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Discovering the Meaning of Leadership: A First Nations Exploration

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DISCOVERING THE MEANING OF LEADERSHIP: A FIRST NATIONS
EXPLORATION

By

Twiladawn Stonefish

A Thesis
Submitted to the Faculty of Graduate Studies
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2013

Discovering the Meaning of Leadership: A First Nations Exploration

by

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Abstract

This study examined the relationship among implicit leadership preferences, values, and acculturation (heritage/mainstream) from a Native Canadian perspective (N = 103), testing the following hypotheses: Worldviews will predict degree of acculturation; degree of acculturation will correlate with a preference for leadership styles; worldviews will predict leadership preference; and acculturation mediates the relationship between values and leadership preferences.

The results revealed that this sample strongly endorses heritage culture, but also maintains strong connections to mainstream society; however, cultural associations were predicted by different values. A preliminary examination of the value structure and acculturative strategies of this sample provides insight into Native worldviews beyond anecdotes and speculation. These findings support implicit leadership theory showing that implicit ideas of leadership can vary in different contexts, in addition to supporting bidimensional models of acculturation. Implications, limitations and future research directions are discussed.

DEDICATION

This paper is dedicated to my children – leaders in the making – and to my husband, a former Chief of the Moravian of the Thames Delaware Nation, whose vision is inspiring.

ACKNOWLEDGEMENTS

First, I would like to thank Dr. Catherine Kwantes for her extraordinary supervision and mentorship throughout this process. Without her help I am not sure I would have gotten this far. With her guidance and encouragement I have reached milestones on this journey I would not have believed possible. Our lab is a flurry of activity, which is a testament to her passion for her students and all of our research.

I would also like to acknowledge my committee members, Dr. Shelagh Towson and Dr. Zhenzhong Ma. Their input at the proposal stage was invaluable and the time invested in reading the drafts and attending the proposal and defense were greatly appreciated.

Finally, but most importantly, I would like to acknowledge my family. Without their understanding and support my continued academic success would not be possible. It is amazing to have so many cheerleaders in my corner.

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Chapter 1

Introduction

In the century or more that leadership has been heavily researched in the field of psychology, perhaps there are many more questions than answers. How well does our present knowledge about leadership in the North American context apply in an increasingly ethnoculturally diverse society? The pluralistic nature of North American society creates an interesting dynamic in terms of leadership research. Traditional Western leadership theory may or may not continue to be relevant in the coming decades as increasing numbers of non-European descent groups are represented in the social structure.

Native Canadians are in a unique situation compared to others who might be termed visible minorities in Canada. As an Indigenous minority people, their experiences with leadership are founded on strong values and traditions, however jaded by centuries of colonial intrusion. Their history is marred by multiple examples of European autocratic leadership which made formal attempts to exterminate the Native people. When these attempts ultimately failed, religious and national leadership tried to influence the assimilation of the surviving First Nations into the now dominant Canadian society. Reserve systems, Indian agents, and residential school systems sought, through leadership, to exemplify North American ideals of hierarchy, bureaucracy, meritocracy, and power.

Clarification of Terms

The *Canadian Charter of Rights and Freedoms* (Constitution Act, 1982) uses the term 'Aboriginal peoples of Canada;' a term which includes "the Indian, Inuit, and Métis peoples of Canada." Likewise, the *Report of the Royal Commission on Aboriginal Peoples* (RRCAP; Government of Canada, 1996) employs the term Aboriginal people in reference to "organic political and cultural entities that stem historically from the original peoples of North America, rather than collections of individuals united by so-called 'racial' characteristics" (RRCAP1, 1996, p. 3). Merriam-Webster.com defines aboriginal as "being the first or earliest known of its kind present in a region." Aboriginal is a general, all-encompassing term used in reference to any individual of indigenous descent or any artifact representative of indigenous heritage.

Rather than using the term Aboriginal, this researcher considered the personal feelings and experiences of Native Canadians informed the terminology of this research. . Many Natives do not identify as 'aboriginal,' rather they identify as 'Native' or 'First Nations' and these are terms that are recognizable and acceptable in First Nations communities. Some dislike the term aboriginal because of the encompassing nature of the term which places Native Canadians, Inuit, and Métis under the same umbrella. Others feel the word sounds like 'abhorrent' or 'abnormal' and don't like the negative connotations associated with the sound.

In an effort to be sensitive to the derogatory effects of colloquial language and prescribed Indigenous terminology, the following terms are used throughout this work when referring to Indigenous Canadians, without reference to their specific origins and identities: Native Canadian(s), First Nation(s), and First Peoples. Terms such as

Aboriginal or Indian are used only if they are part of a quotation or material referenced

from another source or are used in legislation or policy and only in the context of

discussion of that legislation or policy. Likewise, Native Canadian is used explicitly in

place of Native American unless the latter term is part of a quotation from another

source. Native 'Canadian' is used to clearly identify this work as set in the context of the

larger Canadian society as opposed to other parts of North America.

While the important contributions to Canadian history and present society by the

nations of the Métis or Inuit peoples are not discounted, this work will focus strictly on

First Nation people and their conceptions of leadership.

RRCAP (1996) uses the term 'Aboriginal nations' to indicate a "sizeable body of

Aboriginal people with a shared sense of national identity that constitutes the

predominant population in a certain territory or collection of territories" (RRCAP1,

1996, p. iii). Canada is home to more than 50 distinct nations (Assembly of First

Nations (AFN), 2013) – seven of which are found in Ontario: Algonquin, Cree,

Delaware, Haudenosaunee, Odawa, Ojibway, and Potawatomi. First Nation on the other

hand, is used to refer to "a relatively small group of Aboriginal people residing in a

single locality and forming part of a larger Aboriginal nation or people" (RRCAP1,

1996, p. iii). There are 634 First Nations in Canada (AFN, 2013; RRCAP, 1996), 133 of

which are in Ontario (e.g., Moravian of the Thames Delaware Nation, Mohawks of

Akwesasne, and the Ojibway Nation of Saugeen; Chiefs of Ontario, 2013; Ministry of

Aboriginal Affairs, 2013).

Following the example of RRCAP (1996), this work uses the term 'First Nation'

to represent the distinctness of individual Native communities and their members when

speaking generally. When speaking specifically, 'First Nation' will be prefaced by the identifying Aboriginal nation name.

Purpose of the Research

The purpose of this research is to determine the relation among implicit leadership preferences, values, and acculturation. The relationship between these constructs was examined from a Native Canadian context – one not typically explored in leadership research, however, a relationship which should be examined due to the unique positioning of First Nations Canadians as a subculture within a dominant culture. Because of this unique cultural context, this research used a cross-cultural lens.

Traditional cross-cultural research tends to examine cultural differences from inside cultural boundaries and then compare these research results to those obtained within different cultural boundaries. This research seeks to examine cultural differences of a sub-culture within a dominant main culture. Two key issues arise when conducting cross-cultural research, specifically, issues relating to theory and measurement. Researchers must be cautious of the application of extant theory to novel contexts. Testing extant theories in a unique context seeks to expand the generalizability of the theories, in addition to expanding their utility and understanding. However, much of the prevalent leadership theory has been developed and applied in Western cultural contexts, although to some extent it has been subsequently applied and revised to suit Eastern contextual differences.

Similarly, measures which are standardized in one culture may not be appropriate or generalizable to another cultural context. Smith and colleagues, for example, show that wording and interpretation within cultural context makes a

difference in how items are perceived (Smith, Misumi, Tayeb, Peterson, & Bond, 1989). Likewise concepts which are not associated with a construct as it is conceptualized in one culture may be inappropriately overlooked and be quite relevant in another cultural context. Failing to recognize that measure development is influenced by both the conceptual understanding of a construct and the language conventions of the author(s) can produce misleading results which have the potential to reduce the generalizability of the findings and measurement reliability (Smith et al., 1989; Triandis, 1994).

Trying to understand leadership in a multicultural society without considering the cross-cultural challenges that are faced by conducting research from a purely etic (majority culture) perspective can affect research results, leading to tenuous interpretations. When applying theory and measurement out of the original context, results must be interpreted with caution.

This research therefore, sought to determine not only the relationship among leadership style preferences, worldviews, and acculturation, but also to determine the generalizability and utility of existing theory and current measures by testing these in a population underrepresented in Industrial/Organizational research. Given the fact that this research is exploring an area that has not been previously examined, insight from these results has the potential to fuel much future research. Conclusions drawn from empirical research of this nature may have many theoretical and practical applications for such an underserved population. Exploring these theories in this cultural context has the potential to foster greater understanding of cultural similarities and differences between First Nations and the balance of Canadian society. Additionally, the results of

this research may provide insight into First Nation leadership successes and challenges in the dominant Western culture.

Discovering whether acculturation influences First Peoples leadership perceptions, whether this population upholds a unique value system, or whether the data reveal a unique leadership profile preference will have benefits beyond this project, and this population, by potentially providing clues regarding the leadership preference differences among other labeled visible minorities and Anglo-Canadian society.

Chapter 2

Literature Review

Traditionally, leadership theories and research have approached leadership using three different foci: traits, behaviours, and context/situations. Historically researchers have focused on the role of the leader as directing the activities of others, and have actively searched to identify the personal qualities associated with defining great leaders, and as such, effective, successful leadership. These historical trends ignored the role the followers or subordinates played in actually receiving and complying with this leadership direction (Lord, Brown, & Freiberg, 1999). Additionally, traditional leadership research has tended to view leadership as a causal agent and has often overlooked the unique contributions that followers make to the development of the leader, as well as to the leadership process.

Contrary to the perspective of followers as passive receivers of leadership, there is a growing body of research which views leadership through a follower-centric lens (Baker, 2007). Subsequently, followers have been identified as active participants in the

leadership process. Despite the increased momentum with which follower-based theories are being explored, research in this area remains scant.

Other research (e.g., Lord, Foti, & DeVader, 1984) has focused on the areas of implicit leadership theories whereby followers come to leadership situations armed with schemas of prototypical leadership examples to fit each specific context. More recently, complexity leadership theory (Uhl-Bien, Marion, & McKelvery, 2007) and decentralized leadership (also known as shared, collective, or distributed leadership; Day, Gronn, & Salas, 2004) recognizes the facts that: 1) "Leadership" is not merely an individual act aimed at motivating another to action. Leadership does not happen in a vacuum; rather, leadership is a complex process of actions and reactions embedded in a specific context which, by its very nature, exerts many other interacting forces (Day et al., 2004; Avolio, Walumbwa & Weber, 2009); and 2) As industry becomes more information-based and global, hierarchical systems of leadership are increasingly being replaced with team-based systems. These horizontal systems create processes of reciprocal influence, thus decentralized leadership can be seen as a dynamic and emerging system (Uhl-Bien et al., 2007).

The following section will briefly describe three traditional leadership approaches before moving to a discussion of the recent developments of followership and implicit leadership theories which form the basis of this research.

General Overview of Historical Approaches to Leadership Theory and Research

Trait approach. Great Man theories of leadership postulated that one was born with the traits necessary to be a great leader. Leadership skills and abilities were believed to be innate qualities passed down from one generation to the next; power and

status were matters of inheritance and ultimately destiny (Bennis & Nanus, 1985; Galton, 1869 as cited in Zaccaro, 2007). This approach to leadership research ignored subordinates, focusing solely on personality traits and personal characteristics of the leader. Trait-based approaches to leadership dominated the literature until the early 1950s when some important reviews of the theories and literature (for example Stogdill, 1948, Mann, 1959) instigated a movement to question their sufficiency (Zaccaro, 2007).

Behavioural approach. As trait-based approaches began to fall out of favour, behavioural approaches to leadership research began to dominate. Leadership was still considered a causal agent and as personality traits and innate characteristics became viewed as insufficient to produce successful leadership, the trend to quantitative measurement of leader behaviours was viewed as the answer. Seminal works by Shartle and Stogdill (1953, as cited by Bryant, 1998) and Halpin and Winer (1957) identified consideration and initiating structures to be the dominant behavioural structures of effective leadership (also often referred to in the literature as relationship-oriented and task-oriented behaviours respectively). Consideration is defined as the extent to which a leader fosters communication, trust, and two-way relationships with subordinates. Initiating structure, on the other hand, refers to the degree to which a leader defines and organizes relationships, laying out definitive lines of communication and explicit methods in order to achieve group goals. These constructs centered leadership research on leader behaviours as causal factors for team success.

Situational approach. Situational approaches to leadership research were seen as a means to bridge the gap between a leader's behaviours, an event requiring leadership, and coordinating the actions of subordinates in order to achieve some end.

According to situational or contingency theories, a successful leader was able to effectively gauge a given situation and adjust his or her behaviours accordingly to ensure effective subordinate motivation and compliance, and efficient completion of the task. Fiedler's (1967) Contingency theory and Vroom and Yetton's (1973) Expectancy theory are two major contributions of this trend.

Contingency theory is based on the premise that leaders can be categorized as either task-oriented or relational-oriented and that leader effectiveness can be assessed in relation to context. Context, according to Fiedler, is classified as more or less favourable based on three dimensions: leader-member relations, task structure, and position power (Avolio, Sosik, Jung, & Berson, 2003). Rather than the leader adjusting his or her leadership style to accommodate the situation, Fiedler proposed that the situation could be changed to accommodate the leader's preferred style (Avolio et al., 2003).

Expectancy theory, first articulated by Vroom (1964) and refined by Vroom and Yetton (1973), introduced the concept that subordinates can be motivated to comply with leader directives based on the perception that compliance will result in the achievement of valued outcomes.

While each theory had merits in its own right, and each new tradition built on the strengths of its predecessor, none considered the roles of those being led in the construction of definitions of effective leadership. Given the hierarchical structure of traditional organizations and the perceived importance of leadership in organizational success, new perspectives were needed to account for those whose responsibility it was to receive, accept, and act on the directives presented to them in order to effectively

complete the necessary tasks to ensure organizational success. Many questions remained unanswered by trait, behavioural and situational theories whose focus remained on the individual at "the top of the food chain." What makes an individual accept leadership directives? What role do followers play in confirming, supporting, or shaping leadership? These questions could not be addressed by trait, behavioural, or situational theories which remained focused solely on measuring an individual irrespective of those expected to follow him. Developing theories needed to account for social processes and follower motivations, among other possible factors which influence leadership dynamics. Leadership research needed to make a shift from theories focused on "a leader" to definitions which included not only the context but the experience, preferences, and mental constructions of followers which helped foster and shape the leadership experience.

Western Leadership Ideology

Bryant (1998) examined the definitions of leadership found in the National Association of Secondary School Principals (NASSP) Assessment Centre material, identifying four cultural lessons/values about leadership in the North American context (Bryant, 1998; pp. 8-9). Bryant's research explored cross-cultural understandings of leadership and Native American conceptualizations of leadership. The themes Bryant (1998) identified are echoed in the vast majority of the leadership literature since the early days of theorizing about leadership using the trait approach and have been the basis of Western/North American leadership theory and research over the past century or more.

The first cultural lesson identified by Bryant is that leadership is vital. The success or failure of an organization is dependent on the quality of its leadership as expressed by the fact that team performance and organizational outputs have often been considered as "outcome variables" used to gauge effective leadership. The leader is assumed to shoulder responsibility for organizational outputs. In relation to this then is the leader's responsibility to motivate others to work and behave in a manner consistent with the organization's goals. A lack of organizational success is often attributed to deficits in leadership (Bennis & Nanus, 1985; Meindl, Ehrlich, & Dukerich, 1985).

The second cultural lesson suggested by Bryant (1998) is that leadership is a causal agent. This means that, in the Western context, the act of moving or motivating a group toward the successful achievement of some end constitutes leadership (Fleishman et al., 1991; Mumford, Zaccaro, Harding, Jacobs, & Fleishman, 2000; Zaccaro, 2007). Consistent with behavioural approaches to leadership research, behaviours that help the group reach its goals are identified as leadership behaviours. As the field of psychology has not converged on a standard operationalization of leadership, behaviours that direct and motivate towards an end continue to be examined as causal agents in organizational success.

According to Bryant's (1998) review of NASSP material, individuals who indicate constraints of time to other group members, with respect to remaining time to complete tasks, are engaging in important leadership behaviours. Effective leadership, it seems (as indicated in these assessment materials), involves a conscious awareness of time. This time consciousness supports the expectation that successful leaders always "keep the larger picture of the organization in mind" (Bryant, 1998; p. 9). Saunders and

colleagues (2004) suggest that "American" countries often hold what they term a "clock" vision of time, whereby time is perceived as a scarce commodity and a resource which can be measured and manipulated to make organizations more efficient or productive (Saunders, Van Slyke, & Vogel, 2004, p. 21). This time orientation as applied to organizations and organizational leadership can be seen as far back as 1911, when 'Taylorism' or scientific management became a popular Western management technique (Krahn, Lowe, & Hughes, 2007) and is often considered a by-product of the Industrial Revolution (Saunders et al., 2004; Triandis, 1982).

Time consciousness differs across countries as well as between Eastern and Western cultures (Hofstede, Hofstede, & Minkov, 2010; Saunders et al., 2004; Triandis, 1982; 1994). Furthermore, individuals within a specific culture may have different perspectives on time that are context dependent (Saunders et al., 2004). Hofstede (1980), in his original IBM studies, concluded that cultures that scored higher on his cultural dimension of Uncertainty Avoidance had a "time is money" perspective.

The fourth value identified by Bryant (1998) is that [North] American leadership encourages individual initiative. Leaders are viewed as instrumental to the success of the organization; however, in the North American context, the concept of individual initiative means that subordinates are encouraged to participate in decisions regarding organizational processes relevant to accomplishing an objective – often referred to as worker empowerment, shared or team leadership (Day et al., 2004; Sivasubramaniam, Jung, Avolio, & Murray, 2001). Worker empowerment is viewed as contributing significantly to the leadership process, and Hofstede and colleagues (2010) suggest that cultures low on Power Distance and which have a Short-term Orientation (Canada and

the United States are mid-range on both dimensions) will exhibit organizational patterns promoting decentralization and work values of individual achievement, thinking for oneself, and contributing to organizational processes. Similarly, transformational leadership theories (Bass, 1990; Burns, 1978; Yammarino & Bass, 1990) suggest that leaders motivate and inspire followers to excel individually (beyond organizational expectations) which is ultimately realized as enhanced organizational success.

Developing Trends: Leader-Follower Relations

Leadership research over the past several decades has seen many developments in the exploration of many different aspects of leadership including charismatic, transformational, shared team leadership, global and strategic leadership, substitutes for leadership (see Avolio et al., 2003 for a review), servant leadership (Barbuto & Wheeler, 2006; Mittal & Dorfman, 2012; Stone, Russell, & Patterson, 2004), paternalistic leadership (authoritarian leadership style combining fatherly benevolence with strict rule and which is prevalent in non-Western business; Aycan et al., 2000; Pellegrini, Scandura, & Jayaraman, 2010), and more recently, authentic leadership (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Gardiner, Avolio, Luthans, May, & Walumbwa, 2005). Research during this time has also recognized that leadership is not solely the result of the natural abilities of men and women, but rather a social process that depends upon the relationship between both leaders and followers (those expected to be influenced by or subordinate to the leader; Lord et al., 1999).

Dansereau and his colleagues (1975) first postulated this idea more than 35 years ago when they contested traditional assumptions in leadership research. Prior to this shift in thinking, traditional leadership theories had considered subordinates as so

homogenous in their perspective that they could be considered a single entity; that is, there was little to no variance among subordinates on dimensions such as perceptions and interpretations of, and reactions to leadership. Secondly, traditional research operated under the assumption that leaders interacted with each subordinate in the same way (Dansereau, Graen, & Haga, 1975).

