DOES GLOBAL LEADERSHIP MEAN 'NO LEADERSHIP'?

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ABSTRACT

This paper is a qualitative research aiming at understanding globalization and global leadership and its applicability at the local level. The results of the self-administered online survey questionnaire revealed that the constructs remain very ambiguous. Its exemplification and demonstration through a single economic and military superpower-leadership was not found to be significant nor generalizable. In that perspective, this paper suggested a disengagement from a huge geo-strategic quicksand leadership practices, a reinsertion of a larger quota of 'small nations' in the economic, political, organizational, and *businessal* global structures and world decision-making panels, and a substantial respect for each culture and the universal ethical commonalities and differences. This paper also examines the place of female leadership and appealed for more engagement and a dynamic and systematic global youth leadership preparation and development.

Key Words: Globalization, global leadership, leadership, culture, survey

Introduction

Morrison (2000) revealed that an increasing number of managers are struggling to better understand how globalization can and will impact their approaches to leadership. The author stated that "cultural differences and classifications of cultural differences, the influence of nationality on managerial values and beliefs, and the impact of culture on hierarchical versus participative management" (p. 126). Van Himerick et al. stated that there are many different definitions of culture but in essence, most of these definitions have in common that culture refers to patterns of beliefs and values that are manifested in practices, behaviors, and various artefacts shared by members of a nation or within an organization (Hofstede, 2001; House et al, 2004). Hence the necessity to assess what local worlds and leaders think of the constructs under study by exploring if global leadership best dismantle cultural leadership differences as they move along the path to globalization? (Morrison, 2000). How is the global leadership structured and applied in a successful way to impact the local worlds and leadership styles which compose it? What does a global leadership look like? What characterizes a global leader and leadership?

To address the questions posed above, it is key to note that one common undeniable fact is that every *glocality* (Maruardt & Horvath, 2001) has its "own language, social organization,

government, and religious beliefs and practices" (Morrison, 2000, p. 3). Hence, global leadership is not the negation of *glocalized* or localized leadership styles, because the localism of the globalized world is the heartbeat of the globalism. The impediments to global leadership is the tendency that it works towards the extinction of the well-being of the former which will predict the sustainability of the latter.

Assessing Local Understanding and Definition of Globalization and Global Leadership

Locals are people who are not politicians, government officials nor macro-businesses. Crucially as it might be, this understanding prevent globalization to be elitist better to be mindful of other cultures. This work conducted a qualitative research survey with self-administrated online survey questionnaire to 50 participants to inquire what they think globalization and global leadership mean, who should give leadership to global leadership and how would they characterize their suggestion (cf. Attachment).

The response rate is poor, 7% with men (N = 6; Age: M = ~ 48), female (N = 1; age: 62), four White, three Africans, and one African American (cf. table below). Nevertheless, the responses were compiled and codified, and the names of participants were changed and labeled 'R' for respondents followed with the order of turning in the completed survey. For example, R1 is the respondent to turn in his completed survey.

Themes from Data and Interpretation

The responses as you might envision is quite diverse and meet on the moral ground. For R6 "Globalization gives me the impression of assimilation. Bringing all cultures into a larger, common culture. I find it to be an oppressive term." R7 was so concise: "All countries around same goals." Also, the data revealed that ordinarily, globalization is "the world becoming "smaller," more collaboration between countries to find approaches to problems and opportunities" (R8) whereas for R2, globalization is "where the whole world is working together or are impacted by something" (R2), and for R3, "globalization is a major scheme developed by the western world to better control the rest of human." Globalization is "how some people understand the dynamics of globalization and are therefore using to their advantage as majority live in ignorance and only bear the consequences of the actions of the elite few" (R4).

Referring to global leadership, R8 seemed very specific and methodical suggesting a leadership of "all leaders at all levels; collaborative leadership should be part of basic corporate/organizational training." Other respondents defined global leadership "decision makers who are making large decisions for the entire entity." (R6), "Leadership like that of a president, a vice-president, different governments officials from different countries from all over the world" (R1), whereas R2 thinks of global leadership as "leaders from different countries are practicing and leading change. Lavish communication is key to this process." For R3, global leadership is

"a human centered leadership system aimed at having a mastery over the mass of humanity through politics, economy, religion and military rule."

