Fostering Effective Leadership in Foreign Contexts through Study of Cultural Values

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While leadership styles have been extensively examined, cultural biases implicit within research methodologies often preclude application of results in foreign contexts. To more holistically comprehend the impact of culture on leadership, belief systems were empirically correlated to both transactional and transformational tendencies in public schools from 38 different countries. Results revealed that desires to obey authority and tradition are strongly correlated to both leadership styles. These values may clarify expectations, thereby facilitating effective leadership and organizational behaviors on a global scale. Respect for others, a desire to work for social good, and a need to act both independently and creatively were significantly related to the transformational approach. These values indicate that an individualistic and egalitarian self-concept fosters transformational behaviors. Finally, lack of gender egalitarianism and emphasis on monetary gain predicted the presence of transactional strategies, suggesting that clear role differentiation is required to successfully utilize rewards and punishments. Collectively, study of cultural beliefs yielded new insights for the enhancement of educational leadership, training, and evaluation.
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Introduction

Machiavelli (1998) wrote, "dispute arises whether it is better to be loved than feared, or the reverse. The response is that one would want to be both the one and the other; but because it is difficult to put them together, it is much safer to be feared" (p. 66). His statement implies that the cultivation of trepidation is more effective as a means to maintain power and gain respect (Smith, 2011). This type of authoritarian perspective has been used to support more top-down leadership strategies, such as the transactional approach, which imbue leaders with the power to distribute resources or punish employees. Although there is a great deal of research emphasizing the effectiveness of this style of governance (Bass, Avolio, Jung, & Berson, 2003; Judge & Piccolo, 2004; Koh, Steers, & Terborg, 1995; Luthans,

Rhee, Luthans, & Avey, 2008), positional authority is tenuous, and does not promote strong bonds with followers (Georgesen & Harris, 2006). Issues with this leadership style have led some researchers to conclude that transformational approaches are more effective (Bass, 1999; Lowe, Kroeck, & Sivasubramaniam, 1996).

Transformational leadership represents a more "loving" side of the managerial continuum. Via this approach, leaders motivate employees through:

1. Inspirational Motivation (Articulating a vision and cultivating a strong sense of purpose)
2. Intellectual Stimulation (Challenging followers to think outside the box)

3. Individual Consideration (Attendance to each follower's needs)
4. Idealized Influence (Setting high ethical standards and serving as a role model)

Instead of ruling through fear, leaders use charisma and interpersonal skills to motivate, cultivate a strong sense of vision, set high ethical guidelines, and provide assistance according to individual needs. There is a considerable amount of evidence supporting the effectiveness of this leadership style (Bolkan, & Goodboy, 2009; Dvir, Eden, Avolio, & Shamir, 2002; Tims, Bakker & Xanthopoulou, 2011).

Literature Review

To ensure the success of new leadership strategies, objectives must be systematically planned and implemented according to an organization's vision (Collins & Porras, 1996; Herman, 1989; Malone, Narayan, Mark, Miller, & Kekahio, 2014). While steps involved in the planning process vary according to organization, they generally follow a four-stage process such as the following (*Center for Mental Health in Schools*, 2013, p. 3):

1. Create readiness, commitment, and engagement to a project
2. Build infrastructure and capacity to pursue the initial implementation
3. Replicate, sustain and evolve the implementation to enhance outcomes
4. Generate creative renewal and replication

Through the planning process, leaders prepare the environment by informing organizational members of upcoming changes, build the physical and financial means to implement new goals, initiate new tasks that align with objectives, and include a means to sustain changes (*Center for Mental Health in Schools*, 2013; Malone, Narayan, Mark, Miller, & Kekahio, 2014). Throughout this cycle, systematic frameworks such as theory-based evaluation (TBE) must be utilized to appraise administration, achievement, and program efficacy (Kim, 2011).

