accepting my Portion in Life, Devout, Respect for Tradition, Moderate)
- **Conformity:** Restraint of actions, inclination, and impulses likely to upset or harm others and violate social expectations or norms (Politeness, Obedient, Self-Discipline, Honouring Parents and Elders)

The higher means for Tradition and Conformity in New Zealand and higher means for Achievement and Self-Direction in Guangzhou further support tendencies toward more

aggressive and entrepreneurial behaviour by businesspeople in Guangzhou compared to New Zealand.

REFLECTING ON STIMULATION, IMPULSIVENESS, AND NEEDS FOR NOVELTY AND SENSATION IN NEW ZEALAND: SHE'LL BE RIGHT, YEAH RIGHT

An extremely important issue revealed in this study is the comparatively low rankings of the leader behaviour dimensions related to planning, forecasting, and improving productivity. Tolerance of Uncertainty, Production Emphasis, and Demand Reconciliation, are the three lowest ranked for the New Zealand sample. The implications are that New Zealand businesspeople are relatively unconcerned about planning, forecasting, and enhancing productivity and the production system, a set of attitudes that are destructively counter-productive to international business success. I note this in the discussions of the relative economic performance for New Zealand and Guangzhou.

In the Smallest Space Analysis for value dimensions for New Zealand, the Hedonism space was along the same vector as Security, and in the Self-Enhancement region of the circumplex. Additionally, the Stimulation items are intermixed with the Security items. These placements indicate some sort of relationship amongst these values. From a psychological *national character* point of view this arrangement implies a need for or acceptance of impulsiveness and a need for novelty and sensation. Searching the literature for studies for New Zealand related to the psychological traits of impulsiveness and the need for novelty and sensation, there is not a large body of work. The most informative article is by New Zealand psychologist Braun (2008), who discusses the national character syndrome of the "She'll be right" attitude in terms of sexual promiscuity and high rates of sexually transmitted infections. Braun's results can be interpreted as indicating that, if Conformity and Security are related to behaving according to group norms and engaging in Stimulation-seeking behaviours is the norm in New Zealand, issues arise concerning the importance of Stimulation seeking in order to fit in. Her findings concerning tendencies toward impulsive behaviour as opposed to planed behaviour also have implications for the debilitating acceptance of absence of planning processes in organisations. Braun's study results also provide insight into attributions of causes of behaviour, which in her study indicate a tendency for subjects

to identify external locus of control for their behaviours; unusual for a country usually identified as a "Western" Individualist society.

Braun carried out focus group studies of Pakeha 16 to 36 year olds of both sexes. Braun's characterisation of young adult New Zealanders is one of unanalytical acceptance of contradictory values. She characterises young adults in New Zealand as having a local and international reputation for heavy binge drinking and irresponsible behaviour, particularly related to sexual promiscuity. Braun states that the casual approach to sex fits within a wider cultural casualness associated with social interactions in New Zealand, citing the example that a visitor may arrive at a house without prior warning, and be genuinely welcomed, despite not having allowed the hosts to plan for the visit. Braun finds awareness by her subjects of both socio-structural, and national identity or national character explanations for self-described behaviour of New Zealanders.

Her participants in discussions in focus groups avoided considering individual irresponsibility as a cause of events and outcomes, indicating an external locus of control. Braun's participants invoked a cultural logic influencing individual behaviour, located within recognisable (Pakeha) cultural identity narratives. Her participants did not provide individual explanations for their behaviour, nor did they construct an aggregate of individuals engaging in risky sexual behaviour as responsible for the sexually-transmitted disease statistics. Instead, in focusing on the national-level, with group identity, behaviour, and socio-structural factors, the locus of blame and responsibility was moved from a few (or many) irresponsible individuals, and became constructed as a problem for the nation as a whole, and for themselves as members of that whole, if indeed the behaviour was a problem at all.

A third notable characteristic of discussions was that explanations tended to be gender-neutral. The accounts were overwhelmingly of New Zealanders, not of New Zealand men or women. By its absence, gender was framed as irrelevant; it is how we all are, in this nation. Additionally, as well as gender, their accounts of national identity tended to ignore race and social class, although it actually reflected a predominantly Pakeha national identity. When you are a member of the dominant ethnic group, ethnicity might become a less important consideration. National-level accounts work to displace, and even remove, individual responsibility and blame, because we, as individuals, simply

act according to the dictates of our culture. We New Zealanders do not really make choices, it is just who we are, and we are all doing it. Indeed, engaging in unsafe sexual practices was constructed as a normative event, and thus not a blameworthy event. Braun found expressions of positive affect in the focus group accounts, that the particular national identity of binge drinking and promiscuity carries a sense of pride.

Braun theorises that participants drew on culturally available resources for making sense of the drinking and promiscuity statistics. Her participants appeared to believe that individuals cannot easily act outside their national character, "they are who they are" (p. 1823). Braun believes the pervasive discourse of the laid back Kiwi potentially works strongly against individuals constructing identities in which responsibility and safety are valued priorities (particularly in the face of others who might embody desires and practices more in line with this seemingly dominant discourse). Braun finds this account construes, for example, New Zealand's sexual health statistics as unlikely to improve if New Zealanders are too laid back to care about safer sex, particularly if we are drinking. The implication is that national campaigns to promote change in such specific behaviour are somewhat futile.

Braun provides suggestions that campaigns directed toward changing cultural norms or national character need to address the cultural dimensions of behavioural experience (also see Pliskin, 1997: 102), in this case, address changing the *Kiwi character*, and Pakeha and potentially other New Zealanders' investment in that identity. This is an extension of the recognition and incorporation of social norms and contexts into behaviour change campaigns, going beyond campaigns oriented to specific groups (although Braun believes targeting is important too, in a country with an ethnically diverse population). Campaigns need to force us to ask questions about the way our national identity is constructed and, indeed, to unpick the 'truth(s)' of our imaginary and mythological nation and national character. This mythology is created and continually reiterated (e.g., Anderson, 1991 and Billig, 1995), and intimately reciprocally linked to constructions of national identity.

As an example of the effect of this general attitude, supporting the impulsiveness and lack of planning suggested by Braun's study, Jaeger and Rudzki (2007) found export companies in New Zealand's Manawatu region, rather than following a formal strategy

or plan, use *serendipity* (Crick and Spence, 2005), an approach of making-do without planning (the no. 8 wire approach).

Changing National Cultural Values

Kirkwood (2007) studied the effect of the Tall Poppy Syndrome on entrepreneurship in New Zealand and suggests a need to change the public perception of entrepreneurs. I believe this perception can be expanded to successful businesspeople in general. Kirkwood proposes that,

> First, it is crucial to highlight successful entrepreneurs in a positive light, showing how hard they have worked for their so-called wealth, and focus on the risk, effort and ability that have been involved in gaining this wealth. This may help alleviate the attitude that entrepreneurs have not worked for or deserved their success or that they were lucky or received external assistance.

Kirkwood notes that earlier studies have indicated that middle-class people relate positively to entrepreneurs, so it may be that the lower-class population could be targeted as an audience for this message. Kirkwood believes that given the prevalence of the Tall Poppy Syndrome, encouraging entrepreneurs to become role models in the media may be difficult. Educating the general population as to business success being an admirable quality may be a slow and difficult task but could be vital to improving the growth and development of the New Zealand economy and national wealth.

The New Zealand government has historical precedents of public campaigns attempting to change the behaviour of citizens; for example the current 2025 Taskforce (http://www.2025taskforce.govt.nz/index.htm) to find ways to catch up with Australia's economic performance by 2025. One supporting effort would be to encourage individual change in behaviour of businesspeople to take business performance more seriously. There are campaigns that have invoked national identity to promote individual change, for example the anti-littering campaign from the 1970s, which centred around the phrase "be a tidy Kiwi", and the recent reincarnation, "Come on: be a tidy Kiwi" (http://www.beatidykiwi.org.nz/tidy_kiwi_campaign.html) for a 3-year Auckland region campaign. It invokes a community-orientation toward an individual practice, situating good practice (tidiness) as about more than the individual. Given that the task of reconstructing a national character around responsible behaviour in business

is an enormous and difficult one. Understanding the bases of New Zealanders' opinions, attitudes and beliefs about business practice compared with trading partners is necessary, as I have attempted to assist in this research project. Knowing where we are is a start.

Braun (2008) believes invoking positive national identities to encourage individual practices is feasible, however, further research exploring the intersection of national identity, other cultural and contextual factors, and business practices and desires, would clearly be necessary.

Chinese Work Values

From the Chinese perspective, Harrell (1985), in the aptly titled work, "Why Do the Chinese Work So Hard?: Reflections on an Entrepreneurial Ethic" provides a discussion of their work ethic and entrepreneurial practices. Littrell and Montgomery (2010) contend that from a social anthropological viewpoint the success of private enterprise in China is rooted in traditional society. For centuries China's businesses operated as family-based entities across the country. Chinese in general are willing to exert enormous amounts of effort to obtain familial improvements and security. While these are goals that families in most other societies hold as well, Harrell (1985) found that the Chinese will invest what is, on a global average scale, an enormous amount of effort in pursuit of these goals. Economic rationality is defined in terms of family-centred economic goals. Industriousness in China is socialised, and economically rational, but their goals have Chinese characteristics. Chinese have been socialized, not just to work hard, but to work hard for the long-term benefit of the family. When they see this goal as attainable, they will work toward it in an economically rational way. If not, then the aforementioned stereotype does not hold.

The Communist collectivization efforts against this family-orientated tradition in the 1950s and 1960s were economically disruptive and finally disastrous. This experience has led to society embracing the modern day Communist Party of China's (CPC) definition of new market socialism when it revised its economic policies in the 1980s. Recently the CPC model of Chinese capitalism has been studied extensively around the world, noting elements containing Confucian values that coexist in the modern landscape of economic, social and cultural ecologies. I have framed my discussion in

the regional context of Guangdong Province due to its mix of traditional and modern Chinese business tendencies.

