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Leadership in Australia - how different are we?

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LEADERSHIP IN AUSTRALIA – HOW DIFFERENT ARE WE?

A research thesis presented in partial fulfillment of the requirements of the award of
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Completed By:

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ABSTRACT

Leadership is a complex social process or phenomenon that involves the interaction of leaders and staff to achieve common corporate goals. There has been significant interest in leadership research since the middle of the 20th century. American leadership theories and ideas dominate the literature. Although leadership research in Australia has been limited, the areas that have been researched point to a uniqueness of Australian leadership that may impact the applicability of American theories. Some of these unique qualities include the tall poppy syndrome, egalitarianism and some of the specific Australian cultural traits such as mateship and a fair go. However, there exists no definitive empirical evidence of unique Australian styles. This research sought answers to the question: Leadership in Australia – how different are we?

To investigate leadership in Australia, grounded theory techniques were used to analyse data from 30 interviews with Australian business leaders. Grounded theory provided a structured approach to analyse large amounts of qualitative data through a rigorous coding process. The output of this coding process culminated in the development of a model of Australian leadership and an understanding of the differences between the American and Australian character. The impact that the model and character differences had on applying American leadership theories in Australia was then investigated.

The coding process highlighted that leadership in Australia was constructed from four main components: communication, values and characteristics, emotional togetherness and strategic movement/change. The first three components were found to be culturally contingent and the latter two form the heart of the leadership process which should be considered a journey through change. Australians were considered different to Americans across a number of elements including: averse to a showy charismatic style, the importance of constant communications and doing this in uncomplicated ways, developing emotional bonds with staff through making people feel meaningful in their role and recognition of contribution and understanding that Australians display emotional honesty and will not hesitate to question the reasons for having to undertake a task or activity.

Leadership styles in Australia have some important unique qualities and should be recognised as such by Australian leaders. American leadership theories require careful application in the Australian environment even though we are both aligned within an Anglo heritage.

TABLE OF CONTENTS

ABSTRACT.....	ii
TABLE OF CONTENTS.....	iv
LIST OF TABLES.....	vii
LIST OF FIGURES.....	vii
ABBREVIATIONS.....	viii
DECLARATION.....	ix
ACKNOWLEDGEMENTS.....	x
1 Introduction.....	1
1.1 Introduction.....	1
1.2 Background to the Research.....	1
1.3 Research Problem and Research Questions.....	5
1.4 Justification for the Research.....	5
1.5 Methodology.....	7
1.6 Outline of the Thesis.....	8
1.7 Definitions.....	9
1.8 Limitations of the Research.....	10
1.9 Conclusion.....	10
2 Literature Review.....	12
2.1 Introduction.....	12
2.2 Contemporary Leadership Theories.....	13
2.2.1 Trait Theories.....	14
2.2.2 Behavioural Approaches.....	14
2.2.3 Contingency Approaches.....	15
2.2.4 Charismatic Leadership.....	15
2.2.5 Transformational/Charismatic Leadership.....	16
2.2.6 Value Based Leadership.....	19
2.2.7 Implicit Leadership Theories.....	19
2.2.8 Ethical Leadership.....	20
2.2.9 Emotional Intelligence.....	21
2.2.10 Principle Centered Leadership.....	22
2.2.11 The Leadership Challenge.....	22
2.2.12 Servant Leadership.....	23
2.2.13 American Leadership Theories.....	24
2.2.14 Styles of Leadership.....	25
2.2.15 Psychological Influences in American Leadership Theories.....	26
2.3 National Culture and Value Systems.....	27
2.3.1 Overview of Cultural Studies in Leadership.....	27
2.3.2 National Cultures.....	29
2.3.3 Dimensions of Culture.....	30
2.3.4 Values.....	32
2.3.5 Cultural Change.....	34
2.3.6 Culture and Leadership.....	34
2.3.7 Conclusion.....	35
2.4 Australian Culture, Leadership and Values.....	36

2.4.1	Australian Values.....	37
2.4.2	Characteristics of Australians	38
2.4.3	Universality of Leadership.....	39
2.4.4	Characteristics of Australian Leaders.	41
2.4.5	Australian Leadership Style	42
2.4.6	Australian and American Leadership Differences	44
2.4.7	Conclusion – Australian Culture, Values and Leadership	45
2.5	Research Outcomes from Literature Review	46
2.6	Conclusion	48
3	Methodology	49
3.1	Introduction.....	49
3.2	Research Paradigm.....	50
3.2.1	Positivism.....	50
3.2.2	Critical Theory.....	51
3.2.3	Realism.	52
3.2.4	Constructivism.	52
3.3	Summary	53
3.4	Qualitative Research Methods - Justification	53
3.5	Grounded Theory - Justification	55
3.6	Summary	59
3.7	Grounded Theory Design and Analysis	59
3.7.1	Introduction.....	59
3.7.2	Sampling	60
3.7.3	Theoretical Sampling	61
3.7.4	Sampling Strategy	62
3.7.5	Interviewing and Interview Process	63
3.7.6	Post Interview Processes.....	66
3.7.7	Grounded Theory Process and Data Analysis	67
3.7.8	Open Coding	67
3.7.9	Axial Coding.....	69
3.7.10	Selective Coding	69
3.7.11	Conditional/Consequential Matrix.....	70
3.7.12	Summary	71
3.8	Rigour Applied to the Research	71
3.9	Ethical Considerations	73
3.10	Limitations of Research	75
3.11	Conclusion	76
4	Findings.....	77
4.1	Introduction.....	77
4.2	Participants, Companies and Background Information	77
4.2.1	Background of Participants.....	78
4.2.2	Business Sectors Represented by Participants	79
4.2.3	Company Size	80
4.2.4	Conclusion	81
4.3	Leadership in the Australian Environment – A GT Analysis	81
4.3.1	Introduction.....	81

4.3.2	Development of Leadership Categories.....	81
4.3.3	Leadership Definitions and Development of the Core Category.....	82
4.3.4	Communications	85
4.3.5	Values and Characteristics	89
4.3.6	Emotional Togetherness.....	96
4.3.7	Strategic Movement/Change.....	102
4.3.8	Role Models and Experiences.....	107
4.3.9	Leadership styles.....	107
4.3.10	Leadership – is it learnt or Innate?.....	108
4.4	Uniqueness of Australian Leadership & Comparison to America – A GT Analysis.....	109
4.4.1	Perceptions of Leadership in America.....	110
4.4.2	Perceptions of Leadership in the United Kingdom.....	114
4.4.3	Perceptions of Leadership in Australia	115
4.4.4	Conclusion	124
4.5	A Proposed Model of Australian Leadership.....	124
4.6	Summary of Findings.....	126
5	Discussion	128
5.1	Introduction.....	128
5.2	The Leadership Model	129
5.2.1	The Model Explained.....	129
5.2.2	Comparison to the Literature	131
5.2.3	Conclusion	139
5.3	American and Australian Characteristics.....	139
5.3.1	Comparison of Findings between the Australian and American Character..	139
5.3.2	Comparison between the Literature and the Research Findings.....	143
5.4	Research Questions	147
5.4.1	Research Question 1. What are the core leadership processes to be an effective leader in Australia?	147
5.4.2	Research Question 2. How does Australian corporate leadership differ from that of the predominantly American biased mainstream leadership literature?	148
5.4.3	Research Question 3. What do the differences imply for utilising American leadership theories in Australia?	149
5.5	Summary of the Discussion	151
6	Implications, Limitations and Future Research	152
6.1	Introduction.....	152
6.2	Practical Implications of the Research.....	152
6.3	Limitations of the Research	154
6.4	Future Research	155
6.5	Conclusion	156
	References.....	157
	APPENDIX 1	168
	APPENDIX 2.....	172

LIST OF TABLES

Table Number	Table Name	Page Number
Table 1-1	Summary of more Significant American Leadership Theories	2
Table 2-1	Universal Leadership Attributes (positive and negative)	40
Table 2-2	Attributes of Leadership Character reproduced from Sarros et al (2003)	42
Table 4-1	Country of Origin of Participants	78
Table 4-2	Organisational Sectors of participant companies	79
Table 4-3	Business Sectors of Participant Companies	80
Table 4-4	Company Size	81
Table 4-5	Properties of the Communications sub category	86
Table 4-6	Properties of the Values/Characteristics sub category	90
Table 4-7	Properties of the Emotional Togetherness sub category	96
Table 4-8	Properties of the Strategic Movement/Change sub category	103
Table 4-9	American Key Characteristics	110
Table 4-10	Australian Key Characteristics	115
Table 4-11	Summary of Participant 27s comparison of Australians, Americans and English	124
Table 5-1	Australian and American Key Characteristics	139

LIST OF FIGURES

Table Number	Table Name	Page Number
Figure 2-1	De Vries (2001) Leadership Style	25
Figure 2-2	Hofstede (2001) learning of Values and Culture	33
Figure 4-1	Leadership Categories	82
Figure 4-2	The Australian Leadership Model	126

ABBREVIATIONS

CEO	Chief Executive Officer
EI	Emotional Intelligence
GT	Grounded Theory
IBM	International Business Machines
ILT	Implicit Leadership Theory
IQ	Intelligence Quotient
KPI	Key Performance Indicator
PCL	Principle Centered Leadership
SME	Small Medium Enterprise
TPS	Tall Poppy Syndrome
UK	United Kingdom
US	United States

DECLARATION

I certify that this submission is my own work and that to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma from a university or other institute of higher learning, except where due acknowledgement is made in the text.

Colin Rymer

27th October 2008

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1 Introduction

1.1 Introduction

This thesis details the findings from a research project that aimed to identify and explain corporate leadership styles in Australia to determine if any differences exist compared to American leadership theories. The first chapter is aimed at setting the scene for this research project and provides a brief overview of the contents of the thesis. The research project starts from the premise that Australians have character trait differences to Americans that necessitate the adaptation of American leadership theories to the Australian environment (or 'Australianisation'). The differences are thought to cause a culturally unique Australian leadership style.

1.2 Background to the Research

Over the last 50 years, there has been a large increase in the number of leadership theories being developed as academics and researchers strive to seek a better understanding of this complex process. The leadership literature is heavily focused on American leadership theories (House & Aditya 1997; Yukl 2002a; Meng et al 2003; Northouse 2007). The applicability of these American leadership theories to Australia is an important issue that requires analysis to determine if there are differences between Australia and America and how these differences influence Australian leadership styles and practices. Parry (1998b) describes that until recently, research on leadership in Australia has been very limited and it is only since the Karpin Report published in 1995, that Australia has seen an increased interest in leadership research.

The problems with research into Australian leadership appear to be twofold. Firstly, the research conducted by Meng et al (2003) provides empirical evidence that Australian cultural characteristics require consideration when applying leadership theories developed in other countries. Other researchers such as Parry (1998b) and Long (1998) and Sarros et al (1999) believe cultural aspects need to be considered when evaluating Australian leadership styles. Secondly, Long (1998, p27) describes in his research of 50 Asia-Pacific Leaders an 'unbelievable ignorance' among senior Australian executives

regarding differences between Australia and other countries, particularly countries within the Australian region. This ignorance is of concern that through further research into leadership and the effects of Australian culture on the Australian leadership style can we enlighten and inform our senior executives of how better to lead and increase organisational effectiveness.

A brief summary of leadership theories and their development over the last 50 years is contained at table 1-1. The theories presented are predominantly of American origin.

Leadership Theory/Model	Characteristics
Trait Approach	Found prominence in the 1940's and attempted to determine a set of characteristics that were held by effective leaders. Research was inconclusive.
Behavioural Approach	Was predominant in the literature until mid 1960's and was a two dimensional approach to leadership: consideration and initiating structure. Research again did not confirm these findings.
Contingency Approaches	Was popular from the 1960's and incorporated situational/environmental factors. Different leadership styles were defined which form the basis of many of our current contemporary leadership theories.
Charismatic Leadership	A charismatic leader is a leader who inspires enthusiasm from followers who give unquestioned obedience, loyalty, commitment and devotion to the leader.
Transformational/Charismatic Leadership	Was first advanced by Burns in 1978 and operationalised by Bass in the 1980's. Emphasises a dyadic relationship between leader and follower. Leaders can be either transactional, transformational or a combination of both with transformational leadership claimed to be responsible for increased follower motivation and performance. Pays particular attention to charisma in leadership.
Value Based Leadership	Based on McClelland's theory of leader motives. The theory is value driven in that followers will be more motivated to act if the leader's values appeal to them. It has been defined as a triadic relationship between values, interests and power.
Implicit Leadership Theories	A person must be perceived as a leader and an observer has a prototype of a leader that they use to determine if someone fits their prototype. This prototype will change from observer to observer and in different environments.
Ethical Leadership	Leadership is a process of power and influence over followers. How this power and influence is used by leaders must be evaluated as being ethically correct. This is a subjective judgment and can be dependent on the culture, beliefs and norms of a particular country.

Emotional Intelligence	Only looks at the emotional and social aspects of leadership and has five components: self awareness, self regulation, motivation, empathy and social skills. An emotional quotient test has been developed along similar lines to an IQ test. There is little empirical evidence to support the theory.
Principle Centered Leadership	Leaders who hold principles and values that are respected and held in high regard will mean people will follow them. Leaders' values are generally congruent with societal values. There is little evidence to support this theory.
Leadership Challenge	This was originally put forward in 1980 and states that exemplary leadership is performed by leaders who follow five practices: model the way; inspire a shared vision; challenge the process; enable others to act; and encourage the heart.
Servant Leadership	Leaders who put other people's needs, aspirations and interests above their own or leading from behind. There is little empirical evidence to support the theory at this stage.

Table 1-1 – Summary of more Significant American Leadership Theories

(Table 1-1 has been constructed for this research from (Bass 1985, 2000; Dubrin & Dalglish 2001; Gibson & Marcoulides 1995; Goleman 1998; House & Aditya 1997; Jones & Harold 1999; Kouzes & Posner 2002; Long 1998; Meng et al 2003; Vecchio et al 1992; Yukl 2006)

A study of corporate leadership and the differences between American and Australian characteristics cannot be undertaken without a cultural comparison. From both culture and values we exhibit our own individual behaviours which are not only determined by our personality but by the relative influence of our value systems and culture. Hofstede (1981, 1998); Bass (1990); Trompenaars and Wooliams (2003); and Earley and Erez (1997) describe the connection between values, culture and our behaviour as an interactive process whereby values and culture drive our behaviours. Values and culture act as our mental programming and guide how we interact and behave from a young age (Hofstede 1981; 1998).

Australia as a culture has been grouped as part of the Anglo cluster comprising Australia, England, Canada, Ireland, New Zealand and South Africa (white) and the USA in studies conducted by Hofstede (1981) and House et al (2004). Australia possesses some cultural idiosyncrasies which were born from the developmental processes of Australia some 200 years ago and continues developing today (Ashkanasy et al 2002; King 1978).

Parry (1998b) states that Australia has a unique leadership style that is different to the US and other countries. Long (1998) believes that Australian Leaders need to develop their own identity and he warns us of following American leadership models. The extent of leadership research in Australia is limited with Parry (1998a, 1998b) detailing a significant number of leadership research projects in Australia. Most of the projects listed have attempted to look at narrow elements of leadership or leaders in a specific corporate environment rather than researching leadership at a cultural or national level.

Parry (2001) defines leadership as a social phenomenon and argues that leadership cannot be generalised between cultures or across societies. Parry (2001) argues even further that universal explanations of culture are unreliable and only through an emic examination of a culture can you have explanations of leadership behaviours and styles. The application of any generalisable leadership theories developed from cross cultural studies will vary within each cultural group (Parry 2001; Thomas 2001).

Other issues that may affect an Australian style of leadership into the future will include the effects of an increasingly multicultural Australia. Sinclair & Wilson (2002) agree that multiculturalism should be researched to determine the effects on Australian leadership, particularly as leaders will be leading a more diverse group of people with different cultural backgrounds. Long (1998) states that Australians have not embraced Asian cultures and he argues that Australians are narrow-minded and lack the cultural awareness of other countries, particularly those of Australia's nearest neighbours.

Ashkanasy et al (2002), Meng et al (2003) and House et al (2004) discovered some elements of Australian characteristics that differed from other countries within the Anglo cluster of the Globe Leadership study. These differences were that Australian leaders tended to prefer to remain 'one of the boys', were more focussed to Humane leadership principles and Australians in general wished to retain their freedom to have their say.

The defining of the Australian leadership style remains a developing area and one that has not been fully developed or researched. This research will investigate the gap in the literature investigating how different Australia is to the US and how this may impact the application of American leadership theories in Australia.

1.3 Research Problem and Research Questions

The brief outline of leadership above provides evidence that there exist gaps in the literature on aspects of the Australian style of leadership and its comparison to the American leadership theories. The primary research question of this research is ‘Leadership in Australia – how different are we?’

The gaps in the literature present three research questions for study which are:

- a. What are the core leadership processes to be an effective leader in Australia?
- b. How does Australian corporate leadership differ from that of the predominantly American biased mainstream leadership literature?
- c. What do the differences imply for utilising American leadership theories in Australia?

This thesis will provide an evaluation of corporate leadership in Australia and answer the three research questions above. To do this, this research will put forward a model of Australian leadership which can be used as a tool to evaluate American leadership theories and whether they are applicable to the Australian environment. It will also identify the key character traits that differentiate Australian corporate leaders from their American counterparts.

1.4 Justification for the Research

The purpose of this research is to extend the body of knowledge and understanding regarding whether there exists a unique Australian style of leadership that is influenced by the idiosyncrasies of Australian culture. The existing literature has proposed some aspects of unique qualities of Australian leadership but the majority of research that has been generally a quantitative nature in design and predominantly investigating the executive level of leadership (Parry 1997). There is a lack of research on leadership in Australia (Parry 1998b), especially on how cultural differences may affect our leadership styles. Research such as House’s Globe project are not Australian based studies, and have as a primary aim to test for universality of leader’s attributes (House et al 2004;

Northouse 2007). Research needs to be conducted on the leadership process in Australia and not just solely aimed at the leaders (Parry 1998b). The effects of an ever increasing multicultural Australia and its cultural influences are not yet fully known or understood. This coupled with Australia's government and business policies and practices to be more aligned with Asia, points to the possibility of expanding differences between Australia and the United States, particularly, how the Australian leadership style may have to adapt to this new environment. The alignment of Australia to Asia was recognised in the 'Karpin Report' as it was focused to review how leaders in Australia could meet the challenges of the Asia-Pacific era (Karpin in Barker 2002).

Another significant point is that the current research into leadership is overwhelmingly made up of organizational and management psychology studies which predominantly focus on a positivist paradigm using a quantitative methodology (Northouse 2007; Parry 1997; Earley & Erez 1997; Conger 1998). A methodology that considers a qualitative approach such as grounded theory may add rich data and a different perspective on discovering Australian leadership styles (Parry 1997).

This research is justified given the gaps in the literature, the lack of qualitative studies and the incomplete nature of findings to date on Australian leadership styles and the cultural factors that may influence the Australian style. The benefits of this research are that a comprehensive analysis of the Australian leadership style will be undertaken which will assist in having a better understanding of leadership in Australia and how it compares to the literature. This will have practical benefits to the business community, training and government organisations.

The impact of this research will be twofold, firstly to identify a model of Australian leadership that can explain the differences between Australian leadership and American leadership theories and secondly, the research can be used as a tool to determine what aspects of particular leadership theories may need to be modified for the Australian environment. Given that the majority of these theories are derived in America (Yukl, 2006; Northouse 2007), and have been molded and influenced by American values, it is conceivable that not all aspects of a leadership theory can be generalisable to the

Australian environment. The theoretical contribution of this research will be theory generation, through the use of a grounded theory methodology of the Australian style of leadership.

1.5 Methodology

Corporate leadership is a complex social process that involves the interaction of leaders and staff to achieve a common corporate goal. It is meshed in an interplay of behaviours, attitudes and values of the leader and staff. Much leadership research has been conducted through quantitative methods however, as leadership is socially constructed, subjective and highly complex, qualitative methods are more appropriate (Easterby, Thorpe & Lowe 1991; Gummesson 2000; Bryman 2004). This research has been conducted using grounded theory which is a process driven methodology. Parry (1997) and Conger (1998) believe that more leadership research should be conducted utilising qualitative methodologies as it is the most appropriate method for studying a social process. Parry (1997) further concludes that grounded theory is a valuable methodology for the study of leadership as leadership is a social influence process.

Grounded theory requires a constant “interplay between researchers and data” (Strauss & Corbin 1998, p13) which allows for rich data to be collected. Grounded theory also provides a highly structured approach to analyse large amounts of qualitative data through a rigorous coding process (Strauss & Corbin 1998; Goulding 2002) and allows a complex social phenomena (leadership) to be investigated and studied as a process (Parry 1997).

Data was gathered from 30 interviews with business leaders which lasted for 30 to 60 minutes duration. Potential participants were sought through contacts and sending out letters. Participants came from a wide range of business sectors and from large public companies, mid sized public and private companies, small to medium enterprises and not for profit companies. Six of the participants were female. Data was analysed using grounded theory as described by Strauss & Corbin (1998) which incorporated open, axial and selective coding to develop categories and their properties. From these categories a model of Australian Leadership was developed. Additionally, from the analysis the key

characteristic differences between Australians and Americans were identified. The data was continually analysed and categorised and interviews continued until theoretical saturation occurred as detailed by Strauss & Corbin (1998). Theoretical saturation is defined as the point in the research where no new concepts emerge from the analysis of new data (Strauss & Corbin (1998).

1.6 Outline of the Thesis

This thesis is arranged into six chapters as follows:

Chapter 1 Introduction provides a background to the research, its purpose and aims, the research questions to be answered, the methodology that has been selected, justification of the research and the limitations of the outcomes of this research.

Chapter 2 Literature Review contains an analysis of relevant literature on leadership, Australian values and culture and details of specific differences between American and Australian leadership styles.

Chapter 3 Methodology presents the methodological issues of this research, why grounded theory was selected and how the research was structured.

Chapter 4 Findings presents the data obtained from the 30 interviews and structures this around the output of the grounded theory analysis.

Chapter 5 Discussion analyses the findings section, proposes a leadership model for Australia and defines the differences between American and Australian values and characteristics and how this impacts the leadership construct in Australia.

Chapter 6 Implications, Limitations and Future Research concludes the thesis by outlining how the research findings can be used in real world situations and how the model of leadership can be a helpful tool when reviewing leadership within organisations or assessing an American model of leadership for use within an organisation. The limitations of the research and future research ideas are also outlined.

1.7 Definitions

There are several terms that require clarity to establish the meanings afforded to them in this research.

Leadership

Leadership as defined in this thesis is a culturally contingent social influence process between two or more individuals. It is influenced by the underlying cultural values, beliefs and attitudes of that culture.

Anglo

In this context Anglo is defined as any person from Anglo Saxon lineage. Hofstede (1981) and House et al (2004) used the Anglo cluster in their cross cultural research studies to define the countries consisting of Australia, New Zealand, Canada, USA, South Africa (white), England and Ireland.

Etic

An etic category system is a universally applicable classification system for categorising behavior. It is used in the context of cross cultural studies (Pike 1987)

Emic

Emic has been used to refer to constructs and categories that reflect locally defined meanings and cultural uniqueness. Emic systems are discovered by the researcher through observation of the distinctions made by local people (Pike 1987)

Model

A model is defined as a representation of a system or process (Zikmund 2000).

Concept

A concept is defined as a generalized idea about a class of objects; an abstraction of reality that is the basic unit for theory development. A category as

defined in grounded theory is a concept. (Zikmund 2000; Strauss & Corbin 1998).

Phenomena

Phenomena are important analytical ideas that emerge from the data (Strauss & Corbin 1998).

'He' has been used throughout this thesis but it applies equally to the male or female gender.

1.8 Limitations of the Research

This research has several limitations that will impact on its generalisability outside of the Australian environment. Interviews were sought from a wide cross section of Australian businesses and business sectors however, it was impossible to cover each and every sector in sufficient detail (vertically) using qualitative methodologies. Thirty leaders were interviewed to develop a theory on how American leadership theories can be applied in Australia. The main limitations that have been identified for this research are:

1. This research was conducted only in Australia and mainly with participants who were Australian national citizens. Limited access to females was available and no access to indigenous people was available.
2. All interviews were conducted in the Sydney metropolitan area which may have implications in applying these results in other Australian states or rural environments.

Further research through quantitative methodologies would be required to test the theory and its extent of generalisability.

1.9 Conclusion

This introduction has highlighted there exists various gaps in the research of the distinctive cultural characteristics of the Australian leadership style. Limited research has pointed to a unique Australian style (Parry 1998b; Meng et al 2003; Long 1998; Sarros et al 1999; Ashkanasy 2002) with the majority of this psychological research being

conducted through quantitative methodologies. The many American leadership models should be properly evaluated and if necessary adjusted to the specific Australian differences. Alternatively, a wholly unique model of leadership for Australia could be developed. The research proposed by this review is to determine the differences between Australians and Americans and how this impacts the applicability of American leadership theories in Australia. The following chapter will provide an analysis of the literature on leadership and how this applies to the Australian environment.

2 Literature Review

2.1 Introduction

Leadership has been and continues to be one of the most researched phenomena but there are great differences in opinion, theories and research results (Paul et al 2002; Northouse 2007). The majority of empirical research on leadership over the last 50 years has been conducted in western countries, dominated by America and Western Europe (Yukl 2002a; Bass 1998; Brain & Lewis 2004). The majority of the developed leadership theories possess a distinctive American/Western flavour with 98% of the empirical data based around American research (House & Aditya 1997). The applicability of these American leadership theories to other countries including Australia is an important element of ongoing research into leadership. House et al (2004) states that leadership is culturally contingent (its importance and value is different across different cultures) and it is still a relatively unknown phenomena. Parry in Barker (2002) and Gibson & Marcoulides (1995) state that there is no singular universal theory of leadership although many studies seek to discover universally transferable leadership elements (Dorfman 1997; Thomas 2001; Tayeb 1994; House et al 2004).

The American cultural heritage through various research projects places it firmly in the Anglo cluster (Hofstede 1981; Ashkanasy et al 2002; House et al 2004), which is also common to Australia and other countries with an English colonial history. The Australian culture appears subtly different to the US which can be traced back to Australia's early origins and its development (Ashkanasy et al 2002; Meng et al 2003). How these cultural influences affect the Australian leadership style and practices is a question that has yet to be thoroughly researched (Parry 1997). The idea of a distinctive Australian leadership style has gained broad agreement from researchers such as Parry (1998b), Long (1998) and Sarros et al (1999). Parry (1998b) describes that until recently, research on leadership in Australia has been limited and it is only since the Karpin Report published in 1995, that Australia has seen an increased interest into leadership research (O'Neill 1996; Meng et al 2003).

Over the last 50 years, the corporate world has witnessed a rapid development of leadership theories, predominantly being derived in the United States and informed by management psychology (Vecchio et al 1992; Yukl 2006). Leadership research, which was previously a significant area of study for military staff colleges and historians, has now become an increasingly important interest to the business community (Yukl 2006). The importance of leadership to the corporate world cannot be underestimated and the applicability of American leadership theories to Australia is of prime interest in this research.

2.2 Contemporary Leadership Theories

Many contemporary theories and ideas have been developed on leadership, leader behaviours and characteristics, leadership styles and the relationship between leadership and organisational effectiveness. The output of leadership research throughout the world has posited many different theories about leadership (Northouse 2007; Yukl 2006). The main theories developed over this period can be grouped into these broad categories (Bass 1985, 2000; Dubrin & Dalglish 2001; Gibson & Marcoulides 1995; Goleman 1998; House & Aditya 1997; Jones & Harold 1999; Kouzes & Posner 2002; Long 1998; Meng et al 2003; Vecchio et al 1992; Yukl 2002, 2006):

- trait theories,
- behavioural approaches,
- contingency approaches,
- charismatic leadership,
- transformational/charismatic leadership,
- value based leadership,
- implicit leadership theories,
- ethical leadership,

- emotional intelligence,
- principle centered leadership,
- the leadership challenge, and
- servant leadership.

Each of the above categories of leadership theory has its evolution as a US developed theory. A summary of each theory is detailed below.

2.2.1 Trait Theories

These theories were first put forward by Sir Francis Galton in 1860 (Gibson & Marcoulides 1995) and gained prominence during and after World War II. These theories looked at the personal and then moved focus to biological characteristics of leaders (intelligence, authoritarianism etc) and attempted to determine a set of characteristics that were held by all effective leaders. Findings of the numerous research projects over this period failed to find a simple pattern of traits (Vecchio et al 1992; Hersey, Blanchard & Johnson 1996). The research results were inconclusive and by the 1940's, researchers had changed their focus to looking at leaders' actions rather than their individual characteristics (Vecchio et al 1992; Gibson & Marcoulides 1995; Hersey, Blanchard & Johnson 1996).

2.2.2 Behavioural Approaches

This approach characterised leadership research until the mid 1960's. One of the major pieces of research conducted over this period was the Ohio State Leadership studies (Hersey, Blanchard & Johnson 1996; Bass 1990). This study proposed that there were two primary dimensions of leadership: consideration and initiating structure. Initiating structure covered behaviours such as goal-orientation, structure and being directive while consideration is described as a concern for followers, mutual trust and respect of subordinates (Vecchio et al 1992; Gibson & Marcoulides 1995; House & Aditya 1997; Hersey, Blanchard & Johnson 1996). The most appropriate leader behaviours were considered to be high initiating structure and high consideration. Unfortunately, research

failed to corroborate these findings and this two dimensional approach to leadership was found not to be consistently related to organisational outcomes (Gibson & Marcoulides 1995).

2.2.3 Contingency Approaches

By the mid 1960's a new set of leadership theories was beginning to dominate the literature, all of which incorporated situational factors. These were called contingency approaches as they perceived that the leader's behaviour and style were contingent upon the situational or environmental factors that the leader faced. One of the first contingency approaches was Fred Fielder's contingency model which looked at the relationship between the leader's style and a variety of situational factors and determined the best leadership style dependant on the type of situation faced by the leader (Vecchio et al 1992; Gibson & Marcoulides 1995). Fiedler believed that it was difficult to change a leader's personal style so the situational factors had to change or else a new leader would be required. Other situational models flourished in this period, such as House's Path-Goal Theory, Hersey and Blanchard's situational model and the Vroom Yetton Leadership model (Vecchio et al 1992; Hersey, Blanchard & Johnson 1996). Some of these later theories suggested that leaders use a variety of leadership styles ranging from autocratic to group decision making and that these styles varied with the situation faced by the leader. From these contingency approaches were developed some of our current thinking on leadership, such as transformational leadership, which expanded these approaches and considered the interpersonal outcomes between leaders and followers (Gibson & Marcoulides 1995).

