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PART ONE

The First Dimension of Communication across Cultures: Different Voices
CHAPTER 1

Leading and Motivating across Cultures

Elizabeth Christopher; Dharm P.S. Bhawuk; Dan Landis; Keith H. Sakuda; Diana J. Wong-MingJi; Eric H. Kessler; Anne Dunn

Objective of the chapter

To examine a range of perspectives on leadership as introduction to a study of communication across cultures.

Chapter contents

- Outline of chapter
- Dharm P.S. Bhawuk; Dan Landis; Keith H. Sakuda: Leadership in military retention
- Discussion
- Case study: The Tailhook scandal
- Diana J. Wong-MingJi and Eric H. Kessler: Motivations of global leaders from cultural mythologies
- Discussion
- Anne Dunn: Role models in the media as ethical motivators
- Discussion
- Case study: The trading scandal of Salomon Brothers
- Questions
- Conclusion
- Key points
- Experiential exercise
- Further recommended reading
- References

Outline of chapter

Leadership styles vary, but possibly the single characteristic shared by all leaders, regardless of culture, background and situation, is that they are effective communicators in writing and through the spoken word. Therefore the opening
chapter in this study of communication across cultures deals with the behaviour of leaders in a number of different contexts.

The first contribution is by Bhawuk, Landis and Sakuda. Their context is organisational, and the topic is leadership in policies and practices for employment retention programmes. Their argument is that if organisational leaders cannot instil a sense of commitment in their followers they will lose them, to the high cost of the organisation on a number of levels.

The writers’ case study is the US military, and recommendations emerge from it for various ways in which effective communication by senior managers can improve retention rates in organisations characterised by diversity.

The report that accompanies Bhawuk et al.’s essay is an example of the disastrous effects of poor leadership communication, as is the trading scandal of Salomon Brothers, described later in the chapter.

Writing of leaders as heroes, Wong and Kessler explain how cultural mythologies shape global leaders’ behaviour. They focus on traditional myths from four different regions to illustrate culture-based interpretations of ‘heroic’ leaders’ behaviour.

This theme of role models is followed by Dunn. Her setting is the media industry, and she offers a number of examples of ethical leadership.

These essays are punctuated by discussions, questions and cases; and the chapter ends with a conclusion and summary of key points; experiential exercises, and reading resources.

Retention woes plague the modern US military. In 2005 the media pounced on then Secretary Rumsfeld’s concession that operations in the Middle East and elsewhere have overcommitted US forces (Englehardt, 2006). This prompted talk-show pundits to suggest that ongoing operations in Iraq and Afghanistan might have compromised military readiness to respond to emerging threats.

A stop-loss policy (Powers, 2004) was instituted as a reactionary attempt to curb the loss of skilled soldiers. It consisted partly of compulsory extension of service members’ active duty beyond their initial end of term of service. However, the policy drew tremendous criticism, protests, legal challenges and even a motion picture by Paramount Pictures (Stop-Loss, a 2008 US drama film directed by Kimberly Peirce). Although later rescinded, the policy provoked a backlash of negative sentiment that may affect the military for many years.

Effective retention policies must acknowledge the different motivations that affect personal decisions to remain in the military. An effective, though costly, approach has been to align service people’s needs and motives with appropriate rewards. The aim was to increase commitment by increasing dependency on, and perceived benefit from, the military. This ‘normative commitment’ approach (inducing individual commitment through a sense of obligation) (Meyer et al., 2002) can be successful, but it risks turning retention into a mercenary-like bidding process. A more effective and less costly approach is to instil ‘affective
commitment’ through emotional attachment to, and identification with, the organisation (ibid.).

Acculturation theory (see, e.g., Berry, 1990) suggests that retention policies will be more effective if recruits are socialised into the military from the beginning. The term ‘acculturation’ is used deliberately since the military has its own unique roles, norms and values, which are the hallmark of a culture (Triandis, 1994). From a cultural perspective, the decision to join the military can be compared to the decision to emigrate to another country.

Intercultural training always risks invoking strong negative emotions. One key reason is ethnocentrism – evaluating the behaviour of people from other cultures through one’s own cultural references. Organisational environments often create situations where people from different cultures are forced to interact. This often results in misunderstandings; conflicts may emerge and group dynamics may deteriorate. Reframing intercultural encounters from judgement-of-difference to perception-of-similarity is an essential component of intercultural training (Bhawuk et al., 2006). Factors like common organisational goals, common friends, consideration for others’ languages and social interactions can lead to perception of similarity and improve interpersonal interactions.

Organisational leaders can also contribute to the process by creating equality between members of different ethnic groups and providing opportunities for them to interact in professional and social settings. From the military’s perspective, individuals’ intercultural experience is often the decision point for retention and re-enlistment.

The contact hypothesis of Gordon Allport (Allport, 1954) has formed the basis for much of the training to reduce prejudice against minority group members. Allport proposed that prejudice:

… may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports … and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups.

Many of Allport’s conditions are clearly applicable to the military. Directives and policies have clearly demonstrated institutional support for equal treatment, but it is less clear if equal status contact actually occurs within the military’s vast hierarchical structure. Enlisted people are likely to have a high school degree and come from middle class or lower middle class strata of society, whereas officers are likely to have a college degree and come from the middle class. This class structure in the military can be a source of cultural conflict (Cortright, 1975). Also, many of the enlisted African-American, Hispanic or other minority group members are likely to come from the inner cities, and may bring with them into the military what Triandis (1976) describes as an ‘eco-system distrust’.

Military leaders may believe that basic training completely assimilates enlisted people into the military. However, such a belief would clash with Brewer’s theory (Brewer, 1991) that human beings strive to retain their individual distinctiveness. This suggests the need for training programmes in conceptual understanding
of acculturation issues, and behavioural training to help people integrate with military society. However, the institution itself may be resistant to admissions of discrimination and individuals who draw attention to its failings may be victimised for doing so.

Protection should be given to these ‘whistleblowers’, who often find themselves under character attack. For example, the naval officer who brought the Tailhook scandal to public awareness was effectively forced to resign from the military, and an admiral who appears to have been implicated later committed suicide.

In the military people spend most of their time in group activities, and they do not have a choice to pick who they work with. Therefore in social hours they prefer to spend time with people with similar race, gender or sexual preference. Historically the military has allowed this, but from an intercultural perspective it is a symptom of separation. A cognitive approach to acculturation training would emphasise the benefits of integration beyond work hours. Opportunities might be created for people to interact those different from themselves, learn their worldviews and develop cross-cultural networks (Bennett, 1986).

Military training should be evaluated as a holistic package with the ultimate aim of creating readiness to serve in a truly international and intercultural institution (Bhawuk, 1990). For example, the current emphasis on physical training in boot camp and other training programmes should include some elements of psycho-social training (Sam and Berry, 2006). If people harbour fear, suspicion and resentment of the military or their fellow soldiers, their readiness will be limited.

The military frowns on fraternisation between officers and soldiers, but this policy results in some disadvantages for integration of the military community. Officers sometimes are penalised if found fraternising with subordinates; but socialisation serves a critical function in the transmission of tacit knowledge and social information. Exposing enlisted soldiers to officers of the same ethnic group may help diffuse perceptions of ‘glass ceilings’ or covert discrimination. Socialisation also provides informal opportunities for the officers to mentor enlisted soldiers, which may include views on military life from a culturally similar perspective. Thus, properly managed, socialisation may contribute to the psychological readiness of the soldiers.

Discussion

Acculturation researchers have spent more than half a century learning how to prepare people for intercultural experiences. Few organisations in the world need to socialise such a large and diverse number of ‘outsiders’ into a strong and distinctive culture as does the military. Therefore study of diversity leadership in the military provides useful suggestions for managers in general.

New recruits – to whatever organisation – will experience different cognitive, affective and behavioural responses to their new environment depending on their cultural backgrounds. Failure to cater to these differences is likely to lead to many new employees’ failure to become socialised into the values and beliefs of the organisation. It is highly likely that those who do not fully accept the culture
of their workplace will soon seek employment elsewhere. As in the military, the loss of trained and experienced people means a loss of valuable human resources to the employing institution. Effective retention policies must recognise the different motivations that affect personal decisions to remain with the firm.