Vertical Dyad Linkage theory (VDL) introduced the notion that there are unique relationships between the leader and each follower (Dansereau et al., 1975). Validation of this idea resulted in the evolution of the theory into the current Leader-Member Exchange (LMX) model which advocates the development and maintenance of mature relationships between leaders and their subordinates (Graen & Uhl-Bien, 1991; 1995). Developing strong relationships with followers is viewed as a key component of the leadership process and LMX theory describes the process of developing different exchange relationships between a leader and various subordinates over different times (Yukl, 1989). LMX theory takes a sort of in-group/out-group approach to relationship development and maintenance between leaders and followers, highlighting distinct differences between in-group relationships and their benefits not only to the subordinate, but to the leader in terms of subordinate compliance and loyalty. LMX theory, however, fails to specify the patterns of relationships necessary for leadership to be most effective (Yukl, 1989). Similarly, LMX does not make clear the need to foster these differences and fails to acknowledge that creating in-group/out-group distinctions may actually undermine leader effectiveness. Finally, LMX does not make clear distinction between leadership behaviours, relationship quality, or measures of leadership outcomes (Yukl, 1989).

Servant Leadership

In 1970 Robert K. Greenleaf proposed the idea of the "servant leader" creating a different focal point for thinking about leadership and the relationships between leaders and their subordinates (Graham, 1991). The very concept of servant leadership was paradoxical – up to this point leaders were thought to be served by their followers; Greenleaf proposed it was the leaders who should serve (Sendjaya & Sarros, 2002). Servant leadership has been defined as a style of leadership where a leader truly considers the needs of others and whose priority it is to empower and develop others in a spirit of true service (Greenleaf, 1977); and as a style of leading emphasized by a primary motivation to help others (Öner, 2012).

According to Graham (1991) several assumptions underlie the practice of servant leadership including the recognition of: the inherent fallibility of humankind; the tendency of high level positions to induce abuse of power and narcissism; and the tendency of low level positions to exhibit excessive humility leading to "docility and loss of critical thinking capacity" (p. 111). In other words, recognizing the dangers inherent in the power that accompanies traditional leadership warrants a different leader-follower perspective. In light of this, she suggests that relational power is one of the defining characteristics of the servant leader. Relational power is underscored by the notion that being able to receive influence is a far more powerful tool than merely being able to exert influence (Loomer, 1976, as cited by Graham, 1991). A true leader has the capacity to be influenced by his or her followers and then translate that influence reciprocally. This in turn, fosters a style of leadership that is characterized by follower

empowerment, stewardship, and selfless service for the greater good (Öner, 2012;

Sendjaya & Sarros, 2002).

Attempting to consolidate the literature on servant leadership Mittal and

Dorfman (2012) (see also Barbuto & Wheeler, 2006; Graham, 1991; Sendjaya & Sarros,

2002; and Stone et al., 2004) suggest that servant leadership goes beyond LMX theory

and transformational leadership theories (Bass, 2000) with respect to leader focus on

member development and service as opposed to fostering relations with followers as a

means to aligning follower goals to match those of the organization. In fact, Öner (2012)

suggests "unlike most leadership theories of trait, behavior, and contingency, along with

transformational and charismatic leadership, 'servant leadership' questions the power

driven, classical hierarchical structure assumptions demonstrated within organizations"

(p. 303).

Mittal and Dorfman's (2012) recent work empirically tested this construct cross-

culturally, arriving at five dimensions: Egalitarianism (refers to the recognition that

"learning and influence are multi-directional processes" and the rejection of leaders

being superior to other organization members); Moral Integrity (characterized by the

leader's ability to be honest, trustworthy, sincere, just, dependable, and collaborative;

implicit in these traits is the display of respect for and valuing of members, self, and

organization); Empowering (facilitating personal growth of organization member by

leading by example in the service of others first, organization second; a leader

demonstrating this dimension would show that s/he values other members and is

committed to their positive development, p. 556); Empathy (listening to followers in a

manner that shows compassion and understanding of their circumstances and needs);

and Humility (a guarded image projection which places one's own accomplishments and abilities in perspective; acknowledges the abilities and talents of followers; Mittal & Dorfman, 2012, p. 556, 569).

Followership

Burns (1978) recognized the need to "put a name to the face" so to speak, in terms of the follower's relationship to the leader. Burns acknowledged the fact that leadership is much more that a causal agent, recognizing that leadership is a social process. Meindl, Ehrlich, and Dukerich (1985) described this pre-occupation with leader characteristics as "the romance of leadership," explaining that both the field of psychology and the media had developed a romanticized and heroic view of what a leader can and should do, and the effects that great leadership has.

In order to understand the reciprocal relationship between the leader and the led, Burns (1978) contended that much more needed to be understood about the followers and their relationships to the leader. This contention was echoed by Meindl and his colleagues (1985). Criticism mounted toward leadership research and its focus on leadership as a uni-directional event. Graen and Uhl-Bien (1995) urged that more research be done into the relationship between leaders and followers and Lord and his colleagues (1999) contended that followers remained under-explored.

Moving beyond criticisms, Meindl and his colleagues (1985) used theory and research to offer a "new" follower-centered perspective on leadership. Meindl's research (Meindl, 1995; Meindl et al., 1985) demonstrated that the leadership process is constructed by followers, not leaders. According to this research, leadership emergence and effectiveness is heavily influenced by the cognitive processes of followers as well as

the social processes between followers within organizations. The social dynamics of the group set the stage for how leaders are perceived and to some extent dictate the willingness of followers to comply with directives. Furthermore, dependent on the situation and the action needed to achieve some end, leadership roles may change; leaders become followers and a new leader emerges in the face of a novel or specific goal. Leadership can therefore be conceptualized as a social process (Day et al., 2004; Maroosis, 2008).

Lord (2008) refers to leadership as a mutual influence process, whereby a leader's behaviour is reflective of both subordinate performance and the attributions the leader makes with respect to that performance. Likewise, follower performance and the ability of the leader to motivate performance is indicative of the credit given by the follower to the social power of the leader and the degree to which the leader fits the leadership schemas possessed by the follower (Lord, 2008). Followers interpret "social processes…based on their own internal cognitive and affective schema, and followers' responses are guided by self-regulatory structures that are closely tied to their active self-identity" (Lord, 2008, p. 256). Leadership receptiveness and effectiveness is then determined by follower schemas.

Uhl-Bien and Pillai (2007) contend that leadership is socially constructed at both the individual and the group levels. At the group level, follower perceptions are aggregated and transformed through the social processes which define the group, resulting in informal social structures which also exert influence over the leadership process (Lord, 2008). These social structures are also instrumental in providing meaning to social events and provide a means for followers to interpret their individual roles in

such events. Leaders, therefore, have the ability to effect change in followers' self-regulatory structures, but at the same time are constrained by the social structures which have emerged as part of the dynamics of the followers' group (Lord, 2008; Uhl-Bien & Pillai, 2007). Followers are not passive in their role in the leadership relationship. The leadership relationship is based on influence whereby the followers participate actively, lending their support to those leaders who reflect their mutual purposes. In this sense then "followership is not a part of leadership – leadership is a part of followership" (Adair, 2008, p. 138).

As mentioned above, Day and colleagues (2004) contend that leadership is not merely an individual act aimed at motivating another to action. Leadership does not happen as an isolated, independent incident; rather, the multiple interacting forces of the cultural context within which the leadership process is enacted (e.g., national culture, organizational culture) will influence how leadership is defined, as well as what leadership behaviours are expressed in a given situation (Bryant, 1998).

Follower Self-Concept. Burns (1978), Meindl and colleagues (1985), Uhl-Bien and Pillai (2007), and Lord (2008), have all acknowledged leadership in terms of a social process and identified the social context as a contributing factor in follower readiness to be led. Indeed, Lord (2008) suggests (as noted above) that how followers respond to leaders and engage with the leadership process is guided by "self-regulatory structures that are closely tied to their active self-identity" (p. 256). In other words, how followers perceive themselves (their self-identity) will determine the interpretation of the social process of leadership. Identity can be measured at both the individual (self-concept) and the group (culture) levels. At the individual level, follower self-concept

and values will be indicative of leadership identification and evaluation. At the group level, cultural factors will have considerable impact in the perception of effective leadership and the endorsement of leader profiles. In all of these interactions, culture both fosters and constrains the conceptions of leadership; however, the vast majority of traditional leadership research has failed to interpret conceptions of leaders and leadership as culturally derivative (Bryant, 1998).

Implicit Leadership. A more recent development guided by the follower-centric approach is the conception of underlying, individual level ideals regarding leadership (Lord et al., 1984). This line of research suggests that assumptions or evaluations are used by followers to assess the potential acceptance of another as a leader; that is, a follower uses implicit, preconceived notions regarding what constitutes a leader in order to determine whether or not an individual fits the proposed leadership role. Moreover, these preconceived ideals are used to determine whether the person will have the ability to exert influence over the follower and to what degree.

Implicit leadership theories go beyond social exchange theories to account for the fact that in order to be a leader others must first perceive this leadership as a possibility. In other words, in order for an individual to move beyond merely influencing behaviour in others to being deemed a leader, it has to be perceived, and then accepted, that he or she has the required behaviours and traits to be an effective leader within a specific context (Lord & Maher, 1991). In this manner, the process of leadership lies not solely in the social exchange of influence and coercion (as in transactional leadership; Bass, 1990; or paternalistic leadership; Aycan et al., 2000), but rather in the recognition of the "fit between an observed person's characteristics with the

perceiver's implicit ideas of what 'leaders' are" (Den Hartog, House, Hanges, & Ruiz-Quintanilla, 1999, p. 225). Unlike LMX theory, implicit leadership theories explicitly recognize the role of the follower in the acceptance and validation of the leadership role.

From the perspective of cognitive processes, implicit leadership theories are categorization systems which are relied upon during information processing to encode, interpret, process, and recall specific events and behaviours, which ultimately develop into heuristics that people rely on in order to interpret new experiences (Shaw, 1990). For example, an individual who has had multiple experiences with work groups and with members in those groups who have emerged as leaders will begin to develop schemas consistent with the positive and negative outcomes associated with those previous experiences. Faced with a similar circumstance, the individual will draw on this prototype (collection of characteristics and traits) to assess the fit between the characteristics and behaviours of an emerging leader to determine his or her potential effectiveness in this scenario (Den Hartog et al., 1999). In this regard, leadership perception is based on hierarchically organized categories of effective traits and/or behaviours, each represented by a prototype of an ideal leader or ideal leadership characteristics. Followers, therefore, are seen to be instrumental in the development of the leadership process, by virtue of their perceptions of what it means to be a leader (Baker, 2007; Lord et al., 1999).

Values

Defined as "the criteria people use to evaluate actions, people, and events" (Schwartz, 2006, p. 1), values vary in degree of importance, but serve as guiding principles which focus and direct an individual's daily actions and interactions

(Schwartz, 1992). Values are perceived to play a big part in the development of schemas and a major goal of value research has been to examine the ways in which a person's values influence his or her attitudes, behaviours, and social experiences (Ros, Schwartz, & Surkiss, 1999). The Theory of Universal Values (TUV; Schwartz, 1992; Schwartz & Bilsky, 1987) combined content from different value theories, religious and philosophical discussions of values, and many values questionnaires to arrive at 10 motivationally distinct basic values characterizing individuals which were combined into four dimensions.

Recently, this theory has been refined, revealing 19 values (see Figure 1; Schwartz et al., 2012). The refined theory maintains the four dimensions identified in Schwartz's previous research, but provides a more sophisticated breakdown of the structures composing their value continuum, facilitating more nuanced value identification (see Table 1 for the motivational goals of Schwartz's refined values). Each of the dimensions are polar opposites of each other; that is, individuals who express high levels of adherence to values on one side cannot simultaneously adhere to high priority on the other. Self-transcendence, which is comprised of the values of universalism and benevolence, represents an emphasis on concern for the welfare and interests of others. Self-enhancement (the polar opposite of self-transcendence) represents the pursuit of self-interests and is comprised of values like power and achievement. Conservatism places an emphasis on values of conformity, tradition, and security. Its polar opposite, Openness to Change, emphasizes independent action, thought and feeling, as well as readiness for new experiences (Schwartz, 2006). In the

present research, Schwartz's TUV will be used to empirically examine what value set

may best describe Native Canadian worldviews.

Table 1.

TUV Refined 19 Values and Corresponding Motivational Definitions (from Schwartz et al., 2012, p. 7)

Value	Conceptual definitions in terms of motivational goals
Self-direction - thought	Freedom to cultivate one's own ideas and abilities
Self-direction - action	Freedom to determine one's own actions
Stimulation	Excitement, novelty, and change
Hedonism	Pleasure and sensuous gratification
Achievement	Success according to social standards
Power-dominance	Power through exercising control over people
Power-resources	Power through control of material and social resources
Face	Security and power through maintaining one's public image and avoiding humiliation
Security-personal	Safety in one's immediate environment
Security-societal	Safety and stability in the wider society
Tradition	Maintaining and preserving cultural, family, or religious traditions
Conformity-rules	Compliance with rules, laws, and formal obligations
Conformity-interpersonal	Avoidance of upsetting or harming other people
Humility	Recognizing one's insignificance in the larger scheme of things
Benevolence-dependability	Being a reliable and trustworthy member of the ingroup
Benevolence-caring	Devotion to the welfare of ingroup members
Universalism-concern	Commitment to equality, justice, and protection for all people
Universalism-nature	Preservation of the natural environment
Universalism-tolerance	Acceptance and understanding of those who are different from oneself

Figure 1. Schwartz's Theory of Universal Values (Schwartz et al., 2012, p. 7)

The TUV has been shown to be related to many attitudinal, behavioural, and personality variables including work values and the meaning of work (Ros et al., 1999), out-group negativity (Scheifer, Möllering, Daniel, Benish-Weisman, & Boehnke, 2010), organizational and occupational commitment (Cohen, 2010) and identification with one's culture (Schwartz & Bilsky, 1987). There remains however, a gap in the literature regarding the relationship between values and leadership perceptions.

As mentioned previously, it can be inferred that cultural context may influence schema and prototype development with respect to leadership. Cultural context influences the self by virtue of the social cues and messages transmitted to individuals through family relationships, social interactions, and the environment at large. As a

result of these cultural messages, an individual comes to have core values that are congruent with the cultural context within which he or she was originally socialized; however, these values can be strengthened or altered as a result of exposure to an alternative cultural context (acculturation). The dynamic processes which shape values in combination with the interpretations of context foster the development of schemas for a variety of social interactions. Moreover, the context will influence not only how individuals socially construct role definitions, but also how they enact those roles (Carsten, Uhl-Bien, West, Patera, & McGregor, 2010). One salient aspect of context is a group's culture – and what it teaches its members about appropriate leader and follower behaviours.

Culture, Values, Identity, and Acculturation

Hofstede and colleagues (2010) explain culture as a "collective phenomenon" (p. 6) – the shared feelings, thoughts, and patterns of behaviour expressed by a collection of people who share the same social environment. It is "the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede et al., 2010, p. 6). Matsumoto and Juang (2013) define human culture as "a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, pursue happiness and well-being, and derive meaning from life" (p. 15). Triandis (1994) makes a further distinction between this overarching definition of culture and the human-made aspects the social environment, which he labels *subjective culture*. Subjective culture, according to Triandis (1994) includes "the ideas, the theories, the political, religious, scientific, aesthetic, economic, and social standards for judging events in the environment" (p. 87).

Culture, therefore, plays a significant role in shaping the core values and norms of group members (Erez & Gati, 2004), who also exert influence over the meaning and expression of culture. One must be cautious not to assume culture and values as interchangeable. Each concept remains distinct while exerting influence over the trajectory of the other. Values (as revealed in the preceding section) are guiding principles one uses to evaluate one's own and other's actions. Values are generally expressed in terms of beliefs and their associated motivational goals. For example, an individual who values achievement is motivated by the attainment of success according to social standards (Schwartz, 2012). Values are transmitted through familial socialization from birth and continue to develop in the context of one's social environment – the cultural system within which the individual is socialized.

Likewise, identity should not be confused with culture. Identity is defined as the constellation of cognitive, behavioural, and affective schemas an individual uses to characterize who he or she is individually and in relation to others (Vignoles, Schwartz, & Luyckx, 2011). Identity can be divided into two dimensions: personal identity and cultural identity. Personal identity refers to the consolidation of values, goals, and beliefs with respect to individual level situations such as interpersonal relationships, careers, and religious affiliations, whereas, cultural identity refers to the "ethnically or culturally based practices, values, and identifications that one maintains" (Schwartz et al., 2012, p. 155). In other words, one cannot choose the ethnic group in which one is born; rather, cultural identity occurs to the extent that an individual ascribes meaning to cultural artifacts and the maintenance of cultural ties, and the importance associated

with this meaning, with respect to the individual's personal identity (Liebkind, 2006).
Culture therefore influences identity, but remains a distinct concept.

Culture and cultural background play a critical role in the interpretation of the
social environment. As such, the development of leadership prototypes may be
influenced by the complex interactions between the cultural values of the follower and
the cultural dimensions of his or her environment. Similarly, because cultural context
weighs heavily on the development of values (Schwartz & Bilsky, 1987) and the
interpretations of events (Triandis, 1994), it can be inferred that cultural context will
also influence schema and prototype development. Moreover, followers will be more
sensitive to leadership behaviours, and perceptions of leadership will be more or less
favourable, when these behaviours are congruent with their internalized cultural values
(Lord et al., 1999).

Acculturative Strategies. Not all groups are isolated from other groups, and not
all individuals stay within a single cultural context, however. Berry (1997), building on
earlier work by Redfield, Linton and Herskovits (1936), pointed out that acculturation is
the process that occurs when two or more groups with different cultures come into first-
hand contact with one another on a continuous basis which results in change in one or
more of the groups. Acculturation can be voluntary, in the sense that one group actively
pursues contact with another group either freely choosing to make the move to another
cultural environment or, in the case of refugees, making the move under duress to
escape extreme social or political hardships which gravely affect personal safety.
Alternately, acculturation can be imposed as in the case of conquered nations (e.g.,
colonialism and indigenous people).

Acculturation may be viewed as a component of the cultural identity *process* (Schwartz, Unger, Zamboanga, & Szapocznik, 2010); however, it is important to acknowledge that just as culture, values, and identity are distinct, so too are culture and acculturation. Personal identity does not necessarily reveal attitudes towards an individual's heritage culture or the strength of identification; however, the "strength and nature of actual identification…will determine much of the individual's response to acculturation" (Liebkind, 2006). According to Berry (1997), in deciding *how* to acculturate, individuals and groups have to resolve two issues: "Is it considered to be of value to maintain one's identity and characteristics? Is it considered to be of value to maintain relationships with larger society?" The resolution of these two issues results in the adoption of one of four types of acculturation strategy: integration, assimilation, separation/segregation, marginalization (see Figure 2; Berry, 1997).These four strategies can be considered as occurring on a conceptual continuum from successful to non-successful acculturation.

Integration has been identified as the optimal strategy, whereby the minority group develops close relationships with the host culture while simultaneously adhering to its heritage culture. In order for this to occur, both groups have to be open to full inclusion in society. Assimilation occurs when the minority group relinquishes their cultural identity in favour of adopting that of the host culture. When heritage culture is retained and relationships with mainstream culture are avoided, separation occurs. Segregation is similar to separation, but involuntary; the majority group refuses to engage in relationships with the minority culture, isolating them from society at large. Marginalization is said to occur when individuals of the minority group are unable or

unwilling to maintain relationships with either the host or the heritage cultures (Berry,

1997).

Is it considered to be of value
to maintain one's identity and
characteristics?