Although new strategies are often systematically designed and applied, contextual circumstances impact the efficacy of implementation. This view is exemplified by study of policy and administration in Asian schools such as South Korea, Japan, Hong Kong, and China. Within these Confucian countries, cultural reliance on group cohesion promotes uniform national policies for curricular design and school administration (*CIEB*, 2014; Hogan, 2014; Ngok, 2007; Shin & Koh, 2005). These policies are then implemented at the local level by staff, who often share the cultural beliefs of policymakers (Hadley, 1997). Through "translation" of policy and implementation via a cultural lens, local schools in Confucian countries have become highly collective, standardized, and hierarchical (Cheng & Wong, 1996). As this example illustrates, planning and implementation undergoes "translation" according to cultural context.

Since cultural values impact the effectiveness of policy and administration, leaders must consider these ideals during the planning process. Not only must belief systems be utilized for the design and implementation of reforms, they must be used to critically evaluate educational effectiveness. Failure to acknowledge one's own cultural paradigm may invalidate claims of efficacy in foreign contexts. This is exemplified by a study of 88 North American managers. Results of the study revealed that 73% of managers were not satisfied with their company's mission statement, primarily because they had not participated in its creation (Mullane, 2002). Although analysis ultimately led to the assertion that more participation in mission creation is beneficial, North American inclinations toward participative leadership can serve to invalidate this claim in other cultural contexts. Within Confucian countries, where low value is placed on participative leadership (Northouse, 2013), subordinates may exhibit little desire to craft mission statements.

Past research reveals a clear gap in understanding concerning the interaction of leadership, policy implementation, and culture. This view is further exemplified through assessments such as The *Readiness for Organizational Learning and Evaluation Instrument* (ROLE). Although ROLE evaluates

both cultural characteristics (e.g., collaboration, risk taking, and participatory decision making) and leadership (e.g., mentoring, service to the institution, and the sharing of new knowledge), it fails to identify relationships between the two factors, which may ultimately mitigate the efficacy of new educational strategies (Russ-Eft & Preskill, 2009). As with other studies conducted in Western environments, it primarily emphasizes participative and egalitarian forms of leadership, which are often quite different from the hierarchical power structures in countries like South Korea, China, and Japan (Northouse, 2013). Biases in the construction of policies for design, implementation, and evaluation often lead to failure when they are adapted to disparate cultural contexts (Eacott & Asuga, 2014).

Studies have been conducted to examine the impact of cultural values on organizational behavior and leadership (Hofstede, 1980, 2001; House, Javidan, Hanges, Dorfman, 2002; House, Hanges, Javidan, Dorman, & Gupta, 2004; House, Hanges, Ruiz-Quintanilla, Dorfman, Javidan, Dickson, & Gupta, 1999). This research reveals five distinct categories of cultural influence: power distance, individualism (vs. collectivism), masculinity (vs. femininity), uncertainty avoidance, and long-term (vs. short-term) orientation (Hofstede, 1980, 2001). While classifications explain the impact of belief systems on organizational behavior, they do not elucidate the influence of cultural values on traditional styles of governance, such as transactional or transformational leadership. The concept of power distance, for example, only explains the degree to which members of a group respect and accept disparities between leaders and subordinates (Northouse, 2013); it does not expound the impact of tolerance for authority on egalitarian transformational strategies or transactional rewards and punishments. When values for power distance are high, leaders may be reluctant to allow subordinates the freedom to act, thwarting attempts to implement transformational strategies. Lack of defined power structure may preclude transactional leadership, since there is no authority to bestow rewards or enforce punishments. More research is needed to establish the validity of these assumptions.

Like power distance, the impact of collectivism on traditional leadership paradigms is not well known. Collectivism describes the degree to which organizational members think and act as a group (Luthans, Rhee, Luthans, & Avey, 2008). Middle Eastern, Latin American, and East Asian countries are reported to have a high degree of collectivism (Gumusluoglu & Ilsev, 2009; Northouse, 2013; Rodgriguez-Rubio & Kiser, 2013). Joint action and group cohesion may promote cultivation of a common group vision, which is necessary for transformational leadership. Conversely, the same behavioral attributes may prohibit independent action, thereby precluding creativity and empowerment required for the same leadership approach. Since seemingly contradictory consequences may result from collectivist beliefs, further inquiry is needed.