Leadership strategies for retention include a ‘normative commitment’ approach by which employees are motivated by a sense of obligation – a feeling that the company is treating them so well that they owe loyalty in return – and motivation by ‘affective commitment’ through emotional attachment to, and identification with, the organisation. However, acculturation theory suggests that retention policies will be more effective if recruits are socialised into it from the beginning. That is, if they are taught the unique roles, norms and values which are the hallmark of every organisational culture.

This is not as easy as it sounds. Workplaces today are diverse environments in which people from different cultures are forced to interact. This often results in misunderstandings, even conflict, and poor group dynamics. Perceptions of similarities is an essential part of intercultural training; and organisational leaders can contribute to the process by creating equality between members of different ethnic groups and providing opportunities for them to interact in professional and social settings. Positive intercultural experiences are often a major reason for employees’ decision to stay with the firm – or, in the military, to re-enlist.

Case study: The Tailhook scandal

Paula A. Coughlin, a decorated former Navy pilot and lieutenant, who blew the whistle on the debauchery at the US Navy's 1991 Tailhook Association convention of naval aviators in Las Vegas, settled her lawsuit in May 1995 with the group that sponsored the affair, and in May 1997 a federal appeals court upheld the multimillion-dollar damage award she won against Hilton Hotels for a breakdown in security at the convention.

In 1991 Lieutenant Coughlin was grabbed and groped in a gauntlet of drunken aviators as she walked down a hotel corridor at the convention, organised by a private group of active-duty and retired naval aviators. After she went public with her accusations the Navy found she was one of more than 80 women who had been sexually molested, assaulted or harassed. Her testimony and the subsequent Pentagon investigations rocked the highest levels of the Navy and caused the service to rewrite its protocols for relations between the genders. Despite the Navy’s findings, it was never able to successfully prosecute anyone, and many of the women say stubborn institutional barriers and chauvinistic mores remain.

Reports of widespread misbehaviour at the convention were at first played down by Navy brass with the standard explanation ‘boys will be boys’. Paula Coughlin went to her military superiors, asking that the guilty men should be held accountable, but was accused of breaking rank and turning on fellow officers. She was made a pariah and an object of ridicule. One colleague wondered openly whether ‘this woman is complaining of being groped, or not being groped’.

In 1994 Paula Coughlin resigned from the Navy. No reason was given, but CBS News and NBC News reported that she was quitting because of continued
harassment over the Tailhook scandal. NBC and CBS both obtained copies of her letter of resignation, and each reported that Ms Coughlin cited the Tailhook case as her reason for leaving. NBC quoted her letter as saying, ‘The physical attack on me by the naval aviators at the 1991 Tailhook convention and the covert attacks on me that followed have stripped me of my ability to serve.’

The scandal led to a Congressional shake-up, fuelled by women members of both houses. Both the highly respected Vice Chief of Naval Operations, Stanley R. Arthur, and a hero of the Gulf War, Comdr Robert E. Stumpf, found their careers suddenly blocked; and it was suggested that the post-Tailhook enquiry may have contributed to the suicide in 1996 of Admiral Jeremy M. Boorda, the Chief of Naval Operations.

Bhawuk and his colleagues propose various ways in which managers can help new recruits achieve solidarity within a highly diverse workforce; but note that the policies and practices of the employing institution may in effect promote discrimination, hence the importance of encouraging and protecting ‘whistleblowers’ – individuals who speak out on behalf of the majority to reveal injustices – instead of allowing them to be victimised.

They mention the Tailhook scandal as an example of such victimisation. The account is also an implicit argument for self-regulation by leaders of all organisations. Corporate leaders are not usually in favour of government interference in the way their run their institutions, therefore it is their responsibility to keep it to a minimum by modelling and promoting the highest ethical standards of behaviour.

Sources


Discussion

1. High employee turnover is a problem that all managers want to avoid. Retention policies will be more effective if employees are acculturated into the organisation from the beginning.

2. However, most workforces today are diverse – diversity being defined as any significant difference that distinguishes one individual from another (e.g., race and gender are only two of many diversity factors).

3. People from different cultures are forced to interact, which often results in misunderstandings and conflicts. Nevertheless most people tend to prefer working in homogeneous groups and tend to avoid and resist change. Therefore workplace diversity management should develop an environment that works for all employees.

4. No single solution will create lasting change. Successful diversity comes through action at all levels of an organization.

5. Nevertheless top leadership commitment is essential to strategic planning for diversity linked to performance and subject accountability.

6. Finally, there need to be systemic efforts to inform and educate management and staff about diversity’s benefits to the organisation as a whole.

Questions

1. Do you have personal experience of an organisation that incorporates diversity management with recruitment and hiring? If you are in your final year of university studies maybe you have been approached by representatives of various firms to discuss a possible career with their company; or perhaps you have attended promotional public lectures on campus by some of these people? If so, what impression did you gain of their commitment to human diversity in employment policies?

2. Have you ever experienced discrimination in employment (or in any other aspect of your life) on the grounds of your gender, nationality, race, religion, marital status, sexual preference, or any other? If so, would you be willing to discuss it in class?

3. If you were an employer, how would you attract qualified and diverse applicants in order to develop a rich mix of talents within your firm?
Introduction

A study of key mythological figures provides insights not only to values underlying the motivation of global leaders but also to understanding different cultures.

The term mythology is composed of ‘mythos’ meaning ‘word’ and ‘logos’ meaning ‘the science or study of’ (Levin, 1959). Mythology has also come to mean not just the study of myths but also of a particular group of people, such as the ancient Greeks.

Joseph Campbell (1988: 163) considers myth to indicate what is universally permanent in human nature; because all societies create myths over the course of history that spans at least 70,000 years. Popper (1963) discusses how criticisms of myth gave rise to science. Malinowski (1948) considers myth as explanation for structural patterns of moral behaviour. Cassirer (1946) views myth as a language of metaphors and symbols; and Barthes (1973) sees it as a type of speech in a semiological system. Freud (1999) developed theoretical explanations about his patients’ insecurities by extracting from Greek mythology and identifying the Oedipus complex. Jung (1912) also conceived of myth as a ‘collective unconscious’.

Kostera (2008) and Gabriel (2004) write of the significance of myths in contemporary organisations. Kostera constructed a trilogy from three major themes – the heroes and heroines of organisational myths; mythical features of organisational epics and sagas; and mythmaking inspirations for organisational realities. Gabriel’s essays demonstrate how the retelling and reinterpretations of ancient myths in today’s organisations shed light on the psycho-social dynamics of how organisations work and what drives the motivation of organisational members.

Gabriel defines myths as sacred stories with sweeping grandeur, emotional intensity and complex narratives. Myths are often unique, unusual and unlikely stories. Heroes, villains and impossible conquests occur in myths, repeated in many forms such as plays, movies, books, poems, songs, etc. Myths are often associated with recurring themes across different cultures, which include creation of the world, universal truths and values, birth and return of the hero, trials and quests (Bierlein, 1994; Bowles, 1989).

The stream of research on values driving the attitudes, motivations and behaviours of global managers and leaders continues with an ever-growing list of cultural variables for comparison (see, e.g., England, 1975; Hofstede, 1980, 1983, 1993, 2001; Hofstede and McCrae, 2004; Javidan et al., 2006; Morrison, 2001; Schwartz, 1992; Trompenaars, 1993; Trompenaars and Hampden-Turner, 1998; Trompenaars and Woolliams, 1999). However the limitation of all theoretical description is that it neglects to demonstrate how these values are expressed in interpersonal interactions and cultural differences in interpretation. Cultural mythologies can build bridges across boundaries where cross-cultural relationships and interactions matter the most. This is a critical role because it can
enable global leaders to understand underlying meaning for motivations within a particular context of time and space.

Heroic figures in different cultural mythologies often face insurmountable challenges, and the feats they engage in can defy human belief. Global leaders entering into new lands might well identify with such challenges. The plot lines of a culture’s mythology provide templates for what behaviour and action are considered appropriate in cross-cultural communication.

Cultural mythologies are readily available today beyond oral tradition in print, drama, film, comic books and various art expressions: and regardless of the channel mythologies create a common cultural platform for both locals and strangers to share experience. The telling of myths down through generations provides a source of connections in the present by collectively drawing upon the past to navigate the future. This holds major significance for intergenerational dynamics because one of the key responsibilities of managers in multinational organisations is to develop successors from different cultures. The telling of sacred stories from the respective cultures of team members can create a platform of interpretations, inspirations and aspirations. Though myths cannot be taken as literal truth, they communicate essential truths that capture the imagination to challenge each one to grow beyond their existing limits.