2.2.4 Charismatic Leadership

Current theories on charisma were influenced by the German sociologist, Max Weber (Paul 2002; Bass 1990). Charisma is a Greek word which literally means "Divinely inspired gift" (Yukl 2006) and prior to Weber was used mainly in theological contexts (Paul et al 2002). Weber's view on charisma was based on followers' perceptions that the leader is endowed with exceptional qualities (Yukl 2006) and is portrayed in heroic terms (Bass 1985; Waldman et al 2006). In 1976, Robert House defined charismatic leadership as highly self confident leaders who hold a strong need for power and can

motivate and influence followers (Hunt & Larson 1977; Bass 1985; Conger & Kanungo 1987). Charismatic leaders inspire enthusiasm amongst followers who in turn give unquestioned obedience, loyalty, commitment and devotion to the leader and to the cause that the leader represents (Hunt & Larson 1977). Charismatic leadership is focussed on followers' perceptions of the leader which would later develop into House's Implicit Leadership Theory (ILT) (Hunt & Larson 1977).

There is a dark side to charisma which can result in nepotistic behaviours, overly risky projects, grandiose plans, and excessive confidence (Yukl 2006; Maccoby 2000). Maccoby (2000) describes narcissistic leaders as possessing a charisma that is aimed at indoctrination and speech making. Hitler and other leaders who have used their charisma for their own means would be considered evidence of the dark side of leadership.

2.2.5 Transformational/Charismatic Leadership

Transformational leadership was first put forward by James MacGregor Burns, Political Scientist, in 1978, who based his theory on Maslow's hierarchy of needs to describe how a transformational leader moved followers up the hierarchy to transcend their own self interests for the good of the organisation or group (Bass 1985; 1999).

Industrial psychologist Bernard Bass operationalised Burns' theory of transformational leadership (Yukl 2006). This theory emphasises two types of leadership behaviours - transactional and transformational. Transactional leadership is based around the leader swapping rewards contingent on performance whereas transformational leadership refers to the leader moving followers beyond their immediate self interests by way of charisma, inspiration, intellectual stimulation and individualised consideration (Bass 1985). Transformational leadership is divided into two components: the emotional component (inspiration and charisma) and individualising and intellectualising component (intellectual stimulation and individualised consideration) (Bass 1985; 1990; 1999).

A fundamental difference between Bass and Burns is that Burns viewed transformational leadership as only having societal benefits but Bass believed that it could have a societal benefit or be a cost to society (Paul et al 2002; Bass 1985). Bass (1985, p16) states that:

“political leaders can transform the economic and technological processes, moving people from a traditional ‘higher level’ socially orientated culture to a modern culture dominated by crass materialism.”

Bass (1985) believed that transformational leaders could move followers down Maslow’s hierarchy of needs and still be transformational. Burns would have disagreed. However, Bass (1985, p16) argues that “in the world of work, transformational processes usually involve the upgrading of needs.”

Emotional Component. This consists of two elements, charisma and inspirational leadership. Charisma is an integral part of the transformational leadership theory and states that leaders are on the stage, allows deep emotional attachment with followers and is perfect for crisis situations. Charismatic leaders “engage in impressive management to bolster their image of competence, increasing subordinate compliance and faith in them (Bass 1985, p40) and “have insight into the needs, values and hopes of their followers” (Bass 1985, p46). Inspirational leadership is a subfactor of charismatic leadership. Bass (1985) argues that leaders who are charismatic are inspirational but the reverse is not always true. Leaders can be inspirational by confidence building and stimulating enthusiasm which involves appeals, emotional speeches and stimulating enthusiasm among the work group.

Individualising and Intellectualising Component. Individualised consideration involves leaders expressing appreciation to staff, building self confidence and providing learning opportunities (Bass 1985). Intellectual stimulation is defined as arousal and change in the followers’ imagination and stimulation of follower’s beliefs and values.

Charisma. Bass (1985) does make a distinction between charismatic leadership and transformational leadership in that a leader can be charismatic but not transformational but a transformational leader will be charismatic. Charisma forms the core component of Transformation leadership (Waldman et al 2006).

As Bass (1985, p15) states

“The transformational leader can move those influenced to transcend their own self-interest for the good of the group, organisation, or country.”

Bass (1985) also describes that leaders possess both transactional and transformational leadership however the degree of use of each type can vary depending on the individual and the situation. Leaders should be more transformational than transactional (Bass 1985). This theory suggests that transformational leadership will bring about better results and increase follower motivation and performance. It is probably the most researched leadership theory to date (Yukl 2006).

Transformational leadership theory is not without its detractors. Some of the criticisms of this model include:

- House & Aditya (1997) argue that Bass (1985) ignores the kinds of organisation and culture in which leaders function and the many relationships that exist between leaders and superiors, and focuses mainly on the leader and their immediate followers.
- That the theory is based on a dyadic relationship between the leader and follower and ignores the effects of group dynamics (Yukl 1999).
- Yukl (1999), an industrial psychologist, puts forward a view that the charismatic component of transformational leadership is questionable and indeed Long (1998) concurs that charisma is not one of the eight dimensions of the leadership process and is more about form rather than substance. Yukl (1999) further states that while transformational leadership theory adds to the overall understanding of leadership, the relevance of the charismatic leadership component is overstated.
- Pawar (2003) argues several issues surrounding transformational leadership including that it cannot be clearly distinguished from charismatic leadership; that there is a need for clarity on the conceptual relationships within transformational

leadership and whether the primary aim of transformational leadership is attaining organisational change or a change in followers attitudes and behaviours.

- Research by Lowe et al (1996) found that intellectual stimulation is not independent of the other three factors of transformational leadership.
- Research by Waldman et al (2006) has found a lack of independence between individualised consideration and the other three transformational leader factors.

Notwithstanding the critiques above, transformational leadership remains one of the most studied leadership theories (Bass 1999).

2.2.6 Value Based Leadership

Value based leadership was originally advanced from a perspective of management psychologist Robert House in 1999 and is represented through followers strongly identifying with the values espoused by the leaders (Meng et al 2003). It is based on McClelland's theory of the Leader motive profile which attempts to explain leader effectiveness as a function of a specific combination of motives (Meng et al 2003). The primary motives are power motivation, achievement motivation and responsibility disposition. The emergence and effectiveness of value based leadership will be enhanced when the environment involves a high degree of stress and uncertainty (Meng et al 2003). Another psychologist, Prilleltensky (2000) defines value based leadership as a triadic relationship between values, interests and power involving three groups of people: leaders, workers and citizens. Values can be either individual, collective or group values, interests relate to people's own well being and power is the moderator between these two factors. The leader's main role is to promote values. Meng et al (2003) argues that in value based leadership the leader possesses values that appeal to the follower so the follower is more motivated and committed in following the leader. The values held by the leader are usually congruent with societal and cultural norms.

2.2.7 Implicit Leadership Theories

This theory was advanced by psychologist Robert Lord and addresses the evaluations people make about leaders, and the individual's perceptions of leadership behaviours

(House & Aditya 1997; Den Hartog et al 1999). The pertinent part of this theory is that the person must be perceived as a leader by followers rather than he/she possessing specific leadership behaviours. In other words, this theory looks at the way an individual has an implicit belief regarding personal attributes that may distinguish leaders from followers.

This is confirmed by Lord & Maher (1997) cited in House & Aditya (1997) who define leadership as the process of being perceived as a leader. Leadership perceptions can be explained in terms of categorisation theory (House & Aditya 1997; Den Hartog et al 1999) which means that an observer or follower has a model of a leader and if a person fits that model then that person is categorised as a leader. Lord's research suggests that there are different models of leadership depending on the role and environment the leader may face.

House et al (2004) have taken implicit leadership theory further and defines it as leadership qualities that are attributed to individuals, and that those individuals are accepted as leaders on the basis of the degree of similarity between the leader behaviours they enact and the nature of leadership held by the attributors. According to House et al (2004) implicit leadership constrains, moderates, and guides the exercise of leadership, the acceptance of leaders, the perceptions of leaders as influential, acceptable, and effective, and the degree to which leaders are granted status and privileges. Leaders owe their position and acceptance to the degree of acceptance by the followers.

2.2.8 Ethical Leadership

According to Yukl (2002a), leadership is a process of influence and power over followers, the exact opposite of implicit leadership theory. The issue of ethical leadership and how leaders use power has become an increasingly important issue in the business and political arena, given the declining public trust in leaders in the public domain (Yukl, 2002a). Kanungo (2001) believes that without ethical leadership and morals an organisation loses its long term effectiveness and is soulless.

The ethical use of power is very subjective, and the determination of right and wrong can be influenced by the culture, norms and values of a particular country (Stojkovic &

Luthans 1997). What may be accepted in one culture may well be unethical in another. Yukl (2006) describes many types of behaviours of leaders and attempts to determine the ethical or non ethical nature of leader behaviours. Satisfying personal needs, influencing underlying values and beliefs of followers, discouraging expression/criticism, deliberate manipulation of followers and efforts to contain other people's power are all described as unethical behaviours of leaders. Parry (1998) states that ethical values are necessary for effective leadership. Rost (1993) states that it is difficult for a leader to be moral as it is an influencing process. By this, Rost is inferring that leaders are persuasive and therefore influencing people to potentially do things that is against their moral and ethical position.

Ethical leadership links to transformational and transactional leadership with some researchers such as Kanungo (2001) advocating that transactional leadership is devoid of moral leadership as it involves followers doing what the leader wants in exchange for rewards. Burns (1978) held a contrary view to Kanungo (2001). This topic area is considerably underdeveloped and further research is required to expand the theory of ethical conduct in organisations (Yukl 2002a; Northouse 2007).

2.2.9 Emotional Intelligence

Emotional Intelligence is a theory of intelligence that lends its support to enhancing leadership. It has gained a significant level of interest from corporate Australia and America. With organisations such as the New South Wales body of the Australian Institute of Management incorporating Emotional Intelligence as a key leadership training program. It was proposed by psychologist Daniel Goleman and concentrates on the emotional components or the interpersonal relationships that exist within any leadership situation. Goleman (1998, 2000) & Goleman, Boyatzis & McKee (2002) put forward five components to emotional intelligence: self awareness, self regulation, motivation, empathy and social skill. Goleman argues that emotional intelligence is the defining element of what makes a good leader and a leader must possess communication skills, a good understanding of self and values, be democratic, highly committed, motivated and empathic (Goleman 1998). Emotional Intelligence has been treated similarly to an IQ test by Goleman, who has developed an Emotional Quotient test to determine if people possess the requisite emotional characteristics of being a good leader.

Goleman (1998) describes emotional quotient as the effectiveness of how one deals with one's own emotions and with others. There is at the moment little empirical evidence to support relating Emotional Intelligence to effective leadership (Palmer et al 2001).

2.2.10 Principle Centered Leadership

Covey (1991) defines principles as being a combination of values, ideas, norms and teachings that inspire people. He further defines principles as objective and external whereas values are subjective and internal. By using principle centered leadership, Covey (1991) claims that leaders can transform their organisations and their people through communicating vision, clarifying purpose, making behaviour congruent with belief, and aligning procedures with principles, roles and goals. The leader is accepted by followers due to their high moral stance and they achieve a high level of respect. There is little evidence to support Covey's theory and as Jones & Harold (1999) conclude in their research, there is no evidence for accepting Covey's Principle Centered Leadership theory as individual personal characteristics cannot be used as the sole predictor of leadership effectiveness.

2.2.11 The Leadership Challenge

As with Covey above, there are a plethora of other examples of books on how to be a leader. Another notable example is 'The Leadership Challenge' by Kouzes & Posner (2002). In this book they discuss the five practices of leadership which they state are:

Model the way A leader's behaviour can win the respect of others - that is leaders must set the example. Modelling the way covers both the leader's actions and words. Leaders must be consistent with what they say and do.

Inspire a shared vision Leaders must have a long term vision and imagine attractive opportunities for staff. It is about changing the way things currently are.

Challenge the process Leaders must challenge the status quo and take up that

challenge.

Enable others to act Leadership is a team effort and effective leaders foster collaboration and build trust. Leaders engage with people and help them achieve good work.

Encourage the heart The leader's job is to show appreciation and create a culture of celebration and encourage people so that they don't give up.

Kouzes & Posner (2002, p20) define leadership as a relationship that “has an identifiable set of skills and practices that can be available to all, not just a few charismatic individuals.” Additionally, Kouzes & Posner (2003) released a resource book called ‘Credibility’ which was based on the findings of a number of survey instruments of American managers over a number of years. Kouzes and Posner originally identified 225 different values, characteristics and attitudes that were believed crucial to the leadership process (Kouzes & Posner 2003). As a result of their research, Kouzes and Posner determined four key American attributes that are crucial to leadership effectiveness which were honesty, forward-looking, inspiring and competent. They believe that these attributes can be summarised as credibility which forms the foundation of leadership.

2.2.12 Servant Leadership

Servant leadership was developed by Greenleaf in 1977 but has only recently gained some acceptance in America. It derives from Greenleaf's interpretation of a novel called ‘Journey to the East’ by Herman Hesse which is about a mythical journey by a group of people on a spiritual quest (Spears & Lawrence 2002). Greenleaf believed that a leader's primary role is to help others (Spears & Lawrence 2002). Servant leadership is leading through serving others and putting other people's needs, aspirations and interests above their own (Sendjaya & Sarros 2002). There is limited empirical evidence and research to support the theory (Bass 2000).

2.2.13 American Leadership Theories

There is a plethora of leadership theories and leadership self help books that have been developed in America. There are many books based around similar themes. For example, Zenger & Folkman (2002) put forward a similar leadership theory to Covey which is based around similar constructs of character, ethics and principles. Some theories are based on empirical research while others have limited reference to any form of research. Trompenaars & Wooliams (2003) argue that current leadership models tend to lack any coherent underlying rationale that predicts effective leadership behaviours.

The American leadership theories can be summarised:

- a. **Trait/behavioural theories.** These were early theories that looked at particular characteristics that make good leaders. It was an attempt to simplify leadership into a few base ingredients, which is a difficult thing to achieve from such a complex social interactive process.
- b. **Transformational/Charismatic Leadership.** Focuses on charismatic and inspirational aspects that are steeped in open and emotive talk such as the leader being on the stage as evidenced in a presentation to a group of people. It is a dyadic relationship model that is mainly based on one-to-one relationships between the leader and each follower.
- c. **Implicit Leadership Theory.** Leaders are only leaders if they are perceived as a leader by followers. The applicability to small enterprises where the leader owns the business is questionable as he is a leader by capital ownership regardless of what the staff/followers may think or perceive.
- d. **Ethical Leadership/Principle Centered Leadership/Values Based Leadership.** These types of leadership theories are based on the leader setting the example and possessing attributes that attract people. A lot of these theories also permeate across personal and work life and can fall into the self help category. Some also have religious undertones.

- e. **Emotional Intelligence.** Is based around the equivalent of an IQ test for emotional aspects which Goleman calls an emotional quotient test. Essentially, only the emotive elements are important such as empathy, communications and social skills.

2.2.14 Styles of Leadership

Bass (1985, 1990) groups the various leadership styles into categories of: participative, directive, democratic, autocratic, persuasive, consultative, delegative, relations orientated, task orientated, laissez-faire, initiation, consideration, transactional and transformational. Bass (1990) concludes that from all of these styles, consultative leadership is the preferred style almost anywhere globally.

De Vries (2001) believes that leadership style is the consequence of an interaction between the leader, the followers and the situation which he calls an inner theatre. Leadership styles are not fixed and will be continually changing depending on the junction between the three elements in figure 2-1.

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Figure 2-1 – De Vries (2001) Leadership Style

According to De Vries (2001) there is some evidence that different cultures show a preference for particular leadership styles. For example, he has found that:

- Japanese, Scandinavian and Netherlands managers prefer consensual leadership styles;
- the charismatic model is applicable to Anglo-Saxon and Latin countries;
- Germanic countries favour a technocrat model;
- the French favour a political model; and
- the Middle East and Africa favour a democratic centralist model.

While this is probably overly simple and loses sight of the situation element in figure 2-1, there is some agreement back to Hofstede's IBM culture research that will be discussed in the next section on national cultures and value systems. However, Hofstede's research was a macro level cultural comparison between nations that is an etic account of culture.

2.2.15 Psychological Influences in American Leadership Theories

An interesting aspect of all the above theories is the prevalence of American psychology in the theories. Throughout the readings on these theories the same names of well known American psychologists such as McClelland, Maslow, and Vroom. There is very little, if any, of the work of psychologists from other countries, such as Freud. Hofstede (1980) states the reason this is the large cultural differences between Austria and America on his dimensions of culture which infers that Freud's work has limited applicability within American thinking. Austria is the opposite of America on Hofstede's cultural scales (Hofstede 1980) and Freud's theories are based around his own cultural thought patterns of a low power distance country with a high uncertainty principle, low individualism and high masculinity. This gives rise to the need for caution when evaluating the above leadership theories for use in other countries given the cultural influences that may have been (unwittingly) included in the models.

2.3 National Culture and Value Systems

2.3.1 Overview of Cultural Studies in Leadership

All humans, being of the one ancestry, have many and varied beliefs between nations and even within national boundaries (Hofstede 1980). These collective belief systems are defined as national cultures. Every person has their own unique mental programming on three levels: universal, collective and individual (Hofstede 1981). National culture sits at the collective level, human kind shares the universal level and each individual has their own value sets gained from birth and their interaction within society. Cultures can be considered relatively stable over time with any changes usually being subtle and occurring over long periods of time (Hofstede 1981).

Hofstede's (1980) IBM study was a large scale cultural study to determine the differences across cultural boundaries. Trompenaars (1994) conducted a large study with similarities to Hofstede some 15 years later using similar dimensions of culture to Hofstede. House has conducted another similar study in the 1990's for his Globe study of implicit leadership theory (House et al 2004). These studies have shown empirically that the approaches of Hofstede, Trompenaars and House of clustering cultures within cultural dimensions can provide evidence of the relative cultural differences between societies (Stojkovic & Luthens 1997). These studies have achieved similar cultural clusters of countries and used similar dimensions to quantify the elements of culture. These dimensions will be discussed later in this section.

Other studies throughout this period include the World Values Survey led by US political scientist Ronald Inglehart (Hofstede 2005). This research incorporated public opinion surveys which was conducted over a period of more than 10 years across 43 societies. Even though the methodologies were not similar to Hofstede, Trompenaars and House, Hofstede (2005) argues that Inglehart's two cultural dimensions correlate well with his own.

Cultures are developed through the conditioning of people through education and life experiences (Hofstede 1981) as well as through religious beliefs, legends and storytelling passed on through time. Hofstede (1980, p43) defines culture as

“the collective mental programming of the people in an environment.”

Kluckhohn cited in (Hofstede 1981, p23) defines culture as

“a patterned way of thinking, feeling, and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts.”

House et al (2004, p15), as part of their Globe Project define culture as:

“Shared motives, values, beliefs, identities, and interpretations of significant events that result from common experiences of members of collectives that are transmitted across generations.”

Trompenaars & Wooliams (2003, p27) provide a definition of culture as

“about what meaning is given to things, actions and behaviours.”

De Vries (2001) states that culture embodies the ideals, values, and assumptions about life that are widely shared among a population and that guide specific behaviour patterns. He includes leadership style as part of a nation’s character.

Both Hofstede and Trompenaars & Wooliams use the analogy of culture being like an onion. Hofstede (2001) places his model in four layers with values at the centre, and moving outwards are rituals, heroes and symbols. Rituals, heroes and symbols have been defined as practices which embody the outward (extrinsic) nature of a culture. Trompenaars & Wooliams (2003) use the onion analogy with three layers. The inner layer is the implicit or unquestioned culture which consists of basic assumptions, routines, and methods to deal with regular problems faced (Trompenaars & Wooliams 2003). The middle layer includes the norms and values that an organisation holds and the outer layer is the visual reality of culture and includes behaviour, food, language, HR policies, organisational charts and forms the explicit culture.

These cultural studies are not without criticism. Schein (1996) is particularly critical of organisational studies that have been conducted that fail to properly consider the concept of culture in business research. He argues that trying to “measure” culture through the use of questionnaires is inadequate as researchers are not immersed in the culture through methods such as observing and understanding other cultures and thereby losing valuable cultural information. The works of Hofstede, Trompenaars and House have used quantitative methodologies as the primary means of analysing cultures and leadership. McSweeney (2002) argues that Hofstede’s studies are flawed as sample sizes of some countries are too small, he assumes only one organisational culture across each country within the IBM organisation and his dimensions of culture are continuums where each pole can not exist simultaneously. Triandis (1994) claims that both ends of each of the cultural dimensions can co-exist. From the discussion above, there is some inconsistency among psychologists as to the most appropriate method and mechanisms to study culture. Notwithstanding the criticisms of Hofstede, Tayeb (1994) still considers Hofstede’s research to be of great value to cross cultural research.

Although criticism exists of Hofstede’s IBM project, studies such as the Globe study meet with little criticism (Northouse 2007; Tayeb 1994). Culture and leadership are complex phenomena and the works of Hofstede and the Globe study by House show that leadership needs to be viewed from wider cultural perspectives (Northouse 2007).

2.3.2 National Cultures

National cultures only consist of those elements that are common to all within a nation, and do not describe individuals (Hofstede 1981). A culture will have as its central core a set of societal norms which encompass the value system of a nation (Hofstede 1981). These values are derived from external influences such as history, geography, trade, conquest, war, genetics, economic, technology and many other variables that have shaped each nation. Values are usually emotions and feelings held by the majority of the society and are unconscious judgements about what is good, bad, rational or irrational (Hofstede 1994).

Within each national culture there exist many sub-cultures which can be divided into many sections such as organisations, social and sporting clubs or any group of people who have some common interest (Hofstede 1980, 1981). People can be members of many and varied sub-cultural groups within the national culture. These sub-cultures will be based on the dominant national culture but may have some individualistic cultural beliefs and value sets. These additional beliefs may well be congruent with an individual's own value set which attracts them to a group in the first instance (Hofstede 1980, 1981, 2005).

Trompenaars & Wooliams (2003) confirm that in their management research and consulting work they have found enough evidence of variation within any one country to know that it is very risky to speak of national, corporate or even functional culture in terms of simple stereotypes. Cultural differences are caused by differences in values (Dubrin & Dalglish 2001). Leadership varies from culture to culture but being values based, there is strong continuity within each society (Dubrin & Dalglish 2001).

2.3.3 Dimensions of Culture

Hofstede (1980, 1983) undertook a significant psychological research project from 1967 to 1973 to study and analyse the differences in national culture of 40 independent nations using the IBM organisation as his entry to each of the countries. He developed four dimensions of culture from this research which were: power distance, uncertainty avoidance, individual-collectivism and masculinity-femininity. Later, he added a fifth dimension, future orientation. Aravind Phatak cited in DuBrin & Dalglish (2001) identified two other cultural dimensions: informality and urgent time orientation. Each of these dimensions can be defined as follows:

Power Distance. Power distance refers to the extent to which a society or employees accept that power in organisations is distributed unequally (Hofstede 1980; Dubrin & Dalglish 2001). A country defined as having a high power distance refers to a country where leaders make decisions simply because they are in charge and subordinates readily comply. A low power distance country would infer that subordinates would not recognise a power hierarchy and a leader could not rely solely on position power. Most

countries would lie somewhere in between these two extremes. Australian culture lies to the lower end of the power distance scale, grouping with other Anglo cultures such as America, Britain, Canada and New Zealand (Hofstede 1980, 1981; Ashkanasy 2003; House et al 2004).

Uncertainty Avoidance. Uncertainty avoidance is a measure of how a society or organisation tolerates risk and ambiguous situations and whether they try to avoid these situations (Hofstede 1980; Dubrin & Dalglish 2001). A low uncertainty avoidance society is one which accepts the unknown and does not require predictability in their lives. Australia is an example of this type of culture. High uncertainty avoidance cultures would develop more formal rules and procedures and would be evidenced by higher anxiety levels (Hofstede 1980).

Individualism-Collectivism. These are the two opposite poles of a continuum and is a measure of whether there exists a tight or loose social framework in a culture (Hofstede 1980). Collectivism is signified by tight social cohesion and is distinguished by in-groups and out-groups. The in-groups look after the out-groups in return for loyalty (Hofstede 1980). On the other hand, members of individualistic cultures, such as those in the US and Australia, are mainly concerned for themselves and their immediate families (Hofstede 1980).

Masculinity-Femininity. Hofstede (1980) describes this continuum as masculinity referring to an assertiveness, success and competition and femininity referring to caring for others and personal relationships (Dubrin & Dalglish 2001). The more masculine a society, the more differences there are between women's and men's values (Hofstede, 1980). Australia is considered a masculine country along with many other British colonial countries such as New Zealand and USA.

Long Term/Short Term Orientation. This is a basic index that refers to the propensity of a culture to seek immediate results or consider the longer term (Dubrin & Dalglish 2001). Australia is found to be a short term orientated culture as is its Anglo counterparts and this fact is also found to be evidenced in the literature (Long 1998; O'Neill 1996) (Hofstede et al 2002).

Formality/Informality. A formal society is one that attaches considerable weight to traditions, ceremonies, rank and social rules (eg. Indonesia) against a more casual attitude to life such as in countries like Australia (Dubrin & Dalglish 2001).

Urgent Time Orientation/Casual Time Orientation. This dimension measures the perception of a society regarding time and whether it is viewed as a scarce resource (urgent) or an unlimited or unending resource (casual) (Dubrin & Dalglish 2001). Australia is considered an urgent time oriented culture evidenced through the use of deadlines and the short time spent to get to the point in business negotiations (Dubrin & Dalglish 2001; Hofstede 1980).

Hofstede (1980) and other later studies on national cultural differences such as House et al (2004), generally refer back to these dimensions. These dimensions provide a macro level perspective of national cultures but do not allow researchers to delve below the surface and compare micro level cultural differences.

2.3.4 Values

Hofstede (1981, p19) defines values as

“a broad tendency to prefer certain states of affairs over others.”

Hofstede (1981) further defines values as encompassing our own viewpoint of rationality, being an end not a means, and states that values held by an individual can be conflicting.

Kluckhohn cited in (Hofstede 1981, p19) defines values as

“a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions.”

Covey cited in Long (1998) states that values reflect our cultural background and are the glasses through which we see the world. Long (1998, p71) defines values as

“emotionally loaded attitudes and beliefs”

and further concurs with Covey that values are culturally specific. Each of us holds values that form a value system, with each value having an intensity (how strongly we hold that value either positive or negative along a continuum) and direction (we can have feelings of good or bad about a value) (Hofstede 1981).

Figure removed due to copyright restrictions

Figure 2-2 – Hofstede (2001; 2005) learning of Values and Culture

Hofstede (2001) believes that values and culture are firmly entrenched into our lives by age 20 as displayed in figure 2-2. Values form at an earlier age than practices (culture) and are predominantly influenced by family and school. The extrinsic elements of culture (practices) takes a bit longer to develop but is predominantly fixed by early work life.

Trompenaars & Wooliams (2003) define values as the shared orientations of a group regarding what they like or dislike. Norms however, are shared orientations of what should be done (right or wrong). If culture is strong enough, then values can become

norms. The intensity of a norm is either at the extreme left or right of a continuum (Trompenaars & Wooliams 2003).

From both culture and values we all exhibit our own individual behaviours which are not only determined by our personality but by the relative influence of our value systems and culture. Hofstede (1981) describes the connection between values, culture and our behaviour through the interaction of our mental programming being affected by our values and culture which is then displayed in our behaviour, that is, values and culture drive our behaviour.

2.3.5 Cultural Change

An interesting example of cultural change is evident in Indonesia. In approximately the 13th century Islam came to Indonesia on the back of the Arab traders (Ricklefs 1991). While the history of the transformation is not clear, it is evident that the Islamisation of Indonesia probably started 200 years prior to this date. Over a period of another 300 years the Islamisation process continued, converting the inhabitants from their Hindu-Buddhist beliefs. The turmoil of this period produced a new cultural heritage but much of the culture still retained the pre-Islamic culture (Ricklefs 1991). An example of this pre-Islamic culture can still be seen today through the Javanese shadow-puppet shows or *wayang kulit*. These shows are based on Hindu-Buddhist stories featuring Hindu epics such as the *Ramayana*. What can be seen in Indonesia is that even a dramatic change in religion and beliefs can alter aspects of the incumbent culture; however, the incoming culture is still not powerful enough to modify or abolish all previous cultural beliefs. There is a blending process of the two cultures. Culture is resolute and has a lasting impact in behaviours, traditions and beliefs (Ricklefs 1991).

2.3.6 Culture and Leadership

Cross cultural leadership is a complex phenomenon to research as national boundaries are not good proxies for cultural boundaries (Earley & Erez 1997; McSweeney 2002). Many studies such as Hofstede's IBM study used national boundaries to delineate cultural boundaries (McSweeney 2002). The Globe project is a large research project aiming to look at leader behaviours across cultures. Cross-cultural research has stressed the

relationship between culture and leadership (House et al 2002; House et al 2004; Earley & Erez 1997) but there are diverging views on whether the impact of culture is all encompassing on leadership or if there remain some aspects of leadership that are universal. The project utilises nine dimensions of culture with six of these based on Hofstede's dimensions of culture and the remaining three based on research from preliminary studies by the Globe project. The nine dimensions are: power distance, uncertainty avoidance, humane orientation, collectivism 1 and 2, assertiveness, gender egalitarianism, future orientation, and performance orientation (House et al 2004).

The aim of the project is to determine leader behaviours that may be universal, those that are only accepted in some cultures and the effect of cultures on leader behaviours and organisational practices. It is based on House's implicit leadership theory.

The project has so far indicated that there are 22 leadership attributes that are universally desirable and eight that are universally undesirable to what constitutes effective and non effective leadership (House et al 2004). The 22 positive attributes range from trustworthiness, honest, dependable, decisive, team builder and the eight negative attributes include loner, irritable, ruthless and dictatorial (House et al 2004).

Bass & Avolio (1993) state that there is constant interplay between organisational culture and leadership. Leaders are the creators of cultural development and change due to their reactions to the environment and business challenges. De Vries (2001) states that we can no longer ignore the fact that there is a strong cultural dimension to leadership. Long (1998) states that what may be seen as effective leadership in one country may not be in another. He further states that an argument can be made for leadership being culturally specific in terms of detail.

2.3.7 Conclusion

National culture and value systems are etched into every member of that society's memory. This is what makes each national culture and sub-cultures different from the next and is expressed through our behaviours and attitudes. Our behaviours have an individual component but our cultural imprint is still detectable by other cultures. Given that our value systems and culture has been influenced through our interaction at home,

school, work and recreation each society possesses differences, regardless of a common historical heritage.