The degree to which males possess dominant roles in society, termed masculinity, is yet another potential influence of transformational and transactional leadership styles. As with collectivism, it is common within many Latin American, Middle Eastern, and Asian nations (Rodriguez-Rubio & Kiser, 2013; Nguyen, Terlouw, & Pilot, 2006; Northouse, 2013). According to a masculine paradigm, men are prompted to be assertive and focused upon material gain, whereas women are compelled to be modest, nurturing, and concerned with the welfare of others (Nguyen, Terlouw, & Pilot, 2006). In such societies where gender roles are so delineated, transformational and transactional leadership may be significantly impacted. Masculine leaders who maintain assertive power distance can promote hierarchical relationships needed for transactional leadership, whereas female leaders may better utilize transformational strategies to cultivate egalitarian interaction.

As with gender-based cultural beliefs, the tendency to seek out precise directions before performing an action, termed uncertainty avoidance, may impact both transactional and transformational leadership styles (Northouse, 2013). Within universalist cultures, teachers adhere to strict rules and regulations, precluding creative and innovative decision-making. This suggests that universalist cultures would promote transactional strategies which have well-defined status hierarchies, social rules, and status differences. Particularist cultures, which allow

subordinates to move beyond guidelines to make independent decisions (Trompenaars, 1994; Trompenaars & Hampden-Turner, 1998), may promote independent decision-making behaviors associated with the transformational leadership style.

A final cultural factor impacting traditional leadership paradigms is orientation, which describes the perspectives from which both leaders and employees understand their work environment. A future orientation denotes consideration of potential issues, either through planning or investing (Northouse, 2013). Germanic, Nordic, and Eastern European countries are reported to be future oriented (Bakacsi, Sandor, András, & Viktor, 2002; Northouse, 2013). Performance orientation is the degree to which organizational members focus upon the successful completion of tasks. Anglo, Confucian, and Germanic countries yield high values for this characteristic (Northouse, 2013). Due to the focus on job completion, performance orientation may promote transactional leadership, which relies heavily on task-based rewards and punishments. Finally, humane orientation is the altruistic and generous mindset for other group members. This cultural belief can support transformational leadership, since selfless characteristics promote empowerment and mutual assistance. Due to the prevalence of humane perspectives in African (Ubuntu, Harambee); East Asian (Taoist, Confucianism); Mediterranean (Jewish); and Indian (Hindu) countries, transformational leadership may be more common in these regions (Winston & Ryan, 2008).

Although cultural values have been studied in detail, their impact on traditional styles of governance, such as transactional or transformational leadership, have yet to be concretely established. This gap in understanding has made adaptation of new leadership styles to foreign contexts highly challenging. In an attempt to further understand how culture may impact educational leadership and the implementation of new leadership strategies, the following questions were posed:

1. To what extent do cultural values explain the manifestation of transactional and transformational behaviors in foreign contexts? How do cultural values impact the utilization of leadership strategies in diverse school systems?
2. How can cultural values be exploited when adapting new leadership strategies to foreign contexts?

Such analysis may reveal the insight necessary to effectively utilize innovative leadership styles within foreign contexts. It may also facilitate understanding of how new behavioral policies should be implemented.

Method

To examine the impact of culture on leadership, values from 38 different countries were compared to average transactional / transformational leadership scores obtained from public schools (Appendix A). These countries were purposively selected based upon their categorization into 10 different regional clusters within the GLOBE study (Northouse, 2013). It was thought that such purposeful examination would yield a more comprehensive perspective of disparate belief systems.