Yes ⟷ No

Is it considered to be   Yes
of value to maintain   ↑
relationships with   ↓
larger society?
                                      No

Integration   Assimilation

Separation/   Marginalization
Segregation
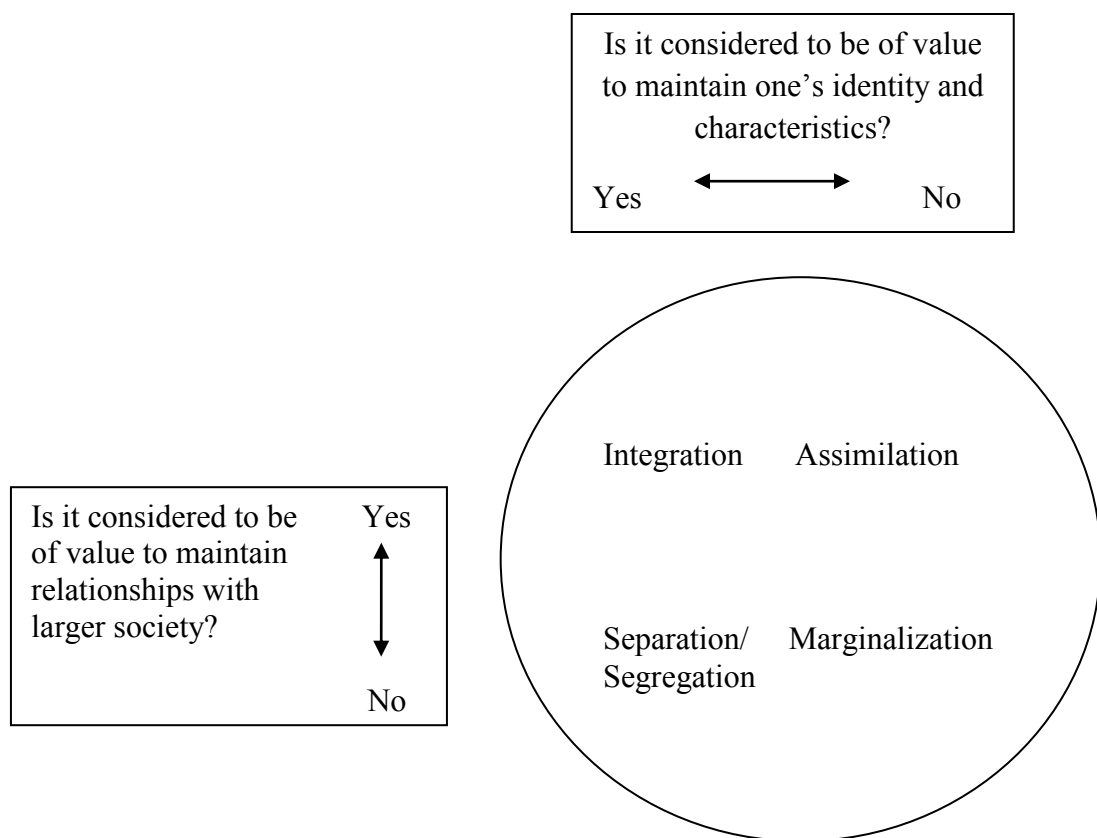
Figure 2. Berry's Acculturation Strategies (Berry, 1997, p. 10)

Historically, it was not thought possible to identify equally with more than one

culture. Stonequist (1935; as cited by LaFromboise, Coleman, & Gerton, 1993)

proposed that living at the juncture between two cultures resulted in identity confusion,

divided loyalty, ambivalence, normlessness, and marginality. Acculturation theory has

moved significantly toward a more positive understanding of both the social and

psychological impacts of biculturalism and the dimensionality acculturation. Berry's

(1997) model is undoubtedly one of the most influential advances in acculturation theory and has served as the foundation of many acculturation models and studies (Ryder et al., 2000).

Acculturation theories have evolved from one-dimensional perspectives (i.e., moving from culture A to culture B along a continuum of exclusively heritage culture to exclusively mainstream culture; Andreouli, 2013; Ryder, Alden, & Paulhus, 2000) to incorporating the influence of both the host and the heritage culture; however, acculturation research has been criticized for its view of acculturation as static and universal (Schwartz et al., 2010; Ward, 2008). Building on Berry's acculturation model, research has advanced the notion that acculturative strategies are stable outcomes and to a large degree, mutually exclusive (*cf.* Berry, Phinney, Sam, & Vedder, 2006). Additionally, many researchers have failed to consider the diversity of experiences encountered by the acculturating individual and have thus been criticized for examining acculturation without addressing context (Andreouli, 2013; Boski, 2008; Bowskill, Lyons, & Coyle, 2007; Schwartz et al., 2010). In light of this critique, current research is shifting to a perspective of acculturation as a bidimensional phenomenon where individuals incorporate values, attitudes, and beliefs from both heritage and host cultures to varying degrees (Ryder et al., 2000; Schwartz et al., 2010; Ward, 2008).

Alternation theories propose that it is possible for an individual to understand more than one culture and alter his or her behaviour to suit a given social context (LaFromboise et al., 1993). Additionally, alternation theories and other bidimensional perspectives of acculturation propose that individuals can choose the degree to which they affiliate with one or the other culture, as well as the relative prominence they

designate to each. It is quite possible that equal status be assigned to the two cultures, even if they are not valued equally (LaFromboise et al., 1993; Ryder et al., 2000).

Garrett and Pichette (2000) have identified a fifth kind of acculturation which may be specific to Native Americans: pantraditionalism. As noted earlier, colonial forces sought to purge First Nations of their language and traditional practices, attempting to force their assimilation to the dominant European culture. Despite the maintenance of a great deal of heritage culture overall, a significant number of First Peoples lost their traditional ways either directly a result of personal assimilation or as a generational influence of never having learned traditional ways from their elder family members and/or lost connections with their heritage communities. Pantraditional acculturation occurs when individuals make a conscious choice to reconnect with traditional values and customs (the "old ways"). They remain accepted in, and connected to, the dominant culture, but actively seek to embrace "previously lost traditional cultural values, beliefs, and practices of their [Native] heritage" (Garrett & Pichette, 2000, p. 6). It is important to note that these reconnected values may not map onto traditional values directly. It is likely that values have changed due to temporal factors, including colonization; additionally, the motivation to reconnect is influenced by the value system the individual was predominantly socialized in and therefore the reconnection occurs as part of a cultural identity process which may differ in distinct ways from those acculturating from *within* a First Nations context.

Chapter 3

Research Context

Canadian First Nations

The cultural context for Native Canadians is unique compared to other non-European descent Canadians. First of all, they are Indigenous peoples and are, therefore, the historical inhabitants of this country. With colonization came the endeavour to abolish Native tradition, language, and culture and force assimilation into the dominant white culture (RRCAP, 1996, provides an excellent and comprehensive review of the historical plight of Native Canadians; see also Cardinal, 1969; Carter, 1999; Fitzgerald, 2010; and McPherson & Rabb, 2011 for varying perspectives and accounts of history). Despite generations of attempted extirpation of Native peoples, many traditional ways of living and governing have survived (Bryant, 1998; McPherson & Rabb, 2011).

Many northern communities were less susceptible to attempts to purge language and culture as their distance and inaccessibility inhibited outside influences and intrusion; however increasing encroachment of white social influences (for example via technology and the media), declining federal government support, and deplorable conditions (as evidenced in recent news reports regarding Attawapiskat and Kashechewan First Nations in northern Ontario; CBC News 2008 and 2012 respectively) are challenging cultural maintenance and leadership. There are many Natives who continue to cling fiercely to tradition and the values of their ancestry (collectively, their heritage culture), while others have opted to adopt Western culture and values and either subscribe to it fully, or attempt to reach success in maneuvering

between the two. Many others are in a sort of cultural limbo as they struggle to find and maintain an attachment to either.

An additional circumstance which adds to the uniqueness of this population is that First Nation communities identify not only as independent nations separate from the provincial structure in Canada, but also as distinctly different from each other. Each has their own leader, elected or hereditary (or sometimes both), based on the Nation's adoption of Indian Affairs mandated government styles or the maintenance of traditional leadership. Contextualizing theories developed in other cultures to see what adaptations may be made in a First Nations context and ultimately to determine their usefulness in this unique context has the potential to provide great insight to First Nation leaders.

Given the fact that Native Canadians have been largely ignored in the field of Industrial/Organizational psychology, conclusions drawn from empirical research may have many practical applications for such an underserved population. Considering the fact that they are an indigenous subculture colonized by a larger dominant culture, and the identification of pantraditional acculturation, their unique circumstance has the potential to fuel psychological theory development and refinement in the areas of both acculturation and leadership research. Furthermore, research involving First Nations communities would also provide a test of the generalizability of current theories, benefitting the field of psychology in general. For these and many other reasons, research in collaboration with Native Canadians has the potential to provide great benefit to Industrial/Organizational and Cross-Cultural psychologies.

Cross-Cultural Leadership Research Considerations

Trying to understand leadership in a multicultural society without considering the cross-cultural challenges that are faced by conducting research from a purely etic (majority cultural) perspective does little more than continue to cloud the issues. For example, failure to recognize that measure development is influenced by both the conceptual understandings of leadership and the language conventions of the author(s) can produce misleading results which have the potential to reduce the generalizability of the findings and the reliability of the scale (Smith et al., 1989; Triandis, 1994). In order to better advance the understanding of and literature on leadership, one must also continue to pursue research which addresses cultural issues. Traditional cross-cultural research tends to examine cultural differences from inside cultural boundaries and then compare these research results to those obtained from within different cultural boundaries. For example, the Global Leadership and Organizational Behavior Effectiveness Project (GLOBE) has examined implicit leadership theories across 62 countries, but has looked at each cultural context individually (House, Javidan, Hanges, & Dorfman, 2002).

Lord and Maher (1991) argue that culture plays a significant role in the formation of leadership prototypes (see also, Den Hartog et al., 1999; Kriger & Seng, 2005; Shafer, Vieregge, & Youngsoo, 2005; and Smith et al., 1989). Specifically, they argue that leadership perceptions can be derived from either inference or recognition. Leadership can be attributed (i.e., inferred) as a result of outcomes of a specific event or sequence of events. Alternatively, leadership can be recognized based on the perceived "fit" between a person's personal characteristics and behaviours and the context –

leadership is perceived in accordance with implicit assumptions regarding how a leader behaves in a given situation. Attribution tendencies and implicit assumptions are derivative of cultural norms and artifacts. As such, it is critically important to consider the nature of culture as it pertains to the development of leadership prototypes and the distinction between prototypes that arise in different cultural contexts. Specifically, in the context of this research, culture was examined by addressing the issue of acculturation and the plausibility that the degree of acculturation to the mainstream culture may in fact influence leadership preferences. This approach has implications in the area of follower perceptions of leadership, but remains a gap in leadership research. With respect to this issue, it is the purpose of this research to advance the literature on both implicit leadership theories and cross-cultural research.

Native Leadership Themes and Worldviews

Much of the literature suggesting explanations of Aboriginal culture and values is derived from anecdotes, observation, assumptions, and speculation; very little is derived from empirical research. Further complicating the issues surrounding culture, values, and leadership perspectives in a First Nations context is the historical influence of colonial intrusion and subsequent legacy of harsh attempts to assimilate this group to the majority European cultural system. As mentioned previously, Aboriginal Nations identify as not only distinct from mainstream Canadian culture, but also from each other. Likewise, there are many distinct social and cultural differences between individual First Nations. A single, all encompassing Native Canadian culture is likely not to be found. That being said, there is a general consistency among writers regarding

characteristics of First Peoples and their culture which provides a good starting point from which to explore.

Bryant's (1998) exploration of cross-cultural understandings of leadership arrived at the following themes particular to Native American perspectives on leadership: decentralized leadership, immanent value of all things, non-interference, self-deflecting image projection, Indian time, and collectivist decision-making. House (2008) discusses decentralized leadership, immanent value, non-interference, image projection, and time in her dissertation exploring the perceptions of leadership within a specific Native American tribe.

McPherson and Rabb's (2011) study of Native American philosophy reveals the following themes consistent with Native culture and worldviews: an oral or narrative tradition and narrative ethics (p. 104); learning respect, autonomy and the concept of non-interference (p. 136); other-than-human persons (p. 89); time and place (p. 166). Hultkranz (1987), known for expertise in Native North American religions, notes that despite the fact that the notion of what he refers to as "pan-Indianism" (a European/Western concept ignoring the uniqueness of individual Nations and placing all under the same "Indian" cultural umbrella) is false, there are commonalities across First Nations. These include the concepts of cosmic harmony (respect for other-than-human beings) and directly experiencing powers and visions.

Historical documents such as the *Jesuit Relations* discuss the lack of hierarchical authority structures, non-interference in relationships, and the concepts of time and place among Aboriginal people. Likewise, Miller (1955) provides an analysis of the historic differences between European and Native American perspectives on authority

from which one can derive Native American concepts of decentralized leadership, immanent value of all things, cosmic harmony, directly experiencing power, time, and collectivism. Other research on cultural conflicts and Native American counseling provides similar themes (see Garrett & Pichette, 2000; Lafromboise, Trimble, & Mohatt, 1990; and Sanders, 1987).

Consolidating the terms revealed in the above sources, six important and consistent themes seem to permeate what literature there is available involving North American First Nations: decentralized leadership, immanent value of all things, non-interference, self-deflecting image projection, Indian time, and collectivist decision-making.

Decentralized leadership refers to the absence of hierarchical leadership; everyone's role is as important as the other's. No one job is more important than the other. Similar to theories of shared or distributed leadership, this holistic view of leadership perceives each piece as a part of the whole (Day et al., 2004). This concept of decentralized leadership also allows for a shifting of power dependent on the context and need. In a given situation, one person, or one role may be more instrumental than another to facilitate movement toward a desired goal. In this context leadership (power) may be conferred for a specific purpose or period of time; however, outside of this specific context total power remains with the group. The concept of decentralized leadership, in this context, shares features with the TUV value of Universalism-concern (from the Self-Transcendence dimension; Schwartz et al., 2012).

Immanent value refers to the concept that everything "in the universe has a purpose and a place and a worth" (Bryant, 1998, p. 13). Chapman, Newhouse, and

McCaskill's (1991) qualitative study of management practices in contemporary Aboriginal organizations reveals that a common thread is that of a common spiritual worldview: the knowledge "that all things in life are related in a sacred manner and are governed by natural or cosmic laws" (p. 338). Knowledge is passed from every being on earth – living, human, or other (McPherson's and Rabb's reference to other-than-human beings, 2011) – leadership therefore is acquired dependent on the time, the place, and the role that needs to be filled.

Also central to this theme is the fact that the entire universe is treated with respect. Mother Earth is a gift from the Creator, and everything upon the land has a purpose and duties according to that purpose which was laid out at the time of creation (Chapman et al., 1991). Accordingly, everything is respected for its role in maintaining the continuity of the great circle of life. Immanent value is consistent with Schwartz's TUV Nature subtype and the corresponding value of Universalism which focuses on "protecting the environment, unity with nature, [and] world beauty" (within the Self-Transcendence dimension; Schwartz et al., 2012, p. 5). Non-interference encompasses the social processes of trusting people to make the best decisions that honour the environment, the group, and the self and not explicitly directing them down the decision path that one feels is necessary (Chapman et al., 1991; McPherson & Rabb, 2011). This concept does not mean that one does not communicate displeasure in another's action; however, non-interference means that displeasure is displayed differently and that strong external social cues moderate behaviour without the need for overt interference (Bryant, 1998). As soon as one person assumes the power to influence another by interference with decisions, a hierarchical authority structure is established. Non-interference shares

features with the following values identified by Schwartz and colleagues (2012):

Tradition, Benevolence-dependability, Benevolence-caring, and Universalism-tolerance

(values incorporated in the dimensions of Self-Transcendence and Conservation). These

values represent strong connections to the ingroup and a deep concern for the well-being

of others while respecting differences.

According to this definition, paternalistic leadership styles are in direct

opposition to Native traditions of non-interference. In fact, a component of this value of

non-interference is autonomy (again contrary to paternalistic styles of leadership),

whereby despite a strong connection to the collective group (discussed below), free will

and freedom of choice (congruent with values of Self direction-thought and Self

direction-action found in the Openness to Change dimension; Schwartz et al., 2012) are

highly regarded (Chapman et al., 1991; Cheah & Nelson, 2004; Restoule, 2008).

Consistent with this perspective, Chapman et al. (1991) suggest that "the role of the

Aboriginal manager is closer to that of a facilitator than a decision-maker, which means

he or she must delegate authority and not express his or her wishes explicitly" (p. 344;

see also Miller, 1955 for an historical account of non-interference and decentralized

leadership).

Image projection is very similar to both the Humility value on Schwartz's

refined circular motivational continuum (falling between the dimensions of Self-

Transcendence and Conservation; Schwartz et al., 2012)and to Mittall and Dorfman's

(2012) Humility dimension of servant leadership. In the Native, context self-

aggrandizing behaviour is frowned upon (Bryant, 1998). Individual praise is

downplayed because of a holistic worldview and seeking praise to bolster one's image

or status may be considered a form of disrespect. Every person's role is as important as the next. Schwartz and colleagues (2012) suggest that individuals with strong values on their Humility dimension recognize their own insignificance in relation to the larger social context.

'Indian time' refers not only to a differing perspective of the concept of the present, but also "seventh generation" thinking. Both Bryant (1998) and McPherson and Rabb (2011) suggest that Indian time is not synonymous with the same sense of urgency so common in the Western perspectives of time. Something that is important at this moment will get done when the time is right – one acts only when the time is right. Saunders et al. (2004) reveal a similar time perspective in Confucian and Taoist religious systems which they label a harmonic vision of time. From this time perspective, others' perceptions are accounted for in conjunction with the time perspectives of the individual. Each second has value and there is a focus on working at one task at a time. While urgency is not a factor in Indian time, a certain degree of future orientation is. The distinction here is that this future orientation is directed to the consequences of major decisions; even choosing a life path or life partner needs to be done with consideration of seven generations down the line. Consequences must be beneficial not only in the moment – possibly unique to Native American values is the consideration that the effects of present decisions need to have positive implications also for the seven generations to come (RRCAP, 1996). For example, environmentalist values seek to guide decision making to protect the earth for future generations, but the seventh generation perspective goes beyond simply caring for the earth. Given the worth assigned to all things and the perspective that everything living and non is connected in

a sacred manner (as discussed in relation to the concept of immanent value), this 'seventh generation' perspective applies equally to seven generations of human offspring as it does to other living and non-living "offspring" of the earth.

Collectivist decision making is an important aspect of First Nations culture (Bryant, 1998). In fact, a common conceptualization of Native culture is that of a collective orientation identity – placing importance of the group and group maintenance above individual needs (Chapman et al., 1991; Cheah & Nelson, 2004; Frideres, 2008; McPherson & Rabb, 2011) Important decisions should be arrived at after much talk and consistent with the above notion of protecting the seventh generation, all decisions are made for the benefit of the group. Traditionally, collectivist decision making was done by consensus with the entire community involved in the discourse and the decision making process. Collectivist decision making resembles Hofstede's (1980), Triandis' (1994) and Singelis and colleagues' (1995) theoretical constructs of collectivism and shares some key features of TUV values of Benevolence and Universalism (both values constitute the Self-Transcendence dimension; Schwartz et al., 2012).