2.4 Australian Culture, Leadership and Values

Australia's values and cultural heritage have emerged from a white European culture (English) but it was also influenced from its early beginnings as a penal colony. This history is very different to that of other British settler societies. America was colonised by English prisoners due to proximity and the ability to sell the prisoners to a life of slavery on plantations (Rienits 1970b). After the War of Independence ended in 1783 the flow of prisoners to America stopped it took England a further 15 years before convicts landed in Australia. During that period the prisons in England had become severely overcrowded and to reduce this, the decision to remove prisoners and transport them to Australia commenced. The convicts included prisoners who had been convicted of being pickpockets, forgers, shoplifters, highwaymen, prostitutes and petty thieves (Rienits 1970a).

Australia's culture and values were born from the development of a nation that was a forgotten outpost of the British Empire. (Flogging the Tall Poppy Syndrome 2004; Ashkanasy et al 2002). Australia developed as a convict outpost which consisted of three classes of inhabitants: the elites, the convicts and the indigenous people. The convicts outnumbered the elites in 1830, 42 years after the colony started by almost 5 to 1 (Rienits 1970a). However, over the next 20 years this changed as convicts ceased to be transported from England and the arrival of free immigrants outweighed convicts (Rienits 1970a).

Some of the early cultural Australianisms that developed were: the love of the underdog, the idea of a fair go for all, mateship and the practise of criticising icons and cutting them down to size, if they were perceived as larger than life. This was known as the tall poppy syndrome (Flogging the Tall Poppy Syndrome 2004; Sarros et al 1999). The Tall Poppy Syndrome (TPS) had its genesis in the cultural divide between the two groups of white settlers with the convict or lower classes thumbing their noses at authority (the elites) (Sarros et al 1999). Today, Australians still enjoy seeing a tall poppy being cut down, for

example; Prime Minister John Howard with his failure to get his draft of the pre-amble to the Australian constitution through, or Alan Bond with his demise as a corporate leader after winning the America's cup to name a few.

Only Anglo Australians were included in these cultural behaviours as the indigenous people and newcomers of non European descent were excluded from being part of this Australian culture (Sinclair & Wilson 2002). Manning Clarke, in his book, 'A History of Australia' states that "mateship was the mythology of the tribe who loved men of their own kind while entertaining the most savage hatreds against all strangers" (cited in Sinclair & Wilson 2002, p107). Sinclair & Wilson (2002) believe that mateship, 'fair go' and egalitarianism, have only ever referred to and included privileged groups, which has typically excluded those groups consisting of immigrants, women and Indigenous people. The idea of egalitarianism also had the effect of further entrenching discrimination against these other groups (Sinclair & Wilson 2002). These cultural differences have moulded our Anglo culture to provide some subtle differences with America and the UK. Australia is now a culturally diverse nation owing to the waves of migration that has occurred since World War II (Dubrin & Dalglish 2001).

2.4.1 Australian Values

King (1978) described Australians in the 1970's as being complacent, racist, materialistic, lazy, 'pissed to the eyeballs', and unconcerned for the environment. This was his view on the increase of materialism among Australians to the detriment of social, moral and economic outcomes for the country.

More recently, the Business Council of Australia (BCA) released a paper in 2003 about the values of Australians and stated they appear to be fairly constant over time even when comparing across different socio-economic groups, educational levels or family make-up. The BCA paper puts forward the Australian values as:

- Respect for Democracy,
- Strong sense of justice,

- Fairness,
- Tolerance and caring for others,
- Egalitarianism, and
- Loyalty and freedom of self determination

Philips & Smith (2000) undertook a review of what Australians identify with from a cultural point of view. Horne (2000) cited in Philips & Smith (2000) had previously identified Australian values as suburbanism, mediocrity, 'fair go', having a good time and 'give it a go'. Philips & Smith (2000) identified from their study very similar values of mateship, a relaxed/easy going orientation, 'fair go', owning a home and family as the main values. Aussie values appear to be grounded in everyday life (Philips & Smith 2000).

2.4.2 Characteristics of Australians

Sarros et al (1999) states that Australians value equality, security, and material well being and are ambivalent towards authority and egalitarianism. Research conducted by Feather (1994) on Australian values, found that Australians place more value on an exciting life, a world of beauty, inner harmony, mature love, true friendship and wisdom (Vecchio et al 1992). Feather concluded that these Australian values gave credence to the notion of mateship being an Australian value (Vecchio et al 1992). Feather's research showed that Americans placed more emphasis on a comfortable life, salvation and ambition which indicates a more individualistic or self centered value set than Australians. Feather (1994) stated that Australians are ambivalent to authority, ambivalent about enthusing workers through appeals to core values and attitudes, and tend to nurture the skills of staff. His conclusion was that Australians have a caring leadership style and treat people as individuals.

One of the first in depth Australian studies into the standard of Australian management and leadership occurred in 1992 with the establishment of a task force by the Commonwealth government to investigate the ability of Australian managers and leaders

to meet the challenges of the Asia-Pacific century. In 1995, “The Report of the Industry Task Force on Leadership and Management Skills” colloquially known as the Karpin Report was published (O’Neill 1996; Karpin in Barker 2002). This report discussed the perceived weaknesses of Australian managers which it determined were: a lack of vision, a short term view, a lack of strategic perspective, poor teamwork, inflexibility, poor people skills and inadequate cross cultural skills (O’Neill 1996; Karpin in Barker 2002). According to Meng et al (2003), the Karpin report highlighted the inadequacy of Australian leadership and described how Australia lacked the ability to compete in the global marketplace.

Hofstede (1980) in his study of different cultures placed Australia in a tight cluster with US, UK and New Zealand. Hofstede defined Australia as moderate on uncertainty avoidance, having a low power distance, highly individualistic and moderately masculine. This infers that Australian organisations are fairly decentralised, have a moderate formalisation and have a moderate level of assertiveness. Hofstede’s research clustered Australia with other countries from an Anglo ancestral heritage but did not provide explicit cultural differentiation between those countries. This research was a macro view of culture and does not show the micro level idiosyncratic differences within his broad cultural groupings.

2.4.3 Universality of Leadership

Dorfman (1997) cites widespread opinion that leadership is universal across cultures although there is disagreement about which leader behaviours are transferable. Bass (1997) puts forward an argument that the main elements of transformational leadership are universal and that regardless of culture, leaders have a vision, are able to inspire followers and organise them to achieve corporate goals. Thomas (2001) tends to agree with Bass that there will be some universal elements of leadership. Tayeb (1994) on the other hand is critical of the concept of culture being treated as if it was universal. The universal school of leadership theory is the etic construct and the culturally specific construct is an emic construct (Dorfman 1997).

House et al (1998, 2004) through the Globe Project has gone further and identified 22 universal positive leadership attributes and eight negative ones which are detailed at table 2-1.

Figure removed due to copyright restrictions

Table 2-1 – Universal Leadership Attributes from House et al (2004)

Gibson & Marcoulides (1995) disagree and believe that in their review of the literature, findings are inconclusive as to whether there exists a set of universal leadership styles or whether cultural values in a particular country influence leadership. Gibson & Marcoulides (1995) further state that research needs to be conducted to investigate whether certain styles of leadership may be common from country to country, but each commonality should be looked at with respect to the environment of each setting to determine the meanings given to particular leadership acts in particular environmental settings.

Additionally, research by Meng et al (2003) and Parry (1998b) detail the need for leadership studies to consider the role of cultural values and attitudes in leadership outcomes. Research on the influence of culture on leadership, leaders' and followers' behaviours and leadership styles is only in its infancy (House et al 2004). These findings support the need to consider culture specific attitudes that may exist in Australian leadership styles. Long (1998) believes that Australian corporate leaders need to develop its own identity and he warns us against slavishly following American leadership models.

While this review discusses only a small cross section of the leadership literature, the argument as to the universality of leadership and the effects of culture is by no means settled.

Intagliata, Ulrich & Smallwood (2000) offer an opinion that in their sample of leadership competency models from 10 different companies, nearly all were identical which covered: integrity, set a vision, energy, execute strategy and energise others. This they believed was a result of generic branding of leadership competencies which stereotypifies leadership with the result that leadership style is not made to fit the business. Thus in their view universality is a negative attribute and should not be pursued.

2.4.4 Characteristics of Australian Leaders.

Jenner (1982) found that American leaders are more individualistic and achievement orientated than Australians, while Dowling & Nagel (1986) found that Americans place more emphasis on personal fulfilment than Australians. Research by Hofstede et al (2002) showed a shift in Australian culture as Australia did not group with its traditional Anglo allies, the US, UK and New Zealand on the question of what business goals do leaders pursue? This research showed that Australian values are changing and a more cosmopolitan value set has been formed through the effects of immigration. Vecchio et al (1992) describes the different personality traits of Australians compared to Americans where Australians tend to have a larger external locus of control, are less authoritarian, less extroverted and possess a lower work ethic. Vecchio et al (1992) also provides evidence that Australian managers are more assertive, more dominating, more imaginative, more self-sufficient, do not place a high value on ambition and achievement at the expense of their peers, are non-intellectual, and prefer to act impulsively rather than plan carefully. Henry (2005) states that American leaders find Australians emotionally detached, challenging, cynical, and disrespectful as Australians know who they are and are not out to prove themselves to anybody.

Sarros et al (2006) describes 15 characteristics of Australian leaders which are grouped into three dimensions. The three dimensions are Universalism (welfare of people),

Transformation (transformational leadership) and Benevolence (concern for the welfare of others). The characteristics are listed at table 2-2.

Figure removed due to copyright restrictions

Table 2-2 – Attributes of Leadership Character reproduced from Sarros et al (2003)

Sarros et al (2003) placed integrity as the foremost character attribute of leaders. These characteristics show differences between authors' research results and in some cases are contradictory. For example, Sarros et al's (2003) work details Australians as being respectful yet Henry (2005) states that Americans see Australians as disrespectful. One answer to this discrepancy could be that there appears to be cultural differences with the perception of what Americans might class as respect and what Australians may deem respect. Overall, any list of characteristics should not be accepted as fact (Northouse 2007), but provide a flavour of the differences between Australians and Americans and must be viewed by the definitions placed on each characteristic.

2.4.5 Australian Leadership Style

Parry (1998b) and Sarros et al (1996) state that Australia has a unique leadership style that is different from the US and other countries. Some research that points to a unique Australian style of leadership includes: Meng et al (2003) which details how research by Ashkanasy and Falkus have found four uniquely Australian dimensions of leadership: mateship, the tall poppy syndrome, one of us, and the underdog. Further research by Meng et al (2003) and Ashkanasy et al (2002) found that Australian leaders must inspire high levels of performance and be visionary without being too charismatic while still being seen as "one of the boys" and also allowing Australian's to have their say. Henry (2005) believes that Australians exhibit a "can do" attitude while simultaneously resenting high achievers through the tall poppy syndrome. Australian workers are always in search of anything that is considered to be pulling rank (Henry 2005). Parry cited in Barker (2002) states that Australians are not ready to give leaders a 'fair go'.

Sinclair & Wilson (2002) believe that the mythology of egalitarianism has caused the embodiment of discrimination and promoted the denial of immigrant and indigenous experience. Australia's egalitarianism is centered around a principle of "sameness" but that "sameness" is unequal between the Anglo-Saxon and other groups.

Henry (2005) discovered through her research that the mateship principle is the root cause of why Australian managers have difficulty dealing with poor performance and providing feedback on unacceptable standards of work. This process is akin to 'dobbing in your mate' which runs counter to the mateship principle. (Henry 2005). This is a form of avoidance leadership.

When looking at the make up of Australian leaders, Sinclair & Wilson (2002) put forward the view that it is characterised by a homogeneity in cultural and gender terms which is evidenced by male domination and limited involvement of minority groups. They argue that Australian leaders represent a narrow slice of Australian society which has resulted in monocultural leadership in a country that calls itself multicultural.

While research into the Australian leadership style has been limited, there has been some research that points to a uniqueness of Australian leadership. This can be summarised as follows:

- a. Meng et al (2003) details how research by Ashkanasy and Falkus have found four uniquely Australian dimensions of leadership: mateship, the tall poppy syndrome, one of us, and the underdog.
- b. Several of the views expressed in Long's (1998) survey of Australian and regional executives described Australian leaders as having a short term or narrow view in business.
- c. Research by Meng et al (2003) and Ashkanasy et al (2002) found that Australian leaders must inspire high levels of performance and be visionary without being too charismatic while still being seen as "one of the boys" and Australian workers require freedom to have their say in corporate decisions.

- d. Sarros et al (1999) have found that Australian executives are ambivalent about using appeals to emotion, and thought of themselves as egalitarian, achievement orientated, autocratic and easy going. They also found that a component of transformational leadership, intellectual stimulation, does not have the same effect in Australia as espoused in American studies.
- e. Ashkanasy et al (2003) have found unique elements of Australian and New Zealand characteristics at the emic level that did not correlate with the American Globe studies. These were that charisma is not perceived in Australia to increase a leader's effectiveness; the perception of effective leadership differs across cultures; and unique dimensions of culture were presence of egalitarianism, mateship and individualism.

Other issues that may affect the Australian style of leadership into the future include the effects of an increasingly multicultural Australia. Sinclair & Wilson (2002) agree that multiculturalism should be researched to determine the effects on Australian leadership, particularly as leaders will be leading a more diverse group of people with different cultural backgrounds. Long (1998) states that Australian leaders and managers have not embraced the Asian culture to be capable of working alongside Asian workers, leaders and managers in overseas environments. Long is critical of how Australian leaders will become more culturally aware in their own country if they are not embracing of other cultures, particularly those of our closest neighbours.

Australia is more multicultural now than in Hofstede's 1967-73 survey and is becoming increasingly aligned to the Asian region. While Hofstede (1981) states that culture changes very slowly, what future influences these multicultural effects will cause to Australian society, business culture and its impact on the future of Australian leadership styles remains to be seen.

2.4.6 Australian and American Leadership Differences

Parry (1998a, 1998b) believes there are significant cultural differences between America and Australian leaders even though there are also significant similarities. Parry lists three

significant differences between American and Australian leaders (Parry cited in Barker 2002):

- a. The TPS is one significant difference which stems from the egalitarianism that Australians love.
- b. Australians do not like people who stand out in the crowd, and
- c. Leaders must earn respect whereas American leaders start from a level of high respect.

De Vries (2001) believes Americans, with their vast geography and commerce, offer perhaps our best example of cultural arrogance. American theories contain idiosyncrasies not necessarily shared elsewhere (Hofstede 1993). The three key idiosyncrasies defined by Hofstede (1993) are:

- Stress on market process,
- Stress on the individual, and
- A focus on managers rather than workers.

2.4.7 Conclusion – Australian Culture, Values and Leadership

Hofstede's (2001, 1981, 1980) description of Australian culture at the macro level shows a close connection between Australia, US, UK and New Zealand. However, at the micro level we see that from Australia's early origins, various Australianisms became adopted as part of the Australian culture. These Australianisms are the 'tall poppy syndrome', a 'fair go', mateship, barracking for the underdog and egalitarianism (Parry 1998a, 1998b; Askanasy et al 2002; Meng et al 2003; Sarros et al 1999). These fundamental different values that have been accepted in the Australian culture have brought about a different attitude and behavioural set in Australians. This affects the deeper values in the cultural "onion" as described by Trompenaars & Wooliams (2003) that lay hidden beneath the extrinsic or visible layers of culture.

The differences from the literature regarding Australian leadership styles can be summarised:

- a. intellectual stimulation in transformational leadership does not provide clear evidence of its relevance in the Australian setting (Sarros et al 1999);
- b. the main academics developing, researching and analysing leadership are US psychologists that possess a positivist framework;
- c. unique emic dimensions of leadership may exist which include mateship, egalitarianism and individualism (Ashkanasy et al 2003);
- d. more emphasis needs to be placed on the emerging influence of ethics in the leadership setting;
- e. charismatic leadership appears to be different in Australia and the Australian culture places limitations on leaders being charismatic;
- f. the cultural idiosyncrasies of mateship, tall poppy syndrome, a 'fair go', 'the underdog' and 'one of the boys' is underdeveloped as to its influence on Australian leadership styles;
- g. Australian leaders do not like giving negative feedback to staff;
- h. there is little diversity in cultural terms at senior leadership levels;
- i. egalitarianism is centered on "sameness" although you are only considered the same if you are from the majority white European group; and
- j. Australia has a more cosmopolitan value set than America with changing attitudes due to immigration and a possible greater Asian influence.

2.5 Research Outcomes from Literature Review

From the literature it is evident there exists unexplored territory on aspects of the Australian style of leadership. Parry (1998b) puts forward a few issues that require

consideration in any future leadership research. These include: targeting the leadership process and not the leaders themselves; grounded theory should become a preferred methodology for leadership research as it involves a social process; with the theory of transformational leadership, intellectual stimulation does not provide clear evidence of its potency in the Australian setting (Sarros et al 1999); and more emphasis needs to be placed on the emerging influence of ethics in the leadership setting. Further to this, charismatic leadership appears to be different in Australia and the Australian culture places limitations on leaders being charismatic. The Australian cultural idiosyncrasies of mateship, 'tall poppy syndrome', a 'fair go', 'the underdog' and 'one of the boys' require further research to determine if indeed the influence of these factors limits and makes Australian leadership styles unique.

The literature points to the fact that there exist differences between Australia and the United States and particularly Australia and its nearest neighbour, Asia. There appears, as Long (1998) describes, a lack of understanding by Australian leaders on leadership styles in other countries including America, United Kingdom and the Asia-Pacific region. There is a lack of research on leadership in Australia (Parry 1998b), especially on how cultural differences may affect our leadership styles. Research needs to be conducted on the leadership process in Australia and not just solely aimed at the leaders (Parry 1998b). The effects of an ever increasing multicultural Australia and its cultural influences are not yet fully known or understood. This coupled with Australia's determination to be more aligned with Asia, points to the possibility of expanding differences between Australia and America, particularly, how the leadership style may have to adapt to this new environment.

Australia requires further research to be conducted into the leadership process, practices and behaviours of Australian leaders to define its own leadership identity. This fact becomes evident from the literature as there exist many differences culturally, with regard to personality and characteristics, the effects of multiculturalism and the increasing impact of the Asian region on Australia. Further research is warranted into the uniqueness of Australian leadership styles that will determine the types of differences and the magnitude and impact of these differences to the American leadership models.

The research questions for this study are:

- a. What are the core leadership processes to be an effective leader in Australia?
- b. How does Australian corporate leadership differ from that of the predominantly American biased mainstream leadership literature?
- c. What do the differences imply for utilising American leadership theories in Australia?

2.6 Conclusion

The literature has highlighted there exists various gaps in the research of the uniqueness of the Australian leadership style. Various research has pointed to a unique Australian style (Parry 1998b; Meng et al 2003; Long 1998; Sarros et al 1999), but there exists no definitive empirical evidence as to its uniqueness. Many previous studies including those by Sarros, Ashkanasy, the Globe project and others have been primarily based around using quantitative methodologies. Parry (1997) highlights many studies that have been conducted on leadership in Australia with the majority being quantitative research studies. Even more recent research

The many American leadership models should be properly evaluated and if necessary adjusted to the specific Australian differences. Alternatively, a wholly unique model of leadership for Australia could be developed. The research proposed by this review is to determine how and why Australian leadership differs from that of the mainly American developed models. This would provide some further empirical evidence to determine if the idiosyncrasies of Australian culture impact on leadership styles thus providing a unique leadership environment in Australia.

Given the bias of research and literature on leadership over the last 50 years has mainly stemming from quantitative studies which are based on North American beliefs and values systems, the direct applicability of these leadership theories to Australia is by no means certain. Further research is required into the Australian leadership styles which this research aims to achieve.

3 Methodology

3.1 Introduction

Leadership research has consistently been conducted under the positivist paradigm involving quantitative methods as the primary analytical methodology (Parry 1997, 1998a, 1998b; Yukl 1999). Parry (1997) contends that the use of qualitative methods is preferable as leadership is a social influence process involving changing followers' beliefs, behaviours and motivations. Parry further concludes that grounded theory is a methodological approach to studying leadership that should be utilised more often by researchers. Yukl (1999) concurs but further concludes that diverse research methodologies should be used from both the qualitative and quantitative fields. He believes that comparative case studies involving interviews, field studies or experiments and the application of questionnaires are required. While many methods could be applied to leadership research this chapter will determine the most effective methodology to investigate the differences between American and Australian leadership styles.

This methodology chapter will be broken into six sections as follows:

1. justification of an appropriate paradigm for this research.
2. justification of the use of qualitative research methods as the most appropriate methodology.
3. a definition of grounded theory and justification of its use as an appropriate qualitative methodology.
4. design and analysis of the grounded theory process as applied to this project.
5. rigour applied to the research.
6. ethical considerations and limitations of the research.

3.2 Research Paradigm

A research paradigm is an understanding or view of the world and is used to determine which problems require further research and what methods we should use to contend with the research problem (Perry, Riege & Brown 1999). There are four main research paradigms each of which differs in its ontological, epistemological and methodological processes in understanding and investigating reality. These four main paradigms detailed in Guba & Lincoln (1994) are: positivism, post positivism, critical theory and constructivism. Perry, Riege & Brown (1999) renames the post positivism paradigm as the realism paradigm. The terminology of Perry, Reige & Brown (1999) will be used in this paper. The four paradigms will be described and the most suitable paradigm for the conduct of this research will be deduced.

3.2.1 Positivism.

The ontology of positivism perceives that there exists one apprehensible reality concerning the research problem which can be scientifically determined (Guba & Lincoln 1994, 2005). That is, it can be described and measured in an objective manner and the true nature of reality can be discovered. The epistemology of positivism involves the researcher not interacting or influencing the investigated object and therefore remaining objective and making value free judgments on the problem at hand (Guba & Lincoln 1994). Common methodologies used under this paradigm include the use of properly designed experiments involving surveys for verification of hypotheses. Generally the methodologies used within this paradigm involve the use of quantitative methods and are directed towards theory testing (Goulding 2002).

Given the advice of Long, Parry, Yukl and Goulding quantitative methods are not appropriate to uncover the full richness of data that would be otherwise available through other paradigms. A significant amount of previous leadership research has used surveys under a positivist paradigm (Parry 1997). Most American leadership analysis seems to be based on survey questionnaires particularly at business schools. This study requires a 'back to basics' research approach where nothing is assured or assumed so that individual leaders' perceptions, ideas and experiences of Australian leadership styles can be researched.

Consequently, positivism would not be appropriate here given the lack of existing theory about the problem (that is, theory building is required rather than theory testing) and that leadership is a social process between people that can be very different depending on the environment, the people and country (Parry 1997, 1998a). Accordingly, there is unlikely to be only one perception of reality or one that can be positively apprehensible. Leadership, being a social process, is difficult, if not impossible to study in a controlled environment due to the interrelationships occurring between people within an organisation. For this reason, positivism is not appropriate for a study that looks at people's values, culture, attitudes and beliefs about leadership.

3.2.2 Critical Theory.

The ontology of critical theory conceptualises reality to be apprehensible but over time is shaped by the influences of social, political, cultural, economic, ethnic and gender factors and then crystallised into a reality (Guba & Lincoln 1994, 2005). This paradigm stands between positivism and constructivism (Sarantakos 2005). Studies are usually long term ethnographic or historical studies of organisational processes (Perry, Riege & Brown 1999). Epistemologically, critical theory is subjective and value dependent where the researcher and the investigated object are interactively linked (Guba & Lincoln 1994, 2005). Methodologies used under this paradigm are essentially qualitative and can include action research where the researcher and participants hold a dialogue to discuss change and perceptions about the problem. The researcher may actively assist in the transformation of the participant's social reality (Perry, Riege & Brown 1999).

This paradigm is not appropriate for this research problem as there is no intention to cause a transformation of the participant's beliefs. There is also no intention to be interactively linked to the participants partly due to accessibility of some research participants and their time limitations. This research is about obtaining as many and varied opinions as possible across a wide range of industries, size of companies and range of corporate cultures and value sets rather than look at one or two examples. This research endeavours to record and detail leadership phenomena about which there are limited references or research in the mainstream literature.

3.2.3 Realism.

The ontology of realism perceives that there is one reality but that it can only be imperfectly and probabilistically apprehensible (Guba & Lincoln 1994, 2005; Perry, Riege & Brown 1999). Realism has aspects of positivism, constructivism and critical theory. This is because it has an external reality and internal perceptions of reality within it (Perry, Riege & Brown (1999). Perry, Riege & Brown (1999) state that there may be many differing perceptions of reality which require triangulation through a variety of research methods to obtain a better understanding of that reality.

The epistemology of realism requires involvement by the researcher as a part of the research process, while remaining as objective as possible (Perry, Riege & Brown 1999). Methodologies employed in this paradigm include the use of case studies, triangulation, and convergent interviewing. Principally quantitative methods are used although some qualitative data would be appropriate in this paradigm (Guba & Lincoln 1994, 2005; Perry, Riege & Brown 1999).

This paradigm allows the researcher to triangulate many perceptions of realities into a single picture of a probable reality. The researcher can be value aware rather than value free in positivist research or value laden in constructivism and critical theory (Liamputtong & Ezzy 2005). This paradigm is not suitable for this research as there is unlikely to exist one apprehensible perception of leadership but rather it is a complex interaction between people, groups and organisations across boundaries and countries that would be impossible to construct into a simple one world view. The researcher will be deeply involved and immersed in the data from data collection through analysis which does not fit the realism paradigm.

3.2.4 Constructivism.

The ontology of constructivism specifies that reality is apprehensible through multiple constructs where reality occurs as multiple realities based on individuals' perceptions (Guba & Lincoln 1994; Perry, Riege & Brown 1999; Healy & Perry 2000). Reality is internally experienced and it is socially constructed through interaction (Sarantakos 2005). It is what people see it to be. The epistemology for this paradigm states that truth

is subjective and the researcher and object of the investigation are interactively linked so that the research findings are created by this interaction over the course of the research (Liamputtong & Ezzy 2005). The findings are created (Healy & Perry 2000). The methodology used for this paradigm is interpretive where the constructs are determined through interaction between the researcher and the respondents (Healy & Perry 2000). The researcher is a “passionate participant” in the whole research process (Guba & Lincoln 1994, p112). The aim of this paradigm is to determine a consensus construct that is more sophisticated than any of the predecessor constructs about the researched problem.

This paradigm is most appropriate for this research. The researcher will be involved in the research process in a detailed and passionate way. The problem under investigation is a complex social process where there exist many perceptions, opinions and beliefs. Perry, Riege & Brown (1999) state that constructivism is suitable for researching organisational culture. This research problem addresses culture, people, and leadership and the meanings placed on culture, values and attitudes by individuals. There can be no other paradigm where this form of research can be positioned. Therefore constructivism is the most suitable paradigm for this research problem.

3.3 Summary

The object under investigation in this research is a socially constructed process that cannot be objectively measured as the environment, people and business circumstances are continually changing. For the reason stated, it is proposed to conduct this research within a constructivist paradigm.

3.4 Qualitative Research Methods - Justification

The next step in the research design process is the selection of the appropriate methodology to analyse the phenomena. There are two major kinds of methodology: qualitative and quantitative (Liamputtong & Ezzy 2005; Sarantakos 1993, 2005; Easterby-Smith et al 1991).

A quantitative method is based on a positivist philosophy and complete objectivity by the researcher. It would generally involve a statistical analysis of data obtained through the research. It typically uses surveys, observation and experiments as data collection methods (Ticehurst & Veal 2000). Quantitative methods are deductive and aim to test theories and hypotheses. Quantitative methods, due to large sample sizes and rigid design processes, allow findings to be generalisable to a whole population with results of research that can be replicated.

While quantitative methods have their place, with social research it becomes less clear as to the validity of this methodology. Sarantakos (1993, p42) summarises some of the basic issues surrounding quantitative research as applied to social phenomena as:

- Social phenomena exist in the interpretations of individuals,
- Statistical measurement cannot capture the real meaning of social behaviour,
- Quantitative research perceives reality as the sum of measured attributes,
- Quantitative research design is determined before the study starts which restricts the options of the research process.

Qualitative methods are most useful when research is focused on people's attitudes, beliefs and opinions as well as about organisational and cultural phenomena (Ticehurst & Veal 2000; Strauss & Corbin 1998). Studies usually involve a small number of respondents and are used for exploratory theory building rather than theory testing (Ticehurst & Veal 2000). Qualitative methods employ no random sampling techniques, are not statistically focused (Sarantakos 2005), and does not attempt to be generalisable across a whole population (Ticehurst & Veal 2000). It is an interpretive methodology of human behaviours, attitudes and beliefs to discover patterns and themes in the data collected (Ticehurst & Veal 2000). A research design engaging qualitative methods is not predetermined or structured by hypotheses. Rather it involves a flexible approach to research with freedom to select procedures most relevant to the topic of research (Sarantakos 1993). The basic data unit of a qualitative researcher is words, sentences and

paragraphs (Liamputtong & Ezzy 2005), collected through methodologies such as in-depth interviews, hermeneutics, psychoanalysis, and action research techniques.

Qualitative research can be used to discover and understand about phenomena for which little is known or provide a different slant or view on phenomena which have already been researched (Glasser & Strauss 1967).

The most appropriate methodology to study leadership issues in Australia is a qualitative methodology. This is because:

- the information needed requires richness of data
- the researcher will be engaged with the research participants through the interview process,
- the phenomenon (leadership) is socially constructed, subjective and highly complex (Easterby, Thorpe & Lowe 1991),
- the complexity of the subject is such that after 60 years of studying leadership, with the majority of research using quantitative methods, there is no universal agreement about the phenomenon, and
- there is no available theory that can be used to adequately explain corporate leadership and management in Australia.

For these reasons, the complexity of the topic requires in-depth exploratory methods that only qualitative methods can provide.

3.5 Grounded Theory - Justification

Grounded theory was developed by two sociologists, Barney Glasser and Anselm Strauss in 1967 (Ticehurst & Veal 2000; Strauss & Corbin 1998; Parry 1997). Theory emerging from grounded theory is induced from the analysis of data without preconceptions about the topic under study (Cutcliffe 2000; Ticehurst & Veal 2000; Strauss & Corbin 1998). Grounded theory aims to discover patterns and processes in social phenomena and how

these interactions define people's reality (Cutcliffe 2000). Grounded theory can generate new theories or provide a different analytical approach to further research on existing knowledge (Goulding 1998).

Glasser & Strauss (1967, p3) state that grounded theory will:

“...fit the situation being researched and work when put to use. By fit we mean that the categories must be readily (not forcibly) applicable to and indicated by the data under study; by work we mean that they must be meaningfully relevant and be able to explain the behaviour under study.”

Grounded theory is a constant comparative methodology where data is analysed as it is discovered and compared to the new data until theoretical saturation occurs where no more new concepts or ideas are being developed (Strauss & Corbin 1998; Glasser and Strauss 1967). Within grounded theory, data is coded through a three step process of breaking down data into concepts then integrating these concepts back together into a theory. Data analysis in grounded theory is broken down as follows through the coding process (Strauss & Corbin 1998):

1. categories which are concepts which stand for phenomena;
2. properties which are the individual characteristics of a category;
3. dimensions of a property which is the range of variance of a property; and
4. subcategories which are specific concepts that relate to a category.