In sum, understanding the relationship between cultural mythologies and cross-cultural communication can help to shape and motivate global leaders. Cultural mythology offers a complementary, reciprocal and extended relationship to the current body of knowledge in cross-cultural communication. Where generalised variables leave off, cultural mythology can be specific to the understanding of cultural differences on interpersonal levels. As a result, global leaders and managers can become more fully equipped to learn about each others’ motivation in crossing the chaotic divides of cultural boundaries.

Cultural mythologies are multidimensional in nature. They hold meaning across vast expanses of time and yet their meanings evolve in real time at the moment of as myths are communicated. In this manner, cultures and myths evolve together in an interdependent fashion. Campbell (1949, 1959, 1976) defined three key functions of myth:

1. As an experience for placing people’s position in relation to the universe; to enable them to make sense of their purpose by answering the question, ‘why are we here?’. Jung (1912) argued that all human beings need to believe in some kind of mythology.
2. To integrate the accumulation of knowledge and set of ideas existing at the time of the telling of the myth. Myth socialises members into a culture; to relate and support the values, attitudes and behaviours of the society’s insiders;
3. As a template to help people move towards self-realisation.

Kirk (1970) also suggested three major functions of myths: as entertaining narratives and stories that go beyond storytelling; as operative, iterative and validating repetitions, central to rituals and ceremonies where significant cultural value and meaning are conveyed. They confirm, maintain, authorise and
institutionalise existing cultural relationships, order and systems. Finally they function as speculative explanations of how problems and dilemmas might be resolved.

Myths establish standards of conduct by creating, maintaining and legitimising actions and outcomes; they manage political interests and value systems of the status quo; construct cause–effect relationships; create and explain organisational phenomena; rationalise and enable stability in complex and turbulent environments. Myths from four geographically disparate regions of the world provide brief illustrations of the above, and of deep motivating forces that shape the mental, behavioural and emotional orientations of global leaders.

Ireland

The Mythological Cycle, also known as the Golden Age, accounts for the collection of myths about the origins of Ireland and extends back to a hazy ancient time of gods. The Book of Invasions describes a succession of five mythical battles and occupations of various gods. The foundational myth of Ireland is the Tuatha De Danann, the tribe of the Goddess Danu. When the Celts arrived and took over Ireland, the Thuatha retreated underground and became known as the ‘little people’ or leprechauns and fairies (Ellis, 2002; Yeats, 2003).

The Ulster Cycle is the second set of myths, which is also known as the Heroic Age, with the most prominent epic being The Cattle Raid of Cooley (Tain Bo Cuailnge). The myth is a series of conflicts and battles with an array of characters between two northern Irish territories. Most notable, Cuchulainn, the son of Lug and the defender of Ulster, was chosen as the Irish champion after defeating the water giant Uath to face off against an invasion by the Goddess-Queen Medb of Connacht. Fears of death in battle were mitigated by a belief in reincarnation after the soul entered into paradise for a respite before re-entering into the human world.

The Fenian Cycle encompasses myths set around 300 BC. They focus on adventures of Finn mac Cool, a great hero, and his followers, the Fian or Fianna. He was a warrior, hunter and a prophet who fought against Ireland’s enemies with such power that he was often identified with Lugh, the ancient Celtic god. His battles included defeating Aillen mac Midgna, an Otherworld fire-breathing musician. Much of the Fenian Cycle centres on professional warriors with myths told in verse form about hunting, fighting and having adventures in the supernatural spirit world. At the same time, warriors were expected to be proficient in poetry.

The Kings Cycle is a collection of Celtic myths that extended beyond the current borders of Ireland into Wales and Britain. The Mabinogion dated back to the twelfth century about four branches of families – the Pwyll, Branwen, Manawydan and Math. Some of the myths echoed the ones from the Tuatha De Danaan. From the eleven tales, the legendary myths of King Arthur took shape, with battles for independence against the Anglo-Saxons and resemblances of Christian influence in the quest for the Holy Grail.

In sum, overarching themes in Irish mythology are combat between individual god-like heroes and other supernatural beings, a mix of victories and losses that are not necessarily aligned with good or evil, and knowledge and wisdom
intimately rooted in spirits of the natural world. Descriptors of the Celts include a clannish fraternity and brotherhood with loud boisterous behaviour, including much feasting and drinking that are often associated with preparations for battle. In addition, Celts were also free-spirited, poetic, romantic, artistic and deeply religious in their relationship with ancient spiritual connections with gods from the natural world.

Relating the rich collection of Celtic mythologies from Ireland to the motivation of global leadership suggests a human propensity for combative competition between individuals and groups who battle on behalf of the larger community while appealing to supernatural forces for aid. The purpose of battle may not always be clear or understood as a worthwhile cause and may be sparked by mishaps and misunderstandings. For example, the great epic of the Cattle Raid of Cooley began with an argument between Queen Maeve of Connacht and her husband, Aillil, about who had the finer possessions. The argument escalated into a full-scale war against the neighbouring kingdom of Ulster, which ended with the loss of many lives and a battle between two bulls, with both dying, as well as the death of Queen Maeve herself. Out of the story arose Ireland’s greatest Celtic hero, Cuchulainn, who led a short, glorious life.

As Herzberg defined motivator factors (1993), the Celtic mythologies often illustrate how individual autonomy and responsibility drive one towards achievement and winning in battles. Various Celtic myths also reveal motivation based on needs related strongly to affiliation for connections among clan members and comrades in battle while the need for achievement and power also strongly resonates.

These characteristics also relate to Hofstede’s (1993) results for Ireland on the different cultural dimensions, which indicate close-to-moderate positions on all of them with only slight tendencies towards any end of any continuum.

Even on the masculinity–femininity dimension, Ireland is positioned slightly towards the feminine, which is consistent with the number of goddess-heroines that possess significant powers in their battles and rule over kingdoms. At the same time, male and female roles are somewhat more blurred, as illustrated in the myth of the knight Sir Ector who was given the child Arthur to nurture as an ordinary child when his father King Uther Pendragon handed the baby into Merlin’s care and protection.

Both expectancy theory (Vroom and Yetton, 1973; Vroom and Jago, 1988) and reinforcement theories (Skinner, 1953) of motivation apply to many of the Celtic myths. Expectancy of winning is often high when a god-hero possesses athletic prowess, vast intellect and knowledge, and supernatural powers. The instrumentality to achieving outcome is high when the outcomes are protection of the clan and glory of heroism. Valence of how much the god-heroes value the outcomes varies because sometimes the need to step into battle is a result of one’s station and duty, such as being a prince, versus voluntary individual choice. In addition, Celtic god-heroes often rise with multiple sources of positive reinforcement because the most negative one, being the fear of death, is substantially mitigated by the spiritual perspective of reincarnation and a soul resting place in paradise until being reborn.

Overall, the implications for global leaders with a heritage of Celtic mythologies include a willingness to engage in combative competition that is heralded
with a pre-celebratory launch. All three dimensions of intellectual, physical prowess and spiritual forces will be brought forth. The loss of a battle may not necessarily mean the end of a war even with the demise of a leader. Thus, encounters with Irish leaders require a strong fortitude for both combativeness and camaraderie with strong social bonding on multiple levels.

**Nigeria**

African mythologies have many complex stories that were passed on by word of mouth from one generation to the next. Recent colonial historical events created arbitrary political lines that are often drawn through the same cultural society while at the same creating composites of multiple cultures under a single statehood. Thus, the cultural mythologies of countries such as Nigeria need to account for the complex cultural composite of mythologies in its geopolitical founding.

Evidence of the earliest human existence comes from Africa and with the development of societies in Nigeria going back as far as 9000 BC. Today, it is the eighth most populated country in the world, with the largest black population of any nation. Three major groups of people, known as the Yoruba, Igbo and Hausa, make up most of Nigeria. This means that Nigerian cultural mythologies form somewhat of a kaleidoscope in which a rich array of myths prevail over many aspects of life. Continuity faced disruption and reinterpretations, first by Islam and then Christianity, which attempted to replace ancient ideas and languages with the conquerors’ version of god, truth and civilisation (Davis, 2005).