Cultural values were assessed using the World Values Survey (WVS). This assessment of beliefs is conducted in almost 100 countries which represent 90% of the world's population. With almost 400,000 respondents, it covers a wide range of different cultural and socioeconomic contexts, making it an ideal tool for the examination of cultural values within this study (*WVS*, 2012). The survey includes 258 questions that cover a range of beliefs related to family, friends, interests, politics, work, and religion (*World Values Survey Association*, 2009).

To assess the impact of ethnic beliefs on leadership and organizational behavior, each question of the WVS was reviewed for similarity to five known categories of cultural influence (power distance, collectivism, masculinity, uncertainty avoidance, and orientation). Overall, 12 questions were selected. Values concerning income differences and adherence to superiors were selected as positive indicators of power distance (V96, V138), whereas respect for

younger people was selected as a negative indicator (V157). Creativity and individual action were chosen to reflect individualism (V70), while values against competition were selected to reflect collective beliefs and the desire to adhere to group norms (V99). Question V139, which cited the importance of gender equality, was selected for its inverse relationship to masculinity. Importance of behaving properly and adherence to tradition were selected as positive indicators of

uncertainty avoidance, whereas taking risks was selected as a negative indicator. Questions about desires to be rich, work for the good of society, and utilization of social connections (as opposed to hard work) were chosen to analyze orientations of performance (focus on immediate rewards and punishments or hard work) and humanity (focus on others). The survey questions are summarized in Table 1:

Table 1
Questions Taken from the World Values Survey

Power Distance	Collectivism vs. Individuality	Masculinity	Uncertainty Avoidance	Orientation
V96 Employees Need Larger Income Differences	V70 Creativity / Doing Things Your Own Way Is Important	V139 Women Need Same Rights as Men	V76 Taking Risks Is Important	V71 Want to Be Rich
V138 People Should Obey Rulers	V99 Competition Is Harmful		V77 It Is Important to Behave Properly	V74 Work Is for Good of Society
V157 People in 20s Are Highly Respected			V79 Tradition Is Important	V100 Hard Work Doesn't Bring Success / Luck and Connections Do

Each of the questions from the survey included responses which were coded on an ordinal scale. For those from 70 to 79, a six item ordinal scale ranging from *Very Much Like Me* to *Not at All Like Me* was utilized. Respondents who chose *Very Much Like Me* were assigned the highest similarity score to the target value (6), whereas those who chose Not at All Like Me were assigned the lowest value (1). Questions falling between 96 and 157 had a 10-item ordinal scale. Respondents who chose the value of 10 revealed the highest score for the target value (*World Values Survey Association*, 2009).

To assess levels of transactional and transformational leadership, the Program for International Student Assessment (PISA) was utilized (*OECD*, 2014). PISA is a triennial international survey used to evaluate education systems in 70 different economies (*PISA*, 2012). The survey includes 50 questions (including several sub-questions) which assess structure and organization of the school; student and teacher

body; school resources; instruction, curriculum, and assessment; school climate; and school policy and practice (*OECD*, 2012). Each question was reviewed to find indicators of either transactional or transformational approaches. Following review, questions SC31 and SC34 were selected to represent transactional and transformational leadership respectively.

Details about rewards and punishments were obtained from survey query SC31, which included the following question and choices (*OECD*, 2012):

To what extent have appraisals and/or feedback to teachers directly led to the following?

1. A change in salary
2. A financial bonus
3. Opportunities for professional development
4. A change in the likelihood of career advancement
5. Public recognition from you

6. Changes in work responsibilities that make the job more attractive
7. A role in school development initiatives (e.g., development of school objectives)

The degree of change (*no*, *small*, *moderate*, *large*) was empirically coded from 0 to 3 respectively for each response. Resulting values were then averaged to receive an overall score for the impact of transactional approaches for each country.