Huang (2008) points out that "…many Western economists think China has discovered its own road to prosperity, dependent largely on state financing and control. They are quite wrong." In fact, Huang's research covering the 1980s and 1990s indicates that improved property rights and private entrepreneurship provided the dominant stimulus for high growth and lower levels of poverty in China since 1979. What actually happened is that early local experiments with financial liberalization and private ownership, in the 1980s, generated an initial burst of rural entrepreneurialism. Those earlier gains, not the massive state-led infrastructure investments and urbanization drive of the 1990s, laid the true foundation for the Chinese miracle. In fact, the city-oriented programmes in the 1990s led to stagnation in new business development by Chinese, revived by the increasing Government acceptance and promotion of entrepreneurial activity.

GOVERNMENT SPONSORED CULTURAL CHANGE

In spite of the fact that Government-sponsored cultural change in China was a failure in the business community in the 50s and 60s, it can be a feasible programme, as when it changed back to customary Chinese values. Perhaps government-sponsored change works better in socialist-tradition societies such as China and New Zealand, and with difficulty in fully democratic societies. However, in the USA, as an example, female gender roles have been changed, albeit slowly, since the 1964 Civil Rights Act and the 1972 Education Amendment. Both guaranteed ethnic minorities and women more nearly equal rights to men in work and education. In another culture, the Japanese Equal Employment Opportunity Law of 1985 has had little if any effect. Discussions of the feasibility of government policy changing citizens' behaviour can be reviewed in Australian Public Service Commission (2007) and Askew, Cotterill and Greasley (2009). For change to occur, citizens must recognise a need for a change. How far into the awareness of the general population of New Zealand knowledge of such studies as INTOUCH (2008) and the Nielsen survey commissioned by New Zealand Trade and Enterprise have penetrated is unknown.

As an example, the New Zealand 2025 Taskforce charged with recommending ways to improve productivity and close the income gap with Australia has a membership consisting of,

- Dr. Don Brash, a career government bureaucrat and NGO appointee is chair,
- Hon David Caygill: former Minister of Finance, current chair of the Electricity Commission, chair of the forthcoming ACC Review, and member of the Regulatory Responsibility Taskforce
- Jeremy Moon: founder and chief executive of Icebreaker and chair of Better by Design, a unit within New Zealand Trade and Enterprise, while a business entrepreneur, he is now drawn into the fold of the NZT&E government organisation
- Judith Sloan: Commissioner (part-time) at the Australian Productivity Commission and Commissioner at the Australian Fair Pay Commission
- Dr Bryce Wilkinson: Director of Capital Economics, with 12 years experience in public policy analysis at the Treasury and 12 years with an investment bank

Good intentions and increased activity are no substitute for an accurate understanding. In these generally bureaucratic appointees we see that the NZ Government cannot take off the blinders of socialism and government as the solution. Though the taskforce did identify government as the problem in the first of their reports[14], they proposed changing government policy as solutions. Hunter (1992) believes, "While everyone participates in the construction of their own private worlds, the development and articulation of the more elaborate systems of meaning, including the realm of public culture, falls more or less exclusively to the realm of elites. They are the ones who provide the concepts, supply the language, and explicate the logic of public discourse." If the elites in New Zealand do not understand the roots of the business development problems, any solution will be accidental.

Reverse-Scored Items: Designing Surveys to Fit Preconceived Notions of Reviewers

This section discussing reverse-scored item effects is relatively long for an issue not directly related to the research questions; however, the issue is of significant importance of the instrument operationalising the implicit behavioural theory of leadership. Reverse-scored items are negatively worded items. They do not necessarily contain a

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[14] www.2025taskforce.govt.nz/pdfs/2025tf-1streport-nov09.pdf

negative indicator such as *no, not, never*, etc. The item is expected to elicit disagreement with the item from a respondent who has positive feelings about the concept, but the psychodynamics of language seem to make this difficult or impossible. For example, if a respondent feels comfortable using computers, he or she is expected to agree with the statement *"I find that using computers makes my work easier."*, and to disagree with the statement *"I find working with a computer to be stressful."* Reflecting on this item, we begin to see the problem; we might expect spread of effect from stressful work to influence response to the second item. Using a computer makes work easier but the work is still stressful. The second item is not actually a reversed statement of the first.

The LBDQXII contains 20 items of 100 that are reverse-scored (21 for the Chinese version). Use of reverse-scored items has proven to be problematic in survey research. In an effort to reduce response set, or response bias, measurement some self-styled experts recommended using negatively and positively worded items when measuring the same construct. Nunnaly (1967) published an early work on response set *bias* (RSB, *bias* being perhaps a misleading choice of words). RSB occurs when respondents do not discriminate amongst survey items and respond to every question in the same manner (e.g. circle all threes or fours on a five-point Likert scale). To reduce or eliminate RSB by ensuring that the respondents were reading the questions in a thoughtful manner, Nunnaly recommended negatively worded items should be included in survey questionnaires. Nunnaly's argument was that subjects who failed to recognize the reversal of the items could be identified as engaging in some type of response bias and could be removed from the sample, therefore providing a method by which researchers could increase the accuracy of the data being analysed. The logic of reversing the wording of particular items and then recoding them during scoring to be consistent with the remaining items has a certain intuitive, though fallacious, appeal. All studies I reviewed are not cited in this paper, however, comments of researchers on the low correlations and factor loadings of reverse scored item almost universally indicate they have a lower contribution to measurement of the concept of interest, sometimes to the degree of lowering the scale reliability to an unacceptable level. Ibrahim (2001) believes reverse-scored items in fact ***lead to*** tendencies such as acquiescence, malicious random responding, and response set bias. Frequently, removing subjects who respond differently to reverse-scored items would lead to unacceptably high losses of participants.

Researchers would all like to ensure that all subjects are providing information based on thoughtful responses. Unfortunately, Kelloway, Catano and Southwell (1992), King (n.d.), Roberts, Lewinsohn and Seeley (1993), amongst many, point out that in most factor analyses the reverse-worded items tend to load onto a separate factor rather than contribute to the construct of interest. Researchers have investigated this phenomenon both from an empirical (e.g., Cordery and Sevastos, 1993; Schmitt and Stults, 1985) and a theoretical (Marsh, 1996) perspective. There is some consensus that in many situations the negatively worded items tend to be linked to one another in a quantitatively, and perhaps qualitatively, different manner than the positively worded items.

Studying the Job Diagnostic Survey (JDS, Hackman and Oldham, 1975) Fried and Ferris (1986) suggested the respondents' education level was the cause for differences in reverse-scored item responses. Individuals with lower levels of education were not able to recognize the reverse nature of items "as well" as individuals with a higher level of education, and their responses were causing separate factors to emerge in the JDS when none existed. Cordery and Sevastos (1993) failed to support the education-level hypothesis; using several samples responding to the JDS they found carelessness of the respondents responsible for separate factors emerging in some of the samples.

Marsh (1996) administered a self-esteem scale to a large sample (20,000+) of adolescents; analyses resulted in a factor emerging based solely on negatively worded items; for a two-factor solution rather than the hypothesized uni-dimensional construct. The factor associated with negatively worded items appeared to be associated with respondents who had lower verbal abilities, that is, method effects associated with negatively worded items appeared to decrease for individuals who were more verbally capable. Like Fried and Ferris (1986), Marsh felt that education level could be moderating the outcome. Schmitt and Stults (1985) found that when as few as 10% of the items were reverse-scored, separate factors emerged. If education level does moderate responses on negatively worded items, then a small percentage of the respondents and a small percentage of items could be responsible for the reverse-scored-items factor.

The Schmitt and Stults (1985) study was a simulation investigated the effect of reversing a random number of items in three existing correlation matrices to determine the effects of the reversal procedure on the underlying factor structures. Each set of data

represented different samples and different constructs. Three-factor solutions were demonstrated prior to the random reversal of items within the matrices. When as few as 10% of the items were reversed within each matrix, a separate unique factor emerged in all three of the samples. In each case, the items and respondents were chosen randomly such that items were evenly dispersed across the pre-existing constructs. The negatively worded factors emerged first in each of the analyses and accounted for the most variance in the multiple factor solutions. Schmitt and Stults cautioned researchers to beware of unique factors that emerge based solely on negatively worded items.

Mook, Kleijn and Ploeg (1992) investigated dispositional optimism using negatively and positively worded items. They found a two-factor solution indicating positive and pessimistic attitudes. The positive outcomes were associated with positively phrased items whereas the pessimistic outcomes were associated with negatively worded items. In this case, the items were designed to measure different constructs that resulted in the hypothesized outcomes. However, the implications of this result lead to questions concerning factors intended to demonstrate levels of intensity for positive traits but using negative statements.

Bolin and Dodder (1990) measured predictors of life satisfaction and discovered that separate factors emerged as a result of the wording of the items. Previously, the scale had been demonstrated to have adequate reliability and factor loadings where one factor consistently emerged. Further complicating the issue, when the measure was administered to college students rather than older adults, the negative and positive items produced unique factors, with no obvious other predictors of the effect.

Herche and Engelland (1996) found that in marketing research studies, the sometimes complex and abstract issues investigated led to substantial degradation in uni-dimensionality when reverse polarity items were included. They suggest a solution of designing three matched surveys, one all positive items, one all negative items, and one mixed and testing with three matched samples. I have not yet located a study using this method, nor had time to carry one out.

