



EMERGING  
LEADERSHIP  
JOURNEYS

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Emerging Leadership Journeys (ELJ) is an academic journal that provides a forum for emerging scholars in the field of leadership studies. Contributors to this journal are Ph.D. students enrolled in the Organizational Leadership program in Regent University's School of Business & Leadership. Representing the multidisciplinary field of leadership, ELJ publishes the best research papers submitted by Ph.D. students during the first four terms of their doctoral journey. These selected papers reflect the students' scholarly endeavors in understanding the phenomenon of leadership and in advancing the field of leadership studies ontologically, epistemologically, and axiologically.

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From the Editor  
Dr. Bruce E. Winston

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**W**elcome to Volume 12, Issue 1 of Emerging Leadership Journeys (ELJ). This issue contains qualitative and quantitative research articles produced by students in the School of Business & Leadership's Ph.D. in Organizational Leadership program. These articles provide excellent examples of the type of work our students produce during their program of study.



## Article Abstracts

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### The Roles of Intercultural Competence and Unity in Authentic Transformational Leadership: A Socio-Rhetorical Analysis of Ephesians 3:1-13

Meghan N. Rivers

Whereas both ethical and authentic leadership are closely linked to transformational leadership, scholars have examined their respective and combined applications. Both are listed, analyzed, and debated (among others) as effective styles of cross-cultural leadership, fueling positive results within organizations, communities, and within regional culture clusters. Within the framework of ethical cross-cultural leadership are several questions surrounding intercultural communication competence and the role unity plays within authentic transformational leadership. An examination of these subjects addressed through a socio-rhetorical critical analysis of Ephesians 3:1-13, utilizes cultural intertexture analysis to investigate some of the primary factors within ethical transforming leadership. This investigation encapsulates several prevalent leadership and communication theories to include intercultural communication competence, cultural intelligence, and authentic transformational leadership factors. The appropriate communicative mission and praxis of authentic transformational leaders appeal to follower's sensibilities, engenders a collective vision for change, and incites fierce loyalty and dedication to the collective mission. Through Paul's insightful explanation and shared revelation on the mysteries of God, the burgeoning and now interculturally inclusive first-century Christian church is strengthened, enlightened, and encouraged to grow together.

### An Exposition of 1 & 2 Samuel on Decision-Making and Power

M. Jake Aguas

This expository essay considers the story of King David and juxtaposes critical elements of his life with the praxis of organizational behavior and design. It uses the study of decision-making and types of power to evaluate the life of King David in 1 and 2 Samuel. The essay also highlights the effectiveness of David's decision-making acumen. David's experiences will be layered with French and Raven's bases of power in an effort to uncover the imbrications thereof and provide modern-day leaders with a stronger decision-making foundation and improve their effectiveness as they navigate through the wild waters of organizational challenges.

## Self-Perceived Servant Leadership Characteristics: Testing for Differences in Citadel Cadets

Tom Clark

The Servant Leadership Survey (SLS) offers a valid, reliable, empirically proven instrument that accurately measures servant leadership at both the individual and organizational levels. However, in organizations that focus on developing leaders through a formal, multi-stage process, some emerging leaders may not have assigned followers until a year or more in the program. This presents a significant challenge from the perspective of assessing and measuring a student's progress along the leader developmental pathway. Therefore, the purpose of this study was to adapt and validate the SLS for self-assessment. While the results provide an indication of the differences in self-perceived leadership characteristics by cadets at The Citadel, the adapted SLS did not align well with the original instrument. Nevertheless, the insight derived from this study will facilitate the next steps required to validate a self-assessment instrument eventually which could provide the necessary data to adjust the overall academic and experiential program to be more effective and offer the individual-specific information to facilitate counseling and personal leadership development for every student in the program.

## A Review of Autocratic, Paternalistic, and Charismatic Leadership in Three Collectivist Cultures

Meghan N. Rivers

The conception of culture serves as a primary issue within both organization and leadership research. Examination of organizational leadership and culture provides researchers with comprehensive tools to better understand effective leadership within an increasingly globalized organizational context. Amidst the broad spectrum of leadership theory are the subsequent conceptions of three leadership theories: (a) autocratic leadership, (b) paternalistic leadership, (c) charismatic leadership. A deeper understanding of organizational leadership and its varied application and effectiveness requires fastidious consideration of the social, cultural and in some cases religious contexts in which leadership exists. The three selected theories are placed against the cultural contextual framework of Confucian Asia (China), Sub-Saharan Africa, and Latin America (Mexico) as representatives of many cultural dimensions identified within the GLOBE study. Therefore, the primary objective of this investigation is to review the development of specific leadership theories and cross-cultural values informed by their application or prevalence within three selected collectivist regions. Ultimately, the research findings support the contentions of some scholars, that while the nexus of organizational leadership theories should be cross-culturally static, the reality of shifting ideals relative to interface with a diverse global marketplace, presents differing behaviors across cultures and in some cases within regional cultural clusters.

## Cross-Cultural Competence in Higher Education Faculty and Staff

Guillermo Puppo

Intercultural sensitivity is a function of developmental stages based on relativistic realities of the individual. Intercultural competence, on the other hand, draws on CQ and intercultural sensitivity to shift cultural perspective and adapt behavior to cultural commonality and difference to accomplish cross-cultural goals. Cross-cultural leadership, thus, is a hybrid leadership encompassing ideological diversity and allowing an organization, of any type, to perform at its best not only domestically, but also at the international level. This study analyzed the relationship and differences between independent variables such as gender, race/ethnicity, sexual orientation, religious identity, ability and international status, travel and living abroad, training, interactions with culturally diverse individuals and conversations about cultural difference, and work experience, and dependent variables such as cultural intelligence CQ, cognitive and metacognitive CQ, motivational CQ, and behavioral CQ. The study surveyed U.S. faculty and staff (n=144) from U.S. universities by purchasing responses through SurveyMonkey.com. The researcher collected the data via a web-based survey built-in SurveyMonkey, which included the Personal Data Form (PDF) and the Cultural Intelligence Survey (CQS). Multivariate analysis was used to understand the relationship between each of the independent and dependent variables. The results could not support previous research.



# The Roles of Intercultural Competence and Unity in Authentic Transformational Leadership: A Socio-Rhetorical Analysis of Ephesians 3:1-13

Meghan N. Rivers  
*Regent University*

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Whereas both ethical and authentic leadership are closely linked to transformational leadership, scholars have examined their respective and combined applications. Both are listed, analyzed, and debated (among others) as effective styles of cross-cultural leadership, fueling positive results within organizations, communities, and within regional culture clusters. Within the framework of ethical cross-cultural leadership are several questions surrounding intercultural communication competence and the role unity plays within authentic transformational leadership. An examination of these subjects addressed through a socio-rhetorical critical analysis of Ephesians 3:1-13, utilizes cultural intertexture analysis to investigate some of the primary factors within ethical transforming leadership. This investigation encapsulates several prevalent leadership and communication theories to include intercultural communication competence, cultural intelligence, and authentic transformational leadership factors. The appropriate communicative mission and praxis of authentic transformational leaders appeal to follower's sensibilities, engenders a collective vision for change, and incites fierce loyalty and dedication to the collective mission. Through Paul's insightful explanation and shared revelation on the mysteries of God, the burgeoning and now interculturally inclusive first-century Christian church is strengthened, enlightened, and encouraged to grow together.

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As the early church grew in numbers, it was incumbent upon leadership to communicate revelatory and innovative ways to motivate and engender a follower's loyalty, inclusion and ultimately, their trust in the providence and plan of God for a united church (ἐκκλησία). The spread of both the gospel and the revelation of the "mystery of Christ" became the topic of conversation, wedged between the impassioned prayers by who many believe was the apostle Paul (Aune, 2010; Best, 1999; DeSilva, 2004; Eph. 3:4, ESV). Much like any contemporary organization, the early church reflected an imperative to develop an eternal, intercultural, and unified system of transformation which blanketed regional, cultural, spiritual, communal, and personal practices of the period. In recent years, increasing numbers of organizations are

expanding beyond national boundaries, and subsequently, leaders within these new intercultural contexts must learn to engage followers of differing backgrounds and experiences (Van Dyne, Ang, & Koh, 2009). There are a growing number of researchers analyzing the correlations between transformational leadership and intercultural intelligence as measured by that leader's ability to effectively lead and manage within multicultural environments (Gandolfi, 2012; Keung & Rockinson-Szapkiw, 2013; Ramsey, Rutti, Lorenz, Bakarar, & Sant'anna, 2017).

Moodian (2008) suggested that culture shapes human behaviors. As such, how can authentic transformational leadership as exhibited by the apostle Paul in the selected pericope, instruct both ancient and contemporary leaders how to generate unity, obedience, loyalty and optimal performance from new "foreign" membership (followers) (Moodian, 2008, p. 81). Ephesians 3:1-13 illustrates a scenario that provides a fresh perspective for the Christian application of authentic transformational leadership focused on intercultural evangelism, socialization of new converts into established faith communities, and the expansion of new, transformed, and culturally expansive churches.

## Leadership Theories

In the past 75 years, scholars estimate over 65 different approaches, pointing to the development, methodology, and praxis of effective leadership (Fleishman et al., 1991; Keung & Rockinson-Szapkiw, 2013). One's reaction to a problem or difficulty presented as a result of divergent cultural preferences often reveals what culture influences them the most. Paul, in his Ephesians 3:1-13 discourse, called the new and existing believers to wholly defer to the sacrificing, inclusive, transformative, and mysterious culture of Christ.

### Transformational Leadership (TL)

Initially developed by Burns (1978) and later extended by Bass (1985) and additional scholars (Avolio, 1999; Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Bass, 1993; Bass & Riggio, 2006; Jung, Yammarino, & Lee, 2009; Podsakoff, MacKenzie, & Bommer, 1996; Podsakoff, MacKenzie, Moorman, & Fetter, 1990 ) Transformational Leadership (TL) is an examination of leaders who transformed organizations, individuals and societies. This transformative leadership method, as observed by researchers, utilized the development of followers into moral agents as a direct result of a leader's moral behavior, which produces like-minded organizations filled with followers who are groomed for high performance and ultimately lead others (Zhu, Avolio, Riggio, & Sosik, 2011).

More than thirty years later, scholars continue to point to Bass's (1985) definition of a transformational leader as "someone who raised their awareness about issues of

consequence, shifted them to higher-level needs, influenced (others) to transcend their own self-interests...and to work harder than they originally had expected they would" (Bass, 1985, p. 25; Ramsey et al., 2017, p. 461).

The four original TL components proposed by Bass (1985) were: (a) inspirational motivation, (b) idealized influence, (c) intellectual stimulation, and (d) individualized consideration. By 1990, Podsakoff et al. extended his work, identifying six principal factors of TL, which are: (a) identifying and articulating vision, (b) providing an appropriate model, (c) fostering acceptance of group goals, (d) high performance expectations, (e) providing individualized support, and (f) intellectual stimulation. These components, in relationship to the praxis and development of efficient authentic transformational leadership within intercultural organizations, are expounded further in the cultural intelligence portion of this examination.

TL, for many scholars, exemplifies a shifting presence within the sphere of leadership praxis that profoundly contributed to the leadership studies framework (Antonakis, Avolio, & Sivasubramaniam, 2003; Bass, 1993; Keung & Rockinson-Szapkiw, 2013; Yammarino, Spangler, & Bass, 1993). Additionally, there are a number of contemporary researchers who have presented strong correlative evidence between transformational models of leadership and positive and productive organizational outcomes (Bruce & Hinkin, 1998; Bycio, Hackett, & Allen, 1995; Den Hartog et al., 1999; Keung & Rockinson-Szapkiw, 2013; Podsakoff et al., 1990; Van Woerkom & de Reuver, 2009; Walumbwa & Lawler, 2003; Yammarino et al., 1993).

Within the construction of ethical leadership are other supporting leadership theories, such as, authentic leadership, transformational leadership, servant leadership, and spiritual leadership, which emphasize a specific set of seven values including: (a) integrity, (b) altruism, (c) humility, (d) empathy and healing, (e) personal growth, (f) fairness and justice, and (g) empowerment (Yukl, 2013, p. 347-348). Each of these attributes is reflected in the selected pericope and serve as primary components within the next topic of this discussion – authentic leadership (AL).

### **Authentic Leadership (AL)**

As evidenced by the findings of Burris, Ayman, Che, and Min's (2013) findings, often members of differing cultural backgrounds develop a perceived conclusion that leadership of a different cultural background is inauthentic. As previously mentioned there are a staggering number of simultaneous scholarly and practitioner writings on the competing and complementary conceptions of leadership theory; among those, is authentic leadership (AL) (Avolio et al., 2004; Avolio & Gardner, 2005; Avolio, 2010; Avolio, Griffith, Wernsing, & Walumbwa, 2010; Banks, McCauley, Gardner, & Guler, 2016; Cianci, Hannah, Roberts, & Tsakumis, 2014; Copeland, 2016; Gardner, Avolio, Luthans, May, & Walumbwa, 2005a; Gardner, Avolio, & Walumbwa, 2005b; Gardner,

Cogliser, Davis, & Dickens, 2011; Hannah, Lester, & Walumbwa, 2005; Ilies, Morgeson, & Nahrang, 2005; Luthans & Avolio, 2003; Luthans, Norman, & Hughes, 2006; May, Chan, Hodges, & Avolio, 2003; Shamir & Eilam, 2005; Shamir & Eilam-Shamir, 2018).

The introduction of an original paradigm for AL by Luthans and Avolio (2003) communicated a standalone, “theory-driven model identifying the specific construct variables and relationship that can guide authentic leader development and suggest researchable propositions” (p. 244). Within the last decade a growing scholarly focus on AL, yielded additional academic responses to the cacophony of ethical breaches, international discord, and poor management within social, corporate and government leadership practices (Avolio, 2010; Avolio & Gardner, 2005; Gardner et al., 2011; Gardner et al., 2005a; Ilies et al., 2005).

The descriptions of authentic leaders include clarity about personal identity, consistent, transparent disclosures, and behavior in alignment with personal values, motivations, beliefs, and self-awareness which promotes ethical follower behaviors (Hannah, Avolio, & Walumbwa, 2011; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). As such, AL is comprised, according to scholars, on four primary factors: (a) self-awareness, (b) balanced processing, (c) relational transparency, and (d) internal moral perspective. A point of distinction within AL, in comparison to other leadership behaviors, is the emphasis on internal over external values, as reflected above which reflect an inverted and atypical method of governing a leader’s actions within an organization (Ryan & Deci, 2003 as cited in Banks et al., 2016, p. 247). Brown and Trevino (2006) echoed this distinction that “being motivated by positive end values and concern for others (rather than by self-interest) is essential to authentic leadership” (p. 599).

### **Self-awareness**

The first component within AL reflects a sober understanding and assessment of one’s weaknesses and strengths in light of self-analysis of continuity and consistent behavior that supports one’s talents, goals, beliefs, values, and knowledge (Banks et al., 2016; Gardner et al., 2005a; Gardner et al., 2005b; Ilies et al., 2005). A high self-awareness among authentic leaders, within research findings, serves as the transparent display of intention, motivation and sustainment of follower buy-in, as the organization meets its performance goals (Avolio & Gardner, 2005; Avolio, 2010; Avolio et al., 2010; Copeland, 2016; Gardner et al., 2011; Shamir & Eilam, 2005; Shamir & Eilam-Shamir, 2018).

Scholars have also explained that an authentic leader exhibits “altruism and virtue during leadership episodes...enhance activation of a morally laden working self-concept within followers” (Hannah et al., 2005, p. 68). Additionally, the demonstration of self-awareness serves as a cornerstone to AL, as a leader’s identity frames the conception of the world around them. Diddams and Chang (2012) posited the absence

of acute self-awareness within authenticity leaves room for the development, praxis and perpetual concession of “authentic” narcissistic, ill-informed, and maleficent behaviors (p. 596). Scholars agreed that the fuel behind a positive merger of authenticity and leadership lies firmly in an elevated sense of clarity and a thorough investigation of self-knowledge (Avolio et al., 2010; Diddams & Chang, 2012; Gardner et al., 2005a; Gardner et al., 2005b; Kernis, 2003; Shamir & Eilam, 2005; Shamir & Eilam-Shamir, 2018). Ultimately, the practice of self-knowledge in AL should be accompanied by “epistemic humility,” as the recognition of one’s limitations and the necessity for the consistent pursuit of a balanced understanding of self (Ryan, 1996 as cited in Diddams & Chang, 2012, p. 596).

### **Balanced (Unbiased) Processing**

A leader’s sense of self as reflected in AL’s self-awareness component is primarily driven by the intrinsic and deliberate exhibition of honorable behaviors (Avolio & Gardner, 2005; Ilies et al., 2005; Luthans et al., 2006). The marriage of one’s authenticity with personal integrity serves as the defining characteristics of unbiased processing and personal self-development within AL. Leaders who exercise this component of AL, according to Kernis (2003), are usually impartial, and business and social frameworks tend to recognize negative and positive attributes. The active pursuit of input and non-defensive consideration of ideas, critiques, and praise, provides authentic leaders with a foundation for balanced processing of interactions (Avolio, Walumbwa, & Weber, 2009; Diddams & Chang, 2012; Kernis, 2003).

The kind of objectivity resident in the application of balanced processing, allow authentic leaders (with imperfect objectivity) to gather and process pertinent data about themselves, which may be either affirming or corrective (Gardner et al., 2005a). This method of utilizing a conscious, intentional, and targeted pursuit of knowledge, serves as the key for growth within an authentic leadership paradigm, collectively and personally. Further, scholars noted a strong positive correlation for leaders who “actively seek out feedback (particularly negative feedback)” and their ability to obtain “an accurate sense of their work and their relationships to superiors, followers, and peers” (Ashford & Tui, 1991; Diddams & Chang, 2012, p. 597; Hayward & Hambrick, 1997). The use of an authentic practice as a developmental leadership process highlights the personal and communal areas of inconsistency and the fluctuations that can emerge in pursuit of a transformative vision. As such, scholars explained the path through developmental inconsistencies identified between who a leader is and the pursuit of a new and better identity instills humility, transparent leadership, and authentic self-growth (Vera & Rodriguez-Lopez, 2004).

### **Relational Transparency**

The third attribute of AL refers to the ways that a leader’s genuine and transparent exhibition of self as displayed to followers reflects accurate information about true

opinions, thoughts, and feelings (Gardner et al., 2005a; Gardner et al., 2005b). Authentic leaders, purposely share values, standards, and ideals, allowing followers and spectators to evaluate their respective actions with their language (Cianci et al., 2014). This practice allows authentic leadership to set the pace with respect to establishing a clear moral and behavioral example as an expectation for the collective functioning of an organization, group, or team.

AL calls for the establishment of an open environment that fosters the exchange of information and viewpoints and the utilization of self-disclosure within leaders (Avolio et al., 2009). Moreover, an essential characteristic of AL is the deliberate promotion of a high level of both self-clarity, and behavioral modeling in a consistent manner, which is replicable among followers (identifying similarly) who respond positively to the expressed morals and values of leadership (Diddams & Chang, 2012; Hogg, 2001; Hogg & Terry, 2000; Luthans et al., 2006).

### **Internalized Moral Perspective**

The final component of AL points to a leader's ability to foster an internalized moral perspective (moral self-identity) reflecting an ability to be governed by an internal moral compass as a means of behavioral self-regulation (Avolio et al., 2009). As such, a commitment to strong moral identity within AL promotes the determination for congruity between dedication to appropriate behavior and consistent ethical action when faced with difficult situational contexts (May et al., 2003). The establishment of this form of moral constitution allows authentic leaders to police their decisions in compliance with an established code of standards, behaviors, and morals (Hannah et al., 2005 as cited in Cianci et al., 2014, p. 583).

Scholars have also suggested that when leadership models authentic behaviors, they often mirror expressed value sets and moral desires over and beyond the preferences satisfaction or acceptance of others (Ilies et al., 2005). Conversely, researchers have also suggested that authentic leaders exhibit a strong inclination toward inclusion, often promoting diversity in both follower perspective and experience, which in turn promotes loyalty, trust and overall perception of authenticity (Arda, Aslan, & Alpkan, 2016). Bridging these contentions is the assertion made by Walker and Henning (2004) that the moral example set by authentic leaders governs followers, keeping them on a clearly defined path toward the establishment of a transformed model of behavior and establishment of a moral standard as an organization.

### **Authentic Transformational Leadership (ATL)**

Avolio and Gardner (2005) submitted that AL as a leadership concept might overlap with several other positive theories of leadership, such as servant leadership, spiritual leadership, charismatic leadership, and transformational leadership. Conversely, Luthans and Avolio (2003) argued that while authentic leadership is a construct that

“could incorporate charismatic, transformational, integrity and/or ethical leadership,” that each framework may overlap, but could also be classified independently as distinct constructions (p. 4). This conception is supported by some scholars who suggested a positive correlation between the root construction of AL and its incorporation of both transformational and ethical leadership styles (Avolio et al., 2004; Luthans & Avolio, 2003; May et al., 2003). Further, Bass and Steidlmeier’s (1999) work established a connection between AL and TL, introducing the theoretical conception of Authentic Transformational Leadership (ATL).

ATL as a theoretical framework, as proposed by Bass and Steidlmeier (1999) extended the formative work of both Burns (1978) and Bass (1985) in the establishment of transformational leadership, respectively. Scholars purported that authentic transformational leaders embodied a moral carriage, serving as representatives of change, who transformed organizations, individuals, and nations into mirrored reflections of morality and mission effectiveness (Bass & Steidlmeier, 1999). An authentic transformational leader synthesizes the dynamics of and between “moral identity and the moral actions of followers” (Zhu et al., 2011, p. 801). The combination of Burns (1978) transformational social influence process and other scholars insistence on the insertion of morals, character, concern for others, and clear articulation of an aspirational collective vision all support the construction of an ATL framework (Avolio & Gardner, 2005; Bass & Steidlmeier, 1999; Sosik, 2006).

Zhu et al. (2011) explained that “ATL includes both transactional and transformational components of moral decision making which contributes to leaders and followers with high moral identity... who act on that identity... by conducting authentic moral decision making... and action(s)...(p. 805). This ethical, moral, authentic, and transformational fusion of leadership styles and identity establish the behavioral environment and culture for organizations.

### **Cultural Intelligence, Intercultural Communication, and the Apostle Paul**

Some researchers pointed to the strong correlation between transformational models of leadership and many varieties of effective organizational outcomes (Bruce & Hinkin, 1998; Bycio et al., 1995; Podsakoff et al., 1990; Van Woerkom & de Reuver, 2009; Walumbwa et al., 2008). There is a collective outcry within contemporary research for “more culturally intelligent global leaders” (Elenkov & Manev, 2009; Manning, 2003; Ramsey et al., 2017, p. 462). As evidenced by the expressed focus of this examination, the inclusion, and operation of both cultural intelligence and intercultural communication competence are revealed in the writing and work of the apostle Paul as demonstrated by the chosen pericope.

## Cultural Intelligence (CQ)

Cultural intelligence (CQ) as defined by Earley and Ang (2003) is one's ability to effectively adapt to new, diverse cultural contexts and operate well within a cross-cultural atmosphere. Scholars list this as a distinguishable competence in the delineation of effective cross-cultural relationships and connections (Ang, Van Dyne, & Roscokstuh, 2015; Earley, 2002; Ng, Tan, & Ang, 2011; Ramsey et al., 2017). Researchers have also explained that the cross-cultural interconnectivity mandate that individuals and groups comprehend and adjust acceptable behaviors based on the values, beliefs, and customs of alternative cultures in order to sustain effective interaction and exchange (Ng et al., 2011). As such, the skills, information, and abilities garnered by the CQ construct provide leaders with the tools to foster positive performance within organizations (Groves & Feyerherm, 2011; Kim & Van Dyne, 2012; Ramsey et al., 2017).

Ramsey et al. (2017) explained that transformational leaders "create a connection with followers that raise the level of motivation and morality (and) ... help followers reach their fullest potential" (p. 463). Supporting this assertion, Elenkov and Manev (2009) contended that leadership, exhibiting high CQ, often reflects transformational leadership behaviors. Additionally, researchers explained that an effective transformational leader quickly ascertains cultural differences, ascribes accurate interpretation of others' behaviors, and adapts well (Elenkov & Manev, 2009, p. 361). Researchers concluded that transformational leaders utilize CQ as an iterative and impactful method for adapting to new cultural contexts (Ang et al., 2007; Ang & Van Dyne, 2008; Earley, 2002; Ramsey et al., 2017, p. 463; Ramsey & Lorenz, 2016).

As such, scholars suggest a seamless marriage between the practical application of thoughts and actions in the CQ construct and the six components of TL proposed by Podsakoff et al. (1990). The process of identifying and articulating a vision points to the motivation and actions of leadership that illustrates a goal and inspires followers to unify in pursuit of a future vision (Ramsey et al., 2017). In an intercultural environment, authentic transformational leaders with a high CQ, identify, examine and understand the places of cultural convergence and dissidence within their followers and articulates vision (using culturally appropriate language) in a manner that unifies the group.

Providing an appropriate model also signifies a high CQ leader, who cultivates the ability to exhibit culturally appropriate behavior that sets an excellent example for followers. An authentic transformational leader can demonstrate what it takes to include others and pursue a vision, without excluding vital parts of the team, which fosters trust and loyalty among subordinates who strive to emulate leader behaviors (Podsakoff et al., 1990; Ramsey et al., 2017). The third component, fostering acceptance of group goals refers to the promotion and insistence on cooperation among distinct portions of the team, in pursuit of a collective goal. Effective authentic transformational leadership utilizes CQ within this component, through a heightened awareness of the

kind of interaction necessary within intercultural environments will produce efficient working teams that exploit the ability resident in a given team. The investigation and deliberate use of collective focus within teams support the fourth TL component of high-performance expectations (Podsakoff et al., 1996). An active, authentic transformational leader utilizes their modeling of behavior to establish excellence as an integral part of the collective organizational culture.

Additionally, these leaders utilize the fifth TL component, (providing individualized support) to ensure that each member of the team is recognized and that they meet individuals' needs, within a dynamic and multiculturally supportive environment (Podsakoff et al., 1990; Podsakoff et al., 1996). Finally, intellectual stimulation within an intercultural organization refers to the leader behavior that challenges subordinates to scrutinize bias and challenge assumptions in pursuit of efficiency and effectiveness. The use of informed critical assessment on behalf of the authentic transformational leader, within this component, models for followers, the necessity for the consistent application of appropriate communication and behavior as the intercultural organization grows and expands (Podsakoff et al., 1996; Ramsey et al., 2017)

### **Intercultural Communication Competence (ICC)**

Authentic transformational leaders rely heavily on their communication skills to effectively convey the mission, illustrate the vision and competently construct meaning (Howell & Frost, 1989 as cited in Gandolfi, 2012, p. 528). Scholars studied competence concepts in the 1950s and both then and now define it as, "the ability to do something successfully or efficiently" (Dai & Chen, 2014, p. 15; Oxford Online Dictionary, 2018). Chen (1989) defined ICC as "the ability of an interactant to execute communication behaviors to elicit a desired response in a specific environment" (p. 13). As such, the exhibition of ICC within leadership hinges on two criteria: (a) effectiveness, and (b) appropriateness (Dai & Chen, 2014, p. 15). The theoretical construction of ICC by Chen (1989, 2005) presented three conceptual models of ICC, with the third illustrating a comprehensive representation of the tri-leveled aspects of this construct (Chen, 1989; Dai & Chen, 2014; Koester, & Lustig, 2015; Martin, 2015). The existing ICC model represented three aspects: (a) cognition (intercultural awareness), (b) affect (intercultural sensitivity), and (c) behavior (intercultural adroitness) of ICC (Dai & Chen, 2014, p. 19).