The first coding process is called open coding which according to Strauss & Corbin (1998, p101) is “the analytical process through which concepts are identified and their properties and dimensions are discovered in the data.” Strauss & Corbin (1998, p79) state that “each incident is compared to other incidents at the property or dimensional level for similarities and differences and is grouped or placed into a category.” This process of continual comparison occurs until theoretical saturation happens. Theoretical saturation is “the point in category development at which no new properties, dimensions or relationships emerge during analysis” (Strauss & Corbin 1998, p143).

Following from open coding, axial coding is employed to relate subcategories between each category thus linking categories at the level of their properties and dimensions. Finally, selective coding occurs which is the process of integration of a basic theory.

The advantages of the coding procedures within grounded theory include providing researchers with analytical tools for handling large amounts of raw data; assisting data interpretation; having a systematic approach to data analysis; and identifying, relating and building blocks of theory (Strauss & Corbin 1998). Grounded theory is not without its complexities as the two pioneers of the theory moved apart on its application as time progressed, and developed two separate schools. Essentially, Strauss moved to a more structured approach which Glasser believed went against the fundamental principles of grounded theory and amounted to forcing the data rather than allowing the categories to emerge from the data (Cutcliffe 2000; Seldon 2005). According to Glasser (1978) researchers should have no preconceived ideas about the research topic and not forcing the data. Strauss and Corbin (1990) argue that previous knowledge and theory should be used to add credibility to the research.

Grounded theory also has some methodological issues with its implementation in research. Some of the criticism of grounded theory can be summarised:

1. Researchers place too much emphasis on identifying codes rather than investigating how these codes interrelate to produce categories (Goulding 1998).
2. Constant comparison of new information and old data must be a key feature of the analysis (Goulding 1998).
3. The data gathered by researchers should be completely detailed including managing the interview questions and complete details of the processes and issues being studied (Wimpenny & Gass 2000).
4. The theory prefers a researcher to not be too widely read on the topic under investigation otherwise the researcher may be trapped in established approaches (Seldon 2005). There is a conflict between understanding past knowledge and studying new knowledge through grounded theory research (Seldon 2005).

Notwithstanding the criticisms of grounded theory, as long as a structured approach is followed and data is accurately detailed and logged, the result will provide rich data (Charmaz 1994).

The aim of this research is to determine whether Australian leadership styles conform to American based leadership theories and if not, in what ways are they different. Cogniscent of the compelling arguments that both Parry (1997) and Yukl (1999) advance on leadership research, the most appropriate methodology to study a leadership phenomena is that of grounded theory. The reasons for selecting grounded theory are:

1. This research is involved with theory development, that is, explaining a phenomenon that has yet to be properly explained.
2. The predominant leadership theories are developed from American sources and their applicability in Australia is uncertain.
3. Leadership is a social process that requires a suitable methodology that can analyse social behaviours, attitudes and perceptions. Grounded theory incorporates a structured approach to qualitative analysis.
4. The process of leadership needs to be analysed at all levels of an organisation to derive a true picture of the Australian style. Many studies to date as described in Parry (1997, 1998b) have only focussed on leaders at the senior executive level in large organisations. This can give an unrepresentative view of leadership. It is important that the leadership process itself is researched and not just at a single organisational level. Grounded theory provides an approach to compare the data from a range of different organisations and compare categories and concepts.
5. Grounded theory provides a rigorous structure to be applied to analysis of large quantities of qualitative data and allows for the inter-relationship between categories and properties to be investigated.

6. Grounded theory allows the theory to emerge from the data without reference to these American models. The comparison between American and Australian leadership models comes after the theory has been developed.

For the reasons above, grounded theory is a suitable methodology to study leadership in Australia. The researcher will utilise the grounded theory approach as described in Strauss & Corbin (1990, 1998) for this research. The primary data collection methods will be through interviews with business leaders although other data sources such as information obtained from company strategy documents, value statements and leadership training courses will be utilised in the theory development process.

3.6 Summary

For this research project the constructivist paradigm is the most suitable, as grounded theory is based on a researcher having no preconceived ideas about the phenomenon under investigation and the researcher is a participant in the data gathering process. Constructivist's central tenet is that multiple realities exist in the minds, attitudes and beliefs of people. Leadership is a social process that is influenced by culture, values, beliefs and attitudes and it is unlikely one reality can be positively apprehensible. To investigate a social phenomenon like leadership a qualitative approach is considered the most suitable because leadership is a highly complex and inter-related process and to study this requires richness of data. Lastly, grounded theory is a methodology that is suitable to this research as it is grounded in the data and the researcher is involved and immersed in the data analysis process.

3.7 Grounded Theory Design and Analysis

3.7.1 Introduction

Grounded theory is a qualitative methodology that has been used to study social phenomena within business. Prior to undertaking this research, the researcher reviewed a sample of the literature covering grounded theory research reports and issues such as those conducted by Kezar (2005), Pettigew (2002), Wimpenny & Gass (2000), Macri, Tagliaventi & Bertolotti (2002), Goulding (1998), & Cutcliffe (2000). These studies

covered a range of subjects including research into change processes within organisations and issues of applying grounded theory in practice. This was invaluable in understanding the application of grounded theory to business research.

3.7.2 Sampling

Sampling procedures employed in qualitative research are generally less structured and less rigid than in quantitative research. Qualitative sampling is inherently biased and makes gradual sense of a social phenomenon (Sarantakos 2005) through methods such as contrasting, comparing, cataloging and classifying. Within qualitative research and more particularly grounded theory, Strauss & Corbin (1998, p281) state that:

“Researchers are not trying to control variables; rather, they are trying to discover them. They are not looking for representativeness or distributions of populations; rather, they are looking for how concepts vary dimensionally along their properties.”

Consequently, the sample size was determined not by mathematical considerations but by the independent opinion of the researcher based on a number of factors including:

- the data was reaching saturation point (theoretical saturation) and no new categories were unfolding,
- ability of one researcher to validly analyse a large amount of complex data,
- the timeframes available to conduct the research, and
- a decision based on quality of data and not quantity (Sarantakos 1993).

The sampling technique employed in this research is theoretical sampling or purposive sampling. Theoretical sampling is fundamental to grounded theory methodology where the sample is driven by the emerging theory (Strauss & Corbin 1998; Cutcliffe 2000). Patton (1990) maintains that all sampling in qualitative methods is purposeful (purposive) sampling, while Lincoln & Guba (1985) argue that theoretical and purposive sampling is

one and the same. Cutcliffe (2000) concludes that if the researcher can describe their sampling strategy in sufficient detail then this will reduce confusion, improve the quality of the research and avoid method slurring. For this research the adaptation of the Glasser and Strauss (1967) terminology of theoretical sampling will be used, although it is interchangeable with purposive sampling.

3.7.3 Theoretical Sampling

Strauss and Corbin (1998, p201) define theoretical sampling as:

“Data gathering driven by concepts derived from the evolving theory and based on the concept of “making comparisons,” whose purpose is to go to places, people, or events that will maximise opportunities to discover variations among concepts and to ‘density’ categories in terms of their properties and dimensions.”

Theoretical sampling is driven solely by the emergence of concepts and the variance of the characteristics or properties of those concepts (Strauss & Corbin 1998). It is not predetermined as a quantitative research project would require. Its aim is to determine how categories vary within their individual properties. It is a cumulative process (Strauss & Corbin 1998) as each sample builds on the previous sample and is refined and narrowed until there are no new categories or properties being developed. Sampling and analysis must occur sequentially.

Participants in this research were selected through a process of relevance to the topic being researched (Sarantakos 2005). That is, people in leadership positions were sought who could provide information on the leadership process in Australia. Sarantakos (2005) states that the judgement of the researcher is more important than obtaining a probability sample when selecting participants. It also fits with the constructivist paradigm as the researcher is involved in the research process through the selection of participants, interviewing and analysing the data. Leadership is a social process and this research can only be valid through selection of participants who are currently employed or have previously been employed in leadership positions within organisations.

3.7.4 Sampling Strategy

After selection of the most suitable research paradigm, research method and data collection processes the researcher then started to design the research. Data was collected through various means: interviews with people in leadership positions; documentation on leadership provided by some participants; annual reports of the organisations; and through reading the literature on leadership to act as a comparison to data obtained through the interview process. The use of these methods provided a form of triangulation (intra-method triangulation) to obtain a higher degree of validity and reliability in the research design. The theoretical sampling techniques as defined in the GT methodology were then used for data analysis and determination of data saturation, at which point the research project according to Strauss & Corbin (1998) has reached its conclusion. Theoretical saturation occurs when no additional data is being detected defined by no new categories emerging or new properties of categories being developed (Strauss & Corbin 1998; Lincoln & Guba 1985).

Thirty interviews were conducted with business leaders from government, private and the not-for-profit sectors. The techniques used to select participants included determining people through the researcher's own contacts and friends and other co-workers friends. This accounted for six of the 30 participants.

The majority of participants were selected through letters sent to potential participants and identified through internet searches, databases (such as Dunn & Bradstreet) news articles and magazines. These potential participants were then sent a letter as attached at Appendix 1. Approximately 120 letters were mailed out to potential participants with 25 responses received. Letters were sent out in batches of approximately 20 over a period of one year to try and maintain a continual stream of participants. This process appeared to work well.

After receiving a letter, potential participants were left to contact the researcher if they wished to be involved in the research. The letters were not followed up with phone calls and the decision was left with the individual receiving the letter whether to participate or

not. While a few responded to decline an interview, for the most part there was no response.

The researcher did attempt to focus the mail out of letters to specific business sectors to try and obtain a spread of interviews across as many sectors as possible. There appeared to be reasonable representativeness although no one from the pharmaceutical/medical and engineering sectors responded. There was also a concerted effort to obtain female participants because there was male dominance at the higher levels of organisations and there appeared to be reluctance for females to get involved. One mail out was made to 20 female leaders which resulted in four interviews. Six of the 30 interviewees were female.

3.7.5 Interviewing and Interview Process

Thirty interviews were conducted ranging in interview time from 30 minutes to one hour with the time driven by the participant. If the participant was busy the interview was shortened to fit in as much questioning as possible within the allowable time frame. All participants appeared to engage freely on their leadership experiences. All participants signed a consent form (Appendix 1) prior to commencement of the interview at where they indicated if the interview could be recorded, that they were over 18 years of age and whether they wished to be identified in the research. Names of participants or company names will not be provided in this thesis as some participants wanted to remain anonymous. All participants will be treated in the same way.

Out of 30 interviews, two participants did not wish the interview to be recorded. Instead, notes were taken at these two interviews but there was also a loss of richness of information as it was difficult to take notes, listen, look at body language and ask questions simultaneously. Notes were taken at all interviews to compare with the transcripts and also to make notes on body language and important issues raised that required further questioning.

There are various interview styles that could have been used for this research ranging from structured to unstructured interviews or with open ended or closed questions (Lincoln & Guba 1985). In structured interviews there is no deviation from the set of questions by the interviewer and all aspects of coding are predetermined. This is

unsuitable for this research as the interviews need to have flexibility to move to areas on leadership that were appropriate to the participant's experiences.

The interviews were conducted with open questions in a semi-structured environment based around various probe questions. However, the interview structure was flexible to examine concepts and ideas of the participant. The flexibility provided participants was dependent on their work-life experiences and areas where they could add relevant information. Participants were only asked relevant probe questions depending on their experiences and the information the participant wanted to cover. The participants were also asked other questions relevant to the information that they were providing.

The range of probe questions that were developed at the beginning of the interview process included:

1. experience in leadership positions over last 10 to 15 years? Overseas experiences, participant's background information?
2. did each company/job have different leadership styles within the organisation?
3. charisma in leadership in Australia – is it important?
4. your perception of Australian culture and values and leadership styles?
5. Australia's multicultural mix, what challenges for leadership?
6. what differences in leadership styles, culture and values have you experienced across countries?
7. leadership books, courses, training – how useful and what have you done? What have your staff done?
8. differences across states in Australia with leadership styles and values?
9. working with people from other nationalities – your experiences?
10. your role models for understanding and developing your leadership styles?

11. your definition of leadership?

The starting point of all interviews was to obtain basic background information on the participant as in most cases the researcher was unaware of the participant's prior experiences. This served to then focus questioning to areas of relevance where the participant could provide valuable information based on their experiences. For example, a participant who had not worked or studied in America could not be asked to provide information on US leadership style. In general participants were asked to summarise what leadership meant to them at the end of the interview. The researcher did trial asking what leadership meant to them as the very first question but that failed as participants needed to be "warmed up" through open questions to get them onto a train of thought about leadership. Interestingly, participants did struggle with defining or explaining leadership initially and it was only after they opened up and had thought about what were good and bad leadership, role models, and discussed current work situations that all participants were able to synthesise what leadership meant to them.

As participants opened up the researcher remained a silent observer only posing open questions when it appeared that their thoughts had run dry on a topic of discussion. Ticehurst & Veal (2000, p98) state that "an important skill in interviewing is to avoid becoming so taken up in the conversational style of the interview that the interviewee is "led" by the interviewer". The researcher tried not to lead the interviewee with personal opinions or interrupt when talking unless it was for more clarification on a point the participant had made.

The researcher found the experience with interviewing improved as the interview process continued particularly after listening to the recordings afterwards. In the first two or three interviews he found himself talking too much and had to make a conscious effort in the interviews to remain quiet while they were talking and remember an issue to pose back at them after they had finished. Interrupting participants stopped their train of thought, added in his own values and perceptions and interviews would move in other directions resulting in potentially valuable information being lost. It took around four interviews before the researcher felt comfortable in getting the most out of the participants. The first

four participants were through his own or others' contacts which in some way detracted obtaining information. It appeared on analysis that people were more likely to open with a stranger than someone they already knew. This is one of the main reasons the researcher then had a preference for utilising letter mail outs as it appeared to work well and the interviews were more open and informative.

Some participants also provided other information such as corporate plans, annual reports and other leadership documentation that they had written. This information was utilised for triangulation purposes. Information such as annual reports was also downloaded from the internet for public companies to use as a comparison if this information covered areas such as management and leadership. There was limited information on the internet on leadership and management within privately owned companies.

3.7.6 Post Interview Processes

All recorded interviews were transcribed verbatim by one of two people to ensure that no information was lost. These two people were used as they were skilled at transcribing for medical practitioners. Both of these people signed confidentiality agreements stating they would not disclose the contents of the interviews. The transcriptions would then be individually checked and edited by the researcher. A digital audio recorder was used at the interviews (when permitted by the participant) rather than tapes which allowed for easier distribution of files electronically.

The researcher also interviewed the transcribers at the conclusion of each task to discuss what they thought of the interviews and get some feedback from them. This was found to be a useful tool to gather their opinions on what they thought were the key points and how they viewed the participant from a leadership perspective. This helped to commence the coding process of the interview.

All files and transcripts have been stored electronically in a password protected hard disk drive and backed up to DVD. Hard copy information is stored in a locked container.

3.7.7 Grounded Theory Process and Data Analysis

Glaser & Strauss (1967, p24) state that “grounded theory is a qualitative research method that uses a systematic set of procedures to develop an inductively derived grounded theory.” It is a structured approach to the analysis of textual data through a series of related coding processes to provide precision and rigour but also to be a creative tool to develop theories.

The process involves the breaking down of text into ideas and concepts and then grouping these ideas and concepts together by their similarities. This is completed for each piece of data where the ideas from each are compared with others. This process of breaking down text into ideas and concepts is then brought back together again and the linkages between the concepts are determined. Sarantakos (1993) quotes Strauss in providing some basic rules for the process of coding:

- Labelling categories not paraphrasing the text,
- Categories and sub categories must be interrelated,
- Unrelated categories must be related or eliminated, and
- Everything should be done in relation to and in reference to the data.

The following sections detail the coding process of grounded theory and the process undertaken by this research.

3.7.8 Open Coding

The first step after transcription and acceptance the transcript as correct, is to conduct the open coding process. Open Coding is defined by Strauss & Corbin (1998, p101) as “the analytic process through which concepts are identified and their properties and dimensions are discovered in data.”

The open coding process can commence as a line by line or phrase by phrase analysis of the data where the data is broken down into discrete incidents, ideas, events and acts and are then given a descriptor that labels these. Labels can be determined by the researcher

or come from the data or participants themselves. Glasser and Strauss (1967, p105) call labels that are constructed by participants as “in vivo” codes. This is particularly detailed at the beginning of a research process as the build up of codes and labels are first determined. As new data is obtained these are also broken down but similar incidents, ideas, events or acts are given the same label as before. These labels are then conceptualised by grouping similar labels together and with this will come the development of categories and the links between the similar labels will be the properties. “Categories are concepts, derived from data, that stand for phenomena...Phenomena are important analytical ideas that emerge from our data” (Strauss & Corbin 1998, p114).

Next properties and dimensions are developed for the categories where the properties are the characteristics of the category and dimensions are the location of a property along a continuum. Only significant data should be considered for coding (Sarantakos 1993).

Throughout the process of coding Glasser and Strauss (1967) and Strauss & Corbin (1998) advocate the writing of memos during the coding process. A memo is defined as “the researcher’s record of analysis, thoughts, interpretations, questions, and directions for further data collection.” (Strauss & Corbin 1998, p110) Memos are written continuously to develop the detail surrounding the categories and properties through asking questions and defining terms that arise in the data.

In this research a phrase by phrase analysis of the transcript was conducted to break down the text into concepts or ideas. This was a highly detailed and time consuming process particularly at the beginning. This quickly generated many concepts and categories. As more interviews occurred the new categories generated were referred back to the old ones. Categories, ideas and common themes were written on transcripts and highlighted and a list of common categories was developed. A process of consolidation of categories occurred as more data was available which reduced the number of categories and left the key categories and their properties. The key categories served to become the nucleus around which the theory was developed (Sarantakos 1993).

After data was open coded the next coding process of axial coding occurred.

3.7.9 Axial Coding

Axial coding is defined by Strauss & Corbin (1998, p123) as “the process of relating categories to their subcategories, termed “axial” because coding occurs around the axis of a category, linking categories at the level of properties and dimensions.” In other words, it is the reassembling of the data that was pulled apart during open coding. Axial coding and open coding occur in parallel as the data is being collected and analysed. It is not a serial process. Axial coding involves asking oneself questions such as why, how come, where, and when to uncover the relationships among categories. Saturation of a category occurs when no new properties or dimensions evolve from the new data.

Axial coding in this research resulted in a reduction in the number of categories and final development of the key categories. This was achieved through the analysis of interactions between the categories and properties to refine the developing theory, and through asking questions like does this property relate to this one; how and why does it relate and then comparing the data to other data such as the literature. This is a process Strauss & Corbin (1998) describe as moving between induction and deduction. It is part of the constant comparative process and is a way of validating the categories and properties that are emerging from the data. This process allowed the researcher to confirm the relationships between categories and therefore allowed their existence to be confirmed.

3.7.10 Selective Coding

Selective coding is the “process of integrating and refining the theory” (Strauss & Corbin 1998, p143). In selective coding a single central category must be determined that all other categories can be related to in some way. It is the main theme of the research. After this process is conducted the theory is refined by reviewing it for consistency and for gaps in logic. Categories at this stage could be removed or poorly developed ones improved through further analysis of the data. This is achieved through “densifying” a category to ensure that all properties and dimensions have been identified. When this process is complete and there are no holes in the category development, then theoretical saturation has occurred and no further work is necessary on its development.

Through the selective coding process, categories that did not fit the developing model were removed and the central categories were reviewed and refined. The interrelationships between all categories was also finalised at this stage. This final coding stage resulted in the development of interrelated categories that defined leadership in Australia.

3.7.11 Conditional/Consequential Matrix

Strauss & Corbin (1998, p181) state that “the conditional/consequential matrix is an analytic device to stimulate analysts’ thinking about the relationships between macro and micro conditions/consequences both to each other and to the process.” This matrix is a supplementary tool that was devised by Strauss and Corbin (1990) as a coding device to assist open and axial coding processes. Its purpose is to map actions and interactions of phenomena as they emerge from the data at both the macro and micro levels. Strauss & Corbin (1998) admit limitations with the matrix, particularly as it links micro and macro influences in a linear manner. Strauss & Corbin (1998, p191) admit that the matrix “...does not capture the complexity of what we just explained.”

Glaser (1992) did not agree with the use of the matrix as he believed it amounted to forcing the data without sufficient evidence. For this reason the researcher has chosen not to use the matrix as its linearity serves to confuse rather than increase understanding of influences between properties and sub categories. It appears to be an attempt to link ideas that emerge from the data but in a serial manner that is lacking in complexity and may lead to incorrect interrelationships or misinterpretations. It is an option for researchers as Strauss & Corbin (1998, p188) state that “although experienced researchers may have their own devices for keeping track of these complex sets of relationships.” This implies it is optional, is not the only method available and can be modified by researchers.

For this research the conditional/consequential matrix was not used as it is unclear whether it will provide any significant clarity to a structured coding process.

3.7.12 Summary

The data analysis process that has been detailed above reflects the grounded theory model developed by Strauss & Corbin (1998). The only exception is that the conditional/consequential matrix was not used as it did not add value to the data analysis phase. The use of open, axial and selective coding and memoing allowed a substantive theory to be developed on Australian leadership styles. The constant comparative method was used throughout to compare data, ideas and concepts to aid in the development of categories and properties that define the leadership phenomena.

3.8 Rigour Applied to the Research

The term rigour has been used rather than the positivist terminology of validity, reliability and generalisability of research design. Validity and reliability are positivist terminology used in quantitative methodologies. There are difficulties in directly applying these concepts to qualitative methodologies however the broad issues of validity, reliability and generalisability require addressing.

Validity is the ability of the measurement strategy to actually measure the research problem at hand (Liamputtong & Ezzy 2005; Ticehurst & Veal 2000). Reliability refers to the consistency or dependability of the instrument or measurement strategy or that the research findings would be the same if repeated at a later date (Liamputtong & Ezzy 2005; Ticehurst & Veal 2000). Generalisability is the probability that the results can be applied to the whole population (Ticehurst & Veal 2000).

Strauss & Corbin (1998, p266) argue that "...reproducing social phenomena can be difficult because it is virtually impossible to replicate the original conditions under which the data were collected or to control all the variables that might affect findings." Lincoln & Guba (1985) advise researchers to maintain sufficient rigour in the research through maintaining an audit trail of the research process. Combining these two thoughts, qualitative research can provide reliable results and be repeatable if the research process is fully documented so that another person could conceivably repeat it. If the process is well documented and conforms to the grounded theory methodology, repetition of the data analysis process should yield similar concepts. This research has documented the

data collection process and results so as to provide an audit trail. The GT methodology has been applied rigorously to develop categories, properties and concepts about leadership in Australia. This research is not aimed at providing generalisability across a whole population but attempts to put forward an Australian model of leadership and describe the differences between Australian and American leaders and how these differences impact on American leadership theories being applied in Australia. To provide generalisability, a further quantitative research project would need to be conducted to test the theory and model of Australian leadership.

Liamputtong & Ezzy (2005) argue that a study has theoretical rigour if the research strategy is consistent with the research goals. Theoretical rigour is the integration of the problem with the methodology employed and also the sampling strategies that are used. Methodological issues can be overcome through peer review to evaluate the trustworthiness of the research. For this research, the research supervisor who is a subject matter expert on leadership has reviewed the report and provided advice and discussed methodological issues and reviewed the findings at various stages of the project.

As far as sampling is concerned, the researcher has only sought to interview people in leadership positions although it was impossible to determine their prior experiences before an interview. While some interviews gleaned more data than others, there were no interviews that were irrelevant and all people had leadership experience. Companies were targeted across a broad spectrum of business sectors to provide a further richness of data on leadership. This allowed for different perceptions of leadership that may be evident within different sectors and industries.

Procedural rigour is the detailed explanation of the processes undertaken to research the problem and detailed documentation of findings so as to avoid over generalisation (Liamputtong & Ezzy 2005). In the previous section the grounded theory process was explained. The GT approach has been rigorously followed to collect and analyse data. The only exception to this was in the final process of inter-relating the categories. The researcher has chosen to move away from the uni-dimensional conditional matrix to a

more free form approach to show the multi-dimensioned linkages between the categories and concepts discovered.

Validity can be increased through utilising a range of data other sources other than just interviews. This triangulation process enhances the validity of the data and findings. To achieve triangulation, data was gathered from in-depth interviews, annual reports, corporate plans and strategy, discussions and reviews with the research supervisor, internet surveys and research and comparison with the available literature.

The grounded theory process itself provides validity of data through the use of memos and a structured approach to coding and categorising concepts as they mature and emerge from the data. The continual comparative process was also undertaken to compare results from one interview to previous interview analyses.

Rigour has been maintained in this research through the application of the grounded theory approach as detailed in Strauss & Corbin (1998). Data was coded using the steps as outlined in grounded theory using a constant comparative method until theoretical saturation was reached. An audit trail of the process has been kept so that this should increase the reliability of replication of the research. Significant rigour has been applied to this research to ensure the validity of these findings.

3.9 Ethical Considerations

The Human Research Ethics Committee approved the conduct of this research and the interviewing of human participants on 7th February 2006. The Ethics Committee approving this research was from the Graduate Research College, Southern Cross University. The approval number was ECN-06-04.

The main ethical issues in this research are that of harm to participants, free choice, informed consent and general research ethics (Ticehurst & Veal 2000). Harm relates to how interview participants could be harmed if the information provided was leaked to third parties, invaded their privacy or affected their personal lives in some way. To overcome harm to participants no names or company names will appear in the thesis so that anonymity is maintained. Additionally, all information is locked and is only able to

be viewed by the researcher. The transcribers used have destroyed any copies or documents they had to write up the transcripts. The privacy of the participants who have availed themselves of their time to assist in this research project is paramount and any data will remain locked.

With respect to free choice, all participants had to 'opt in' to the research project. It was their decision alone without any coercion from the researcher. In most cases, the researcher had never met the participants before. Potential participants were sent the letter at Appendix 1 and made their own choice to be interviewed. Participants could also stop the interview at any time if they wished. This never occurred but the option was available to them.

Informed consent was achieved through the original letter with a brief outline of the research project and before the interview started the researcher re-iterated the aims of the project. Participants were also required to read, complete and sign the consent form before the interview process commenced. Participants could select anonymity if required. However, all personal information was treated as if participants had had all selected that they wished to remain anonymous. Any reporting of the information obtained from the research, other than for this thesis, was cleared with the participants prior to release.

Ticehurst & Veal (2000) state there is four general ethical issues that should be considered by any research project. These are: competence, literature review, plagiarism and falsification of results. These issues have a moral grounding and have been considered by this research as follows:

1. **Competence.** The researcher has spent 20 years in the military and a significant amount of consulting experience in the private sector both in Australia and overseas. The researcher has completed an MBA and has completed many other leadership and management courses during his career. In addition, competence of the study is enhanced through the research supervisor who is a leadership expert and has undertaken significant qualitative leadership studies over his career.

2. **Literature Review.** The researcher has undertaken a thorough review of the literature on leadership in general, Australian leadership, culture and values and characteristics of Australians.
3. **Plagiarism.** The researcher has acknowledged data, thoughts or ideas from others when required.
4. **Falsification of results.** All results have been reported clearly without any intention to mislead readers of this thesis.

3.10 Limitations of Research

The main limitation of this research is its generalisability to the whole population. There were efforts to obtain as wide a range of views and opinions as possible but even this will have its limitations. Participants were sought from a range of SME, mid sized and large corporations as well as from the public, private and not for profit sectors. However, it would require many more than 30 interviews to cover all available permutations of size of company and industry sector. To obtain a more precise construct of Australian leadership styles another study would be required to test the theory developed in this research through other techniques.

The research was conducted in Sydney and there could potentially be differences in Australian styles between states and city and country areas. The literature is silent on these issues. This in itself is a limitation to the richness of opinions that may have been achieved through an Australian wide project. Notwithstanding, it was never the intention of this research to cover all these variables as the sheer size of that project would be beyond the capacity of one person and would require significant resources and staff. Further, the primary means of data collection was through semi-structured interviews backed up with a variety of written materials. The use of empirical observations was not conducted due to availability of participants, a restriction of 30 minutes interview time from the SCU ethics committee and reliance on the methodological advantages of grounded theory to continue interviewing until reaching saturation of the data.

Significant efforts have been made to ensure that the data analysis has followed the grounded theory methodology to ensure that the results emerging from the data are accurate. While there are limitations to this research, its applicability as an emerging theory on Australia leadership styles will be useful and beneficial to understanding the leadership differences between what the American leadership theories state and what can be conceivably implemented in Australia.

3.11 Conclusion

This chapter details the research paradigm, data analysis technique and methodology to be employed to research leadership styles in Australia. The purpose of this research is to extend the body of knowledge and understanding regarding whether there exists a unique Australian style of leadership that is influenced by the idiosyncrasies of Australian culture. The existing literature has proposed some aspects of uniqueness of Australian leadership, but the majority of research that has been conducted has been quantitative analysis and predominantly investigating the executive level of leadership (Parry 1997). A grounded theory approach will be used which has not been commonly adopted by other leadership researchers. It is hoped the findings and results will be beneficial to future leadership research in Australia.

4 Findings

4.1 Introduction

The data for this research was gathered through 30 in-depth interviews with leaders across a range of businesses within the Sydney area. These interviews have provided the richness of data to analyse Australian leadership styles and to develop a theory of leadership within the Australian environment. The following sections will develop a picture of the research findings that have emerged from the grounded theory approach. This chapter will articulate the findings in the following sequence:

1. Participants, companies represented and background,
2. Leadership in the Australian Environment – a GT Analysis,
3. Uniqueness of Australian Leadership & Comparison to America and other countries – a GT Analysis,
4. The Model of Australian Leadership, and
5. Summary of Findings.

The GT analysis has been broken down into two discrete components. The first is the GT analysis of leadership in Australia and the second part is the analysis of the perceived differences between the Australian leadership style and the American leadership style. Finally a leadership model has been developed from the GT analysis. This chapter aims to present the data. The following chapter will then provide a discussion on the findings and relate the findings to the American literature on leadership and describe the leadership model and its application.

4.2 Participants, Companies and Background Information

Thirty leaders were interviewed as part of this research project representing 28 organisations. Appendix 2 details the participants in the research outlining the type of organisation, positions, country of origin of participant, sex, company size and business

sector. The researcher has adjusted the company position column so that any participant who was a general manager, director, or Chief Executive Officer (CEO) is annotated as a CEO. The organisations have been coded as company A, company B and so on and participant 1, participant 2, participant 3 and so on, to protect the anonymity of the participants and the organisations they represent. This nomenclature will be used throughout this thesis to represent each of the participants. This will provide consistency of reporting and readers can refer to Appendix 2 to understand the size of the company, business sector and background of the participant to compare any difference in opinions.