The Yoruba have a pantheon of over 1,700 divinities that are also referred to as orishas. The supreme god of the heaven and sky known as Olodumare or Olorun created seven princes. The first six took the best gifts and left the youngest with a chicken, the iron bars, and an ambiguous unknown substance wrapped in a cloth. The prince, Oranmiyan, threw the substance on the water and the chicken jumped to scatter it far and wide to create the land. Ile-Ife is identified by the Yoruba as the special place where the Earth was created.

Then Oranmiyan transformed the iron bars into weapons. An important role of the king is to rule with the skilful combat and might of the strongest warrior to protect his people from invaders. As a result, Oranmiyan became king of the Yoruba and established the greatness of his tribe. He allowed his older brothers to rule a small portion of the land but required all their descendants to be subjects of his descendants forever. In a different version of this myth, Olorun only had two sons but still only one went forth to create the world while the other got drunk and fell asleep.

In the face of might and strength, an important character that appears in many African myths is the trickster. A variety of myths tell of how a small, weaker character employs cunning and trickery to defeat a much stronger opponent. The trickster requires an effective combination of intelligence, quick thinking and gall with little regard for the outcomes. Different myths have the trickster as Eshu, a god who brings chaos. More often than not, the trickster is an animal such as a rabbit, but Anansi the spider is a famous animal trickster.

Similar to various African mythologies, Nigerian myths portray gods that exist everywhere with little hierarchy or regard for an after-life. The focus is on the present and issues confronting daily life.
The rich collection of Nigerian mythologies provides insight to the underlying motivations of global leaders from Nigeria. First, there is the valuing of leaders who provide protection through both might and intelligence. The strongest and bravest has responsibility to protect those who are weaker and less able to fend for themselves until such time when another stronger and more able body can defeat the leader. Second, a leader must take care of familial responsibilities but the rule is very much autocratic and top-down, which requires respect from those below. Last, intelligence and cunning wit are capable of overcoming brute force.

Thus Nigerian mythology shapes its leaders with a distinct collection of myths, which also function to hold certain values, beliefs and attitudes with degree of consistency. The complexity of the sacred stories reflects a highly interwoven set of attitudes as they form layers of influences on actions and communication styles. By engaging in the increasing importance of the global marketplace, myths equip Nigerian leaders with particular lenses for interpreting different cross-cultural interactions while also having a vehicle to interpret new ideas.

China

Chinese mythology encompasses a vast collection of myths extending as far back as 3000 BC within a broad cosmological context. Chinese cosmology considers ‘… that all parts of the entire cosmos belong to one organic whole and that they all interact as participants in one spontaneously self-generating life process’ (Mote, 1989: 15). The notion of interdependence exists in a Chinese cosmological order where a change in one part impacts other parts of a system. This is related to the contemporary idea of a collectivist orientation in the Chinese culture as described by Hofstede (2001, 1983).

The collectivist orientation in Chinese leadership characteristics, traits, values, cultural orientations and behavioural practices encompasses strong filial responsibility as a prominent family value, guanxi, in developing community and business network relationships, trust and face. These leadership qualities are interrelated to each other and integrated within the relationships of a Chinese leader. Various Chinese mythologies illustrate the complexities of the interwoven dynamics of Chinese leadership qualities.

Some of the famous Chinese mythologies about leadership are the Yellow Emperor (Huang Di), Qin Shi, Queen Mother of the West (Xi Wang Mu), Kuan Yin, the Monkey King’s Journey to the West, Five Virtuous Emperors, the Three Sovereigns or Three August Ones, Eight Immortals and Four Supreme Bodhisattvas. Many of the Chinese myths have an ensemble of leaders who act in concert with each other to support, motivate and collaborate in confronting challenges to the benefit of the greater collective. Chinese myths of individual leaders are often ones of transformational leadership, such as the Queen Mother of the West who serves peaches of immortality to transform mortals to immortals. The motivation driving the transformational Chinese leaders vary as illustrated by two notable emperors who hold venerable position positions in the Chinese psyche and culture.

The Yellow Emperor is considered to be the benevolent ‘Ancestor of the Chinese’ and ‘Originator of the Chinese civilisation’, who was born of a stormy divine birth and established the foundation of the Chinese culture. He introduced the art of war, rules of government, agriculture, animal husbandry,
traditional Chinese medicine and acupuncture, an ideogram-writing system, mathematical system, astronomy and the calendar, a 12-tone musical scale, musical instruments, and inventions such as building architectural structures, wheel and cart, weaving and clothing, and boats.

Two important volumes of writings are attributed to him: The Yellow Emperor’s Canon of Medicine formed the foundation of traditional Chinese medicine for over 24 centuries and the Handbooks of Sex (2697–2598 BC) outline ideas of love. The Yellow Emperor’s hundred years of rule ended with ascension to heaven in a chariot filled with an entourage; hence, he and subsequent Chinese rulers are referred to as the ‘Son of Heaven’. Many of the essential foundations of the Chinese cultures are attributed to the benevolence, compassion and creative intelligence of the rule of the Yellow Emperor. The leadership motivation of the Yellow Emperor can be related to Aristotle’s four cardinal virtues – prudence, justice, fortitude and temperance, which are in substantial contrast to Maslow’s hierarchy or Herzberg’s two-factor theory of motivation (see laynetworks.com). His transformational leadership style is intertwined with the exercise of legitimate and expert power (French and Raven, 1959).

Qin Shi Huang Di (260–210 BC), also known as the First Emperor, is famous for creating the Qin dynasty, the first one of many dynasties until 1912. He unified China through an extensive infrastructure of roads, canals and the Great Wall with standard cart-sizes for his transportation system. He also standardised the currency, writing system, legal codes and bureaucracy to unify the Chinese. To prepare for the after-life, Qin Shi’s burial included the thousands of life-size terracotta warriors near Xian, which was discovered only recently in 1974. The absoluteness of the Emperor’s power also entailed significant dominance over human life where many lives were lost and buried in building the Great Wall; and where over 300 concubines without children were buried alive with the Emperor and the secrecy of the burial location ensured by executing all who knew of the site.

The myth of Qin Shi illustrates a complex interaction of leadership motivation with a need for achievement and power as defined by McClelland et al. (1953) in an authoritarian type of leadership. Qin Shi also systematically built an empire by exercising different types of power including legitimate, coercive and expert (French and Raven, 1959). An important cultural dimension shaping Chinese leadership from the myths is the large power distance (Hofstede, 2001) between those in positions of authority and their followers.

Understanding the motivation of Chinese leaders through the mythology of the culture requires going beyond many of the motivational theories in western management. While a few of the motivational theories can be related, the heavy focus on individualist theories – such as Maslow’s hierarchy of needs, Alderfer’s ERG theory, job characteristic model, expectancy theory, reinforcement theory and equity theory (see laynetworks.com) – needs to account for interpretations of the cultural orientations of Chinese leadership. The multi-stream natural and nurtured bases of motivation (Dyck and Neubert, 2010) provide an important direction by accounting for motivation to live a virtuous life, create harmony with embracing the diversity of individuals, have a life worth living, and make an enduring contribution to others.
American superhero mythology developed through a relatively brief but rich history of frontier exploration, cultural conglomeration, industrial and technological development, and geopolitical engagement. It tends to revolve around valiant figures of many shapes and sizes displaying a rugged individualism and engaged spirit such as: heroic engineer Casey Jones, brave woodsman Davy Crockett, gruff leader Ethan Allen, mighty steel-driver John Henry, benevolent naturalist Johnny Appleseed, imposing woodsman Paul Bunyan, cowboy hero Pecos Bill, sharp-shooting Annie Oakley and witty Brer Rabbit (see american-folklore.net).

With advances in media American myths have also been played out on the big screen through characters such as the idealistic Atticus Finch, resourceful Indiana Jones, clever Rick Blain, macho John Wayne, indomitable Rocky Balboa, noble George Bailey and courageous Ellen Ripley. With the popularity of athletics sports pages and bubble-gum cards have been filled with the mythical exploits of Babe Ruth, Jim Thorpe, Johnny Unitas, Michael Jordan and Muhammad Ali. With expansion of business and industry they have taken shape in the corner office with iconic figures such as Walton, Disney, Ford, Sloan, Rockefeller, Watson, Hewlett, Turner, Welch, Gates and Jobs. But perhaps the most colourful and revealing manifestation of this mythology is in its comic book superheroes.