As delineated above, authentic transformational leaders skillfully navigate diverse and inconsistent contextual situations, individuals, and organizations through the skilled utilization of clear and transparent communication "using language, images, symbols, and metaphors" (Gandolfi, 2012, p. 528). Additionally, this researcher identifies, intercultural communication competence as reflected in Ephesians 3:1-13's contents, composition, and meaning for the first and continuing Christian church by the apostle Paul.

## CQ & ICC's Application to Apostle Paul

Paul's former occupation as a devout and zealous Pharisaic leader, his subsequent transformative experience in Damascus and apostolic mantle as commissioner of new Gentile-inclusive churches, reflect the various inputs he navigated (with the help of the Holy Spirit) to establish his identity. Likewise, the burgeoning first-century Christian worldview, amidst the dominance of Roman culture and an established Jewish framework, presented an actualized model, sufficient for this examination of a real-world (albeit ancient) intercultural leadership paradigm. Leadership, on every level, is often subjected to a level of public scrutiny, assessments, and judgments, when introducing new beliefs, revelations or cultures (ἔθνῶν, Gentiles), as is the context of the selected pericope (Eph. 3:1, 8 ESV).

The Ephesians author's use of narrative and storytelling in sharing the revelation of the mysteries of God also serve as an authentic transformational leader's tool within contemporary educational environments for fostering an open environment of self-awareness and authenticity (Andenoro, Popa, Bletscher, & Albert, 2012; Burris et al., 2013). Potential evidence of an authentic transformational leadership style with Paul is the expression of humility (Eph. 3:1, 8), self-disclosure (Eph. 3:1, 4-5, 7-9), relational empathic connection (Eph. 3:1-4, 8-10, 13), and his dedication to respond (and alleviate) tense or confusing points of failure and disunity among followers (Eph. 3:1-4, 8-10, 13). Scholars contend that when leaders (like Paul) establish a type of prototypical example for followers that reveals shortcomings, sober self-assessments, and weaknesses, it reduces anxieties and increases cohesiveness in the establishment of organizational culture (Hogg, 2001). Shamir and Eilam (2005) expounded on this with the assertion that authentic leaders who model behavior openly, increase empathic exchanges with followers, which instills trust, loyalty, adherence, and faithful observance of instructions. This integrated relationship is evidenced within the pericope, not just in the acceptance of Paul's mysterious revelation, but also the continued and successful spread of the gospel beyond this letter's diverse recipients, to the furthest expanses of civilization presently.

The ancient written and lived exhibition of CQ as represented in Paul's identification of vision, proper modeling of appropriate behavior, fostering a collective focus on group goals, and the establishment of high expectations for followers reflects an ATL construct (Ramsey et al., 2017, pp. 463-464). Paul's writing style reflects an understanding of the direct link between his ability to construct and clearly communicate an inspirational vision as a critical part of the dissemination of the gospel message, and the sustainment and growth of a burgeoning Christian church. It becomes of paramount importance, especially for the members of an intercultural organization like the one addressed in the Ephesian letter, for followers within a culturally diverse environment to have transformative ethical leadership. Transparent leader modeled behaviors appropriately reconcile interpretive breaches often created when indigenous and nonindigenous,

original and emergent, elder and younger, or Jews and Gentiles are working toward a unified vision and purpose.

### **The Epistle to the Ephesians**

There are six distinctive chapters within a letter included in the cacophony of defining communication within the New Testament epistles, which are attributed to an author “speaking in Paul’s voice if not Paul (Sherwood, 2012a, p. 100). The author (presumed as Paul for this analysis) examined social topics of varying degrees presented a “reformist” model, which, according to Robbins, (1996a) provides “insights about the ways... social organization(s) should be amended” (p. 73). While others contend that Ephesians is a Deutero-Pauline epistle, not content to grant authorship to Paul (DeSilva, 2004; Ehrman, 2004). Best (1998) explained that Ephesians authorship, though contested among scholars, clearly reflects a sophisticated Greek style of communication reminiscent of a Hellenistic Jewish Christian, who wanted the letter’s contents assigned to the apostle Paul. He contended further, that while the question of pseudonymity lingers, some intercultural issues were arising within the growing Christian church that needed attention, “in the way Paul would have done had he still been alive” (p.13). In light of these interpretive and historical debates, scholars have also explained that while many agree that Ephesians existed within Asia Minor, they collectively have offered no conclusive data that the intended recipients of this epistle lived in Ephesus (Aune, 2010; Best, 1999; Blevins, 1979; DeSilva, 2004; Ehrman, 2004; Van Aarde, 2017).

Moreover, scholars argued within other historical-cultural analysis of this letter, that Ephesians was written while the apostle Paul was imprisoned in Rome (Acts 28:16-31) (MacDonald & Aune, 2010). Furthermore, the language within this text, considering other Pauline writings is distinctive, with more than 90 unique words throughout the undoubtedly Pauline epistles (Muddiman, 2001). The backdrop within Ephesians, for Paul’s prayer and treatise, is an interweaving of God’s mission, the mission of the church, and the individual and collective mission of its members (Van Aarde, 2016, 2017). Within its writing is a deliberate illustration of the connectivity and unique individuality within the collective Christian “body,” necessary for the sustainment and growth of the church.

Paul, identifying as a prisoner, pointed this letter’s recipients to the revelation of the mystery of God, which upends many social, cultural, and religious norms of the period and deliberately working to unite an intercultural collection of followers by “bringing light for everyone” (Eph. 3:1:9a, ESV).

### **Socio-Rhetorical Criticism**

Robbins (2004) identified socio-rhetorical criticism as the approach to interpretive analysis utilizing integrated techniques to understand Scriptures and other ancient

texts. He explained that “socio-rhetorical interpretation began with analysis and interpretation of social and cultural dynamics in written works” (Robbins, 2004, p. 6). This method employs a two-fold focus on the *socio*, which refers to the depth of knowledge resident in many of the social sciences (sociology and anthropology) and the *rhetorical* focus which refers to the ways that a text’s language communicates to readers (Robbins, 1996a; Robbins, 1996b). This combination of resources examines the ways individuals utilize language within the various practices in the world. While the socio-rhetorical analysis informs readers, its service does not uncover meaning within a given text; instead, it provides interpretive data for the ways the text engaged readers in its original context (Robbins, 1996a; Robbins, 1996b; Robbins, 2004). This multi-dimensional interpretive model prescribes the observation of one of all the following textures: (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture (Robbins, 1996a; Robbins, 1996b; Robbins, 2004).

The focus, within this examination, is on Robbin's (1996a, 1996b) second listed texture within socio-rhetorical criticism, called intertexture. Intertexture within writing surveys a continuum of interpretive fields including (a) oral-scribal intertexture, (b) cultural intertexture, (c) social intertexture, and (d) historical intertexture.

The consideration of Ephesians 3:1-13 in relation to other passages reflects Robbins (1996b) contention that this form of analysis does not deliver a comprehensive survey and can only provide “a representative range of intertextual phenomena” (p. 96). An examination of the interpretive language within the selected pericope continues the author’s original conversation for a contemporary audience and reveals some of the religious traditions and ancient cultural implications within the text. The objective of socio-rhetorical analysis is to employ the tools individuals utilize daily into a framework of interpretation that exists in the contemporary world (Robbins, 1996a).

As such, the socio-rhetorical analysis of Ephesians 3:1-13, highlights to social, cultural and religious implications within Paul’s writing and its function as an integral portion of the structure, thought and skillful use of rhetoric, calling a diverse people to forgo argument in pursuit of unity; as “members of the same body and (equal) partakers of the promise in Christ Jesus...” (Eph. 3:6b, ESV).

### **Intertexture Analysis: Ephesians 3:1-13**

MacDonald and Aune (2010) explained that the author of Ephesians often points to other scripture, however, there are only a few direct quotations within the contents of the letter, both outside of the selected pericope (Ps. 68:18. in Eph. 4:8-9; Gen. 2:24 in Eph. 5:32) (p.544). Furthermore, the concept of mystery as examined in this writing, bears witness to the development and pervasive messages resident in Gnostic belief and texts during that period are also echoed within Ephesians, with researchers noting excerpts akin to the Gospel of Philip (MacDonald & Harrington, 2000, p. 331). Additionally,

students of the Holy Scriptures note references to other scriptures within the Ephesians letter, indicating the many Hellenist rhetorical and societal influences and the imperative particularly in the first three chapters to accurately explain “God’s purpose for the world” (MacDonald, 2004; MacDonald & Aune, 2010, p. 544).

Leading up to the third chapter in the Ephesians letter is the discussion of Jewish attitudes toward foreigners and the deliberate inclusion of Gentile Christians within the household of God (Eph. 2:19-22). Immediately following this rhetorical disruption of established Jewish ethnocentric attitudes within the community, Paul immediately models self-sacrifice for the heightened vision of evangelistic duty, by beginning an intercessory prayer on behalf of the Gentile readers (Eph. 3:1, ESV). Scholars note that the author’s prayer for the Gentiles is interrupted briefly in Ephesians 3:2-13 and will resume later in verse 14 “on account of...” the unifying message or grace and access to the revelation of the mystery of God (Ehrman, 2004; Ryrie, 1966; Sherwood, 2012b; Thielman, Yarbrough, & Stein, 2010). Additionally, interpreters consider the selected portion of the Ephesian letter as being representative of an “anacoluthon” resting as a kind of syntactic hiccup within an intercessory prayer for others (Krueger, 1986; Wiles, 2007). Supporting this contention, are the scholars who suggested that the Ephesians writer “had not cleverly planned what he was going to write” and in the middle of an intercessory prayer in prison, “digressed to say why he was in prison, and then, reminded by his own digression that had been on the verge of prayer, decided to go back to prayer...” (Thielman et al., 2010, p. 188).

Cultural intertexture examines the language (phrases and words) within a given text and its engagement with the established cultural patterns, norms, traditions, and behaviors (Robbins, 1996a; Robbins, 1996b). With a focus on the assumed knowledge resident within writing that only individuals and groups from that time or generally associated with a given culture would understand innately. Robbins (1996a) explained further that cultural intertexture engages intersections within texts utilizing two formulations (a) allusion and echo or (b) reference (pp. 58-59).

Within the selected text, are specific references to intertextual themes (values) familiar to this letter’s recipients, and more precisely reflect the values resident in the ethical representation of ATL in this pericope. The Ephesians 3:1-13 writing, separated into portions of the text, delineated within this examination, by cultural and religious themes that align with the contemporary list of ethical leadership values resident in both AL and TL conceptions. The swirling interpretive spiral DeSilva (2004) envisioned, with respect to hermeneutics, is applicable in this instance, as the ancient readers of Ephesians would have known (more than a contemporary reader) the Jewish cultural references that the author included in this portion of the text in (a) Ephesians 3:5, ESV *ἕτερος γενεά οὐ γνωρίζω υἱὸς ἀνθρώπου*, which means “in other generations was not made known to the sons of men,” (Isaiah 56:6-7; 49:6 ESV); and (b) Eph. 3:8 ESV *ἀνεξιχνίαστος*, which means “unfathomable or unsearchable”, (Job 5:9, 9:10 ESV) (Blue Letter Bible,

2018b; Rivers, 2018, p.4) These selections represent cultural echoes rather than references according to Robbins (1996a), as they are “subtle and indirect,” and the meaning for readers may conflict about the precise nature of cultural intertexture within the pericope (p.60).

Moreover, use of Robbins (1996a) oral-scribal analytical method of intertexture is additionally applied to the selected text using an ideological framework to study the text; considering other scriptural use of indirect references such as imprisonment, intercession, suffering, mystery, humility, fellowship (unity), and wisdom.

### **Identity, Intercession & Imprisonment – Ephesians 3:1**

Akin to the self-sacrifice resident in both AL and TL is the exhibition of altruism within the opening verse of the selected pericope. Paul begins this portion of writing by expressing his role, empowered by the work of Christ and the Holy Spirit (Rom. 8:26, 34, ESV) as advocate and intermediary. This identification as a literal and figurative imprisoned intercessor mirrored the altruistic model of Christ as humanity’s intercessor (Heb. 7:25, 10:22; John 14:6; 1 Jn. 2:1-2, ESV; MacDonald, 2016). The writer’s ability to joy in suffering, with an understanding of the reason (*χάριν* Eph. 3:1) for his imprisonment as being profitable, “for the sake of you Gentiles” (*ὕπὲρ ὑμῶν τῶν ἐθνῶν*, Eph. 3:1, ESV). His identification as “prisoner” (*δέσμιος*) in the opening verse of chapter three stands in direct contrast with the writer’s concurrent self-identification as “Paul,” which carries a weight of authority for recipients of other New Testament epistles (Gal 5:2; Col. 1:23; II Cor. 10:1, ESV).

For the author, the designations of his being both an apostle and a prisoner, were distinctions of honor, praise, and Divine service, as mirrored in the account of his fruitful imprisonment in Philippians 1:8-14, ESV (Blevins, 1979; MacDonald, 2004). In both accounts there is the paralleled praxis of intercession, imprisonment, and service for others, that was both “heard” (Eph. 3:2) and “become known” (Phil. 1:13) for the benefit of Gentiles (Eph. 3:1) and “the whole imperial (Praetorian) guard” (Phil. 1:13) (Blevins, 1979).

Serving as an opening cultural and social backdrop for letter recipients, is the illustrative Christian practice of unity in suffering for the sake of another and the supplementary establishment of a united and empowered (and long-established) network of fellowship (even in suffering) (Phil. 3:10; Rom. 5:3; Jn. 16:33). In addition to the other New Testament references supporting this contention, is the detailed account of “affliction” and suffering, Jewish patriarch, Joseph endured in Acts: 7:9-17, which ultimately precipitated (for a time) the continual multiplication and increase of the people of God. The author’s use of language in this opening verse may also reflect what scholars noted as a direct connection to this kind of altruistic praxis of identification and sacrifice mirrored in the cultural practice of the ancient mystery cults within the

Hellenistic period. It is recorded that during this time, groups often utilized, as the concluding portion of rituals enacted for the revelation of mysteries, the demonstrative “act of being chained” (Blevins, 1979, p. 507).

### **The Revelation of the Mystery of Christ – Ephesians 3:2-7**

Both empowered and commissioned by the (χάριτος τοῦ θεοῦ) “grace of God,” Paul begins the deliberate unraveling the (μυστηρίῳ τοῦ Χριστοῦ) “mystery of Christ.” This revelation further establishes the apostolic imperative and prerogative of full disclosure for the sake of extending the reach of an impeccable godly witness (Beale & Gladd, 2014). Ryrie (1966) explained that the “mystery” (μυστήριον) points to a secret containing an elevated or profound truth and within the New Testament there are twenty-seven occurrences with “both ideas of something secret and something deep” (p. 26). The Ephesians letter encompasses a large portion of these references to mystery with six occurrences in the book (Eph. 1:9; 3:3-4, 9; 5:32; 6:19) (Beale & Gladd, 2014, p. 147; Blue Letter Bible, 2018a).

Furthermore, scholars familiar with the pagan mystery religions of the period explain that “only the individual who has passed through... initiation is enabled to comprehend deep ‘mysteries’ in the Greek cults” (Beale & Gladd, 2014, p. 317). Paul, being aware of the concurrent messages within society placing the gospel message against the often-similar teachings of heresy (disguised as the truth) opted to utilize this paradigm by utilizing an inclusive communication technique which offered incontrovertible and eternal access to the redeemed. Paul not only set himself among the elite (privy to the truth hidden by mystery) but enticed new believers to hold firm and avoid deception from other influential pagan mystery religions, by offering converts equal access to revelation held in store for the most elite within their society. Additionally, this particularly mysterious premise illustrated within this Pauline writing, makes no absolute or indirect connection to the actual recipients of this letter, only further solidifying its interpretive ambiguity. An anchor through many of the vicissitudes within the contents, inspirations, interpretation, and authorship of Ephesians 3:1-13, is the consistent, intercultural competence, cultural intelligence, authentic transformational methodology, and gracious apostolic model illustrated in Paul’s writing and leadership style.

Yukl (2013) defined integrity as the open and honest communication, which consistently aligns with “espoused values, admits and accepts responsibility for mistakes (and) does not attempt to manipulate or deceive people” (p. 348). Scholars explained that this was considered a kind of special mission for Paul, to minister and uncover the truth for the benefit of others (Gentiles) (Blevins, 1979). Serving as a mortal embodiment of the price and privilege of being both called and purposed the God’s grace, Paul expresses the desire to share with the Gentiles, who have become “fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through

the gospel” (Eph. 3:6). This upright intention to unify those once pushed to the furthest recesses of the redeemed collective now is given the keys once held in-store only for the “holy apostles and prophets by the spirit” (Eph. 3:5, ESV). This action reflects what Ryrie (1966) explained that employment of an “amillennial eschatology” for this portion of scripture, illustrated that “Paul is not saying that the mystery is something that was not revealed until New Testament times but is a further revelation of the covenant promises made with Abraham” (p. 24). In this intertextual interpretive lens, Paul is represented as a New Testament Abraham, called out of his way, to abandon much of what he knew (Judaism’s law and social codes). His response articulated clearly in Ephesians 3: 6-9, illustrates his humble intention in pursuit of both purpose “to preach to the Gentiles” and the promise of “unsearchable riches... and... light for everyone”. The impetus for this extension to others, provide readers glimpses of an Old Testament praxis of interactions between the “undeserving,” “unfaithful,” or literally faithless individuals and a Holy, almighty, and eternally faithful God (Eph. 3:2, 8-10; Is. 54:5; Jer. 3:14, 22; Hos. 1:16, 23).

### **Humility, Riches, Connection, & Righteous Suffering – Ephesians 3:8-13**

This undeserved access to Divine provision, is the impetus for Paul (also a benefactor of undeserved grace) to offer access to the otherwise marginalized and unworthy portions of religious (Jewish) society by illustrating the elevated and profound truths revealed through access to the universal (ἐκκλησία) “church” (not ordered by locality, creed, or station) (Eph. 1:22; 3:10, 21; 5:23-25, 27, 29, 32) (Blue Letter Bible, 2018a). MacDonald and Aune (2010) explained that the “universal *ekklesia* exists on account of what God has accomplished in Christ and... it has the power to make God’s wisdom known to the spiritual powers in heavenly places (Eph. 3:10) (p. 545).

As such, the author’s example, and fervent commitment to extend the application of the mystery of Christ and the work of God to others provides the framework for the remaining verses within the selected pericope. The imprisonment that began this journey is now fueled and propelled by God’s grace (χάρις) which brings, much like the effective leadership model within a given organization, an efficient and effective fulfillment of purpose for all participating members (Eph. 3:7-8). In this context, fulfillment for Christian believers, articulated as (ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ) “the unsearchable riches of Christ,” which include unity and “fellowship” (κοινωνία) made both accessible and visible to “all men” (Eph. 3:8-9, ESV).

Akin to the function and purpose of ATL, Paul first positions himself as an individual model who through humility, by God’s grace, and like Christ, served as the second prototype for the construction, praxis, and mission of the collective “church.” As such, Paul’s treatise within verses ten through thirteen of the selected passage now commissions the church into the Divine battle of which he has engaged in (and currently battles imprisoned by Rome) against the (literal and spiritual) principalities

and powers, while concurrently unveiling “heavenly places” (Eph. 3:10, ESV). Blevins (1979) highlighted intertextual references (1 Peter 1:12, 1 Timothy 3:16 and Hebrews 1:14) which discuss the fact that the angels operating as primary participants in the work of redemption as “ministering spirits,” were not privy to the mystery, nor the purpose of the gospel of Jesus (pp. 510-511). Christ, as supported within the interrelation of these New Testament texts, functions as redeemer and intercessor. Ephesians 3:1-13, describes an intercultural catalyst, intent on creation of a universal church for both Jews and Gentiles (Blevins, 1979, p. 511).

Ultimately, God’s divine purpose, as expressed within the selected pericope, called for universal and total liberation through Christ (Eph. 3:11). This elevated and eternal mission needed to employ the clever use of ancient rhetorical communication that offered a substantive response to the heavy influence of Gnostic and pagan traditions and belief which hampered the practices and impeded the developing faith of new Christian converts. Often as is the case among the privileged in any group, the apparent willingness of such an individual to forego the perks, rights, and licenses of their station in dedication to the collective mission, incites follower loyalty, support, and emulation. Likewise, within Ephesians 3:1-13, is Paul’s dogged determination, even to the point of interrupting a prayer set in motion, to accurately unveil the rights, privileges, and access, he, and others (privileged) to be like him failed to seek out. As such, this dedication as representative of authentic transformational leadership praxis, gloried (by the grace of God) in suffering and “tribulation” (θλιψις) for the cause of Christ and the inclusion of others (Gentiles), who were presently and in the recent past, viewed as little dogs (Mt. 15:21-28; Mk. 7:24-30).

The apostle Paul’s work within Ephesians utilizes the model of Jesus as one doggedly focused and dedicated to the point of death on the ministry of reconciliation. As such, the two kinds of existence resident during the time of this letter, (Christian and non-Christian, Jews and Gentiles) set against each other in full opposition (Best, 1999; Blevins, 1979). As a rhetorician, elevating the contention to an eternal revelation of the work of God through Christ, the Ephesians author can deliberately address the inconsistency within ancient Gnostic practices. Additionally within this conceptual backdrop, is the daunting apostolic task of dismantling an elite and exclusionary Jewish social and religious paradigm by appropriately communicating the eternal vision of a united and inclusive intertextual culture of Christian belief and ecclesial membership. Paul’s obedience to God’s commission ignores the definite personal and corporate threats of rejection, suffering, and even imprisonment associated with any denunciation of organizational, religious or socially established norms.

## Conclusion

A determination through this examination of the cultural topics within Ephesians 3:1-13, providing evidence that the apostle Paul exemplified authentic transformational

leadership in his expressed, actualized and expression of a unified vision for the first-century Christian church and beyond. Although not explicitly included in the pericope, the word unity references the author's work, as being commissioned on behalf of the collective body of believers, aligning with the theoretical construction proposed in the ATL conception (Bass & Steidlmeier, 1999).

The present need for culturally intelligent and intercultural competent and ethical leadership fundamental to societal development and progress was just as necessary in the ancient societal and spiritual environment in which the author of the Ephesians letter operated. The collective knowledge, skill, and attitude of established and emergent authentic transformational leaders require progressive and continual action as developmental practice for the establishment of efficient organizations, nations, or churches (Byram, Nichols, & Stevens, 2001). The global period has welcomed the rapid development of intercultural contexts and cross-cultural theories, attempting to formulate researched responses to combat the culturally blind and insensitive portions of organizational practice and leadership (Collard, 2007, p. 740).

The research question is: What is the Role of Intercultural Communication Competence in Authentic Transformational Leadership? Utilization of contemporary theoretical development and research findings of TL, AL, ATL, CQ, and ICC collectively, provide a template for an effective authentic transformational leader which is applied in context to both the author and recipient of Ephesians 3:1-13, exploring intertexture of socio-rhetorical analysis and contemporary findings relative to leadership theory, cultural intelligence and, intercultural competence, respectively.

The context and application of Ephesians 3:1-13, within a contemporary context, actively illustrates ICC, which allows all associated members of an organization (of varied forms) to "become better strangers to each other and thus better known to each other and ourselves" (Van Deurzen, p.81 as cited in Andenoro et al., 2012, p. 102). The interrelations of some socio-rhetorical critical analysis mechanisms utilized against the structure, contents, and historical significance of Ephesians 3:1-13, are worthwhile endeavors for researchers studying organizational leadership.

The construction, authorship, and intention, while highly debated by researchers, theologians, and scholars alive, provides an integral portion of New Testament construction to the effect, purpose, and plan of God as evidenced by the life of Christ and his subsequent followers. The vast array of simultaneous cheers and jeers, on the contents of Ephesians, does not even slightly diminish its significance or the stated intention of releasing profound illuminated truths held within the "mystery of Christ... now... revealed..." (Eph. 3:4-5). The distinct, unobstructed, and deliberate insights resident in the pericope, participates in the divine purpose set in motion with the introduction of Jesus (the Christ) to the earth. The destined plan and purpose of Christ (as mystery), in Ephesians 3:1-13 is made available to all willing Christian believers, as

they are unified collectively by both belief and privileged access to the promise of an earthly ecclesia with a mission to grow in numbers with the purposeful inclusion of both Jews and Gentiles alike.

The Holy Scriptures uncover, challenge, and inform one's individual and collective adoption of diverse methods, patterns, and rituals, presented within researched scholarly theoretical and empirically measured examinations that frame the praxis of contemporary leadership models presently. As such, the contents of Ephesians 3:1-13, presents a leadership and follower model within an echoed "tri-fold convergence of Jews, Gentiles and the mission of God as reflected in contemporary organizational leadership with the (intercultural) interactions of leaders, followers" within a given community (Rivers, 2018, p. 4). The subsequent and expected growth and development of healthy Christian organizations, communities, and nations, establish models for dynamic collections of transforming emergent organizations, utilizing the Ephesians 3:1-13, applied themes (unity, transparency, sacrifice, purpose) to cooperatively achieve the elevated progressive mission of the sum over its parts. Further supporting this understanding of effectiveness is the contention by scholars, that organizations should employ a combined praxis of both task and relations-oriented behaviors working cooperatively, to establish a continually effective system of operation (Yukl, 2013, pp. 51, 402). ATL, as demonstrated in the pericope, within the writing and apostolic leadership of Paul, foreshadowed the type of development and concerted effort leaders utilize in building "a strong culture to support empowerment" (Yukl, 2013, p. 329).

The author of the Ephesians writing, employed use of narrative within a wildly complex intercultural context, to reconcile the breaches between a group of people representative of diverse experience, expectations, and beliefs, as the use of ancient rhetoric, narrative and spiritual revelation of mystery, further developed, unified fostered a new level of unified freedom, openness, and self-awareness. In Paul's transparent identification as a prisoner, his clear delineation of membership as a Christian believer, and in the revelation of the mysteries of God, this authentic transformational leader fostered unity among the many cultural representatives in a way that generated a unified message of solidarity and community among a broad representation of cross-cultural experiences both then and now.

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### **About the Author**

Meghan Rivers is a second-year Ph.D. student at Regent University, where she is studying organizational leadership. She has more than 18 years of professional experience in corporate (mgmt. consulting), ecclesial and non-profit sectors, serving in personal and professional development, along with program management leadership functions supporting the U.S. Dept. of Defense. Her research interests include intercultural competence, humility, neuroleadership, leader communication, and shared leadership.

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# An Exposition of 1 & 2 Samuel on Decision-Making and Power

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This expository essay considers the story of King David and juxtaposes critical elements of his life with the praxis of organizational behavior and design. It uses the study of decision-making and types of power to evaluate the life of King David in 1 and 2 Samuel. The essay also highlights the effectiveness of David's decision-making acumen. David's experiences will be layered with French and Raven's bases of power to uncover the imbrications thereof and provide modern-day leaders with a stronger decision-making foundation and improve their effectiveness as they navigate through the wild waters of organizational challenges.

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The First Book of Samuel recounts the story of King Saul's extraordinary rise to power and influence and his subsequent tragic fall. The author highlights Saul's tragic flaw – his disobedience of God's commands which ultimately leads to God's rejection. In the process, Saul quickly loses his courage and becomes jealous of young David's growing success. From the ashes of tragedy, God would raise up another king who would obey the directives of the true King, the God of Israel. Much of the activity in First Samuel is associated with the life, reign, and decline of Saul, contrasted with the rapid rise of the young and faithful David. Although the Book of Ruth 4:18-22 introduces the genealogy of David, First and Second Samuel report the specifics of David's rise to power, as well as reveal the successes and failures of his decision-making acumen. What is King David's story? What elements of organizational behavior are present in the Books of Samuel? What learnings can we take away from the decisions David made, both good and bad? How might those learnings help leaders and decision-makers better understand the complexities of power as they make decisions in a modern-day organizational environment?