Any scholarly reading of this definition reveals that there is no cut-in-stone definition of global leadership and its understanding raises ambiguities than expectations. In this perspective, global leaders yet to be defined and categorized should not be quick in deciding. R8 recommends that global leadership should be characterized by "humility and mutual respect." I guess R8 means mutual respect among leaders and nations even if she recognizes that "it takes longer but leads to far better decisions." All the above is crucial for global leadership has huge implications for countries and human resource professionals. On this note, local worlds call for the disengagement from huge geo-strategic quicksand leadership what this work calls the single-head leadership. R5 was direct and blatant: "his will most likely occurs by more and more control being given to the United Nations."

Disengagement from Huge Geo-Strategic Quicksand Leadership

The expression "engage in a huge geo-strategic quicksand' is from Brzezinski & Myers, 2004). This paper adopted it as the best global leadership definition the world knows but used it in a negative form because in light of this survey, respondents leaned to a different engagement for global issues and expect different reaction from global leadership. The question here is: Who is the global leader? The most striking finding in this research is the unanimously coherent rejection of what I called a single-head- global leadership that is one person or one country leading the globe. For example, R1 argued that, "An individual should not give leadership to global leadership, because as humans we have and develop faulty characteristics. So an organization is better to lead the global leadership."

About global leadership, R6 argued the following: "I believe an organization would be the best. It would allow more people from diverse groups to be involved in decision making. No one person or country can know all the needs for global leadership. The organization should know the needs of the people it is serving. Personal politics should not be part of forming decision making." Interestingly, R2, insisting on his background, claimed that "global leadership should be led by a TEAM of leaders within an organizational context for leading change in the world." This is reiterated by R3 who called for "An organization that has the moral uprightness to provide unbiased leadership that seeks the true welfare of the global community because some people need to be the voice of the voiceless and the marginalized as the commercial interests of the global leaders supersedes social interests."

The above gives credit to my call for disengagement from quick geo-political leadership. Actually, R1 recommends that the organization meant to take charge of global leadership should be "Strong, honest, do everything according to law (order and structure)." Though R1 was not able to define what he means by strong and how, R2 said that "This team of leaders should be diverse, multi-gifted, and multi-faceted and come from varying countries including those in the

field offices and international from the home headquarters. In addition, R3 argued that this team should be "A group of recognized authorities with a good balance of secular competence and religious convictions should build up to become opinion leaders to act as a check and balance to what we now recognize as global leadership." This brings "a holistic perspective to the leadership process," R2 added.

Respondent number 4 gave a deeper reason why global leadership should not a a-one-person-show for "there an evil cloud of moral degeneration all over the world and nobody seems to notice it while it determines our future." This respondent seemed to underline the urgent need for global leaders to recognize that their behaviors affect all the globe. He wrote: "a minority group of people is the mastermind of the woes of all of us; globalization and global leadership seem to me as a compendium or aggregate of policy developed and implemented by the this elite." For him, an elite-based global leadership should consider "all that is going on with a …critical mind." The definitions above can be encapsulated in the figure 1 below:

Figure 1: Leadership Definition

Though the results point to the negation of single-head global leadership, they constitute the substance of this paper. Saying 'No' to one-person or country leading globalization raises another question which is: Does shared leadership or collegial leadership means lack of group leader? The issue raised by globalization is not how to have a more consensual, rotative, and shared leadership. The critical issue is who should give leadership to the leading group? In order words, who or what country should be a leader of the globalized leaders? Not answering this question, is making globalization victim of global leadership, because, the globalized world might be heading towards a "No Leadership-leadership." In consequence, local worlds and leaders who became global would become like vulnerable gazelles in the homeland of wolves, lions, and tigers to be torn between survival and self-defense that they cannot provide themselves.

Essentially, a community without a chief-leader is doomed to failure, laxness, and *confusionism*. Likewise, a global leadership without a chief-leader, a lead-leader is heading towards a world of 'No Leadership,' a very similar example of King Pethaud[1] where everybody does what pleases him or her. Is Ukriane, the early warning and Syria the evidence? To avoid more global leadership puzzles, local and global leaders must recognize that, not all activities or policies are or should be global. No leader or country is leadership savvy (Morrison, p. 125). Also the data revealed that global leadership approaches issues in a different way, a consensual conclusion. Does that mean there is no leader? Remember, who says master says servants, or followers.