Wong, Rindfleish and Burroughs (2003) sampled more than 800 adults in the USA, Singapore, Thailand, Japan, and Korea, and carried out a second study of approximately 400 Americans and East Asians, and found that the cross-cultural measurement

equivalence and construct validity of the Material Values Scale (MVS, Richins and Dawson, 1992) is reduced by reversed-scored Likert format items. They conclude that the cross-cultural applicability of such scales may be enhanced by replacing items posed as statements with items framed as questions.

Ron Piccolo (2004, personal communication) comments that reverse coded items tend to be less reliable than their positively phrased counterparts. In many confirmatory factor analyses of scale items across discipline, reverse coded items tend to exhibit low scale item reliability. It is not unusual, for example, to read an article where authors had to drop the reverse coded items in order to get a confirmatory factor model to fit. This phenomenon could be due to (1) response style of the participant (i.e., participants do not fully read through the items or do not use the full response scale on reverse coded items), or (2) the reverse coded items actually measure a characteristic that is not central to the construct of interest. The art, then, becomes in developing reverse coded items that are consistent with the construct's definition. You can imagine a positively phrased item for leader *Consideration*, for example that reads, "My leader is considerate of my feelings" contrasted with a reverse coded item in the same scale, "My leader is not considerate of my feelings". The latter phrasing is different from "inconsiderate of my feelings", with inconsideration being equated with being actively *rude*, and *not considerate* having an inactive implication. The issue of course is whether being *rude* is truly indicative of an absence of consideration or some active process. Thus, the potential for low reliability of the reverse coded item and subsequently, lower construct validity.

All that said, reviewers tend to criticise scales that do not utilize reverse coded items. If you ultimately develop a scale with only positively phrased items, you will certainly have a scale that achieves desirable psychometric properties, reliability, confirmation in Standard Error of Measurement, discriminant validity, etc. However, a shortened scale without reverse coding may not pass the scrutiny of reviewers with more bias than knowledge. Selmer (2004, personal communication) reports no good experiences with reverse scored items, indicating they usually distort the factor structure or the reliability estimates or both. He also suspects that they reduce the response rate in mail surveys since reverse items make a survey more difficult and time-consuming to complete. Selmer comments further that if you ask such sensitive questions that you need to check through complicated reverse-phrased items that the respondents are responding

consistently, the only thing that you in fact may have achieved is to fool yourself as to the quality of your survey and your subjects. Selmer recommends trying to avoid reverse scorings unless one absolutely has to use a scale in which they are already incorporated, such as the LBDQXII.

Piccolo (2004, personal communication: email) notes,

> "I am not sure the extent to which this matters with scales of leader behaviour, but indeed it matters with measures of personality (e.g., core self-evaluations) and job-related attitudes (e.g., job satisfaction). How many reverse coded items should you use? Here are my thoughts. If you use only a few, you might get high item reliability and satisfactory factor loadings for the numerous positively phrased items and low reliability amongst the reverse coded items. For example, take a scale with 10 items, 2 of which are reverse coded. You might get 8 factor loadings that are in the 0.80 and above range and 2 that are in the 0.50 range. You'd be able to drop the two reverse coded items and be on your way.

> "If on the other hand, half of your items are reverse coded, there are advantages (a full examination of the construct) but there are risks. You could get 2 separate factors – one that comprises the positively framed items and one that comprises the negative items. You might even get all the items to load on one factor, but get factor loadings that are, in general, lower than desired. All 10 items, for example, might yield factor loadings less than .70. I am not certain which will ultimately be the best approach, but I offer these observations as guidance."

Development of a reliable and valid explicit leader behaviour dimension assessment instrument is the most important next step in this research programme.

IMPLICATIONS FOR FUTURE RESEARCH

Given the resource constraints of available time and money, this study focussed on only two cultures employing relatively small samples. This led to inability to verify problems and shortcomings that need to be investigated in future research. My study is limited to

relatively small, ethnically homogenous, convenience samples in two societies, and so cannot be generalised to all Chinese or all New Zealanders.

Questions that arise are,

1. Will we continue to find the same rather significant deviations from fit with the theoretical item-dimension relationships discussed in Chapter 4 between countries for businesspeople?

2. Can new surveys be derived from the SVS and LBDQXII that demonstrate improved cross-cultural reliability and validity?

I will attempt to answer these two basic questions in future research projects.

Other future research needs include:

Cross-cultural researchers need to take a long-term view and invest the several decades of work required to develop a theory and measurements of all aspects of societal cultural. This will involved accurate identification of behaviours and their causes for society-specific dimensions as well as those (if any) invariant across societal cultures.

A peripheral and nagging problem following LBDQXII and research instruments has been the fact that it includes a considerable number of reverse-scored items. Virtually all studies of this kind of item indicate it reduces scale reliability and perhaps validity.

CONCLUSIONS

A model I proposed for the ecology of an international managerial leader is presented in Chapter 2, and I specified that I would test the portion of the model depicted in Figure 6.9 with annotations relating to results and influences of variables.

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Figure 6.9. Portion of My Model Tested with Annotations

			Societal Culture(s): *Societal cultures have effects on perceptions of managerial leader competence, and the effects vary between cultures.*
The Managerial Leader Actor	**Personal Competence:** *Competence in a managerial leader is dependent upon multi-cultural competence, as diversity exists within and between societies.*	← ←←←←← ←	**Multi-cultural Competence:** *Extensive knowledge of the specific and unique value structure and priorities of the culture in which the managerial leader is working is necessary for competence.*
	← ←←←←← ←	**Personal Values:** *Knowledge and understanding of one's individual value structures and priorities in the context of the society in which one is working are required for effective managerial leader performance within and between cultures.*	↙

The conclusions I draw concerning the relationships between individual values as predictors of leader behaviour preferences different between samples of businesspeople from Guangzhou City, China, and New Zealand after twelve years of intensive reading and study of preferred leader behaviour across the world, and seven years intensive study of the relationships of cultural values and preferred leader behaviour, six of them working on this thesis project are:

1. We have not yet developed an accurate detailed theory or model of cultural value dimensions that are more accurate or discriminating than Hofstede's dimensions described in 2001. Minkov (2007) is working with Hofstede to add two more dimensions, but they have not been rigorously tested by many researchers. Thorough and careful examination of the publications and data made available by the GLOBE project and Schwartz' value surveys indicate the value dimensions are not invariant across national cultures, do not appear in every culture, and may not have the same effects on behaviour in all cultures. We need to decide if close enough is good enough, or decide that each societal culture is sufficiently different to warrant in-depth individual study. Having lived and worked for several years each in the USA, Mandarin-Speaking China, Germany, and New Zealand with stints of several weeks to a year in various parts of China, Latin America, India, and Turkey, I have learned to look for critical differences rather than similarities in the behaviour of the locals and my culture. Few similarities exist, and frequently after identifying what I think are similarities, when underlying meanings and motivations are revealed they are actually differences.

2. What we choose as our life's work for earning a living is influenced by our individual values, and those values are reinforced by association with others in that work. I see no reason to expect that people from different walks of life should have similar values; I see more reasons for them being different.

3. Men and women know and understand the processes of effective managerial leadership; both sexes know how to lead effectively; both can lead effectively. Leaders from each gender might deal with contingencies differently, but both are capable of effectively managing contingencies.

4. National cultural values have an effect on national economic development; what the exact effects are need further investigation, particularly in New Zealand if we are dissatisfied with our relative national wealth.

Successful businesspeople everywhere know engaging in the practice of business is fun.

This appendix contains lists of items defining the dimensions of the Schwartz Values Survey and the Leader Behavior Description Questionnaire XII and the actual survey presented to study participants. Dimension score compilations are included.

THE SVS

The SVS consists of 57 or 58 items, keyed ten individual level value scales. The SVS items found to be indexing the individual value dimension scales follow, and are averaged to produce dimension scores.

Dimensions	Items defining dimensions	Number of items
Conformity	11, 20, 40, 47	4
Tradition	18, 32, 36, 44, 51	5
Benevolence	33, 45, 49, 52, 54	5
Universalism	1, 17, 24, 26, 29, 30, 35, 38	8
Self-Direction	5, 16, 31, 41, 53	5
Stimulation	9, 25, 37	3
Hedonism	4, 50, 57	3
Achievement	34, 39, 43, 55	4
Power	3, 12, 27, 46, (58 new item)	5
Security	8, 13, 15, 22, 56	5
	Total items used:	47

For calculation of the dimension scores, the score for each value is the mean of the ratings given to the items listed above for that value. Schwartz believes that for most purposes it is necessary to make a correction for individual differences in use of the response scale, and that failure to make the necessary scale use correction typically leads to mistaken conclusions. Instructions for making the corrections follow.