Native Worldviews and Servant Leadership

Servant leadership traits have much in common with components of the Native worldviews as outlined in this research. For example, the subscale egalitarianism recognizes the reciprocal nature of learning and influence by promoting an equal distribution of power and resources and acknowledges that each member of the team makes a valid contribution to the group. Immanent value characterizes the relationship and purpose amongst all things and is exemplified by the dimensions of moral integrity and humility. Endorsement of this value commands behaving with integrity and fairness;

trustworthiness and dependability are a natural result. Indeed, Graham (1991) proposes that a critical element absent from other charismatic, follower-focused frameworks is moral assessment and argues that where follower development and growth are concerned, anything other than straightforward transactional exchange (as per LMX theory; Burns, 1978) risks being perceived as manipulative as the overarching goal is follower development within the context of what is good for the organization. Conversely, a service motivation and focus on creating value for the community provides moral safeguards not inherent in other leadership frameworks.

Non-interference shares concepts with egalitarianism and empowering subscales of the servant leadership profile. Because non-interference is based on trust and having confidence that others will make the best decisions possible in a given circumstance, a leader who believes that rights and privileges be shared equally will tend not to interfere with the creative processes of followers. In fact, a servant leader will position him- or herself to benefit intrinsically from the knowledge that the follower can impart and then redistribute that knowledge for the benefit of the whole. Understanding that this relationship is reciprocal, the servant leader will motivate and inspire rather than restrict and direct so that the group may benefit beyond the sum of its parts. Similarly, image projection rejects self-effacement and conceit. When a leader is acting on the principles of moral integrity and leading with humility, that leader is not concerned with an inflated image.

Finally, future time orientation and collectivist decision making are both underlying extensions of servant leadership. These two themes run through each of the five servant leadership dimensions, but are particularly related to empowering and

egalitarianism. The empowering subscale includes characteristics of vision, inspiration, and the ability to engage and activate followers. Each of these can be linked to future orientation through their consequences. In the context of leadership, these characteristics result in the development of subordinates by fostering motivation, creativity, and forward thinking.

Moreover, each of the five dimensions of servant leadership has a collective component whereby the greater good is always being served (Mittal & Dorfman, 2012). Equal rights and privileges for all, collaboration, intellectual stimulation, compassion, and self-sacrifice all serve to enhance the collective. When the collective goes beyond the work team, sports team, or other micro-social system, to the larger social network, heritage culture will not only be endorsed, but maintained.

The Present Research

In today's multicultural society, there are a great many individuals who are faced with interpreting social interactions through one or more cultural lenses. Recent immigrants face situations armed with schemata (categorization systems shaped by values, beliefs, and attitudes) which may differ from those possessed by native inhabitants, in relation to their acquired level of acculturation within the mainstream society. Similarly, it is plausible to consider that indigenous minority groups (ie., First Peoples) may also possess schemas which may lead to conceptualizations of social processes different from those that would be expected to be found in the mainstream culture, also as a function of their level of acculturation. One can assume that an individual's acculturation strategy would influence the degree to which these schemas "conform" to prototypes consistent with the majority culture. It can further be inferred

that because values shape schemas and because acculturation strategies are influenced by values, the relation between acculturation and values will influence implicit leadership perceptions in a pluralistic society.

Building on the bodies of research discussed above, the present study examines the relation between acculturation, values, and implicit leadership perceptions in a First Nations context. As an untapped area, this research has the potential to uncover a wealth of knowledge as it pertains to First Nations' leadership successes and challenges in the dominant Western culture. As Native Canadians continue their quest toward cultural resurgence and self-governance it becomes increasingly critical for their leadership to examine exactly what leadership means to their followers in their unique cultural context. From here, policies and programming to nurture and support existing leadership and industry, in addition to cultivating new leaders in the coming generations, can be developed.

It is my hope that research in this area will foster a greater understanding of the cultural similarities and differences between First Nations Canadians and the balance of Canadian society; in addition to providing First Nations communities and leadership with further insight into leader-follower dynamics that affect employment relationships and economic development endeavours, as well as the ability of community members to trust, adopt, and buy-in to their Nation leadership. For this reason, the present research will contribute to the growing body of psychological research and knowledge regarding organizational culture, leadership, and cultural diversity.

Chapter 4

Hypotheses and Rationale

The rationale for the hypotheses that guide the present research lies in the assumed strength of cultural influence on prototype formation. To reiterate, implicit leadership theory suggests that followers develop schemas of leadership based upon previous experiences (Lord & Maher, 1991). From the perspective of cognitive processes, implicit leadership theories are categorization systems which are relied upon during information processing to encode, interpret, process, and recall specific events and behaviours, which ultimately develop into heuristics that people rely on in order to interpret new experiences (Shaw, 1990). Culture and cultural background play a critical role in the interpretation of the social environment. As such, the development of leadership prototypes may be influenced by the complex interactions between the cultural values of the follower and his or her environment. Similarly, because cultural context weighs heavily on the development of values (Schwartz & Bilsky, 1987) and the interpretations of events (Triandis, 1994), it can be inferred that cultural context will also influence schema and prototype development.

Integration as an acculturation strategy supports the adoption of Western leadership profiles by facilitating experiences more congruent with the dominant culture. The more experiences that one has with dominant cultural views, behaviours, and attitudes, the greater the chance that one's own views, behaviours, and attitudes may come to reflect those of the dominant culture. Conversely, the less integrated an individual is, the more isolated will be their views and behaviours from the dominant culture, and this individual would continue to experience life through his or her heritage

cultural lens. As a result of continued exposure and adherence to leadership styles consistent with the heritage culture, an individual may be more likely to subscribe to leadership profile that more closely reflects his or her heritage cultural values and dimensions. In a First Nations context, long term exposure to Eurocentric values and social conventions may have caused heritage culture to be more similar to the mainstream than it was 100 years ago. However, while assimilation may have occurred to some degree, heritage and mainstream cultures are still acknowledged as distinct.

Cultural context influences the self by virtue of the social cues and messages transmitted to individuals through family relationships, social interactions, and the environment at large. As a result of these cultural messages, an individual comes to have core values that are congruent with the cultural context within which he or she was originally socialized; however, these values can be influenced either positively (strengthened) or negatively (altered), as a result of exposure to an alternative cultural context (acculturation). Different cultures have different value systems, so the extent to which any individual is acculturated in any culture is reflected in the values they hold.

Hofstede (1980) and his colleagues (Hofstede et al., 2010) report that Canada ranks mid-range on Power Distance, high on Individualism, and mid-range on Uncertainty Avoidance. Power distance refers to the extent to which individuals expect and accept inequality in the distribution of power. In organizations, institutions, and countries, inequality is expected, children are taught obedience in homes and schools, hierarchy is understood, and there are large income differentials between the most and the least powerful, differences which are generally increased by the tax system. Individualism refers to the degree to which members are expected to look after

themselves and their immediate family. Ties between individuals are generally very loose in individualistic societies. Uncertainty avoidance refers to the extent to which members rely on rules, social norms, and procedures to alleviate ambiguity and unpredictability. Structure and plans are preferred by these members and unknown situations are avoided (Hofstede et al., 2010; Javidan, Dorfman, Sully de Luque, & House, 2006).

The GLOBE research program collected data from more than 17,000 participants across 62 countries investigating leadership attributes and cultural values and practices (Javidan et al., 2006). Participants were middle managers representing organizations in the food processing, financial services, and telecommunications services (Hanges & Dickson, 2004). The Canadian sample ranked similarly on uncertainty avoidance and power distance (both relatively high) in the GLOBE research as it did in Hofstede's earlier work. Moreover, in the GLOBE study Canada also ranked high on Performance Orientation (the degree to which performance improvement and excellence is rewarded) and mid-range on Assertiveness (assertive, confrontational, and competitive in relationships; Javidan et al., 2006). Consequently, it can be inferred that Canadian culture is highly individualistic, to a certain degree relies on structure and rules for social function, accepts and expects inequality and hierarchy, strongly values improvement and excellence in individual performance, and values strong will and competition in relationships. The combination of scores in the mid-range for both uncertainty avoidance and assertiveness and high on performance orientation suggest that Canadian culture values personal achievement, self-direction of thought and action,

and power dominance in relationships each represented in Schwartz's TUV (2012) dimensions of Openness to change and Self-enhancement.

In consideration of previous research on Canadian cultural values and leadership attributes, and the prior discussion of Native worldviews, and also taking into account the underpinnings of the Schwarz value model, the following hypotheses are proposed:

Hypothesis 1: Worldviews will predict degree of acculturation.

1a. Conservatism and Self-transcendence will predict heritage acculturation.

1b. Openness to change and Self-enhancement will predict mainstream acculturation.

Lord and Maher (1991) suggest that followers develop schemas of leadership based on previous experiences. Given that context weighs heavily on prototype development, it can be argued that the degree of acculturation of any individual to a given culture will influence the degree to which that person either retains leadership prototypes (and therefore, leadership preferences) representative of his or her original culture and/or comes to adopt new leadership preferences. Arguably, followers will be more sensitive to leadership behaviours, and perceptions of leadership will be more or less favourable, when these behaviours are congruent to their level of cultural identity (Lord et al., 1999).

Hypothesis 2: Degree of acculturation will correlate with a preference for leadership styles.

2a. High heritage acculturation will correlate positively with a preference for servant leadership styles.

2b. High mainstream acculturation will correlate positively with a preference for leadership styles characteristic of Anglo-Canadian society.

Lord and colleagues (1999) also suggest that perceptions of leadership and responsiveness to leadership behaviours will be more or less favourable dependent on the level of congruence between those behaviours and the values of the perceiver. Values are considered to play a large part in the development of schemas and perception of one's environment (Ros, et al., 1999). As such, it can be inferred that since values shape schemas, and values influence interpretations of context, values will therefore play a role in leadership preference.

Hypothesis 3: Worldviews will predict leadership preference.

3a. Conservatism and Self-Transcendence will predict servant leadership preferences.

3b. Openness to change and Self-enhancement will predict a preference for leadership styles characteristic of Anglo-Canadian society

Hofstede and colleagues (2010) explain culture as the shared feelings, thoughts, and patterns of behaviour expressed by a collection of people who share the same social environment and as "the collective programming of the mind that distinguishes the members of one group…from others" (p. 6). Culture and cultural background play a critical role in the interpretation of the social environment. As such, the development of leadership prototypes may be influenced by the complex interactions between the cultural values of the follower and the cultural dimensions of his or her environment. Acculturation therefore, is the degree to which an individual adheres to this "programming," and influences how an individual expresses values and preferences. In

the context of this research, different acculturative strategies indicate the degree to which First Nations individuals adhere to their heritage worldviews or to those of the Anglo-Canadian culture. Given the pivotal importance of acculturation in both the expression of values and preferred leadership styles it is expected that acculturation will mediate the relationship between values and implicit leadership preferences.

Hypothesis 4: Acculturation mediates the relationship between values and leadership preferences (see Figure 3 for the proposed model).

O = Openness to Change
SE = Self-enhancement
C = Conservatism
ST = Self-transcendence
CLP = Canadian Leadership Preference
SLP = Servant Leadership Preference
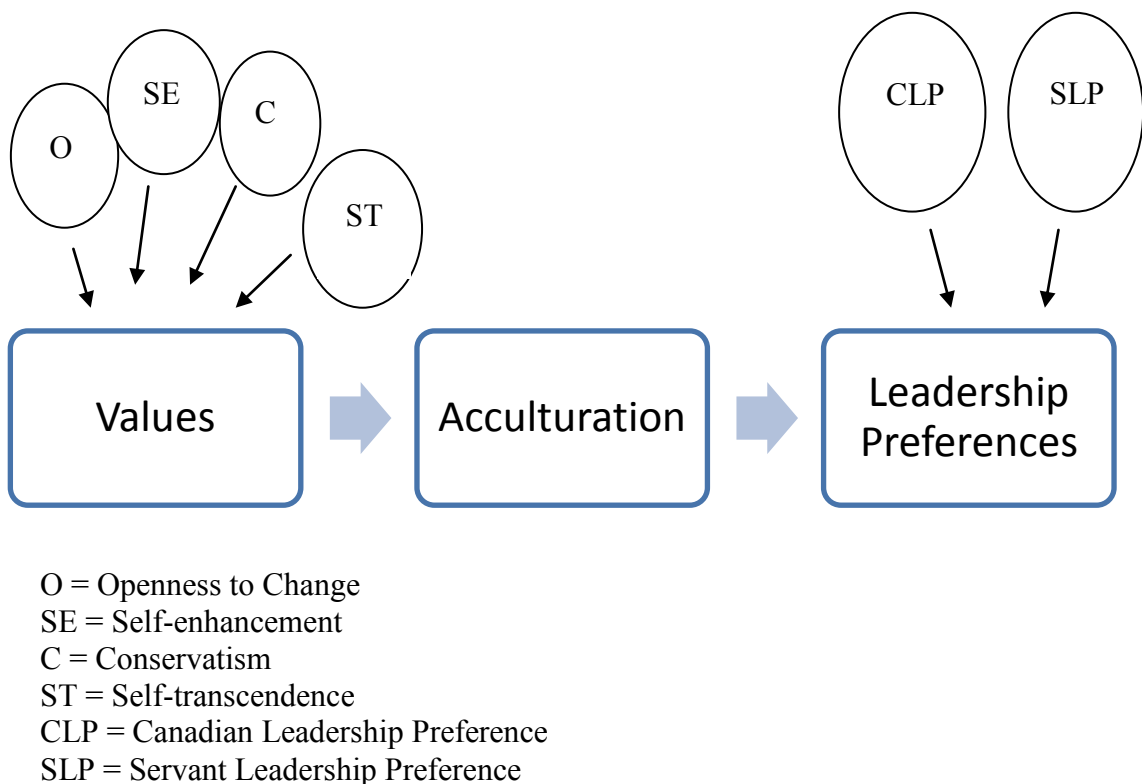
Figure 3. Proposed Model of the Mediating Effects of Acculturation on the Relationship between Values and Leadership Preferences

Chapter 5

Methodology

Ethical Considerations

Prior to commencing the recruitment process, this research was approved by the University of Windsor Research Ethics Board (REB). In addition to REB approval there were other considerations that needed be taken into account before this research process began. The *Tri-Council Policy Statement on the Ethical Conduct of Research Involving Humans* (TCPS-2) includes an entire chapter dedicated to research involving Indigenous peoples. Chapter 9 revisits the three principles expressing the core ethical value of respect for human dignity which are introduced in chapter 1 (Respect for Persons, Concern for Welfare, and Justice) and interprets the TCPS-2 ethical framework from an Aboriginal context (TCPS-2, 2010, p. 109).

From this perspective, the TCPS-2 recognizes the intricacies of the relationships between Aboriginal individuals and their ties to their communities, nature, and culture. TCPS-2 explicitly acknowledges Aboriginal traditional knowledges and knowledge sharing practices, as well as the historical incongruence between mainstream research and cultural preservation. The present research is advanced with a clear understanding of the TCPS-2 policies and information regarding research involving Indigenous peoples.

Procedure

Recruitment. In order to test these hypotheses, participants between the ages of 21 and 70 who self-identified as First Nation descent were recruited. Participants were recruited via snowball sampling. Because this research used such a unique population,

personal contacts were necessary to facilitate building trusting relationships and to gain the support of potential participants. Emails were drafted detailing participation eligibility, the main points of the proposed study, and the potential implications of this kind of research, along with an invitation to participate in this research project. Each contact was also asked to forward the study information on to other First Nations friends, family members, and colleagues who met the eligibility requirements. .

Originally, participants were required to have lived at least five years of their lives on the reserve in order to ensure exposure to traditional Native lifestyles; however as a result of the snowball technique, some individuals without residential experience, but with great cultural interaction and experience were contacted for participation. When these responses were analyzed there were no significant differences on value dimension scores between those having lived five years or more on reserve and those having less than five years residency; therefore, these participants were also included in the final sample.

Participants. Participants were 73 female and 30 male adults between the ages of 22 and 70 (M = 46.21, SD = 13.49, median 47) who self identified as Native Canadian. Participants represented 11 Aboriginal nations from across Canada. The majority of participants had lived at some point on reserve (range 0-69 years), with 75% of participants meeting the original five year residency requirement. Nearly 69% of participants had a college diploma or higher, and 81.6% were employed at the time of completing the survey. With respect to employment history, 45.6% of participants indicated that their previous employment had been predominantly on reserve.

Survey and Measures. The survey was formatted and published on a Canadian internet survey service (Fluid Surveys). The survey invitation received by email invited participants to click the provided link to access the online survey (Appendix A). Alternatively, participants had the option of requesting that a paper-and-pencil copy be mailed to them. The Letter of Information (Appendix B) outlined the purpose of the study, participation requirements and procedures. Fifty-eight participants completed the survey online; 37 requested and returned paper-and-pencil versions. De Beuckelaer and Lievens (2009) found measurement equality between response methods using organizational surveys across 16 countries. Likewise, research by Davidov and Depner (2011) examining measurement equivalence of human values also suggests that these two methods of data collection are largely congruent. Independent samples *t*-tests of values and acculturation for response formats confirmed this assumption, in this sample. A summary of these analyses can be found in Table 2.

Table 2.

*Summary of Independent t-Test Results of Value Dimensions
and Acculturation for Online Survey Responses versus
Paper-and-Pencil Responses*

Variable	*t*(101)	*MD*	*SE*	*p*
Self-trans	1.57	.12	.08	.12
Con	-1.80	-.15	.09	.08
OpCh	.55	.05	.10	.59
Self-Enh	-.01	-.001	.17	.99
Main	-.25	-.05	.22	.81
Hert	1.42	.34	.24	.16

Note: Self-trans = Self-transcendence; Con = Conservation;
OpCh = Openness to change; Self-Enh = Self-enhancement;
Main = Mainstream acculturation; Hert = Heritage acculturation

Each questionnaire was composed of the following survey measures:

Demographic information. Participants were asked to provide basic demographic information including: age, sex, length of time lived on reserve, Aboriginal Nation membership (e.g., Iroquois, Delaware), highest level of education completed, employment status, and length of time lived on reserve (see Appendix C).

Vancouver Index of Acculturation. Acculturation was measured using the Vancouver Index of Acculturation (VIA; Ryder, Alden, & Paulhus, 2000). This measure consists of 20 items rated on a 9 point Likert-type scale, where 1 indicates *strongly disagree* and 9 indicates *strongly agree* (Appendix D). This measures aims to tap the bidimensional nature of acculturation and is scored by taking the mean of the odd-numbered items (heritage subscore; e.g., I often participate in my heritage cultural traditions) and the mean of the even-numbered items (mainstream subscore; e.g., I often participate in mainstream North American cultural traditions), providing two orthogonal dimensions.

Values. Schwartz et al. (PVQR3; 2012) recently refined his original 1992 theory to identify 19 values (formerly 10) which are proposed as universal. The refined measure includes 57 statements and has been shown to work well with westernized populations and individuals of varying educational backgrounds (S. H. Schwartz, personal communication, October 21, 2012). This measure is administered using a 6 point Likert-type scale asking participants to identify how much the person described by each statement is like them; for example: It is important to him (or her) to take risks that make life exciting, 1 (*not like me at all*) to 6 (*very much like me*). Participants received a gender matched version of the scale (female version found in Appendix E). Validity of

the measure was tested using 15 samples from 10 countries: 2,150 adults and 3,909 university students. Alpha reliability coefficients range from .49 (Humility) to .85 (both Tradition and Universalism-Nature); 18 are .60 and above.