To examine average values for transformational leadership, SC34 was utilized (*OECD*, 2012). This survey question examined various means of school management. Each of the subsections of this query dealt with four main categories of transformational leadership: inspirational motivation of subordinates, promotion of intellectual development, consideration of individuals, and idealized influence through an ethical standard or group vision (See Table B1). As with the previous question for transactional leadership, SC34 was empirically coded according to responses (*did not occur*, *1-2 times*, *3-4 times*, *once a month*, *once a week*, and *more than once a week*). Numbers ranged from 0 to 5 respectively. After responses were coded, they were averaged to obtain a score for the transformational approach for each country.

Following the calculation of averages, resulting means for cultural values were statistically compared to those for transactional and transformational approaches using the Pearson rank correlation coefficient. Resulting data were collated and analyzed.

Results and Discussion

Correlations between cultural values and leadership style reveal significant relationships that may impact program planning and implementation (Table 2). First of all, cultural values related to power distance and uncertainty avoidance expose significant correlations to the utilization of both transactional and transformational leadership. *People Should Obey Rulers* (V138) was positively correlated to both transactional ($r = .600$; $p < .01$) and transformational ($r = .572$; $p < .01$) leadership. It appears that a clear understanding of authority, as

well as the roles of group members, promotes the efficacy of multiple leadership approaches.

Although values concerning authority and tradition were associated to both leadership styles, *Respect for Young People in their 20s* (V157) was only correlated to transformational leadership ($r = .453$; $p < .05$). This finding appears to indicate that more egalitarian perspectives (concerning age) favor transformational leadership styles.

Indicators of collectivism or individualism yielded one significant correlation. *Creativity and Doing Things Your Own Way* (V70) was significantly correlated to transformational leadership ($r = .448$; $p < .05$), suggesting that this cultural trait impacts the degree to which subordinates create innovative solutions, make individual decisions, or deal with empowerment. Albeit insignificant, the polarity of correlations to *Competition is Harmful* (V99) may yield insight. The positive correlation with transactional leadership suggests that adherence to group norms drives the distribution of contingent rewards or punishments, whereas the negative correlation to transformational leadership suggests that group norms adversely impact individual empowerment.

While not significantly correlated to transformational leadership, gender equality was highly correlated to transactional leadership in a negative direction ($r = -.547$; $p < .01$). This may reveal that asymmetrical power relationships influence hierarchical control of resources. Such a perspective matches the transactional approach, which relies on central distribution of resources within a hierarchical social system. A high preference for gender egalitarianism may erode power relationships which dictate the distribution of transactional rewards or punishments, explaining lower and insignificant correlations with transformational leadership. In addition to gender, a lack of significance for the relationship between *Respect for Young People in their 20s* (V157) and transactional leadership further supports the claim that culturally driven social hierarchies impact leadership and organizational effectiveness. Age-graded egalitarianism may decrease the efficacy of hierarchical and transactional resource distribution.

Table 2

Pearson Correlations between Cultural Values and Transactional/Transformational Leadership

Cultural Value	World Values Survey Question (WVS)		Transactional Average	Transformational Average
Power Distance	V96 Need Larger Income Differences as Incentives	r	.195	.154
		p	.385	.495
	V138 People Should Obey Rulers	r	.600**	.572**
		p	.003	.005
	V157 Respect for Young People in their 20s	r	.213	.453*
		p	.342	.034
Collectivism	V70 Creativity and Doing Things Your Own Way Is Important	r	.208	.448*
		p	.354	.037
	V99 Competition Is Harmful	r	.267	-.210
		p	.229	.347
Masculinity	V139 Women Need Same Rights as Men	r	-.547**	-.312
		p	.008	.158
Uncertainty Avoidance	V76 Taking Risks Is Important	r	.415	.193
		p	.055	.390
	V77 It Is Important to Behave Properly	r	.367	.534*
		p	.092	.011
	V79 Tradition Is Important	r	.488*	.454*
		p	.021	.034
Work Orientation	V71 Want to Be Rich	r	.661**	.245
		p	.001	.272
	V74 Work Is for the Good of Society	r	.326	.548*
		p	.149	.010
	V100 Hard Work Doesn't Bring Success, Luck and Connections Do	r	.156	-.233
		p	.489	.296