SVS Items x Dimensions:

Code	Short Content	Item Content in Survey
Achievement		
A34	**Ambitious**	**AMBITIOUS (hard-working, aspiring)**
A39	**Influential**	**INFLUENTIAL (having an impact on people and events)**
A43	**Capable**	**CAPABLE (competent, effective, efficient)**

A55	**Successful**	**SUCCESSFUL (achieving goals)**
Benevolence		
B33	Loyal	LOYAL (faithful to my friends, group)
B45	Honest	HONEST (genuine, sincere)
B49	Helpful	HELPFUL (working for the welfare of others)
B52	Responsible	RESPONSIBLE (dependable, reliable)
B54	Forgiving	FORGIVING (willing to pardon others)
Conformity		
C11	**Politeness**	**POLITENESS (courtesy, good manners)**
C20	**Self-discipline**	**SELF-DISCIPLINE (self-restraint, resistance to temptation)**
C40	**Honouring of parents and elders**	**HONOURING OF PARENTS AND ELDERS (showing respect)**
C47	**Obedient**	**OBEDIENT (dutiful, meeting obligations)**
Hedonism		
H4	Pleasure	PLEASURE (gratification of desires)
H50	Enjoying life	ENJOYING LIFE (enjoying food, sex, leisure, etc.)
H57	Self-indulgent	SELF-INDULGENT (doing pleasant things)
Power		
P12	**Wealth**	**WEALTH (material possessions, money)**
P27	**Authority**	**AUTHORITY (the right to lead or command)**
P3	**Social power**	**SOCIAL POWER (control over others, dominance)**
P46	**Preserving my public image**	**PRESERVING MY PUBLIC IMAGE (protecting my "face")**
P58	**Observing social norms**	**OBSERVING SOCIAL NORMS (to maintain face)**
Self-Direction		
SD16	Creativity	CREATIVITY (uniqueness, imagination)
SD31	Independent	INDEPENDENT (self-reliant, self-sufficient)
SD41	Choosing own goals	CHOOSING OWN GOALS (selecting own purposes)
SD5	Freedom	FREEDOM (freedom of action and thought)
SD53	Curious	CURIOUS (interested in everything, exploring)
Security		
SE13	**National security**	**NATIONAL SECURITY (protection of my nation from enemies)**

SE15	Reciprocation of favours	RECIPROCATION OF FAVOURS (avoidance of indebtedness)
SE22	Family security	FAMILY SECURITY (safety for loved ones)
SE56	Clean	CLEAN (neat, tidy)
SE8	Social order	SOCIAL ORDER (stability of society)

Stimulation		
ST25	A varied life	A VARIED LIFE (filled with challenge, novelty and change)
ST37	Daring	DARING (seeking adventure, risk)
ST9	An exciting life	AN EXCITING LIFE (stimulating experiences)

Tradition		
T18	Respect for tradition	RESPECT FOR TRADITION (preservation of time-honoured customs)
T32	Moderate	MODERATE (avoiding extremes of feeling & action)
T36	Humble	HUMBLE (modest, self-effacing)
T44	Accepting my portion in life	ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)
T51	Devout	DEVOUT (holding to religious faith & belief)

Universalism		
U1	Equality	EQUALITY (equal opportunity for all)
U17	A world at peace	A WORLD AT PEACE (free of war and conflict)
U24	Unity with nature	UNITY WITH NATURE (fitting into nature)
U26	Wisdom	WISDOM (a mature understanding of life)
U29	A world of beauty	A WORLD OF BEAUTY (beauty of nature and the arts)
U30	Social justice	SOCIAL JUSTICE (correcting injustice, care for the weak)
U35	Broadminded	BROADMINDED (tolerant of different ideas and beliefs)
U38	Protecting the environment	PROTECTING THE ENVIRONMENT (preserving nature)

Not used in analysis		
X10	Meaning in life	MEANING IN LIFE (a purpose in life)
X14	Self respect	SELF RESPECT (belief in one's own worth)
X19	Mature love	MATURE LOVE (deep emotional & spiritual intimacy)
X2	Inner harmony	INNER HARMONY (at peace with myself)

X21	Privacy	PRIVACY (the right to have a private sphere)
X23	Social recognition	SOCIAL RECOGNITION (respect, approval by others)
X28	True friendship	TRUE FRIENDSHIP (close, supportive friends)
X42	Healthy	HEALTHY (not being sick physically or mentally)
X48	Intelligent	INTELLIGENT (logical, thinking)
X6	A spiritual life	A SPIRITUAL LIFE (emphasis on spiritual not material matters)
X7	Sense of belonging	SENSE OF BELONGING (feeling that others care about me)

Differences in the SVS56 and SVS57

The SVS56 was the 56-item survey first proposed to define and test Schwartz' value theory. The SVS57 are different, with one item changed and one item added in the SVS57, so when comparing results you should note this.

The changed items are:

- SVS56, item v21d, Detachment
- SVS57, item v21p, Privacy (the right to have a private sphere)

The SVS47 added item 7, Self-Indulgent (doing pleasant things).

Schwartz 1992 and 1994 were based upon the SVS56. Schwartz & Sagiv (1995) is the first article using the SVS57. Following are the dimension-item relationships for the SVS56, which are different from the SVS57, from Schwartz (1994: 33) "Table 3. Empirical Locations of Each Value in Regions of Each Motivational Type (Percents): Based on SSA Two-Dimensional Projections for 97 Samples". Numbers in parentheses are the percent of locations of items in adjacent regions rather than the theoretical region from Multidimensional Scaling Smallest Space Analysis.

Dimension	Items	Percent item falls in theoretical dimension space	Percent of times item is located in adjacent regions
Power			
	Social power	100	
	Authority	97	
	Wealth	95	
	Preserving my public image	64	(32)

	Social recognition	62	(36)
Achievement			
	Successful	96	
	Capable	87	
	Ambitious	85	
	Influential	76	(21)
	Intelligent	66	
	Self-respect	36	(4)
Hedonism			
	Pleasure	98	
	Enjoying life	97	
Stimulation			
	Daring	96	(3)
	A varied life	96	(3)
	An exciting life	90	(5)
Self-direction			
	Creativity	95	(3)
	Curious	92	(3)
	Freedom	84	(5)
	Choosing own goals	81	(4)
	Independent	78	(9)
Universalism			
	Protecting the environment	93	(3)
	A world of beauty	93	(4)
	Unity with nature	90	
	Broad-minded	86	(10)
	Social justice	77	(11)
	Wisdom	77	(13)
	Equality	76	(10)
	A world at peace	75	(7)
	Inner harmony	48	(28)
Benevolence			
	Helpful	98	
	Honest	94	(6)
	Forgiving	88	(8)
	Loyal	82	(12)
	Responsible	79	(18)
	True friendship	65	(14)
	A spiritual life	57	(35)
	Mature love	53	(22)
	Meaning in life	42	(33)
Tradition			
	Devout	96	
	Accepting portion in life	90	(4)
	Humble	81	(16)
	Moderate	76	(22)

	Respect for tradition	76	(22)
	Detachment	48	(15)
Conformity			
	Politeness	95	(5)
	Honouring parents and elders	93	(6)
	Obedient	91	(9)
	Self-discipline	85	(14)
Security			
	Clean	87	(8)
	National security	85	(3)
	Social order	81	
	Family security	80	(3)
	Reciprocation of favours	75	(9)
	Healthy	57	
	Sense of belonging	56	(10)

THE LBDQXII

The following are LBDQXII item to dimension keys:

F 1: Representation measures to what degree the manager speaks as the representative of the group.

RP1. Acts as the spokesman of the group
RP11. Publicises the activities of the group
RP21. Speaks as the representative of the group
RP31. Speaks for the group when visitors are present
RP41. Represents the group at outside meetings

F 2: Demand Reconciliation reflects how well the manager reconciles conflicting demands and reduces disorder to system.

DR51. Handles complex problems efficiently
DR61. Gets swamped by details (reverse scored)
DR71. Gets things all tangled up (reverse scored)
DR81. Can reduce a madhouse to system and order
DR91. Gets confused when too many demands are made of him/her (reverse scored)

F 3: Tolerance of Uncertainty depicts to what extent the manager is able to tolerate uncertainty and postponement without anxiety or getting upset.

TU2. Waits patiently for the results of a decision
TU12. Becomes anxious when he/she cannot find out what is coming next (reverse scored)
TU22. Accepts defeat in stride
TU32. Accepts delays without becoming upset
TU42. Becomes anxious when waiting for new developments (reverse scored)
TU52. Is able to tolerate postponement and uncertainty
TU**62. Can wait just so long, then blows up (reverse scored)**
TU72. Remains calm when uncertain about coming events
TU82. Is able to delay action until the proper time occurs
TU**92. Worries about the outcome of any new procedure (reverse scored)**

F 4: Persuasiveness measures to what extent the manager uses persuasion and argument effectively; exhibits strong convictions.

PR3. Makes pep talks to stimulate the group
PR13.His/her arguments are convincing
PR23. Argues persuasively for his/her point of view
PR33. Is a very persuasive talker

PR43. Is very skilful in an argument
PR**53. Is not a very convincing talker (reverse scored)**
PR63. Speaks from a strong inner conviction
PR73. Is an inspiring talker
PR83. Persuades others that his/her ideas are to their advantage
PR93. Can inspire enthusiasm for a project

F 5: Initiation of Structure measures to what degree the manager clearly defines own role, and lets followers know what is expected.

IS4. Lets group members know what is expected of them
IS14.Encourages the use of uniform procedures
IS24. Tries out his/her ideas in the group
IS34. Makes his/her attitudes clear to the group
IS44. Decides what shall be done and how it shall be done
IS54. Assigns group members to particular tasks
IS64. Makes sure that his/her part in the group is understood
IS74. Schedules the work to be done
IS84. Maintains definite standards of performance
IS94. Asks that group members follow standard rules and regulations

F 6: Tolerance of Freedom reflects to what extent the manager allows followers scope for initiative, decision and action.

TF5. Allows the members complete freedom in their work
TF15. Permits the members to use their own judgment in solving problems
TF25. Encourages initiative in the group members
TF35. Lets the members do their work the way they think best
TF45. Assigns a task, then lets the members handle it
TF55. Turns the members loose on a job, and lets them go to it
TF65. Is reluctant to allow the members any freedom of action (reverse scored)
TF75. Allows the group a high degree of initiative
TF85. Trusts members to exercise good judgment
TF95. Permits the group to set its own pace

F 7: Role Assumption measures to what degree the manager exercises actively the leadership role rather than surrendering leadership to others.

RA6. Is hesitant about taking initiative in the group (reverse scored)
RA16. Fails to take necessary action (reverse scored)
RA26. Lets other persons take away his/her leadership in the group (reverse scored)
RA36. Lets some members take advantage of him/her (reverse scored)
RA46. Is the leader of the group in name only (reverse scored)
RA56. Backs down when he/she ought to stand firm (reverse scored)
RA66. Lets some members have authority that he/she should keep (reverse scored)
RA76. Takes full charge when emergencies arise
RA86. Overcomes attempts made to challenge his/her leadership
RA96. Is easily recognised as the leader of the group

F 8: Consideration depicts to what extent the manager regards the comfort, well-being, status and contributions of followers.