Superheroes connote distinct values, ideas, methods of play, genres of experiences and diverse cognitive structures to their audiences that manifest themselves into leadership styles. They are is a sense mechanisms for socialisation which serve as role models for conveying core values and modes of behaviour (Bandura, 1977) as well as larger-than-life figures with enduring legacies and lessons (Hunt, 1999; Patterson, 2007)).

Although the ‘hero journey’ is a somewhat universal mythology the American superhero is a rather particular manifestation of the lone individualist calling up uncommon powers to overcome evil and rescue the powerless (Faludi, 2007; Lawrence and Jewett, 2002; Shamir, 2006). This is consistent with studies (e.g., Hofstede, 1980) characterising the American culture as highly individualistic, assertive and performance oriented. Moreover, although hero idolisation is not per se American, what is unique is the degree to which their values impact the social fabric (Kamm, 2001) as well as their level of penetration in the American consumer and mass-media market (Postrel, 2006).

Some prototypical American superheroes are offered for illustration. First, the caped crusader Batman, a master scientist and criminologist, leverages state-of-the-art technology to fight evil but also struggles with his own inner daemons. Batman harkens us to consider the intersection of leadership and innovation, personal introspection and the need for strategic flexibility and adaptive decision-making under uncertainty.

A second example is Spiderman, a transformed teen who possesses spider-like attributes of climbing, leaping, web-slinging and a special sense-of-danger. Spiderman prompts us to examine issues of identity and ego, public image, the role of intuition and the burden as well as social dimension of leadership embodied in the lesson that ‘with great power comes great responsibility’.
Thirdly, Superman might be seen as the most universal and formidable American superhero. He is an immigrant who fights to protect his adopted land and boasts of amazing strength, the power of flight, impenetrable skin and X-ray vision. However, he must constantly be wary of ‘strategic kryptonites’ and overconfidence. All in all, the prototypical American superhero leader can be seen to illustrate the value of creatively developing and exploiting unique competitive advantages, becoming self-reliant yet compassionate, proactively managing reputation and image, self-reflecting on identity and purpose, acting strong and brave, leveraging cutting-edge resources, and ultimately fighting for noble personal and societal goals.

Enhancing this generic profile, a critical aspect of American mythology (much like its central characters) is that it is not so much a static caricature but more resembling of an unfolding cinema. The images morph to fit their task domain and social context. They develop to reflect their time and era underlining the analogy between superheroes and America itself. For example, with shifting trends, issues and affinities the superhero genre also changes. This is evidenced in the transition from simpler conceptions of Batman and Captain America to more reflective and complex modern characterisations.

The mythology also seeks to reconcile the schism between heroic and a more ‘post-heroic’ leadership that emphasises collaboration (Dutton, 1996; Taylor and Greve, 2006) and team orientation (e.g., Fantastic Four, X-Men, Justice League). Moving forward, perhaps the greatest communication dynamic in making sense of and applying this evolving mythological saga is such – the ability to be both heroic and post-heroic to navigate the intricacies of an increasingly interconnected and interdependent world of interlaced stakeholders facing monumental challenges.

Discussion

Cultural mythologies offer three major insights for global leaders in international management. First, they enable a first step towards cultural understanding and appreciation. Hence, a global leader can build cultural competence to forge constructive organisational relationships in the chaotic and complex dynamics of international business.

Second, cultural mythologies provide a way of accessing insights into the contextual meanings of ideas in action over time. When collectivism in Chinese and Irish mythologies is compared, the interpretation of collectivism takes on very different meaning. In the Chinese culture, collectivism refers to filial responsibilities and guanxi relationships. In the Irish culture, collectivism refers to one’s clan members that may or may not be related by blood but certainly in tightly woven historical community of brotherhood and sisterhood-like relationships against outsiders.

Thus the underlying motivations that drive collectivism or other cultural tendencies are embedded in a cultural context. In turn, the cultural context of an idea or concept evolves over time with shared historical and collective experiences to construct a culture’s collective interpretations and meanings. Hence
motivating factors evolve within a cultural context that can be extrapolated from the big stories that matter, the cultural mythologies.

Last, while cultural mythologies rarely hold literal facts, they are the vehicles for cultural truths and beliefs that enable the multiple functions of myths as discussed above. Facts rarely entertain and capture the imagination. But myths have the power to do so and support both the stability and transformation of a culture at the same time. The US cultural mythology of Superman from the 1930s shifted from a lone superhero who fights crime and evildoers to being part of a team with the Justice League of America and others. By 1996, Superman does marry his long-time love, Lois Lane, and settles into living through various martial issues as well as becoming a vegetarian in 2000.

As an evolving mythology reflective of the US culture, the lone superhero reflects the Great Man and leadership traits theories of management with values of idealism, compassion and justice. In keeping with the times, the same character encompasses additional issues. Thus, cultural myths act as adaptive and regenerative mechanisms to develop cultural identities across time.

Motivation theories from management researchers enable global managers to understand what drives people towards different behaviour and performance in organisations. But most of the research has cultural roots in a western management culture, primarily the US and among undergraduate students who provided the data. In an era of increasing globalisation, different voices are necessary for international management. The different voices from cultural mythologies go much deeper into the underlying cultural roots where integration of values, beliefs and historical context formulate motivations and subsequent, interpretations, meanings and behaviour. Global leaders need to listen to cultural mythologies not only to participate more effectively in cross-cultural negotiation but also to find role-models of leadership from their own cultural heritages.

**ROLE MODELS IN THE MEDIA AS ETHICAL MOTIVATORS**

Anne Dunn

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The bane of a free economy is external compliance through regulation. Since media organisations are run as businesses, ethical role models would potentially enhance the moral standing – and hence effectiveness – of self-regulation; thus rendering external regulation less necessary.

Media practitioners should aim to act in ways that are morally excellent. However, what is meant by moral excellence? How can morally excellent media practice be encouraged? The central argument here is that role models are important in the education of media practitioners.
One definition of journalism is of ‘contributing to public discourse by providing factual, reliable, timely and meaningful information’ (Hayes, Singer and Ceppos, 2007: 265). In other words, it is an activity in the service of the public, to enable discussion and participation in public affairs.

Moral excellence is thus both a function of individual character and of the profession itself: but all ethical decisions have to be made within contextual frameworks. Context can make conflicting demands on judgement as to the right behaviour. A majority of media professionals are employed in organisations that are also businesses. Individual practitioners may come under pressure from employers to cut ethical corners in the pursuit of profit. In such situations, a strong hold on the virtues of professional practice is essential, and this is learnt through right upbringing and education, and through experience. Major news organisations may enjoy a reputation for credible, trustworthy information, and this is likely both to benefit journalists who work for that organisation and to identify individual employees who undermine that reputation through unethical behaviour. From an ethical point of view, however, an individual must exercise personal moral responsibility to attain moral excellence, and cannot derive it from an organisation (Hayes, Singer and Ceppos, 2007: 270).

The education of media practitioners today takes place much more often in universities than it did twenty or thirty years ago. James Carey (1980) has made a forceful argument in favour of educating journalists in the humanities and social sciences. Lee Bollinger, the President of Columbia University, home of the Pulitzer Prize for journalism, enumerated (2003) the ‘basic capacities’ that a journalism school should instil in its students. These included familiarity with the history of their field and its great figures, and ‘the moral and ethical standards that should guide professional behaviour’. In so saying, the Columbia University president was acknowledging the importance both of education in ethical behaviour and of role models.

We learn what is considered right and what wrong in interaction with others (parents, friends, teachers, colleagues). All of them are in some respects role models, not all necessarily good ones. There are, after all, unethical practitioners – quacks and crooks – in every profession. When it comes to selecting good role models, some may be inclined to think people in media professions such as journalism or public relations or advertising would find this hard to do. Moreover, it may not be easy to find any role model who is wholly and unequivocally virtuous; human beings are more complicated than this. It can be instructive, however, to give consideration to whether or not a particular practitioner might be called a good role model for the profession. Let us consider some examples from journalism.

**Edward R. Murrow (1908–65)**

This legendary American journalist was a pioneer of television news broadcasting, having established his reputation for truthful and courageous reporting in a series of radio broadcasts for CBS during the Second World War.
Murrow was also a powerful mentor not only to journalists but also to the camera operators and producers who worked with him. He recruited a team of journalists who became known in the industry as ‘Murrow’s Boys’ (few women were working as broadcast correspondents in the 1930s and 1940s).