For each local world to identify with the global world, the basic requirement for organization creation should be met; that is equality. Equality does not prerequire economy or power, competitiveness or retaliation, rather the simple but sincere respect of one another as humans. As a matter of fact, Adler (1997) argued that "A definition of global leadership is developed which is intended to guide us in treating each other and our planet in a more civilized way in the 21st century than we have in the twentieth century"(p. 171).

Importantly, though Morrison stated that the "desired mental characteristics of global leaders" consist of optimism, self-regulation, social judgment skills, empathy, motivation to work in international environment, cognitive skills, and acceptance of complexity and its contradictions, the common ground found in the survey was the moral uprightness of the global leadership. For those who might be tempted to imply relativistic moralism, the findings underlined that there are universal moral common and differences that global leadership cannot play with.

For instance, the survey indicated that global leadership should think of the local worlds, the unknown minority "without voice." This explains why R3 repeatedly reminded us that global leaders should be, once again a group that is "recognized authorities with a good balance of secular competence and religious convictions should build up to become opinion leaders to act as a check and balance to what we now recognize as global leadership." They play a major role in guiding the concrete actions and behavior. Such is the only condition to attain that explicit skills and tangible knowledge that refer to concrete actions and producing visible results the ordinary localized worlds and leaders are expecting. Jokinen (2005) called those expectations the "desired behavioral competencies of global leaders" and include social skills, networking skills, and knowledge" (p. 204).

Why is taking into account the definition and the understanding of people outside academia, politics, and government crucial? Simply, it is to avoid Brzezinski & Myers' quick engagement in a geo-strategy quicksand because it is based on misdiagnoses. Clearly, this quick engagement does only come from economic and military superpowers and unfortunately based a false reading of other cultures, the domestic leadership.   Morrison affirmed that there are domestic leaders,

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[1] http://www.unedeplus.fr/2009/09/22/qui-etait-le-roi-petaud/

leadership as many as cultures there exist. Another way to lessen the quicksand engagement is to consider Mayr' (1981) properly constructed five attributes classification schemes:

1. Mutually exclusive characteristics: the characteristics (taxa) that make up a leadership model must be mutually exclusive. Mutual exclusivity means that it is impossible for any competency to be assigned to more than one leadership characteristic.

2. Internal homogeneous characteristics: The competencies associated with a specific leadership characteristic need to be more similar to each other than they are to the competencies that support other leadership characteristics.

3. Collectively exhaustive characteristics: Every known characteristic must be included in the leadership model. A model that leaves out characteristics is not particularly useful (McKelvey, 1982; Chrisman, Hofer, & Boulton, 1988).

4. Stable characteristics: This means that competencies do not readily move from characteristic to characteristic. Any change that takes place necessitates a reassessment of the entire leadership model.

5. Relevant Naming of Characteristics. Mayr (1991) argued that, to the degree possible, taxa (or in this case leadership characteristics), need to be given names that concisely communicate the single dominant theme of the characteristic. Characteristics need to be given richly descriptive names that easily and unequivocally communicate meaning for the reader - whether an academic or practitioner. Better global leadership should imply better commercial principles and laws.

Establish Just Economic and Commercial Laws

Consider the following data: according to the *Global Enabling Trade Report 2012*, released by the World Economic Forum, the report confirmed strong showings for Europe's major economies, with Finland and the United Kingdom both advancing six places to 6th and 11th, respectively, and Germany and France remaining stable at 13th and 20. Other large economies fare less well: the US continues its decline to 23rd, as does China (56th) and India (100th). Among emerging economies, Turkey (62nd) and Mexico (65th) remain stable while Chile (14th), Saudi Arabia (27th) and South Africa (63rd) climbed in the ranking. ASEAN members Thailand (57th), Indonesia (58th), and the Philippines (72nd) also improve.[2]

One simply way to look at the report is to wonder why the world economy and business shaped and structured the way it is and where are the other countries that compose the globe. It is great to say that, "Through a strategy application of contingency theory, it is argued that industry globalization puts enormous pressure on companies to adopt global strategies (Porter, 1986; Bartlett & Ghoshal, 1987; Morrison, 1990; Yip, 1992)." Is it enough to say "Company interest in globalization parallels a dramatic rise in global trade and investment over the past decade? (Roth

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[2] http://www.weforum.org/news/report-open-borders-and-integrated-supply-chains-break-down-global-trade-barriers

& Morrison, 1992)" Is it enough to to prove that companies throughout the world have invested money internationally at an unprecedented rate. Trade has also skyrocketed. Since 1950, world trade has grown about three times faster than world gross national product (GNP)? But, where is the rest of the world in the global market?