## **Highlights of the Story of David**

The Books of Samuel form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Old Testament called the Deuteronomistic history (Gordon,

1999). Along with Joshua, Judges, and Kings, the Books of Samuel are part of the series of books that comprise a theological history of the Israelites that explain God's law for Israel under the guidance of the prophets (Dick, 2004). First Samuel follows David's rise and journey to the throne, justifying him as a legitimate successor to Saul. First and Second Samuel allow readers to witness God entering into an eternal covenant with David while promising divine protection of the dynasty of Jerusalem through all time.

David is introduced as a young shepherd who gained fame as a musician and by killing the Philistine champion, Goliath. He quickly became a favorite of King Saul and a close friend of Jonathan, Saul's son. Worried that David would attempt to steal his throne, Saul would eventually turn on David with a vengeance. After Saul and Jonathan are killed in battle, David is anointed as king and goes on to conquer Jerusalem, taking the Ark of the Covenant into the city, and establishing the kingdom founded by Saul.

As a man after God's own heart, David's faith was exemplary, so much so, that centuries later God was pleased to be called "the God of your father David" (2 Kings 20:5; Isaiah 38:5). David contributed to the worship of the Lord by building the temple (2 Chronicles 28:11-29:2) and by authoring numerous psalms (2 Samuel 23:1). Inspired through the Lord's guidance, Samuel had initially traveled to Bethlehem to interview the sons of Jesse, so that he might set apart one of them for a high dignity in the future history of the Hebrew commonwealth. After rejecting seven of his sons, Jesse was asked to disrupt David from tending sheep. Samuel 16:12-13 described the scenario as follows:

Now he was ruddy with bright eyes, and good looking. And the Lord said, "Arise, anoint him; for this is the one!" Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward (1 Samuel 16:12-13).

According to Steel (2011), David was a genius poet and musician singing his own Hebrew melodies and dedicating them to the praise of Jehovah. David played the harp often and "beguiled the loitering day or the weary night, as he watched his flocks" (Steel, p. 1). David was intimately acquainted with the Word of God and set many heroes of faith and biblical events of grace to music.

The anointment with olive oil was considered a religious ritual which consecrated him to the kingship. David was now strengthened by God's Holy Spirit for the work of ruling God's people, just as Saul had been previously (1 Samuel 10:10). In his distressing situation, Saul requested David's presence to help calm his sullen nature. David left Bethlehem on a donkey and traveled directly to Saul, where he quickly found favor and became Saul's armorbearer. Empowered by the Spirit of God, David skillfully played his harp, drove away the distressing spirit, and provided Saul with temporary relief.

David's influence and power quickly grew after triumphing over the 9-foot, 9-inch Philistine, Goliath. The decision David made to place his faith in the Lord combined with the courage he demonstrated in challenging the Philistine "champion" is legendary. In fact, David's achievements became widely known among the Philistines. David's successful military campaigns also gained him increased honor and recognition. Despite Saul's anger and resentment, David continually remained loyal to Saul. Today, the story of David's victory over the giant is used as inspiration to encourage sports teams, corporate employees, developing leaders, and the next generation, providing hope and strength in challenging situations. Indeed, the Goliath has become a universal metaphor for obstacles in life, both personally and organizationally (Marshall, 2006).

David's power and influence rapidly grew over the Israelites, and he quickly gained the loyal support of Saul's son, Jonathan. Throughout the Books of Samuel, David and Jonathan consistently appealed to the covenant of their friendship, even though Jonathan was well aware of the ancient custom that a new king would kill the offspring of his predecessor. From a leadership and organizational behavior perspective, the researcher begins to see the numerous forms of power theories weaved within the tapestry of interactions between David and the other characters in Scripture. Elements of organizational behavior could readily be observed in the decision-making process of David and the situations he faced.

In First Samuel 19, with the help of his wife, Michal, David decided to escape Saul's anger. Michal had shown exceptional heroism and a great devotion to David – actions that eventually resulted in a strained relationship with her father, Saul. The psalm of lament (Psalm 59) refers to the story of David's escape from Saul and is broken into four distinct parts:

- a prayer for deliverance
- a confident hope
- a renewed prayer for deliverance, and
- a renewed hope

The author uses the repetition of the phrase "deliver me" as a mechanism to emphasize meaning around bringing one out of trouble and distress. David made other significant decisions as well, such as fleeing and seeking help from Samuel at Ramah (1 Samuel 19:18) and not being present at dinner with the king:

And David said to Jonathan, "Indeed tomorrow is the New Moon, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field until the third day at evening" (1 Samuel 20:5).

Later, David decided to flee to Gath (1 Samuel 21:10) and then to the cave of Adullam (1 Samuel 22:1). Even though Saul was focused on killing David, the future King made the choice numerous times to spare Saul's life out of humility for his own station in life, referential respect for the authority and office of the monarch, and the internal guidance of the Holy Spirit. Eventually, Samuel, Saul, and his three sons Jonathan, Abinadab, and Malchishua (1 Samuel 31: 2-9) all die, and David begins his reign as king. Other examples of decisions David made in Second Samuel included stripping his first wife Michal back from her new husband Paltiel, son of Laish, sending him home heartbroken. Unsurprisingly, David and Michal's reunion was far from pleasant, as he was no longer the young courageous warrior who served her father's household, but rather a monarch with absolute power. Furthermore, she would now have to compete with six other women for King David's attention. It is worth noting that Michal's hatred had festered over the years, and she neither accepted her God-given lot nor trusted God for her future happiness – she had become bitter not only at David but also toward God.

Perhaps, one of the most prominent examples of failure in power and decision-making came from the story of David, Bathsheba, and Uriah (2 Samuel 12:13). David's suffering and regret are further illustrated throughout Psalm 51. While kings of the middle-east would normally go to battle in the spring when weather was good and food abundant, David had decided to stay back in Jerusalem while he sent Joab and his army to besiege the Ammonite capital of Rabbah. Second Samuel 11:1-5 recounts the event:

Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. So, David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" Then David sent his messengers, and took her; and she came to him, and he lay with her, for she was cleansed from impurity; and she returned to her house. And the woman conceived; so, she sent and told David, and said, "I am with child."

This decision would lead David to make a series of subsequent poor decisions such as attempting to deceive Uriah into laying with his wife, and later, facilitating Uriah's sacrifice on the battlefield. In the end, Uriah would die, and David would send for Bathsheba, and she would bear him a son. David was disappointed in himself as "the thing [he] had done displeased the Lord" (2 Samuel 11:27).

Next, this expository essay will explore the various theories of decision-making and power within the context of organizational behavior and cross-reference the theories with the actions and relationships that David forged in First and Second Samuel.

## Organizational Behavior and the Books of Samuel

Konopaske, Ivancevich, and Matteson (2018, p. 7) define organizational behavior as the “study of the impact that individuals, groups, organizational structure, and processes have on behavior within organizations.” In practice, organizational behavior leans on numerous constructs of study, including sociology, psychology, politics, cultural anthropology, and science. McShane and Von Glinow (2018, p. 4) described organizations as “groups of people who work together toward some purpose.” Basically, organizational behavior is the study and praxis of what people think, feel, and do in and around organizations (Griffin, 2017; Schermerhorn, Hunt, & Osborn, 2004). Organizational behavior in the United States is heavily influenced by Mega-trends – the large-scale forces and patterns that are reshaping the values, ideals, attitudes, and psychosocial constructs of its population (Aguas, 2018a). These trends continue transform the way people live their lives. According to the business consulting firm, Frost & Sullivan, mega-trends are defined as “transformative, global forces that define the future world with their far-reaching impacts on businesses, economies, societies, cultures and personal lives” (Frost & Sullivan, 2014, 2019). The mega-trends that are currently influencing organizations include:

- Globalization (Adler, 2001; Gaspar, Arreola-Risa, Bierman, et al., 2017; Northouse, 2019)
- Technology and Innovation (Gerber, 2019; Marr, 2017, 2019; Roe, 2018)
- The Continuous Shift to Knowledge Work (Aguas, 2017; Goleman, 1995, 1998; Trost, 2013)
- Environmental and Ecological Sustainability (Stofleth, 2017)
- Movement Towards the Semantic Web 3.0 (Shontell, 2011; Strickland, 2008)
- The Changing Workforce – Generational, Gender, and Cultural Differences (Aguas, 2018b; Moodian, 2009; Seemiller & Grace, 2016; Toossi, 2015)

Scripture provides numerous examples of organizations and organizational activities – some functional, some dysfunctional. From God’s creation of the earth and interactions with Adam and Eve in Genesis to His warning to everyone who hears the “words of prophecy” in Revelation, organizations and organizational activities exist in abundance. The Book of Ephesians provides descriptive Scripture that highlights the importance of all individuals working together in God’s organization, collaborating towards a common purpose:

That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head – Christ – from whom the whole body, joined and knit together by what every joint supplies, according to effective working by which

every part does its share, causes growth of the body for the edifying of itself in love (Ephesians 4:16).

This particular Scripture discusses the importance of helping the “babes” in the church organization grow to maturity. Additionally, the pericope illustrates the importance of honesty and speaking truth in the context of the church organization. Note that this Scripture advocates that there are no insignificant parts of the body: all parts of the organization are important and essential for a healthy organization to function and flourish.

First and Second Samuel interact with dozens of organizations and highlight numerous elements of organizational behavior within the story of David. One does not have to read long to find an organization “in action,” and extract relevance from scriptural lessons that can be directly applied and transferred to current world situations. The following represents examples of organizations and micro-organizations within the story of David in the Books of Samuel:

- Samuel, Jesse, and David
- The Philistines, Israelites, Ammonites, and Syrians
- The Inhabitants of Jerusalem and Bethlehem
- Samuel's sons
- David, Bathsheba, and Uriah
- Saul's army
- Jonathan, David, and Saul
- David, Bathsheba, and their sons
- David's concubines, servants, and army
- David, Michal, and Paltiel
- David and Jonathan

This list illustrates that organizations in First and Second Samuel were small and large, short- and long-term focused, and came together for both good and bad purposes. In today's world, organizations function in a relatively similar fashion. Some organizations like JPMorgan Chase employ over 250,000 employees and operate in over 100 markets worldwide, while others like Ellen's Homestyle Kitchen in Virginia Beach employ just a few in one suburban location. Relatively speaking, the United States women's national soccer team worked together for the better part of three decades to earn their fourth World Cup championship, while the Zhou Dynasty – the longest-ruling Chinese dynasty – lasted 867 years from 1122 to 255 BC. Finally, organizations such as the Red Cross and the United States Armed Forces are designed to serve and protect those that do not have the means to do so individually, while others like organized crime and “hate” groups exist to exploit and do evil. Each of these examples reflects a diverse nature of organizational life around the globe.

First and Second Samuel also parallel these organizational characteristics. For example, David assembled a large organization of 400 men who were oppressed and discontented with Saul's rule (1 Samuel 22). In contrast, a micro-organization existed in the interaction between David, Jonathan, and Saul. King David's rule lasted approximately 40 years, while the interaction with Saul and his Father Jesse was short-lived (1 Samuel 16). Finally, David joined the Israelites and represented them against the giant Goliath in a fight that would serve as a godly example of the Lord's strength, even by today's standards. On the other end of the spectrum, David's behavior as a member of the organization, which included Bathsheba and Uriah, demonstrated jaundiced judgment, disastrous decision-making, and not so fortuitous failure.

### **Decision-Making in the Books of Samuel**

Decisions are made in order to achieve a specific result, address an opportunity, or solve a particular problem; and decision-making is "the process of choosing a particular action that deals with a problem or opportunity" (Konopaske, Ivancevich, & Matteson, 2018, p. 371). According to Griffin, Phillips, and Gully (2017), there are two different types of decisions: programmed and nonprogrammed decisions.

A programmed decision is a well-structured, recurring, and frequent decision made with information that is clear, specific, and readily available. Programmed decisions involve situations in which procedures have been developed for repetitive and routine problems. They are often dependent on formal or informal policies and procedures. The story of David discusses his role and position as a young shepherd, in that it involved many programmed decisions as he cared for the safety and welfare of his flock. Shepherds graze sheep, herd them to areas of good forage, and keep a watchful eye on poisonous plants. They bring their sheep back to bed down in the same area each night and shear their sheep in the springtime each year. Today, there is an infinite number of programmed decisions that occur daily. An assistant manager at Starbucks Coffee reviews inventory regularly to determine which supplies need to be replenished and ordered, while a bank's ATM custodian follows a specific procedure in refilling the cash trays each week. For programmed decisions, a decision rule guides decision-makers toward the alternative to choose once they have the predetermined information about the decision situation.

A nonprogrammed decision is one that "is relatively unstructured and occurs much less often than a programmed decision (Griffin, 2017). Nonprogrammed decisions are "new and unusual, vague, have major consequences, involve the upper levels of the organization, and can take a relatively long time to navigate" (Griffin, Phillip, & Gully, 2017). Nonprogrammed decisions operate under a condition of risk since the decision-maker cannot know with certainty what the outcome of a given action will be. David used nonprogramming processes when deciding to spare Saul's life twice, and when deciding to sacrifice Uriah's life on the battlefield. In both scenarios, David faced

conditions of uncertainty, where he lacked enough information to estimate the probability of possible outcomes. Konopaske, Ivancevich, and Matteson (2018) introduce an administrative decision-making model called “bounded rationality,” a methodology that assumes decision-making is not an entirely rational process, but rather one that is fraught with constraints and limitations.

The Walt Disney Company’s decision to purchase Lucasfilm, Ltd. and Pixar Animation Studios are both examples of nonprogrammed decisions. So was Amazon.com Inc’s acquisition of Whole Foods Market. Although the concept of mergers and acquisitions are all too common in today’s society, these large-scale transactions are rarely similar and often differ in both structure and execution. As organizations consider entering new global terrain or producing state-of-the-art innovation and technology, they often exercise nonprogramming decision-making with bounded rationality.

### **Theories of Power in the Books of Samuel**

From a leadership perspective, Yukl (2013, p. 186) defines power as “the absolute capacity of an individual agent to influence the behavior or attitudes of one or more designated target persons at a given point in time” and posits that the construct of power is useful for understanding how people are able to influence each other in organizations. Northouse (2019) and Antonakis and Day (2018) also believe that the concept of power is closely related to leadership due to its contribution to the influence process. In essence, leadership is “a process whereby an individual influences a group of individuals to achieve a common goal” (Northouse, 2019, p. 5).

The story of David in First and Second Samuel illustrates examples of two types of power: positional and personal power. Bass (2008) claims that the status associated with one’s position gives one power to influence those who are in a lower status. This is called “positional power.” According to Bass, “traditions, rules, and regulations assign power to incumbents of positions” (p. 267), who then have the authority to issue rewards and punishments. Personal power is the “ability to affect others’ attitudes, beliefs, and behaviors without using force or formal authority” (Gill, 2011, p. 268). Personal power is a source of influence and authority a person has over his or her followers, determined by his or her followers. Northouse (2019) further sets forth six bases of power propounded by French and Raven (French & Raven, 1959; Raven, 2004) and explains their categorization into two familial groupings: position and personal power. Table 1 illustrates these two types of power and their related bases along with a source definition and an example of the construct from First and Second Samuel.

Table 1

*Types and Bases of Power*

<b>Position Power</b>	<b>Source</b>	<b>Examples from the Books of Samuel</b>
Legitimate	Associated with having status or formal job authority.	Both King Saul and King David had the formal authority to give their armies orders.  David used his formal authority to demand that Bathsheba be brought to him.
Reward	Derived from having the capacity to provide rewards to others.	King Saul gave David his daughter Michal as a reward for killing numerous Philistines
Coercive	Derived from having the capacity to penalize or punish others.	David ordered Uriah to be placed on the front line of the battle. He was killed as a result of his loyalty to David and his soldiers. He chose not to lay with his wife when David called him back from the war.
Information	Derived from possessing knowledge that others want or need.	David's knowledge and ability to play the harp calmed King Saul's distressed spirit.
<b>Personal Power</b>		
Referent	Based on followers' identification and liking for the leader.	David was adored by the Israelites, Jonathan, and even Saul for a short time.
Expert	Based on followers' perceptions of the leader's competence.	Nathan was a court prophet who wrote about the histories of David and Solomon.  As a Shepherd, David learned how to hurl stones to protect his flock. He used this expert knowledge and skill to kill Goliath.

*Note.* Adapted from *A force for change: How leadership differs from management* (pp. 3-8), by J. P. Kotter, 1990, New York, NY: Free Press.

Today, the six bases of power can be observed through a variety of examples. For instance, legitimate power is expressed throughout the military as senior leaders lead their teams through exercises and in combat. In the courtroom, a judge has the formal authority to sentence an individual to a specific jail term or to set the appropriate bail amount – a form of legitimate power. Parents who provide a monetary incentive or video game time in exchange for good grades in school are demonstrating reward power. On the other hand, a high school coach who benches his or her star player for poor performance in practice is demonstrating coercive power. A university department dean who has new criteria for promotion has information power, while a

tour guide at Universal Studios Hollywood possesses expert power when providing tours to park guests each day. Finally, referent power can be seen in mentors and teachers who are adored and admired by their mentees and students.

## Conclusion

The story of King David provides numerous teachings and learnings in organizational behavior and organizational effectiveness, particularly in relation to behavioral theories of decision-making and power. David's story educates today's decision-makers and helps them understand the elements and obstacles involved in effective decision-making and their potential results. With this understanding, decision-makers and influencers become cognizant of whether they have the required information to make programmed or nonprogrammed decisions, the latter of which may require a bounded rationality approach. Leveraging the learnings from David's experiences with an understanding of the shaping forces known as mega-trends provides decision-makers with a menu of power types and bases from which to choose and appropriately utilize in various situations. In the end, today's leaders can improve their effectiveness as they seek to increase followership satisfaction and the employee experience while leading their teams towards accomplishing organizational objectives.

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# Self-Perceived Servant Leadership Characteristics: Testing for Differences in Citadel Cadets

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The Servant Leadership Survey (SLS) offers a valid, reliable, empirically proven instrument that accurately measures servant leadership at both the individual and organizational levels. However, in organizations that focus on developing leaders through a formal, multi-stage process, some emerging leaders might not have assigned followers until a year or more in the program. This program characteristic presents a significant challenge from the perspective of assessing and measuring a student's progress along the leader developmental pathway. Therefore, the purpose of this study was to adapt and validate the SLS for self-assessment. While the results provide an indication of the differences in self-perceived leadership characteristics by cadets at The Citadel, the adapted SLS did not align well with the original instrument. Nevertheless, the insight derived from this study will facilitate the next steps required to validate a self-assessment instrument eventually which could provide the necessary data to adjust the overall academic and experiential program to be more effective and offer the individual-specific information to facilitate counseling and personal leadership development for every student in the program.

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Introduced in 2011, the Servant Leadership Survey (SLS) developed by Van Dierendonck and Nuijten (2011) offers a valid, reliable, empirically proven instrument that accurately measures servant leadership at both the individual and organizational levels. Building on the theory first introduced by Greenleaf (1970) more than forty-five years ago, the SLS provides a useful assessment tool for leader development and serves a critical role in the ongoing research of servant leadership theory and leadership in general.

## **Research Problem**

By design, the SLS enables followers to evaluate a leader, which is useful; however, in organizations that focus on developing leaders through a formal, multi-stage process,

some emerging leaders might not have assigned followers until a year or more in the program. The Citadel, the Military College of South Carolina, focuses on educating and developing principled leaders “in a disciplined and intellectually challenging environment” using a four-year, staged process (“The Citadel mission statement,” 2018). However, in this environment, emerging leaders do not have a formal leadership position until the second year, at the earliest, and might not have one until the third, or even fourth year of the program. This program characteristic presents a significant challenge from the perspective of assessment and measurement of a student’s progress along the leadership developmental pathway.

### **Statement of Purpose**

Given the reliability and successful validation of the SLS instrument, which was designed for followers to evaluate a leader, the purpose of this study was to adapt and validate the SLS for self-assessment.

### **Significance of the Study**

The successful adaptation of the SLS for self-assessment would mark a significant milestone in leadership development and assessment at The Citadel and adult leader development, in general. The Citadel is a unique college environment where cadets live and study in a very structured, military-like environment. While the college has developed leaders for its entire 175 years of existence, there has never been a standard way to measure that development. In other words, absent a standardized measurement tool, assessment of leadership development, at both the individual and organizational levels, has been subjective and anecdotal at best. This study, if successful, would provide program-level feedback for improvement and offer every student individual feedback on his or her leader development throughout the four-year process. Moreover, this study would also enhance the existing body of knowledge on servant leadership and leadership development, in general.

## **Literature Review**

The literature review served to identify the theoretical foundation for the factors in the SLS. Many researchers have noted that the absence of widely accepted, formal definition for servant leadership has posed one of the most significant challenges in developing and implementing servant leadership theory (Laub, 1999; Russell & Stone, 2002; Van Dierendonck & Nuijten, 2011). Greenleaf (1970) did, however, provide a description that is generally accepted as the theoretical basis: “the servant-leader is servant first . . . it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (p. 15). The crucial difference between servant leadership and other positive or constructive leadership theories deals with the primary intent of the leader: the servant leader focuses on followers – first,

foremost, always – not the organizational mission and not the organization. Servant leaders succeed when their followers succeed. The result is a powerful, flexible form of leadership.

### **Key Characteristics of Servant Leadership**

Van Dierendonck (2011) recognized four servant leadership models that stand out as being particularly influential: Spears (1995), Laub (1999), Russell and Stone (2002), and Patterson (2003). Spears (1995) specified 10 characteristics of a servant leader: (a) listening, (b) empathizing, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment, and (j) community building (pp. 4-7). Building on his work, Laub (1999) published the Servant Organizational Leadership Assessment (SOLA) instrument, measuring organizational-level servant leadership by focusing on six characteristic clusters: (a) values people, (b) develops peoples, (c) builds community, (d) displays authenticity, (e) provides leadership, and (f) shares leadership (p. 83). The final version for a servant organization presented by Laub (1999) specified these six clusters plus 18 supporting behaviors.

Observing the increasing acceptance of servant leadership, despite the absence of a formal definition, Russell and Stone (2002) endeavored to create a baseline framework that would serve as a point of departure for future research. After an extensive literature review, they identified nine functional attributes and 11 accompanying servant leader attributes. The functional attributes included: (a) vision, (b) honesty, (c) integrity, (d) trust, (e) service, (f) modeling, (g) pioneering, (h) appreciation of others, and (i) empowerment, and the accompanying attributes included: (a) communication, (b) credibility, (c) competence, (d) stewardship, (e) visibility, (f) influence, (g) persuasion, (h) listening, (i) encouragement, (j) teaching, and (k) delegation (p. 147).

Finally, Patterson (2003) filled perceived gaps in the research by adding dimensions that had not yet been considered, to include love, humility, and altruism. Her model included seven factors: (a) agapao love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service (p. 11). These characteristics focus on important virtues related to service but do not openly identify the leadership aspects inherently related to servant leadership.

### **SLS Concepts**

Building on this body of research, Van Dierendonck and Nuijten (2011) contributed the SLS that included the following eight dimensions of a servant leader: (a) empowerment, (b) accountability, (c) standing back, (d) humility, (e) authenticity, (f) courage, (g) forgiveness, and (h) stewardship (pp. 251-252).

**Empowerment.** Empowerment involves giving power and authority to followers to make decisions. Conger (2000) explained that empowerment serves as a motivational leadership component that both enables subordinates and encourages individual development. Konczak, Stelly, and Trusty (2000) added that empowerment essentially redistributes power, resulting in an individual's recognition of the worth in his or her work, to include (a) meaning (i.e., value), (b) competence (i.e., effectiveness), (c) self-determination (i.e., choice), and (d) impact (i.e., significance). Greenleaf (2002) indicated that a controlling, low-trust culture would never compete with the speed, agility, and innovative capability of an organization that empowers its people. Moreover, Greenleaf (1998) emphasized that recognizing an individual's intrinsic value and potential is an antecedent to empowerment.

**Accountability.** Froiland, Gordon, and Picard (1993) observed that many companies recognize the importance of accountability but do not exercise it. They added that very few people feel that they are held accountable for their assigned jobs, so accountability bolsters both individuals and organizations. Conger (1989) explained that accountability is related to actions followers can control, and Konczak et al. (2000) pointed out that this entails both individual followers as well as organizational teams.

**Standing Back.** Standing back acknowledges team members first and gives their interests the priority (Greenleaf, 2002). It also involves giving subordinates credit when individual followers and the organization achieve success (Collins, 2001).

**Humility.** Humility allows a servant leader to maintain a balanced perspective of his or her talent, skills, and achievements (Patterson, 2003). It also involves being honest and transparent with one's shortcomings and mistakes (Collins, 2001; Morris, Brotheridge, & Urbanski, 2005). Morris et al. (2005) explained that humility leads to better relations and improved motivation and participation in followers.

**Authenticity.** Authenticity involves consistency with one's feelings and thoughts (Harter, 2002). It is related to truth and integrity by providing a balance between internal/external, public/private thoughts, words, and deeds (Peterson & Seligman, 2004). Halpin and Croft (1966) suggested that authenticity ensures that one's professional role does not mask individuality.

**Courage.** Greenleaf (1970) observed that a servant leader willingly accepts risk knowing that it may lead to success or failure and may involve uncertainty and danger. This willingness becomes a differentiating trait of a servant leader. Hernandez (2008) explained that courage involves (a) choice, (b) risk, (c) assessment, and (d) action. As such, courage involves freedom of choice based on a rational decision with an awareness of a genuine threat (Peterson & Seligman, 2004). Finally, servant leaders base actions on convictions and values (Russell & Stone, 2002).

**Forgiveness.** Forgiveness relates to being empathetic. George (2000) explained that this involves (a) appraising and expressing emotions, (b) using emotional awareness to empower cognitive processes, (c) making decisions about emotions, and (d) managing emotions. McCullough, Hoyt, and Rachal (2000) stressed that this also involves forgiveness and letting go of past transgressions or breaches of performance. As such, the servant leader creates a trust-based environment where performance-based errors may be forgiven (Ferch, 2003).

**Stewardship.** Stewardship involves oversight and protection of followers. Hernandez (2008) explained that stewardship promotes individual responsibility and enhances the overall organization. She added that it involves acting in the best interest of followers and the organization and taking responsibility for both individual and group welfare. Stewardship is also related to a leader's love for those under his or her protection and care (Peterson & Seligman, 2004).

## Theoretical Model

The theoretical model that served as the basis for this adaptation was the Servant Leadership Survey (SLS), which is a 30-item instrument published by Van Dierendonck and Nuijten (2011) (see Appendix, Table A1). Built on existing research and developed through a phased, multi-study analysis and validation effort across two countries, the SLS represents one of the most recent measures for servant leadership, offering an essential tool for individual and organizational leader development.

**SLS Developmental Study 1.** Van Dierendonck and Nuijten (2011) employed a web-based questionnaire (99 items) during the first developmental study completed by four sample groups in the Netherlands ( $n = 668$ ). They developed the first set of items that contained primarily new items but also included existing items for measuring empowerment developed by Konczak et al. (2000). Multi-stage factor analysis narrowed the set from 99 to 28 items in six dimensions: (a) empowerment, (b) accountability, (c) standing back, (d) authenticity, (e) courage, and (f) forgiveness (p. 254). Following analysis, Van Dierendonck and Nuijten (2011) noted that the dimension of humility had disappeared, so they chose to keep the best humility-related items and proceed. Furthermore, they determined that stewardship-related items were inaccurate, so after necessary adjustments, 39 items in the eight dimensions remained.

**SLS Developmental Study 2.** Van Dierendonck and Nuijten (2011) employed an online survey with the 39 items in the second developmental study, completed in one sample in the Netherlands ( $n = 263$ ). According to Van Dierendonck and Nuijten (2011), a combination of confirmatory factor analysis and other analysis techniques resulted in reducing the instrument to 30 items in eight dimensions.

**SLS Developmental Study 3.** Van Dierendonck and Nuijten (2011) again employed an online survey with these 30 items in the third developmental study, completed by a composite sample in the Netherlands (n = 236: 101 from anonymous entries and 135 gas station employees affiliated with one oil company). With results of this study confirming that the 30 items in eight factors, Van Dierendonck and Nuijten (2011) opted to include a cross-cultural study to confirm the instrument's validity.