During his regular broadcasts for CBS from London during the Blitz, Morrow developed a signature sign-off that would become the title of a 2005 movie: ‘Good night, and good luck’. Early in the 1950s Murrow and his producer Fred Friendly took to television a current affairs format they had introduced on radio as *Hear it Now*, calling it, reasonably enough, *See it Now*. This was very early in the life of television as a mass medium, and Murrow introduced his new series with the words ‘This is an old team, trying to learn a new trade.’ Murrow was already a role model for broadcast journalists, celebrated for his honesty and integrity, virtues of character that he was to demonstrate in his new medium.

It was a time to challenge the ethics of any citizen, never mind any journalist. The United States and its allies were in the grip of the Cold War, with the Soviet Union and all forms of Communism perceived as a direct threat to democracy and to the principle of freedom. At the height of the Cold War, in 1953 and 1954, Senator Joseph McCarthy used his position as chairman of the Senate Permanent Subcommittee on Investigations to launch an anti-Communist crusade, subpoenaing witnesses on short notice and often being the only Senator to attend closed-door hearings. Transcripts of hearings, released in 2003, showed that McCarthy manipulated hearings by calling only witnesses he could intimidate and avoiding those likely to stand up to him.

The coining of the term ‘McCarthyism’ to describe this genre of punitive anti-Communist fervour, a prominent characteristic of the era, demonstrates the pervasiveness of the senator’s influence on American society. The special edition of *See it Now* that Murrow broadcast on 9 March 1954, called ‘A Report on Senator Joseph McCarthy’, is credited with beginning a backlash against McCarthy that would end his reign of terror. Murrow showed both courage and practical judgement in the way he and his team carefully researched and delivered their report, specifically targeting McCarthy in spite of the general public level of fear, of McCarthy’s threats to subpoena him and an implied threat to the career of Murrow’s brother, a general in the US Air Force (Wersba, n.d.).

Murrow is often quoted as having had doubts about using the power of television to attack an individual; but he reached an ethical decision that the greater public good lay in revealing McCarthy’s manipulative behaviour. The network, CBS, would not permit Murrow and Friendly, his producer, to use CBS money to advertise the programme, nor use the network logo in the ads, so the journalist and his producer paid for newspaper advertisements themselves. After the broadcast, tens of thousands of letters, telegrams and phone calls poured into CBS, running 15 to 1 in Murrow’s favour. In December of that year, the US Senate voted to censure Joseph McCarthy, making him one of the few senators ever to be so disciplined; he died in hospital three years later.

Edward R. Murrow is still considered one of journalism’s greatest role models. In the movie *The Insider*, a television producer who succumbs to advertiser pressure to tone down a piece of investigative journalism exposing unethical
behaviour in the tobacco industry is accused of ‘betraying the legacy of Edward R. Murrow’. What makes Murrow an excellent role model is that his actions exemplify the cardinal virtues and are evidence of his practical wisdom. In Murrow we see that combination of justification, motivation and internal compliance, which is how personal, individual ethical conduct comes about.

Chris Masters

This Australian television reporter was responsible for a programme broadcast in 1987 called ‘The Moonlight State’ that rocked the country. It instigated a Royal Commission (known as the Fitzgerald Inquiry) into police corruption in the Australian state of Queensland, which in turn produced a large number of convictions of corrupt police, including of a former Queensland Police Commissioner, Sir Terence Lewis. Masters has written (1992) that what he discovered about the extent and nature of police corruption severely tested his fundamental belief ‘that people are basically good’.

Although the final television programme, aired as part of the investigative documentary series *Four Corners*, by the national public service broadcaster, the Australian Broadcasting Corporation, can certainly be held to have improved the nation’s moral condition, Masters and the ABC were to face more than a decade of legal action, as a result of Australia’s defamation laws. As a result, despite still believing that what he did was worthwhile, Masters has expressed concern that the price of ‘the death by a thousand courts’ was too high to encourage young journalists to follow his example (Masters, 2001).

There are examples aplenty of Masters’ courage. He recounts how nearly he came to being set up on a trumped-up charge that would nevertheless have ruined his reputation. There is also an illustration of how Masters’ own courage gave courage to others, in the seven key witnesses who eventually agreed to be filmed for the programme, all of whom put themselves at real risk to do so. Masters acknowledges that the risks of the investigation ‘were not just mine to take’ (1992: 68) and recounts a moment when he inadvertently put another witness in danger. He argues that ‘there are times when you can’t help but take chances in order to get a little closer to the truth’ (ibid.). Here we have the challenge of right judgement, of knowing the difference between risk that is ‘sensible, professional’ and risk that is not.

Veronica Guerin

The case of this Irish journalist, murdered by drug dealers in 1996, illustrates the complexity of role models. Her name became internationally known after Australian actress Cate Blanchett played the title role in the 2003 movie, *Veronica Guerin*.

Guerin had been a renowned and fearless crime reporter for the Irish *Sunday Independent* newspaper. Over the two years prior to her death she had been investigating drugs gangs in Dublin. Two drug dealers were found guilty of her murder. Her reports had seriously hampered the illegal operations of the drugs
gangs, and the judge who sentenced her killers said her death had not been in vain, because of the many young people her work had spared ‘from the scourge of drugs’ (Laville, 1999). Guerin would confront those whom she was investigating, going to their homes alone to interview them; on one occasion, in 1995, she was attacked and beaten by a man said to be the boss of the Dublin drugs gang that murdered her a year later.

In the 2003 film, Guerin as played by Cate Blanchett, is clearly meant to be seen as heroic; indeed, the director of the film alluded to Guerin as a real-life hero. At the time of Guerin’s death, her editor described her in heroic terms: ‘She insisted on the freedom to do her job and, armed only with her pen, she set about doing that’ (Muir, 1996). But Guerin was also a wife and mother; her son was six years old when she died. Some argued that for her to continue her investigative work after such violence and threat was not courageous, but ‘recklessness’ (Taylor, 2003).

Here we appear to have an example of a journalist determined to inform the public, to reveal the truth about what was happening in society. Her death was met with widespread shock and a response that connected it with the moral role of journalism. The Irish Prime Minister called it ‘an attack on democracy’, and a joint statement of prominent newspaper editors in Ireland and England spoke of her murder as ‘a fundamental attack on the free press’. Their statement concluded ‘Journalists will not be intimidated.’ And Guerin did make a difference. After her death, the Irish government launched its biggest-ever criminal investigation, eventually changing the law to give it the power to seize assets bought with the proceeds of crime, and to prevent criminals benefiting financially from their crimes.

In Veronica Guerin, we have a case study of the complexity of acting virtuously in the Aristotelian sense described at the beginning of the chapter, and of the importance of contextual factors.

Anna Politkovskaya

This Russian journalist was an outspoken critic of the war in Chechnya. She was found dead in her apartment building in Moscow in October 2006; she had been shot.

Chechnya is a Muslim republic trying to break away from Moscow; Russia has waged two wars against it since the mid-1990s. Politkovskaya’s reporting on Chechnya began in 1999, at the start of the second of these wars. She concentrated her attention on the impact of the fighting on the civilian population, on the brutal behaviour of both the Russian and the Chechen forces. She was one of the few people to enter the Moscow theatre where Chechen militants took hundreds hostage, in 2002.

Politkovskaya documented killings, torture and beatings of civilians. She was not afraid to name those she accused, such as Russian police officer Sergei Lapin. He was detained, but the case was dismissed; and Politkovskaya had made another enemy. Foreign journalists based in Moscow, and other Russian journalists were united in the view that Politkovskaya was ‘in a class of her own’ and ‘the first name that came to mind’ as an example of honest journalism in Russia (Parfitt, 2006).
Despite repeated threats to her life, Politkovskaya would not be silenced, nor did she think of herself as a hero, saying ‘I’m just trying to do my job, to let people know what’s happening in our country’ (Parfit, 2006). She thus, like Guerin, drew attention to the aim or goal of journalism, as her own moral compass. Her stand was the more remarkable because so few journalists in Russia, working largely for state-owned or controlled publications, were prepared to report on events in Chechnya.

International news agencies were grateful for the information only she was brave enough to make public. Politkovskaya received international awards for her writing, but also the criticism that her journalism was biased against Russia and President Vladimir Putin. Her defenders countered that she was as willing to expose Chechen rebel tactics as to criticise the Russian forces.