4.2.1 Background of Participants

The vast majority of participants were from Anglo heritage and were born in Australia. Twenty one of the 30 participants fitted this profile. Table 4-1 shows the country of origin of the participants. The Australians represented the Anglo cluster of people as the researcher was unable to obtain an interview with Australian leaders from indigenous background even though this was attempted. This could be reflective of what Sinclair & Wilson (2002) noted in their work regarding the difficulties faced by ‘outsiders’ (defined as any non Anglo Saxon people) to be placed in senior leadership positions.

Country of Origin	Total
Australia	21
Indonesian (Dutch)	1
Italian	1
NZ	1
Phillipines	1
UK	3
UK (Ireland)	1
North America	1
Grand Total	30

Table 4-1 – Country of Origin of Participants

Females were another category of leaders that was extremely difficult to contact and obtain responses to letters. Towards the end of my data collection phase, the researcher had interviewed only one female. This caused an adjustment of the sample, by mailing out the last batch of 20 letters to specifically target potential female participants. These participants were sought from an article in the Australian Institute of Management

(NSW) magazine about female business leaders. Five females from this group responded to the letters. A total of six of the 30 participants were females.

This research could only be conducted through participants willingly providing approximately 30 minutes of their time for an interview. The demographics in Australia (and possibly part of a wider cultural trait) mean that white Caucasians from an Anglo heritage are the predominant group in leadership positions.

4.2.2 Business Sectors Represented by Participants

Table 4-2 shows the broad category breakdown of sectors represented by the participants. There was a significant number of private companies and government departments represented plus two not-for-profit companies.

Government/Private/NFP	Total
Government	6
Not For Profit (NFP)	2
Private	22
Grand Total	30

Table 4-2 – Organisational Sectors of participant companies

In this research, there was no attempt to concentrate the research towards any one business sector but it aimed to get a wide opinion to maximise the richness of the data. To limit the research to one particular company could have impacted on results at a cultural level if all participants were subject to an organisations “mono culture” and similar value sets. To limit the research to one business sector may have also had the same effect. For example, engineering companies may have cultural similarities but not the breadth of culture that is representative across Australia.

There appeared to be reasonable representativeness from the business sectors covered although the pharmaceutical/medical and engineering organisations were not represented. Table 4-3 shows a detailed breakdown of the business sectors represented by the participants.

Business Sector	Total
Advertising	1
Aged Care	2
Banking	2
Cleaning	1
Community Assistance	2
Community Services	2
Education	1
Funds Management	1
Health	1
Insurance	2
IT Managed Services	1
Law & Order	1
Member Services	3
Print	1
Property	1
Retail	2
Science	2
Superannuation	1
Telecommunications	1
Transport	2
Grand Total	30

Table 4-3 – Business Sectors of Participant Companies

4.2.3 Company Size

Table 4-4 highlights the different company sizes the participants represented. The groupings are not based on any specific criteria other than large public listed companies or government departments with large budgets were classed as large, mid size was private companies with a large number of employees and sizeable turnovers between \$60m to \$350m and SME was smaller private companies or not for profit companies that generally had turnovers less than \$60m per annum. It was one based on personal judgement and is provided here for comparative purposes. There is no assumption being made through this classification process that the size of the company affects leadership styles although leaders in smaller enterprises may have more time to spend on direct forms of communications than leaders of large corporations.

Company Size	Total
Large	17
Mid	6
SME	7
Grand Total	30

Table 4-4 – Company Size

4.2.4 Conclusion

Notwithstanding the limitations of obtaining a wider range of Australians or new Australians as subjects for this research, there appeared to be enough depth of diversity between the participants to provide a sufficient richness of data. The 30 participants come from a wide range of backgrounds and business sizes and industry sectors. The opinions of these 30 leaders on the Australian Leadership style and their perceptions of the American leadership styles and cultural differences provides a sound basis for an in depth qualitative analysis on leadership in Australia.

4.3 Leadership in the Australian Environment – A GT Analysis

4.3.1 Introduction

The GT analysis of leadership in Australia involved separating out the generic leadership components of the interview responses from the specific thoughts on the comparison of Australian and American leadership styles. It was considered necessary to first analyse leadership in a general form and how it is perceived to be in Australia prior to the more detailed analysis of the differences between Australians and Americans as well as other countries. This section will detail the category analysis of leadership from the GT analysis and provide evidence from the interviews that have shaped the analysis process to formulate these categories.

4.3.2 Development of Leadership Categories

A GT analysis of the interview data was conducted as described in chapter 3 using the Corbin and Strauss (1998) GT methodology. This methodology through the use of open,

axial and selective coding processes allows researchers to develop categories that explain the leadership process.

The categories that were discovered from the data analysis of the interviews can be seen at figure 4-1. The concept of leadership being a ‘journey’ or a passage emerged as the core element. There are four sub categories which are: communications, values and characteristics, ‘emotional togetherness’ and strategic movement and change. What was apparent in these interviews is that leadership was about a journey and taking people on that journey. It involved changing the current environment and involved the use of emotional levers and communication to attract and motivate people for this journey.

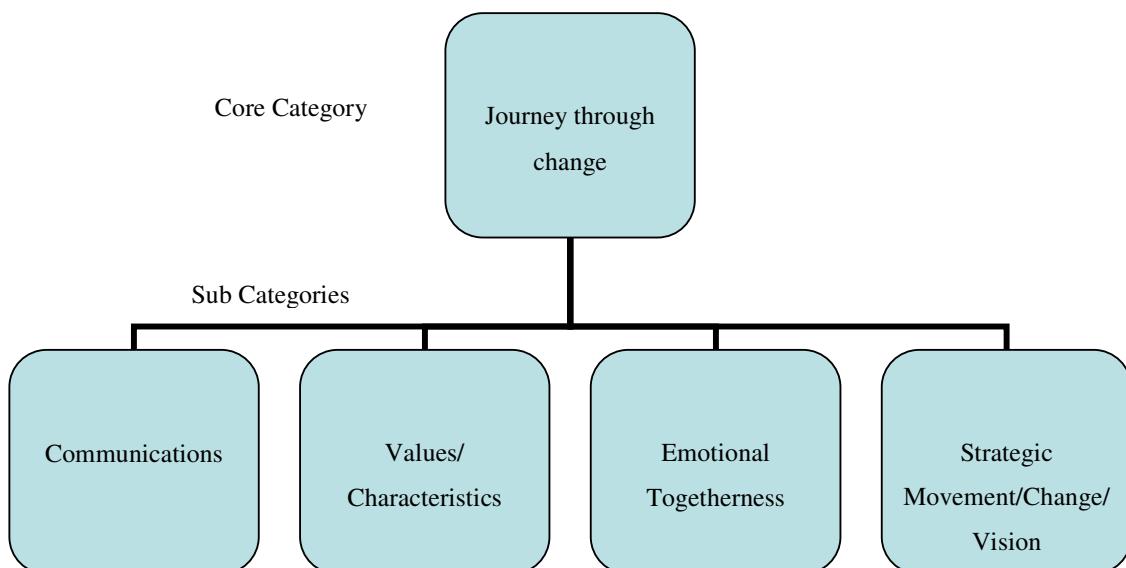


Figure 4-1 – Leadership Categories

4.3.3 Leadership Definitions and Development of the Core Category

Before discussing the sub-categories and their properties, it is important to understand the key components of leadership that the participants thought were the most relevant. The following quotations provide a significant cross section of views and opinions of the participants. On the right hand side in boxes are the key elements contained in the definition.

The first key component of leadership that was consistently mentioned by participants was that of vision. Vision was described as having a view to the future.

“The leader isn’t pulling the team, its people actually having a clear view of what they need to do and why they need to do it.” [Participant 6]

Vision

Vision was then considered with the addition of emotive words which added a personal attachment of leader and staff.

“The ability to motivate people, believe in something that has mutual benefits to them and to you, to create loyalty that ensures longevity and delivery against the vision in the long term.” [Participant 26]

Vision
Motivate
Loyalty

Throughout nearly every interview there was a consistent theme of communications and the need for communication of the vision and communication to build emotional bonds between the leader and staff.

“The ability to be able to maintain above all of the rubbish that goes on and hold a vision and communicate the vision well and then select people who are responsible for executing that vision who empathised with it totally, could articulate it equally as well and have the drive to do that.” [Participant 27]

Vision
Communications

“I think leadership is about being able to hold a simple picture, being able to reflect it back to people, being able to get the best out of people and being able to remain constantly confident.” [Participant 21]

Vision
Communications
Confident

“... consciously practising leadership, building trust through being genuine, having a clear vision of where you want your business to go and being able to communicate that to people and motivate people.” [Participant 5]

Vision
Communications
Trust

The next element that appeared in participants’ opinions about leadership considered the concept of movement. Movement is defined in this research as the ability of the leader to move staff towards the vision and effect change into the organisation. The vision being the end point or position/direction the leader wished the corporation/business to reach.

I’ve seen even the most timid people be very successful coz they get the best out of their people but the uniting thing is that they need to be able to have some vision of the future and work constantly and positively towards those goals.” [Participant 24]

Vision
Movement

“I guess leadership would be about being able to create an environment where you can take a group of people in the direction where you think you need to go.” [Participant 15]

Movement

“To me it’s having a vision, communicating that vision clearly, it’s about involvement and testing the understanding of that vision. It’s about actually having people pushing in the same direction but understanding why they’re pushing in that direction.” [Participant 6]

Vision
Communications
Movement

The emotional bonds between leader and staff have been defined as emotional togetherness. This encapsulates the people element of leadership as both an inclusiveness and ‘jointness’ between leader and staff to achieve a common goal as well as the use of emotive levers and bonds such as passion, motivation and working with people.

“I think it’s an ability of an individual to acknowledge the contributions of others and to spearhead some change. Someone who can do all the steps along the way, can put the facts out, can get people excited and then motivated to go in the direction that’s been played out.” [Participant 2]

Change
Emotional -
Togetherness
Movement

“I think you have to know yourself, you have to know your limitations, you have to keep it very simple, and I guess it doesn’t matter how charismatic you might be, how powerful, how brilliant you might be, unless you’ve got the right people around you and you can move your people with you, you won’t achieve what you’re after at the end of the day.” [Participant 16]

Emotional -
Togetherness
Movement

This final example of leadership definitions puts together the elements above of vision, communications, emotional togetherness and movement.

“Well I mean leadership is about first of all getting people to accept a vision of what the future is gonna be. So it’s as much about how you think and communicate as how you act. Well the ability to energize or captivate the hearts and minds of an organisation to work for a common goal in the future.” [Participant 24]

Vision
Communications
Emotional -
Togetherness
Movement

Of the eleven leadership definitions provided above, the core elements are:

- Vision and movement,
- Communications,
- Various Values/Characteristics, and

- Emotional Togetherness which includes the understanding of people, energising, motivating and working through people to achieve a result.

Vision and movement are considered mutually inclusive properties as the idea of a leader holding a vision invokes the idea of then moving the organisation to achieve and reach that vision. The data obtained from the interviews has been grouped through the GT analysis into these four sub categories.

The core category of ‘Journey through Change’ is the output of the leadership process. Leadership is about change and the leader taking staff on a mutually beneficial journey. The journey is an emotive experience requiring the leader and staff to work together to achieve organisational goals. The emotive experience can only be achieved through some form of emotional connection, called in this research, emotional togetherness. The concept of journey comes from the participants views about movement. That is, leadership is about moving people with you, which was a common phrase used by participants. The notion of movement of people (not physically) was encapsulated in this research by the use of the term “journey”.

The word ‘journey’ was used by one participant, an invivo code, as Strauss and Corbin (1998) state, and was considered by the researcher an apt description of defining what leadership is meant to achieve. The words ‘Journey through Change’ are meant by the researcher to invoke an element of adventure, excitement and fun.

The properties for each of the four sub-categories will be explained in detail in the following sections. Quotations and details from the interviews will be used to highlight the key properties of each sub-category.

4.3.4 Communications

Communications was discussed by nearly all participants as being a central feature of the leadership process. It was evident that communications was a difficult component of leadership to undertake properly. In some cases it was considered to be not well performed in Australian organisations. Leaders interviewed regularly stated that if they had their time over again they would have increased the level of communications with

staff. Comments such as “So if what I thought was an adequate amount of communication and I doubled it and doubled again I probably would have been about half right.” [Participant 27] It was implied by participants that communication was generally considered insufficient.

Communication was also considered in different forms depending on the organisation’s size. Smaller organisations enabled a closer and more individualized communications styles whereas for large multinationals or government departments was more consistency of message across the business groups. Examples of poor communication channels were also provided by interviewees such as over-use of email and the need to get the medium of communication correct. Written communications invariably led to misinterpretation by staff.

Communications also had a cultural element to it and it was evident that different cultures use communications in different forms and what might be considered acceptable in Australia may not be in another country. This quote from a British participant who had been in Australia for around twelve months is illustrative:

“People speak a different language here for a start. It took me ages. I can now more or less...I can’t speak it now. I can understand it now but I can’t speak it and you know, just all the different sayings and then formality about all this...yea its fantastic and people swear a lot more here than they do in England you know.” [Participant 15]

This quote encapsulates the cultural elements of communications even from people from the same English speaking background and countries with the same cultural heritage. English is the main language of both Australia and England but it is not the same language in its form, style, and nuance in both countries.

Communications was an essential element that defined effective leadership. The properties of the communications sub-category are detailed in Table 4-5.

Consistency/visible Simplicity, articulate or interpret Give direction/understanding
--

Table 4-5 – Properties of the Communications sub-category

Consistency/Visible

The first element of communications is that of consistency of the message. Many of the participants spoke about the need to have the one message and not “change with the wind”. Leaders considered to be inconsistent were provided as examples during the interviews of role models of what not to do when in a leadership position.

“They could understand that I wasn’t gonna be saying one thing one day and saying something else the next day and it just gave people some solidity so I set about suggesting that I would you know...finding ways that I could demonstrate that I would be consistent trying to understand what various procedures and things that we have and actually using them and sticking to them and encouraging everybody else to stick to them.” [Participant 15]

“Important elements are being consistent in your message, being open with your communication...” [Participant 28]

The idea of visibility was also stated by some participants but implied in many others’ comments. Visibility was actively “getting around” and meeting with staff and ensuring that the message is getting passed on and it is consistent.

“So being visible was a key criteria in both circumstances. Very visible. A lot of communication...So just consciously week in and week out making sure you are in the face of people. Rolling out a clear consistent line about what the future looked like and that it was not something to fear.” [Participant 27]

Visibility was also used synonymously with the notion of ‘volume’ of communications. ‘Volume’ in this context meaning quantity not sound intensity. The more visible, the more communications was occurring. The other element to visibility was the choice of medium to use for communications: for example, should it be a debate, consultation, informal, or formal? Some participants did reflect back on personal experiences where they believed they had incorrectly used a formal medium when an informal one would have been preferable. However, what came across in the interview data was that the style of communications to use was a personal one and one that was gained through learning experiences. The style was also heavily dependent on the organisational culture, business and leader’s own preferences. This was evident from the data, particularly in large

corporations, where participants stated that communications to be sent out to a leader's staff was dictated to them by Humans Resources staff.

Simplicity

The second element of communications, simplicity, was of major importance. There was also marked consistency between the participants' opinions. The idea of simplicity was generally a reflection by participants back to role models or leaders that they had worked for and it was something that had been etched into their leadership tool kit. Typical comments were:

“I think someone who is able to see things simply all the time. I think you have to be able to translate to people. You have to be able to reflect a conversation and feed them back very simply what they need to do.” [Participant 21]

“Simplifying things but also taking the heat out of it, taking the emotion out of it and reflecting back. Listening and finding ways I think I am hearing this and let me play it back to you or let me paint a picture...” [Participant 3]

“The ability to be able to articulate really complicated things in one or two words, but just express perfectly and aptly all of the stuff that people go on about but captured it. And that ‘cut through’ mentality is really the product of a very acute mind and the learning out of that is the power of being able to communicate in a way that people get it. It galvanises people into what it is that they are trying to achieve and they can empathise with it if they understand it.” [Participant 27]

The ability to simplify messages and ideas down to a bare essence allowed for staff to empathise and feel part of it. Words and phrases such as “distill down”, “interpret current reality”, “unpack and simplify”, and “present in uncomplicated ways” were all used by different participants to express the idea of simplicity in communications.

Direction

The third element of communication to emerge in the interviews is the notion of providing an understanding of the direction of organisational goals, mission and vision. The comments in the first section on leadership definitions consistently spoke about

vision being an important element of leadership. Communications provides the expression of this vision to staff and therefore has a directional element.

“I think you have a vision by listening to communicating what you believe in, listening to a reaction and then pursuing that vision.” [Participant 13]

Communication is to satisfy three things: 1. Where are we going, 2. The role the staff have to play in this individually and 3. Tell them how they are going. [Participant 10 (not recorded)]

Another directional element of communications was the setting of staff expectations.

“So clarity, here is your role, this is what I expect of you, here’s your KPI’s.” [Participant 5]

Conclusion

The consistency of responses by participants was uniformly consistent with all participants discussing communications as a key element. There was considerable agreement about leaders having to simplify messages and articulate and distil the essence of the message. Many stated that the best leaders they had experienced were those who were able to state something in a few words that captured the main elements of the message. The other constant opinion of participants was that of consistency of message. Leaders who changed messages and would say one thing one week and another the next were all rated as poor role models by participants. The data points to communications having two purposes: firstly, being a people orientated element that is used to motivate and energise staff and secondly, to provide direction and inform staff through the expression of a vision. These two elements must then be completed within a framework of simplicity of message.

4.3.5 Values and Characteristics

Many participants expressed their idea of effective leaders in terms of different values and characteristics. They also had opinions of what values made a good leader. These values were varied and some of the main ones have been listed. Values and characteristics have been broken down into extrinsic values which are defined as those values or characteristics that are outwardly motivating or easily seen by staff. Intrinsic

values and characteristics are more the internal make-up of a person and relate to cultural issues and how that person may have been brought up through family, friends and school.

The list at table 4-6 is not exhaustive and that has been purposely done, as due to the wide variance in opinion there is little agreement about which characteristics are the most important or had the most impact on leadership. In many cases the values and characteristics are a function of culture and definitions of characteristics could be different between cultures.

Extrinsic/Outward: Energetic Confident Courageous Inspiring
Intrinsic/Internal: Respect Integrity Credibility Sensitive/Humane Trust

Table 4-6 – Properties of the Values/Characteristics sub-category

The cultural influence on values and personal characteristics was aptly presented by this participant:

“I think firmly attitudes and values shape you in the beginning, reinforced in a school environment, reinforced in a family church environment whatever the peoples faith happens to be, I think they’re reinforced in the work place, they’re reinforced by friends in the attitudes and values of the day.”
[Participant 18]

The importance of values relates to the fact that leadership is a personal interaction between a leader and staff in both individual and group settings. One participant stated that:

“Leadership is about buying into you both personally and professionally. I think a lot of people forget that at the end it’s a job they do and when they go home they don’t change their personality or change their moral makeup requirement. This is the whole package or not at all.” [Participant 29]

One participant, who is a turnaround expert for companies that are ‘broken’ was of the view that he changes these companies through repairing the values and culture through changing the attitudes of people.

“So I tend to focus on attitude and I believe more than anything attitude creates altitude.” [Participant 24]

The importance of values, characteristics, norms and attitudes cannot be underestimated and are critical to ideas about leadership. Changes or refocusing values and attitudes is understood to result in significant improvements to company performance. This idea was expressed by various participants particularly those who had had turnaround experience.

Extrinsic Values and Characteristics

Participants used many words to describe the extrinsic characteristics of leaders. This included words such as “tough”, “tough but fair”, “courageous”, “remain confident”, and “energy”. A toughness was expressed by leaders from small business in blue collar environments. Toughness was not a value expressed by participants working in white collar industries. The white collar industries used courageous or confident. Courageousness was expressed as:

“...if I think leaders are one thing, and that is to have integrity and courage to see things through, no matter how tough it gets.” [Participant 2]

Courage and confidence are similar in definition:

“...being able to get the best out of people and being able to remain constantly confident. I think confidence is the single biggest factor that you have to maintain.” [Participant 21]

One quality that leaders were expected to have was that of energy and drive. While this was not mentioned by a lot of participants in a direct sense it was implied or could be interpreted from the data. Energy also relates to the concept of passion about the job and business. Energy is probably best summed up by what it is not:

“Well I think leaders need to be inspiring and most of the people I worked for in the first 10 years of my work career were not inspiring at all. They were

dull, they were boring, they were bureaucratic, they were accepting of the status quo... they didn't have a lot of energy or passion so they didn't provide a lot of hope." [Participant 5]

Some of the key extrinsic characteristics of leaders were expressed as energy, courage, confidence, and passion. Leaders were expected to outwardly express these characteristics to staff which in turn motivated staff to perform.

Intrinsic Values and Characteristics

Intrinsic values are those values learnt through an individual's life. There were many intrinsic values that were expressed by participants but as part of this research it has been consolidated to a few important values. It must be stressed that one person's interpretation of a value could differ slightly from one person to the next and could potentially vary between cultures and countries.

Integrity

Integrity was considered by many participants to be a significant value for leaders. Integrity consisted of an element where staff would judge a leader's integrity and place a value (that is, dimensionalise it) on the depth of integrity. According to participants, their staff form an internal judgment about a leader's integrity and the level of integrity must perceive that a leader's level of integrity falls into a predetermined range that is acceptable to their value set. What that range is and how it is evaluated was not discussed but is potentially built on perception and leader's actions over time. Integrity, while not defined by anyone was expressed as:

"People judge you and they judge your integrity so that is significant."
[Participant 19]

"If I think leaders are one thing, and that is to have integrity and courage to see things through, no matter how tough it gets." [Participant 2]

"Passion and integrity are important characteristics of leaders." [Participant 30]

Sensitive/Humane

Leaders should be sensitive to staff's opinions and feelings. One participant from a Catholic institute considered that being humane was an important element. Being humane to him was being sensitive and considerate of other staff. The Globe study analysis in Ashkanasy (2002) showed that Humane Leadership was rated highly by Australian participants in that study. Humane in the context of Ashkanasy and this research are similar, that being caring and considerate. The following quote highlights the element of being humane and sensitive.

“I think its important to always be sensitive to what others think and feel. So I don't think you can really be a good leader and, this is a debatable point, I can't attempt leadership without being humane about it. I think actually in my life's experience, I have learnt more about what not to do than I have about what to do.” [Participant 13]

Respect

Respect is a two-way value and both leaders and staff were expected to treat others and be treated with respect. These two quotes provide evidence of the two-way nature of respect.

“it's a consultative approach and that what causes people to be upset in an organisation, or any relationship, is that they feel, for various reasons, that they are not treated with professional respect.” [Participant 7]

“Being quite honest and again always putting yourself 'how would I feel' if I was in that person's shoes, because I want to sort of persuade them, motivate them to do something then equally I want them to respectfully tell me where I might be wrong.” [Participant 7]

“[Name] is an icon of how a leader should act, he's a modest man, and when he needs to make a point he does in a respectful way. I can't ever recall him having shouted at anyone or raise his voice... he's not over controlling at all. He'll let people speak. He's inclusive is the best way to describe it. He listens, he accepts and rejects or thinks, he won't shut ideas out.” [Participant 9]

Credibility

Credibility was mentioned by a few participants but was implied in others comments. Essentially, credibility was related to consistency and a leader must possess the skills and business knowledge to perform the job or task.

“...make sure the people could see that you were credible and that you could be relied upon and you weren’t going to change with the wind.” [Participant 15]

Trust

Trust appeared to be a concept that had to be ‘earned’ by staff and once a leader had confidence in staff they would be given more scope and autonomy in their job. Trust was only spoken about by participants as the leader trusting staff rather than staff trusting the leader.

“I don’t breathe down their neck. All I expect them to do.... if someone is new I want to know what they are doing. I want to be told what’s going on and, once I can trust their decision making and everything, then let me know occasionally if there is a problem.” [Participant 4]

Negative Values and Characteristics

Many participants who reflected on previous leaders who they had worked for, expressed the leaders leadership style predominantly as negative values and characteristics. Some of the words used to describe negative or unacceptable values and characteristics were “inconsistent”, “selfish”, “money focused”, “judgemental” and “cut people off”. Two examples of negative behaviours were:

“I’ve worked with a lot of bosses that keep, you know, power or knowledge is power for them and they keep a lot of those closed and they want you to make a decision but they’re not giving you all the information to make a correct decision. I found them very frustrating. I’ve found angry bosses...bosses that just thump the table and that’s the way it is.” [Participant 28]

“[Name] was typified by incredibly selfish, he didn’t lead by example, he would force people into quite austere conditions etc, but he travelled first class everywhere.” [Participant 9]

Participants who faced leaders like this did not last long at these businesses and moved to other employment. In some industries it was implied that negative values or behaviours that were present 20 years ago have now gone and there is less place for leaders with these negative characteristics. This was particularly evident in the banking/finance sector where there was reference by a few people to leaders working half days, taking long lunches, drinking and being part of a boys' club. Being a leader was perceived by them as providing them with special privileges over staff.

Another element that did arise was with regard to staff who did not possess the values expected by leaders. This typically came to light in businesses being turned around or going through a sell off or large change program. The three or four participants who had experienced this, all stated that in the end, if staff did not work according to the values then they would be forced to let them go as these elements interfered with the transition and change program. This was stated as:

“...where those differences were fundamental as being negative or destructive and then effectively working to eliminate them. And you can only really do that by- firstly, recognising you can eliminate anything over time, culturally it takes time; secondly, if there are, and usually there are particular individuals who are the harbourers of those differences and hold them in your face all the time. I tried to be tolerant of that, but in the end it just got too hard and so I got rid of those people. And that went a long way to removing those caustic elements within the business.” [Participant 27]

There is limited scope to attempt to change people who will not change and cause problems for the remaining staff and change program. Participants were of the view that leaders are better off 'removing these elements', or in the case of government the word "neutralise these elements" was used as it detracts from the performance of the whole organisation. A participant from the Public Service used the term 'neutralise' to describe the process of removing unwanted staff as a Public Service leader is are not able to 'sack' or dismiss an employee. 'Neutralise' is used to move, displace or relocate an employee away from the workplace.

Conclusion

This research has conceptualised values as either intrinsic or extrinsic. Intrinsic values are more innate to an individual and shaped through life's experience. Extrinsic values are more focussed around energising staff and outwardly motivating. There were many different values expressed by participants however, commonality of definition attached to these values was slightly different depending on the participant. Consequently, there was a limited agreement by participants on key values and characteristics as a result of what the researcher perceived as definitional issues. This research has attempted to place the different values and characteristics into a concise set of intrinsic and extrinsic values.

4.3.6 Emotional Togetherness

Emotional togetherness was an idea that came out of the concepts that participants' state about leadership being a process that involved two elements at the personal level. These were the emotional level with staff and the concept of 'jointness'. The emotional level with staff encompasses the motivation, passion and engaging and energising of staff. 'Jointness' is the idea of working together to achieve a common goal. It is an understanding that a leader must work with others in a symbiotic relationship to achieve corporate goals. It also includes the recognition of contribution by staff in working cooperatively with the leader. Table 4-7 details the properties of this sub-category.

Emotional level with Staff: Passion Motivated Excitement/Energising Staff
Jointness: Working with People People working with you Meaningful part Contribution

Table 4-7 – Properties of the Emotional Togetherness sub-category

Passion

Passion was one of the most frequently stated elements and was applied equally to the leader and staff. According to the participants it is important that staff see that the leader is passionate about their work and portray to staff that they are not just good at their work or intelligent, but are also actively displaying an energy and enthusiasm about their job. That is not to be taken to the extreme of ‘bouncing off walls’ in excitement, but passionate in a controlled way.

“Today he [a leader] has to be passionate about his work. Because you know every business leader has a very good understanding of the business, that’s my basic assumption, so they do it right, they know their stuff but what they need to have is passion around what they do because people have to feel it, have to breathe your passion to get engaged.” [Participant 25]

“...but I want see that the person who is presenting it to me has a passion for what they believe and you want to open that passion up and I have no interest in working with people who don’t have that passion for what they do, because it just means that it is a pain in the ass to work with.” [Participant 21]

One apt quote about how a leader picks up on passion in staff is through:

“Oh look you can see it in their eyes. You can just see it in whether they’re excited about what they’re doing.” [Participant 24]

Passion and its ability to engage staff was succinctly put this way:

“You’ve got to have them with you and so I spend my life you know song and dance because I am very passionate about what we do.” [Participant 4]

How passion was expressed differed from one participant to another but there was a recurrent theme from the participants that passion of the job was fundamental to success. Passion can be expressed in many ways and most people who spoke of passion were modest but held a deep feeling for the work they were doing. They enjoyed coming to work everyday and wanted to be there. This enthusiasm was passed on to their staff and enabled staff to be emotionally engaged with the business.

Motivated

Following on from passion is its effect in motivating staff and having motivated leaders. The next two quotes show the importance of having a motivated leader and that a leader must be a motivator of staff. Motivation in both contexts is about motivating staff to reach an end point as stated in a vision. It also brings into context the notion that a leader can not achieve anything without others and they must be motivated. It is also about a leader possessing values such as courage and initiative. There are clear links expressed here between emotional elements of leadership and values.

“You’ve got to be motivated, you’ve got to have initiative, you’ve got to have results. You’ve got to understand the essentials of relationship management. You may or may not have natural ability but people are going to be attracted by the vision you are putting out there.” [Participant 11]

“So you’ve got to be a motivator, you’ve got to be a visionary. You’ve got to be able to have enough courage to step out of the here and now status quo. Now, if you have no idea that its not about you, but its about an end point you are trying to get to, and you can’t do it by yourself, you have to do it with other people, then you can’t be a leader.” [Participant 2]

Excitement/Energising Staff

Leaders, through passion and motivation, were believed to inspire and excite staff. Excitement and energising of staff occurs when staff have bought into the vision and aims of the leader.

“Create a vision that they share into, that they buy into, that excites them and challenges them, not only from an execution point of view but intellectual point of view you create an organisation that supports you to the nth degree.” [Participant 29]

There is also an element that jobs must be challenging to provide people with that excitement and energy. The words used in the next quote are that leaders must be energised and ‘going for it’ to provide the inspirational leadership required to motivate and energise staff.

“People are looking for leadership and they are looking for it out front and somebody who is ready to do the inspirational, aspirational stuff as well as get their head chopped if things go wrong. I am all for dispersed leadership in

organisations, but at the top of the tree there has to be someone and that someone has to be visionary and going for it.” [Participant 2]

The three elements of dealing with staff on an emotional level are interlinked and all three must be present. This is not to imply that all leaders should be energised people on Duracell batteries but they should be ‘up front’ and noticed and dealing with staff on an emotional level to get the most of their staff. Likewise leaders must be passionate and driven about what they are doing.