As for uncertainty avoidance, the importance of both proper behavior (V77) and tradition (V79) were significantly correlated to transformational leadership, yielding values of $r = .534$ and $r = .454$ respectively. While adherence to proper behavior and tradition could be expected to detract from the innovative behaviors required for empowerment, they appear to promote transformational leadership. Perhaps a clear understanding of expected behaviors makes adaption of this leadership style easier. Teachers may already understand how they must behave, making empowerment less problematic. A high correlation of tradition (V79) to transactional leadership ($r = .488$; $p = < .05$) might also suggest that clarity of expected behaviors, as well as the roles of group members, supports status hierarchies required to control resource distribution.

Two values of work orientation were correlated to leadership. The desire to be rich (V71) was significantly correlated to transactional leadership ($r = .661$; $p = < .01$). Not surprisingly, cultural views which value monetary rewards appear to promote the utilization of transactional leadership. In contrast to individualistic desires, more selfless cultural perspectives, which promote the good of society (V74), support the use of transformational techniques ($r = .548$; $p = < .05$).

Summary and Conclusions

Overall, cultural values appear to have a significant impact on the effectiveness of leadership strategies (Table 3). Desires to obey authority (rulers) and cultural traditions are strongly correlated to both leadership styles. It appears that these values clarify expectations, thereby facilitating effective leadership and organizational behaviors. This finding suggests that training, on a global level, may be enhanced when respect for both tradition and authority are cultivated. These beliefs may facilitate successful implementation of tasks via any leadership paradigm.

Table 3
Indicators of Different Leadership Styles

Transformational Indicators	*Transactional Indicators*	*Both*
• Respect for young people • Creativity and doing things one's own way • Importance of proper behavior (etiquette) • Desire to work for the good of society	• Lack of gender egalitarianism • Emphasis on monetary gain	• Obey authority (Rulers) • Obey cultural tradition

Respect for young people, the importance of proper behavior (etiquette), a desire to work for the good of society, and a need to act independently or creatively all indicate a cultural preference for transformational leadership. Each of these factors represents individuality, decreased power distance, and an emphasis on social welfare. Essentially, they support the more egalitarian and participatory characteristics of a transformational approach, explaining why countries exhibiting these cultural characteristics are more highly transformational. In contrast to the transformational approach, lack of gender egalitarianism and emphasis on monetary gain predict the presence of transactional strategies. Both of these characteristics appear to indicate that a more hierarchical system is promoting the control of resources. The finding further suggests that transactional approaches require highly defined social roles for the distribution of rewards and punishments.

Overall, results suggest that cultural values significantly impact the type of leadership strategy employed within foreign educational contexts. Data suggests that attitudes toward authority and tradition govern all types of organizational management (Figure 1). Ultimately, respect for leaders and cultural traditions gives subordinates a willingness to operate within administrative systems. It is therefore essential that group training and team-building exercises be designed to cultivate respect for leadership figures and work culture.
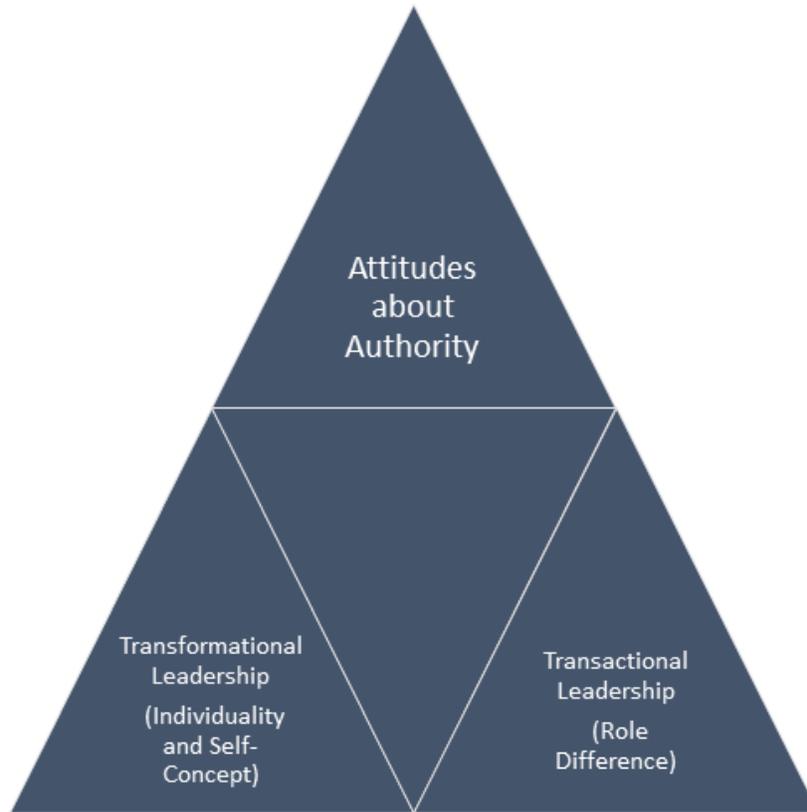
Figure 1. Values impacting leadership.