**SLS Developmental Study 4.** Van Dierendonck and Nuijten (2011) employed an online study with 30 items, validating the third developmental study, completed in one sample in the United Kingdom (n = 384). They explained that both authors revised the instrument for use in English, which was verified by a professional translator. Results confirmed an eight-dimension model and indicated that forgiveness and accountability demonstrated the most significant deviation from the other factors. Van Dierendonck and Nuijten (2011) explained that forgiveness is limited to occasions when something has not gone as intended, and accountability represents the most robust example of the leader aspect in a servant leader.

## Research Questions

The study used 48 research questions designed to identify differences in self-perceived servant leadership characteristics in Citadel cadets. The research question categories were (a) gender (male/female), (b) ethnicity (white/non-white), (c) athlete (yes/no), (d) cadet rank (yes/no), (e) military commissioning (yes/no), and (f) class year (1 through 4).

**Gender.** The following research questions tested differences based on gender.

RQ1a: *Is there a difference in the empowerment factor by gender?*

RQ1b: *Is there a difference in the accountability factor by gender?*

RQ1c: *Is there a difference in the standing back factor by gender?*

RQ1d: *Is there a difference in the humility factor by gender?*

RQ1e: *Is there a difference in the authenticity factor by gender?*

RQ1f: *Is there a difference in the courage factor by gender?*

RQ1g: *Is there a difference in the forgiveness factor by gender?*

RQ1h: *Is there a difference in the stewardship factor by gender?*

**Ethnicity.** The following research questions tested differences based on ethnicity.

RQ2a: *Is there a difference in the empowerment factor by ethnicity?*

RQ2b: *Is there a difference in the accountability factor by ethnicity?*

RQ2c: *Is there a difference in the standing back factor by ethnicity?*

RQ2d: *Is there a difference in the humility factor by ethnicity?*

RQ2e: *Is there a difference in the authenticity factor by ethnicity?*

RQ2f: *Is there a difference in the courage factor by ethnicity?*

RQ2g: *Is there a difference in the forgiveness factor by ethnicity?*

RQ2h: *Is there a difference in the stewardship factor by ethnicity?*

**Athletic Status.** The following research questions tested differences based on athletic status.

RQ3a: *Is there a difference in the empowerment factor for athletes and non-athletes?*

RQ3b: *Is there a difference in the accountability factor for athletes and non-athletes?*

RQ3c: *Is there a difference in the standing back factor for athletes and non-athletes?*

RQ3d: *Is there a difference in the humility factor for athletes and non-athletes?*

RQ3e: *Is there a difference in the authenticity factor for athletes and non-athletes?*

RQ3f: *Is there a difference in the courage factor for athletes and non-athletes?*

RQ3g: *Is there a difference in the forgiveness factor for athletes and non-athletes?*

RQ3h: *Is there a difference in the stewardship factor for athletes and non-athletes?*

**Cadet Rank.** The following research questions tested differences based on cadet rank.

RQ4a: *Is there a difference in the empowerment factor for cadets with rank and those without?*

RQ4b: *Is there a difference in the accountability factor for cadets with rank and those without?*

RQ4c: *Is there a difference in the standing back factor for cadets with rank and those without?*

RQ4d: *Is there a difference in the humility factor for cadets with rank and those without?*

RQ4e: *Is there a difference in the authenticity factor for cadets with rank and those without?*

RQ4f: *Is there a difference in the courage factor for cadets with rank and those without?*

RQ4g: *Is there a difference in the forgiveness factor for cadets with rank and those without?*

RQ4h: *Is there a difference in the stewardship factor for cadets with rank and those without?*

**Commissioning.** The following research questions tested differences based on commissioning status.

RQ5a: *Is there a difference in the empowerment factor by military commissioning status?*

RQ5b: *Is there a difference in the accountability factor by military commissioning status?*

RQ5c: *Is there a difference in the standing back factor by military commissioning status?*

RQ5d: *Is there a difference in the humility factor by military commissioning status?*

RQ5e: *Is there a difference in the authenticity factor by military commissioning status?*

RQ5f: *Is there a difference in the courage factor by military commissioning status?*

RQ5g: *Is there a difference in the forgiveness factor by military commissioning status?*

RQ5h: *Is there a difference in the stewardship factor by military commissioning status?*

**Cadet Class.** The following research questions tested differences based on class year.

RQ6a: *Is there a difference in the empowerment factor by class year?*

RQ6b: *Is there a difference in the accountability factor by class year?*

RQ6c: *Is there a difference in the standing back factor by class year?*

RQ6d: *Is there a difference in the humility factor by class year?*

RQ6e: *Is there a difference in the authenticity factor by class year?*

RQ6f: *Is there a difference in the courage factor by class year?*

RQ6g: *Is there a difference in the forgiveness factor by class year?*

RQ6h: *Is there a difference in the stewardship factor by class year?*

## Method

This study used quantitative methods to validate and confirm the reliability of the SLS instrument adapted for self-assessment and answer the research questions.

### Research Design

The research data were collected through an online survey questionnaire using Snap Survey software. The electronic link and survey instructions were distributed by email using the institutional email system at The Citadel. Once data collection was complete, the data were assessed using SPSS software to complete the necessary analysis. This report includes a description of the method employed, the analysis results, and a discussion of the successfulness and shortcomings of the study.

### Population and Sample

The South Carolina Corps of Cadets (SCCC) at The Citadel represents the population. The SCCC strength on 30 October 2018 was 2430, which is 52 (2.2%) above the college residency capacity of 2378 ("Strength and status report," 2018). According to the 2018 college enrollment profile, demographics included: (a) 91.0% male and 9.0% female; (b) 75.4% white, 8.6% black/African American, 7.4% Hispanic, 4.6% multi-racial, and 4.0% other; (c) 98.9% U.S. citizen and 1.1% international; and (d) 764 freshmen (fourth class), 591 sophomores (third class), 606 juniors (second class), and 487 seniors (first class) ("The Citadel student enrollment profile: Fall 2018," 2018).

The sample size is a critical part of the research. The adapted version of the SLS required at least five completed questionnaires per questionnaire item to complete factor analysis accurately. Therefore, based on the 30-item adapted instrument, 150 completed questionnaires were needed. The sample for this study included 304 cadets ( $n = 304$ ), which was 12.5% of the SCCC population at the time. In October 2018, 473 cadets were invited through institutional email to take the survey, and 351 cadets (74.2%) responded by submitting a survey. Forty-seven surveys (13.4%) were unusable, to include: (a) 1 (0.3%) where the participant declined to consent without stating a reason, (b) 21 (6.0%) that were incomplete, and (c) 25 (7.0%) where the participant selected the same value for every question, indicating a disingenuous submission. A total of 304 ( $n = 304$ ) usable surveys were received, equating to a 64.3% response rate for valid surveys.

As summarized in Table 1, the sample had 265 men (87.2%) and 39 women (12.8%). The sample included two ethnic groups: (a) white (239, 78.6%) and (b) non-white (65, 21.4%). The sample also included 47 NCAA athletes (15.5%), 101 cadets who held cadet rank (33.2%), and 118 cadets on track to accept a commission in the military (38.8%).

Finally, the sample included 124 freshmen (40.8%), 71 sophomores (23.4%), 63 juniors (20.7%) and 46 seniors (15.1%).

Table 1

*Demographic Description of the Sample*

Demographic	Category	Frequency	
		(n = 304)	Percent
Gender	Male	265	87.2%
	Female	39	12.8%
Ethnicity	White	239	78.6%
	Non-white	65	21.4%
NCAA Athlete	No	257	84.5%
	Yes	47	15.5%
Cadet Rank	No	203	66.8%
	Yes	101	33.2%
Commissioning	No	186	61.2%
	Yes	118	38.8%
Cadet Class	Fourth Class	124	40.8%
	Third Class	71	23.4%
	Second Class	63	20.7%
	First Class	46	15.1%

### Instrumentation

In March 2018, Dr. Van Dierendonck authorized the modification of the SLS for specialized use at The Citadel. The adapted instrumentation was based on the original instrument published by Van Dierendonck and Nuijten (2011). It included the same 30 items; however, each question was reworded from third-person, designed for leader assessment, to first-person, optimized for self-assessment. The word work was also substituted with the word duties or omitted entirely in six of the questions to more appropriately fit the military environment at The Citadel (see Appendix, Table-A2, Item No. 1, 7, 12, 15, 22, and 26).

**Factor structure.** Van Dierendonck and Nuijten (2011) confirmed an eight-factor model in 30 items, with the following dimensions: (a) empowerment, (b) accountability,

(c) standing back, (d) humility, (e) authenticity, (f) courage, (g) forgiveness, and (h) stewardship (pp. 255-256).

**Reliability.** Van Dierendonck and Nuijten (2011) indicated that their 30-item SLS instrument reported good internal consistency for each of the scales, with the following Cronbach's alphas: (a) empowerment (.89), (b) accountability (.81), (c) standing back (.76), (d) humility (.91), (e) authenticity (.82), (f) courage (.69), (g) forgiveness (.72), and (h) stewardship (.74) (pp. 255-256).

## Data Collection

The Office of Institutional Research (IR) at The Citadel published the adapted version of the 30-item SLS (see Appendix, Table-A2) using Snap Survey software. The survey included six demographic questions addressing: (a) gender, (b) ethnicity, (c) athletic status, (d) cadet rank, (e) military commissioning status, and (f) cadet class. The survey was open and available for seven working days, and a reminder to take the survey was sent to the participants every day for the last four days if not completed.

To obtain the required 150 questionnaires, one battalion of cadets (i.e., four SCCC companies, 473 cadets total) was invited to take the assessment. The cadets were offered an overnight pass as an incentive if the battalion achieved a 60% response rate to the survey. As previously mentioned, 351 cadets (74.2%) responded by submitting a survey, resulting in 304 ( $n = 304$ ), a 64.3% response rate for valid surveys.

The analysis included confirmatory factor analysis and a comparison of the results to the developmental study 3 results published by Van Dierendonck and Nuijten (2011) to verify (a) eigenvalue  $> 1$  for each factor, (b) scree plot depiction of eight factors, and (c) a-priori criterion satisfied (i.e., eight factors were expected). The Cronbach's alpha reliability coefficient for each factor was also assessed to confirm the reliability of the adapted instrument.

Both the t-test and one-way ANOVA methods were employed to answer the research questions. Williams and Monge (2001) explained that the t-test model assesses the difference and determines significance in two population means based on sample means and distributions. The t-test method was used to analyze the following research questions: (a) RQ1: gender (male/female), (b) RQ2: ethnicity (white/non-white), (c) RQ3: athlete (yes/no), (d) RQ4: rank (yes/no), and (e) RQ5: commissioning (yes/no). Williams and Monge (2001) also indicated that the one-way ANOVA assesses whether a statistically significant difference exists between two or more population means when the sample means indicate different levels on one independent variable. The one-way ANOVA method was used to analyze the remaining research question: RQ6: class year (1 through 4).

## Results

The 30-item adapted SLS survey provided the self-perceived servant leadership behaviors in cadets at The Citadel.

### Factor Analysis

The factor analysis results included (a) component matrix, (b) eigenvalues, (c) Cronbach's alpha reliability coefficients, and (d) scree plot, graphically depicting the factors. Table 2 and Figure 1 summarize the seven servant leadership components that emerged during factor analysis, measured on a Likert scale of 1 to 6 (Strongly Disagree to Strongly Agree).

**Component Matrix.** The component matrix with Varimax rotation summarized in Table 2, column 4 displayed seven factors that emerged during the factor reduction process. In order of statistical strength (a) five items loaded on factor-1 (3, 2, 1, 6, 4), (b) four items loaded on factor-2 (18, 30, 10, 19), (c) five items loaded on factor-3 (26, 11, 24, 25, 27), (d) six items loaded on factor-4 (13, 14, 20, 22, 21, 12), (e) four items loaded on factor-5 (9, 29, 28, 17), (f) two items loaded on factor-6 (8, 16), and (g) three items loaded on factor-7 (15, 7, 23). The final item (5) did not load on any of these seven factors.

**Eigenvalues.** Table 2, column 5 displays the eigenvalues for each of the factors that emerged during the factor reduction process, representing seven factors that had an eigenvalue > 1: (a) 9.83 for factor-1, (b) 2.50 for factor-2, (c) 1.86 for factor-3, (d) 1.37 for factor-4, (e) 1.32 for factor-5, (f) 1.12 for factor-6, and (g) 1.03 for factor-7.

**Cronbach's Alpha.** Table 2, column 6 summarizes the Cronbach's alpha reliability coefficients for the adapted SLS factors: (a) .91 for empowerment (5 items), (b) .79 for humility (4 items), (c) .82 for stewardship (5 items), (d) .80 for accountability (6 items), (e) .70 for authenticity (4 items), (f) .71 for courage (2 items), and (g) .55 for forgiveness (3 items).

Table 2

Factor Analysis Summary for Adapted Self-Assessment Instrument with Varimax Rotation of Servant Leadership Scale Averages

Scale	Mean Score	N of Items	Component Loading Item Numbers <sup>b, c</sup>	Total Variance Eigenvalues	Cronbach's Alpha
Empowerment	5.07	5	3, 2, 1, 6, 4	9.83	.91
Humility	5.04	4	18, 30, 10, 19	2.50	.79
Stewardship	4.78	5	26, 11, 24, 25, 27	1.86	.82
Accountability	4.74	6	13, 14, 20, 22, 21, 12	1.37	.80
Authenticity	4.59	4	9, 29, 28, 17	1.32	.70
Courage	4.29	2	8, 16	1.12	.71
Forgiveness	3.24	3	15, 7, 23	1.03	<b>.55</b>
Standing Back <sup>a</sup>	--	--	--	--	--

Note: N = 304. Factors that did not meet generally accepted minimum value of .70 in boldface.

<sup>a</sup>Standing Back factor disappeared. <sup>b</sup>Items listed in order of statistical strength. <sup>c</sup>Item-5 did not load on a verified factor.

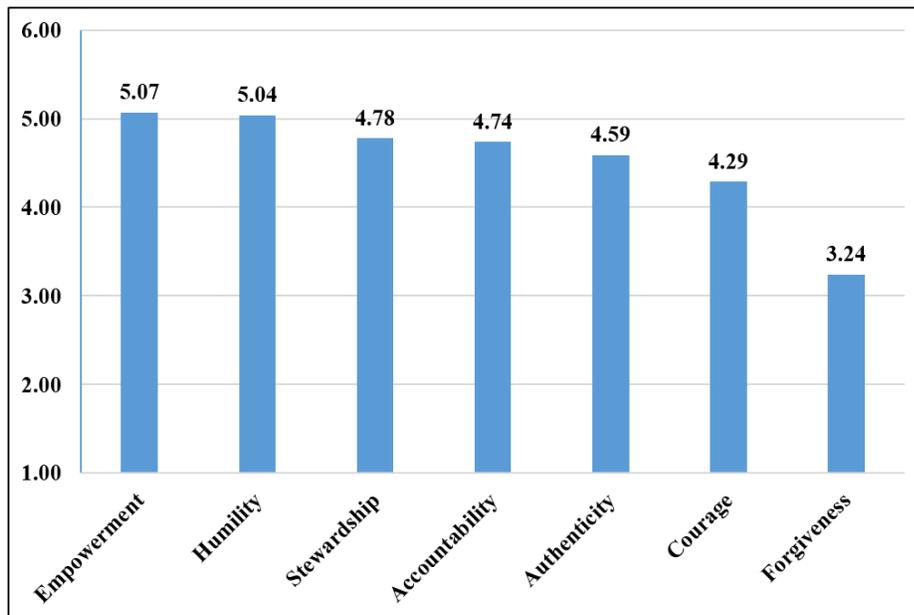


Figure 1. Summary of self-assessed servant leadership factor-average scores.

**Scree Plot.** Figure 2 displays the scree plot from the factor reduction process, graphically highlighting the seven factors with an eigenvalue > 1, circled.

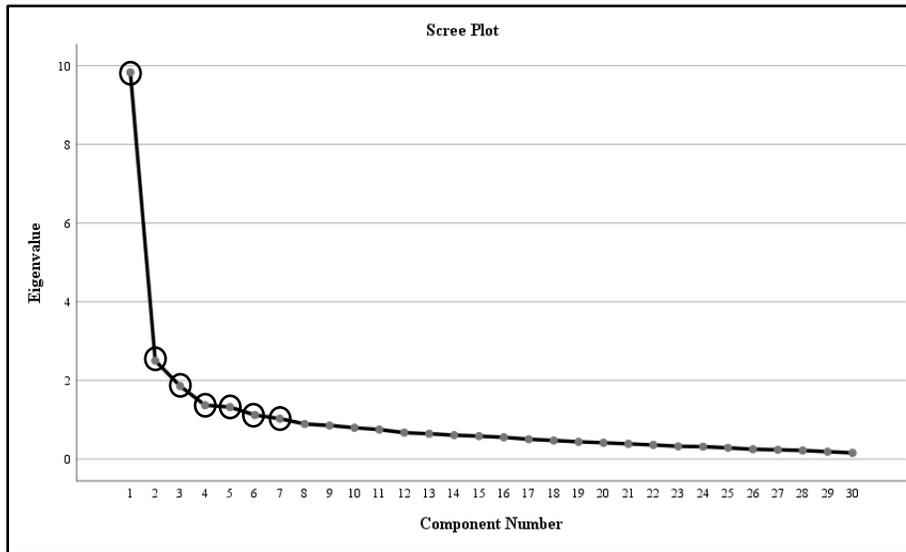


Figure 2. Factor reduction scree plot for adapted SLS, with circled eigenvalues > 1.0.

### Research Questions

Forty-eight research questions categorized by demographic factor served to identify differences in self-perceived servant leadership characteristics by Citadel cadets; however, since the standing back factor disappeared during factor analysis, its corresponding questions (RQ1c-6c) were omitted.

**Gender.** There was no difference in any of the seven adapted SLS factors by gender; therefore, the response to RQ1a through RQ1h is negative.

**Ethnicity.** There was no difference in six of the seven factors by ethnicity; therefore, the response to RQ2a, RQ2b, and RQ2e through RQ2h is negative (i.e., no difference for empowerment, accountability, authenticity, courage, forgiveness, or stewardship). However, there was a significant difference in RQ2d (humility). As displayed in Table 3, the Levene’s test for humility (RQ2d) indicated that  $p = .95 > 0.05$ ; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances assumed), so  $t(302) = 2.61, p = 0.01 < 0.05$ .

Table 3

*Independent Samples t-Test for Humility Factor Average Grouped on Ethnicity*

Scale	t-test for Equality of Means		
	t	df	p
Humility	2.61	302	.01

**Athletic Status.** There was no difference in any of the seven factors by athletic status; therefore, the response to RQ3a through RQ3h is negative.

**Cadet Rank.** There was no difference in five of the seven factors for cadets with rank; therefore, the response to RQ4d through RQ4h is negative (i.e., no difference for humility, authenticity, courage, forgiveness, or stewardship). However, there was a significant difference in the two remaining factors: (a) empowerment (RQ4a) and (b) accountability (RQ4b). First, the Levene’s test for empowerment (RQ4a) indicated that  $p = 0.67 > 0.05$ ; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances assumed), so  $t(302) = -2.78, p = 0.01 < 0.05$ . Second, the Levene’s test for accountability (RQ4b) indicated that  $p = 0.06 > 0.05$ ; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances are assumed), so  $t(302) = -2.75, p = 0.01 < 0.05$ .

Table 4

*Independent Samples t-Test for Empowerment and Accountability Factor Averages Grouped on Cadets with Rank*

Scale	t-test for Equality of Means		
	t	df	p
Empowerment	-2.78	302	.01
Accountability	-2.75	302	.01

**Commissioning.** There was no difference in six of the seven factors by commissioning status; therefore, the response to RQ5a, RQ5b, and RQ5e through RQ5h is negative (i.e., no difference for empowerment, accountability, authenticity, courage, forgiveness, or stewardship). However, there was a significant difference in RQ5d (humility). As displayed in Table 5, the Levene’s test for humility (RQ5d) indicated that  $p = .73 > 0.05$ ; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances assumed), so  $t(302) = -2.65, p = 0.01 < 0.05$ .

Table 5

*Independent Samples t-Test for Humility Factor Average Grouped on Commissioning Status*

Scale	t-test for Equality of Means		
	t	df	p
Humility	-2.65	302	.01

**Cadet Class.** There was no difference in four of the seven factors by commissioning status; therefore, the response to RQ6d and RQ6f through RQ6h is negative (i.e., no

difference for humility, courage, forgiveness, or stewardship). However, there was a significant difference in the three remaining factors: (a) empowerment (RQ6a), (b) accountability (RQ6b), and (b) authenticity (RQ6e). First, there was a significant difference for empowerment (RQ6a):  $F(3, 303) = 3.68, p = 0.01 < 0.05$ . Second, there was a significant difference for accountability (RQ4e):  $F(3, 303) = 5.71, p = 0.00 < 0.05$ . Finally, there was a significant difference for authenticity (RQ6e):  $F(3, 303) = 2.90, p = 0.04 < 0.05$ .

Table 6

*ANOVA Results for Empowerment, Accountability, and Authenticity Factor Averages Grouped by Cadet Class*

Scale		df	F	p
Empowerment	Between Groups	3	3.68	.01
	Within Groups	303		
Accountability	Between Groups	3	5.71	.00
	Within Groups	303		
Authenticity	Between Groups	3	2.90	.04
	Within Groups	303		

## Discussion

The results provide insight into the capability of the SLS instrument adapted for self-assessment to accurately measure the eight servant leadership factors initially described by Van Dierendonck and Nuijten (2011). They also provide an indication of the differences in self-perceived leadership characteristics by cadets at The Citadel based on six demographic factors.

### Factor Analysis

The initial step in determining the accuracy of the adapted SLS was to conduct factor analysis on the 30 items in the SLS adapted for self-assessment and then compare the outcome to the results from developmental study 3 in Van Dierendonck and Nuijten (2011) to verify compatibility and reliability.

First, the rotated component loading (Table 2, column 4) indicated that the 30 items in the adapted SLS successfully loaded on seven factors, which failed to meet the a-priori criterion of eight factors expected and depicted in the original SLS published by Van Dierendonck and Nuijten (2011). Second, Table 2, column 5 depicts total variance, which indicated that these seven factors had an eigenvalue > 1, which confirmed that the a-priori criterion of eight factors was not met. The scree plot depicted in Figure 2 also graphically highlights these seven factors. Third, as depicted in Table 2, column 6,

six of the Cronbach’s alpha reliability coefficients for the seven adapted SLS factors met the generally accepted minimum of .70; however, forgiveness (.55) fell short.

Finally, as depicted in Tables 7 and 8, the factors did not align well with the results in developmental study 3 by Van Dierendonck and Nuijten (2011), and the standing back factor disappeared entirely in the adapted SLS. Only 19 items (63%) in the adapted SLS aligned with the original version. The only factors to align completely in both instruments were courage (items 8, 16) and forgiveness (items 7, 15, 23). Furthermore, while the courage factor in the adapted SLS aligned directly with the original version and indicated acceptable reliability (Cronbach’s alpha = .71), the operationalization of this construct with only two items would be weak. Therefore, this presents an area for future research to clarify and calibrate this measurement.

Table 7

*Factor Comparison Between Original and Adapted SLS Instruments*

Original SLS Items	Adapted SLS Items
Empowerment	
1	1
2	2
3	3
4	4
	<b>6</b>
12	
20	
27	
Standing Back	
5	
13	
21	
Accountability	
6	
	<b>12</b>
	<b>13</b>
14	14
	<b>20</b>

Original SLS Items	Adapted SLS Items
	<b>21</b>
22	22
	Forgiveness
7	7
15	15
23	23
	Courage
8	8
16	16
	Authenticity
9	9
17	17
24	
28	28
	<b>29</b>
	Humility
10	10
18	18
	<b>19</b>
25	
29	
30	30
	Stewardship
11	11
19	
	<b>24</b>
	<b>25</b>
26	26
	<b>27</b>

*Note: Misaligned factors in the adapted SLS are in boldface.*

*<sup>a</sup>Standing Back factor disappeared. <sup>b</sup>Item-5 did not load on a verified factor in the adapted SLS.*

Table 8

*Comparison of Reliability Statistics Between Original and Adapted SLS Instruments*

Scale	Original SLS		Adapted SLS	
	N of Items	Cronbach's Alpha	N of Items	Cronbach's Alpha
Empowerment	7	.89	5	.91
Standing Back <sup>a</sup>	3	.76	--	--
Accountability	3	.81	6	.80
Forgiveness	3	.72	3	<b>.55</b>
Courage	2	<b>.69</b>	2	.71
Authenticity	4	.82	4	.70
Humility	5	.91	4	.79
Stewardship	3	.74	5	.82

*Note: Factors that did not meet generally accepted minimum value of .70 in boldface.*

<sup>a</sup>*Standing Back factor disappeared in the adapted SLS.*

### Research Questions

The data also indicated that four of the demographic factors (i.e., ethnicity, cadet rank, commissioning status, and cadet class) had a significant impact on some of the servant leadership factors. There was a significant difference in humility based on ethnicity (RQ2d) and commissioning status (RQ5d). There was also a significant difference in empowerment (RQ5a) and accountability (RQ5b) based on cadet rank. Finally, significant differences emerged in cadet class for empowerment (RQ6a), accountability (RQ6b), and authenticity (RQ6e).

Cadets at The Citadel may earn rank during their sophomore through senior years. Freshmen do not hold rank. Based on the data, cadets with rank had a significantly higher self-perception of empowerment and accountability. These results suggest that holding cadet rank serves to develop and bolster the self-perception of these two essential leadership characteristics. For example, question 6 in the adapted SLS, one of the items in the accountability factor states, “I hold subordinates responsible for the work they carry out.” There was a significant difference between those who hold cadet rank (all upper class) and those who do not, which includes all the freshmen. In other words, the data suggest that cadets who hold rank have developed a stronger self-perception of their capability to hold a follower accountable for assigned work, which implies that the leader development model at the college works.

Likewise, there was a significant difference in three factors based on cadet class: (a) empowerment (RQ6a), (b) accountability (RQ6b), and (c) authenticity (RQ6e). Based on the data, cadet self-perception of empowerment, accountability, and authenticity varies year to year but increases significantly after freshman year. As with cadet rank, these results suggest that the four-year development model at the college enhances the self-perceived capability for these three key leadership characteristics.

Since there does not appear to be consensus on the reliability and validity of self-assessment methods in general (Kruger & Dunning, 1999; Mistar, 2011; Ross, 2006), these results would be most beneficial when combined with measurements from other perspectives of a leader to provide an accurate depiction of leadership capability and leader development progress. The original instrument published by Van Dierendonck and Nuijten (2011) provides a leadership assessment from the follower perspective. The two remaining perspectives required to complete a holistic (i.e., 360-degree) leadership assessment would be a peer-level assessment and an assessment by a superior or supervisor. Beyond the required refinement to the self-assessment instrument to eventually confirm its capability, these two remaining perspectives offer areas for future research and development. Finally, at the beginning of this study, a college official at The Citadel suggested limiting the survey the three upper classes, omitting the freshmen (fourth class) entirely due to their inexperience in the leader development program and lack of any formal leadership roles at the college. This proposed modification to the sample presents a potential direction for future research.

## Conclusion

Standardized assessment is an essential facet of the leader developmental process that has been missing at The Citadel. Although the results of this study did not align with the original research, the insights they provide will help to validate a self-assessment measurement eventually. Ultimately, such an instrument would provide vital feedback to adjust the developmental program, making it more effective and offering individual-specific information to facilitate counseling and personal leadership development for every student in the program. Validating a self-assessment version of the SLS could provide a missing measurement capability that would enhance the leader developmental capability at the college.