Working with People

One of the fundamental concepts of leadership that emerged is an ability to work with people and for leaders to understand that they are in the business of dealing with staff on an emotional level. Working with people is a two way mutually beneficial process and while you must be able to work with them, they must want to work with you. Aspects of working with people were said to include characteristics such as empathy, dismissing fears, and understanding the emotional side of people. These three quotes provide a summary of the perceived need for leaders to have the ability to work with people.

“You cannot survive unless you have people skills and if I have any attribute, but if I do have any it’s the ability to get on with people and get through to the core issue with people and have an empathy for their problems. You need to deal with them on an emotional level and you really need to understand what makes them tick.” [Participant 23]

“The big thing to me about leadership and what I learnt out of it is that a huge thing about relationship management is understanding people or the psych side of people and a lot of how you relate to people and if you relate to people properly, at all ends of the spectrum, that’s what leadership is about, it just flows from relationship management.” [Participant 11]

“By talking to them consulting with them a collegiate role and to try to dismiss many of their concerns. The fears they may have as being groundless.” [Participant 7]

People want to work with you – or is that Charisma

No research on leadership can be complete without a discussion about charisma. This dissertation has purposely not used the word charisma as a property as many participants were critical of the concept of charisma as it can evoke an emotive response that does not

resonate well with Australians. The concept of charisma was not stated by all participants and opinion ranged from the negative to the positive. Disagreement with the notion of charisma was stated as:

“One thing I know for sure that there is no social star or personality that necessarily guarantees leadership.” [Participant 24]

“I am not here to and I don’t subscribe to the shooting star, show pony school of leadership.” [Participant 14]

“I don’t like charisma. I’ve know so many of those, its bloody, its sincerity. They can put on the nice face and then they disappear and then they call the HR manager and say lets get rid of, cut the staff by 10%” so they can make more money. No. I think it’s the respect that is built over a period of time. Charisma means nothing to me.” [Participant 7]

A response that sat in the middle of the range stated:

“Well you don’t have to be this great charismatic figure, well I accept that you don’t have to ooze charisma and be larger than life, but I do think you have to have a capability of taking people with you, whatever that pathway is.” [Participant 2]

On a positive note participants referred to charisma in a positive way:

“Well I think that if you look at all leaders and big leaders that they have a charisma about them. They have a presence.” [Participant 20]

“Look, I think it is very important actually [charisma]. I think it is very important to be someone that people want to interact with. Someone who is prepared to have a joke, a laugh and not necessarily be 100% down there grinding away day in day out. I guess charisma is right. I just think you have to be someone that people want to work for.” [Participant 23]

However, the meaning of charisma has been somewhat ‘stolen’ by the American meaning, at least by some people’s definition.

“I think American’s wrote it [charisma]. I mean, effectively, these days you have to be a very polished presenter at a media level. You have to strut the boards and carry off in a very polished way. And America kicked that off probably about 20 years ago. And that’s really caught on in Europe.” [Participant 29]

There appears to be a feeling that charisma is being showy, out the front, or larger than life. That is more perception than definitional. The showy style immediately invokes a 'cringe' factor in Australia, according to one participant.

"I think you have to be careful with the word charisma because you can be one of the most charismatic people and everyone can love you but if you're trying to lead an organisation and full of charisma then you can have a real disconnect between leaders and Australians in particular, we don't tolerate it."
[Participant 11]

There is a feeling from some participants that charisma is culturally dependent.

"I think its got a role to play [charisma], but again its culturally different. Charisma has a different definition, depending on where you come from. The American charisma is about eloquence. About having all of the licenses, I suppose, to hold the position. The CEO, as king, they are rock stars, the equivalent of, in the US." [Participant 27]

If charisma could be used in Australia in a context of working with people or sharing a joke and taking people with you then that definition would probably be more acceptable. However, the reality is that different people seem to apply their own meaning to it. There is no evidence from the participants that having a 'showy' style was considered as being more charismatic than a modest leader. In fact many people stated that some of the best leaders were the modest type but were engaging and could deal with people at an emotional level. The word charisma unfortunately carries some 'American baggage'.

Meaningful Part

Being a meaningful part of business activities was seen as an important element that follows logically from working with people. There is notion of leaders sharing information, being engaged and making people feel needed and important. Participants reflected on the fact that they were prepared to follow a leader if they felt they had a meaningful part to play in the total picture or vision.

"I think people, with whoever is leader, they are looking for some purpose and meaning with that leadership and I think that they are probably tolerant of and warrant, in a sense, that leadership to be exerted, so long as they feel they are a meaningful part of it." [Participant 13]

“I think you’ve got to give people a sense of purpose, a sense of meaning in what they do and a leader has to passionately adhere to that meaning and represent it and constantly inform people and help them to understand why what they are doing is meaningful.” [Participant 27]

“We have an executive here Colin, that I share everything with them and the outcomes that we have.” [Participant 7]

The idea of jointness was seen as more than just working with people but also providing meaning that what they are doing is important and helping the business achieve its goals.

Contribution

As well as feeling as if they are a meaningful part, staff then need to feel that they are valued and acknowledged for their contributions. The recognition of contribution is closing the loop on the ‘jointness’ process, a feedback loop, so that staff can have recognition for the part they have played.

“They can see their contribution. They can understand their contribution, they know how it fits and they feel valued for that contribution. That sense of valuing people and making people feel as though they are a part of something bigger than themselves.” [Participant 27]

“I think it’s an ability of an individual to acknowledge the contributions of others and to spearhead some change in circumstance.” [Participant 2]

Conclusion

Emotional togetherness is a concept that deals with relationships between a leader and staff on an emotional level. Leadership is about passion and motivating staff to ensure they have a meaningful contribution and part to play in the business. Charisma is not a term that possessed universal appeal among participants. It also applies the concept of ‘jointness’ which involves both leaders and staff not only in dyadic relationships but also in a group sense to collectively work together to achieve business goals.

4.3.7 Strategic Movement/Change

Strategic movement and change is the aim of a leader. Leaders bring about change and to achieve change within organisations they have to have a vision, be focussed and take people on a journey. The concept of a journey is to bring about movement and change

within an organisation. Kotter (1999) explains that every leaders role is about change. The concept of a journey is similar. Table 4-8 details the properties of the sub-category of strategic movement and change.

<p>Strategic focus: Understand what is important Remain focussed long term Remove constraints</p> <p>Movement/Change/Forward looking (Projector of direction): Vision Passage/journey</p>

Table 4-8 – Properties of the Strategic Movement/Change sub-category

Strategic Focus

To take a strategic focus requires leaders to have a concept of understanding the importance of strategic issues. Leaders need to understand that in some cases it may be better to let some staff continue on doing non strategic things if these are hard to stop and they can be overshadowed and removed by a larger and more strategic change [participant 21]. Examples of this concept in focussing on the important strategic elements of the business were:

“He was very astute and would say the reality is that I can do nothing because I can’t give it attention because there are too many other things that are more strategically important and will give us what we need in a shorter period of time and I am just going to leave that alone. I found that very difficult to do and he was very good at it.” [Participant 21]

“So just the critical importance of focusing on the important things, the essential things, rather than everything.” [Participant 27]

“I think leaders bring about change and I think leaders have to look forward and see what the consequences of the current path might be and whether that’s appropriate or acceptable or a new path needs to be taken.” [Participant 3]

“I hold the mirror to the things that are critical and they slip through or I hold this filter and the stuff that’s not important against it, I let it go.” [Participant 21]

The notion that a strategic focus is not influenced directly by cultural phenomena is expressed by this participant:

“The idea of vision driving strategy, strategy driving tactics, its not different anywhere. It’s the same everywhere. The detail is really how people behave in the end and I have to think that people do in all cultures, do respond positively to a positive view of the future.” [Participant 24]

One senior leader also expressed a view that business focus should not just be on the company but should embrace a wider societal context to change and their business.

“I’d be looking for those people who embraced societal change umbrella – that they belonged to the world, to tell the public in the context of the world, what they were doing and what their company was doing rather than a very narrow shareholder focus, standing there just talking about whatever industry they are in. And to do that you must be very courageous...” [Participant 2]

While only one person mentioned vision and focus in the wider context, the responses suggest that there appears that changes are occurring where leaders are starting to think outside their own portfolio.

Short Term Focus

While this is not a property of this sub-category, it is worthwhile exploring the implications of businesses possessing a short-term focus or even worse no focus or direction at all. There were some participants who were skeptical of businesses ability to think long term.

“Being old is that very much influenced by parents who started work, how many years ago, that working for a large organisation, I think parents having been in the depression, was that “get a secure job”, very loyal, very committed, sacrifice a lot and the company would look after you. That has disappeared because companies do not look after people and that what happens now is too much on the, I think, short term. Not enough strategic thinking as to, “I can easily take the profit from this to this by just getting rid of a few people” and get those left to work harder.” [Participant 7]

Short term thinking of businesses was also associated with negative feelings and a sense of hopelessness with that company. It was typically evident in examples provided about ‘broken’ companies. ‘Broken’ companies was a term used to describe a company that

had the potential to be successful but due to low motivation, lack of vision and a lack of confidence within the business of its staff it was floundering. As one participant said:

“The attitudes are well there’s no future here anyway, and very rarely are business beaten. Almost always people are beaten because of circumstances have changed or owners that lose interest but really most businesses actually can be fixed.” [Participant 24]

There was a view that people are beaten not companies and it is usually the result of a short term focus or none at all. Without a long term vision there is no leadership and the business will flounder.

Remove Constraints

Some participants defined a responsibility of leaders to remove constraints for staff. If staff are to bring about change then the constraints they face must be removed. Participants stated that constraints could be self imposed or business constraints. In the case of self imposed constraints, this was particularly evident in ‘broken’ companies. The leader’s job was to realise that there firstly is a constraint and then work to identify the constraint and remove it. Constraints could be anything from resources, technology, people or systems.

“They come to work to do well and usually the reason they don’t, if they don’t, is because they are constrained in some sort of way in doing so. And so what we are trying to figure out is the constraint self imposed and they are not as good as they can be?” [Participant 21]

The vision and business goals will not be achieved without the removal of constraints on staff.

Vision

The concept of vision has been detailed in the quotes at the beginning of this section in leadership definitions. Vision was seen to be one of the most important elements of the leadership as without vision nothing else can be achieved. Vision was said to provide:

- the clarity of direction,

- ensures people are going in the same direction,
- is long term focussed, and
- aims to achieve a common goal in the future between leaders and staff.

Many other quotations throughout this section have repeated the importance of vision. Without a vision there is no leadership.

Journey

This quote sums up what the aim of leadership is about and that is a journey through change.

“But I visibly work through it and you want to bring people on the journey where you know...its about making sure people have a reference point and feel encouraged constantly.” [Participant 21]

From the analysis of data through this research, leadership was perceived by many participants as taking people on a journey and achieving a changed corporate environment. Change was described in terms from the small everyday changes to more elaborate business saving changes. The main points that were evident from participants responses were that there must an end point and a reference point to the change process and leaders and staff must possess the motivation, passion and energy to achieve the corporate goal.

Conclusion

The strategic element of leadership was seen to be about setting a vision, keeping focussed on the vision and the important strategic elements of achieving that vision. It is apparent that this element of leadership is not considered to be directly influenced by culture and could be the same everywhere. Further research would be required to confirm this concept. From the analysis of interview data it was clear that leaders should be considered as a ‘projector of direction’.

4.3.8 Role Models and Experiences

Some of the participants described their experiences with previous bosses. There was a predisposition in the interviews to discuss the negative aspects of bosses rather than the positive. In other words, people described what not to do rather than what to do as learnt from their work life experiences. There were some positive elements from role models particularly around communications, simplicity and being able to only focus on the strategic issues. The negative experiences appeared to have more impact on the participant's view of the world than the positive elements.

4.3.9 Leadership styles

Another interesting aspect was that the interview was about leadership styles in Australia. Very few participants actually expressed their answers in reference to styles particularly the common styles mentioned in textbooks and the literature. The language used to describe leadership styles were: pragmatic, consultative, diplomatic, directive, personal, alliances and intellectual. There appears to be a difference in terminology between the literature and that used by corporate leaders to describe leadership styles. In fact it was mentioned by one participant when asked to describe his leadership style or what worked for him, he replied "Styles!!! Hard!!" [Participant 14]. The few examples of styles mentioned can be seen here:

"Its really about personal interaction. My style is much more diplomatic and conducive to teamwork. I think your leadership style is often defined by your predecessor; your reaction to your predecessor." [Participant 22]

"The main thing is to, wherever possible, select good people. Once you've got those people then a very much a consultative approach." [Participant 7]

There was also some agreement amongst participants that styles are learnt from their predecessor and experiences. They are learnt from "accumulated hard knocks" [Participant 13]. There were also comments about whether leadership styles changed with the situation or business circumstances. Two views on this are:

"Now I know a lot of people say that you change your style depending on a crisis situation or whatever. I'm not sure that's true. I think you are just stronger in that instance; more directive." [Participant 2]

“One of the things I have found is that leadership styles differ from organisation to organisation.” [Participant 29]

While leadership styles were not expressly stated by the majority of participants, there was sufficient evidence that the styles used were people-focused to achieve an agreed vision. The lack of coherence about leadership styles could be because leaders do not understand the terminology used to describe leadership styles, or they do not associate names for leadership styles as it is more of a ‘go out and do it’ approach. It is apparent that leaders do not think in the terminology of styles.

4.3.10 Leadership – is it learnt or Innate?

One question that was asked was whether leadership can be learnt, trained and if training was effective. There were a considerable range of responses to this question which mainly reflected a belief that leaders are trained through experience and not training courses.

“I have been on a leadership course in [Name of] University a few years back. Dare I say it taught me nothing. Well, hang on, I shouldn’t say that, it didn’t teach me a lot. Mate the things I was doing before the courses I was doing after.” [Participant 23]

“I don’t believe I have ever done a course that aimed to train leadership which I would not have been quite critical of. I have not learnt my leadership style by it being trained at all. In fact I’ve learnt my leadership style through accumulated hard knocks – maybe not hard, but accumulated experiences.” [Participant 13]

He is cynical of leadership courses but doesn’t begrudge his staff going on them. He keeps cynicism to himself as younger people do need to go on them to learn and they need it. He believes a good leader develops his own framework and develops his own thinking. [Participant 10 (not recorded)]

“I suppose I think the colloquialism is ‘school of hard knocks’.” [Participant 17]

“I think leadership is actually on the job training. Not having role models, but just seeing, observing what works, what doesn’t work and being yourself.” [Participant 7]

“I’m not sure you can train someone to be a leader. You can say there are certain areas that you have to focus on but I think a lot of it just comes from the way in which you approach them.” [Participant 16]

“Are leader’s born? Gosh I’ve heard that expression. I don’t know. I don’t know if they’re born. Are they made? Yes I do believe that. I do believe all leaders are made. It’s what lies within you and if instinctively what lies within you is that you require to demonstrate leadership then you will and you must particularly in this environment where leadership is just the core and the guts of every single thing we do.” [Participant 18]

“I don’t think leaders are born and that gets into the genetics environment. I think they are not necessarily trained. They might be exposed to role models and people in their life and I think a role model is a very important aspect of leadership. Very few people would be trained to it. Mostly they would be cast in a role and then embellished within training programmes and trained to a role of leadership. I think the role model influences are probably more influential.” [Participant 13]

The final two opinions are slightly more positive but still infer that leadership training needs to be developed (if possible) to be effective and assist leaders develop.

“There’s quite real skills involved in that and training is important to help inform but its not, like everything, it’s not a substitute for natural attributes. You have to get a bit of alchemy between the two.” [Participant 27]

“I think courses, formal courses its as much to get stimulation outside of the day to day and it almost rests your brain and allows you to start fizzing again. And to my mind, as much as everything else, a course is thinking time.” [Participant 21]

There is a resounding opinion here that leaders learn through experience. This obviously takes time. Training was perceived to be ineffective in giving leaders the skills and knowledge to improve their leadership skills. Whether this is an Australian idiom or has wider implications across cultures cannot be answered by this study.

4.4 Uniqueness of Australian Leadership & Comparison to America – A GT Analysis

The following section presents the data on the uniqueness of the Australian leadership style. It will achieve this through presenting the characteristics of the American leadership style, followed by a small section on the British style and lastly the characteristics of the Australian style. There is no intention to evaluate any one of the characteristics, rather they are purely the descriptions that participants have used and their perception about each of the styles.

4.4.1 Perceptions of Leadership in America

There was some remarkable consistency between participant comments on their perceptions about the American leadership style and characteristics. Only participants that had worked in America or worked with Americans were asked questions about the American leadership style. There were a few participants that had completed international leadership courses in America which also provided an interesting insight into American leadership theories. The key characteristics from the data have been consolidated into six categories which are detailed at table 4-9.

Key Characteristics Arrogance/Hubris Open/Emotional/Heart on Sleeve Insular Religious/country Philanthropic Respectful of Authority
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Table 4-9 – American Key Characteristics

Arrogance/Hubris

There were numerous quotes about the brashness and arrogance of Americans in the business world. The opinions started from the simple

“There is certainly a degree of arrogance.” [Participant 1]

“I found America a very interesting culture. I mean, they are very brash. They are very get go...They do tend to have a ‘can do’ attitude.” [Participant 29]

“Well the thing they have got that we haven’t got is they are ten times as big, they are brash, they are in your face.” [Participant 20]

and ranged to more complex opinions

“There is an arrogance within the American psyche and thinking. Far more rigorous in their debate of issues and require issues to be resolved clearly, in a succinct way, but resolved. So they do rely on authority to a greater extent. They like consultative. But if that means that someone loses, then so be it.” [Participant 27]

“In a way, I think the Americans are brash with their charisma, they’re aggressive. There is a lot of hubris around the leadership and that doesn’t rub well with Australians or English or indeed European who are much more cosmopolitan.” [Participant 2]

“The Americans are more brash. The English aren’t so brash. The Americans don’t realise it. They are so insular too. But heh, they are the best at doing everything! So long as you do it their way. They don’t see the need to look out. I was there 20 years ago and I was there last year and they still had that concept - why hasn’t the world caught up?” [Participant 11]

On participant who recently completed a leadership course in America stated

“What was even more interesting is when I put this to the Americans that what they had [leadership style] was very different to the rest of the world they were shocked.” [Participant 9]

This implies that there is an arrogance amongst Americans about their leadership theories and what is right for Americans must be right for the rest of the world.

There was an agreed position that Americans are more arrogant and arrogant on a number of levels including the sheer size of their country and economy, individually and that they very much have a ‘can-do’ attitude. These issues can be affronting to Australians particularly the brashness and ‘can do’ attitude.

Open/Emotional

American leaders were considered much more freely expressive of their emotions compared to Australian leaders. They very much like expressing themselves and telling their story.

“The American style is that they are quite altruistic. They applaud things that we [Australians] would say “oh that’s ok”. They all stand up and give an ovation and we would all say ‘oh yes that was a reasonable presentation’. I’m not saying they’re wrong and we’re right, but they are so much more positive.” [Participant 7]

However other opinion thinks that while they agree with the fact that Americans express themselves some found it all long winded. There was also evidence of Americans talking down to Australians as if they did not know how to run a business.

The Americans really fluff around and are long winded and what takes Aussies one sentence takes them a PowerPoint presentation. The bullshit detector of Australian's picks up on this. [Participant 10 (not recorded)]

American leaders were considered far more emotive than other countries with one participant stating that they wear their heart on their sleeve [Participant 9].

“The American style there I saw was wear everything on your sleeve approach, quite emotional, if there's an issue you reveal it no matter what the consequences...” [Participant 9]

American staff would also tell their bosses how much they do even though in this particular participant's opinion their work output was far less than in other countries.

“But the US guys will tell you in excruciating detail how much they do.” [Participant 29]

There was a consistent opinion among participants that being open and emotive was a significant characteristic of American leaders.

Insular

There was also an opinion of the insular nature of Americans in general. This was the perception that Americans had no real concept of the rest of world. Overseas they would stay in collective groups and again the sheer size and power of the country and the arrogance factor sets up a certain insular nature of their culture. This fact was evidenced from by the following quotations.

“The American style is quite insular, there's no real concept of the rest of the world. What was called the international program wasn't really an international program. It was this is the way we do it in America and not even in consciousness of saying maybe its different in Japan or China.” [Participant 9]

“Wherever you see Americans overseas they tend to live in collected groups. So you have the sense of people who were I guess fundamentally insecure about their own culture and needed the defense of having everyone around them.” [Participant 21]

Religious/Country

Some participants with a wide breadth of experience across America, indicated that in their experience in certain American regions there was a religious element to business. It was typically outside the main east and west cities but business in these areas was found to be much more intermeshed with religion which played a big part in business life. This was evidenced by:

“In the North I asked what do you do if you’re facing a crisis they said “We all pray to the Lord” and they really and truly meant it and there’s pictures of everybody who’s a part time minister and things and this is mid west.” [Participant 9]

“And remember the Bible belt which for me drives a very strong agenda and you deal with Texan companies and so on. Honestly really old fashioned just the way they think and we do some business with a couple of companies out in the mid west and I say to the guys you gotta deal with these people differently. They’re Christian right people who have different value sets and quite a different way of doing things and the people who work for them are very submissive, they don’t challenge conventional thinking, they move, they talk slowly, they walk slowly. Its really interesting to see.” [Participant 24]

There was also some agreement that there was a big difference between the city and country areas in America, in that the country areas were not as advanced as the city areas.

"In the States also you find that on the eastern and the western seaboard you end up with a much more urbane, a more world view of what goes on whereas if you deal with the mid western countries with the exception of Chicago, they are very international but jees you don’t have to go far out of those main centres to find...honestly turn the clock back.” [Participant 24]

There was also a much slower lifestyle and language in these areas.

“I went down there for a first meeting in North America and did a deal with these guys in the south and one of my friends said “look, when you go down there, be careful. Just because they talk slow, doesn’t mean they think slow”. If you treat them like they think slow, you will be lucky to get out of there with your shirt on.” [Participant 29]

Philanthropic

The American leaders and those with money were considered philanthropic and it was the norm for Americans who had made it to put some thing back into the community. This was not expected but done willingly.

“Yes but on the reverse, over there, if you’ve been successful, you’ve got to give it back. They are very generous that way. Whereas Australians, they make Scotsmen look good.” [Participant 7]

Respect for Authority

The Americans are very respectful of authority and particularly government office.

“Whatever happens you always know that the Americans, they might hate Bush, but they respect the Presidency in the US.” [Participant 2]

4.4.2 Perceptions of Leadership in the United Kingdom

While the leadership in the United Kingdom (Britain) was not a key component of this study, participants did offer limited opinion on leadership in the UK based either on their own experiences or the participant themselves was born in the UK. Opinion about the differences between Australian and British leadership approaches included the level of directness, status and formality around decision making. There was an opinion that the British leadership style is different.

“I think their style [British] is quite different to ours. Again I’ve seen the British style tends to be underpinned by a type of class structure...” [Participant 9]

In the UK they are not direct and do not like an up front approach.

“The English people don’t do ‘frank’ at all. Because the English approach is everything is sold before you get to the meeting and the meeting is a rubber stamping exercise and you certainly don’t have conflict.” [Participant 21]

Participants stated that there is a certain amount of having to read into what has been said and finding that generally agreements are reached prior to formal events such as meetings.

“There would be a level of formality of how protocols would be followed that would be completely unspoken but would be understood by everybody and a great deal of discussions in the UK were about what wasn’t said and about how you sort of had to read between the lines and understand what was going on.” [Participant 15]

There was a perception that the British are more respectful of authority particularly with government as there tends to be a much more informal approach in Australia.

“They are very tolerant people, the ‘Brits’. There is a bit more respect for institutions than there is in Australia.” [Participant 2]

Twelve of the participants passed an opinion on the British leadership style and all stated there were differences with Australia. These differences were not perceived to stop business being transacted but pointed to the fact that there are subtle elements of difference even with countries that share a similar heritage and culture.

4.4.3 Perceptions of Leadership in Australia

Table 4-10 details the key characteristics of Australian leaders through the examination of participant responses. Some of these responses are from participants who come from non Anglo backgrounds but the majority of views come from Australians themselves influenced by the interaction with American culture.

Key Characteristics
Emotional Honesty
Disrespectful of Authority
Informality
Egalitarian/ Tall Poppy Syndrome (TPS)
Tough/sceptical
Cliques/Mateship
Indigenous Issues
Cultural Identity
Sexism

Table 4-10 – Australian Key Characteristics

Emotional Honesty

Emotional honesty was actually a term used by one of the respondents who was from an English background. He had worked with many different cultures across Europe and

Asia but felt Australians are very direct but will tell you honestly about an issue. He stated it as:

“From my point of view there is a level of directness and emotional honesty. People tell you what they think and what they feel and do not hesitate about it.” [Participant 21]

It was the most common characteristic of Australians to which almost everyone made reference. Emotional honesty also means that Australians will tell you to ‘bugger off’ and they expect a reason as to why something should be done. Australians were generally seen as not accepting of authority. A few examples of this are:

“You can’t come in with a big stick in Australia. We just have a very different mentality. We’ve definitely got that convict you know you better have a good reason to ask me to do that, otherwise I am going to argue with you.” [Participant 4]

“You can not impose change upon them coz the reality is they’re smart enough to say ‘bugger off’.” [Participant 19]

This is an important element of the Australian character and drives the need for leaders to be aware that they will be challenged and Australians will expect a reason for why they must do something.

Disrespectful of Authority

Participants were of the view that Australians are disrespectful of authority when compared to Americans. This is partly due to the egalitarian nature of Australian society but also the general disdain for politicians and anyone who claims to be better than the average.

“I think we do have a slight attitude problem when it comes to positions and organisations. We get it all confused in Australia and I think that’s about leadership, because we don’t really respect the institutions and positions of authority. We really don’t like rank. Everyone’s equal on everything. Everyone’s got an equal view and opinion.” [Participant 2]

Informality

The Australian leadership style was generally thought to be laid back and more casual. One participant who had just come to Australia to work in the government sector stated that they can get access to government ministers that would be unheard of in the UK. The informality also extended to problem solving and decision making in the office environment.

“Well generally my first impressions were that everybody is informal here. People were much more direct here, much more informal, much more likely in that sense to solve problems in an informal way you know it isn’t so much about...you know quite often it is about having a round the table discussion but it might be a much more informal session rather than a minuted meeting or something like that so that was the first thing.” [Participant 15]

“The way I typify the Australian style is it’s a more laid back style, its less charismatic leader based. I think the mindset of the Australian is quite different to the mindset of the American.” [Participant 9]

Egalitarian/TPS

Australia is well known amongst participants for its egalitarian culture. The results are as predicted with Australia thought of as an egalitarian society which is underpinned by the Tall Poppy Syndrome (TPS). The TPS is a cultural phenomenon in Australia that keeps everyone equal and cuts off the head of a tall poppy. The perceived egalitarian nature of Australian society was raised by nearly all participants.

“Yeh, fairly egalitarian in a way, because they know if they get too far away from their station, they’ll get knocked down.” [Participant 2]

“I don’t realise it when I am living here, but when I go overseas, I am reminded so strongly what an egalitarian society we have. The US are far more hierarchical and the boss is king. We are much more relaxed and I don’t realise it until I go over there. People underneath are far more questioning than in other cultures. I think it starts from that, why are we doing this wanting more information, why do we have to do this?” [Participant 11]

One participant who had worked in various places all around the world stated he had never come across the TPS anywhere else. He stated that:

“Australians I find is an interesting eclectic mix of cultures. You have a lot of European traits with some American traits. In France its politics to get ahead, in Australia its politics to bring you down to their level. They like to think of everybody on an even playing field. Because in the US they celebrate a lot but very few people, you would actually go out and try to cut the head off a tall poppy because they rise above others at that moment.” [Participant 29]

He further stated that he has seen the TPS in action in his own organisation when someone had become prominent through good work or in TPS jargon ‘popped their head up’ above others and they stated that:

“I get the feeling that Australians are not comfortable with that. It’s not quite comfortable with somebody coming in and advancing through the ranks rapidly. I see the tall poppy syndrome very clearly, [in this organisation] because anyone who pops up pretty fast, the organisation is very well designed to almost like treacle to wrap around them and hold them in that position or pull them back down again.” [Participant 29]

There was support for the TPS among participants. While there was some negative viewpoint about TPS there were other participants who thought it was an absolutely necessary facet of Australian culture, an Australian uniqueness.

“I think that’s very healthy [TPS]. The only people who would complain about that are the tall poppies. I think that’s very healthy. You know, the tall poppies, they’re not saints.” [Participant 7]

The TPS and the egalitarian nature of Australians can be summarized in the following quote.

“I think probably at heart its that the people who are in leadership positions are no different to anybody else and it’s the people who lose that, lose sight of the fact that they are no different from the housekeeper or the cleaning lady. They are no different and we are no better.” [Participant 4]

Tough/Sceptical

There was evidence of Australian leaders perceiving themselves as ‘tough’. This was stated by several participants both male and female. There was a ‘toughness of fight’ which is displayed by Australians in the sporting arena.

“I think Australians are just a bit odd in that we are pretty tough.” [Participant 4]

There was also comments about Australians being skeptical and cynical.

“Australia is so much more multicultural and tolerant, and apathetic and sceptical and I am quite proud of that one. I actually do think that we have got too cynical, disbelieving and we have got to have proof three times over. I think that is something that the cynicism is not good, we have that sort of easy going, gotta get a kick in the bum mongrel to come out and fight - prove the bastards wrong.” [Participant 7]

But in general Australians were thought of as being tough and were prepared to fight for a cause.

Cliques/Mateship

The perception of the ‘clicky’ nature of Australian social life was commented on by several participants particularly by non Australians arriving in this country. Three opinions about the ‘clicky’ nature of Australian social life and friendship are:

“I see a more, I see a tighter interaction with their families, than I do with the average Australian.” [Participant 23]

“It took me a while to realise that the reason why I felt isolated was because people were ‘clicky’ [in Australia]. Everyone seems to be very independent and not reliant on anyone, self sufficient. I was so used to an almost commune way of existence and I come here and almost everyone is living by themselves or just with another person, whereas I come from a family of eight and we grew up together. Socially it is still very much a clique kind of thing and if you are part of that group then you are ok but if you are not then you don’t get invited. So it is almost like you have to create your own nucleus you have to create your own group to be able to survive socially, otherwise you would be so isolated.” [Participant 12]

“Australians seem to live in cliques. They have their own sort of tight social groups, but again its very UK centric thing, whereas if you go to France or Germany you do seem to get some social interaction with other groups and are quite open.” [Participant 29]

There were perceived differences with other countries and a notion that it took time for these people to be accepted into social groups in Australia. There was also an element of proving themselves before they could gain entry. At another level, the ‘clicky’ nature of Australian work relationships also caused some issues. It was stated by a non Anglo participant that they had experienced problems with

Australian managers not providing comprehensive feedback on direct reports. It was thought to be hard for Australian managers to provide 'tough', honest feedback and there was a propensity to focus only on strengths rather than discuss areas for improvement.