Though business is business and on the global market everyone for himself, should cultural differences be a hindrance, the complexity of the diversity and the multiplicity of cultural issues is solved by mother through:

1. Universal standards: Certain ethical standards are universally accepted: The Golden Rule "do unto others as you would have them do unto you" appears in teachings of every major religion. According to Snarey (1985), people follow similar developmental patterns in all cultures. On this basis, we might argue that there is fairly strong common ground for international business ethics.

2. Comparable values: Scevola (2000) argued that they are the ethically constructed and evaluated ethical standards based on the convergence of the six universal moral values for corporate codes of ethics: (1) trustworthiness, (2) respect, (3) responsibility, (4) fairness, (5) caring, (6) citizenship. Relying on the proposed set of universal moral values, implications are discussed as to what the content of corporate codes of ethics should consist of (Schwartz, 2005).

3. Attributes of ethics issues in international environment on the present. Sharp & Richardson' (2001) summarized these attributes of ethics issues in what they called "The ethics triangle" below:

Figure 2: The Ethics Triangle
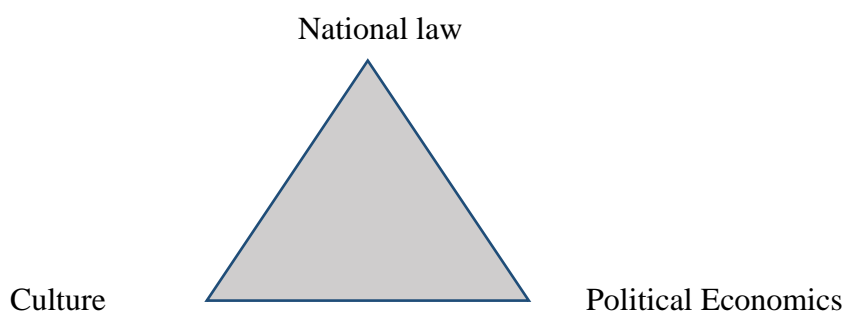
i. National law: All reality is based on the western law or those standards are constant over period of time. As social, economic, and technological developments change society, the laws change to reflect the needs of those governed.

ii. Culture: National law is really a reflection of culture; it embodies society's most important values.

iii. Political Economic System: Economic terrain. The circumstance combinations which effect ethical considerations in the first years of this millennium are circumstances caused by hectic changes in environment dimensions (Sharp & Richardson, 2001).

In addition, rooms can be given to political environment, socio-cultural, technological, economic and completion environments. Global leadership can take note of changes in environment dimensions. For the representativeness of "small nations" the findings of the GLOBE project (House et al. 2004) is all the more welcome and vital. Acknowledging the universal cultural and leadership dimensions will help global leaders be accurate, relevant, and effective. Another way to improve on globalization and global leadership is to reevaluate female leadership.

Female Leadership and Global Leadership

There is a general agreement that women face more barriers to becoming leaders than men do, but there is less agreement about the differences or similarities in leadership behaviors (Eagly & Johannesen-Schmidt, 2001). This work does not advocate for the feminization of the global leadership (Adler & Powell, 1999) but one interesting goal is the survival of a female chieftaincy, currently beset by various competing value systems at the local and national levels at least in societies (Alou, 2010) whose worldview, based on cults of nature and its spirits, recognizes the crucial complementarily of the male and female elements of the cosmos and of society (Piault, 1961).