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### About the Author

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Appendix

Table A1

*Original Servant Leadership Survey (SLS) Collection Instrument (As Published)*

#	Question
<b>Empowerment</b>	
1	My manager gives me the information I need to do my work well.
2	My manager encourages me to use my talents.
3	My manager helps me to further develop myself.
4	My manager encourages his/her staff to come up with new ideas.
12	My manager gives me the authority to take decisions which make work easier for me.
20	My manager enables me to solve problems myself instead of just telling me what to do.
27	My manager offers me abundant opportunities to learn new skills.
<b>Standing Back</b>	
5	My manager keeps himself/herself in the background and gives credits to others.
13	My manager is not chasing recognition or rewards for the things he/she does for others.
21	My manager appears to enjoy his/her colleagues' success more than his/her own.
<b>Accountability</b>	
6	My manager holds me responsible for the work I carry out.
14	I am held accountable for my performance by my manager.
22	My manager holds me and my colleagues responsible for the way we handle a job.
<b>Forgiveness</b>	
7	My manager keeps criticizing people for the mistakes they have made in their work. (r)
15	My manager maintains a hard attitude towards people who have offended him/her at work. (r)
23	My manager finds it difficult to forget things that went wrong in the past. (r)
<b>Courage</b>	
8	My manager takes risks even when he/she is not certain of the support from his/her own manager.
16	My manager takes risks and does what needs to be done in his/her view.
<b>Authenticity</b>	
9	My manager is open about his/her limitations and weaknesses.
17	My manager is often touched by the things he/she sees happening around him/her.
24	My manager is prepared to express his/her feelings even if this might have undesirable consequences.
28	My manager shows his/her true feelings to his/her staff.
<b>Humility</b>	
10	My manager learns from criticism.
18	My manager tries to learn from the criticism he/she gets from his/her superior.
25	My manager admits his/her mistakes to his/her superior.
29	My manager learns from the different views and opinions of others.
30	If people express criticism, my manager tries to learn from it.
<b>Stewardship</b>	
11	My manager emphasizes the importance of focusing on the good of the whole.

#	Question
19	My manager has a long-term vision.
26	My manager emphasizes the societal responsibility of our work.

*Note:* © 2010 by Van Dierendonck and Nuijten. Item numbers in the table refer to the item's place in the survey. Items 7, 15, and 23 are reverse scored.

Table A2

*Servant Leadership Survey (SLS) Collection Instrument Adapted for Self-assessment*

#	Question
<b>Empowerment</b>	
1	I give subordinates the information they need to do their duties well.
2	I encourage subordinates to use their talents.
3	I help subordinates to further develop themselves.
4	I encourage my subordinates to come up with new ideas.
12	I give subordinates the authority to make decisions which makes completing their duties easier.
20	I enable subordinates to solve problems themselves instead of just telling them what to do.
27	I offer subordinates abundant opportunities to learn new skills.
<b>Standing Back</b>	
5	I keep myself in the background and give credit to others.
13	I am not chasing recognition or rewards for the things I do for others.
21	I enjoy my colleagues' success more than my own.
<b>Accountability</b>	
6	I hold subordinates responsible for the work they carry out.
14	Subordinates are held accountable for their performance by me.
22	I hold subordinates responsible for the way they handle their duties.
<b>Forgiveness</b>	
7	I keep criticizing people for the mistakes they have made in their duties. (r)
15	I maintain a hard attitude towards people who have offended me. (r)
23	I find it difficult to forget things that went wrong in the past. (r)
<b>Courage</b>	
8	I take risks even when I am not certain of the support from my own superior.
16	I take risks and do what needs to be done in my view.
<b>Authenticity</b>	
9	I am open about my limitations and weaknesses.
17	I am often touched by the things I see happening around me.
24	I am prepared to express my feelings even if this might have undesirable consequences.
28	I show my true feelings.
<b>Humility</b>	
10	I learn from criticism.
18	I try to learn from the criticism I get from my superior.
25	I admit my mistakes to my superior.

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#	Question
29	I learn from the different views and opinions of others.
30	If people express criticism, I try to learn from it.
Stewardship	
11	I emphasize the importance of focusing on the good of the whole.
19	I have a long-term vision.
26	I emphasize the societal responsibility of our duties.

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*Note:* This instrument has been adapted for self-assessment with the permission of Dr. Dirk Van Dierendonck. Item numbers in the table refer to the item's place in the survey. Items 7, 15, and 23 are reverse scored.



# A Review of Autocratic, Paternalistic, and Charismatic Leadership in Three Collectivist Cultures

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The conception of culture serves as a primary issue within both organization and leadership research. Examination of organizational leadership and culture provides researchers with comprehensive tools to better understand effective leadership within an increasingly globalized organizational context. Amidst the broad spectrum of leadership theory are the subsequent conceptions of three leadership theories: (a) autocratic leadership, (b) paternalistic leadership, (c) charismatic leadership. A deeper understanding of organizational leadership and its varied application and effectiveness requires fastidious consideration of the social, cultural and in some cases religious contexts in which leadership exists. The three selected theories are placed against the cultural contextual framework of Confucian Asia (China), Sub-Saharan Africa, and Latin America (Mexico) as representatives of many cultural dimensions identified within the GLOBE study. Therefore, the primary objective of this investigation is to review the development of specific leadership theories and cross-cultural values informed by their application or prevalence within three selected collectivist regions. Ultimately, the research findings support the contentions of some scholars, that while the nexus of organizational leadership theories should be cross-culturally static, the reality of shifting ideals relative to interface with a diverse global marketplace, presents differing behaviors across cultures and in some cases within regional cultural clusters.

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The definition of leadership requires not just theoretical support, but also a thorough understanding of the existing relationship(s) between leaders and their respective groups, along with the varied levels of meaning and value that are intrinsic to one's identification as a leader within a given contextual framework. Further, the intersection of leadership and organizational culture is a daunting endeavor, since both frameworks host an immense amount of differing and diverse concepts and viewpoints. Alvesson (2002) purported that, for leadership researchers, it is challenging to construct a precise categorization based on a prescribed order or language as there are many hindrances to identifying an agreed "meaning through definitions" (p. 94). The diverse collection of

defining themes within leadership mirrors in both depth and scope the various cultural definitions within organizations. Yukl (1989) explained that the many proposed defining characteristics of leadership have very little in common with the exception of the influence process. Additionally, the scholar contended that leadership influences “task objectives and strategies... commitment and compliance in task behavior to achieve objectives... group maintenance ... identification and... the culture of an organization (Yukl, 1989, p. 253). Schein (2004) suggested that perhaps the single important task of leadership within an organization is to “create and manage culture... and destroy culture when it is viewed as dysfunctional (p. 11). The goal, for most leadership researchers, is to identify the connecting threads with measurable and effective leadership models, which are replicable. The amalgamation of efforts to encapsulate the variety of different variables relative to alternative leadership styles such as democratic and autocratic, laissez-faire and paternalistic or transactional and transformational are informative categorizations but may be too general to provide a detailed purview into the existing (or emerging) cultural variations.

Culture is a significant theme within organizational theory and academic research relative to leadership, business, and management. Kunda (2006) explained that within organizational frameworks, “culture is generally viewed as shared rules governing cognitive and affective aspects of membership in an organization, and the means whereby they are shaped and expressed” (p. 8). As such, culture provides the primary governance within an organization for understanding and measuring responses to events, behavior, processes, and institutions (Bryman, Collinson, Grint, Jackson, & Uhl-Bien, 2011, p. 153). Identifying cultural phenomena allows researchers to begin to understand, identify, and associate varied meanings to identified interactions across many levels of a given organization, group, or region. Historically, culture’s conception among scholars is a point of contention, narrowly avoided within leadership studies (until the last 15 years) and its definition increasingly broadened by a growing list of scholars and practitioners (Bryman et al., 2011; Cameron & Quinn, 2011; Chhokar, Brodbeck, & House, 2013; Deal & Kennedy, 1999; Hofstede, 1980, 1994, 2001; House & Javidan, 2004; House, Hanges, Javidan, Dorfman, & Gupta, 2004; Moodian, 2008, 2013; Trice & Beyer, 1993).

Scholars noted that much of the business and management literature within the past few decades pointed to organizational culture being wholly determined and governed through senior management (Bryman et al., 2011). As such, the success or determined failure of an organization rested solely within a uniform expression of culture embodied and housed within the top tier of an organization, community, or nation-state. The importance of this distinction resides in the agreement among researchers that within culture, there is a cognitive methodology which determines the thinking, reasoning, and decision-making of a particular group of people. Additionally, when

cultures are able to shift as a direct result of leadership's governance and control, the total impact on the affected group of people is both far-reaching and comprehensive.

## **Leadership and World Cultures**

Leadership research, within the past three decades, is uniquely analyzed among and within a myriad of social science studies as an interpersonal process of influence and governance found in almost every aspect of human civilization. Building on the foundational work of Hofstede (1980, 2001) on the dimensions of culture, House et al. (2004) identified within the Global Leadership & Organizational Behavior Effectiveness (GLOBE) project, a collection of 62 countries categorized into regional culture clusters analyzed across an expanded grouping of nine cultural dimensions including: (a) assertiveness orientation; (b) future orientation, (c) gender egalitarianism, (d) humane orientation, (e) in-group collectivism, (f) institutional collectivism, (g) performance orientation, (h) power distance, (i) uncertainty avoidance. Characterization, prevalence, and application of each of these cultural dimensions as exhibited, accepted or rejected by a particular region, signified by a high or low score for each, are reflected in the study's findings (House et al., 2004; House & Javidan, 2004).

Within this writing is an examination of the selected leadership applications (albeit positive or negative) within China, Sub-Saharan Africa (SSA) and Mexico about the intersections of these global cultures and leadership. As such, the inclusion of brief summaries with available research regarding both cultural conceptions and praxis are examined within three specific leadership styles: (a) autocratic, (b) paternal, and (c) charismatic. Taking a closer look at leadership within each of these regional cultural contexts, from a general perspective, further illustrates the importance of cultural consideration among global organizations as the communities, organizations, and groups within each of these contexts view leadership in diverse ways. Many scholars purported the existence of a strong correlation between collectivism (as represented in the selected regions) and leadership styles and performance (Agarwal, DeCarlo, & Vyas, 1999; House, Wright, & Aditya, 1997; Walumbwa & Lawler, 2003). This examination is in no way an exhaustive reflection of the multifarious levels of context, regional variance, sub-cultural, and emerging changes within the selected cultural and contextual frameworks, instead, it is an overview of applicable findings to date of the selected leadership topics and regions.

### **Cross-Cultural Applications of Autocratic Leadership (AL)**

Lewin, Lippitt, and White (1939) and Lippitt (1940) presented the first theoretical construction of autocratic leadership (AL). An AL style is the exhibition of controlling behavior that centralizes both power and decision-making, with unilateral governance and little to no follower input or consideration. (De Hoogh & Den Hartog, 2009; De Luque, Washburn, Waldman, & House, 2008; Foels, Driskell, Mullen, & Salas, 2000;

Sauer, 2011). The foundation and exhibition of autocratic power originates in the leader's position within the organization, coupled with a controlling decision procedure specifically concerning organization process assets, resources, information, physical location, rewards and punishments (Yukl, 2013; Yukl & Falbe, 1991). Accordingly, scholars (De Hoogh, Greer, & Den Hartog, 2009) defined a leader employing a high AL practice, as exercising a controlling and directive leadership model, which engages subordinates or followers according to an established hierarchical structure and “interact... in a directive manner” (p. 689). By contrast, those exhibiting low autocratic behavior, exercised a democratic decision-making process that demonstrated an engaging and “power-sharing” leadership model (De Hoogh, Greer, & Den Hartog, 2015; Srivastava, Bartol, & Locke, 2006; Schoel, Bluemke, Mueller, & Stahlberg, 2011; Yukl, 2013). Contributions by Bass and Bass (2009) introduce connections between AL and the passivity found in laissez-faire styles, reflecting an aversion in assuming responsibility for outcomes, decisions or general authority, adding additional research to the contrasting findings associated with the exhibition of AL globally. Historically, the emergence or decline of AL among national or organizational contexts reflect the state of their respective economic, political, or social climates.

Researchers contributing to the diverse findings and application of AL globally highlight the positive and negative effects of AL, depending on the cultural application. As such, Dickson, Den Hartog, and Mitchelson (2003) posited that AL’s positive results were largely contingent upon its general acceptance within organizations, regions, or group cultures that align with the style. This contention finds support from scholars reporting a strong correlation between AL and an elimination of uncertainty and insecurity among followers who find solace in the direction, clarity and structure represented by this style (Cooper & Withey, 2009; Foels et al., 2000; Halevy, Chou, & Galinsky, 2011; Keltner, Van Kleef, Chen, & Kraus, 2008; Ronay, Greenaway, Anicich, & Galinsky, 2012). Coupled with this is the scriptural account of the leadership of Jesus and his disciples, as West (2018b) explained that within the New Testament account there is no narrative describing his asking for His disciples’ inputs in the decisions He made, including the decisions that directly affected them.” (para. 1).

Biblical representation included autocratic leaders who often embody the “get it done” mentality of a strong leader, and seem to cut through the gridlock of established democratic processes or any potential immobility resident in opposing factions; with a methodology that often restricts liberty and is void external inputs (Harms, Wood, Landay, Lester, & Vogelgesang Lester, 2018). Scholars support this assertion by pointing to the strong correlation between effective leadership and a directive style of management within groups (DeRue, Nahrgang, Wellman, & Humphrey, 2011). Consequently, researchers composing a listing of toxic and adverse leadership methodologies elected not to include AL (Krasikova, Green, & LeBreton; Schyns & Schilling, 2013). Conversely, Gabriel (2011) reported that there is a connection between

organizational failure and AL which is reflective in its decline over time. This view is supported by scholars who found that AL presented high correlation to toxic leadership, abuse of power, dictatorial governance or diverged from more positive styles (Bass & Bass, 2009; De Hoogh & Den Hartog, 2009; Huang, Xu, Chiu, Lam, & Farh, 2015). Fiedler's (1964) work explained that these diametrically opposed findings about AL's conception, development, and praxis, are "influenced by the pre-existing biases of researchers... to support the theoretical orientation of the individuals conducting the research" (as cited in Harms et al., 2018, p. 114). While the application and reception of AL spans a broad spectrum, there seems to be agreement that these leaders take full responsibility for all decisions and the performance, success, or failure of their respective team, region, or organization (Pellegrini & Scandura, 2008).

Within a high AL model, any divergences from the expressed leader's vision for the organization or nation-state, are pushed to the periphery as the expectation is conformity of process and performance in support of the collective goal (Bryman et al., 2011). Additionally, Hogg (2007) purported that within autocratic and hierarchical leadership there is a tendency to view any level of follower criticism as a corporate threat, which prompts responses reflecting both exploitation and punitive punishments (p. 49). Confounding the vast effectiveness of this model is the leader's inability or outright unwillingness to accept feedback or input, which prompts a potentially uninformed decision-making praxis that produces poor decisions and unmet corporate goals (Tourish & Robson, 2006). An organization's endorsement and support of this type of oneness of thought and praxis promote the type of cognitive dissonance reflected in Festinger's (1957, 1962) work, which explained the kind of contradictions present in belief and experience that promote immobility, lack of resolution and intense loyalty to growing fallacies.

Within differing organizations, regions, or cultures, the reception and perception of leadership along with the normative behavior and ideals of that leader are heterogeneous. The degree of impact resident within a given culture guides and provides structure for a leader, as most effective leadership applications reflect, embody, and operate based on the acceptable standards of their respective organizational culture. (Bryman et al., 2011, p. 159).

### **Confucian Asia (China) Cultural Cluster & Autocratic Leadership (AL)**

Scholars explained that the broad purview of the world into the People's Republic of China has dramatically impacted the global social, economic and cultural landscape (Fu, Wu, & Jun Ye, 2013; Tsui & Lau, 2002). Within this examination is a truncated review of the GLOBE data on Chinese culture and leadership as a large portion of the Confucian Asia regional cultural cluster. This cultural cluster as identified in the 2004 GLOBE study includes: (a) Singapore, (b) Hong Kong, (c) Taiwan, (d) China, (e) South Korea, and (f) Japan (House et al., 2004; Northouse, 2016, p. 437).

Driven by their rich history linked directly to Confucianism, much of the Chinese cultural landscape, its leadership preferences, and praxis govern its ideologies, traditions, and lifestyle. Fu et al. (2013) noted its influence centuries ago, having laid claim to Chinese cultural expressions since the Song Dynasty (960-1126), as Confucianism itself means “Chinese traditional culture” (p. 878). Confucianism rests on adherence to “five constant virtues: benevolence, righteousness, propriety, wisdom, and fidelity” which each work concurrently to uphold the ancient traditions, hierarchy and rituals of China’s established imperial rule (Farh & Cheng, 2000, p. 103). Additionally, Confucius expressed that an individual’s social standing was fixed according to birth, further supporting a patriarchal method of societal organization (Fu et al., 2013, p. 879). This centuries-old establishment of societal order is reflective in the GLOBE findings relative to Confucian Asia, which reflected a high correlation between this region and “performance orientation, institutional collectivism, and in-group collectivism” (House et al., 2004; Northouse, 2016, p. 437).

### **Performance Orientation**

Introduced by McClelland’s (1961) research on achievement needs, the performance orientation dimension, within the GLOBE study, utilized a “closed-end questionnaire” to generate its findings (House et al., 2004, p. 13). Within this cultural dimension is the degree to which societies or organizations promote and incentivize followers or subordinates based on the improvements in performance or excellence benefitting the collective (House et al., 2004). A firm expectation of teamwork, active participation, and support of collective rather than individual ambitions, informs the cultural leadership and follower praxis in China. As such, the protection and preservation of traditions, social hierarchy, personal and spiritual beliefs are paramount, bolstering China’s high rank within the performance orientation dimension (Hanges, Dickson, & Sipe, 2004; House et al., 2004; House, Javidan, Hanges, & Dorfman, 2002). Additionally, scholars note that success is intrinsic to their cultural framework and as a collectivist society, do not place additional emphasis on individual performance (Fu et al., 2013, p. 888).

### **Institutional Collectivism**

This cultural dimension reveals the measure at which integration and cohesiveness is cultivated by a given society’s institutions, organizations, communities, or families. Additionally, institutional collectivism illustrates the degree to which centralized governance places emphasis on a collective goal and requires compliance and loyalty with maintenance of an established way of life being paramount (House et al., 2004; Northouse, 2016; Yukl, 2013 ) For the less malevolent motivations of AL, the Chinese high correlation (#7 out of 61 countries) within institutional collectivism, may find success as best reflected in some of the established societal motivations within traditionalist Chinese society, who may embody an authoritarian followership model (Fu et al., 2013; Harms et al., 2018; House et al., 2004; Northouse, 2016, p. 437). Scholars

suggested that within the last decade there has been a push for more egalitarian and equitable standards across the board, which is beginning to leave room for the acknowledgment of individual inputs and personal recognition for leader contributions (Chen, 1995; Fu et al., 2013).

### **In-Group Collectivism**

Within this dimension is the estimated level of a culture's collective sense of belonging, loyalty, sense of self, and pride. In-group collectivism is further reflected in the level of devotion to the whole, with membership, affiliation and family being chief concerns (House et al., 2004; Northouse, 2016; Yukl, 2013). As such any exhibition of AL which pursues personal interests at the risk of the familial community, organization, or the group, could violate Chinese loyalist motivations actively supporting families, bosses, and leadership (Fu et al., 2013). Akin to the societal development affecting other cultural dimensions, scholars report a recent shifting reflecting "Chinese-style" individualism, within younger Chinese inhabitants who maintain traditions, while growing professionally "more compatible with Western values" (Ralston, Egri, Stewart, Terpstra, & Kaicheng, 1999, p. 415). Even in view of a slowly expanding sense of individualism, reflected in the release of some of the restraints from familial sacrificial devotion and professional loyalty, the effective application of AL within this general contextual framework is challenging.

Research suggests leadership within the Confucian Asia cultural cluster, dedicated to their traditions, families, and nation, are team oriented, humane oriented and self-protective (House et al., 2004; Northouse, 2016, p. 437). AL is prone to independent inspiration, decision-making, and prefers to work independently to the exclusion of outside input, which is contrary to these findings revealed in the GLOBE study. Research findings identified the (Confucian Asia) Chinese profile of leadership as individuals who are caring and motivated by the welfare of the sum over and above its parts, utilizing social status and hierarchy to lead independently "without the input of others" (House et al., 2004; Northouse, 2016, p. 443).

### **Confucian Asia (China) Leadership**

Cross-cultural research of China reflects adherence to tradition and nationalism amidst the continually growing influence of Western ideas about business and management. While there are vast and multiple cultural values at play within the expanse of this Republic, the execution of typical autocratic praxis is, in large part, mutually incompatible with an effective leadership model predicated on the reach and governance of the Chinese Communist Party and communal ideologies (Chen, 1995; Fu et al., 2013, p. 886; Ralston et al., 1999).

Jackson, Louw, and Zhao (2013) examined the growing international and cross-cultural relationship between China and Africa within the last five years. Scholars identify three

themes which precipitated this new geopolitically diverse connection, namely, (a) trade and economic development, (b) foreign direct investment (FDI), and (c) by request of the receiving country (Biggeri & Sanfilippo, 2009 as cited in Jackson et al., 2013, p. 2512). While there are places within the aforementioned cultural dimensions of convergence (collectivism) between the two regions, there are also places of divergence (humane orientation) which may be a point of contention for African followers of Chinese leadership within this cross-cultural connection.

### **Sub-Saharan Africa (SSA) Cultural Cluster & Autocratic Leadership (AL)**

The SSA is the second-largest continent comprised of more than 50 countries, an innumerable amount of spoken languages, and an equally large distribution of cultural expressions, tribes, and creeds. Researchers explain that among the many ethnic and tribal groups, a large part of the region is made up of related egalitarian, hunter-gatherer, and agrarian groups known as the Bantu (Wanasika, Howell, Littrell, & Dorfman, 2011, p. 234). Historically, the Bantu and other foundational societies within the region established a firm cultural backdrop firmly anchored in hierarchically organized populations, governed by royalty and classified according to economic status and ownership. This established way of life, passed down through generations was unexpectedly disrupted with the introduction of colonialism and slave trading practices of the 1800s, introducing a “pattern of conquest” mainly recognized as the three C’s: (a) Christianity, (b) Commerce, and (c) Civilization (Nkomazana, 1998; Wanasika et al., 2011). This shift in governance from established tribal leadership to British colonial governance introduced the organization of political unions, racially discriminatory practices including seclusion, confinement and an “inability to own property” (Wanasika et al., 2011, p. 235). Scholars explained that this set the stage for a firm distrust among the SSA’s general populace of both “organizational and political leaders as well as low personal aspiration and feelings of helplessness resulting in tolerance of corruption, nepotism, and ... acts of violence” (Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012, p. 510). Moreover, these researchers explained that the history, experience and cultural construct within the SSA, set the stage for the influence and emergence of the “African Strong Man who imposes his will on populations” (Dorfman et al., 2012, p. 510). Toulassi, West, Winston, and Wood (2016) supported this assertion of male dominance within SSA, noting a generational stream of traditional father to son leadership successions preserving power within royal bloodlines (pp. 42-43). Toulassi, (2015) however, purported that in recent years, “leadership is open to youth... and a substantial growing female leadership with a special focus on female development and emancipation” being prevalent (p. 5).

Additionally, a bifurcated method of leadership reflecting colonialism’s remnants of fair-skinned ownership and resource management concurrent with subversive yet powerful governance by tribal-chiefs with a differing set of values and ideals are all at work within this region. Each of these representations of effective leadership within the

SSA competes for dominance and cause conflicts for researchers, global alliances, and political figures impeding their collective ability to make broad sweeping generalizations (about process or expectations) as evidenced by South Africa's binary (individualistic and communalistic orientations) cultural dimension scores in the GLOBE study findings indicates sharp disparities (by race) in the region (Avolio, 1995; House et al., 2004).

Similar to the Confucian Asia cluster, the Sub Saharan cluster also realized high levels of In-Group Collectivism, although as previously described; there are apparent deviations in method, motivation, and exhibition of their respective practices (Chhokar et al., 2013). This cultural cluster as identified in the 2004 GLOBE study, includes (a) Zimbabwe, (b) Namibia, (c) Zambia, (d) Nigeria, and (e) South Africa (black sample) (House et al., 2004). Within this vast regional culture cluster, polled residents also ranked high in humane orientation. Scholars agreed that among the surveyed nations within the GLOBE study, SSA is a broad region that required additional study to gain a better understanding (Dorfman et al., 2012).

### **Humane Orientation**

Among the nine cultural dimensions utilized by the GLOBE study in the identification of culturally endorsed implicit leadership theory dimensions (CLT), is humane orientation. House et al. (2004) list the work of classic Greek philosophers, major world religions, and moral philosophers for the first conceptions of humane orientation. The GLOBE study defined this cultural dimension as the degree to which society, organization, or group that is generous, caring altruistic and kind to others (House et al., 1999; House et al., 2004, p. 569). Dorfman, Hanges, and Brodbeck (2004) purported that within these regions' cultural and societal values such as concern, tolerance, support of family, and friendships are paramount.

Scholars agreed that in SSA, the population strongly conveyed high levels of care, concern, and sensitivity to others (Antonakis, & Atwater, 2002; Booysen & van Wyk, 2013; Chhokar et al., 2013; House et al., 2004; Jackson, 2012; Mbigi, 1995; Northouse, 2016; Wanasika et al., 2011). A diminished sense of self-protection expresses this concern in favor of protecting family bonds and the shared responsibility of protecting weaker performers within the group (Booyesen & van Wyk, 2013; Chhokar et al., 2013; Khoza, 1994; Northouse, 2016). Motivation for SSA enterprises "affirm more and build employees' self-esteem," which emphasizes the intrinsic value of people over skill sets (Booyesen & van Wyk, 2013; p. 468).

### **In-Group Collectivism**

Mbigi (1995) suggested that the shared code of belief among Africans regarding solidarity and the collective community support the region's high marks for In-Group Collectivism. The historically grounded necessity for residents is "to find their place in a

societal structure” (Booyesen & van Wyk, 2013, p. 468). The indigenous African philosophies, communal governance, and strict adherence of elders to the hierarchical and patriarchal order fuel the high levels of collectivism within this cultural cluster.

### **Sub Saharan Africa’s Leadership**

For the 53 countries in SSA, the effective leader acknowledges both emerging and indigenous African principles, reflecting modesty, sincere concern, and team-orientation. Individuals who act alone, are self-determinant, self-appointed, or self-endorsed, may be deemed ineffective within the vast majority of SSA organizational applications. Additionally, this oft-confounding cultural cluster (among others) “only slightly endorse(d)” the participative leadership dimension positively (Chhokar et al., 2013, p.1040). Researchers further reported that leaders who choose to act alone are received poorly by followers, and instead, should inspire, improve others, and be communal for positive follower response (Booyesen & van Wyk, 2013; House et al., 2004; Northouse, 2016, p. 445).

This emphasis on collective solidarity is reflective of Ubuntu (humane interactions) among inhabitants of SSA, who often do not support the AL model of isolated decision-making as the research suggests inhabitants, value “inclusivity, collaboration consensus and group significance” (Booyesen & van Wyk, 2013, p. 470; Mangaliso, 2001; Mbigi & Maree, 1995). Within this region, leadership effectiveness is linked directly with care for others, which is a primary component not often connected to the general conception, praxis, or organizational exhibition of autocratic (non-participative) leadership.

### **Latin America (Mexico) Cultural Cluster & Autocratic Leadership (AL)**

Within the next section, is a presentation of principal research findings from a third and final region listed among countries that comprised the Latin America cultural cluster within prevalent cross-cultural studies. This cultural cluster as identified in the 2004 GLOBE study includes: (a) Ecuador, (b) El Salvador, (c) Colombia, (d) Bolivia, (e) Brazil, (f) Guatemala, (g) Argentina, (h) Costa Rica, (i) Venezuela, and (j) Mexico (House et al., 2004; Howell et al., 2013; Northouse, 2016, p. 438).