CO7. Is friendly and approachable
CO17. Does little things to make it pleasant to be a member of the group
Chinese version 17. 不关心成员在集体中是否愉快 **Does not care whether the members are happy or not within the group/collective. –REVERSE SCORED**
CO27. Puts suggestions made by the group into operation
CO37. Treats all group members as his/her equals
CO47. Gives advance notice of changes
CO**57. Keeps to himself/herself (reverse scored)**
CO67. Looks out for the personal welfare of group members
CO77. Is willing to make changes
CO**87. Refuses to explain his/her actions (reverse scored)**
CO**97. Acts without consulting the group (reverse scored)**

F 9: Production Emphasis measures to what degree the manager applies pressure for productive output.

PE8. Encourages overtime work

PE18. Stresses being ahead of competing groups
PE28. Needles members for greater effort
PE38. Keeps the work moving at a rapid pace
PE48. Pushes for increased production
PE58. Asks the members to work harder
PE**68. Permits the members to take it easy in their work (reverse scored)**
PE78. Drives hard when there is a job to be done
PE88. Urges the group to beat its previous record
PE98. Keeps the group working up to capacity

F 10: Predictive Accuracy measures to what extent the manager exhibits foresight and ability to predict outcomes accurately.

PA9. Makes accurate decisions
PA29. Seems able to predict what is coming next
PA49. Things usually turn out as he/she predicts
PA59. Is accurate in predicting the trend of events
PA89. Anticipates problems and plans for them

F 11: Integration reflects to what degree the manager maintains a closely-knit organisation; resolves inter-member conflicts.

IN19. Keeps the group working together as a team
IN39. Settles conflicts when they occur in the group
IN69. Sees to it that the work of the group is co-ordinated
IN79. Helps group members settle their differences
IN99. Maintains a closely knit group

F 12: Superior Orientation measures to what extent the manager maintains cordial relations with superiors; has influence with them; is striving for higher status.

SO10. Gets along well with the people above him/her
SO20. Keeps the group in good standing with higher authority
SO30. Is working hard for a promotion
SO40. His/her superiors act favourably on most of his/her suggestions
SO50. Enjoys the privileges of his/her position
SO60. Gets his/her superiors to act for the welfare of the group members
SO70. His/her word carries weight with superiors
SO80. Gets what he/she asks for from his/her superiors
SO90. Is working his/her way to the top
SO100. Maintains cordial relations with superiors

The survey as presented to participants:

AUT
AUCKLAND UNIVERSITY OF TECHNOLOGY
TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU

Invitation to Participate in a Business Research Study
Project Title: A Study of Leadership and Personal Values

Invitation

What is the purpose of this study? This cross-cultural study is a part of a multi-national, longitudinal project to obtain research data comparing opinions, attitudes and beliefs concerning individual values and desirable leadership behaviour from business managers. This particular project deals with business managers across cultures, to obtain information to facilitate future business relationships between the two groups. It is expected that the knowledge generated will facilitate doing business between and within groups. Data from several countries has already been gathered, and this study will be used in part to compare managerial leadership across many national cultures over a period of years. If others wish to participate, please copy the form and return all in the return envelope.

How was a person chosen to be asked to be part of the study? Volunteers from randomly selected organisations.

Can I join the study? Joining the study is voluntary; you merely have to request a survey from Romie.Littrell@aut.ac.nz ; contact this email address, or +64-9-921-9999x5805 with any questions.

What happens in the study?
A questionnaire describing leader behaviours and / or your individual values is given to you to complete and return, along with a demographic data sheet.

What are the discomforts and risks? There should be no physical discomforts; if you choose to participate you need to take the time to accurately complete the questionnaire, usually about a half-hour or so. There are no risks; your anonymity will be protected.

What are the benefits? The benefits are that we will collect data and provide information on how to facilitate the mutual engagement of business managers from China and New Zealand; the benefits to you are that you may be able to operate in a more efficient and effective manner in your business from reading the results of the study.

How is my privacy protected? The questionnaires will be completed anonymously; no company affiliation or individual name data will be collected.

Costs of Participating: 30 to 60 minutes of your time

Opportunity to consider invitation: Completion of the attached questionnaire will be taken as indicating your consent to participate. Participation is completely voluntary; you may decide to participate or not at any time. After the survey is sent to the researcher, we cannot identify your particular questionnaire, so it cannot be returned.

Participant Concerns - Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor at 09-921-9999x5805, romie.littrell@aut.ac.nz. Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEC, Madeline Banda, madeline.banda@aut.ac.nz, in New Zealand: 64 - 9 - 921- 9999x8044. AUT, Private Bag 92006, Auckland 1142, New Zealand.

Approved by the Auckland University of Technology Ethics Committee
Date: February 2004 to 31 December 2008
AUTEC Reference Number: 03/183
Form English-1

By completing this questionnaire you are indicating your consent to participate in this research.
Characteristics of Respondent Questionnaire Number (leave blank)_____

My Nationality is: _____

If you feel that you belong to an ethnic group, please specify which one:_____

First language spoken _____ Other(s) _____

I am (circle): A. Male B. Female

My age is (years) _____

I have worked in this country my entire working career: _____ , or have worked elsewhere, and

have worked in this country for _____ months;

list other country(ies):_____

Country/Countries in which you received the majority of your education:_____

My usual job classification level is, mark one with an **X**:

A. CEO	B. Senior Manger	C. Middle Manager	D. Supervisor	E. Worker	F. Teacher	G. Student

Indicate your type of business here, namely,

A. government/education, B. manufacturing industry, C. marketing,

D. financial services, E. other services, or write in if other: _____

My Organisation is, circle: A. Government/education B. State enterprise C. Private enterprise

The size of my organization is, circle: A. Large B. Medium C. Small

My education level is (mark X in highest only):

A. _____ Attended High School/Elementary   C. _____ Graduated with Bachelor's
           School   degree

B. _____ Graduated from High School   E. _____ Have post-graduate degree

C. _____ Graduated from 2/3 year college
           programme

In what kind of a place did you grow up (spent the most time)? (circle):

A. Large City   B. Small City   C. Suburb   D. Farm / Countryside

With regard to religion, with which religious group(s) do you identify? (circle)

A. Buddhist   B. Daoist / Taoist   C. Protestant Christianity   D. Catholic Christianity

        E. Islam/Muslim   F. Hindu   G. Other (please write the name of the group

             here):_____

H. None

No. _____

Purpose of the Questionnaire

On the following pages is a list of items that may be used to describe the behaviour of a managerial leader as you think he or she <u>should</u> act, the ideal managerial leader. Although some items may appear similar, they express differences that are important in the description of leadership. Each item should be considered as a separate description. This is not a test of ability or consistency in making answers. Its only purpose is to make it possible for you to describe, as accurately as you can, the behaviour of an ideal managerial leader.

a. READ each item carefully.
b. THINK about how frequently the leader engages in the behaviour described by the item.
c. DECIDE whether he/she (A) *always*, (B) *often*, (C) *occasionally*, (D) *seldom* or (E) *never* acts as described by the item.
d. CAREFULLY MARK AN X OVER around *one* of the five letters (A B C D E) following the item to show the answer you have selected.
e. MARK your answers as shown in the example below.

Example: Often acts as described	A	B̷	C	D	E
Example: Never acts as described	A	B	C	D	E̷

The "ideal managerial leader" A=Always   B=Often   C=Occasionally   D=Seldom   E=Never

The "ideal managerial leader" A=Always B=Often C=Occasionally D=Seldom E=Never						
1. Acts as the spokesman of the group	1.	A	B	C	D	E
2. Waits patiently for the results of a decision	2.	A	B	C	D	E
3. Makes pep talks to stimulate the group	3.	A	B	C	D	E
4. Lets group members know what is expected of them	4.	A	B	C	D	E
5. Allows the members complete freedom in their work	5.	A	B	C	D	E
6. Is hesitant about taking initiative in the group	6.	A	B	C	D	E
7. Is friendly and approachable	7.	A	B	C	D	E
8. Encourages overtime work	8.	A	B	C	D	E
9. Makes accurate decisions	9.	A	B	C	D	E
10. Gets along well with the people above him/her	10.	A	B	C	D	E
11. Publicises the activities of the group	11.	A	B	C	D	E
12. Becomes anxious when he/she cannot find out what is coming next	12.	A	B	C	D	E
13. His/her arguments are convincing	13.	A	B	C	D	E
14. Encourages the use of uniform procedures	14.	A	B	C	D	E
15. Permits the members to use their own judgement in solving problems	15.	A	B	C	D	E
16. Fails to take necessary action	16.	A	B	C	D	E
17. Does little things to make it pleasant to be a member of the group	17.	A	B	C	D	E
18. Stresses being ahead of competing groups	18.	A	B	C	D	E
19. Keeps the group working together as a team	19.	A	B	C	D	E
20. Keeps the group in good standing with higher authority	20.	A	B	C	D	E
21. Speaks as the representative of the group	21.	A	B	C	D	E
22. Accepts defeat in stride	22.	A	B	C	D	E
23. Argues persuasively for his/her point of view	23.	A	B	C	D	E
24. Tries out his/her ideas in the group	24.	A	B	C	D	E
25. Encourages initiative in the group members	25.	A	B	C	D	E
26. Lets other persons take away his/her leadership in the group	26.	A	B	C	D	E
27. Puts suggestions made by the group into operation	27.	A	B	C	D	E
28. Needles members for greater effort	28.	A	B	C	D	E
29. Seems able to predict what is coming next	29.	A	B	C	D	E
30. Is working hard for a promotion	30.	A	B	C	D	E
31. Speaks for the group when visitors are present	31.	A	B	C	D	E
32. Accepts delays without becoming upset	32.	A	B	C	D	E
33. Is a very persuasive talker	33.	A	B	C	D	E
34. Makes his/her attitudes clear to the group	34.	A	B	C	D	E
35. Lets the members do their work the way they think best	35.	A	B	C	D	E
36. Lets some members take advantage of him/her	36.	A	B	C	D	E
37. Treats all group members as his/her equals	37.	A	B	C	D	E