GLOBE culture and leadership. To measure implicit leadership, participants were given two of four sections of the GLOBE instrument, Form Beta (sections 2 and 3; Hanges & Dickson, 2004; Appendix F). Participants were asked to rate 56 leader behaviours and characteristics in terms of the extent to which the behaviour or characteristic is important for a leader to be outstanding (1 indicates *greatly inhibits* a person from being outstanding and 7 indicates *contributes greatly* to being outstanding). Finally, participants were presented with 39 statements which indicate "the way things should be in your society": 1 *strongly agree* to 7 *strongly disagree*. The GLOBE measure has been used to collected data from more than 18,000 middle managers in 62 countries. Section 4 was inadvertently excluded from the survey. This is problematic and resulted in an incomplete assessment of ILT; however, the items which were retained in the measure still provided a base for the assessment of two leadership profiles strongly endorsed by the Anglo-Cluster identified by GLOBE, which included English speaking Canada (Hanges & Dickson, 2004). Despite being incomplete, the two profiles derived from section 2 have very high Cronbach's α reliability scores: Charismatic/Value Based leadership, $\alpha = .93$; Team-Oriented leadership, $\alpha = .87$.

Servant Leadership. Mittal and Dorfman's (2012) Servant Leadership Scale consists of 5 dimensions: Egalitarianism (8 items; $\alpha = 0.74$); Moral Integrity (6 items; $\alpha = 0.79$); Empowering (6 items; $\alpha = 0.71$); Empathy (3 items; $\alpha = 0.68$); and Humility (4 items; 0.61). Each item consists of an attribute or behavioural descriptor, followed by a

definition. Each item is rated in terms of the extent to which the behaviour or characteristic is important for a leader to be outstanding (1 indicates *greatly inhibits* a person from being outstanding and 7 indicates *contributes greatly* to being outstanding). The Servant Leadership Scale was tested using data from 12,681 cases representing 59 countries taken from the GLOBE research program (Mittal & Dorfman, 2012; Appendix F).

Chapter 6

Analysis of Results

Preliminary Data Analysis

Prior to statistical testing, data were checked for abnormalities. A visual review of the data revealed 13 cases missing a single response and two cases missing two responses. These missing responses were found in the data obtained from the paper-and-pencil surveys only. The online survey was formatted such that all questions required a response before moving to the next page and finally submitting the survey. Missing responses appeared to be random and constituted less than 1% of responses per case. Due to the perceived "randomness" of the missing data, in conjunction with the relatively small percentage of missing values, mean substitution was used to impute missing scores. The mean substitution procedure takes the mean for each question across all participants and replaces each missing data point with the mean for that question.

Preliminary analyses were conducted on these data using SPSS 19 to test assumptions of multiple regression analysis and mediation analyses. Leverage tests were used to determine if there were any outliers on X. The values were not centered and as

such a more conservative leverage equation was used: leverage $< 3(k +1)/N$ (Stevens, 2002 as cited in Field, 2009). No outliers on either X or Y were found. Influential observations were tested using both DIFFITS (criterion $< \pm 2$) and Cook's d (criterion $<$ 1); no influential observations were found. Tabachnick and Fidell (2007) indicate that a standard rule of thumb for the ratio for cases to IVs $N \geq 50 + 8m$ (where m is the number of cases). Following this formula, to test these hypotheses a minimum sample size of 66 ($m = 2$) would be necessary, therefore the sample size is sufficiently large; $N = 95$.

A histogram of the predicted values of the criterion mainstream acculturation appeared normal; however, for the predicted values of the criterion heritage acculturation the assumption of normality appeared violated. A significant Kolmogorov-Smirnov statistic confirmed this (.005); however, skewness (-.949) and kurtosis (.611) were well within the acceptable range. Field (2009) suggests that bivariate correlations should be no higher than $r = .9$. The highest value in the correlation matrix (see Table 3) was $r = .86$, keeping in line with Field's recommendations.

Reliability analyses were conducted on each scale and subscale. Each scale was found to have good reliability ranging from .75 to .93. The majority of the subscale reliabilities were adequate to good ranging from .46 to .93. Reliability results are summarized in Table 4.

Table 3.

Summary of Correlation Matrix for Variables Predicting Leadership Styles

Variable	SLdr	ChLdr	TOLdr	Main	Hert	Self-Tran	Con	OpCh	Self-Enh
SLdr	1.00								
ChLdr	.82	1.00							
TO-Ldr	.86	.81	1.00						
Main	.26	.26	.27	1.00					
Hert	.51	.46	.44	.40	1.00				
Self-Tran	.35	.20*	.22	-	.46	1.00			
Con	.22	-	-	-	-	-.50	1.00		
OpCh	-.26	-	-	-	-	-.30	-.75	1.00	
Self-Enh	-.35	-.21	-.30	-	-.42	-.74	-.50	.26	1.00

Only significant correlations shown, *p* < .05 (2-tailed)
Note: SLdr = Servant Leadership, CHLdr = Charismatic/Value Based Leadership, TOLdr = Team Oriented Leadership, Main = Mainstream Acculturation, Hert = Heritage Acculturation, Self-Tran = Self-transcendence, Con = Conservation, OpCh = Openness to Change, Self-Enh = Self-enhancement

Table 4.

Summary of Scale and Subscale Reliabilities for all Variables

Variable	Cronbach's α
Mainstream Acculturation	.75
Heritage Acculturation	.85
Self-transcendence	.92
Universalism-Nature	.90
Universalism-Tolerance	.78
Universalism- Concern	.81
Benevolence- Dependability	.72
Benevolence-Caring	.73

Table 4. *(continued)*

Variable	Cronbach's α
Humility	.46
Conservation	.91
Conformity-Interpersonal	.83
Conformity-Rules	.86
Tradition	.78
Security-Societal	.72
Security-Personal	.61
Face	.72
Openness to Change	.85
Self Direction-Thought	.75
Self Direction-Action	.64
Stimulation	.65
Hedonism	.76
Self-Enhancement	.82
Achievement	.61
Power-Dominance	.68
Power-Resources	.80
Charismatic/Value Based Leadership	.93
Team Oriented Leadership	.87
Servant Leadership	.94
Egalitarianism	.90
Moral Integrity	.92
Empowering	.85
Empathy	.66
Humility	.75

Hypothesis Tests

Hypothesis 1: Worldviews will predict degree of acculturation

On average, participants scored higher on heritage acculturation ($M = 7.49$, $SE = .12$) than mainstream acculturation ($M = 6.32$, $SE = .11$). The difference between means was found to be statistically significant, $t(102) = -9.53$, $p < .01$, $r = .69$. Multiple regression analysis was used to further analyze the data revealing partial support for both hypotheses 1a and 1b. Tables 5 and 6 show the test statistics for the regression analyses. $R^2 = .36$ for the Self-transcendence – Conservation model, $F(2, 100) = 28.70$, $p < .01$, $\omega^2 = .35$, indicating that the variables here account for approximately 36% of the variance in heritage acculturation. Conservation was not predictive of heritage acculturation, $t(-1.49)$, $p = .14$; therefore hypothesis 1a was only partially supported.

For the second regression analysis for Openness to change – Self-enhancement, $R^2 = .09$, $F(2, 100) = 4.85$, $p < .05$, $\omega^2 = .07$. This result indicates that the variables in this model account for approximately 9% of the variance in mainstream acculturation. Openness to change was found to be predictive of mainstream acculturation, $t(2.69)$, $p < .01$ giving partial support to hypothesis 1b. Kirk (1996) suggests that when reporting values of ω^2, .01 represents a small effect size, .06 medium, and .14 large. Following these guidelines, these results represent large and medium effect sizes respectively.

Table 5.

Summary of Regression Analysis for Predictors of Heritage Acculturation

	B	SE B	β	t	R	R^2
Model					.60	.37
Constant	2.96	.63		4.70**		
Self-trans	1.17	.20	.73	5.99**		
Conservation	-.26	.18	-.18	-1.49		

Dependent variable: Heritage Acculturation

Note: ** $p < .001$, Self-trans = Self-transcendence

Table 6.

Summary of Regression Analysis for Predictors of Mainstream Acculturation

	B	SE B	β	t	R	R^2
Model					.30	.09
Constant	4.03	.74		5.42**		
OpChange	.45	.17	.28	2.69**		
Self-enh	.04	.14	.03	.29		

Dependent variable: Mainstream Acculturation

Note: ** $p < .001$, OpChange = Openness to Change, Self-enh = Self-enhancement

Hypothesis 2: Degree of acculturation will correlate with a preference for leadership styles

Correlation analyses were used to establish the relationship between acculturation and preferences for leadership styles. These data reveal significant positive correlations among both mainstream and heritage acculturation and each of the three leadership styles. Refer back to Table 3 for these results. Participants who endorsed heritage acculturation were more likely to also endorse servant leadership. Mainstream acculturation was most strongly correlated with a preference for team oriented leadership ($r = .27$, $p < .05$). Hypotheses 2a and 2b were both supported; however, it was not expected that correlations would also be found for mainstream acculturation and

servant leadership or for heritage acculturation and the two Anglo-Canadian leadership preferences. In fact, heritage acculturation was found to correlate more strongly with charismatic/value based leadership ($r = .46$, $p <.05$) and team oriented leadership ($r = .44$, $p <.05$) than mainstream acculturation ($r = .27$, and $r = .31$, $p <.05$ respectively).

Hypothesis 3: Worldviews will predict leadership preference

The predictive ability of worldviews on leadership preference was tested using multiple regression analyses. Tables 7 – 9 show the test statistics for these regression analyses. $R^2 = .30$, $F(2, 100) = 21.119$, $p < .01$, $\omega^2 = .28$ for the model Self-transcendence – Conservation (Servant leadership). This indicates that these variables account for approximately 30% of the variance in servant leadership; however, Conservation was not found to predict servant leadership, $t(.582)$, $p = .562$ resulting in only partial support for hypothesis 3a.

$R^2 = .09$ for the Openness to change – Self-enhancement (Charismatic/Value based leadership) model, $F(2, 100) = 5.218$, $p < .01$, $\omega^2 = .08$, indicating that the variables in this model account for approximately 9% of the variance in a preference for charismatic/value based leadership. For Openness to change – Self-enhancement (Team Oriented leadership) $R^2 = .11$, $F(2, 100) = 6.263$, $p < .01$, $\omega^2 = .09$ (approximately 11% of the variance). Self-enhancement was not found to be predictive of either Charismatic/Value based leadership ($t(-.704)$, $p = .48$) or of Team Oriented leadership ($t(-1.098)$, $p = .28$); therefore hypothesis 3b was only partially supported.

Table 7.

Summary of Regression Analysis for Predictors of Servant Leadership

	B	SE B	β	t	R	R^2
Model					.55	.30
Constant	2.28	.54		4.64**		
Self-trans	.62	.16	.49	3.80**		
Conservation	.04	.16	.08	.58		

Dependent variable: Servant Leadership
Note: ** $p < .001$, Self-trans = Self-transcendence

Table 8.

Summary of Regression Analysis for Predictors of Charismatic/Value Based Leadership

	B	SE B	β	t	R	R^2
Model					.31	.09
Constant	3.81	.63		6.06**		
OpChange	.44	.14	.33	3.16**		
Self-enh	-.08	.12	-.07	-.70		

Dependent variable: Charismatic/Value Based Leadership
Note: ** $p < .001$, OpChange = Openness to Change, Self-enh = Self-enhancement

Table 9.

Summary of Regression Analysis for Predictors of Team Oriented Leadership

	B	SE B	β	t	R	R^2
Model					.33	.11
Constant	4.04	.55		7.10**		
OpChange	.43	.12	.37	3.46**		
Self-enh	-.11	.10	-.11	-1.20		

Dependent variable: Team Oriented Leadership
Note: ** $p < .001$, OpChange = Openness to Change, Self-enh = Self-enhancement

Hypothesis 4: Acculturation mediates the relationship between values and leadership preferences

Mediation analyses are generally guided by the procedures outlined by Baron

and Kenny (1986; hereafter referred to as the *Baron and Kenny method*). More rigorous

tests are available (e.g., the Sobel test) which provide a more direct test of indirect effects (Preacher & Hayes, 2004). Although discussed by Baron and Kenny, the Sobel test is rarely used in practice. Preacher and Hayes (2004) argue that a formal test of indirect effects be conducted as part of simple mediation analyses for several reasons. Most notably testing the hypothesis of no difference between the total effect and the direct effect more directly addresses the mediation hypothesis than does the Baron and Kenny method; the Baron and Kenny method suffers from low statistical power (McKinnon, Lockwood, Hoffman, West, & Sheets, 2002), and more rigorous techniques are not robust to violations of normality (especially problematic with small sample sizes; see Preacher and Hayes, 2004, for a detailed discussion of their critique). In light of this, Preacher and Hayes recommend that researchers use a bootstrapping procedure as a means to derive more accurate results when testing for indirect effects. Bootstrapping is a nonparametric approach to hypothesis testing and is not dependent upon assumptions of normality of either the variables or the sampling distribution of the statistic (Field, 2009). Similarly, it is not confined by large sample size requirements and can be more confidently used with small sample sizes.

A macro for SPSS (Preacher and Hayes, 2004) was used to conduct a bootstrapping procedure to test for indirect effects. The macro also provides output needed to assess mediation according to the Baron and Kenny method in addition to output of the indirect effect using the Sobel test. The meditational hypothesis would be supported in the regression if the regression coefficient for affective commitment significantly <u>decreases</u> after the effect of the mediator is statistically partialed out.

Six separate mediation tests were conducted. Test one looked at self-transcendence (X), heritage acculturation (M), and servant leadership (Y); a_1 x b_1 = .213, 95% CI: [.024, .456]. Because the confidence interval does not include zero, it can be determined that there is an indirect effect of values of self-transcendence on servant leadership through heritage acculturation. Test two looked at values of conservation (X), heritage acculturation (M), and servant leadership (Y); a_2 x b_2 = .167, 95% CI: [.042, .332]. This bootstrap test shows an indirect effect because the confidence interval does not include zero.

Tests three and four examined the following relationships: openness to change (X), mainstream acculturation (M), and charismatic/value based leadership (Y); a_3 x b_3 = .080, 95% CI: [.002, .235]; openness to change (X), mainstream acculturation (M), and team oriented leadership (Y) a_4 x b_4 = .074, 95% CI: [.001, .212]. Because the confidence intervals do not include zero, it can be determined that there is an indirect effect of openness to change on both Anglo-Canadian leadership styles through mainstream acculturation. Finally, tests five and six examined the following relationships: self-enhancement (X), mainstream acculturation (M), and charismatic/value based leadership (Y); a_5 x b_5 = .039, 95% CI: [-.009, .116]; self-enhancement (X), mainstream acculturation (M), and team oriented leadership (Y) a_6 x b_6 = .035, 95% CI: [-.011, .097]. Because the confidence intervals include zero for both of these tests, it can be determined that there is no indirect effect of self-enhancement on either Anglo-Canadian leadership styles through mainstream acculturation.

According to Preacher and Hayes (2004), when the effect of X on Y decreases to zero when M is included we can conclude that M completely mediates the effect of X on

Y (perfect mediation). However, if the effect of *X* on *Y* decreases by a non-trivial

amount, but not to zero, partial mediation is evident. According to these criteria, tests 1

and 2 suggest that the relationship between self-transcendence and servant leadership

and also between conservation and servant leadership is partially mediated by heritage

acculturation. For a visual representation of the mediation effects of tests 1 and 2, see

Figures 4a and 4b. Likewise, tests 3 and 4 suggest that the relationships between

openness to change and both Anglo-Canadian leadership preferences are partially

mediated by mainstream acculturation (see Figures 5a and 5b).
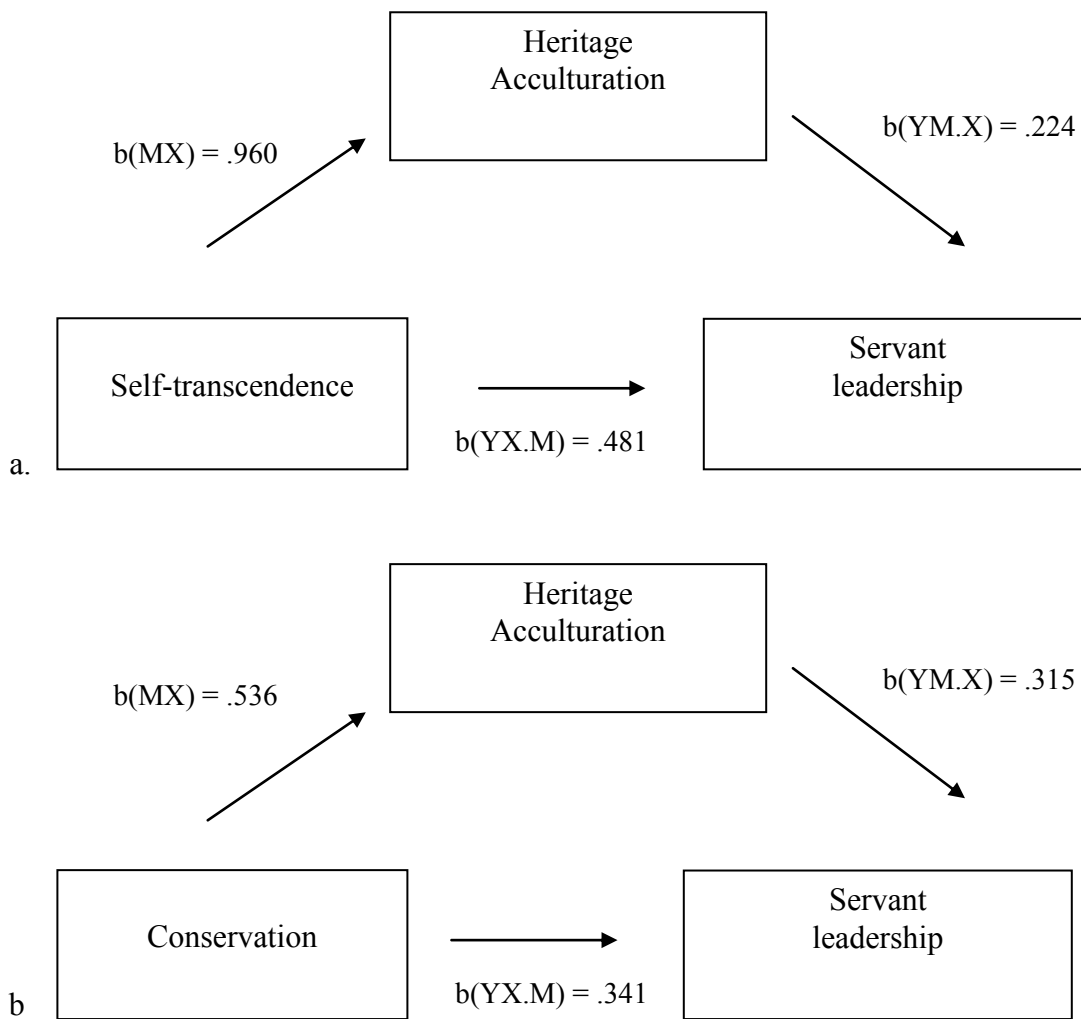
Figures 4a. and 4b. Visual representation of mediation results of the effects of heritage acculturation on values and preference for servant leadership style.
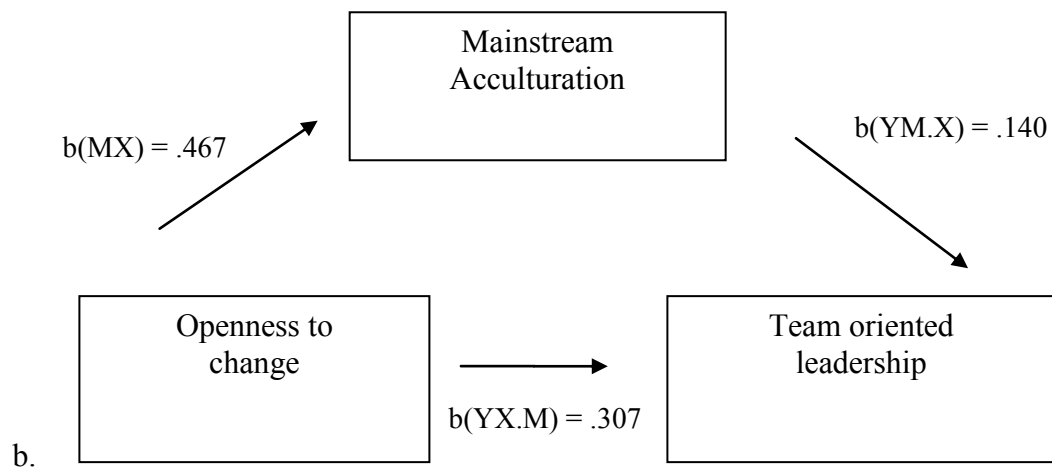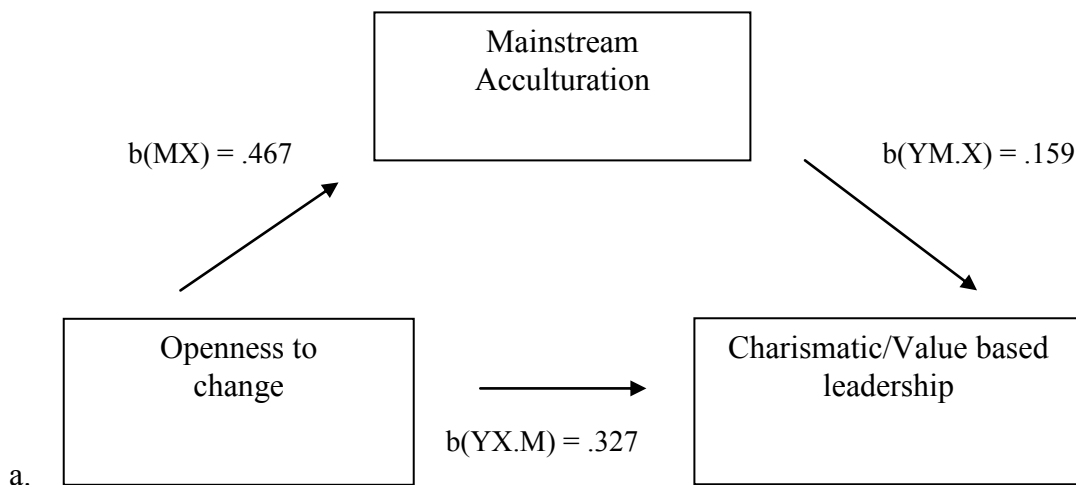
Figures 5a and 5b. Visual representation of mediation results of the effects of mainstream acculturation on openness to change and Anglo-Canadian leadership style preferences.