Among a list of unique and solidifying characteristics of Mexican culture, scholars list a shared language, Spanish/Indian heritage (mestizo) and faith (predominantly Catholic with some Protestant regions) (Howell et al., 2013). With more than five centuries of history, this country has mostly shifted its societal pattern and cultural behaviors over time, from a largely indigenous population, through Spanish conquest and colonization, gaining independence and employing contemporary innovations in economic and political methodologies positioning themselves for profitable international partnerships (Howell et al., 2013, pp. 725-730). Illustrating the steep demographic, societal, and population changes in Mexico is the Instituto Nacional de Estadística y Geografía (INEGI) (2015) report, which listed approximately 40 percent of

the population at 25 years of age or younger, with an average age of 27. Researchers explained that the literal and figurative growth and education among young Mexicans fuel the shift in leadership expectations, global interests, and wide-reaching social changes (Howell et al., 2013).

Scholars additionally pointed to the development and emergence of the maquiladora industry among the most important industrial, economic and societal developments of the last four decades (Cañas, Coronado, Gilmer, & Saucedo, 2013; Heid, Larch, & Riaño, 2013; Howell et al., 2013; Pelled & Hill, K. D., 1997; Schuler, Jackson, Jackofsky, & Slocum, 1996; Stephens & Greer, 1995; Teagarden, Butler, & Von Glinow, 1992; Varas & Johnson, 1993). In 1993, the North America Free Trade Agreement (NAFTA) opened the floodgates for increased cross-border trading and international partnerships, sparking stronger economic integration with North America (Ramos-Francia & Chiquiar, 2005). By 2001, China joined the World Trade Organization (WTO) “increasing global low-wage competition,” which forced Mexico to restructure its large maquiladora industry (Cañas et al., 2013, p. 416). Even with the threat of new low-cost competition from the East, Mexico’s export manufacturing industry increased between 2001-2006 (Cañas et al., 2013). This Mexican history of growth, change, and evolution reflects the praxis and perception of effective leadership within the nation.

Mexico’s historical evolution, within its society, reflected strict adherence to an established value system, which has strongly influenced the Mexican conception of leadership in government, business, social hierarchy, and other communities nationally. Pulling from the list of values within the GLOBE study, Mexico scored high in (a) Traditionalism (b) Assertiveness, (c) In-Group Collectivism, and (d) Power Distance (Cañas et al., 2013; House et al., 2004; Howell et al., 2013).

### **Traditionalism**

Hofstede, (2001) pointed to both traditionalism within the uncertainty avoidance dimension of national culture, is often associated with “intolerance of differing opinions, inflexibility, dogmatism... and prejudice are associated with the norm for intolerance for ambiguity” (p.146; House et al., 2004, p.607). As such traditionalist societies exhibit low uncertainty avoidance and according to Cyert and March’s (1963) research, Mexico’s leaning toward established rules or order and societal rituals and regulations. As such, the national exhibition of this cultural dimension of uncertainty avoidance as reflected in traditionalism (like China), is primarily linked to strict adherence to long-term group, organizational or religious practices (House et al., 2004; Zhao, 2000) Additionally, Mexico’s traditionalism “emphasize(d) family, class, reverence for the past and ascribed status” (Howell et al., 2013, p. 733).

This dimension can be measured and analyzed at both the individual and societal levels. As previously stated Hofstede’s (1980, 2001) cultural values and perceptions of

Latin America (incl. Mexico) revealed exhibition of high traditionalism and collectivism. Researchers identified links to Mexican leadership models from a multidimensional perspective of the cultural values with both traditionalist and collectivist practices (Bass & Stogdill, 1990; Cañas et al., 2013; Davis, Ming, & Brosnan, 1986; Farh, Earley, & Lin, 1997; Howell et al., 2013). Among the polled regions with high traditionalism scores, researchers found these communities exceeded those with low traditionalism marks that rarely “base their attitudes and behavioral responses on how authority figures treat them” (Farh, Hackett, & Liang, 2007, p.717). Instead, high traditionalists, held a strong sense of obligation to meet the established expectation, duties and responsibilities of the station, status, or obligations which fulfill the expectations and duties linked to their prearranged social status (Farh et al., 2007; Farh, Leong, & Law, 1998; Howell et al., 2013; Hui, Lee, & Rousseau, 2004; Spreitzer, Perttula, & Xin, 2005). Within available empirical literature, there is little emphasis in research findings (specific to Mexico outside of the Latin America cultural cluster scores) with contemporary data about the influence of specifically Mexican traditional culture. As an exception, Howell et al. (2013) explained that a defined class structure, traditional gender roles, and strong familial ties, point to the Mexican values “that continue to be evident within the workplace” which often conflict with more modern cosmopolitan values” within organizations (p. 733).

### **Assertiveness**

Contrary to a biblical preference for the inherited benefits and aspirational pursuit of meekness, is the more prevalent societal contention of strength and assertiveness (Mt. 5:5, ESV). The assertiveness dimension represents the degree to which individuals, communities or organizations within a region are determined, “assertive, confrontational, and aggressive in their social relationships” (Northouse, 2016, p. 433). Additionally, researchers list confrontation among characteristics within this dimension, indicating a degree of expected dominance, tenacity, and toughness within leadership in this region (Howell et al., 2013). Leaders within regions ranked high in the assertiveness dimension, exhibit behavior reflecting direct communication, aggression, toughness and “confrontational debate” (Northouse, 2016, p. 433).

Mexico’s high score within the GLOBE study also reflects this culture’s positive strong male orientation (machismo) further emphasizing the stronghold both tradition, gender roles and social hierarchy and status play within Mexican respondents (Hofstede, 1980, 1994, 2001; House et al., 2004; Howell et al., 2013). Moreover, Hofstede, (1980, 1994, 2001) pointed to regions with high assertiveness scores, additional correlated dominance with masculinity along with confrontation, directness and straight-forward communication with others in work settings (House et al., 2004; Northouse, 2016, p. 433) These findings further support Mexico’s high scores for In-Group Collectivism and lesser, provide some foundation for the mid-range scores for institutional collectivism in the region.

## In-Group Collectivism

Howell et al. (2013) reported Mexico as the “highest of three groups on the all country distribution” for In-Group Collectivism. This dimension is additionally exhibited in Mexico’s expression of loyalty, pride, strong family ties, and cohesiveness within organizations (House et al., 2004). The expansive personal and familiar networks of close friends and extended family serves as the groundwork for this society’s strong ties and supportive initiatives revealing fierce loyalty, care, and communal expectation. Scholars explained that these extended families are the primary method for the maintenance of traditions, customs, and resources across generations (Diaz-Loving & Draguns, 1999). Concurrent to this, researchers identify Mexican *simpatia*, which is a custom expressing absolute avoidance of interpersonal conflict within social circles (Diaz-Loving & Draguns, 1999). This conception, within the region, serves as an indication of the establishment of agreement based on traditional class, status, or placement within society and organizations relative to centralized power and an unquestioning deference for leadership (McCrae & Terracciano, 2005).

## Power Distance

Hofstede (1980) explained that the power distance cultural dimension indicates "the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally" (p.45). House et al., (2004) suggested that power distance within the GLOBE findings reflected a given community’s acceptance, adherence or endorsement of reflections of status, privilege, and power, exhibited in a variety of organizational and societal behaviors (p. 513). Power, within the Mexican context, is primarily desired, expected, respected and practiced by successful (and mostly male) business executives, political leaders (*caudillo*), and military officers serving as models of strength with glimpses of authoritarian (with only slight resemblance to AL) and largely paternalistic behavior (Drost & Von Glinow, 1998).

## Latin America’s (Mexico) Leadership

“The Latin American leadership profile stressed the importance of team-oriented leadership and deemphasizes individualistic leadership” (Northouse, 2016, p. 458). Mexico among others within the Latin America culture cluster, exhibits a strong sense of loyalty, cultural pride, deference with devotion to immediate and extended familial groups and less concern for institutional or societal organizations (House et al., 2004; Howell et al., 2013; Northouse, 2016). Team orientation, self-protective leadership, and autonomous leadership are premium within the Latin American value-based leadership characteristics (House et al., 2004; Howell et al., 2013; Northouse, 2016).

Generally AL is listed among leadership styles which yield negative team performance; however, De Hoogh and Den Hartog (2009) suggested that this leadership style shows “potential functional value for creating order and psychological security within teams”

(p. 699). In this way, an AL style (reflecting Mexico's historical patronage model) coupled with "directive leadership behavior" that streamlines follower's focus by being explicit about tasking, resource assignments, timelines, and quality standards (Howell et al., 2013, p. 736). Within the Mexican cultural context, leaders embodying high power distance are respected by a loyal followership, especially when linked to an authoritarian and elite status-oriented leadership model (Drost & Von Glinow, 1998; Guitierrez, 1993; Howell et al., 2013; Stephens & Greer, 1995).

Mexico's long history of authoritarian political and military leadership renders a participative leadership style ineffective within this region's cultural context (Dorfman et al., 1997; Dorfman & Howell, 1997). On the other hand, recent participation in trade agreements introduced participative leaders behavior methodologies to the Mexican cultural landscape amidst an increasingly globalized industrial market (Howell et al., 2013, p. 736). This emergent participative organizational approach reflecting teamwork and increased levels of leader participation reduces the influence and effectiveness of traditional autocratic and authoritarian leadership styles in this region that are intrinsically linked to a robust familial contextual model of interaction.

### **Cross-Cultural Applications of Paternalistic Leadership (PL)**

The need for substantive cross-cultural research efforts in an ever-expanding global business environment, is reported within the writing and work of many scholars (Aycan, 2006; Chen, Eberly, Chiang, Farh, & Cheng, 2014; Cheng, Chou, & Farh, 2000; Cheng, Chou, Wu, Huang, & Farh, 2004; Dorfman et al., 2012; Farh, Liang, Chou, & Cheng, 2008; Hofstede, 1980, 1994, 2001; House et al., 2004; Jackson, 2016; Pellegrini & Scandura, 2008; Top, Oge, Atan, & Gumus, 2015). While autocratic and authoritarian leadership behavioral models expressed utilization of assertive control and unilateral authority, by contrast, paternalistic benevolent behavior exercised concern for the well-being of subordinates and followers (Pellegrini & Scandura, 2008). Replete with disparity among researchers on the varied definitions submitted, many agreed with Farh and Cheng's (2000) assessment of PL as "a style that combines strong discipline and authority with fatherly benevolence" (p. 91). Followers and subordinates alike, benefitting from this type of covering and protection, respond with obedient loyalty, and compliant adherence to established processes (Aycan, 2006).

Although divided concerning the application and effectiveness of PL behaviors, researchers revealed evidence that pointed to the prevalence and success of an authoritarian leadership style within the Middle East, Asia and Latin America cultures (Farh et al., 2008; Hooper & Martin, 2008; Jackson, 2011, 2012; Martínez, 2000; Pellegrini & Scandura, 2008; Uhl-Bien, Tierney, Graen, & Wakabayashi, 1990). By contrast, the perception of PL within the Anglo cultural cluster, is generally negative and often referred to as "benevolent dictatorship" (Northouse, 2016, p. 77) or "a hidden and insidious form of discrimination" (Colella, Garcia, Triana, & Riedel, 2005, p. 26 as cited

in Pellegrini & Scandura, 2008, p. 567). Uhl-Bien and Maslyn (2005) warned that the one-sided, top-down influence resident within PL is objectionable and should not be employed generally (as cited in Pellegrini, Scandura, & Jayaraman, 2010, p. 392).

Some analysts have attempted to draw subtle distinctions between benevolent and exploitative paternalism (Aycan, 2006). Leadership behavior reflective of a benevolent style engendered loyalty and respect from followers as a result of genuine concern for followers' interests (Aycan, 2006). Conversely, exploitative leaders viewed follower compliance as the non-negotiable means to achieve organizational goals and generally exercise behavior reflecting nurture and care only toward that end. As such, followers of exploitative leaders exhibit loyalty and show outward expressions of respect as a means of fulfilling immediate needs (Aycan, 2006).

Hofstede (1980) explained that within regions with societies built upon common resources, expectations and obligations, reflective in cooperative societies, an exhibition of paternalism is beneficial. Several studies have postulated complementary and divergent descriptions of PL across regions, periods, and individual and organizational cultures (Aycan, 2006; Farh et al., 2008; Jackson, 2012, 2016; Pellegrini & Scandura, 2008; Uhl-Bien et al., 1990). Jackson (2016) purported that:

a relevant aspect of paternalism is that it is situational, or perhaps more accurately it is relational in the extent to which a leader exhibits (benevolent) paternalistic attitudes and behavior towards subordinates as a function of the relationship between them (p. 4).

As previously stated, paternalism within the breadth and depth of international leadership research and knowledge is limited; as it is viewed negatively by much of the Western world and within Anglo cultures (Pellegrini et al., 2010). However, scholars note that the increasing research conducted in the selected regions and others points to the effectiveness of paternalistic leadership (Pellegrini & Scandura, 2008). Additionally, Sullivan, Mitchell, and Uhl-Bien (2003) explained that within collectivist cultural clusters, the praxis of PL supports the primary motivation within these societies to maintain relationships which reflect loyalty, obligation, and respect. Within the selected sample of collectivist cultures (China, SSA, and Mexico), individuals within the communities, tribes, and organizations are often unified into interconnected, cohesive in-groups, which provide for them in exchange for their strict adherence to established codes of conduct and hierarchical social statuses (Aycan, 2006; Hofstede, 1980, 1994, 2001; House et al., 2004; Jackson, 2016; Pellegrini et al., 2010; Sullivan et al., 2003; Wanasika et al., 2011).

## Paternalistic Leadership in Confucian Asia (China) Cultural Cluster

Contrary to the Western society's negative reception of paternalism, Top et al. (2015) explained that this leadership style is "highly accepted by Japanese (Liu, 2014) and Chinese employees (Chen et al., 2014)" (p. 13). Specifically within the Chinese segment of the Confucian Asia culture cluster, is the role paternalistic leaders' play in motivating followers to achieve success and maintain high performance within teams (Chen et al., 2014). The genuine care of a leader and the followers trust response, within the Chinese application of PL, preserves a culture built on relationships reflecting concern for the well-being of others (Chen et al., 2014; Chen & Kao, 2009; Cheng et al., 2000; Farh & Cheng, 2000).

After reviewing the theoretical development and cross-cultural research of the PL style, Farh and Cheng (2000) concluded that PL synthesizes discipline, authority, fatherly compassion, character, and integrity, within this cultural framework. Beamer (1998) links PL and authoritarian leadership within this cultural cluster, as the established social and economic hierarchy resident in this region produce effective leadership in those who expect obedience from subordinates (or those of a lower station) and who exercise total unquestionable authority and control. Serving as the foundational tri-fold pillar for PL's praxis within a Chinese framework are: (a) granting favors (*shi'en*), (b) moral standards (*shude*), and (c) inspiring fear and respect (*liwei*) (Cheng et al., 2000).

In China, leaders are expected to show care and concern for followers and even sacrifice themselves for the greater good of the collective group as an extension of their self-discipline and personal virtue (Chen & Shang-Ren Kao, 2009; Farh & Cheng, 2000). Currently, the business and organizational pressure from Western and global philosophies increasingly invade the Chinese landscape and may continue to restructure some of the reception and praxis of participative leadership within Chinese multinational enterprises (Chen, 1995 as cited in Fu et al., 2013, p. 886).

## Paternalistic Leadership in Sub-Saharan Africa Cultural Cluster

Analysis of motivation, expectations, and praxis of effective leaders within an increasingly global environment within SSA encompasses both rural and metropolitan expressions of indigenous and multinational industries. Scholars distinguish SSA for its high collectivist, humane-orientation, which the GLOBE study, superficially links to paternalism (House et al., 2004). As previously mentioned, organizational leaders within this culture cluster navigate indigenous and organizational management hierarchy and operate within an often bifurcated hierarchical order of both authority and social governance (Jackson, 2012, 2016).

This bifurcation is generally reflected in differences relative to the function, authority, and economic praxis of men versus women within these countries. SSA's culture

reflects an established history of strong tribal governance, which prefers and venerates male and elderly portions of the population, reflected in the low gender egalitarianism score (House et al., 2004; Wanasika et al., 2011). Akin to the other two regions reviewed in this examination the SSA points to a firm adherence to close-knit family structure, that bases a significant portion of its societal governance and successful leadership philosophy on the preservation of family (ujamaa) (Wanasika et al., 2011, p. 238).

Associated within the family hierarchy is a power structure that empowers and protects male dominance within some SSA societies. Although varied across countries within SSA, this gender-based power dynamic is generally reflected in the adoption of a PL model, that insists on providing for followers through clear and unquestioned directives, while retaining absolute responsibility for outcomes. PL's assume total power along with this responsibility and scholars noted that this often leads to "abuse as is seen in the corruption and violence that characterizes some African administrators" (Wanasika et al., 2011, p. 239). Colella and Garcia (2004) echoed this sentiment and pointed to the potential for organizational discrimination and suggested that within this leadership style is an intrinsic disadvantage for followers (subordinates) (as cited in Pellegrini et al., 2010).

An area of future study, recommended by Jackson (2016) explained the confounding reality of a male-dominated leadership model within SSA, which concurrently fosters a female contingent of informal entrepreneurship fueling "80 percent of (the) gross domestic products in many African countries" serving as the "majority employer" (p. 6). This uniquely balancing reality amidst an established model of male-dominating leadership within organizational and indigenous hierarchical structures, for Jackson, (2016) prompts scholars to begin thinking about a day in which "maternalistic leadership" is a theoretical source of inspiration across social sciences within the context of an ever-changing world (p. 6).

### **Paternalistic Leadership in Latin America (Mexico) Cultural Cluster**

Representative of collective cultures with a strong history of male-dominance and leadership is the Latin America cultural cluster as represented by Mexican businesses and organizations. Concurrent with this, are Hofstede's (1980) findings which listed Mexico as high in both power-distance and later research (Dorfman et al., 1997; Dorfman & Howell, 1997) that illustrated the Mexican leader's "contingent reward behavior... produced high worker commitment to the organization" (Howell et al., 2013, p. 736). These findings mirror Drost and Von Glinow's (1998) contention that followers within this cultural cluster are often subconsciously aware of the natural social hierarchy, fear conflict, and avoid disagreement with direction from strong PL.

As previously mentioned, Mexico's high scores in power-distance and performance orientation detailed in the GLOBE culture scales, reflect societal values corresponding

to the expectation for, and embodiment of, a dominant principal leader (caudillo) (Howell et al., 2013; Martínez, 2000). As such, followers expect leadership to embody paternalistic directness as they lead the collective community, organization, or group to success. These expectations mirror the assumption that most children make with parents, guardians, and elders for the provision of needs, instructions, and protection. This theme is reflected in the PL framework within Mexican culture as the extension of In-Group collectivism's focus on familial connections (Howell et al., 2013). Mexican In-Group collectivism extends across a vast expanse of personal networks which reflect a type of patron-client, interdependence that avoids dependence on civic resources or institutions, focusing on the patriarchal models of authority that mirror the individual's established dependence on their parents as first modelers of a PL style of governance, control and provision (Howell et al., 2013; Martínez, 2000; Martínez, & Dorfman, 1998). Howell et al. (2013) explained that the "supremacy of the father in Mexican families is replicated in work organizations by patriarchal leadership patterns in family-owned businesses, which are extremely common in Mexico" (p. 759).

Additionally, the development of large, interrelated, Mexican company networks (*grupos*) covers the Mexican economic landscape as an outgrowth from "strong family ties and traditions" (Howell et al., 2013, p. 759). A large portion of business among Mexican leadership is conducted in and among personal networks filled with individuals who are trusted explicitly; comprised of relatives, friends and close acquaintances (Howell et al., 2013; Martínez, 2000; Martínez & Dorfman, 1998). Congenial, positive, and sensitive interpersonal interactions are paramount within this regional cultural cluster's view of an effective Mexican leadership model.

### **Cross-Cultural Applications of Charismatic Leadership (CL)**

Inspired by the ancient Greek definition for *charismata*, which means 'gift,' researchers began linking what once was reserved as the moniker for Divinely chosen individuals endowed with extraordinary healing, prophetic, or strength (Conger & Kanungo, 1994). Additionally, Weber's (1947) identification of 'charisma' as the descriptive moniker used to define characteristics observed in military, religious, and political leaders, serves as the springboard from which CL derives. Picking up steam in the late 19th century, scholars who continued to define the behavior and link the characteristics to this style, purported that within organizational contexts, CL grows out of crisis and inspires, motivates, and enlivens followers (Barbuto, 2005; Bass, 1985; Bass & Avolio, 1993; Bryman, 1992; Burns, 1978; Conger & Kanungo, 1987, 1994, 1998; Howell & Higgins, 1990; Roberts, 1985; Tichy & Sherman, 1993; Trice & Beyer, 1991; Yukl, 1989, 2013).

Scholars distinguished charismatic leaders by their conception of future-oriented strategies that are developed and disseminated in an inspirational fashion for followers (Lian, Brown, Tanzer, & Che, 2011). Conger and Kanungo (1987) explained that CL

embodies exemplary behavior that may require outstanding personal sacrifice, risk, and the demonstration of unconventional or innovative ways to achieve an organizational goal or vision. Reformation is often a focus for a charismatic leader, and they engender the support and trust of followers in the formulation of a new and determinable path to success. Conversely, Den Hartog et al. (1999) purported that “charismatic leadership might have a very negative connotation in societies with a history of autocratic and despotic leaders,” pointing to some Anglo (European) regions with negative memories of World War II (p. 229).

Within the developmental timeline and conception of CL, stood the work of several management researchers identifying transformational leadership (Burns, 1978) as a relative, concurrent, (Bass, 1985; Bennis & Nanus, 1985; Peters & Waterman, 1982; Tichy & Devanna, 1986) and at times identical organizational management style (Avolio & Gibbons, 1998), which also empowered followers through use of strategic vision and future orientation (Bryman, 1992; Conger & Kanungo, 1994, p. 441).

Summarizing this leader profile with a theoretical proposition, Conger and Kanungo (1987, 1994, 1998) presented five charismatic leader behavioral dimensions including: (a) vision and articulation, (b) environmental sensitivity, (c) personal risk and, (d)unconventional behavior, (e) sensitivity to follower needs for utilization in measurement and formulation of empirical evidence (p. 445). Additionally, Trice and Beyer (1986) presented their own set of five phenomenological factors associated with charismatic leaders including (a) a social crisis or desperate situation, (b) an extraordinarily gifted individual, (c) a radical set of ideas for an unorthodox solution to crisis, (d) validation of an individual’s charisma and/or superiority based on repeated successes, and (e) a group of followers both attracted and convinced by the exceptionality of that charismatic leader (pp. 118-119). Other notable contributions outlining charismatic behaviors are Hollander and Offermann (1990) and Waldman, Ramirez, House, and Puranam’s (2001) tri-fold perspectives which included (a) attitude and behavior, (b) situation, and (c) observers’ characteristics and (a) articulating a vision and mission, (b) showing determination, and (c) high performance expectations, respectively (as cited in Wu & Wang, 2012, p. 4071).

Within this brief examination of established research and analysis of CL, there is the interrelation of leader and follower and also implications for a common and applicable practice of this style cross-culturally (Bass, 1985; Conger & Kanungo, 1994; House et al., 1999; Ralston, Gustafson, Cheung, & Terpstra, 1993; Ralston et al., 2011; Ralston, Russell, & Egri, 2018; Wu & Wang, 2012).

### **Charismatic Leadership in Confucian Asia (China) Cultural Cluster**

Wu and Wang (2012) argued that the CL framework would prove an effective Chinese leadership style within a Confucian ideology emphasizing great respect, admiration,

and deference for those in authority or deemed superior (p. 4069). Akin to the links between in-group collectivism's grounding in PL and family, is the proposition of researchers, who pointed to the CL traits in family business owners and their children's obedience and strong compulsion to perform at high levels consistently and without challenge (Cheng, 1991 as cited in Wu & Wang, 2012, p. 4072). Moreover, Westwood, (1997) purported that one of the most paramount leadership focuses on paternalistic headship and moral character, is Confucianism.

As a direct result of this foundational spiritual belief and subsequent practices, selfless and virtuous leadership behaviors construct the identifying behavioral traits within indigenous Chinese leadership. The exhibition and demonstration of Confucian's philosophy of leadership is a praxis that is virtuous, altruistic, attractive to followers, and engenders trust, loyalty and high group performance (Conger & Kanungo, 1994; Conger, Kanungo, & Menon, 2000; Ralston et al., 1993; Ralston et al., 2011; Ralston et al., 2018; Wu & Wang, 2012; Zhang, 2011). Chinese charismatic leaders within the Chinese cultural cluster represent the height of the attached community's potential as the beacon of potential and an example of successful praxis (Zhang, 2011 as cited in Wu & Wang, 2012, p. 4072).

### **Charismatic Leadership in Sub-Saharan Africa Cultural Cluster**

Akin to the indigenous strongholds resident in China are the Sub-Saharan African conceptions which are held fast to centuries-old indigenous African philosophies such as universal solidarity, collaboration and inclusivity, and general concern for others (Booyesen & van Wyk, 2013, p. 470). The intrinsic links, previously reviewed, between TL and CL apply to the SSA culture cluster, concerning the application of established African humanism (Ubuntu) associated with appropriate and useful leadership models (Mangaliso, 2001; Mbigi & Maree, 1995).

It is no secret that Africa's history of being targeted as fertile ground for emergent business ventures, through the slave trade, colonialism, and even the manipulation of the more recent neo-colonial violations (Jackson, 2011). As a result, communities within SSA have established a model of expected leadership which concurrently protects 'Ubuntu' and resists unwanted Western, Anglo, and more recently Asian (Chinese) encroachments to their established African institutions and leadership models. Avolio (1995) explained that leaders in SSA "work to create a climate and culture where each individual and the group can achieve their full potential" (p. 19). The tension experienced internally relative to the proper leadership and management applications in an ever-expanding global framework are equally expressed in this region and is illustrated in the diametrically opposed score results within Hofstede's (1980) cultural dimensions, reflecting one country within the SSA; South Africa.

Jackson (2011) explained that there are two different cultural constellations within White (Anglo culture cluster) and Black (SSA culture cluster) South Africa, necessitating the use of two different leadership approaches (p. 470). Scholars explained that the bifurcated cultural (and subcultural) groups resident in South Africa, reflects a majority African American populace with a mostly Caucasian leadership pool (Booyesen & van Wyk, 2013; Jackson, 2011, 2012, 2016; Mbigi, 1995; Wanasika et al., 2011). As such the process for scholars, practitioners, and researchers work on the identification of proper leadership styles is often situational at best and imperceptive at its worst, particularly within indigenous, tribal or ancient cultures, like SSA.

Within the SSA framework, effective charismatic leaders are able to bridge the many cultural and sub-cultural divides by emphasizing “a more humanistic view where people are valued for their intrinsic worth (what they are), rather than their instrumental worth (what they can do)” (Jackson, 2004, as cited in Jackson, 2011, p. 545). The collective goal for effective leadership across the SSA region should focus on the communal subsistence of follower, with enough room for the inclusion of newcomers within an ever-expanding necessity for cross-cultural management.

### **Charismatic Leadership in Latin America (Mexico) Cultural Cluster**

Martínez, and Dorfman’s (1998) work supports the display of a kind of transformational/charismatic effective leadership model in Mexico, recalling the description and attributes of a venerated leader within their study who guided an organization through crisis, involved himself in the affairs of followers tending to their personal needs, and embodied humorous, moral, brilliant, and enthusiastic behaviors (p. 246).