The "ideal managerial leader" A=Always B=Often C=Occasionally D=Seldom E=Never						
38. Keeps the work moving at a rapid pace	38.	A	B	C	D	E
39. Settles conflicts when they occur in the group	39.	A	B	C	D	E
40. His/her superiors act favourably on most of his/her suggestions	40.	A	B	C	D	E
41. Represents the group at outside meetings	41.	A	B	C	D	E
42. Becomes anxious when waiting for new developments	42.	A	B	C	D	E
43. Is very skilful in an argument	43.	A	B	C	D	E
44. Decides what shall be done and how it shall be done	44.	A	B	C	D	E
45. Assigns a task, then lets the members handle it	45.	A	B	C	D	E
46. Is the leader of the group in name only	46.	A	B	C	D	E
47. Gives advance notice of changes	47.	A	B	C	D	E
48. Pushes for increased production	48.	A	B	C	D	E
49. Things usually turn out as he/she predicts	49.	A	B	C	D	E
50. Enjoys the privileges of his/her position	50.	A	B	C	D	E
51. Handles complex problems efficiently	51.	A	B	C	D	E
52. Is able to tolerate postponement and uncertainty	52.	A	B	C	D	E
53. Is not a very convincing talker	53.	A	B	C	D	E
54. Assigns group members to particular tasks	54.	A	B	C	D	E
55. Turns the members loose on a job, and lets them go to it	55.	A	B	C	D	E
56. Backs down when he/she ought to stand firm	56.	A	B	C	D	E
57. Keeps to himself/herself	57.	A	B	C	D	E
58. Asks the members to work harder	58.	A	B	C	D	E
59. Is accurate in predicting the trend of events	59.	A	B	C	D	E
60. Gets his/her superiors to act for the welfare of the group members	60.	A	B	C	D	E
61. Gets swamped by details	61.	A	B	C	D	E
62. Can wait just so long, then blows up	62.	A	B	C	D	E
63. Speaks from a strong inner conviction	63.	A	B	C	D	E
64. Makes sure that his/her part in the group is understood	64.	A	B	C	D	E
65. Is reluctant to allow the members any freedom of action	65.	A	B	C	D	E
66. Lets some members have authority that he/she should keep	66.	A	B	C	D	E
67. Looks out for the personal welfare of group members	67.	A	B	C	D	E
68. Permits the members to take it easy in their work	68.	A	B	C	D	E
69. Sees to it that the work of the group is co-ordinated	69.	A	B	C	D	E
70. His/her word carries weight with superiors	70.	A	B	C	D	E
71. Gets things all tangled up	71.	A	B	C	D	E
72. Remains calm when uncertain about coming events	72.	A	B	C	D	E
73. Is an inspiring talker	73.	A	B	C	D	E
74. Schedules the work to be done	74.	A	B	C	D	E
75. Allows the group a high degree of initiative	75.	A	B	C	D	E
76. Takes full charge when emergencies arise	76.	A	B	C	D	E
77. Is willing to make changes	77.	A	B	C	D	E
78. Drives hard when there is a job to be done	78.	A	B	C	D	E
79. Helps group members settle their differences	79.	A	B	C	D	E
80. Gets what he/she asks for from his/her superiors	80.	A	B	C	D	E
81. Can reduce a madhouse to system and order	81.	A	B	C	D	E
82. Is able to delay action until the proper time occurs	82.	A	B	C	D	E
83. Persuades others that his/her ideas are to their advantage	83.	A	B	C	D	E
84. Maintains definite standards of performance	84.	A	B	C	D	E
85. Trusts members to exercise good judgement	85.	A	B	C	D	E
86. Overcomes attempts made to challenge his/her leadership	86.	A	B	C	D	E
87. Refuses to explain his/her actions	87.	A	B	C	D	E
88. Urges the group to beat its previous record	88.	A	B	C	D	E
89. Anticipates problems and plans for them	89.	A	B	C	D	E
90. Is working his/her way to the top	90.	A	B	C	D	E
91. Gets confused when too many demands are made of him/her	91.	A	B	C	D	E
92. Worries about the outcome of any new procedure	92.	A	B	C	D	E
93. Can inspire enthusiasm for a project	93.	A	B	C	D	E
94. Asks that group members follow standard rules and regulations	94.	A	B	C	D	E
95. Permits the group to set its own pace	95.	A	B	C	D	E
96. Is easily recognised as the leader of the group	96.	A	B	C	D	E

The "ideal managerial leader" A=Always B=Often C=Occasionally D=Seldom E=Never						
97. Acts without consulting the group	97.	A	B	C	D	E
98. Keeps the group working up to capacity	98.	A	B	C	D	E
99. Maintains a closely knit group	99.	A	B	C	D	E
100. Maintains cordial relations with superiors	100.	A	B	C	D	E

VALUE SURVEY

In this questionnaire you are to ask yourself: "What values are important to ME as guiding principles in MY life, and what values are less important to me?" There are two lists of values on the following pages. These values come from different cultures. In the parentheses following each value is an explanation that may help you to understand its meaning.

Your task is to rate how important each value is for you <u>as a guiding principle in your life</u>. Use the rating scale below:

0--means the value is not at all important, it is not relevant as a guiding principle for you.

3--means the value is important.

6--means the value is very important.

The higher the number (0, 1, 2, 3, 4, 5, 6), the more important the value is as a guiding principle in YOUR life.

-1 is for rating any values opposed to the principles that guide you.

 7 is for rating a value of supreme importance as a guiding principle in your life; ***ordinarily there are no more than two such values.***

In the space before each value, write the number (-1,0,1,2,3,4,5,6,7) that indicates the importance of that value for you, personally. Try to distinguish as much as possible between the values by using all the numbers. You will, of course, need to use numbers more than once.

Values List I: AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

Opposed to my values	Not Important			Important			Very important	Of supreme importance
-1	0	1	2	3	4	5	6	7

Before you begin, read the values in items 1-30 of List I, choose the one that is most important to you and rate its importance. Next, choose the value that is most opposed to your values and rate it -1. If there is no such value, choose the value least important to you and rate it 0 or 1, according to its importance. Then rate the rest of the values in List I.

1 ___EQUALITY (equal opportunity for all)

2 ___INNER HARMONY (at peace with myself)

3 ___SOCIAL POWER (control over others, dominance)

4 ___PLEASURE (gratification of desires)

5 ___FREEDOM (freedom of action and thought)

6 ___A SPIRITUAL LIFE (emphasis on spiritual not material matters)

7 ___SENSE OF BELONGING (feeling that others care about me)

8 ___SOCIAL ORDER (stability of society)

9 ___AN EXCITING LIFE (stimulating experiences)

10___MEANING IN LIFE (a purpose in life)

Values List I: AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

opposed to my values	not important			important			very important	of supreme importance
-1	0	1	2	3	4	5	6	7

11_____POLITENESS (courtesy, good manners)

12_____WEALTH (material possessions, money)

13_____NATIONAL SECURITY (protection of my nation from enemies)

14_____SELF RESPECT (belief in one's own worth)

15_____RECIPROCATION OF FAVOURS (avoidance of indebtedness)

16_____CREATIVITY (uniqueness, imagination)

17_____A WORLD AT PEACE (free of war and conflict)

18_____RESPECT FOR TRADITION (preservation of time-honoured customs)

19_____MATURE LOVE (deep emotional & spiritual intimacy)

20_____SELF-DISCIPLINE (self-restraint, resistance to temptation)

21_____PRIVACY (the right to have a private sphere)

22_____FAMILY SECURITY (safety for loved ones)

23_____SOCIAL RECOGNITION (respect, approval by others)

24_____UNITY WITH NATURE (fitting into nature)

25_____A VARIED LIFE (filled with challenge, novelty and change)

26_____WISDOM (a mature understanding of life)

27_____AUTHORITY (the right to lead or command)

28_____TRUE FRIENDSHIP (close, supportive friends)

29_____A WORLD OF BEAUTY (beauty of nature and the arts)

30_____SOCIAL JUSTICE (correcting injustice, care for the weak)

VALUES LIST II

Now rate how important each of the following values in items 31-57 is for you <u>as a guiding principle in YOUR life</u>. These values are phrased as ways of acting that may be more or less important for you. Once again, try to distinguish as much as possible between the values by using all the numbers.

Before you begin, read the values in List II, choose the one that is most important to you and rate its importance. Next, choose the value that is most opposed to your values, or--if there is no such value--choose the value least important to you, and rate it -1, 0, or 1, according to its importance. Then rate the rest of the values.

Values List II: AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

opposed to my values	not important			important			very important	of supreme importance
-1	0	1	2	3	4	5	6	7

31_____INDEPENDENT (self-reliant, self-sufficient)

32_____MODERATE (avoiding extremes of feeling & action)

33_____LOYAL (faithful to my friends, group)

34_____ AMBITIOUS (hard-working, aspiring)

35_____ BROADMINDED (tolerant of different ideas and beliefs)

36_____ HUMBLE (modest, self-effacing)

37_____ DARING (seeking adventure, risk)

38_____ PROTECTING THE ENVIRONMENT (preserving nature)

39_____ INFLUENTIAL (having an impact on people and events)

40_____ HONOURING OF PARENTS AND ELDERS (showing respect)

41_____ CHOOSING OWN GOALS (selecting own purposes)

42_____ HEALTHY (not being sick physically or mentally)

43_____ CAPABLE (competent, effective, efficient)

44_____ ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)

45_____ HONEST (genuine, sincere)

46_____ PRESERVING MY PUBLIC IMAGE (protecting my "face")

47_____ OBEDIENT (dutiful, meeting obligations)

48_____ INTELLIGENT (logical, thinking)

49_____ HELPFUL (working for the welfare of others)

50_____ ENJOYING LIFE (enjoying food, sex, leisure, etc.)