After her death, Politkovskaya was mourned by thousands of ordinary Russians, who held vigils in Moscow and St Petersburg. There seemed little doubt in the minds of the people there as to who had killed her. A giant photograph of her in Pushkin Square, Moscow had written across it: ‘The Kremlin has killed freedom of speech’; on another photo, of Mr Putin, were the words: ‘You are responsible for everything’ (Blomfield, 2006).

Discussion

‘Moral excellence’ in professional behaviour is closely connected to excellent professional practice. Individuals must take ultimate responsibility for ethical decision-making, no matter how ethically excellent (or corrupt) an organisation might be. Individuals develop moral frameworks over time and through socialisation, including education. Moral education for professionals must surely go beyond technical training. It needs to encompass knowledge and appreciation of the history of the profession and its conceptual frameworks; and of those whose contribution is widely acknowledged as epitomising its goals and principles. This is where role models can provide a valuable starting point for reflection. The cases of Veronica Guerin and Anna Politkovskaya demonstrate that even the apparently heroic pursuit of truth and its disclosure in the face of threats and intimidation may not always be simply as virtuous as they seem.

Acknowledging the superior power of a global, public ethical framework, media professionals have a primary role to disseminate information – which itself has an inherent normative structure – and this role determines their professional ethical framework, or role morality. Good role models, then, demonstrate both the virtues that characterise the role morality of their profession and an understanding, demonstrated in actions and beliefs, of what is universally right and good.

In the media professions, this role morality lies in characters who automatically and consistently demonstrate, in the exercise of their profession, honesty and accuracy, sincerity, fairness and courage. These in turn exemplify the universal ethical principles of truthfulness and justice. It would be unrealistic to expect all media professionals to display all of these virtues all of the time; but those who consistently act according to even one of the key principles are likely to provide a better role model than those who cannot or will not do so.
Case Study: The trading scandal of Salomon Brothers

The Tailhook scandal, described above, illustrates how unethical organisational cultures develop under bad leadership; and the *Journal of Business Ethics* is a good source for more examples of good and bad leadership models. For instance, Ronald Sims and Johannes Brinkman (2009) describe and discuss unethical behaviour in organisations as a result of interaction between disputable leadership and ethical climate. They analyse the bond trading scandal at Salomon Brothers to demonstrate the development of an unethical organisational culture under the leadership of John Gutfreund (Lewis, 2011, 1990; Mayer, 1993). They argue that leaders shape and reinforce an ethical or unethical organisational climate by what they pay attention to, how they react to crises, how they behave, how they allocate rewards and how they hire and fire individuals.

John Gutfreund, ex-chairman and chief executive officer of Salomon Brothers, Wall Street's largest investment banking house, joined the firm as a municipal bond trader in 1953. When William R. Salomon, the firm's managing partner, retired in 1978, Gutfreund replaced him, treating subordinates with contempt while embarking on enormous corporate spending enterprises, which in the words of Martin Mayer ‘made the excesses of the most free-spending Roman emperors pale by comparison’.

Those surrounding Gutfreund could not check (and often imitated) his high-handedness. He became a symbol of the excess that defined the 1980s business culture in the US; in 1985, *Business Week* gave him the nickname ‘King of Wall Street’. In 1985, its peak year, the company brought in $760 million in pretax profits, more than the entire securities industry earned in 1978. Riding the crest, John Gutfreund planned to take Salomon out of its long-time offices at One New York Plaza, in lower Manhattan, and erect what was to have been the city's most glittery new office tower as its headquarters, uptown, on Columbus Circle. The project was abandoned after the 22 May 1991 auction of US treasury bonds brought to a crisis a calamity that had been building for years.

Federal law prohibits any one buyer from bidding for more than 35 per cent of the treasury bonds available at an auction. However, it permits brokerage houses to bid for clients who order bonds and these bids do not count against the firm’s 35 per cent limit. Salomon, long an outspoken critic of the limitation, regularly entered bids in clients’ names, unbeknown to them. After the 22 May auction Salomon walked away with $10.6 billion of the $11.3 billion available in US treasuries. After the government launched an investigation it emerged that Paul Mozer, a rogue trader with Salomon Brothers, had submitted bids in excess of Treasury rules. When this was discovered Gutfreund did not immediately suspend Mozer, to the disapproval of Warren Buffett who had just acquired a stock position in Salomon Brothers for Berkshire Hathaway.

In August, 1991, John Gutfreund resigned after accusations of involvement of Salomon's senior management in the bidding violations and a public announcement by the Treasury that as chairman and chief executive officer he should bear ultimate responsibility for supervision of the wrongdoer. Gutfreund paid a fine, and undertook not to serve in future as chairman or chief executive officer of a securities firm without the prior approval of the SEC. Paul Mozer later went to prison.
Questions

Have you studied cases of corrupt, negligent or irresponsible corporate leadership? If so, share them with the class. Alternatively, in small groups, carry out small research projects to find these examples, and pool the results.

Conclusion

Virtually a prerequisite for leadership is possession of a communication style that is effective in its given context. Thus – as in the military – all leadership should be to motivate followers towards individual commitment to the cause or the institution through emotional attachment and identification; poor leadership, by contrast, has the opposite effect. Commitment is not just for followers. Leaders in cross-cultural environments need the courage and vision to change any organisational structure and processes that hinder the creation of workforce diversity. These qualities go with moral and ethical standards: leaders need to be heroes, as illustrated by cultural mythologies, and all industries and sectors of society provide modern examples of men and women as role models.

Key points

1. Diversity management should develop an environment in which treatment and opportunities are the same for all members.
2. Implementing diversity in the workplace is difficult because people prefer working in homogeneous groups; and they tend to avoid and resist change.
3. Successful leadership of diversity is more a matter of communicating conviction than changing habits of compliance. This requires top leadership commitment; inclusion in strategic plans; linking diversity to performance; quantitative and qualitative measurement of diversity programmes; linking performance assessment and compensation to the progress of diversity initiatives; succession planning; diversity in recruitment and diversity training.
4. Leaders of organisations characterised by diversity will find their task easier if acculturation training is provided for new recruits at the start of their employment. In particular, retention rates will be higher if recruits gain a sense of commitment to the organisation from the beginning.

Sources

5. Leaders are likely to gain followers’ commitment through appeals to three basic mind-sets: normative, affective and continuance. Normative commitment occurs when employees remain with the organisation from feelings of obligation. Affective commitment occurs when employees strongly identify with the goals of the organisation and want to remain part of it. Continuance commitment occurs from a perception of the disadvantages of losing the benefits of organisational membership.

6. Many lessons in the management of diversity can be learned from ecosystem models. Mono-cropping destroys biological diversity, and so does mono-managing destroy diversity within organisations. A single focus, for example on recruitment, will not create lasting change. This will occur only through commitment from the most senior managers and appropriate adjustments to organisational strategy, communication, structure and processes.

7. Emergent and potential leaders need role models of leadership behaviour. These can be found in all industries and walks of life; and in cultural mythologies: but like all models, some are better than others. Unethical organisational cultures develop under bad leadership.

**Looking ahead**

Chapter 2 continues the theme of diversity by identifying culture-based reasons for different communication styles. The discussion is broadened to include not only leaders but people in general. The term ‘culture’ is used in its widest sense, to indicate differences in values, beliefs and behaviour of members in collectives such as age, gender, colour, race and creed, family, class and status as well as of neighbourhoods, countries and regions. Examples are offered from such diverse sources as housing, advertising, politics and robot technology to illustrate how different cultural contexts, power hierarchies and group compositions affect the ways in which people interact.

**Experiential exercise**

**MAIN (Motivating, Authoritarian, Inclusive, Normalising) leadership style quiz: instructions**

In each pair of statements please circle the one you feel applies more to you (or you may find it easier make your choice by rejecting the statement you feel does not apply to you!). Make your choice as spontaneously as possible – there are no wrong answers. If you find it difficult to choose one of any pair of statements, leave it, move on to the next and come back to it later. Some pairs seem oddly matched, but don’t let that worry you. When you have finished, write the number of each choice on the score sheet.