As a representative country within the Latin America culture cluster, Mexico’s historical traditions and high collectivist, in-group, and power-distance dimensions, also respond well to researcher defined, charismatic leader behaviors (Barbutto, 2005; Conger & Kanungo, 1987, 1994, 1998; De Hoogh & Den Hartog, 2009; Den Hartog et al., 1999; Howell et al., 2013; Lian et al., 2011; Martínez & Dorfman, 1998; Waldman & Javidan, 2009; Wu & Wang, 2012; Yukl, 2013). Mexico’s history is replete with virtuous, strong charismatic military and political leaders able to engender the trust, loyalty, and support of an organization, community, or region with highly emotional pleas for solidarity and as a means of distinguishing themselves from others and eliminating competitive motivations internally (Dorfman et al., 1997; Howell et al., 2013).

CL praxis within this region cultivates a unified mission, making the most of the Mexican impetus for (*simpatico*) respect, understanding and caring, while concurrently generating high follower commitment to the collective group (Dorfman et al., 1997; Dorfman & Howell, 1997; Howell et al., 2013). Consequently, the ability for leaders to solve problems and navigate crisis engenders respect from followers and fosters

positive interpersonal rapport within a high power-distance framework, that positions CL among the most effective (albeit potentially abused) leadership models within this collective culture.

## Conclusion

As evidenced within this writing, cross-cultural study of varied applications of leadership styles analyzed in concert with other leadership constructs develops a fuller conception of leader effectiveness, and the interactive dynamism among a leader's respective followers takes shape. There is a myriad of research illustrating the culturally contingent and broad application of leadership styles both actualized and perceived that are considered effective within diverse cultural constructs (Dorfman et al., 2012; Hofstede, 1980, 1994, 2001; House et al., 2004).

Much of the influential management literature in the last few decades have presented the idea of a broad-sweeping monolithic organizational culture governed almost exclusively by senior managers, as the key to success, overall (Alvesson, 2011). Consequently, many of the global organizational leadership studies identified leader profiles based on the responses of representatives from primarily Western/Anglo/European cultures (Vilkinias, Shen, & Cartan, 2009). There are some lingering uncharted outliers to the GLOBE and other exhaustive cross-cultural studies, which require additional research, scrutiny, and detailed cross-cultural analysis. Regions such as the Middle East, SSA and others with divergent internal cultural representation eliminate the convenience of utilizing broad strokes with respect to categorization among cultural dimensions (Dorfman et al., 2012; Yukl, 2013).

Although Hofstede (1980, 2001) claimed that broad studies of cultural values are meaningful at the societal level only, scholars explained that within his proposed value dimensions are potentially substantial variations of individuals in societies, and each of those individual differences directly impact outcomes (Clugston, Howell, & Dorfman, 2000; Kirkman & Shapiro, 2001). Within the last fifteen years, researchers have additionally labored to present tools and methodology to deepen and focus cross-cultural leadership studies with the inclusion of cultural intelligence measurements (Earley & Ang, 2003). The incorporation of a defined measurement of identified leadership's cultural intelligence factors, examined: (a) leadership behaviors, (b) adaptability, (c) organizational intentionality, (d) organizational inclusion, and (e) training and development is key in researchers gathering empirically sound data on the leader effectiveness within global arenas. (Ang et al., 2007; Earley & Ang, 2003; Agarwal, Decarlo, & Vyas, 1999; Elenkov & Manev, 2009; Lima, West, Winston, & Wood, 2016; Ng, Van Dyne, & Ang, 2009).

Within leadership studies, an understanding among researchers attempted to establish the opportunity within every culture cluster to influence populations and construct

reality for subordinates. For this reason, researchers are vigilant in their careful consideration of a region's particular cultural perspective on the requirements of effective leadership. There may not be conceptions that are absolute in a particular theory's construction, as it is often shaped by a nuanced interpretation of the interrelationships (including non-verbal interactions and expectations) between leaders and followers within a given region. Concurrent with this assumption is West's (2018a) contention that the application of effective leadership styles, absent definition, and measurement of the factors (linked to specific outcomes) supporting that leadership process, may not yield the intended categorized results. The accumulation and analysis of empirical evidence based on the use of preexistent models or factors still leaves room for the inclusion (beyond interpretive meaning) of the organizations, groups, or nations studied.

Culture, as evidenced in this examination, is often reviewed as tremendously influenced, modified, and even altered by the leadership of its respective managerial, political, tribal, military, and familial representatives. As such, the selected regions reflect the importance of analysis beyond the outcome of cultural contexts, by probing the ways in which interactions, between leaders and followers, maintain, challenge, or even transform established cultural norms as suggested above. Further, the tremendous momentum within the selected regional culture cultures, there is a consistent and growing inter-cultural economy, which provokes continued research as the landscape, access and encroachment on centuries-old indigenous ideals and praxis are challenged (Ayca et al., 2000; Howell et al., 2013; Jackson, 2011, 2012, 2016; Jackson et al., 2013; Li, Huo, & Long, 2017; Mingzheng & Xinhui, 2014; Wanasika et al., 2011; Wang, James, Denyer, & Bailey, 2014)

The gaps of information embedded in indigenous oral traditions and subsequent misalignment of values within prescribed cultural dimensions, pushes researchers, practitioners, and scholars alike to consistently challenge the Western constructions of leadership as they may impede proper communication of effective leadership applications and implicit theories globally. Ultimately, a qualification for informed and exhaustive cross-cultural organizational leadership study lies in the researcher's willingness and determination to connect fully with the lived experiences, motivations, and intrinsic cultural demonstrations of the people they seek to understand better.

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### **About the Author**

Meghan Rivers is a second-year Ph.D. student at Regent University, where she is studying organizational leadership. She has more than 18 years of professional experience in corporate (mgmt. consulting), ecclesial, and non-profit sectors, serving in personal and professional development, along with program management leadership functions supporting the U.S. Dept. of Defense. Her research interests include intercultural competence, humility, neuroleadership, leader communication, and shared leadership.

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# Cross-Cultural Competence in Higher Education Faculty and Staff

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Intercultural sensitivity is a function of developmental stages based on relativistic realities of the individual. Intercultural competence, on the other hand, draws on Cultural Intelligence (CQ) and intercultural sensitivity to shift cultural perspective and adapt behavior to cultural commonality and difference to accomplish cross-cultural goals. Cross-cultural leadership, thus, is a hybrid leadership encompassing ideological diversity and allowing an organization, of any type, to perform at its best not only domestically, but also at the international level. This study analyzed the relationship and differences between independent variables such as gender, race/ethnicity, sexual orientation, religious identity, ability and international status, travel and living abroad, training, interactions with culturally diverse individuals and conversations about cultural difference, and work experience, and dependent variables such as cultural intelligence CQ, cognitive and metacognitive CQ, motivational CQ, and behavioral CQ. The study surveyed U.S. faculty and staff (n=144) from U.S. universities by purchasing responses through SurveyMonkey.com. The researcher collected the data via a web-based survey built-in SurveyMonkey, which included the Personal Data Form (PDF) and the Cultural Intelligence Survey (CQS). Multivariate analysis was used to understand the relationship between each of the independent and dependent variables. The results could not support previous research.

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According to Hussar and Bailey (2007), in just six years, as many as 39% of the students enrolled at U.S. colleges and universities will be racially and ethnically different from the White majority. The educational benefits of a diverse student body, including enhanced intellectual and social development (Chang, 2000; Gurin, Dey, Hurtado, & Gurin, 2002; Pike & Kuh, 2006), as well as openness and commitment to racial understanding (Astin, 1993; Pascarella, Edison, Nora, Hagedorn, & Terenzini, 1996) are clear. However, Franklin-Craft (2010) argued that “in order to reap the benefits associated with a diverse student body, leaders must endeavor to create a campus environment that is welcoming and affirming and fosters cross-cultural interactions.”

Student affairs professionals are uniquely positioned within the university to be instrumental to this process (Castellanos, Gloria, Mayorga, & Salas, 2007; Gordon & Bonner, 1998; Pope & Reynolds, 1997). To be effective, however, practitioners must be capable of understanding and interacting competently with diverse groups of students (Jenkins & Walton, 2008). The recognition that student affairs practitioners must be capable of effectively working with diverse groups of students has led to the identification of a problem (Franklin-Craft, 2010, p. 146).

## Literature Review

### Cross-Cultural Leadership

Culture is defined as “the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people” (Northouse, 2013, p. 384).

Implicit to all or any views of cultural studies is that culture shapes the values and attitudes that affect people's perceptions, as well as in leadership phenomena (Ayman, Mead, & Bassari, & Huang, 2012; Gerstner & Day, 1997). Most of the leadership studies within the past fifty years originated from the U. S., Canada, and Western Europe and are mainly supportive of North American leadership paradigms. In recent years, additional analysis from different areas of the globe has emerged, although not of comparative dimensions (Dickson, Castaño, Magomaeva, & Den Hartog, 2012). Comparative and extensive cross-cultural leadership research is rare. However, a few groundbreaking research initiatives have emerged during recent decades and have become a basis for analyzing how national culture shapes leadership. Thus, the concept of cross-cultural sensitivity and competence reflects the capacity of a leader to accept the others as they are, to accept their culture, to be openminded and flexible when making decisions and acting as such. On the other hand, cross-cultural leadership may be defined as differences in leadership styles, manifested across various cultures. It means that leadership might be partially or even wholly different as approach from one region, country or continent to another one. This definition, however, is not implying, of course, that one type of leadership is better than another one, but merely reflecting a distinct perception of the surrounding world, emerged from different history, educational system and social environment (Hudea, 2014).

Leadership goes beyond management. A leader is a person who, by the power of example, by his/her behavior, can make other people follow him/her. For a cross-cultural leader, the adoption and adaptation to various cultures turn into a vital part of the skills set necessary for achieving the main goals of the related organization. In this context, cross-cultural leadership is a hybrid leadership encompassing ideological diversity and allowing an organization, of any type, to perform at its best not only domestically, but also at the international level. (Hudea, 2014). The field of academic

leadership is no exception. The traffic of international students is higher than ever before in modern history. These academic travelers bring their knowledge and acquire new skills, becoming international free traders of knowledge. This opportunity involves coming into contact with other conceptions, mentalities, in one word with other cultures. Their integration in the new community does not depend only on one's own capacity of adaptation, but also, chiefly, to the openness of the target organization to receive him/her in the middle of it. Furthermore, the leader of that community must be an example of the proper attitude (Hudea, 2014). Also, ideas generated from different minds and put together can lead to impressive results. More unity in diversity in such areas, more chances to progress not only as for the said researchers or leaders but for the human evolution as a whole. Again, the person mainly responsible for a successful result is the leader of the organization, who should help his/her followers understand the unexpected dimension of intense collaboration beyond borders. (Hudea, 2014). Nonetheless, the actions a leader must take in this field do not differ from other areas of social sciences (Hudea, 2014):

- Discouraging discrimination within the organization: A leader must discourage anyone in the organization from enacting any form of discrimination of people, irrespective of their nature, convictions or mentalities so that they feel like fully belonging to the assembly.
- Fostering diversity: To discover the most interesting aspects of other cultures and to take advantage of the different related manners of thinking and acting, a leader must prepare the soil for diversity in the organization. An environment that is friendly and welcoming to a variety of cultures should "teach" people to feel comfortable working in a varied environment.
- Establishing healthy practices: The leader must ensure that the implementation of rules, procedures, and policies and are consistent with values such as diversity, inclusion, and provide a safe place for people from different groups.
- Making changes: A leader should be flexible and opened to change whenever necessary to permanently maximize the potential of all people involved;
- Encouraging feedback: It is always recommendable to require and receive feedback, but it is necessary to do so when working in diversity.
- Treating others as they like to be treated: In a homogenous environment, a leader should treat others as he/she likes to be treated, but in a heterogeneous one, the problem is more profound. Different individuals have different expectations, sometimes fully distinguished in nature from one another, so the most important is to treat each of them as he/she likes to be treated.

- Being open and flexible: A leader should be aware that his/her point of view is not necessarily the best, that the multitude of points of view emerged from diversity could bring the organization infinitely much more benefits.
- Getting to know the people: A leader should come to know his/ her people. This principle does not mean to become acquainted with every detail of their life but to understand how they think and act, what motivates them, what makes them happy. By perceiving them as they indeed are, with their specific characteristics, the leader can develop strong relationships with the same, with a positive synergic effect at the level of the entire organization (Hudea, 2014).

### **Cultural Competence and Cultural Awareness**

In their study, Stahl and Brannen (2013) designed as a two-survey method, a Global Leader Survey (Survey 1) and a Supervisor Assessment Survey (Survey 2). The sample included global leaders from three large multinational conglomerates. Each organization identified a group of leaders worldwide who were involved in a variety of global work activities and were categorized by the organization as global leaders. There were 582 prospective participants identified by human resource executives across each of the three companies. The study comprised seven constructs: Non-work cross-cultural experiences, Organization-initiated cross-cultural experiences, The Big Five personality characteristics, Cultural flexibility, Tolerance for ambiguity, Ethnocentrism, and Supervisor ratings of global leadership effectiveness (Stahl & Brannen, 2013). The findings showed that dynamic cross-cultural competencies are related to global leadership effectiveness and contributes to the global leadership development research in several ways. These findings highlighted the importance of dynamic cross-cultural competencies in predicting global leadership effectiveness. To be effective, global leaders need high levels of both cultural flexibility and tolerance of ambiguity, and low levels of ethnocentrism required in jobs with complicated international and multicultural responsibilities. In other words, dynamic cross-cultural competencies are drivers of job performance among global leaders. This finding also supports research that has theorized the importance of dynamic cross-cultural competencies in improving global leadership effectiveness. These findings showed that individuals with dynamic cross-cultural competencies could meet the challenges of working in a complex global environment. They are more likely to meet others' needs and expectations and the higher the likelihood of responding effectively to global challenges (Stahl & Brannen, 2013). Also, the finding that high contact organization-initiated cross-cultural experiences are positively related to cultural flexibility and tolerance of ambiguity. These findings support prior conceptual and empirical research that suggests that high contact or experiential developmental experiences are effective in bringing about cognitive and behavioral changes required to develop dynamic cross-cultural

competencies. Participation in high-contact or experiential developmental experiences provides individuals with more significant opportunity to improve their ability to learn and reproduce appropriate behaviors. The findings also highlighted the importance of overlearning. Greater participation in high contact developmental experiences allows the individual to over-learn the appropriate skills and behaviors so to retain these competencies over time better. Also, this finding emphasized the need to take a systemic approach to fully understand the impact of several high contact organization-initiated cross-cultural experiences on dynamic cross-cultural competencies (Stahl & Brannen, 2013).

Intercultural sensitivity, as defined by Bennett (1993), is a function of developmental stages based on relativistic realities of the individual and the nature of the current experience. Bennett (1993) posits in his developmental model of intercultural sensitivity (DMIS) that there is a progression related to exposure, one's intercultural orientation (mindset), and developmental support through the process. Intercultural competence, as outlined by Hammer (2009), draws on CQ and intercultural sensitivity "to shift cultural perspective and adapt behavior to cultural commonality and difference to successfully accomplish cross-cultural goals" (Lokkesmoe, Kuchinke, & Ardichvili, 2016). Their study presented the findings of a four-year, government-sponsored university exchange program involving 40 professional management and agriculture science students. Participants were from four US and Brazilian top research educational institutions. The students participated in a semester-long study abroad experience. Pre-departure and post-exchange data were collected using the well-established Intercultural Development Inventory (IDI) (Lokkesmoe et al., 2016). The IDI profile captures the following information:

- Perceived orientation (PO): It reflects where an individual places him or herself along the intercultural development continuum. The PO can be denial, polarization (defense/reversal), minimization, acceptance, or adaptation.
- Developmental orientation (DO): It indicates the individual's primary orientation toward cultural differences and commonalities along the continuum. The DO is the perspective one most likely uses in those instances where cultural differences and commonalities need to be bridged, in particular in situations that are stressful, conflict-laden, or complex. The DO can be denial, polarization (defense/reversal), minimization, acceptance, or adaptation.
- Orientation gap (OG): It is the difference along the continuum between one's PO and DO. A gap score of seven points or higher indicates a meaningful difference between the PO and the assessed DO. The greater the gap, the more likely a person may be surprised by the discrepancy between the PO score and DO score.

- Trailing orientations (TOs): They are those orientations that are in the back of the DO on the intercultural continuum that are not resolved. When an earlier orientation is not resolved, this trailing perspective may be used to make sense of cultural differences at particular times, around certain topics or in specific situations. TOs, when they arise, tend to pull an individual back from the DO for dealing with cultural differences and commonalities.
- Leading orientations (LOs): They are those orientations that are immediately in front of the DO. A LO is the next step to take in the further development of intercultural competence. For example, if one's DO is minimization, then the LOs would be acceptance and adaptation.

Despite intensive pre-departure preparation, in-country support, and cultural immersion, findings did not show significant levels of intercultural awareness. Self-perception of cross-cultural competence was commonly high than reality with all participants. Although students stated to have a satisfactory experience studying abroad, levels of cross-cultural awareness did not align with self-evaluations (Lokkesmoe et al., 2016). The paper suggested that cross-cultural development requires carefully designed interventions, feedback, and mentoring/coaching. Nonetheless, the effort of sending and receiving institutions alone do not ensure the enhancement of multi-cultural attitudes in the participants (Lokkesmoe et al., 2016).

## Cross-Cultural Education

The ability and knowledge to facilitate cross-cultural conversations and respond to multicultural issues are often deferred to those perceived as the diversity experts on campus, who have a more vested interest in the subject and may have had advanced training or education in the area. However, Pope and Reynolds (1997) offer a conceptual model of multicultural competence, which unlike other sets of identified competencies urges student affairs to adopt multicultural competence as a core competency for all professionals in the field rather than a few designated experts. Given the evidence and support for creating opportunities for students to engage in cross-cultural conversations (Dugan, Komives, & Segar, 2008), it may be particularly relevant to consider the multicultural competence of those professionals responsible for developing these opportunities and facilitating these conversations (Wilson, 2013).

Previous research demonstrated that student affairs practitioners are underprepared to work in multicultural environments, as their graduate preparatory experiences have provided limited information on multiculturalism (Mueller & Pope, 2001; Talbot, 1992). Given this inadequacy, Pope and Reynolds (1997) identified multicultural competence as a necessary prerequisite for competent and ethical student affairs practice expanding

beyond graduate coursework. They proposed a tripartite definition and model consisting of multicultural awareness, knowledge, and skills. The Dynamic Model of Student Affairs Competence (Pope & Reynolds, 1997) builds upon other core competencies and standards of good practice such as administrative, management and leadership skills; ethical and legal knowledge and decision making skills; student development theory and translation; individual and group helping and interpersonal skills; and, assessment, evaluation and research skills (Pope & Reynolds, 1997). However, unlike other models, the Dynamic Model of Student Affairs Competence suggests that multiculturalism should be infused and integrated into each of the core competence areas such that effective management and leadership would include the encouragement of diverse perspectives and diverse approaches to supervision.

Earlier studies on the multicultural competence of student affairs professionals have suggested that racial identity, select demographic variables (i.e., gender, sexual orientation, degree level), and multicultural educational and experiential opportunities (i.e., supervision, diversity workshops, course work, increased cross-cultural exposure) may also be related to multicultural competence (King & Howard-Hamilton, 2003; Miklitsch, 2005; Kegan, 1982; Mueller & Pope, 2001). Participants for these studies were student affairs professionals who self-identified as being responsible for some portion of leadership education at colleges and universities throughout the United States (Shannon & Begley, 2008). Concerning the relationship between racial identity and multicultural competence, the study demonstrated that both phases of racial identity development strongly correlated with multicultural competence (Wilson, 2013). This finding is consistent with previous research on multicultural competence in student affairs. In their studies of student affairs professionals, Miklitsch (2005) found that racial identity accounted for 45% and 41% of the variance in multicultural competence above and beyond demographics, respectively. This finding is also consistent with the theoretical perspective. According to Helms (1995), Phase I represents a less mature racial identity status; therefore, it would make sense that participants who had higher Phase I racial identity scores would score lower on multicultural competence. Likewise, Phase II racial identity development represents a more mature racial identity status, substantiating the finding that participants who demonstrated higher Phase II racial identity scores were more likely to have higher multicultural competence scores. Overall, racial identity was a strong predictor of multicultural competence among student affairs professionals responsible for leadership education, above and beyond demographic variables. This finding supports Pope and Reynolds (1997) assertion that developing multicultural competence involves more than external factors, such as attending cultural events and appearing to be culturally sensitive. Instead, this unique relationship between racial identity and multicultural competence suggests a need for student affairs professionals to continue to reflect on experiences and challenge existing worldviews, stereotypes, and assumption. Also, the results of this study suggest that

multicultural education and experiences may also be a factor in achieving multicultural competence (Kegan, 1982).

Overall, multicultural education accounted for 20.5% of the variance in multicultural competency scores (Miklitsch, 2005), consistent with similar studies exploring the relationship between multicultural competence and multicultural education. In 2005, Miklitsch (2005) reported variance of 36.8% in MCSA-P2 scores among residence life professionals, both after controlling for key demographic variables. Similarly, Mueller and Pope (2001) found multicultural training and education to correlate significantly with multicultural competence. Also significant was the relationship between multicultural competence and diversity courses taken. Consistent with previous research those who were required to take one or more diversity courses had significantly higher multicultural competence scores than those who did not take any diversity courses, lending support and evidence for the benefits of requiring graduate students to complete a diversity course as part of the professional preparation (Wilson, 2013, p. 47). Similarly, multicultural experience as a factor also correlated with multicultural competence. This finding supports earlier research (Franklin-Craft, 2010; Miklitsch, 2005; Mueller & Pope, 2001) demonstrating the significant relationship between multicultural experiences and multicultural competence. While all of the individual items demonstrated significance, in descending order the strongest were: (a) participants' self-rating of their level of experience with multicultural issues, (b) frequency of diversity discussions with peers/colleagues, (c) number of diversity workshops presented in the last two years, (d) formal diversity discussions with supervisors, (e) the number of diversity workshops planned in the last two years, (f) informal diversity discussions with supervisor, (g) diversity research projects conducted in the past two years, and (h) the frequency of feedback from their supervisor on their ability to work with diverse students and colleagues. Of significance to note, professionals who had formal conversations with supervisors regarding diversity issues and multiculturalism had slightly higher, though non-significant, multicultural competence scores than those who had more informal discussions. These results may reflect a level of intentionality on the part of the supervisor or supervisee that indicates a heightened sense of multicultural awareness and a need for these types of conversations. (Wilson, 2013, p. 47).

The results indicated that together, the multicultural education and experiences accounted for over half of the variance in multicultural competence scores above and beyond that accounted for by the demographics. Thus, the combination of multicultural education and experience is by far a stronger predictor of multicultural competence than either construct on its own, as supported by previous studies (Miklitsch, 2005). These findings provide strong evidence for student affairs professional responsible for leadership education to continue to find ways and invest time in purposeful

educational and experiential activities focused on multicultural or diversity issues, as a way of personally enhancing their multicultural competence. (Wilson, 2013, p. 47).

Today's U.S. higher education institutions can easily identify the benefits of a diverse student body. Campus leaders have the opportunity to reap the benefit of the country's diverse student body by designing campuses with cross-cultural environments that foster and affirm positive interactions among cultures (Hoover, 1994). Student affairs personnel can be of immense help in this design, but they need to understand and interact with students from all backgrounds in effective ways (Franklin-Craft, 2010).

In spring 2009, 465 student affairs practitioners completed three web-based instruments, the Cultural Intelligence Survey (CQS), developed by Ang et al. (2004), the Multicultural Competence in Student Affairs-Preliminary 2 Scale (MCSA-P2) (Mueller & Pope, 2001), and a researcher-developed Personal Data Form. A total of 53 practitioners engaged in a snowball sampling method, sharing names of professional and students who could participate in the study, yielding a total of 185 participants (Franklin-Craft, 2010). A summary of the findings shows that: 1). (see APA 3.04 for how to format a series in a sentence) Race and identification with a socially marginalized group were not related to intercultural competence as assessed by the CQS; 2) five experience variables, including travel or living abroad, attending trainings or workshops related to cross-cultural topics, interactions in work/study-environments with individuals from different identity groups, and workplace conversations about cultural difference accounted for 20% of the variance in intercultural competency (Franklin-Craft, 2010; and 3) of the four factors that comprise cultural intelligence, practitioners perceived their meta-cognitive abilities as the highest, and their cognitive ability as the lowest (Franklin-Craft, 2010). Finally, "practitioner self-assessed intercultural competence was not related to peer-assessed intercultural competence" (Franklin-Craft, 2010, p. 45).

## **The Research Hypotheses**

RH1: There is a difference in faculty's metacognitive CQ by gender.

RH2: There is a difference in faculty's cognitive CQ by gender.

RH3: There is a difference in faculty's motivational CQ by gender.

RH4: There is a difference in faculty's behavioral CQ by gender.

RH5: There is a difference in faculty's metacognitive CQ by ethnicity.

RH6: There is a difference in faculty's cognitive CQ by ethnicity.

RH7: There is a difference in faculty's motivational CQ by ethnicity.

RH8: There is a difference in faculty's behavioral CQ by ethnicity.

RH9: There is a difference in faculty's metacognitive CQ by religious identity.

RH10: There is a difference in faculty's cognitive CQ by religious identity.

RH11: There is a difference in faculty's motivational CQ by religious identity.

RH12: There is a difference in faculty's behavioral CQ by religious identity.

RH13: There is a difference in faculty's metacognitive CQ by intercultural experience.

RH14: There is a difference in faculty's cognitive CQ by intercultural experience.

RH15: There is a difference in faculty's motivational CQ by intercultural experience.

RH16: There is a difference in faculty's behavioral CQ by intercultural experience.

## **Proposed Method**

This study combined two instruments: the Personal Data Form developed by Franklin-Craft (2010) and the Cultural Intelligence Survey (CQS) (Ang et al. , 2004).

### **The Franklin-Craft Personal Data Form (PDF)**

The Personal Data Form developed by Franklin-Craft (2010) aimed to identify the demographical characteristics of the Student Affairs personnel. It addresses the following elements: gender, ethnic background, level of education, job titles, job responsibilities, job tenure, and organization size. It has been adapted for this study to measure the demographics of the participants in the area of job characteristics.

### **The Cultural Intelligence Survey**

The Cultural Intelligence Survey (CQS) is the primary measure of intercultural competence of student affairs administrators. Ang et al. (2004) developed the CQS to measure the capacity of operate and interact in effective and competent way in cross-cultural environments. The instrument aims to measure and individual's performance when situations involve engagement with people from other reace, ethnicity, or background (Franklin-Craft, 2010, p. 113). According to Earley and Ang (2003), the four factors associated with cultural intelligence include metacognition, cognition, behavior,

and motivation. The CQS uses a 7-point Likert scale with twenty affirmations that express the individual's self-perception. Participants respond to these affirmations with a "strongly disagree", "moderately disagree", "slightly disagree", "neutral", "slightly agree", "moderately agree", or "strongly agree" response (Ang et al., 2007, p. 56).

Results of instrument testing showed that "the item-to-total correlations for each subscale demonstrate a strong relationship between the items and their scales, supporting internal consistency" (Ang et al., 2007, p. 56). The composite, as well as individual scale reliabilities, are as follows (Franklin-Craft, 2010, p. 56): Meta-cognitive  $\alpha = .72$ ; Cognitive  $\alpha = .86$ ; Behavioral  $\alpha = .83$ ; Motivation  $\alpha = .76$ . This study is not interested in the overall score of the CQS but in the differences in each subsection of the CQS by the independent variables. Thus, the overall score will not be measured, only the score of each of the four subsections.

## Types of Variables

There are six types of variables associated with this study: two of them are categories of independent variables, of which one is related to the participant demographics and the other is related to the participant developmental experiences. Also, there are four types of dependent variables related to the participant's cultural intelligence. The demographic variables utilized in this study are: race/ethnicity, gender identity; the developmental experiential variables will be religious identity and ability/multicultural experience (Franklin-Craft, 2010, p. 148).