Chapter 7

Discussion

Discussion of Results

Not surprisingly, these data revealed that heritage acculturation was strongly endorsed; however, a strong connection to the mainstream culture was also found. This result was not completely unanticipated, and highlights the fact that this is a minority indigenous population subsumed within mainstream Anglo-Canadian society.

One cannot deny the history of European influence on Native Canadians. In fact, RRCAP (1996) provides a fairly comprehensive review of the devastating effects of colonization on the lifestyles, traditions, and cultures of Canadian First Peoples (*cf.*, Cardinal, 1969/1999; Carter, 1990; 1999; and McPherson & Rabb, 2011). In spite of this, it appears that the Native Canadians sampled here have come to answer both of Berry's (1997) original questions "yes," forging strong connections with mainstream society in addition to maintaining their distinct identity and characteristics.

These findings highlighted here also suggest that this sample values connections to their in-group and to the environment while also understanding the inter-connectedness of these relationships and their role in maintaining them. Culture plays an important role in shaping an individual's sense of self (Ryder et al., 2000) through socialization and the reinforcement of values and norms. These data revealed that heritage culture maintenance was predicted by self-transcendence, but not conservation. While both value dimensions were highly endorsed, this result can be explained by the individual value endorsements revealed by this sample. Self-transcendence includes values include items endorsing dependability and caring for members of the ingroup, recognizing one's significance in relation to "the big picture," and values relating to

equality, protection of others and the environment, and tolerance. All of these were values were highly endorsed by this sample; however, the humility component of self-transcendence (which had low reliability) was only moderately endorsed.

Conservation on the other hand, includes the values representing conformity to rules, avoidance of interpersonal conflict, maintaining traditions and preserving culture, safety and stability in one's immediate environment and society at large, as well as security and power through the maintenance of a positive public appearance. Despite high endorsement of the dimension overall, the individual values received mixed support. For example tradition, social and personal security were each highly endorsed by these respondents suggesting (similar to self-transcendence) ingroup relationships and collective security and benefits are important to this group. Additionally, the maintenance of family and cultural traditions was an important value. However, this sample did not endorse values related to compliance with rules and laws, or to avoiding interpersonal conflicts and harm.

Curiously, one would assume that these two values would be positively associated with in-group maintenance, and therefore heritage culture maintenance; however if the individual items are examined a plausible explanation exists. Each of the six items (three per value) makes reference to the importance of following rules, obeying authority, being careful not to anger or upset others, etc. It is possible that in the context of this sample these items invoked negative feelings associated with oppression and the incongruence of mainstream regulations and policies with Aboriginal governance and Native lifestyles. In this case, following rules and avoiding unpleasant interpersonal interactions would be viewed negatively given the history of colonization,

forced assimilation, residential schooling, and oppression. These items were not interpreted in the context of following the social conventions of the in-group; rather they may have been interpreted in the context of conflict with mainstream bodies of authority.

This could also be related to the Native themes of decentralized leadership and non-interference. Together these worldviews highlight an intolerance of power imbalance and interference. Power in mainstream society is hierarchical and predominantly fixed. The concept of decentralized leadership, on the other hand, allows for the shifting of power dependent on the context. Similarly, non-interference encompasses the social processes of trust exclusive of explicit direction. The values of universalism, benevolence, and tradition all support worldviews of decentralized leadership and non-interference; however conformity in this context appears to be in direct opposition to these values.

Moreover, the endorsement of the value face was neutral. Face includes items representing the maintenance of public appearance and avoiding shame and humiliation. From the perspective of Native worldviews of image projection and non-interference, face would not be a significant consideration. Image projection refers to the recognition that an individual is one small piece of the larger whole. As a result, self-aggrandizing behaviour is frowned upon and seeking praise to bolster one's image or status is viewed as disrespectful. In other words, maintaining public appearance is not highly regarded. Similarly, avoiding shame and humiliation may be perceived as irrelevant in this context as displeasure in another's actions is not explicit. Behaviour is guided and influenced by strong social cues without the need for overt interference thus avoiding embarrassment.

Partial support for the relationship between values and mainstream acculturation was found, in that openness to change was positively related. This dimension represents values endorsing freedom of thought and action, freedom to engage and develop ideas and abilities, excitement, and pleasure which is consistent with seeking and maintaining attachment to the mainstream culture. These values similarly support the Native worldview of non-interference. A significant component of this worldview is respect for autonomy, whereby despite a strong connection to the collective group, free will and freedom of choice are highly regarded.

Self-enhancement was not endorsed by this sample and was therefore not found to relate to mainstream acculturation. The explanation for this can be inferred by examining the individual values: achievement received neutral endorsement, while power values were not endorsed at all. Achievement according to Schwartz (2012) refers to "success according to social standards" (p. 7). The items representing this value infer that having ambitions, being very successful, and recognition and status associated with success are important. Again, the worldview of image projection is an important consideration. In fact, respondents overwhelmingly endorsed that having ambitions in life is important; however support for being very successful and being recognized for success was neutral. As discussed above, boastful behaviour or seeking recognition is considered a form of disrespect.

It is plausible that these items were interpreted from the perspective of mainstream success. For example, this sample may not endorse being successful according to mainstream social standards or necessarily desire being successful within the constraints of mainstream society. Historically, being successful in the dominant

society meant abandoning heritage culture and assimilation (Cardinal, 1969/1999; Carter, 1999; McPherson & Rabb, 2011). Alternatively, success is simply defined differently by this population and this could not be captured by these items.

Similarly, values relating to power of resources and dominating others run contrary to Native worldviews. While one might assume these would relate to mainstream acculturation, they were in fact the values least endorsed by this sample. A worldview of immanent value is especially emphasized by this lack of endorsement whereby everything has a purpose and inherent worth. Likewise, a strong collective orientation is counter to values which endorse inequality. Research by Singelis and colleagues proposed that collectivism can be either horizontal or vertical with respect to the degree to which inequality was tolerated (Singelis, Triandis, Bhawuk, & Gelfand, 1995). Specifically, collectivist individuals see themselves as part of the group, but can either be accepting of inequalities among members (vertical collectivism) or stress equality, whereby all members of the group are perceived the same (horizontal collectivism). Within this sample the collective component which runs through the Native worldviews discussed above is not conducive to hierarchy and dominance.

Considering the collection of values endorsed, and the fact that this sample reveals high attachment not only to heritage culture, but also to mainstream culture, it can be inferred that power values are not representative of Native conceptions of power due to the largely independent focus of the items and the highly collective focus of the sample. Given that this sample values connections to their in-group and to the environment, while also understanding the inter-connectedness of these relationships

and their role in the maintenance of them, the power values identified by the TUV are incongruent with Native worldviews.

Moreover, the items used to assess these values do not include contextual anchors. Values expressed by these items may not be adequately captured given the multiple factors that influence interpretation. Examining the understanding of these concepts within this context is beyond the scope of this research; however, this would be a worthwhile pursuit which is discussed below in more depth.

The relationships between acculturation and leadership preferences were not as explicit as proposed. While the data provided support for the hypotheses 2a and 2b it was not anticipated that significant relationships would be found among both acculturation styles and each of the leadership style preferences. In fact, heritage acculturation had stronger relationships with the Anglo-Canadian leadership preferences than did mainstream acculturation. This can be partly explained by the overlap between the items in each of the leadership types; the leadership styles are not exclusive of each other. Team oriented leadership shares three items with servant leadership; however charismatic/value based leadership shares 50% of its items with servant leadership. There are however some important differences.

A service motivation is the core element that distinguishes servant leadership from the other two leadership styles. Team-oriented leadership has a core focus of organizing people toward a goal (House & Javidan, 2004). According to Avolio and colleagues (2003) a charismatic leader transforms the "needs, values, and aspirations of followers from individual to collective interests" (p. 286). Graham (1991) considers transformational and servant leadership as two (of four) variations of charismatic

leadership and several others concur with the similarity between the constructs (Avolio et al., 2003; Barbuto & Wheeler, 2006; House & Shamir, 1993; Mittal & Dorfman, 2012). However, unlike charismatic and most other leadership frameworks, servant leadership has follower growth as its primary focus as opposed to the organization (Mittal & Dorfman, 2012). Servant leadership represents a style of leading that honours equality, integrity, empowerment, empathy, and humility. Individuals employing this leadership style are service motivated and endorse fairness, shared responsibility, creativity and a future orientation. They foster teamwork, collaboration, and connectedness within the group. Moreover, they forego personal gains in favour of the greater good, exhibiting characteristics of compassion, and modesty. These features are not captured by other leadership frameworks (Mittal & Dorfman, 2012).

Team oriented leadership describes characteristics which center on the organization of people. A team oriented leader is skilled at interpersonal relationships, planning and organizing the activities of the group, collaborating and consulting with group members, in addition to integrating and mediating to find solutions to problems which satisfy a diverse (and perhaps conflicting) set of interests. This style of leadership depends on a leader who is intelligent, even tempered, honest and dependable. This relationship supports Native worldviews of collectivist decision making, and to some degree decentralized leadership in that the team oriented leader acts to facilitate group activity by removing the hierarchical structure of leadership and working on an even plane with subordinates to coordinate activity and collaborate with the team.

Charismatic/value based leadership encompasses many of the same characteristics as servant leadership which suggests this type of leader is skilled at

motivating subordinates, inspiring activity and creativity, as well as being trustworthy and honest. Additionally, yet separate from servant leadership, a charismatic/value based leader is a risk taker with an improvement oriented focus who can make decisions quickly. The style of leadership is positive, encouraging, and enthusiastic, characteristics which support morale boosting and being able to easily persuade people to a certain point of view.

While this leadership style is supported by several of the Native worldviews already discussed (particularly immanent value, non-interference, decentralized leadership, and collectivist decision making), the characteristics of risk taking, convincing, and improvement oriented focus warrant some additional discussion. Risk taking has an element of autonomy; a risk taker exercises free will by taking chances and by not being afraid to challenge cautious boundaries. From a First Nation perspective, a leader who is willing to take risks would be not be confined by the conventions of mainstream governance and would be more likely to challenge the status quo for the benefit of his or her group.

Being able to persuade others easily seems contrary to non-interference unless interpreted with the characteristics of being positive, encouraging, and enthusiastic. It may be that these characteristics set the powerful social cues necessary to moderate behaviour and therefore a leader exhibiting this collection of traits would be easily able to persuade subordinates as a result of modeling the desired characteristics. Alternatively, the skill of persuasion would be a most useful characteristic when engaged in interactions with mainstream organizations and leadership. Being convincing in this context is consistent with the collective thread in Native worldviews; effective

First Nations governance includes dealings within mainstream society where the centrality and importance of the group necessarily focus decision making and negotiation. A leader who is convincing and a risk taker therefore, would be suited to challenging mainstream conventions for the greater good. Finally, improvement orientation can be associated with the future orientation suggested by Native values. A focus on improvement suggests that things continually get better and that in the future methods of "doing" will be superior to those used currently.

Given all that has been discussed thus far, the relationship between self-transcendence and servant leadership is straightforward and not surprising. Self-transcendence endorses dependability and caring for members of the ingroup, recognizing one's significance in relation to "the big picture," and values relating to equality, protection of others and the environment, and tolerance; the relationship between self-transcendence and Native worldviews is clear given this definition. Servant leadership is denoted by "its focus on humility, empathy, and creating value for community" (Mittal & Dorfman, 2013, p. 557).

Servant leadership traits have much in common with components of the proposed Native worldviews as discussed in detail above. Taking this into consideration, it becomes evident why conservation did not significantly predict a preference for servant leadership. Instead several items within this dimension are counter to the characteristics embodied in this framework. Tradition, social and personal security were each highly endorsed by these respondents suggesting (similar to self-transcendence) ingroup relationships and collective security and benefits are important to this group. Additionally, the maintenance of family and cultural traditions is an important value.

However, this sample did not endorse values related to compliance with rules and laws, or to avoiding interpersonal conflicts and harm. It is inferred that in this sample conservation values highlight power imbalance and interference which are counter to the characteristics espoused in the servant leadership style. In fact, values endorsing the importance of power over resources and over other people could give rise to the kinds of leadership styles devoid of the moral assessment component that Graham (1991) asserts as so fundamental to servant leadership.

While it was proposed that openness to change and self-enhancement would predict a preference for Anglo-Canadian leadership styles, this data revealed that only openness to change was predictive, and in fact that the relationship was significant for both charismatic/value based and team-oriented leadership. Collectively, the values incorporated within this dimension represent an emphasis on freedom of thought and action, freedom to engage and develop ideas and abilities, excitement, and pleasure. Each of these values supports the worldview of non-interference. A significant component of this worldview is respect for autonomy, whereby despite a strong connection to the collective group, free will and freedom of choice are highly regarded.

Charismatic/value based leadership is characterized by motivation, inspiring activity and creativity, as well as trustworthiness and honesty. Additionally, a charismatic/value based leader is a risk taker with an improvement oriented focus who can make decisions quickly. The style of leadership is positive, encouraging, and enthusiastic, characteristics which support morale boosting and being able to easily persuade people to a certain point of view. Again the connection can easily be made between the values encompassed by the openness to change dimension and

charismatic/value based leadership. High endorsement of self-direction of thought and action, stimulation, and hedonism seem intuitively supportive of a leadership style characteristic of risk taking, improvement orientation, positivity, and enthusiasm.

Team-oriented leadership emphasizes "effective team building and implementation of a common purpose or goal among team members" (House & Javidan, 2004, p. 24). Because a team-oriented leader needs to be skilled at integrating ideas and mediation in order to find solutions to problems which satisfy a broad array of interests, it can be inferred that team oriented leadership respects the autonomy inherent in openness to change values by encouraging team work and collaboration. By acting as a facilitator, the team oriented leader removes the power imbalance from the leader-subordinate dynamic and works actively to engage all members of the group. This style of leadership facilitates autonomy, stimulation and pleasure seeking by actively supporting individual diversity and new experience in order to meet the desired goals of the group.

According to Berry's (1997) acculturation grid, one could argue that the Native Canadians in this sample are integrated into the mainstream culture by virtue of having successfully developed relationships with mainstream society while simultaneously adhering to their heritage culture. As a result of these overlapping relationships, acculturative strategies influence the relation between values and leadership preferences; thus partially mediating the relationship between them. One cannot deny the influence generations of contact with Eurocentric values and cultural systems have had on First Nation communities. However, despite many years of colonial invasion and

institutionalized assimilation, this research has identified a value profile with supports the perseverance of an enduring Native.

Moreover, this research found this sample to endorse both heritage and mainstream acculturation, although identification with heritage acculturation was statistically significantly higher. The VIA (Ryder et al., 2000) follows current developments in acculturation research and assesses both heritage and mainstream acculturation on two orthogonal subscales resulting in four possible outcomes; one of which is high endorsement of both dimensions. In this sample, endorsement of values and leadership preferences are reflective of heritage and mainstream acculturation endorsement and the possible interaction between the two. While acculturation does not completely mediate the relationship between values and leadership preferences in this sample, the partial-mediating effects are clear.

The fact this sample strongly endorsed attachment to both heritage and mainstream cultures is reflective of the fact that First Peoples have had to navigate living at the juncture of two competing cultures, one with significantly more power and resources than the other. Endorsement of both cultures reflects the influence of the dominant Anglo-Canadian society over the daily lives of this sample and similarly reflects that they have successfully negotiated the challenges associated with this influence where cultural association is concerned. It is not possible here to partial out the independent effects of one culture over the other due to the long and complicated history between the two. In spite of this, strong ties to heritage culture have been maintained and the distinction between the two cultures is clear.

Limitations and Future Research

Exploratory research can be quite challenging. First and foremost is representativeness of the sample. Snowball sampling commenced through personal email contacts of the researcher. This had the potential to limit recruitment to those people with access to computer hardware and internet services. Likewise, the premiere group contacted was from a fairly homogeneous group of individuals not representative of the multitude of Aboriginal Nations provincially, or nationally. Northern and more remote communities were less likely to have been included in this research. Additionally, the original residency exclusion provided a barrier to many First Nation individuals to participation and as a result, these voices are not reflected in this research. Valuable data may have been missed from participants who were never raised on the reserve or were forcibly removed from their reserves, yet identify as Native Canadian. Future research using much larger samples without residency restrictions should attempt to replicate these findings.

Limited generalizability may arise due to the fact that members of several different First Nations communities were included in this research. This researcher was operating on the assumption that there are sufficient similarities between the various Aboriginal Nations that a uniform Native leadership profile could be arrived at and that participants would respond to the questionnaire items in fairly uniform ways. However, it must be acknowledged that there is a possibility that the differences between Aboriginal Nations are as great as or greater than the differences between the various First Nations and the mainstream culture. Future research would benefit from replication

studies using much larger samples in order to explore the extent to which First Nations share similar value systems.