While respect for authority appears essential for the adaptation of any new leadership paradigm, transformational and transactional leadership also require disparate attitudes or belief systems for implementation. Transformational approaches require an egalitarian perspective (e.g., gender and age). Group members must develop a self-concept that frees them from hierarchical status constraints, thereby facilitating the rejection of standard behavioral protocols for the good of society (or the group). Values for creativity, individuality, work for the good of society, and respect for differences (e.g., age) reflect the individualistic paradigm which promotes transformational governance. In contrast, transactional leadership requires a concrete understanding of role differences. Power relationships must be clearly delineated so that resources are controlled. Masculinity and desire for monetary gain both reflect values that maintain hierarchical structures and established power relationships.

Not only do aforementioned cultural indicators help evaluate the feasibility of leadership approaches, they provide insight concerning the best methods of implementation. If a culture or organization scores low in indicators for age or gender equality, substantial reforms may be needed to effectively enact transformational strategies. Training programs may be needed to cultivate mutual respect and tolerance for decision-making, regardless of gender, age, or race. Such training must be more than a "one-shot" seminar. A process approach is needed to overcome or accommodate longstanding cultural norms, which may have existed for hundreds of years. Consensus and cooperation must be built phase-by-phase until a collaborative work environment is obtained. Due to the potential length of this procedure, a process facilitator should be appointed to guide development, ensuring that equity education is infused within each collaborative exercise (Straus, 2009).

Although limited reform of traditional values may be possible in some contexts, many cultures maintain deep-seated status hierarchies that make out-of-the-box adaptation of a Western transformational paradigm problematic. In Confucian cultures, for example, strict status disparities based upon gender, age, and social position (e.g., years worked at place of employment) preclude empowerment of subordinates, as well as cooperation among individuals from different social strata (Ishibashi, & Kottke, 2009). In such circumstances, a "hybrid" model of transformational leadership may be needed. Within schools, teachers with similar status positions may be organized into several smaller groups, each empowered to perform within a range of responsibilities set by their superior. Utilizing groups organized by social position will ensure that participants feel empowered to make decisions, voice innovative ideas, and collaborate effectively within their respective groups. At the same time, superiors maintain more transactional, autocratic relationships characteristic of their culture. As exemplified by this example, successful adaptation of transformational paradigms may often require careful integration of Western values with those of the local culture.

If a transactional policy is to be implemented, values stressing individuality and low power distance can be counteracted through the development of clearly delineated roles for the distribution of rewards or punishments. When incentives (e.g., bonuses, privileges, etc.) or reprimands (probation, withholding of privileges, etc.) are used, it is essential that administrative responsibilities are well-defined and transparent to constituents, so that nonproductive power struggles are avoided. Concrete demarcation of responsibilities is even more imperative for the elimination of discriminatory practices. If work roles are not clearly defined, employees may enact tacit rules to increase control over resources (e.g. monetary promotions, social status, etc.). To promote impartial control of resources, clear delineation of authority without bias must be established, as well as specialized training in the ethical use of power.