## Independent Variables - Demographic Variables

**Gender:** While some past research indicate that cross-cultural competence is correlated to gender (Blanshan, 2007; Castellanos et al., 2007; King & Howard-Hamilton, 2003; Martin, 2005; Mueller & Pope, 2001), other findings indicate that such correlation does not exist (Howlett, 2006; Mastrodicasa, 2004; Miklitsch, 2005; Mueller & Pope, 2001).

**Race and Ethnicity:** Past research in this category (King & Howard-Hamilton, 2003; Martin, 2005; Mastrodicasa, 2004; Miklitsch, 2005; Mueller & Pope, 2001) showed that higher education practitioners from a White ethnic background exhibit lower level of multicultural competence than those from socially marginalized racial and ethnic groups (Franklin-Craft, 2010, p. 151).

## Developmental Experience Variables

**Religious Identity:** Providing participants with a broader array of religious identities from which to select can be beneficial for future research. This study, however, only

provided four options. However, the study of religious difference and intercultural competency is confounded and thus, beyond the scope of this dissertation (Franklin-Craft, 2010, p. 155).

**Ability and Multicultural Competence:** The purpose of the first question is to explore the relationship between various facets of identity and intercultural competence (Franklin-Craft, 2010, p. 156). Past research showed that individuals from socially marginalized groups display higher levels of intercultural competence (King & Howard-Hamilton, 2003; Martin, 2005; Mastrodicasa, 2004; Miklitsch, 2005; Mueller & Pope, 2001).

### Dependent variables

**Cultural Intelligence (CQ):** It is defined as an individual's capacity to function effectively in culturally diverse settings (Franklin-Craft, 2010). Earley and Ang (2003) defined CQ as “comprised of three dimensions: cognition includes two sub-dimensions, learned, or procedural knowledge (cognition) and abstract reasoning (meta-cognition), motivation, and behavior” (p.37).

**Cognitive and Metacognitive CQ:** The cognitive and metacognitive facets of cultural intelligence (CQ) “represent the cognitive abilities that are used to create new conceptions of how to function and operate with a new culture as well as culture-specific knowledge (both declarative and procedural)” (Earley & Ang, 2003, p. 37). Earley and Ang (2003) drew not only from reasoning frameworks but also from “several theories of cognitive development including self, social cognition, and role-identity theory to develop the cognitive facet of CQ” (Franklin-Craft, 2010, p. 37).

**Motivational CQ:** Motivation is one factor of CQ that has been neglected in all but Bennett's (1993) model of intercultural competence. Motivation goes beyond intention or even interest to act accordingly. It encompasses the drive to thrive in multicultural environments (Earley & Ang, 2003; Templer, Tay, & Chandrasekar, 2006). Individuals high in motivational CQ possess a natural tendency to place themselves in multicultural situations that challenge their abilities because they see them as a growth opportunity. Motivation, therefore, “serves to explain Mueller and Pope's (2001) finding that competency was positively associated with a disposition to seek out opportunities to learn about diverse others” (Franklin-Craft, 2010, p. 39).

**Behavioral CQ:** The behavioral facet of CQ speaks directly to the ability to both acquire and act upon newly acquired behaviors to be competent in cross-cultural situations (Earley & Ang, 2003). Thus, “the behavioral facet of CQ is often a product of both the cognitive and the motivational facets of CQ” (Franklin-Craft, 2010, p. 39).

## Data Needed To Test The Hypotheses

Participants answered the two forms mentioned above. However, due to issues of potentially limited scope and sampling, the study only analyzed the PDF questions related to the variables relevant to the study: gender, ethnicity, and religion and multicultural competence. The next section of this proposal provides further detail in the variables of the study.

The study tested the differences in the four cultural intelligence factors (metacognitive, cognitive, motivational and behavioral) through one-way multivariate analysis of variance separately (MANOVA) for gender, ethnicity, religious identity, and multicultural experience. It was not adequate to include all independent variables in one MANOVA, as that way, the sample size assumption would be violated (cells with less than four cases). Before conducting multivariate analyses, two cases were excluded as outliers, due to Mahalanobis distances above the critical value of 18.47 for four dependent variables (Tabachnick, & Fidell, 2007). No violations of the assumptions of sample size, normality, and linearity were detected. Additionally, the study interpreted tests of between-subjects effects adjusting significance level using Bonferroni correction, by dividing the standard threshold significance value of  $p = .05$  with the number of dependent variables (four). Therefore, the significance threshold level for separate effects of independent variables on the four cultural intelligence factors was  $.01$ . The study considered tests of between-subjects effects only in cases where the results of multivariate tests for the linear combination of the outcome variables were statistically significant ( $p < .05$ ).

## Method To Collect Data

The researcher collected the data via a web-based survey built-in SurveyMonkey, which included the Personal Data Form (Franklin-Craft, 2010) to gather participant demographic information and the Cultural Intelligence Survey (CQS) developed by Ang et al. (2004). These instruments can be found in Appendices A and B.

## Sample Plan

Because the sample does not specify the population included in the sample, the study used Non-probability sampling (Wilson, 2016). The weakness of a nonprobability sample is that it does not permit generalizing from the sample to the population because the researcher has no reassurance that the sample is representative of the population. The type of sampling was accidental, which implies selecting the cases at hand (all faculty and staff employees) until the desired number of people/items is reached (Wilson, 2016). Participants included faculty and staff from U.S. universities, obtained through a paid service of SurveyMonkey.com. The way the service works is

the researcher creates a profile for the participant and SurveyMonkey.com establishes the number of potential participants as well as the cost per head. Thus, the researcher did not have to deal with contacting participants directly. The number of participants required to complete a statistical analysis is dependent upon the number of cells in a factorial design (Wiersma, 1995). Given the number of variables and to obtain an equal distribution in each cell, the number of participants was 100 ( $n=100$ ), but the study ended up collecting 144 ( $n=144$ ).

## Findings and Analysis

### Descriptive characteristics of the sample

The sample included  $N = 144$  participants, 54.2% females, and 45.8% males. Tables 1-6 show distributions of the sample by age group, ethnicity, religious identity, international status, household income, and region.

Table 1

*Distribution of the sample by age group*

Age	Frequency	Percent (%)	Valid Percent (%)
18-29	32	22.2	23.9
30-44	38	26.4	28.4
45-60	42	29.2	31.3
> 60	22	15.3	16.4
Total	134	93.1	100.0
Missing	10	6.9	

$N = 144$

Table 2

*Distribution of the sample by ethnicity*

<i>Ethnicity</i>	Frequency	Percent (%)
White	108	75.0
Asian	17	11.8
Latino or Hispanic	12	8.3

African American or Black	6	4.2
Native American	1	.7

---

N = 144

Table 3

*Distribution of the sample by religious identity*

<i>Religion</i>	Frequency	Percent (%)	Valid Percent (%)
Christian	76	52.8	52.8
Atheist	21	14.6	14.6
Buddhist	4	2.8	2.8
Hindu	5	3.5	3.5
Other	38	26.4	26.4

---

N = 144

Table 4

*Distribution of the sample by their multicultural competence*

<i>Lived abroad after the 18<sup>th</sup> birthday</i>	Frequency	Percent (%)	Valid Percent (%)
Never	97	67.4	67.4
Less than a month	5	3.5	3.5
One to six months	15	10.4	10.4
More than six months	27	18.8	18.8

---

N = 144

Table 5

*Distribution of the sample by their household income*

<i>Household income</i>	Frequency	Percent (%)	Valid Percent (%)
\$0-\$9,999	1	.7	.7
\$10,000-\$24,999	10	6.9	7.5
\$25,000-\$49,999	21	14.6	15.7
\$50,000-\$74,999	36	25.0	26.9
\$75,000-\$99,999	18	12.5	13.4
\$100,000-\$124,999	15	10.4	11.2
\$125,000-\$149,999	11	7.6	8.2
\$150,000-\$174,999	7	4.9	5.2
\$175,000-\$199,999	1	.7	.7
\$200,000+	6	4.2	4.5
Prefer not to say	8	5.6	6.0
Total	134	93.1	100.0
Missing	10	6.9	

N = 144

Table 6

*Distribution of the sample by region*

<i>Region</i>	Frequency	Percent (%)	Valid Percent (%)
East North Central	15	10.4	11.4
East South Central	6	4.2	4.5
Middle Atlantic	24	16.7	18.2
Mountain	9	6.3	6.8
New England	4	2.8	3.0
Pacific	32	22.2	24.2
South Atlantic	16	11.1	12.1
West North Central	10	6.9	7.6

West South Central	16	11.1	12.1
Total	132	91.7	100.0
Missing	12	8.3	

---

*N* = 144

## Reliability

The overall reliability of the Cultural Intelligence scale, measured through Cronbach's Alpha coefficient of internal consistency, was excellent,  $\alpha = .92$ . Internal consistency coefficients of the subscales were high as well, Strategy  $\alpha = .87$ , Knowledge  $\alpha = .87$ , Motivation  $\alpha = .84$ , and Behavior,  $\alpha = .80$ .

## Differences in cultural intelligence by gender, ethnicity, religious identity, and international status

### Differences in cultural intelligence between the genders

The assumption of equality of covariance matrices was not violated, based on the result of Box's M test,  $p > .001$ . The assumption of equality of error variances was also not violated for any of dependent variables, according to the Levene's test,  $p > .05$ . Table 7 presents the results of the descriptive statistics. According to the results of multivariate tests, there was a statistically significant effect of gender on the overall cultural intelligence, as the linear combination of its four components, Wilks'  $\lambda = .93$ ,  $F(4, 127) = 2.53$ ,  $p < .05$ , partial  $\eta^2 = .07$ .

Table 7

*Means, standard deviations, and group sizes for each of the cultural intelligence factors categorized by gender*

<i>Cultural intelligence factor</i>	<i>Gender</i>	Mean	Std. Deviation	<i>N</i>
Strategy	Female	4.16	.61	70
	Male	3.95	.66	62
	Total	4.06	.64	132
Knowledge	Female	3.13	.72	70
	Male	3.19	.85	62

	Total	3.16	.79	132
Motivation	Female	3.96	.73	70
	Male	4.03	.70	62
	Total	3.99	.72	132
Behavior	Female	3.82	.65	70
	Male	3.76	.74	62
	Total	3.79	.69	132

Table 8 presents the results of tests of between-subjects effects for gender. There were no effects of gender on any of the cultural intelligence components, except for its marginal effect on strategy ( $p < .10$ ). Females, therefore, have somewhat higher strategy component of cultural intelligence than males, as well as the overall cultural intelligence. Therefore, the four gender-related hypotheses (RH1: There is a difference in faculty's metacognitive CQ by gender; RH2: There is a difference in faculty's cognitive CQ by gender; RH3: There is a difference in faculty's motivational CQ by gender; RH4: There is a difference in faculty's behavioral CQ by gender) are rejected due to that all four  $p$  scores were higher than .05 (.01 per each cultural intelligence factor).

Table 8

*Results of tests of between-subjects effects for gender*

<i>Cultural intelligence factor</i>	Type III Sum of Squares	df	Mean Square	<i>F</i>	<i>p</i>	Partial $\eta^2$
Strategy	1.438	1	1.438	3.552	.062	.027
Knowledge	.118	1	.118	.190	.663	.001
Motivation	.134	1	.134	.261	.610	.002
Behavior	.116	1	.116	.240	.625	.002

## Differences in cultural intelligence depending on ethnicity

The assumption of equality of covariance matrices was not violated, based on the result of Box's M test,  $p > .001$ . The assumption of equality of error variances was also not violated for any of dependent variables, according to the Levene's test,  $p > .05$ . Table 9 presents the results of the descriptive statistics. According to the results of multivariate tests, there was no effect of ethnicity on the overall cultural intelligence, as the linear combination of its four components, Wilks'  $\lambda = .88$ ,  $F(12, 328.36) = 1.42$ ,  $p = .16$ , partial  $\eta^2 = .04$ .

Table 9

*Means, standard deviations, and group sizes for each of the cultural intelligence factors by ethnicity*

<i>Cultural intelligence factor</i>	<i>Ethnicity</i>	Mean	Std. Deviation	<i>N</i>
Strategy	White	4.04	.62	98
	Asian	4.22	.69	16
	Latino or Hispanic	4.00	.72	11
	Afro-American or Black	3.96	.68	6
	Total	4.06	.64	131
Knowledge	White	3.09	.81	98
	Asian	3.56	.64	16
	Latino or Hispanic	3.06	.74	11
	Afro-American or Black	3.31	.63	6
	Total	3.16	.79	131
Motivation	White	4.01	.69	98
	Asian	4.08	.92	16
	Latino or Hispanic	3.66	.71	11
	Afro-American or Black	3.96	.62	6
	Total	3.99	.72	131
Behavior	White	3.81	.64	98
	Asian	4.02	.82	16
	Latino or Hispanic	3.27	.79	11
	Afro-American or Black	3.83	.74	6

<i>Cultural intelligence factor</i>	<i>Ethnicity</i>	Mean	Std. Deviation	<i>N</i>
	Total	3.79	.69	131

Table 10 shows that there were also no effects of ethnicity on any of the four components of cultural intelligence and the four ethnicity-related hypotheses (RH4: There is a difference in faculty's behavioral CQ by gender; RH5: There is a difference in faculty's metacognitive CQ by ethnicity; RH6: There is a difference in faculty's cognitive CQ by ethnicity; RH7: There is a difference in faculty's motivational CQ by ethnicity; RH8: There is a difference in faculty's behavioral CQ by ethnicity) are rejected due to that all four *p* scores were higher than .05 (with the exception of Behavior,  $p=.046$ ), as the linear combination of its four components.

Table 10.

*Results of tests of between-subjects effects for ethnicity*

<i>Cultural intelligence factor</i>	Type III Sum of Squares	df	Mean Square	<i>F</i>	<i>p</i>	Partial $\eta^2$
Strategy	.538	3	.179	.433	.730	.010
Knowledge	3.282	3	1.094	1.796	.151	.041
Motivation	1.385	3	.462	.901	.443	.021
Behavior	3.803	3	1.268	2.744	.046	.061

### **Differences in cultural intelligence depending on religion**

The assumption of equality of covariance matrices was not violated, based on the result of Box's M test,  $p > .001$ . The assumption of equality of error variances was also not violated for any of dependent variables, according to the Levene's test,  $p > .05$ . Table 11 presents the results of the descriptive statistics. According to the results of multivariate tests, there was a statistically significant effect of religion on the overall cultural intelligence, as the linear combination of its four components, Wilks'  $\lambda = .89$ ,  $F(12, 331.03) = 1.21$ ,  $p = .27$ , partial  $\eta^2 = .04$ .

Table 11

*Means, standard deviations, and group sizes for each of the cultural intelligence factors by religion*

<i>Cultural intelligence factor</i>	<i>Religion</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>N</i>
Strategy	Christian	4.03	.64	70
	Atheist	4.12	.70	21
	Buddhist / Hindu	4.07	1.02	7
	Other	4.10	.53	34
	Total	4.06	.64	132
Knowledge	Christian	3.16	.83	70
	Atheist	3.17	.73	21
	Buddhist / Hindu	3.64	.89	7
	Other	3.05	.68	34
	Total	3.16	.79	132
Motivation	Christian	3.99	.68	70
	Atheist	4.23	.69	21
	Buddhist / Hindu	3.68	1.30	7
	Other	3.93	.64	34
	Total	3.99	.72	132
Behavior	Christian	3.78	.67	70
	Atheist	3.92	.68	21
	Buddhist / Hindu	3.96	1.18	7
	Other	3.71	.63	34
	Total	3.79	.69	132

Table 12 shows that there was no effect of religion on the overall cultural intelligence. There were, hence, also no effects of religion on any of the cultural intelligence components. Therefore, the four religion-related hypotheses (RH9: There is a difference in faculty's metacognitive CQ by religious identity; RH10: There is a difference in faculty's cognitive CQ by religious identity; RH11: There is a difference in faculty's motivational CQ religious identity; RH12: There is a difference in faculty's behavioral

CQ religious identity) were rejected due to that all four  $p$  scores were higher than .05, as the linear combination of its four components.

Table 12

*Results of tests of between-subjects effects for religious identity*

<i>Cultural intelligence factor</i>	Type III Sum of Squares	df	Mean Square	<i>F</i>	<i>p</i>	Partial $\eta^2$
Strategy	.222	3	.074	.176	.913	.004
Knowledge	2.052	3	.684	1.112	.347	.025
Motivation	1.957	3	.652	1.282	.283	.029
Behavior	.793	3	.264	.547	.651	.013

### **Differences in cultural intelligence depending on intercultural experience**

The assumption of equality of covariance matrices was not violated, based on the result of Box's M test,  $p > .001$ . The assumption of equality of error variances was also not violated for any of dependent variables, according to the Levene's test,  $p > .05$ . Table 13 presents the results of the descriptive statistics. According to the results of multivariate tests, there was a statistically significant effect of religion on the overall cultural intelligence, as the linear combination of its four components, Wilks'  $\lambda = .86$ ,  $F(12, 331.01) = 1.59$ ,  $p = .09$ , partial  $\eta^2 = .05$ . There was no effect of intercultural experience on the overall cultural intelligence.

Table 13

*Means, standard deviations, and group sizes for each of the cultural intelligence factors by intercultural experience*

<i>Cultural intelligence factor</i>	<i>Intercultural experience</i>	Mean	Std. Deviation	<i>N</i>
Strategy	Never	4.02	.63	89
	Less than a month	3.65	.72	5
	One to six months	3.89	.79	11
	More than six months	4.34	.51	27
	Total	4.06	.64	132

<i>Cultural intelligence factor</i>	<i>Intercultural experience</i>	Mean	Std. Deviation	<i>N</i>
Knowledge	Never	3.10	.78	89
	Less than a month	3.13	.25	5
	One to six months	3.36	.83	11
	More than six months	3.28	.85	27
	Total	3.16	.79	132
Motivation	Never	3.93	.67	89
	Less than a month	4.10	.68	5
	One to six months	4.00	.77	11
	More than six months	4.19	.85	27
	Total	3.99	.72	132
Behavior	Never	3.73	.67	89
	Less than a month	3.45	.48	5
	One to six months	3.68	.78	11
	More than six months	4.11	.70	27
	Total	3.79	.69	132

Table 14 shows that there were, hence, also no effects of intercultural experience on any of the cultural intelligence components. Therefore, all four intercultural-related hypotheses (RH13: There is a difference in faculty's metacognitive CQ by international status; RH14: There is a difference in faculty's cognitive CQ by international status; RH15: There is a difference in faculty's motivational CQ by international status; RH16: There is a difference in faculty's behavioral CQ by international status) are rejected due to that all  $p$  scores are higher than .05 (with the exception of Strategy,  $p=.037$ ), as the linear combination of its four components.

Table 14

*Results of tests of between-subjects effects for intercultural experience*

<i>Cultural intelligence factor</i>	Type III Sum of Squares	df	Mean Square	<i>F</i>	<i>p</i>	Partial $\eta^2$
Strategy	3.453	3	1.151	2.912	.037	.064
Knowledge	1.223	3	.408	.656	.580	.015
Motivation	1.541	3	.514	1.004	.393	.023
Behavior	3.806	3	1.269	2.758	.045	.061

## Discussion

This study analyzed the result of an online survey. The dependent variables were degrees of cultural intelligence based on independent variables, including gender, ethnicity, religion, and intercultural experience. The results of the multivariate analysis do not align with the wealth of previous research. For example, as mentioned before, studies on the multicultural competence of student affairs professionals demonstrated that gender could be related to multicultural competence (King & Howard-Hamilton, 2003).

Nonetheless, the findings in this study do not support the hypotheses related to gender. Ethnicity is also generally connected with multicultural competence (Miklitsch, 2005). The findings of this study do not support previous research connected to the hypotheses related to race/ethnicity. In the introduction of the independent variables, it was stated that a comprehensive study of religious difference and intercultural competency is beyond the scope of this dissertation (Franklin-Craft, 2010, p. 155). The results of this study do not show a correlation between religious preference and multicultural competence, and thus the hypotheses related to religion cannot be accepted. Last, previous studies found that cross-cultural exposure may also be related to multicultural competence. The current study did not find enough evidence to support the hypotheses related to intercultural experience. Cross-cultural leadership is reflected in the leader's ability to lead, communicate, and collaborate with others from a different culture. Mueller and Pope (2001) found multicultural training to be correlated with multicultural competence. Flowers (2003) demonstrated that U.S. faculty and university staff are underprepared to work in multicultural environments. Wilson (2013) demonstrated that racial identity and multicultural competence are strongly related. This study based its hypotheses on the results of the studies mentioned before. However, none of them could be corroborated by the data collected.

There may be several reasons for the discrepancy between the results of this study and other research on the topic. One of them, however, can be the unequal distribution in the sampling. For example, the participants were predominantly White (75%), Christian (53%), and never lived abroad after the eighteenth birthday (67%). Thus, the predominant profile of the participants matched what Hall (2016) describes as the typical White person who has a low awareness of his or her color-blindness. Furthermore, this type of person assumes equality and wishes not to notice or acknowledge racial or cultural differences (Hall, 2016). Therefore, the sampling method can be one of the reasons that explain the results of this study.

## Conclusion

The CQS has been demonstrated to fit a four-factor model and does represent domains that are conceptually and behaviorally distinct. Also, the CQS was designed to be not only a self-report measure but can assess observer feedback of intercultural competency. Thus, the CQS arguably may provide a clear picture of intercultural competence (Franklin-Craft, 2010). In despite of the CQS high validity levels, the view of intercultural competence it displays may be limited. Part of the limitation comes from the fact that Pope and Reynolds (1997) assumed that higher education professional possess knowledge of educational and developmental theories that inform their attitudes towards students. The CQS, however, does not measure such knowledge (Franklin-Craft, 2010). The current study did not measure the participants' level of education in this field.

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### About the Author

Guillermo Puppo is a third-year Ph.D. student at Regent University, where he is studying organizational leadership. Guillermo teaches Spanish at Colorado Christian University. He is the Senior Pastor of Ciudad de Dios Foursquare Church and Leader of Vocational Formation at Fuller Seminary.

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### Personal Data Form

Please indicate your age \_\_\_\_\_

What is the gender to which you identify?

- Male
- Female
- Transgender

What is your race or ethnicity (check all that apply)?

- African American or Black
- American Indian/Alaska Native
- Asian
- Native Hawaiian or other Pacific Islander
- White
- Latino/Hispanic
- Non-Resident Alien

What is your highest degree held?

- Bachelors
- Masters (in process)
- Masters
- Educational Specialist
- Doctorate
- Other

What is your current position title/status in student affairs?

- |  |                                      |
|--|--------------------------------------|
| <input type="radio"/> Graduate student             | <input type="radio"/> Director       |
| <input type="radio"/> Advisor/counselor            | <input type="radio"/> Dean           |
| <input type="radio"/> Residence Hall/Area Director | <input type="radio"/> Vice-President |
| <input type="radio"/> Assistant Dean/Director      | <input type="radio"/> Other          |
| <input type="radio"/> Associate Dean/Director      |                                      |

Which functional area is most descriptive of your primary responsibilities?

- |   |  |
|---|--|
| <input type="radio"/> Academic advising           | <input type="radio"/> Judicial affairs               |
| <input type="radio"/> Admissions                  | <input type="radio"/> Leadership development         |
| <input type="radio"/> Adult learning              | <input type="radio"/> Multicultural affairs          |
| <input type="radio"/> Assessment/research         | <input type="radio"/> Academic affairs               |
| <input type="radio"/> Career planning/placement   | <input type="radio"/> Orientation                    |
| <input type="radio"/> Commuter services           | <input type="radio"/> Religious programs             |
| <input type="radio"/> Counseling                  | <input type="radio"/> Residence life/Housing         |
| <input type="radio"/> Disabled student services   | <input type="radio"/> Recruitment/retention          |
| <input type="radio"/> Financial aide              | <input type="radio"/> Service learning               |
| <input type="radio"/> Food services               | <input type="radio"/> Student affairs administration |
| <input type="radio"/> GLBT awareness              | <input type="radio"/> Student union/activities       |
| <input type="radio"/> Fraternity/Sorority affairs | <input type="radio"/> Women's resources              |
| <input type="radio"/> Health/drug education       | <input type="radio"/> Other                          |
| <input type="radio"/> International students      | <input type="radio"/> Multiple responses             |
| <input type="radio"/> Intramural education        |  |

How many years have you worked in student affairs? \_\_\_\_\_

Please indicate your institutional type

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| <input type="radio"/> 4 year public  | <input type="radio"/> 2 year public  |
| <input type="radio"/> 4 year private | <input type="radio"/> 2 year private |

Please indicate the size of your current institution

- |                                     |  |
|-------------------------------------|--|
| <input type="radio"/> 30,000        | <input type="radio"/> 2,000- 9,999     |
| <input type="radio"/> 20,000-29,999 | <input type="radio"/> Fewer than 1,999 |
| <input type="radio"/> 10,000-19,999 |  |

Please indicate your graduate degree/major

- |   |  |
|---|--|
| <input type="radio"/> Student Personnel     | <input type="radio"/> Educational Psychology     |
| <input type="radio"/> Higher education      | <input type="radio"/> Educational Administration |
| <input type="radio"/> Counselor education   | <input type="radio"/> Social work                |
| <input type="radio"/> Counseling Psychology | <input type="radio"/> Other                      |

Please indicate the numerical frequency of workplace conversation you typically have with individuals of a different race, ethnicity, religion, sexual orientation, gender identity or ability status over the course of a two week period \_\_\_\_\_

Please indicate the numerical frequency of conversations with co-workers or supervisors about racial, ethnic, religious, sexual orientation, gender identity or ability status difference \_\_\_\_\_

Please indicate the number of multicultural workshops or training programs you have attended over the past two years \_\_\_\_\_

Since your 18<sup>th</sup> birthday, how many times have you traveled outside the US?

Please indicate the number of continuous months you have lived outside the US

- I have never lived outside the US.
- I lived abroad less than one month
- I lived abroad between one and six months
- I lived abroad more than six months (please specify)

Please check all of the identities that apply to you

- Gay, Lesbian, Bisexual
- Transgender
- Christian
- Disabled
- International

Please indicate the location of your current or most recent institution of employment

- Pacific Northwest** (Alaska, Idaho, Oregon, Washington)
- West** (Colorado, Montana, North Dakota, Oklahoma, South Dakota; Utah, Wyoming)
- Midwest** (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Nebraska, Ohio, Wisconsin)
- South West** (Arizona, California, Hawaii, New Mexico, Nevada, Oklahoma, Texas)
- North Eastern** (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont)
- Mid-Atlantic** (Delaware, the District of Columbia Maryland, New Jersey, New York, Pennsylvania, West Virginia,)
- South** (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia)

## Appendix B: Cultural Intelligence Survey

### Cultural Intelligence Survey and Observer Survey

#### Questionnaire Items

##### CQ-Strategy:

1. I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
2. I am conscious of the cultural knowledge I apply to cross-cultural interactions.
3. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.

##### CQ-Knowledge:

5. I know the legal and economic systems of other cultures.
6. I know the values and religious beliefs of other cultures.
7. I know the marriage systems of other cultures.
8. I know the arts and crafts of other cultures.
9. I know the rules (e.g., grammar) of other languages.
10. I know the rules for expressing non-verbal behaviors in other cultures.

##### CQ-Motivation:

11. I enjoy interacting with people from different cultures.
12. I enjoy living in cultures that are unfamiliar to me.
13. I am confident that I can socialize with locals in a culture that is unfamiliar to me.
14. I am confident that I can get accustomed to the shopping conditions in a different culture.
15. I am sure I can deal with the stresses of adjusting to a culture that is new to me.

##### CQ-Behavior:

16. I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
17. I change my non-verbal behavior when a cross-cultural situation requires it.
18. I use pause and silence differently to suit different cross-cultural situations.
19. I vary the rate of my speaking when a cross-cultural situation requires it.
20. I alter my facial expressions when a cross-cultural interaction requires it.