“Australians managing Australians, it’s very hard for them to give their direct reports honest, candid but tough feedback. They just want to be perceived as being part of the same family, being friends which might be the case. I don’t have anything against that provided that you will be very clear in making a distinction between when you are acting as a friend and as a leader.” [Participant 25]

From this research there is a possible element of mateship that precludes the giving of tough feedback to leaders subordinates.

Cultural Identity

Different aspects of Australia’s cultural identity were noted by a new leader in Australia who arrived from the UK. They stated that:

“Australia’s quite fascinating in that it still feels like a country which is still defining what its cultural identity is.” [Participant 15]

There is also a belief amongst participants that Australia does not have the history of other countries and therefore is culturally inferior.

“I’m forever getting people saying, Oh, but of course in England it will be all so much better and it’s like ‘No’...you know I said ‘No’, I can’t actually think of anywhere in the UK that would be that impressive in terms of the way that it’s done and they’re like, ‘Hmmm’, because that strikes me as very strange is that assumption that things are better somewhere else.” [Participant 15]

When asked about new Australians (people newly arrived to Australia and the first generations) and whether they have adapted to the Australian culture in a very manual blue collar work environment, participants stated that indeed the new Australians were very quick to adapt to one of Australia’s great traditions, ‘the sickie’, that is taking a sick day off work when not actually sick.

“...certainly have in terms of the commercial aspects of Australian culture. I mean they guard their public holidays and their sickies with great care, as do Anglo-Saxon Australians.” [Participant 23]

Indigenous Issues

This was not an issue put forward by any Australian interviewed but was noted as an observation by one English person. Working where they did, they had access to indigenous exhibitions and stated:

“I mean for instance typically in our exhibitions, we’ve got an exhibition about Indigenous Australians and its really popular with overseas visitors, it’s not so popular with Australians.” [Participant 15]

When asked for more detail this participant stated that this was probably because we do not associate ourselves with that history but British history.

“I think actually its very hard for people here to deal with some of those issues about the past, about the inequity of treatment with Indigenous peoples, about the way that Australia has developed not necessarily as a country that identifies itself with those roots but with English colonial roots.” [Participant 15]

This extends the observation that was stated in terms of cultural identity. Australians in general are unsure of their cultural heritage and the Indigenous culture does not appear to be considered the birthplace of Australian culture.

Sexism

Sexism was perceived to be an issue in the Australian work environment from some female participants. One person who had arrived from England stated that:

“It’s not been a huge issue for me but this is probably the first time in my career when I’ve come across occasions where I know I’ve been treated differently because I’m a woman rather than because of my experience or my ability or something else. Yea it is something which is more of an issue here. I don’t know, a sort of ‘blokeness’...”[Participant 15]

One other female participant stated that although she had not experienced sexism, one of her female friends had. Sexism appears to exist in Australia and could potentially be linked to the ‘blokeness’ of the Australian culture – a point made by

several female participants. One aspect that could be related was the difficulty in getting females to be interviewed for this research. Whether that had something to do with this issue or TPS is unknown. Additionally, since conducting the research, the researcher has come across other instances of females stating that they have experienced sexism in the workplace. The researcher has heard of females resigning from work because of sexism and the male 'blokeness' culture. It does appear that there are elements of sexism within Australian corporations based on the responses from some participants.

Participants' Comparison of Australia with America

Several participants offered some perceived differences between Australians and Americans. The first is the fundamental difference that people feel about everything American.

“[about a DVD from the US on leadership/management] ... it's fantastic but Australians will often say what about our people? That's not what we're like. That's part of the difference in styles that I think are still exhibited in the U.S.” [Participant 9]

There were many perceptions of a widening difference between Australia and America.

“Australia is still a very narrow environment. Yes, obviously we have a broad range of people, but it is a very Anglo, a very Australian culture. And it's quite distinctively different. There is an emerging diversity which is the cultural differences between Americans and the cultural difference between English and Australian and American and UK.” [Participant 27]

The differences between how an Australian and an American would treat a training course on their return to work.

“[after training course in US] All the people who were there from North America all talking about how they were going to call a meeting with their staff, they were going to do PowerPoint presentations and they were going to tell everybody about things [the course] and I thought 'Wow', they're not going back to Australia. Whilst in some parts of North America it might be possible to say I just had this wonderful learning experience and I want to

share it with you but its not going to get you anywhere here [Australia] you're just not allowed that sort of thing here." [Participant 15]

The following two opinions detail the perceived differences between Australian and American people.

"So in Australia it is harder, because there is a more egalitarian approach to these things. A big bullshit factor in the US too because it's from the point of view of a lot of posturing in the US and it's all about positioning and posturing, which again is the pretension, I suppose, that the Australians don't relate to as well. The drive of the Americans to succeed, I think, is something that is affronting to Australians." [Participant 27]

Australian leaders and staff were perceived to have:

- a high ability to detect 'bullshit',
- call it as they see it, less polite, direct approach,
- they want respect and credibility,
- you must have street credibility and have to deserve to be in the job,
- propensity to ask 'why', whereas Americans do it because the boss said so, and
- you must be clear about why we have to do it. [Participant 10 (not recorded)]

There was one participant who provided a very simple comparison of American, English and Australian leaders. He stated that

"In the UK, is about intelligence, collaborative approach, incisive mind and playing down, so it's *we* not *me*. In American it's *me* not *we*. In Australia it's *us*, but with a predisposition to, in a schizophrenic way, to celebrate rising above and achieving outside Australia, but then immediately slicing it off at the same time." [Participant 27]

A summary of what he constructed about Australians, Americans and English leaders is provided in table 4-11. The comments are based on Participant 27's own perception of the differences between each of the three cultures. Australian leaders appear to be more centered on an 'us' environment particularly due to the TPS issue. The English leaders are based on 'we' but in a different way to Australians. It is not 'we' in the sense of egalitarianism but working collectively for a business goal but with a lot of unspoken subtleties. The Americans' leadership style was an individual nature 'me' that had a showy and out there style. The issue of individualism did not appear in discussions as

would have been predicted by Ashkanasy et al's (2003) research that Australians perceived individualism to be a dimension of Australian leadership.

Country	Cultural Feature	Comments
US	Me not We	Eloquence, rock star, have all the ticks
UK	We not Me	Intelligence, incisive mind
Australia	Us	TPS, hideous pay packets that cause embarrassment

Table 4-11 – Summary of Participant 27's comparison of Australians, Americans and English

4.4.4 Conclusion

This section has put forward details of the uniqueness of US, Australian and English characteristics that effect the leadership environment. This information as with that from the previous section has been used to build a model of leadership in the Australian environment. There are considerable differences perceived between American and Australian leaders at least at a basic cultural level. The Americans are more 'showy' and 'in your face' but Australians are more direct and questioning of authority. The English play their cards closer to their chest.

4.5 A Proposed Model of Australian Leadership

The findings above have lead to the development of a model of leadership. The four sub-categories of leadership make up the leadership model. The inter-relationship between the four sub-categories can be seen in the model at figure 4-2. The model puts into perspective the aspects that are culturally contingent and those that are not, and those that represent the leadership process.

Culturally influenced components are values and characteristics, communications and emotional togetherness. There is no evidence from participants' interviews where strategic focus, vision and long term focus was placed into a culturally contingent framework. There was no evidence that strategic movement or change was linked to any uniqueness of Australians, US, UK or any other country traits. All comments about uniqueness were contained in the other three components.

The leadership process is represented by emotional togetherness and strategic movement and change. Emotional togetherness appears to add the drive, passion and emotional linkage to energise people to achieve the strategic change that the organisation requires. Communication impacts both emotional togetherness and strategic focus as it fulfils two roles to inform people (vision related) and motivate people to achieve the aims. Values and characteristics will impact on how emotional togetherness may be achieved. How tight or loose emotional bonds are achieved will be determined by the culture.

The inputs into the values and communications elements is the influence of culture both societal and organisational. These affect the way we talk and our style of language (formal/informal), how we talk and what language we use, what our core values are (many are fixed during our early development years) and how we engage with people. Communications is also affected by technology which is increasing the speed with which we communicate, methods and mediums of communications (such as email or blackberry).

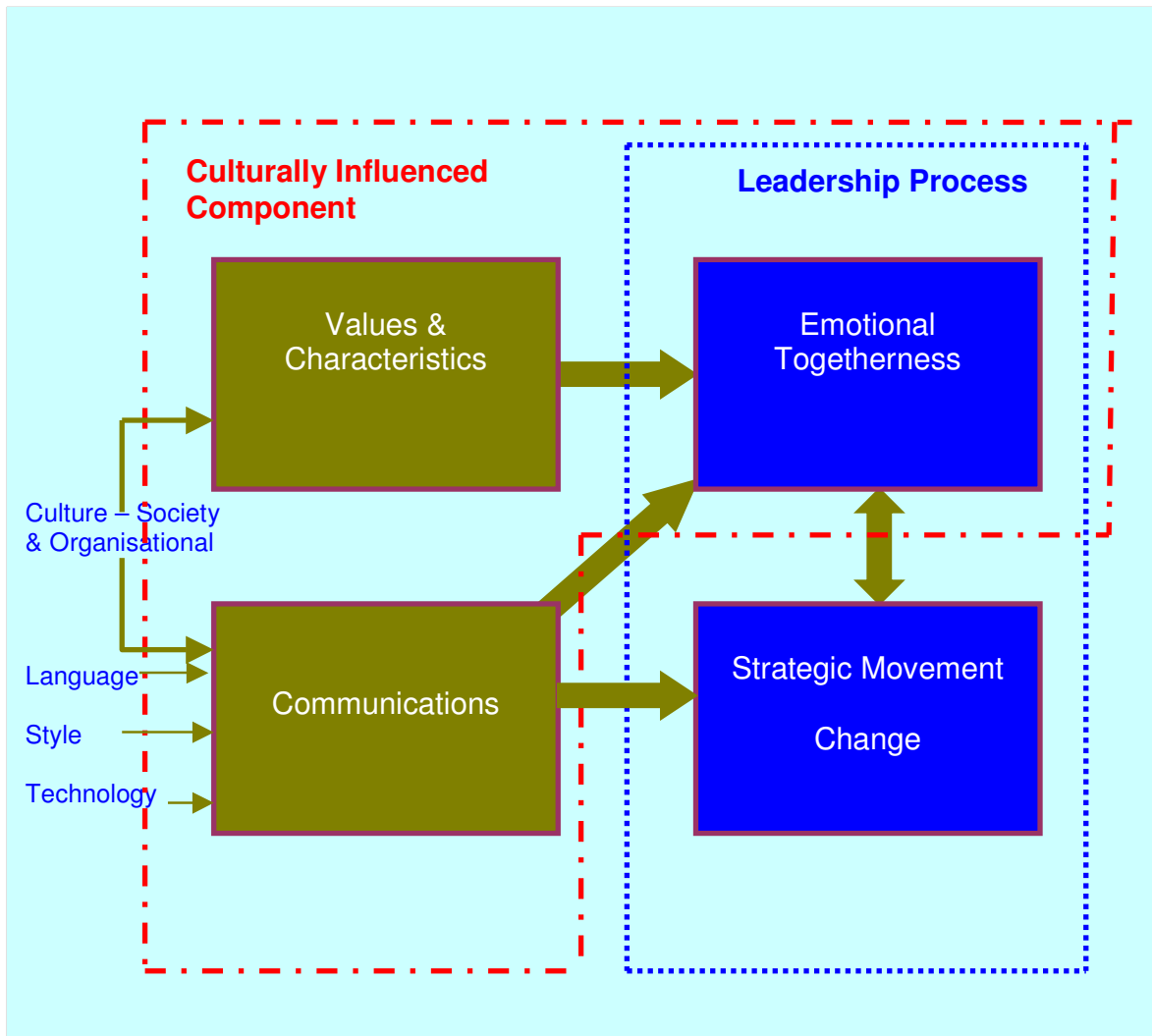


Figure 4-2 – The Australian Leadership Model

4.6 Summary of Findings

Thirty leaders were interviewed across a range of large, medium and small business from the public, private and not for profit sectors on their perception of leadership in Australia. Through the GT analysis of the data, the leadership process was seen to consist of four elements. These are communications, values and characteristics, emotional togetherness and strategic movement and change. A proposed model of the leadership process is detailed at figure 4-2. The leadership model will be discussed in the next section. The Australian leadership style was also seen to be unique and different to that of the

Americans across a range of characteristics. These are: emotional honesty, disrespect for authority, a more informal style, egalitarian, tough and sceptical, socially independent in small groups, lacking a cultural identity and an element of sexism. On the other hand American corporate leaders are perceived to have an air of arrogance, a more showy style, wear their hearts on their sleeves, and are rather insular in their outlook towards the rest of the world. These differences will be compared to the literature and discussed in the next section.

5 Discussion

5.1 Introduction

The GT data analysis as led to two distinct outputs from this research. Firstly, a model of the Australian leadership process was developed. Secondly, a determination of the Australian and American characteristics has been documented to determine the idiosyncratic differences between Australian and American leaders and senior managers. The final component of the discussion section will summarise the implications of the differences between Australian and American leaders and how American leadership theories can be applied within the Australian environment.

This chapter will be formatted as follows:

1. The Leadership Model
 - a. The Model Explained, and
 - b. Comparison to the Literature,
2. American and Australian Characteristics
 - a. Comparison of Findings between the Australian and American Character, and
 - b. Comparison between the Literature and the Research Findings.
3. Research Questions
4. Summary of Discussion

5.2 The Leadership Model

5.2.1 The Model Explained

The model of leadership at figure 4-2 was developed based on the results of the GT analysis. It was briefly discussed in the last section. The model is an attempt to locate all aspects of effective leadership into a high level process diagram. The model is an interactive strategic level view of the leadership process. It does not aim to be a prescription of exactly what values or attributes may fit into each component. It provides key elements, but is primarily focussed at defining the culturally influenced components of leadership and the interaction between the components. It is an emic model of corporate leadership in Australia and does not attempt to imply universality of the model.

The model has been divided into two dimensions. The first is the core leadership components which comprises emotional togetherness and strategic movement and change. These two components make up the core leadership process of achieving a vision and strategic outcome as a team and working together to achieve corporate goals. These two components appear to interact as a leader must continually strive to motivate and inspire staff to achieve the goals and vision. Some of the key groups of words used to describe this interaction process were evident by the linking of words from both of these components. For example the use of the words “motivated” and “initiative” to achieving “results” or “song and dance” and “passion” or “accept a vision” and “energise or captivate”. There were many references that linked the emotional togetherness and strategic movement components. The final element that links these two components together is the notion of a journey. The word journey invokes an element of fun, the unknown, the ‘jointness’ of going somewhere new with others, and from an Australian perspective could well indicate egalitarianism, and mateship elements of doing it on an equal level.

The second dimension comprises the culturally dependent components. Communications, values and characteristics and emotional togetherness are all culturally dependent. The strategic movement and change component does not appear to be directly linked to cultural influence although that is not to say that vision, how much

change or how change is undertaken is not influenced by cultural beliefs. It is, but this is achieved through the other three components. There was enough evidence from participants that strategic movement and change were not culturally contingent.

The communications and values and characteristics components have been removed from the core leadership components, because these are the drivers of the leadership process. There is a one-way relationship in that communications is a means to achieving emotional togetherness and understanding of vision. Likewise values and characteristics is a means of defining the levels of emotional bonds that occur between leaders and staff. Australian values which do not tolerate highly charismatic individuals moderate how emotional togetherness would function. Therefore communications and values and characteristics are inputs into the core leadership process but are not an end in themselves.

Values and characteristics are fixed by people during their early lifetime (Hofstede 2001) and leaders will tend to prioritise the values and characteristics that are important to them. Communications was repeatedly stated by participants as having three elements of simplicity, consistency and giving understanding. Communications was used by participants in the context of providing clarity to the vision, breaking down problems faced into simple structures and getting people motivated to achieve the organisational goals. Communications therefore impacts both on the emotional bonds between leader and staff and also in articulating the vision. Visibility was an important element of communications which defined the intensity and amount of communications required.

The model of Australian leadership was built up from the participants' descriptions of what leadership meant to them and what leadership styles they applied in the work setting. It is an Australian translation of leadership. The data obtained in this study provided responses that could be grouped into four core components. In the leadership theories from America, there does not appear to be a complete theory that incorporates all elements of the leadership process as defined by this research. A comparison of the model to existing American leadership theories will gain a better understanding of

relevance of the American theories to the Australian leadership framework as developed by this research.

5.2.2 Comparison to the Literature

This section will define each of the main American leadership theories and compare to the model to see where they fit and what aspects are the central core of the theory. The aim here is to show that leadership models have been simplified into narrow competency models that are insufficient to accurately describe the complex phenomenon that is leadership.

Transformational Leadership. As described in Bass (1985) transformational leadership covers four main elements which are charisma and inspirational leadership representing the emotional components and individualised consideration and intellectual stimulation representing the element of challenge and arousing followers thinking. These attributes of the model fit into the emotional togetherness component of the model where charisma is probably a more emotive version of passion and motivation.

Both Charismatic leadership and Transformational leadership talks of charisma as being unquestioned obedience, loyalty, commitment and devotion to the leader (House as cited in Hunt & Larson 1977). The Australian model refrains from directly using the word charisma as it has mixed acceptance in Australia. Charisma in the model ranged on a continuum from an attitude of sharing a joke through to being a polished presenter. The most emotive definition was stated by a North American. When Australian leaders talk of charisma it appears to be in a much more moderate tone than that of the original American concept of charisma. This could be limited in Australia through the TPS as you can not stand out from the crowd in Australia (Henry 2005).

Inspiration was mentioned by Australian leaders as an essential ingredient to the emotional element of leadership. The idea of inspirational leaders is included in the model and was regularly discussed by participants as something they expected of leaders.

There was no mention by participants of an intellectual component in any of the interviews. This provides confirmatory evidence to the study by Sarros et al (1999) that intellectual stimulation has limited relevance in the Australian leadership environment.

Challenge and excitement fall into the emotional togetherness component of the model. These aspects were captured by participants and have been included in the model as excitement and energising staff. It was stated that leaders must provide a challenging work environment for staff.

There is no real content within Transformational Leadership to consider communications as a major element of effective leadership. While communications is mentioned in Bass's (1985) details of Transformational leadership it is not a high priority. There is little stated about some of the strategic elements of leadership such as vision although the main aim of transformational leadership is to effect change in organisations. Similarly with values, it is more an implied relationship that leaders must possess the right values and characteristics to motivate staff.

Outcome – Transformational leadership is primarily focused towards the emotional elements of the model. Apart from the American application of charisma as being a very showy style, Transformational leadership mainly fits into the emotional togetherness element of the model.

Values Based Leadership. Values based leadership is essentially based on the leader promoting values that appeal to the follower. It is a very limiting theory that quite clearly encompasses the values/characteristics component of the model. This type of leadership competency model is typical of the kind of model that attempts to simplify a complex process into one component part proposing that by focussing only on values that will achieve the best leadership outcome for the organisation. There is some overlap between values and emotional togetherness as values based leadership does discuss the passion and drive elements. However, given the importance of communications and strategic elements to bring about change, this theory appears to be focussing on a limited portion of the leadership process for the Australian environment.

Outcome – Values based leadership is very limited in its application and does not adequately describe all the elements of the leadership process.

Implicit Leadership Theories (ILT). The fundamental concept of this theory is that a leader must be perceived as a leader by followers. It is based on leader behaviours, attitudes, values and characteristics. While a significant research project has been undertaken globally on ILT (Project Globe) and it has developed 30 universal leadership characteristics, it is also an extension on Hofstede's (1980) culture survey. House et al (2004, p15) in Project Globe defines leadership as:

“the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organisations of which they are members.”

Overall, ILT is a values or attitudes based leadership theory. It does not explain communications, strategic requirements nor does it really fit the emotional togetherness component.

Outcome – ILT probably best fits as a values/characteristics based leadership theory.

Ethical Leadership. Ethical leadership is simply a values, behaviours or attitudes based leadership theory. It focuses on this one element of leadership rather than the entire process. While leaders should be ethical and hold values such as integrity and honesty (Goleman 1998, 2000; Goleman, Boytzis & McKee 2002), it is short of many other elements of the leadership process.

Outcome – Ethical leadership best fits as a values/characteristics based leadership theory.

Emotional Intelligence (EI). Emotional intelligence describes some components of leadership and dismisses some as being of lesser importance such as intelligence as measured by the intelligence quotient tests. It does state that leaders must have good communications skills and have emotional togetherness skills. It also looks at leaders'

values, attitudes and behaviours and an understanding of self and followers. It does tend to focus more on the leaders understanding of themselves rather than the more two-way interaction that is required between leaders and staff.

Outcome – EI covers three elements of the model being communications, values/characteristics and a portion of emotional togetherness but is rather individually focused.

Principle Centered Leadership (PCL). PCL is primarily focused at values particularly from a moral perspective. It does cover vision and communication but is more centred on the individual and in that respect is similar to emotional intelligence.

Outcome – PCL best fits as a values/characteristics based leadership theory.

Kouzes & Posner. The Leadership Challenge is a leadership theory which focuses on values, strategic elements such as vision and emotional togetherness. It also goes some way to discussing the elements of communication and its importance. Under communications Kouzes & Posner consider elements such as using emotive language, consistency of message, and be positive to inspire and motivate staff. They also focus on the four key characteristics of leaders which they believe can then be summarised as credibility (Kouzes & Posner 2003). It is a model that includes all of the main elements of this Australian model.

Outcome – The Leadership Challenge covers all four elements of the model being communication, values/characteristics, emotional togetherness and strategic change and movement.

Servant Leadership. To categorise Servant leadership is difficult as it covers part of emotional togetherness but only by placing the main importance on staff. Servant leadership promotes a theory that was mainly discarded by participants with some clearly arguing that leadership should be ‘leading from the front’ not from behind as this theory tends to indicate.

Outcome – Servant Leadership has only partial positioning within emotional togetherness.

Communications. The analysis above was to show that American leadership theories all seem to fall short on one or more of the components in this model. One significant failing of most is that of communications. This was the single most important component of leadership identified by participants which in a majority of cases is ignored in these theories. Possibly it is an Australianism that leaders must articulate and simplify messages for staff. Communications should have three elements: simplicity, consistency and visibility and must be aimed at giving direction and understanding. Long (1998) is one of the few books on leadership that has a chapter devoted to it. Long (1998, p140) states in his research “Virtually every person I interviewed and all of those responding to the questionnaires raised the issue of communications as being essential in the leadership process.” These findings are complimentary to his.

Even in Bass & Stogdill’s (1990) ‘Handbook of Leadership’ there is scant reference to communications and not even a chapter devoted to it. Given that this book is a synthesis of leadership theory and data to the date of publication, this can only confirm that American leadership theory is somewhat lacking on the importance placed on communications in the leadership process. Possibly, Australians require more communications than Americans, which may partially be explained through the Australian characteristic perceived by the participants of emotional honesty which includes a predisposition to question and a need for clarity.

Values and Characteristics. There appears to be a prevalence of American theories that stress the importance of leading through values or characteristics. There are a plethora of books on characters of leaders with every increasing lists of characteristics, for example, the theory on values and as put forward by Hofstede (2001) at figure 2-1 was clearly agreed with by this research. Participants perceived that values and characteristics are moulded by the cultural environment and values are set in the early years of our childhood. The quote below shows agreement with Hofstede’s theory of development of values.

“I think firmly attitudes and values shape you in the beginning, reinforced in a school environment, reinforced in a family church environment whatever the peoples faith happens to be, I think they’re reinforced in the work place, they’re reinforced by friends in the attitudes and values of the day.”
[Participant 18]

Project Globe has gone to the enormous extent of researching ILT across countries and has defined 30 universal characteristics or attributes of leaders (at table 2-1). Most of the positive attributes are factored against elements of charismatic leadership. Several more common values from this research are found at table 4-6 but there was considerable variation among participants and also different meanings or interpretations applied to the same value. In this research, 39 different values (both positive and negative) from 30 participants were recorded. These were reduced down to nine key values. It is suggested that lists of characteristics, such as those from Project Globe, serve little purpose as they have different meanings in different settings and across different cultures. By asking leaders and staff about values risks obtaining long lists of ‘words’ but without any consistent meaning. Kouzes & Posner (2003) argue that initially they had 225 different characteristics and values which they combined in four key characteristics: honesty, forward-looking, inspiring and competent. This they further reduced into one term credibility. While this is not incorrect, it does highlight the wide and varied degree to which values, characteristics, attributes, behaviours, norms and attitudes are bundled together and interpreted differently.

Meanings placed on values appear to be set and defined by leaders, the business, the environment and through their own experiences. Each leader had their own unique way of expressing values and apportioning meaning to them. For example, in this research one participant said “Don’t change with the wind” another said “consistency”. One participant said “sensitive to how others feel” another said “supportive, participative community” or “stand up for staff”. There is similarity between these groups of expressions. Each are values but do they have exactly the same meaning as implied by the organisation or leader?

This research suggests that the focus of these American leadership theories on any one attribute is wasteful. While values are an important element to the leadership process but

they must be defined within the context and environment to which they have been applied. Values shape the emotional setting of the leadership environment. Values determine how emotive leaders can be such as defining the intensity of feeling associated with that value. For example, from this research it is posited that values and characteristics coupled with the cultural environment will determine how direct we may be, or brash, or accepting of tasks asked by leaders. An American may be more accepting of authority, an Australian will not. The researcher argues that understanding of values and characteristics is essential within the leadership environment, however, it is culturally dependent and is also determined by the meanings placed on values and the interpretation of those values by the leader, the business and staff. Values have different meanings to different people so to focus on values determined by an American theory can be ill advised in Australia.

Emotional Togetherness. There appears to be a larger correlation with this component from the American theories. This is understandable because it comprises the emotive elements of leadership. Participants were of the view that the Americans very much “wear their hearts on their sleeve” this is an appealing element to them. In Australia and from the participant interviews, the Australian context of charisma and passion and motivation is not an ‘in your face style’ but a more controlled energy driven and engaging form of emotive bond.

The theories from America and the data obtained from this research appear to have a significant degree of correlation although the level of emotion will be moderated by the Australian culture. Inspiration is a common element and is found in Transformational leadership, Implicit Leadership Theories, Emotional Intelligence and Kouzes & Posner (2002) all of which link into the emotional togetherness factor. Without the emotional bonds, leadership will be ineffective and will not achieve its strategic outcomes. As Participant 2 stated, “Now, if you have no idea that its not about you, but its about an end point you are trying to get to, and you can’t do it by yourself, you have to do it with other people, then you can’t be a leader.”

Leadership is about a joint relationship thus the aspect of 'jointness' in the model. The key elements of 'jointness', identified through this research, are working with people through displaying passion, sharing a joke, showing people that they are a meaningful part of the activity and their contribution is recognized. Most American theories that address the emotional togetherness component have agreement with this component of the model however, they tend to place added emphasis on the charismatic individual who in some cases is thought of as a 'rock star'. However, the participants perceived that this will not get an Australian leader anywhere and will either engender the 'cringe factor' or will not be tolerated.

The degree of difference in emotional togetherness between American theories and this Australian model will become clearer in the following section on the differences between Australian and American cultural influences on the leadership process.

Strategic Movement/Change. Vision is an element that has significant congruence with American leadership theories. Vision was a particularly important component of leadership as was the ability to take a long term view and only focus on those elements that will provide a strategic outcome. Most mainstream leadership theories have this component as an outcome of the leadership process as it is the end point of the leadership process. From the data, there was a continual process of interaction between emotional togetherness and this component as the vision required 'buy in' and emotional attachment to that vision from all staff.

Most theories discuss the need for a leader to have a vision of the future and continually strive to move the organisation toward this goal. There are links between vision and inspiration in the theories such as Kouzes & Posner (2002, p115) "Finding your vision, like finding your voice, is a process of self-exploration and self-creation. Its an intuitive and emotional process." Kouzes & Posner link the emotional process to vision. Yukl (1981, p121) states that "the leader stimulates enthusiasm among subordinates for the work of the group and says things to build subordinate confidence in their ability to perform assignments successfully and attain group objectives." There are many examples in American theories of linking vision, goals and the need to motivate, build

confidence or stimulate enthusiasm. They argue that the bond between the emotional component and achieving corporate goals is strong. This research has concluded the same relationship exists and is consistent with American theories.

5.2.3 Conclusion

The Australian model of leadership as proposed by this research is a high level process that links cultural influence, the core leadership components and the four key components of the process. The next section will explain some of the unique characteristics of Australians perceived by participants which will differences between America and Australian values particularly the impact that these may have on the emotional togetherness component of the model. The model appears to have similarities with the US theories but communications is an element that is seldom discussed in detail by American theories. The importance of communications in Australia was consistently stated by all participants.

5.3 American and Australian Characteristics

5.3.1 Comparison of Findings between the Australian and American Character

The findings of this research identified a set of key characteristic differences between Australian and American leaders. These characteristics are detailed at table 5-1.

American Key Characteristics	Australian Key Characteristics
Arrogance/Hubris	Emotional Honesty
Respectful of Authority	Disrespectful of Authority
Open/Emotional/Heart on Sleeve	Informality
Insular	Egalitarian/ Tall Poppy Syndrome (TPS)
Religious/country	Sexism
Philanthropic	Tough/sceptical
	Cliques/Mateship
	Indigenous Issues
	Cultural Identity

Table 5-1 – Australian and American Key Characteristics

It is worthwhile exploring the differences between these two lists to determine how Australians are perceived to be different. There was considerable agreement among

participants that there are differences between Australians and Americans and Australians and the English.

Arrogance. There was a very strong perception that Americans are brash and more arrogant than Australians. From the comments made by participants, such arrogance was not well tolerated by Australians. The arrogance was perceived to stem from the fact that America itself is all powerful nation with considerable influence on the global political environment which appears to flow over into business. It was also perceived that this was a significant cultural influence on Americans and was related to the characteristic of being insular and not thinking outside their own individualistic scope.