Similarly, the fact that none of the measures have been standardized using First Nations samples from Canada challenges both construct and statistical validity. In fact, to the knowledge of this researcher, none of these measures has ever been tested using Canadian First Nations samples. As mentioned above, one of the foundational assumptions of cross-cultural research is the fact that universality in constructs and measures in not often found. While there may be underlying components of constructs which do tend to generalize across cultures, it cannot be assumed that a measure developed in a Western context will result in similarly sound results (external and ecological validity) when used in a cultural context that is dissimilar, even in conflict with Western cultural assumptions and practices. For this reason the results of this research have to be interpreted with caution.

Although a profile of First Nation values appears to have been well captured by the Schwartz measure, the dimension structure may not adequately represent this sample. While three of the four dimensions were endorsed overall, individual values within dimensions revealed mixed support. It is hoped that following this research much more interest will be sparked within the First Nation communities to engage in developing and conducting research with culturally appropriate measures that will provide more accurate representations of this population. It is recommended that a qualitative study be undertaken to explore the understanding and interpretations of the constructs in greater depth, either supporting the validity of the measures in their current forms or facilitating measurement refinement.

Other confounds include selection bias, generalizability, and measurement error. Although participants voluntarily elected to participate in this study they most likely differed in important ways from those who chose not to participate. Research can be a contentious issue in many Native communities and for many individual First Nations members and as such recruitment, retention, and selection bias posed challenges. Snowball sampling techniques may have compounded the selection bias concerns as representativeness of the sample cannot be guaranteed. However, given the uniqueness of the sample, the under-representativeness of this sample in I/O and cross-cultural research generally, and the general skepticism of this population towards being "researched to death" (Schnarch, 2004) the sampling technique can be justified as a means to initiate research in this field using First Nations participants. Snowball sampling relies on "friends of friends" to pass the recruiting information along and move the research beyond possibly limiting constraints (for example, a university participant pool where unique populations may not constitute a large enough portion of the sample). Additionally, word of mouth has the benefit of generating positive reactions to the research and interest in the results.

The fact that the Anglo-Canadian leadership styles derived from the GLOBE leadership instrument are so similar to the servant leadership profile is cause for concern. High correlations between the profiles are indicative of the overlap of the items which comprise each measure. This confound urges caution when interpreting the results. Future research using alternate leadership profiles or measures is recommended. Likewise, research leading to the development of a leadership measure that captures

First Nations-specific prototypes would enable a more comprehensive exploration of these constructs.

Finally, self-report questionnaire data poses its own set of potential confounds. Survey research always runs a risk of participant dishonesty. Participants may answer each question randomly without seriously considering the meaning of the questions or the implications of his or her responses. Conversely, social desirability may lead participants to attempt to "read into" the desires of the researcher and answer questions in ways they perceive best fit the goals of the researcher or the project. This error component of the research process cannot be entirely controlled for. In this instance the personal contacts and snowball sampling technique counteracted some of this potential confound by enlisting participants who had a genuine interest in the outcome of the research.

Conclusion

Census data from the most recent National Household Survey (2011) reveals that 4.3% of the total Canadian population, or 1,400,685 people, were of Aboriginal identity (this includes First Nations, Métis, and Inuit). This percentage has increased steadily over the last 15 years from 2.8% in the 1996 Census, 3.3% in 2001, and 3.8% in 2006 (Statistics Canada, 2013a). First Nations represented 60.8% of this group. Compared to the non-Aboriginal population, First Nations are experiencing considerable population growth. Between 2006 and 2011 the number of First Nations people increased by 22.9% compared to only 5.2% for the non-Aboriginal population. Seniors 65+ account for only 6% of the total Aboriginal population, less than half of the proportion of seniors in the non-Aboriginal population (14.2%).

However, Aboriginal people maintain a considerably lower employment rate compared to the non-Aboriginal people. In 2006 employment rate for Aboriginal people of core working age (25-54) was 65.8% compared to 81.6% for non-Aboriginal people (Statistics Canada, 2009). Canada's Aboriginal population is clearly under-represented in the work force; however they hold the key to countering a widening gap in the available working age group (Burke, 2008). According to the Aboriginal Human Resource Council website (AHRC), with comparable education, skills and opportunity, the Aboriginal population has the potential to increase Canada's GDP by 401 billion dollars by 2026 (Canadian Centre for the Study Standard of Living, 2009 as cited by AHRC, 2013).

While this research does not purport to be the solution to these issues, it is advanced as a means to generate interest in I/O and cross-cultural psychology by both Native Canadian and non-Native Canadian researchers. This research should be viewed as the starting point on a long road of discovery. Historically, research using First Nation and other indigenous populations generally has focused on mental health and addictions casting Aboriginal peoples in a negative light. It is no wonder that skepticism abounds at the mention of research. This project, however sought new ground by moving beyond socio-cultural challenges.

One of the goals of this research project was to foster a greater understanding of cultural similarities and differences between First Nations and the balance of Canadian society. This goal has been met with positive results. A preliminary examination of the value structure and acculturative strategies of this sample provides much insight into their worldviews beyond anecdotes and speculation. Additionally, this research begins

to detail leadership prototypes that would enhance organizational commitment and operations inclusive of First Nations employees.

These findings have several conceptual and practical implications. This research, like the GLOBE project, reveals leadership preference; that is, this research paints a picture of what ideal leadership looks like. The next step is to examine what leadership models are actually used in practice and then address the disconnect. Despite the trend toward flattening organizations and team-centered operations, organizations still run on traditional bureaucratic, hierarchical models. These modes of operation are not necessarily conducive to the leadership styles found to be culturally endorsed by the English speaking Canadian sample in the GLOBE research and certainly would not be conducive to those found in this research either. This discrepancy may explain employment challenges faced by First Nations individuals and may help to explain retention and job satisfaction more generally.

Identification of preferences does not immediately lead to answers; however, identifying leadership preferences which would increase employee retention and commitment has benefits beyond the scope of this project. As businesses tend to become more diverse, much more emphasis has been placed on diversity management and its effects on overall organizational commitment. Diversity management in the workplace needs to be about more than simply the mix of differences within the workforce and the efforts to have that mix work together smoothly. In fact, diversity management needs to move toward a deeper understanding of what constitutes the cultural differences and how these differentially affect employment outcomes. Organizations such as AHRC actively engage in organizational development programs to assist in overcoming barriers

to Aboriginal employment at the organizational level and establishing and maintaining a culture of inclusion. This research has the potential to encourage future projects aimed at exploring barriers to inclusion in other cultural contexts.

Gelfand, Erez, and Aycan (2007), in their review of research on cross-cultural organizational behaviour, draw the following conclusions (among others): future research needs to address critical questions regarding the dynamics of intercultural encounters (the "cultural interface"); and, indigenous perspectives need to be prioritized. Consistent with this direction, this research sought to examine the cultural interface between First Nation and Anglo-Canadian cultures in terms of values and leadership style preferences. Additionally, this research gave voice to a population which will become heavily relied upon to address the skilled labour shortages as the Anglo-Canadian population continues to age and approach retirement, yet one which remains grossly under-represented in industrial/organizational literature. Gelfand et al. (2007) contend that indigenous perspectives "contribute to the development of more universal knowledge and more sustainable and appropriate strategies for fostering human resource development and productivity in other cultures" (p. 498).

A second goal of this research project was to provide insight into First Nation leadership successes and challenges in the dominant Western culture. This goal was admittedly ambitious; nonetheless, the path has been paved. There remains however, much work to do. This research has only scratched the surface of empirically documenting Native worldviews and mental pictures of leadership – thus answering Gelfand and colleagues' call for prioritizing indigenous perspectives. Highlighting similarities, capitalizing on strengths, and actively searching for ways to address the

disconnect between what First Peoples envision in a leader and what mainstream society and organizations assume everyone desires, will prove beneficial to the larger social network. The commonalities between the mental representations of the Anglo-Canadian endorsed leadership styles and servant leadership, coupled with the fact that this First Nations sample identified strongly with both heritage and mainstream culture, suggest that there is some common ground. However, a closer examination of the individual values in addition to the each of the individual leadership characteristics that were endorsed may provide a more nuanced picture of the kinds of leadership most representative of First Peoples' preferences.

Businesses are becoming increasingly diverse even within our own national border. Social culture exerts significant influence over individuals and in a multicultural society there exist multiple social cultures which influence individuals differently dependent on the context. As Canada's Aboriginal population is growing at six times the rate of the non-Aboriginal population, the influence Native Canadians will have at all levels of organizations will only increase (AHRC, 2013). Developing research projects to continue this line of exploration will foster deeper understandings of what constitutes cultural differences and similarities and how these may affect employment outcomes and organizational culture, in additional to providing the foundation for the development of leadership training and development programs to engage leaders in organizational change and follower development.

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Appendix A
Survey Invitation

University of Windsor
Applied Social Psychology

Fill out this survey for a chance to WIN 1 of 4 $50 Visa gift cards

If you are interested in participating in the study, please click on the following link:
http://fluidsurveys.uwindsor.ca/surveys/twiladawn/discovering-the-meaning-of-leadership/

My name is Twiladawn Stonefish and I am a Master's Candidate at the University of Windsor. I am currently working towards completing my Master's thesis research requirement. My project is in the area of Industrial/Organizational psychology (i.e., work-related psychology). The topic of my research project involves leadership style preferences. In other words, what do you perceive leadership look to like? Note that I am not interested in exploring the traits of specific individuals. You will not be asked to identify or consider your own leaders or a single leader specifically. This study is exploring the mental pictures of preferred leadership styles – ideal leadership preferences.

In particular, I am interested in the potential influence that acculturation and values have on preferences for certain leadership styles. Acculturation refers to an individual's level of attachment and identity with the social environment that he or she lives in. This can be the social environment that an individual was raised in or an alternate social environment to which an individual has been exposed over a significant period of time, and within which the individual is now immersed. Values are established by a combination of socialization within our family units and within the larger community. Values help shape a person's attitudes and beliefs and in part, how an individual views the world.

I am looking for individuals who would be willing to participate in this research project. Taking part in this research project would not only contribute to this area of research, but participating would also be a valuable experience in and of itself as it would provide some insight into the leadership preferences of First Nations individuals which may or may not be congruent with Anglo-Canadian leadership styles. Additionally, to compensate you for your time and effort you have the opportunity to enter your email address into a draw for a chance to win one of four $50 Visa gift cards.

This study has received clearance from the University of Windsor's Research Ethics Board.

Participation in this survey is completely voluntary. The survey should take about 4**5 - 60 minutes** to complete and your participation would be greatly appreciated.

If you are interested in participating in the study, please click on the following link:
http://fluidsurveys.uwindsor.ca/surveys/twiladawn/discovering-the-meaning-of-leadership/

Should you have any questions or comments, please feel free to contact me by email (rutherft@uwindsor.ca). To participate in this exciting research project, please click the link above to access the survey. If you prefer to complete a paper version of the survey, I can arrange for a paper survey to be distributed to you, which can be completed and returned in a provided postage-paid envelope.

Thank you for your time.

Twiladawn Stonefish, B. A. (Hons)
M.A. Candidate
Applied Social Psychology
University of Windsor
rutherft@uwindsor.ca

Appendix B
Letter of Information

Title of Study: **Discovering the Meaning of Leadership: A First Nations Exploration**

You are asked to participate in a research study conducted by Twiladawn Stonefish, a Master's Candidate in Applied Social Psychology at the University of Windsor in Windsor, Ontario. This project serves as part of the thesis requirements for Twiladawn's Master of Arts degree in Applied Social Psychology. Dr. Catherine Kwantes, a professor from the Department of Psychology is supervising this research.

If you have any questions or concerns about the research, please feel to contact Twiladawn (rutherft@uwindsor.ca) or her supervisor, Dr. Kwantes (ckwantes@uwindsor.ca, 519-253-3000 ext. 2242).

PURPOSE OF THE STUDY
The purpose of this study is to explore the relationship between acculturation, values, and implicit leadership preferences in a First Nations context.

WHO CAN PARTICIPATE
You are invited to participate in this study if you identify as a member of a First Nation reserve, you are between the ages of 21 and 70, and you have lived (at any time in your life) on a First Nation reserve for at least 5 years (this does not have to be consecutive years).

PROCEDURES
If you volunteer to participate in this study, you will be asked to:
1. Review the paper survey instructions and complete the survey. By completing and returning this survey (sealed in the envelope provided), you have provided your consent to participate.

2. Once you start the survey, please follow the instructions for completing the survey questions, which will be found at the beginning of each survey section. As part of this survey, you will be presented with a series of questions that will ask about how you identify with your community, the importance you place on cultural practices, your ideas about leadership in general.

3. When you have finished the surveys, and if you still wish to participate, place the completed surveys in the postage paid envelope provided, seal the envelope, and drop the envelope in the mail.

POTENTIAL RISKS AND DISCOMFORTS

Risks or discomforts related to your participation in this study are not expected to exceed those encountered in everyday life. Participants may feel that there is a potential risk that other individuals will know your responses, or that you have or have not completed the survey. All participation will be kept strictly confidential and anonymous, such that no one will be able to track your participation in the survey, or your answers. Results will be presented to Twiladawn's Master's thesis committee in aggregated form, so that no individual survey responses will ever be presented.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Results from this study will be used to help understand current theories on acculturation, values, and implicit leadership. By participating in this study, your responses will help researchers understand how effect current organizational and social psychological theories are cross-culturally, which may assist in reducing challenges and increasing success in First Nation employment and leadership.

COMPENSATION FOR PARTICIPATION

There is no payment for participation for this study; however, as a thank you for your participation, you will be invited to enter a draw for 1 of 4 $50 Visa gift cards. Once you complete the study, you will be provided with a link to another website where you may enter your email address if you would like to be included into the draw. Your email address will **NOT** be linked to your survey responses in any way, as the website collecting this information is a separate URL from the survey website. Following the completion of the study (no later than October 2013), the four winners of the draw will be notified and mailed a prepaid Visa card.

CONFIDENTIALITY

Your participation in this study is completely voluntary and your responses will remain anonymous. Your answers cannot be matched to your identity and will be released only as summaries grouped with other people's responses. Information about the computer and Internet service provider you are using will not be collected. Your survey responses are entered into a non-identifiable data file with other people's responses. If you choose to enter your email address into the draw, this information will not be linked to your survey responses. The draw entries will be kept in a password protected file on a secure server at the University of Windsor and will be deleted once the draw has been awarded.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw prior to submitting your survey without consequences of any kind. Any research study benefits from having as much complete information as possible from participants; however, if you are uncomfortable about answering any question you may refuse to answer a question by skipping it, or you can change your mind and leave the study at any time without consequences. To leave the study, simply close the web browser window.

Closing your browser does not withdraw your answers from the study database. To withdraw your data you must do so prior to submitting your survey by clicking the "**Withdraw Data**" button. Once you have submitted your survey, it is no longer possible to withdraw your data because your responses are entered into a non-identifiable data file. If you withdraw your data you can still enter your email address into the draw.

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE PARTICIPANTS
Web address: http://www.uwindsor.ca/psychology/organization-and-culture-lab
Date when results are available: October, 2013

SUBSEQUENT USE OF DATA
These data may be used in subsequent studies, in publications and in presentations.

RIGHTS OF RESEARCH PARTICIPANTS
You may withdraw your consent at any time **prior to submitting your survey** and discontinue participation without penalty. If you have questions regarding your rights as a research participant, contact: Research Ethics Coordinator, University of Windsor, Windsor, Ontario, N9B 3P4; Telephone: 519-253-3000, ext. 3948; e-mail: ethics@uwindsor.ca

Please retain this Letter of Information for your records.

SIGNATURE OF INVESTIGATOR

These are the terms under which I will conduct research.

_____   _____
Signature of Investigator   Date

Appendix C
Demographics

What is your age?

<div style="border:1px solid black; width:180px; height:40px;"></div>

What is your sex?

○ Female

○ Male

○ Other _____

What is your highest level of education completed? (Please check one)

○ Some High School

○ High School (diploma or equivalent)

○ Some College

○ College diploma

○ Some University

○ University degree

○ Some graduate

○ M.A.

○ Doctorate

○ Ph. D.

○ Other, please specify... _____

Are you currently employed?

○ Yes

○ No

Thinking of your most recent employment, how long were you or have you been employed at this location?

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┌─────────────────┐
│                 │
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Thinking of your employment history, have you worked:

○ Mostly on reserve

○ Mostly off reserve

Please indicate the Aboriginal Nation that you identify most strongly with:

○ Algonquin

○ Cree

○ Delaware

○ Iroquois

○ Odawa

○ Ojibway

○ Oji-Cree

○ Potawatomi

○ Other First Nation, please specify... _____

Please indicate the total number of years lived on reserve.

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│                 │
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Appendix D

Vancouver Index of Acculturation
(Ryder, Alden, & Paulhus, 2000)

Please answer each question as carefully as possible by choosing one of the numbers to the right of each question to indicate your degree of agreement or disagreement. Many of these questions will refer to your heritage culture, meaning the culture that has influenced you most (other than North American culture). It may be the culture of your birth, the culture in which you have been raised, or another culture that forms part of your background. Use the following key to help guide your answers:

Strongly Disagree		Disagree		Neutral/ Depends		Agree		Strongly Agree
1	2	3	4	5	6	7	8	9

	1	2	3	4	5	6	7	8	9
I often participate in my heritage cultural traditions.	O	O	O	O	O	O	O	O	O
I often participate in mainstream North American cultural traditions.	O	O	O	O	O	O	O	O	O
I would be willing to marry a person from my heritage culture.	O	O	O	O	O	O	O	O	O
I would be willing to marry a North American person.	O	O	O	O	O	O	O	O	O
I enjoy social activities with people from the same heritage culture as myself.	O	O	O	O	O	O	O	O	O
I enjoy social activities with typical North American people.	O	O	O	O	O	O	O	O	O
I am comfortable working with peole of the same heritage culture as myself.	O	O	O	O	O	O	O	O	O
I am comfortable working with typical North American people.	O	O	O	O	O	O	O	O	O
I enjoy entertainment from my heritage culture.	O	O	O	O	O	O	O	O	O
I enjoy North American entertainment.	O	O	O	O	O	O	O	O	O

I often behave in ways that are typical of my heritage culture.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I often behave in ways that are typically North American.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

It is important for me to maintain or develop the practices of my heritage culture.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

It is important for me to maintain or develop North American cultural practices.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I believe in the values of my heritage culture.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I believe in mainstream North American values.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I enjoy the jokes and humour of my heritage culture.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I enjoy the jokes and humour of North American culture.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I am interested in having friends from my heritage culture.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

I am interested in having North American friends.