51_____ DEVOUT (holding to religious faith & belief)

52_____ RESPONSIBLE (dependable, reliable)

53_____ CURIOUS (interested in everything, exploring)

54_____ FORGIVING (willing to pardon others)

55_____ SUCCESSFUL (achieving goals)

56_____ CLEAN (neat, tidy)

57____ SELF-INDULGENT (doing pleasant things)

58____ OBSERVING SOCIAL NORMS (to maintain face)

APPENDIX 5 — DATA CLEANING

It is critical to clean data collected before doing analyses. I established criteria to drop respondents who have apparently taken a careless approach to completing the survey, or did discriminate amongst their values, and who skipped too many items, and who responded in ways suggesting deliberate misrepresentation.

DATA CLEANING FOR THE LEADER BEHAVIOUR DESCRIPTION QUESTIONNAIRE XII

These rules were established during the first LBDQXII study in China in 1997 by analysis of variance tests for groups responding at a particular level of item completion for dimensions, until no significant difference was observed between groups.

For total number of missing items, the process consisted of, after cleaning the data, placing subjects into two groups, those who had missing data and those who did not, and carrying out sequential multivariate analyses of variance for groups with some and no missing items, then 1, then 2, missing items, etc. Results indicated that groups with 90% of the total items complete had multivariate population mean estimates that were not significantly different, $p<0.05$, from those with 100% completion rates. The minimum 90% completion criterion was used to include subjects in analyses.

After the subjects with fewer than 90 complete items were eliminated, for dimension scores, the process consisted of, after cleaning the data, placing subjects into two groups, those who had missing data and those who did not, and carrying out Games-Howell post-hoc tests for each dimension. Subsequent iterations were run, adding subjects who had one missing item per dimension, then two, then three. Results indicated that groups with 80% of the items complete for each dimension had population means estimates that were not significantly different, $p<0.05$, from the group with no missing items. That criterion was used to include subjects in analyses.

1. Subjects who do not complete 90 of the 100 items are dropped from the analysis.
2. Subjects who do not complete 80% of the items that define a dimension are assigned a blank (missing data) for the calculation of that dimension for that subject.
3. Subjects who have an identifiable pattern of responses are dropped from the analysis, as examples, 4, 5, 4, 5, or 1, 2, 3, 4 5, 1, 2, 3, 4 5, etc.

DATA CLEANING FOR THE SCHWARTZ VALES SURVEY

These procedures are those specified by Schwartz in the Draft Users' Manual for the SVS.

1. Subjects who leave 15 or more items blank are to be dropped from the analysis.

2. Subjects who use a particular scale anchor 35 times or more should be dropped; e.g., if the anchor point "3" is selected 35 times or more by a subject that subject would be excluded from the analysis.

3. In calculating dimension scores, if greater than 30% of the items are missing for a scale, drop that subject; e.g., for a 3 or 5-item scale, if two items are missing, drop the subject.

4. Subjects who had an identifiable repeated pattern of responses were dropped from the analysis.

SIGNIFICANT PREDICTORS FOR LEADER BEHAVIOUR DIMENSIONS FROM LINEAR REGRESSION ANALYSIS

LINEAR REGRESSION RESULTS FOR THE GUANGZHOU SAMPLE: REGRESSION THROUGH THE ORIGIN

GZ: F1Representation

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.109	.103	.140	1.057	.292
	Conf	**.308**	**.104**	**.378**	**2.973**	**.003**
	Trad	.043	.069	.043	.619	.537
	Bene	.008	.096	.010	.084	.933
	Univ	-.033	.103	-.041	-.323	.747
	SelDir	.106	.098	.135	1.081	.281
	Stim	-.063	.068	-.069	-.939	.349
	Hedon	.139	.076	.161	1.842	.067
	Ach	.158	.091	.204	1.742	.083
	Pow	.006	.077	.007	.077	.938

GZ: F2DemandReconciliation

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.148	.100	.199	1.484	.139
	Conf	**.342**	**.100**	**.438**	**3.406**	**.001**
	Trad	.017	.067	.018	.252	.801
	Bene	.036	.093	.048	.384	.701
	Univ	-.091	.100	-.117	-.909	.364
	SelDir	.047	.095	.063	.495	.621
	Stim	-.043	.066	-.048	-.650	.516
	Hedon	.141	.073	.169	1.915	.057
	Ach	**.202**	**.088**	**.273**	**2.301**	**.022**
	Pow	-.068	.075	-.078	-.902	.368

GZ: F3ToleranceofUncertainty

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.125	.084	.176	1.492	.137
	Conf	**.220**	**.084**	**.296**	**2.616**	**.010**
	Trad	.049	.056	.054	.876	.382
	Bene	.031	.078	.044	.402	.688
	Univ	-.075	.084	-.101	-.895	.372
	SelDir	.065	.079	.092	.824	.411
	Stim	-.054	.055	-.064	-.985	.326
	Hedon	**.182**	**.062**	**.230**	**2.965**	**.003**
	Ach	**.220**	**.074**	**.311**	**2.984**	**.003**
	Pow	-.050	.063	-.060	-.795	.427

GZ: F4Persuasiveness

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.133	.102	.175	1.307	.193
	Conf	**.315**	**.102**	**.398**	**3.086**	**.002**
	Trad	.022	.068	.022	.319	.750
	Bene	.029	.094	.039	.311	.756
	Univ	-.047	.101	-.059	-.459	.647
	SelDir	.108	.096	.142	1.122	.263
	Stim	-.023	.067	-.026	-.351	.726
	Hedon	.107	.075	.126	1.431	.154
	Ach	.160	.089	.212	1.788	.075
	Pow	-.056	.076	-.063	-.734	.464

GZ: F5InitiationofStructure

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.092	.095	.120	.962	.337
	Conf	**.360**	**.096**	**.448**	**3.748**	**.000**
	Trad	.065	.064	.067	1.023	.307
	Bene	.043	.089	.056	.485	.628
	Univ	-.069	.095	-.086	-.721	.472
	SelDir	.086	.091	.112	.952	.342
	Stim	-.041	.063	-.045	-.652	.515
	Hedon	.131	.070	.153	1.865	.064
	Ach	**.185**	**.084**	**.242**	**2.201**	**.029**
	Pow	-.084	.072	-.094	-1.174	.242

GZ: F6ToleranceofFreedom

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.102	.090	.141	1.132	.259
	Conf	**.329**	**.091**	**.435**	**3.633**	**.000**
	Trad	.047	.060	.051	.784	.434
	Bene	.027	.084	.037	.317	.751
	Univ	-.046	.090	-.061	-.511	.610
	SelDir	.075	.085	.103	.875	.382
	Stim	-.021	.059	-.025	-.361	.718
	Hedon	**.136**	**.066**	**.168**	**2.050**	**.042**
	Ach	.150	.079	.209	1.891	.060
	Pow	-.073	.068	-.086	-1.072	.285

GZ: F7RoleAssumption

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.126	.095	.174	1.322	.187
	Conf	**.292**	**.096**	**.384**	**3.035**	**.003**
	Trad	.039	.064	.042	.614	.540
	Bene	.021	.089	.029	.238	.812
	Univ	-.094	.095	-.125	-.988	.324
	SelDir	.067	.091	.092	.741	.459
	Stim	-.078	.063	-.090	-1.239	.217
	Hedon	**.186**	**.070**	**.230**	**2.648**	**.009**
	Ach	**.198**	**.084**	**.275**	**2.360**	**.019**
	Pow	-.038	.072	-.045	-.532	.595

GZ: F8Consideration

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.101	.078	.157	1.293	.198
	Conf	**.285**	**.079**	**.421**	**3.615**	**.000**
	Trad	.052	.052	.063	.998	.319
	Bene	.044	.073	.069	.611	.542
	Univ	-.057	.078	-.085	-.733	.465
	SelDir	.067	.074	.103	.896	.371
	Stim	-.039	.051	-.051	-.768	.444
	Hedon	**.147**	**.058**	**.204**	**2.558**	**.011**
	Ach	.100	.069	.156	1.450	.149
	Pow	-.046	.059	-.061	-.779	.437

GZ: F9ProductionEmphasis

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.125	.092	.166	1.368	.173
	Conf	**.307**	**.092**	**.389**	**3.335**	**.001**
	Trad	.086	.061	.089	1.403	.162
	Bene	.014	.085	.019	.165	.869
	Univ	-.099	.091	-.126	-1.083	.280
	SelDir	.147	.087	.194	1.696	.091
	Stim	-.031	.060	-.035	-.517	.606
	Hedon	.079	.067	.094	1.175	.241
	Ach	**.195**	**.081**	**.260**	**2.422**	**.016**
	Pow	-.067	.069	-.076	-.976	.330

GZ: F10PredictiveAccuracy

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.101	.100	.136	1.005	.316
	Conf	**.292**	**.101**	**.376**	**2.895**	**.004**
	Trad	.099	.067	.105	1.479	.141
	Bene	.045	.093	.061	.483	.629
	Univ	-.063	.100	-.081	-.624	.533
	SelDir	.095	.095	.127	.994	.321
	Stim	-.009	.066	-.010	-.136	.892
	Hedon	.115	.074	.139	1.557	.121
	Ach	.118	.088	.160	1.334	.184
	Pow	-.037	.075	-.043	-.490	.624