These perceptions were not just stereotypical responses as respondents but grounded in experiences, such as Americans presenting to very senior finance people and assuming a low level of knowledge by Australians about software systems. In one case, a participants had undertaken a leadership course in America which was presented in an ethnocentric manner, such as ‘the way we do it here’ and ‘this is how you should do it’. The Australian participants did not consider themselves arrogant nor did those who came from overseas countries see this as a trait of Australians. There was comment from several participants who stated that Australians pick up on two characteristics of American being an arrogance factor and a ‘bullshit factor’. The terms arrogance was used because participants viewed Americans considered themselves to be correct and have the only way to do something. The ‘bullshit’ factor came from the propensity for Americans to talk down to Australians or anyone else, as if they did not understand or know about some fact, method or technology. It was obvious that the arrogance of the Americans did not rub well with Australians.

Emotions. Perceptions about the emotional difference between Australians and Americans were marked. Americans were perceived to be more outwardly emotive by many participants. ‘Wearing their heart on their sleeve’ were some responses, being expressive, being open about how they feel and being able to tell their story. Australians on the other hand were perceived as direct, ‘tell you what they think’ and have a higher propensity to argue with leaders/senior managers. In this thesis this characteristic is

called emotional honesty. Emotional honesty is the propensity of Australians to question and challenge people in authority in a way that is forthright and honest. It was seen by participants to be a rather blunt or direct approach by some people coming from other backgrounds such as the English. Americans are perceived as more outwardly displaying of emotion and accepting of authority whereas an Australian's responses were said to range from telling you to 'bugger off' or questioning why things have to be done or telling you what they feel and think about what you expect them to do.

This characteristic potentially relates to a reason why the Australian participants placed more importance on communications. There was a belief that Americans are more accepting of authority and they were definitely described as being respectful of authority. Australians were perceived to be the antithesis of that. Australians were described as disrespectful of authority which may have its basis in the convict culture of "us against them". Henry (2005) has found in her research that Americans consider Australians disrespectful.

Some participants stated that in their opinion there were times when they had not engaged in sufficient communications with their staff. When communicating with staff, Australian leaders need to have their answers ready to explain why their staff must do something and be prepared to be challenged and questioned.

Participants stated that Americans are also direct but the English are not. There was however, a difference between the directness of an Australian over an American. An Australian was more likely to challenge and argue to a greater extent and depth whereas an American would be more accepting of authority and their decisions.

Religion. There were several comments about American business outside of the main east/west coast centres where religion played a much bigger part in business life. These were understood to include many Christian right people with different value sets which were more accepting of authority and less likely to challenge a leader. Religion does not play the same part in Australian leadership and not one participant mentioned a reference to leadership having a religious component. The reasons for the participants reticence to discuss religion, could have been due to religious principles being picked up in everyday

life and Australians not being as 'showy' about religion. Some of our religious principles may be already embodied in the Australian cultural values such as through the notion of mateship and egalitarianism. This research does not attempt to investigate this issue any further about the overt religious behaviours of Australians, but it is a topic for future research.

Philanthropic. Americans were perceived as much more open to give something back to the community than Australians. Australians were described as being 'tighter than the Scots' when it came to wealthy corporate leaders providing some of their wealth back to the community. King (1978) stated in his book, 'Waltzing Materialism', that Australia had become a materialistic nation with individuals losing sight of broader moral issues and being more concerned with getting rich quickly and at all costs. From this research, it is evident that some of that materialism culture still lives on today.

Egalitarianism and the TPS. There was almost unanimous agreement amongst participants that Australians society was egalitarian. There was some healthy regard for the TPS among participants which was linked to egalitarianism in the belief that as long as you remain equal, you will be OK. Ashkanasy et al's (2003) findings that egalitarianism is a unique dimension of Australian leadership can also be confirmed by this research. However, there also exists a linkage between egalitarianism and TPS. There appears to be an unease among Australians to have anyone 'stand out from the crowd'. One of the participants who was from North America was amazed at the TPS in action and vividly stated that the organisation was "like treacle to wrap around them and hold them in that position." [Participant 29]. There was no comparable American trait and to the contrary success was regularly celebrated in America. This could possibly relate back to Americans more open emotional freedom than the Australian's reticence to be emotive or stand out too much.

Henry (2005) stated that Americans find Australians emotionally detached and the findings are corroborated here. While the Australian participants did not expressly state this, it was apparent that even though the words, passion, energy, drive were used, charisma was not a word that was ever discussed freely by participants. It was thought by

the researcher that the concept of charisma was not highly regarded by most participants. It can be summarised from this research that in Australia you can have a measured amount of emotion without being 'over the top'.

Tough and Sceptical. Henry (2005) also states that Americans find Australians cynical and sceptical. This research found similar themes. There is certain amount of 'blokeness' to be seen as tough and sceptical about things. 'Blokeness' relates to the disrespect for authority as it is a common trait for Australians to be disrespectful of the government and sceptical of their motives. Scepticism may also be a reason for the emotional honesty trait in that Australians are sceptical of an organisation's or leader's motives so will openly question to ensure that their motives are in their best interests.

Conclusion. There are many perceived differences apparent from the research between Australians and Americans. Australians tend to be less emotive but more ready to question and be direct and have a healthy desire to have everyone as an equal in the workplace. There is also a sceptical or cynical outlook which appears as disrespect toward institutions and authority. Americans, on the other hand, are perceived to be openly more emotional, respectful, celebrate success but have an underlying arrogance and brashness that is manifested by the power and might of America as a nation. This has also made Americans somewhat insular and believing that their way is the right way according to some participants.

5.3.2 Comparison between the Literature and the Research Findings

From the global culture studies of Hofstede through his IBM project and continued with House through the Globe Project, Australia has been grouped with the Anglo cluster which includes the UK, US, Australian, Canada (English speaking) and New Zealand. There is a stated consistency among the research from these culture studies. These studies are etic macro cultural studies.

The aim of this research project was to look at an emic micro-cultural study of Australian leadership. While accepting there are significant similarities between Australia and America such as being an individualistic capitalist society; holding similar world views and opinions; has a low power distance and uncertainty avoidance; is informal; and

considered a masculine country. It does rate as a short term culture like America seeking immediate benefits. This research was not aimed at replicating these similarities but to define the perceived micro differences between America and Australia and see how these differences may moderate or effect leadership in Australia.

The literature is wide and varied on the Australian character and values. Sinclair & Wilson (2002) discuss the discrimination of white Australians against Indigenous Australians and people from non-Anglo backgrounds. This was perceived to continue to be true. There appears to be few Indigenous leaders in business and there is a non-acceptance by Australians towards the Indigenous roots of the Australian heritage. Participants (and potentially Australians overall) appear to more readily look to the UK or anywhere else for a cultural heritage rather than here. This was either directly stated or inferred by participants.

Meng et al (2003) cites four unique Australian character traits: mateship, TPS, one of us and the underdog.

Mateship/One of Us. There was an element of mateship in this research but this was manifested in the nature of Australians being seen as quite 'cliquey' socially. There was also an element of mateship stated in an observation by an Italian participant that Australians are reticent to give subordinates tough, honest feedback. The researcher believes this could be a result of the fact that in Australia we have to be 'one of the boys' making the provision of negative feedback difficult. Henry (2005) stated that she has found this same fact. It appears that mateship when applied to the leadership environment restricts leaders and senior managers from giving honest feedback. It also seems that mateship stops the acceptance of outsiders into social groups until they have proven themselves to the group members. Ashkanasy et al (2002) also reported that mateship is a unique dimension of leadership in Australia and this fact is confirmed in this research.

Egalitarianism. Egalitarianism is commented on throughout the literature as being an Australian quality (Sinclair & Wilson 2002; BCA 2002; Sarros et al 1999). The TPS is also a feature of the Australian character and is well covered in the same literature. Meng

et al (2003) and Ashkanasy (2002) found that Australian leaders must inspire high levels of performance without being too charismatic while remaining 'one of the boys'. This research confirms this fact and it was very clear that the Australian perspective of charisma is a very moderate definition of that term. That is leaders can be emotive but in a controlled way, leaders must also be prepared to explain their actions and be prepared to be questioned on why something must be done.

Underdog. No participant mentioned the concept of being an 'underdog' nor even implied that the quality of 'underdog' was relevant to the leadership environment. This Australian character trait was not supported by this research. The ideas of Meng et al (2003)

Short Term Focus. Long (1998) talks of Australians having a short term focus. The Hofstede (1980, 1981, 2005) IBM project also classes Australia as a short term focussed culture. Virtually every participant talked about long term focus. Whether or not this was just 'talking the talk' was not able to be ascertained as this research was not aimed at focussing on that element. However, there does appear to be a change in leader's focus as stated by Participant 2 as follows:

"All of the market forces were requiring them to do quarterly reports and so forth, so that's what they focused on [short term]. I was saying that we won't go very far unless we were more expansionary, more visionary. And I don't know that the word 'vision' entered their vocabulary. Now I think it was last year or a couple of years ago, I went back and did the same thing and it was a very different conversation. Now sure we've got different people around the table, and I said they're finishing my sentences. We weren't able to talk like this two or three years ago. And I think that is what has happened in Australia. We have had business leaders, fine examples, who have stood up and spoken outside their portfolio, if you like, about the issues of Australia."

This particular CEO has seen a change in Australian leaders moving from a short term focus to a longer term more wider view of businesses including not just their own

portfolio but also looking at how their business impacts society, the environment and others.

Emotional Appeals. Sarros et al (1999) found that executives are ambivalent about making appeals to emotion. From this research this may have changed. There was enough reference to emotion in the form of passion, motivation, energy, engagement with people that it caused the development of the emotional togetherness component of the leadership model. Given the significant comments about emotive appeals this research differs with Sarros et al (1999) on this point.

Characteristics and Values. Sarros et al (2006) at table 2-2 cites 15 characteristics of Australian leaders. The similarities between these and the research results are respect, integrity, courage, and passion if viewed as similar to inspiring. In comparison to House et al's (2004) universal characteristics of leaders trust is the only direct comparison. As stated previously, definitional problems associated with values makes comparison problematic if not impossible. Values appear best defined in emic terms that are culturally specific and applicable to that culture.

Some of the work by Feather (1994) argued that Australians are ambivalent towards authority and enthusing staff. The research results concur with the first part that there is a healthy disrespect of authority particularly through the trait of emotional honesty which is that questioning of authority and the directness of Australians to speak their mind to all people. One participant who works with a large American multinational when going to America for a course, reported that the CEO of the business would walk down the corridor and all the American staff would be silent whereas the Australians would say 'giddy' in their own informal style.

Conclusion. There are similarities with the existing literature on the Australian character and cultural traits. This can be seen through egalitarianism, TPS, mateship, a disrespect for authority and not being too charismatic. However, there was no evidence for the underdog characteristic. Additionally, emotional honesty and the propensity for Australians to question "Why?" does not appear to be articulated in the literature. Nearly all participants commented on the directness of Australians.

5.4 Research Questions

5.4.1 Research Question 1. What are the core leadership processes to be an effective leader in Australia?

The core leadership processes are defined in the Australian leadership model as communications, values and characteristics, emotional togetherness and strategic movement and change. There is consistency with American theories although the communications element was placed with a high degree of importance by participants yet it receives only implied references and its importance is underplayed in American theories. Both this research and research by Long (1998) came to similar conclusion about communications.

The research model presented here is a different grouping of the leadership process that is meant to clearly show the linkages between the four components and the culturally dependent components. There is significant agreement between the four components and existing theories although nowhere has it been found that the four components have been brought together in the one model. Most American theories concentrate on one or up to three elements of the model. The model developed here is built up from participants' discussions of leadership as applied and learnt by them over many years. Leaders in Australia should place considerable effort towards communications particularly visible communications practices. Australian leaders must take a long term visionary view of the business and be taking their staff on a 'journey through change'. Emotiveness must be controlled by Australian leaders and should be undertaken in a manner that is not excessively demonstrative or 'showy'. Values and characteristics are important but they need to have individualised meaning and be articulated across the business.

The four components of leadership in Australia are:

- Communications,
- Values and Characteristics,
- Emotional Togetherness, and

- Strategic Movement and Change.

Leaders should keep in the forefront of their mind that leadership is like a journey and they need to take the whole organisation with them. They cannot do it alone. The model presented at figure 4-2 requires further research to test its applicability across business in Australia.

5.4.2 Research Question 2. How does Australian corporate leadership differ from that of the predominantly American biased mainstream leadership literature?

There are significant differences in the values and characteristics of Australians as compared to Americans. These were identified at table 5-1. Americans are considered more arrogant and have more of a 'can do' attitude. They are perceived to be far more open emotionally when compared to Australians. There was considerable reference to this in the opinions of participants. Americans were considered to be far more showy, brash, and easily motivated by a showy and rock star style. Charisma has been a word used in American leadership theories for the last 30 years. It is used in glowing emotive words and phrases such as those used in Bass (1985, 1990) to define charisma. Australians are less accepting or intolerant of a 'showy' leadership style. From the research, Australian participants classify themselves as emotionally honest but not emotionally open.

Australians, through the analysis of the research data, expect an egalitarian approach within the corporate environment which generates a predisposition for Australians to be direct and ask "Why?". "If I am equal with you then I want to know why I have to do this?" sums up the Australian attitude. Should someone in Australia stand out then there is a real possibility that the TPS will occur to bring that person back down to a level with everyone else. It was still quite positively thought of by participants. Australians are also sceptical and cynical which adds to the predisposition to be direct and ask "why?". There was considerable agreement with the Australian literature on Australian values such as mateship, 'one of us' and egalitarianism.

Australian corporate leadership is potentially more communicative and if not it requires more from leaders. American theories do not emphasise communications and it is absolutely necessary in the Australian environment which may moderate the directness of Australians. It is far less 'showy' and not charismatic based as many American leadership theories espouse. There was less emphasis on the values based leadership styles that are prominent in America. There still seems to be a considerable effort by American theories to argue that leaders must have particular values and characteristics however, in Australia values may have slightly different meanings attached to them. There was limited agreement by anyone of the participants on value sets of Australians.

Any Australian leader should remember that emotional honesty is a huge element of the Australian workforce, which remains cynical and disrespecting of authority. While the concepts of the broader based leadership theories can be applied to the Australian environment, it must be operationalised in a different way to America. Communications must also be added to any American theory to moderate the emotional honesty element.

5.4.3 Research Question 3. What do the differences imply for utilising American leadership theories in Australia?

Australian leaders should be careful of applying US leadership theories within Australia. The differences have been defined in the research question above. When applying American leadership theories within Australia, leaders should consider the following points:

1. References to a 'showy' charismatic style should be forgotten however, Australian leaders must still display passion, motivate and respect staff. This can be done through developing emotional bonds, showing empathy and making sure staff feel a meaningful part of the activity and their contribution is recognised.
2. A leader in Australia should be prepared to be questioned and must have the answers to explain why something must be done. Some ways of overcoming this issue could be through:
 - a. Communicating more in a simple manner that can be easily understood,

- b. Building trust with staff,
 - c. Holding a consistent long term view for the business,
 - d. Engaging with staff regularly.
3. The Australian leader still needs to develop an emotional bond with staff but this must be achieved in an Australian way. An emotional bond in this instance could be akin to the principle of mateship. The key elements of developing emotional bonds in Australia are working with people through displaying passion, sharing a joke, showing people that they are a meaningful part of the activity and that their contribution is recognized.
 4. Leaders should hold fast to a few core values for the organisation. Trying to assimilate an organization with 15 or more key values as many researchers and American theories espouse, is unachievable. It is hard to say which values are most important as it can be a very personal thing and depends on an individuals meaning as applied to the values. In this research the main values discovered were: respect, integrity, credibility, sensitivity and trust. These values have defined each value in chapter 4 but leaders are free to apply their own meanings as they see fit.
 5. Follow the model as outlined at figure 4-2. Australian business leaders must remember that communications and values drive the leadership process. The leadership process is emotional togetherness and strategic movement and change. The importance of communications cannot be stressed highly enough.
 6. In the Australian context it may prove beneficial for leaders to consider the leadership process a journey which can envision the concepts of egalitarianism, mateship and being one of us. That is, it is a journey we are all going on together and we will all mutually benefit from the journey. As these are specific Australian values, leaders should utilise these concepts throughout the journey.

5.5 Summary of the Discussion

This discussion section has discussed more fully the Findings in Chapter 4 and explained both the Australian Leadership model and the differences between American and Australian characteristics. This comparison has showed that there are differences at a micro-level between Australians and Americans even though we may all come from the same Anglo cluster of countries. This research has shown that there are sufficient differences to show that leadership in Australia is unique and care is required to apply American leadership theories in Australia. The key differences are:

- Communication is a key element to the leadership process in Australia,
- Emotional bonds between leaders and staff are a heavily modified version of the American view of the showy open charismatic style,
- Emotional honesty is a concept that Australian leaders must be prepared to deal with,
- An Australian Leadership model has been developed that fits the Australian environment, and
- The TPS is alive and well which keeps everyone on an equal footing.

Leadership styles in Australia are unique and should be treated as such by leaders and leadership practitioners. American leadership theories should be tailored and modified to be applied effectively in the Australian environment.

6 Implications, Limitations and Future Research

6.1 Introduction

This research sought to identify and explain the uniqueness of Australian leadership styles and how these differ from American leadership theories. The previous chapters have detailed the literature, methodology used, research findings and discussed what the findings meant. The research has also proposed an Australian model of leadership. This is the final chapter of this thesis which will address the implications, limitations of the research and provide details of possible future research.

6.2 Practical Implications of the Research

It is important to realize that this research has not been aimed at dismissing the American leadership theories as all unusable or irrelevant to the Australian environment. There is a lot of value in some American leadership theories, particularly those that have been significantly tested around the world. Two of these are Transformational leadership and Implicit leadership theories. Transformational leadership in particular has been widely tested across the globe and focuses on the emotional togetherness element of the model as a prime differentiator between good and excellent leadership. The model presented here retains that focus however, it has been ‘Australianised’ to take account of the limitations placed on charisma in Australia. The word charisma in Australia can evoke negative emotion, as it did in this study, with the result that it may be quickly dismissed by a large number of staff and leaders.

Notwithstanding, there are other American leadership theories that should be used with caution and could be considered no more than holding a ‘fad’ status. These theories should be used wisely, if not at all. The practical implications of utilising the American based theories in Australia requires final clarity.

Should Australian business leaders choose to implement, either by themselves or through consultants, a leadership change project then the following thoughts and ideas require consideration:

1. Define and consider which leadership theory is relevant and consistent with a leader's organisation's values and environment. Consider that any theory when applied in Australia must have application across all four components of the Australian leadership model. If it doesn't fit into the four components then it should be discarded or modified.
2. Emotional honesty is a key consideration in Australia. Leadership should be based around the directness of Australians and the propensity for them to ask "Why?"
3. Charisma is a large factor in American leadership theories (both Transformational and ILT place a high importance on it) and it is based around the leader having a higher status, presence, eloquence and being the king. This will not work in egalitarian Australia where equality is a central tenet and people are less emotionally open.

The Australian leadership model can be used as a tool to evaluate leadership theories (whether from America or elsewhere). It provides a macro process view of leadership in Australia. It can be used as:

- An evaluation tool against current leadership process and structures within organisations,
- An evaluation tool to confirm that a leadership theory is relevant to the Australian environment, or
- An evaluation tool for leaders to see if their leadership style incorporates all aspects of the model.

The greatest value of the Australian leadership model is as a tool to assist leaders in evaluating their leadership style and external leadership models. It contains aspects that are 'Australianised' and was developed with that use in mind. The Australian Leadership Model is not:

- A new leadership theory, or
- Applicable across other cultures,

Finally, the differences between American and Australian corporate business leaders can be seen and used in cross cultural business dealings and when business leaders from other countries work in Australia. This research, if operationalised, would allow non-Australians to see how Australians operate in a leadership sense, what works and what will not and what nuances there are around Australian Leadership styles.

6.3 Limitations of the Research

It is important to acknowledge the limitations of this research and how this may affect its applicability. The following limitations have been identified:

1. This research was conducted only in Australia and mainly with participants who were Australians. There were no indigenous people involved in the study and only six females. While some non Anglo people were interviewed, the study only aims to put forward an Australian leadership model and discuss the differences between Australians and Americans. It does not attempt to state that this is a universal model of leadership.
2. All interviews were conducted in Sydney and with people currently working in Sydney. There was evidence from some participants who had worked in Melbourne of subtle differences between businesses in Sydney and Melbourne. For example, participants stated that Melbourne was more traditional than Sydney, it was more formal and had more crossover between sport, work and social settings. Sydney was described as more focused on money, far more international, greater communications issues due to a higher number of staff with English as a second language and greater turnover of staff. The implications of whether different results may be achieved in other states would require further investigation.

3. There was an attempt to interview leaders from a range of industries and industry sizes. While this was achieved to some extent, it was by no means full coverage across all industry sectors and had a slightly higher focus on larger companies. The implications of this cannot really be estimated but a further testing of the model would be required across a large cross section of Australian business to gauge its correctness and applicability to all industry sectors and sizes of companies.
4. The use of empirical observations was not conducted due to availability of participants, a restriction of 30 minutes interview time from the SCU ethics committee and reliance on the methodological advantages of grounded theory to conduct research until reaching saturation of the data where no new concepts are developed.

These limitations do not detract from the soundness of the research but should be considered if applying it to a business. Further research such as quantitative studies is required to test the Australian leadership model and the uniqueness of Australian leadership styles.

6.4 Future Research

There is some future research emerging from this study which includes:

- Further refining of the Australian Leadership model to enable a quantitative study to be developed to undertake theory testing processes.
- The testing of the Australian Leadership model through quantitative methods across a broad range of business sectors and company sizes.
- Testing the impact of the unique qualities of Australians to see how this may moderate or impact American leadership theories through quantitative methods.
- Researching whether Australian businesses are indeed becoming more long term focused in their vision and outlook.

- Investigating the values of leaders to determine the main values and definitions applied to these values by Australian leaders and staff.
- Quantitatively testing the emotional honesty concept with Australian leaders and staff.
- Confirming that charisma is moderated in Australia by a dislike of ‘showy’ and highly emotive displays.

By undertaking theory testing processes on the outcomes of this research, statistical generalizations can be made which may confirm the validity of the results and confirm the applicability of the leadership model.

6.5 Conclusion

The implications, limitations and opportunities for future research have been identified in this chapter. This research study has shown that the Australian Leadership Model is a useful tool that can be applied to the business environment to evaluate the applications of leadership theories in Australia and evaluate existing leadership processes within organisations. It is an Australian influenced model that may not be applicable outside Australia.

This research has shown that business and corporate leadership in Australia is perceived to be a journey that leaders must take with their staff to achieve corporate goals and ambitions. It requires the four inter-related components of communications, values and characteristics, emotional togetherness and strategic movement and change to provide effective leadership. Leadership in Australia is unique such that leaders operating in an Australian environment should consider the impact of this research in their corporate environments.

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APPENDIX 1

LETTERS AND CORRESPONDENCE WITH PARTICIPANTS

(Note: phone numbers and addresses removed for privacy reasons)

13th February 2007

{Home Address}

{Company}
{Full Name}
{Address}

Name of Project: Leadership in Australia – How different are we?

Dear {First Name},

I am currently undertaking a University project researching Leadership styles in Australia as part of a Doctor of Business Administration (DBA) course. I am at the research stage of the project and I am in the process of interviewing people in leadership positions in Australian companies.

Due to your senior management experience and current position, I would greatly appreciate the opportunity to conduct an interview. I would like to discover the issues, problems, good results that your leadership experience has brought to your company. I am particularly interested in talking to you about your experiences with leadership styles and the effects of these on staff – what works what doesn't work. I believe your input would be extremely valuable to my project.

My research involves a 30 minute 'face to face' interview to discuss leadership issues (I would like to record the interview – audio only). I have attached to this letter an outline of my research process and the topics I would like to discuss with you as part of my research.

If you would be willing to participate in my research, could you please let me now by either return mail at the address above or via email at: colin.rymer@xxxxxx.com.au or please give me a call on XXXXXXXX. You may also call Dr. Doug Long, my supervisor, regarding any aspect of this project on (02) XXXXXXXX.

Kind regards,

Colin Rymer

Attachment:

Information for Participants

INFORMATION FOR PARTICIPANTS - THE RESEARCH PROCESS

Interviews for this research project will be semi-structured conversations covering some or all of the topics listed below. The place and location of the interview is of your choosing, with telephone interviews arranged if that is more convenient for you.

Interviews will take approximately 30 minutes. If you agree the interview will be recorded, however, you are free to request that interviews not be taped. In this case I will request permission to take notes during the interview. After the interview the recording will be transcribed (or the interview notes typed).

Your right to privacy and the security of records

Original records of interviews, including notes, transcripts and recordings will be kept in a locked and secure place.

You have the right to remain anonymous if any data from the interviews is published. Should you consent to being identified in any publication using interview data, a final version of the material to be published will be sent to you for your permission prior to publication.

Should you allow access to documents, records or photographs, you may determine the terms under which access is allowed. This access will be subject to privacy requirements regarding identification of 3rd parties. The data from this research will not be made available to other researchers in de-identified form.

Your right to withdraw from this project without need for a reason to be given will be respected. On your withdrawal, all copies of notes, tapes and transcripts will be returned. Information from you which has been 'de-identified' (made anonymous) will not be able to be withdrawn.

Topics to be Covered in Interviews

- a) Your experience in leadership positions, with what companies and in what countries have you worked.
- b) Your perceptions/understandings of the main leadership characteristics and styles from a theoretical approach.
- c) Your perceptions of the Australian culture, values, leadership traits and leadership approach/style.
- d) The application of theoretical approaches to leadership in the work environment in Australia.
- e) Organisational cultural differences in companies you have worked.
- f) Your experience (if applicable) as an Australian expatriate manager/leader and difficulties faced in leading personnel in other countries/environments.

- g) Comparison of leadership styles in multinational companies with expatriate leaders to companies with an Australian leadership team (if applicable).
- h) Australia's multicultural mix and the effect on leadership styles.

Research results feedback

Should any participant require feedback on the results of the project then they are free to contact the researchers at any time. The contact numbers of the researchers is listed below.

Problems Associated with the Conduct of this Project

The ethical aspects of this study have been approved by the Southern Cross University Human Research Ethics Committee. The approval number is ECN-06-04. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Ethics Complaints Officer, Ms S. Kelly, (telephone (02) XXXXXX, fax (02) XXXXXX, email: xxxxx@scu.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Research Supervisor: Dr Doug Long (02)XXXXXX

Researcher: Colin Rymer XXXXXX

**CONSENT TO PARTICIPATE IN A SOUTHERN CROSS UNIVERSITY
RESEARCH PROJECT**

Project title: Leadership in Australia – How different are we?

Part A: For the participant to complete

<input type="checkbox"/>	I have read and understood both pages of the information for participants regarding research on 'Leadership in Australia – How different are we?' and agree to participate in this research.
<input type="checkbox"/>	I am over the age of 18 years and would be pleased to be involved in the project.
<input type="checkbox"/>	I agree to my interview being recorded on audio-tape OR
<input type="checkbox"/>	I do not agree to my interview being audio-taped and prefer the researcher to take hand written notes
<input type="checkbox"/>	I wish to remain anonymous in any publication arising from this research, OR
<input type="checkbox"/>	I consent to being identified in any publication arising from this research, on the understanding that I approve a final version of the material containing my name
<input type="checkbox"/>	I understand that all references in my interview to third parties will not be incorporated in published work unless the third party consents.

Your name:

Your signature: Date:

Name of witness:.....
(Independent from project)

Signature of witness:Date:
Date:

Part B: For the researcher to complete

I certify that the terms of the form have been verbally explained to the participant, that the participant appears to understand the terms prior to signing the form, and that proper arrangements have been made for an interpreter where English is not the participant's first language. I asked the participant if she/he needed to discuss the project with an independent person before signing and she/he declined (or has done so). The participant has been given a signed copy of this consent form.

The participant has indicated the following restrictions are placed on any data generated during the research (note if none apply):

.....
.....

Name of researcher:

Signature of researcher:Date:

Research Supervisor: Dr Doug Long (02) XXXXXX

APPENDIX 2

BREAKDOWN OF PARTICIPANTS AND COMPANIES

Participant Number	Company Number	Company Position	Level of Position	Company Size	Government/Private/NFP	Business Sector	Sex	Country of Origin
Participant 1	Company A	CEO	Executive	SME	Private	Member Services	Male	Australia
Participant 2	Company B	CEO	Executive	SME	NFP	Community Assistance	Female	UK
Participant 3	Company C	CEO	Executive	SME	Private	Member Services	Female	Australia
Participant 4	Company D	CEO	Executive	SME	NFP	Community Assistance	Female	Australia
Participant 5	Company E	CEO	Business Unit Leader	Large	Private	Banking	Male	Australia
Participant 6	Company F	Mid Manager	Mid Level	Large	Private	Banking	Male	Australia
Participant 7	Company G	CEO	Executive	Large	Private	Superannuation	Male	Australia
Participant 8	Company H	Mid Manager	Mid Level	Large	Private	Insurance	Male	Australia
Participant 9	Company H	Mid Manager	Mid Level	Large	Private	Insurance	Male	Australia
Participant 10	Company I	CEO	Executive	Large	Private	Funds Management	Male	Australia
Participant 11	Company J	CEO	Executive	Mid	Private	Aged Care	Male	Australia
Participant 12	Company K	CEO	Executive	SME	Private	Aged Care	Female	Philippines
Participant 13	Company L	CEO	Executive	Large	Private	Education	Male	Australia
Participant 14	Company M	CEO	Executive	Large	Government	Science	Male	Australia
Participant 15	Company M	Mid Manager	Mid Level	Large	Government	Science	Female	UK
Participant 16	Company N	CEO	Executive	Large	Government	Community Services	Male	Australia
Participant 17	Company O	CEO	Executive	Large	Government	Community Services	Male	Indonesian (Dutch)
Participant 18	Company P	CEO	Executive	Large	Government	Law & Order	Male	Australia
Participant 19	Company Q	CEO	Executive	Large	Government	Health	Female	Australia
Participant 20	Company R	CEO	Executive	Mid	Private	Print	Male	Australia
Participant 21	Company S	CEO	Executive	SME	Private	Member Services	Male	UK (Ireland)
Participant 22	Company T	CEO	Executive	Mid	Private	Retail	Male	UK
Participant 23	Company U	CEO	Executive	SME	Private	Cleaning	Male	Australia
Participant 24	Company V	CEO	Executive	Mid	Private	Transport	Male	NZ
Participant 25	Company W	Mid Manager	Mid Level	Large	Private	IT Managed Services	Male	Italian
Participant 26	Company X	CEO	Executive	Mid	Private	Advertising	Male	Australia
Participant 27	Company Y	CEO	Business Unit Leader	Large	Private	Property	Male	Australia
Participant 28	Company Z	Mid Manager	Business Unit Leader	Large	Private	Retail	Male	Australia
Participant 29	Company ZA	Mid Manager	Mid Level	Large	Private	Telecommunications	Male	North America
Participant 30	Company ZB	CEO	Executive	Mid	Private	Transport	Male	Australia