  ○ ○ ○ ○ ○ ○ ○ ○ ○

Appendix E
PVQR3, Female version (Schwartz et al., 2012)

Here you are presented with a series of statements describing different individuals. Please read each statement and think about how much the person described in the statement is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

	Not like me at all	Not like me	A little like me	Moder-ately like me	Like me	Very much like me
It is important to her to develop her own understanding of things.	○	○	○	○	○	○
It is important to her that there is stability and order in the wider society.	○	○	○	○	○	○
It is important to her to have a good time.	○	○	○	○	○	○
It is important to her to avoid upsetting other people.	○	○	○	○	○	○
It is important to her to protect the weak and vulnerable people in society.	○	○	○	○	○	○
It is important to her that people do what she says they should.	○	○	○	○	○	○
It is important to her never to be boastful or self-important	○	○	○	○	○	○
It is important for her to take care of nature.	○	○	○	○	○	○
It is important to her that no one should ever shame her.	○	○	○	○	○	○

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
It is important to her always to look for different things to do.	○	○	○	○	○	○
It is important to her to take care of people she is close to.	○	○	○	○	○	○
It is important to her to have the power that money can bring.	○	○	○	○	○	○
It is very important to her to avoid disease and protect her health	○	○	○	○	○	○
It is important to her to be tolerant toward all kinds of people and groups.	○	○	○	○	○	○
It is important to her never to violate rules or regulations.	○	○	○	○	○	○
It is important to her to make her own decisions about her life.	○	○	○	○	○	○
It is important to her to have ambitions in life.	○	○	○	○	○	○
It is important to her to maintain traditional values and ways of thinking.	○	○	○	○	○	○
It is important to her that people she knows have full confidence in her.	○	○	○	○	○	○
It is important to her to be wealthy.	○	○	○	○	○	○

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
It is important to her to take part in activities to defend nature.	○	○	○	○	○	○
It is important to her to never annoy anyone.	○	○	○	○	○	○
It is important to her to have her own original ideas.	○	○	○	○	○	○
It is important to her to protect her public image.	○	○	○	○	○	○
It is very important to her to help the people dear to her.	○	○	○	○	○	○
It is important to her to be personally safe and secure.	○	○	○	○	○	○
It is important to her to be a dependable and trustworthy friend.	○	○	○	○	○	○
It is important to her to take risks that make life exciting.	○	○	○	○	○	○
It is important to her to have the power to make people do what she wants.	○	○	○	○	○	○
It is important to her to plan her activities independently.	○	○	○	○	○	○
It is important to her to follow rules even when no one is watching.	○	○	○	○	○	○
It is important to her to be very successful.	○	○	○	○	○	○

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
It is important to her to follow her family's customs or the customs of a religion.	○	○	○	○	○	○
It is important to her to listen and understand people who are different from her.	○	○	○	○	○	○
It is important to her to have a strong state that can defend its citizens.	○	○	○	○	○	○
It is important to her to enjoy life's pleasures.	○	○	○	○	○	○
It is important to her that every person in the world have equal opportunities in life.	○	○	○	○	○	○
It is important to her to be humble.	○	○	○	○	○	○
It is important to her to expand her knowledge.	○	○	○	○	○	○
It is important to her to honour the traditional practices of her culture.	○	○	○	○	○	○
It is important to her to be the one who tells others what to do.	○	○	○	○	○	○
It is important to her to obey all the laws.	○	○	○	○	○	○
It is important to her to have all sorts of new experiences.	○	○	○	○	○	○

	Not like me at all	Not like me	A little like me	Moder-ately like me	Like me	Very much like me
It is important to her to own expensive things that show her wealth.	○	○	○	○	○	○
It is important to her to protect the natural environment from destruction or pollution.	○	○	○	○	○	○
It is important to her to take advantage of every opportunity to have fun.	○	○	○	○	○	○
It is important to her to concern herself with every need of her dear ones.	○	○	○	○	○	○
It is important to her that people recognize what she achieves.	○	○	○	○	○	○
It is important to her never to be humiliated.	○	○	○	○	○	○
It is important to her that her country protect itself against all threats.	○	○	○	○	○	○
It is important to her never to make other people angry.	○	○	○	○	○	○
It is important to her that everyone be treated justly, even people she doesn't know.	○	○	○	○	○	○
It is important to her never to do anything dangerous.	○	○	○	○	○	○
It is important to her never to seek public attention or praise.	○	○	○	○	○	○

	Not like me at all	Not like me	A little like me	Moderately like me	Like me	Very much like me
It is important to her that all her friends and family can rely on her completely.	○	○	○	○	○	○
It is important to her to be free to choose what she does by herself.	○	○	○	○	○	○
It is important to her to accept people even when she disagrees with them.	○	○	○	○	○	○

Appendix F
GLOBE Leadership Instrument, Form Beta, Section 2
(Hanges & Dickson, 2004)

Instructions: You are probably aware of people in your organization, industry, or community who are exceptionally skilled at motivating, influencing, or enabling you, others, or groups to contribute to the success for the community, organization or task. In this country, we might call such people "outstanding leaders." Following are several behaviours and characteristics that can be used to describe leaders. Each behaviour or characteristic is accompanied by a short definition to clarify its meaning. Using the above description of outstanding leaders as a guide, rate the behaviours and characteristics on the following pages. To do this, on the line next to each behaviour or characteristic write the number from the scale below that best describes how important that behaviour or characteristic is for a leader to be outstanding.

SCALE

1 = This behaviour or characteristic greatly inhibits a person from being an outstanding leader.

2 = This behaviour or characteristic somewhat inhibits a person from being an outstanding leader.

3 = This behaviour or characteristic slightly inhibits a person from being an outstanding leader.

4 = This behaviour or characteristic has no impact on whether a person is an outstanding leader.

5 = This behaviour or characteristic contributes slightly to a person being an outstanding leader.

6 = This behaviour or characteristic contributes somewhat to a person being an outstanding leader.

7 = This behaviour or characteristic contributes greatly to a person being an outstanding leader.

DIPLOMATIC = skilled at interpersonal relations, tactful

EVASIVE = refrains from making negative comments to maintain good relationships and save face

MEDIATOR = intervenes to solve conflicts between individuals

BOSSY = tells subordinates what to do in a commanding way

POSITIVE = generally optimistic and confident

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│                 │
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INTRA-GROUP COMPETITOR = tries to exceed the performance of others in his or her group

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┌─────────────────┐
│                 │
└─────────────────┘
```

AUTONOMOUS = acts independently, does not rely on others

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┌─────────────────┐
│                 │
└─────────────────┘
```

INDEPENDENT = does not rely on others; self-governing

```
┌─────────────────┐
│                 │
└─────────────────┘
```

RUTHLESS = punitive; having no pity or compassion

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┌─────────────────┐
│                 │
└─────────────────┘
```

TENDER = easily hurt or offended

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┌─────────────────┐
│                 │
└─────────────────┘
```

IMPROVEMENT-ORIENTED = seeks continuous performance improvement

```
┌─────────────────┐
│                 │
└─────────────────┘
```

INSPIRATIONAL = inspires emotions, beliefs, values, and behaviours of others, inspires others to be motivated to work hard

```
┌─────────────────┐
│                 │
└─────────────────┘
```

ANTICIPATORY = anticipates, attempts to forecast events, considers what will happen in the future

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┌─────────────────┐
│                 │
└─────────────────┘
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RIST TAKER = willing to invest major resources in endeavours that do not have high probability of success

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┌─────────────────┐
│                 │
└─────────────────┘
```

SINCERE = means what he/she says, earnest

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┌─────────────────┐
│                 │
└─────────────────┘
```

TRUSTWORTHY = deserves trust, can be believed and relied upon to keep his or her word

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┌─────────────────┐
│                 │
└─────────────────┘
```

WORLDLY = interested in temporal events, has a world outlook

```
┌─────────────────┐
│                 │
└─────────────────┘
```

INTRA-GROUP CONFLICT AVOIDER = avoids disputes with members of his or her group

```
┌─────────────────┐
│                 │
└─────────────────┘
```

ADMINISTRATIVELY SKILLED = able to plan, organize, coordinate and control work of large numbers (+75) of people

```
┌─────────────────┐
│                 │
└─────────────────┘
```

JUST = acts according to what is right or fair

```
┌─────────────────┐
│                 │
└─────────────────┘
```

WIN/WIN PROBLEM-SOLVER = able to identify solutions which satisfy individuals with diverse and conflicting interests

```
┌─────────────────┐
│                 │
└─────────────────┘
```

CLEAR = easily understood

```
┌─────────────────┐
│                 │
└─────────────────┘
```

SELF-INTERESTED = pursues own best interests

TYRANNICAL = acts like a tyrant or despot; imperious

INTEGRATOR = integrates people or things into cohesive, working whole

CALM = not easily distressed

PROVOCATEUR = stimulates unrest

LOYAL = stays with and supports friends even when they have substantial problems or difficulties

UNIQUE = an unusual person, has characteristics of behaviours that are different from most others

COLLABORATIVE = works jointly with others

ENCOURAGING = gives courage, confidence or hope through reassuring and advising

MORALE BOOSTER = increases morale of subordinates by offereing encouragement, praise, and/or by being confident

ARROGANT = presumptuous or overbearing

ORDERLY = is organized and methodological in work

PREPARED = is ready for future events

AUTOCRATIC = makes decisions in dictatorial way

SECRETIVE = tends to conceal information from others

ASOCIAL = avoids people or groups, prefers own company

FRATERNAL = tends to be a good friend of subordinates

GENEROUS = willing to give time, money, resources and help to others

FORMAL = acts in accordance with rules, convention and ceremonies

MODEST = does not boast, presents self in a humble manner

INTELLIGENT = smart, learns and understands easily

DECISIVE = makes decisions firmly and quickly

CONSULTATIVE = consults with others before making plans or taking action

IRRITABLE = moody; easily agitated

LONER = works and acts separately from others

ENTHUSIASTIC = demonstrates and imparts strong positive emotions for work

RISK AVERSE = avoids taking risks, dislikes risk

VINDICTIVE = vengeful; seeks revenge when wronged

COMPASSIONATE = has empathy for others, inclined to be helpful or show mercy

SUBDUED = suppressed, quiet, tame

EGOCENTRIC = self-absorbed, thoughts focus mostly on one's self

NON-EXPLICIT = subtle, does not communicate explicitly, communicates by metaphor, allegory, examples

DISTANT = aloof, stands off from others, difficult to become friends with

INTELLECTUALLY STIMULATING = encourages others to think and use their minds; challenges beliefs, stereotypes and attitudes of others

GLOBE Leadership Instrument, Form Beta, Section 3
(Hanges & Dickson, 2004)

In this section, we are interested in your beliefs about what the norms, values, and practices <u>should be</u> in your society. There are no right or wrong answers, and answers don't indicate goodness or badness of the society. Please respond to the questions by choosing the number that most closely represents your observations about your society.

I believe that orderliness and consistency should be stressed, even at the expense of experimentation and innovation.

              1   2   3   4   5   6   7

Strongly Agree   O O O O O O O Strongly Disagree

In this society, people should be encouraged to be:

          1   2   3   4   5   6   7

Agressive   O O O O O O O Non-agressive

I believe that people who are successful should:

          1   2   3   4   5   6   7

Plan ahead   O O O O O O O Take life events as they occur

I believe that the accepted norm in this society should be to:

            1   2   3   4   5   6   7

Plan for the future   O O O O O O O Accept the status quo

I believe that a person's influence should be based primarily on:

                    1   2   3   4   5   6   7

One's ability and contribution to the   O O O O O O O The authority of one's
society   position

In this society, people should be encouraged to be:

       1   2   3   4   5   6   7

Assertive   ○ ○ ○ ○ ○ ○ ○   Non-assertive

I believe that in general, leaders should encourage group loyalty even if individual goals suffer.

       1   2   3   4   5   6   7

Strongly agree   ○ ○ ○ ○ ○ ○ ○   Stronly disagree

I believe that social gatherings should be:

       1   2   3   4   5   6   7

Planned well in advance (2 or   ○ ○ ○ ○ ○ ○ ○   Spontaneous (planned less
more weeks in advance)   than an hour in advance)

In this society, people should be encouraged to be:

       1   2   3   4   5   6   7

Very concerned about   ○ ○ ○ ○ ○ ○ ○   Not at all concerned about
others   others

In this society, people should be encouraged to be:

       1   2   3   4   5   6   7

Dominant   ○ ○ ○ ○ ○ ○ ○   Non-dominant

In this society, children should take pride in the individual accomplishments of their parents.

       1   2   3   4   5   6   7

Strongly agree   ○ ○ ○ ○ ○ ○ ○   Strongly disagree

I believe that the economic system in this society should be designed to maximize:

	1	2	3	4	5	6	7	
Individual interests	○	○	○	○	○	○	○	Collective interests

I believe that followers should:

	1	2	3	4	5	6	7	
Obey their leaders without question	○	○	○	○	○	○	○	Question thier leaders when in disagreement

In this society, people should be encouraged to be:

	1	2	3	4	5	6	7	
Tough	○	○	○	○	○	○	○	Tender

I believe that teen-aged students should be encouraged to strive for continuously improved performance.

	1	2	3	4	5	6	7	
Strongly agree	○	○	○	○	○	○	○	Strongly disagree

I believe that a person who leads a structured life that has few unexpected events:

	1	2	3	4	5	6	7	
Has a lot to be thankful for	○	○	○	○	○	○	○	Is missing a lot of excitement

I believe that boys should be encouraged to attain a higher education more than girls.

	1	2	3	4	5	6	7	
Strongly agree	○	○	○	○	○	○	○	Strongly disagree

I believe that major rewards should be based on:

1 2 3 4 5 6 7

Only performance
effectiveness ◯ ◯ ◯ ◯ ◯ ◯ ◯ Only factors other than perforncance
effectiveness (for example, seniority or
political connections)

I believe that societal requirements and instructions should be spelled out in detail so citizens know what they are expected to do.

1 2 3 4 5 6 7

Strongly agree ◯ ◯ ◯ ◯ ◯ ◯ ◯ Strongly disagree

I believe that being innovative to improve performance should be:

1 2 3 4 5 6 7

Substantially rewarded ◯ ◯ ◯ ◯ ◯ ◯ ◯ Not rewarded

In this society, people should be encouraged to be:

1 2 3 4 5 6 7

Very sensitive toward others ◯ ◯ ◯ ◯ ◯ ◯ ◯ Not at all sensitive toward others

I believe that there should be more emphasis on athletic programs for:

1 2 3 4 5 6 7

Boys ◯ ◯ ◯ ◯ ◯ ◯ ◯ Girls

In this society, parents should take pride in the individual accomplishments of their children.

1 2 3 4 5 6 7

Strongly agree ◯ ◯ ◯ ◯ ◯ ◯ ◯ Strongly disagree

I believe that society should have rules or laws to cover:

1 2 3 4 5 6 7

Almost all situations ◯ ◯ ◯ ◯ ◯ ◯ ◯ Very few situations

I believe that leaders in this society should:

            1   2   3   4   5   6   7

Provide detailed plans   ○ ○ ○ ○ ○ ○ ○   Allow the people freedom in
concerning how to achieve   determining how best to achieve
goals   goals

I believe that this society would be more effectively managed if there were:

            1   2   3   4   5   6   7

Many more women in   ○ ○ ○ ○ ○ ○ ○   Many less women in positions
positions of authority that   of authority that there are
there are now   now

In this society, people should be encouraged to be:

        1   2   3   4   5   6   7

Very friendly   ○ ○ ○ ○ ○ ○ ○   Very unfriendly

I believe that people in positions of power should try to:

            1   2   3   4   5   6   7

Increase their social distance   ○ ○ ○ ○ ○ ○ ○   Decrease their social distance
from less powerful individuals   from less powerful individuals

How important should it be to members of your society that your society is viewed positively by persons in other societies?

            1   2   3   4   5   6   7

It should not be important at all   ○ ○ ○ ○ ○ ○ ○   It should be very important

I believe that people should:

            1   2   3   4   5   6   7

Live for the present   ○ ○ ○ ○ ○ ○ ○   Live for the future

In this society, people should be encouraged to be:

                       1   2   3   4   5   6   7

Very tolerant of mistakes   O O O O O O O   Not at all tolerant of mistakes

I believe that people should set challenging goals for themselves.

              1   2   3   4   5   6   7

Strongly agree   O O O O O O O   Strongly disagree

When in disagreement with adults, young people should defer to their elders.

              1   2   3   4   5   6   7

Strongly agree   O O O O O O O   Strongly disagree

Members of this society should:

                  1   2   3   4   5   6   7

Take no pride in being a   O O O O O O O   Take a great deal of pride in being
member of the society   a member of the society

I believe that power should be:

              1   2   3   4   5   6   7

Concentrated at the top   O O O O O O O   Shared throughout the organization

In this society, most people prefer to play:

             1   2   3   4   5   6   7

Only individual sports   O O O O O O O   Only team sports

I believe that:

              1   2   3   4   5   6   7

Group cohesion is better than   O O O O O O O   Individualism is better than
individualism   group cohesion

I believe that it should be worse for a boy to fail in school than for a girl to fail in school.

	1	2	3	4	5	6	7	
Strongly agree	○	○	○	○	○	○	○	Strongly disagree

I believe that opportunities for leadership positions should be:

	1	2	3	4	5	6	7	
More available for men than for women	○	○	○	○	○	○	○	More available for women than for men

Appendix G
Servant Leadership (Mittal & Dorfman, 2012)

Note: Only the underlined items were added to the GLOBE Leadership Instrument, Section 2. The remaining items were already included in Section 2 and to use would have been redundant.

Instructions: You are probably aware of people in your organization, industry, or community who are exceptionally skilled at motivating, influencing, or enabling you, others, or groups to contribute to the success for the community, organization or task. In this country, we might call such people "outstanding leaders." Following are several behaviours and characteristics that can be used to describe leaders. Each behaviour or characteristic is accompanied by a short definition to clarify its meaning. Using the above description of outstanding leaders as a guide, rate the behaviours and characteristics on the following pages. To do this, on the line next to each behaviour or characteristic write the number from the scale below that best describes how important that behaviour or characteristic is for a leader to be outstanding.

SCALE

1 = This behaviour or characteristic greatly inhibits a person from being an outstanding leader.

2 = This behaviour or characteristic somewhat inhibits a person from being an outstanding leader.

3 = This behaviour or characteristic slightly inhibits a person from being an outstanding leader.

4 = This behaviour or characteristic has no impact on whether a person is an outstanding leader.

5 = This behaviour or characteristic contributes slightly to a person being an outstanding leader.

6 = This behaviour or characteristic contributes somewhat to a person being an outstanding leader.

7 = This behaviour or characteristic contributes greatly to a person being an outstanding leader.

DICTATORIAL = forces his or her values and opinions on others

DOMINEERING = inclined to dominate others

AUTOCRATIC = makes decisions in dictatorial way

EGOTISTICAL = conceited, convinced of own abilities

RUTHLESS = punitive; having no pity or compassion

NON-EGALITARIAN = believes that all individuals are not equal, only some should have equal privileges

SELF-INTERESTED = pursues own best interests

DISHONEST = fraudulent, insincere

TRUSTWORTHY = deserves trust, can be believed and relied upon to keep his or her word

JUST = acts according to what is right or fair

SINCERE = means what he/she says, earnest

COLLABORATIVE = works jointly with others

DEPENDABLE = reliable

HONEST = speaks and acts truthfully

MOTIVATIONAL = stimulates others to put forth efforts above and beyond the call of duty and make personal sacrifices

MOTIVE AROUSER = mobilizes and activates followers

VISIONARY = has a vision and imagination of the future

INTELLECTUALLY STIMULATING = encourages others to think and use their minds; challenges beliefs, stereotypes and attitudes of others

CONVINCING = unusually able to persuade others of his or her viewpoint

INSPIRATIONAL = inspires emotions, beliefs, values, and behaviours of others, inspires others to be motivated to work hard

GENEROUS = willing to give time, money, resources and help to others

FRATERNAL = tends to be a good friend of subordinates

COMPASSIONATE = has empathy for others, inclined to be helpful or show mercy

SELF-EFFACING = present self in a modest way

SENSITIVE = aware of slight changes in other's moods; restricts discussion to prevent embarrassment

MODEST = does not boast, presents self in a humble manner

SELF-SACRIFICIAL = foregoes self-interests and makes personal sacrifices in the interest of a goal or vision

VITA AUCTORIS

Twiladawn Stonefish was born in 1972 in Calgary, Alberta. She graduated from Ridgetown District High School in 1991. After taking time off to raise a family, she returned to academia, receiving her B.A. (Hons) Psychology with Thesis and Labour Studies at the University of Windsor. Twiladawn is currently a candidate for the Master's degree in Applied Social Psychology at the University of Windsor with plans to continue her education to pursue her PhD in the Fall of 2013.