GZ: F11Integration

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.138	.105	.179	1.316	.190
	Conf	**.332**	**.106**	**.410**	**3.137**	**.002**
	Trad	.031	.070	.032	.443	.658
	Bene	.063	.098	.082	.645	.520
	Univ	-.059	.105	-.074	-.566	.572
	SelDir	.077	.100	.099	.771	.442
	Stim	.010	.069	.011	.146	.884
	Hedon	.061	.077	.070	.785	.433
	Ach	**.180**	**.093**	**.234**	**1.943**	**.053**
	Pow	-.070	.079	-.078	-.890	.375

GZ: F12SuperiorOrientation

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	Sec	.145	.099	.190	1.458	.146
	Conf	**.297**	**.100**	**.372**	**2.975**	**.003**
	Trad	.090	.066	.092	1.351	.178
	Bene	.010	.092	.013	.111	.912
	Univ	-.092	.099	-.115	-.923	.357
	SelDir	.142	.094	.185	1.508	.133
	Stim	-.081	.065	-.089	-1.238	.217
	Hedon	**.141**	**.073**	**.165**	**1.933**	**.055**
	Ach	.155	.087	.204	1.769	.078
	Pow	-.042	.075	-.047	-.565	.573

NZ: F1Representation

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.208**	**.062**	**.241**	**3.339**	**.001**
	Conf	-.035	.064	-.039	-.537	.592
	Trad	**-.151**	**.050**	**-.122**	**-3.030**	**.003**
	Bene	**.447**	**.067**	**.564**	**6.688**	**.000**
	Univ	-.106	.065	-.116	-1.626	.105
	SelDir	**.222**	**.063**	**.273**	**3.533**	**.001**
	Stim	-.033	.051	-.035	-.637	.525
	Hedon	.032	.041	.033	.776	.438
	Ach	**.154**	**.059**	**.184**	**2.591**	**.010**
	Pow	.008	.047	.006	.170	.865

NZ: F2DemandReconciliation

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.233**	**.072**	**.253**	**3.227**	**.001**
	Conf	-.095	.075	-.100	-1.272	.205
	Trad	**-.148**	**.058**	**-.112**	**-2.558**	**.011**
	Bene	**.520**	**.078**	**.615**	**6.704**	**.000**
	Univ	**-.156**	**.075**	**-.160**	**-2.069**	**.040**
	SelDir	**.350**	**.073**	**.402**	**4.790**	**.000**
	Stim	-.052	.060	-.051	-.863	.389
	Hedon	.009	.048	.008	.179	.858
	Ach	**.137**	**.069**	**.152**	**1.978**	**.049**
	Pow	-.036	.055	-.025	-.650	.516

NZ: F3ToleranceofUncertainty

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.218**	**.067**	**.272**	**3.248**	**.001**
	Conf	-.066	.070	-.080	-.952	.342
	Trad	-.092	.054	-.079	-1.698	.091
	Bene	**.399**	**.072**	**.541**	**5.517**	**.000**
	Univ	-.050	.070	-.059	-.711	.478
	SelDir	**.216**	**.068**	**.284**	**3.169**	**.002**
	Stim	-.082	.056	-.093	-1.470	.143
	Hedon	-.011	.045	-.012	-.240	.810
	Ach	**.215**	**.064**	**.276**	**3.346**	**.001**
	Pow	-.089	.051	-.071	-1.752	.081

NZ: F4Persuasiveness

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.191**	**.065**	**.213**	**2.963**	**.003**
	Conf	-.052	.067	-.057	-.785	.433
	Trad	**-.127**	**.052**	**-.098**	**-2.451**	**.015**
	Bene	**.504**	**.069**	**.611**	**7.266**	**.000**
	Univ	**-.153**	**.067**	**-.161**	**-2.273**	**.024**
	SelDir	**.229**	**.065**	**.269**	**3.497**	**.001**
	Stim	-.006	.053	-.007	-.122	.903
	Hedon	.028	.043	.028	.660	.510
	Ach	**.177**	**.062**	**.203**	**2.865**	**.005**
	Pow	-.016	.049	-.011	-.328	.743

NZ: F5InitiationofStructure

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.220**	**.058**	**.244**	**3.785**	**.000**
	Conf	.013	.060	.014	.209	.835
	Trad	**-.118**	**.047**	**-.091**	**-2.533**	**.012**
	Bene	**.473**	**.062**	**.572**	**7.572**	**.000**
	Univ	**-.118**	**.061**	**-.124**	**-1.947**	**.053**
	SelDir	**.187**	**.059**	**.220**	**3.179**	**.002**
	Stim	-.046	.048	-.047	-.965	.336
	Hedon	.058	.039	.057	1.508	.133
	Ach	**.136**	**.056**	**.156**	**2.453**	**.015**
	Pow	-.008	.044	-.006	-.192	.848

NZ: F6ToleranceofFreedom

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.137**	**.060**	**.159**	**2.265**	**.025**
	Conf	-.016	.063	-.019	-.262	.794
	Trad	**-.113**	**.049**	**-.091**	**-2.322**	**.021**
	Bene	**.490**	**.065**	**.622**	**7.544**	**.000**
	Univ	-.102	.063	-.113	-1.622	.106
	SelDir	**.292**	**.061**	**.360**	**4.770**	**.000**
	Stim	-.049	.050	-.052	-.986	.325
	Hedon	.034	.040	.034	.841	.401
	Ach	.098	.058	.117	1.696	.091
	Pow	-.040	.046	-.030	-.879	.380

NZ: F7RoleAssumption

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.299**	**.072**	**.332**	**4.166**	**.000**
	Conf	-.097	.074	-.105	-1.302	.194
	Trad	**-.194**	**.058**	**-.150**	**-3.368**	**.001**
	Bene	**.551**	**.077**	**.667**	**7.143**	**.000**
	Univ	**-.184**	**.075**	**-.193**	**-2.451**	**.015**
	SelDir	**.278**	**.073**	**.327**	**3.821**	**.000**
	Stim	-.011	.059	-.011	-.191	.849
	Hedon	-.040	.048	-.039	-.834	.405
	Ach	.130	.069	.149	1.893	.060
	Pow	.004	.054	.003	.066	.947

NZ: F8Consideration

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	**Sec**	**.183**	**.053**	**.237**	**3.471**	**.001**
	Conf	-.022	.054	-.028	-.409	.683
	Trad	**-.102**	**.042**	**-.092**	**-2.422**	**.016**
	Bene	**.445**	**.057**	**.627**	**7.859**	**.000**
	Univ	-.050	.055	-.061	-.901	.369
	SelDir	**.175**	**.053**	**.239**	**3.277**	**.001**
	Stim	-.048	.044	-.056	-1.095	.275
	Hedon	.040	.035	.046	1.158	.248
	Ach	.091	.050	.121	1.804	.073
	Pow	-.053	.040	-.044	-1.335	.183

NZ: F9ProductionEmphasis

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	**Sec**	**.177**	**.051**	**.238**	**3.448**	**.001**
	Conf	-.039	.053	-.052	-.743	.459
	Trad	-.073	.041	-.068	-1.778	.077
	Bene	**.435**	**.055**	**.638**	**7.899**	**.000**
	Univ	**-.151**	**.054**	**-.193**	**-2.822**	**.005**
	SelDir	**.107**	**.052**	**.153**	**2.065**	**.040**
	Stim	-.020	.042	-.024	-.467	.641
	Hedon	.062	.034	.073	1.814	.071
	Ach	**.119**	**.049**	**.164**	**2.422**	**.016**
	Pow	**.079**	**.039**	**.068**	**2.024**	**.044**

NZ: F10PredictiveAccuracy

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	**Sec**	**.222**	**.064**	**.255**	**3.457**	**.001**
	Conf	-.066	.066	-.073	-.988	.324
	Trad	**-.125**	**.051**	**-.100**	**-2.423**	**.016**
	Bene	**.463**	**.069**	**.580**	**6.713**	**.000**
	Univ	-.117	.067	-.127	-1.745	.083
	SelDir	**.201**	**.065**	**.245**	**3.099**	**.002**
	Stim	-.031	.053	-.033	-.586	.558
	Hedon	-.007	.043	-.007	-.157	.875
	Ach	**.196**	**.061**	**.231**	**3.187**	**.002**
	Pow	.023	.049	.017	.481	.631

NZ: F11Integration

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	**Sec**	**.212**	**.067**	**.223**	**3.167**	**.002**
	Conf	-.005	.069	-.005	-.076	.940
	Trad	**-.160**	**.054**	**-.117**	**-2.967**	**.003**
	Bene	**.558**	**.072**	**.639**	**7.746**	**.000**
	Univ	-.091	.070	-.091	-1.299	.195
	SelDir	**.220**	**.068**	**.244**	**3.237**	**.001**
	Stim	-.047	.056	-.045	-.850	.396
	Hedon	.034	.045	.031	.766	.444
	Ach	**.124**	**.064**	**.134**	**1.937**	**.054**
	Pow	-.042	.051	-.028	-.820	.413

NZ: F12SuperiorOrientation

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	**Sec**	**.262**	**.058**	**.303**	**4.529**	**.000**
	Conf	-.035	.060	-.039	-.584	.560
	Trad	**-.117**	**.046**	**-.094**	**-2.517**	**.013**
	Bene	**.501**	**.062**	**.631**	**8.055**	**.000**
	Univ	**-.179**	**.060**	**-.195**	**-2.956**	**.003**
	SelDir	**.153**	**.059**	**.187**	**2.610**	**.010**
	Stim	-.035	.048	-.036	-.721	.472
	Hedon	.023	.038	.023	.588	.557
	Ach	**.157**	**.055**	**.187**	**2.834**	**.005**
	Pow	.037	.044	.027	.842	.401

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