1. I like action.
2. I try to deal with problems logically and systematically.

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3. I believe that ‘two heads are better than one’ and that teams are more effective than individuals.
4. I enjoy innovation and the excitement of new ideas.
5. I am more interested in the future than the past.
6. I enjoy working with people.
7. I like meetings to be well organised.
8. I am good at meeting deadlines.
9. I get impatient quickly with delays and postponements.
10. New ideas should be tested before being put into practice.
11. I enjoy working with other people.
12. I am always looking for new possibilities.
13. I need freedom to set my own goals.
14. When I start something I like to finish it.
15. I try to understand other people’s emotions.
16. I am aware I challenge/confront people.
17. I need feedback on my performance from people whose opinion I value.
19. I think I am good at ‘reading’ people.
21. I like to extend and enlarge ideas.
22. I am sensitive to others’ needs.
23. Planning is the key to success.
24. I become impatient with lengthy discussions and deliberations.
25. I stay calm under pressure.
26. I value learning from experience.
27. I listen to people.
28. People say I’m a quick thinker.

29. Cooperation is important to me.
30. I use logical methods to test a variety of possibilities.

31. I like to handle several projects at once.
32. I always question myself.

33. I learn by doing.
34. My heart rules my head.

35. I can predict how others will react.
36. I can’t be bothered with details.

37. Analysis should precede action.
38. I am able to judge the ‘climate’ of a group.

39. Often I start things and don’t finish them.
40. I am decisive.

41. I seek challenging tasks.
42. I rely on facts and figures.

43. I can express my feelings openly.
44. I like to design new projects.

45. I enjoy reading.
46. I am a good facilitator.

47. I like to deal with one issue at a time.
48. I like to achieve.

49. I enjoy learning about other people.
50. I like variety.

51. Facts speak for themselves.
52. I use my imagination.
53. I get impatient with long, slow assignments.
54. My mind never stops working.

55. Important decisions should be made with caution.
56. People need each other to get work done.

57. I make decisions without too much thought.
58. Emotions create problems.

59. I want people to like me.
60. I can put two and two together.

61. I try out my new ideas on people.
62. I believe in a systematic, scientific approach to problems.

63. I like to get things done.
64. Good relationships are essential.

65. I am impulsive.
66. I accept differences in people.

67. Communicating with people is an end in itself.
68. I need intellectual stimulation.

69. I like to organise.
70. I usually jump from one task to another.

71. Talking and working with people are creative acts.
72. Self-growth and personal development are key themes for me.

73. I enjoy playing with ideas.
74. I don’t like wasting time.

75. I enjoy doing things I’m good at.
76. I learn by interacting with others.

77. I find abstractions interesting and enjoyable.
78. I am patient with details.
79. I like statements to be short and to the point.
80. I feel confident in myself.

Score sheet: what is your MAIN leadership style?

Draw a circle round the number for each of your choices on one of the four scales below. For example: if your choices were 1, 4, 5, 7, 10, 11, 13, 16, and so on, then you would circle those numbers in Styles 1, 4, 4, 2, 2, 3, 1, 4 respectively; and so on.

**M: Motivator style 1 (WHY?):**

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**A: Authoritarian leadership style 2 (WHAT?):**

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**I: Involver style 3 (WHO?):**

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**N: Normaliser style 4 (HOW?):**

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<td>69</td>
<td>75</td>
<td>78</td>
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</table>

Now add up the total number of CIRCLES (not the numbers inside the circles). The maximum is 20 per style and the total for the four styles should be 40.

**In which style or styles do you have relatively high scores?**

The answers should tell you how you prefer to negotiate with others and what kind of leader or negotiator other people perceive you to be.

**Style 1: Motivating – WHY? and WHY NOT?**

People with a strong ‘Why?’ style are visionaries and dreamers. They can be difficult to negotiate with because they tend to resist obvious answers, to pursue ideas, concepts, theories and innovations. Charismatic leaders fall into this category.

**Style 2: Authoritarian – WHAT?**

These are leaders who want ACTION. They want to get things done; to achieve something; to do something. They may seek power and influence over others to achieve their goals.
**Style 3: Involving – WHO?**

For these leaders, PEOPLE are all-important. They will negotiate through communication; relationships; teamwork.

**Style 4: Normalising – HOW?**

People with this style are PLANNERS. They need to manage by PROCESS. They devise strategies, they organise; they get the facts. They seek order and balance and distrust change.

**Negotiating with people of different communication styles**

**Communicating with a MOTIVATIONAL leader (Style 1: ‘WHY?’)**

- Allow enough time for discussion.
- Do not get impatient when the person goes off at a tangent.
- In your opening, try to relate the discussion to a broader framework; be conceptual.
- Stress the unique qualities of the idea or topic at hand.
- Emphasise the value, or the impact of the idea in the future.
- If writing, try to stress from the beginning the key concepts that underlie your proposal or recommendation. Start off with an overview before beginning to fill in the details.

**Communicating with an AUTHORITARIAN leader (Style 2: ‘WHAT?’)**

- Focus on the results first; state the conclusion right at the outset.
- State your best recommendation; do not offer many alternatives.
- Be as brief as possible; emphasise the practicality of your ideas; Use visual aids.

**Communicating with an INVOLVING leader (Style 3: ‘WHO?’)**

- Allow for small talk, do not start the discussion straight away.
- Stress the relationships between your proposal and the people concerned.
- Show how the idea has worked well in the past.
- Indicate support from well-respected people.
- Use an informal writing style.

**Communicating with a NORMALISING leader (Style 4: ‘HOW?’)**

- Be precise, state the facts.
- Organise your presentation in logical order:
  - Background;
  - Present situation;
  - Outcome.
- Break down your recommendations.
- Include options; consider alternatives with pros and cons.
- Do not rush a process-oriented person.
- Outline your proposal: 1 – 2 – 3.
<table>
<thead>
<tr>
<th>Scores:</th>
<th>Motivation</th>
<th>Authority</th>
<th>Involvement</th>
<th>Normalisation</th>
</tr>
</thead>
<tbody>
<tr>
<td>First impressions</td>
<td>Verbal, confident, enthusiastic, attractive</td>
<td>Direct, important, forceful, commanding</td>
<td>Warmth, friendliness, openness</td>
<td>Calmness, reserve</td>
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<tr>
<td>Basic motivation</td>
<td>To influence others</td>
<td>To have power</td>
<td>Cooperation</td>
<td>Order</td>
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<tr>
<td>‘Hard’ leadership strategies</td>
<td>Own vision; radical transformation, control of task</td>
<td>Uses rules, laws as power tools; rapid frequent structural changes, command and control</td>
<td>Capable of authority; prefers input from a range of sources; agreement by consensus</td>
<td>Uses rules for order, accuracy, detail; sound research and impersonal decisions</td>
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<tr>
<td>‘Soft’ leadership strategies</td>
<td>Personal charisma as motivator rather than rules and rationality; willing to delegate and negotiate; empowers group members</td>
<td>Limited delegation of authority; often unwilling to listen to others’ views or criticism. Cultural change through structural change; takes (sometimes unacceptably high) risks</td>
<td>Builds harmonious teams; flexible over rules, encourages continuous improvement and individual responsibility. Finds difficulty in handling real conflict; takes problems personally</td>
<td>Resists change; delegates; works for continuous improvement and individual empowerment but switches to ‘hard’ strategy when in doubt; prefers structural changes based on careful planning</td>
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</table>
Table 1.2  What do we talk about when we negotiate? How do we do it?

<table>
<thead>
<tr>
<th>Style</th>
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<td>1 ‘WHY?’</td>
<td>Concepts</td>
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<td>New ways</td>
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<td>Innovation</td>
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<td>Grand designs</td>
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<td>Issues</td>
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<td>What’s new</td>
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<td>Interdependence</td>
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<td>2 ‘WHAT?’</td>
<td>Results</td>
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<td>3 ‘WHO?’</td>
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<td>Team spirit</td>
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<td>Relationships</td>
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<td>Understanding</td>
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<td>Self-development</td>
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<td>4 ‘HOW?’</td>
<td>Facts</td>
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<td>Trying out, testing</td>
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<td>Procedures</td>
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<td>Testing</td>
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<td>Time frames</td>
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Further recommended reading

Books


### Journals

*Association Management*

*Business and Society Review*

*Carleton Journal of Journalism Review*

*Creativity and Innovation Management*

*Harvard Business Review*

*HR Magazine*

*International Journal of Intercultural Relations*

*Journal of the Academy of International Business*

*Journal of European Industrial Training*

*Journal of Library Administration*

*Journal of Management in Engineering*

*Journal of Mass Media Ethics*

*Journal of Vocational Behavior*

*Personality and Social Psychology Bulletin*

*Review of Public Personnel Administration*

*Sloan Management Review*

*Training and Development Journal*

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