Due to the impact of culture on efficacy of leadership, it is essential that new systems of evaluation incorporate cultural differences within the assessment process. Relationships between cultural values and leadership styles represent concrete measures of organizational leadership and behavior. Study of these relationships may allow educators in foreign contexts to better understand how their own values shape new leadership paradigms or educational strategies. It may also facilitate the a priori "translation" of traditionally Western leadership theories into viable alternatives.

Author's Bio

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Appendix A

Regions and Countries Selected for Study
1. ConfucianAsia - Singapore
2. ConfucianAsia – Hong Kong / China
3. ConfucianAsia - South Korea
4. ConfucianAsia - Japan
5. SouthernAsia - Indonesia
6. SouthernAsia - Malaysia
7. SouthernAsia - Thailand
8. LatinAmerica - Columbia
9. LatinAmerica - Brazil
10. LatinAmerica - Argentina
11. LatinAmerica - Costa Rica
12. LatinAmerica - Mexico
13. Nordic Europe - Denmark
14. Nordic Europe - Finland
15. Nordic Europe - Sweden
16. Anglo - Canada
17. Anglo - United States
18. Anglo - Australia
19. Anglo - Ireland
20. Anglo - England
21. Anglo - New Zealand
22. Germanic Europe - Austria
23. Germanic Europe - Switzerland
24. Germanic Europe - Germany
25. Latin Europe - Israel
26. Latin Europe - Italy
27. Latin Europe - Spain
28. Latin Europe - Portugal
29. Latin Europe - France
30. Eastern Europe - Greece
31. Eastern Europe - Hungary
32. Eastern Europe - Albania
33. Eastern Europe - Slovenia
34. Eastern Europe - Poland
35. Eastern Europe - Russia
36. Eastern Europe - Kazakhstan
37. Middle East - Turkey
38. Middle East - Qatar

Appendix B

Table B1
Four Characteristics of Transformational Leadership from PISA (SC34)

Inspirational Motivation	Intellectual Stimulation	Individual Consideration	Idealized Influence
k) I engage teachers to help build a school culture of continuous improvement. (motivate to be part of shared vision) l) I ask teachers to participate in reviewing management practices. (motivate to be part of a shared vision) b) I use student performance results to develop the school's educational goals (establish high expectations). a) I work to enhance the school's reputation in the community. (motivate to be part of a shared vision). h) I draw teachers' attention to the importance of pupils' development of critical and social capacities (leaders communicate high expectations).	j) I provide staff with opportunities to participate in school decision-making. (stimulates innovation/creativity; encourages them to solve issues on their own) p) I discuss academic performance results with the faculty to identify curricular strengths and weaknesses. (stimulates followers to be creative / challenge their own beliefs) r) I set aside time at faculty meetings for teachers to share ideas or information from in-service activities. (challenges and encourages solving issues on their own) e) I promote teaching practices based on recent educational research. (creative and innovate practice).	m) When a teacher brings up a classroom problem, we solve the problem together. (leaders act as coaches and advisors) f) I praise teachers whose students are actively participating in learning (leaders support/coach). g) When a teacher has problems in his/her classroom, I take the initiative to discuss matters (coaching). i) I pay attention to disruptive behavior in classrooms (listen carefully to needs of followers. Provides support).	n) I discuss the school's academic goals at faculty meetings. (provide sense of vision) q) I lead or attend in-service activities concerned with instruction (role model) o) I refer to the school's academic goals when making curricular decisions with teachers (provide followers with sense of vision). d) I ensure that teachers work according to the school's educational goals (provide followers with sense of vision). c) I make sure that the professional development activities of teachers are in accordance with the teaching goals of the school (provide followers with sense of vision).