The quintessence of associating women to global leadership comes from the observation that "We are rapidly moving from capitalism to "talentism." In such world, gender parity can no longer be treated as superfluous. Women make up a half of potential human capital available in any economy. The efficient use of this talent pool is a key driver of competitiveness.3 Since "Capital is no longer the only decisive factor of production in today's global economy: a business or an economy's competitive advantage is increasingly determined by innovative ideas or immaterial services, and is less dependent on tangible assets," how would The *Global Gender Parity Group* – 50% women and 50% men – will attain her goal of personal and organizational commitments towards gender parity? For this paper, growing female leadership for a global platform will require a *deculturalization* of myths, taboos and restrictions. Insistently,

> Styles are relatively consistent patterns of social interaction that typify leaders as individuals. Leadership styles are not fixed behaviors but encompass a range of behaviors that have a particular meaning or that serve a particular function. Depending on the situation, leaders vary their behaviors within the boundaries of their style" (van Emmerik et al., p. 2).

So, transcending the historical and traditional definition of leadership, the historical primary depiction of leadership in terms of leadership will not be too focused mainly on stereotypically masculine qualities (Miner, 1993). But, given that leaders' effectiveness depends on context, it is reasonable to think that stereotypically feminine qualities of cooperation, mentoring, and

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3 http://www.weforum.org/women-leaders-and-gender-parity#WomenLeaders

collaboration are important to leadership, certainly in some contexts and perhaps increasingly in contemporary organizations (Ayman, 2004).

As Eagly et al. (2000) argued, the influence of gender roles on organizational behavior occurs, not only because people react to leaders in terms of gendered expectancies and leaders respond in turn, but also because most people have internalized their gender role to some extent (Cross & Madson, 1997; Deaux & Major, 1987; Gabriel & Gardner, 1999; Wood, Christensen, Hebl, & Rothgerber, 1997). Insightfully, Abzug (1996) stated that "Women will change the nature of power; power will not change the nature of women." What is the status of the future generation on the global leadership scale?

Youth and Global Leadership

An African proverb says: "To have a palm farm, you need to plant new palm trees" or "When an old palm tree is removed, it must be replaced by a younger one." Though Africa leadership seems to be generally parallel to these proverbs so rich in content and leadership preparation and development, the proverbs do indicate that leadership should be prepared, developed, and renewed on dynamically and systematic manner. Does globalization think of the future generation? In the 212 results obtained through EBSCOhost, only few are not related to sports, school, and religion. This indicates that for the leadership preparation and development for the youth remain less explored. It is in that perspective that MacNeil and McCLean (2006) insisted that there is a significant difference between learning about leadership and learning leadership. The authors affirmed that "Learning leadership happens experientially, through involvement in opportunities to practice the skills, experiment with approaches, and try on the roles" (p. 99).

The observation above means that global leadership should be intentional about creating opportunities for young people to do more than hear stories of great leadership or participate in skills building activities. Global leaders must work to create those contexts and relationships where young people can engage in the action of leadership, where they can practice and demonstrate leadership in an authentic and meaningful way (MacNeil & McClean, 99-100). Philosophically, the authors agreed that focusing on youth as tomorrow's leaders can be a way to prevent young people from having real voice and power today…The merits of this approach is the fact that the more youth know about leadership and what is going on, the more desirous will they be to seek peace and peacebuilding. Convincingly, Ungerleider (2002) claimed that learned leadership and peacebuilding capacities can be envisioned as ranging from internal to external - moving from increased self-expression outward to examination of the interpersonal, multicultural, and political world, and then back inward to deepened self-awareness and individual transformation. These new and deepened capacities can be categorized as "expressive, relational, intercultural, analytical, and personal" (p. 387).

Launching youth leadership development through dialogues, will constitute a participatory and democratic approach to building a sense of social empowerment in young people to feel they

have the capacity to act in response to the issues facing their generation. Dialogue as curriculum for democratic education "places ownership in the hands of students, who help select topics for discussion" (p. 398). Dialogue is not real unless it involves intense action: a generosity of spirit, open communication, and the formation of relationships....Trust is the desired outcome that indicates dialogue done well (Weiman, 2008, pp.88–89).

Though this work argues that shared leadership or collegial leadership does not mean "No-chief leader," the data suggested that unless global leadership explores the local definitions and perceptions of globalization, leading the "global digitalized village" will be seen as a playground for some elitistic economic and military superpowers in detriment of the localism which is the very essence of globalism. This paper calls for the respect for cultural commonalities, a greater implication, preparation, and development of female leadership and youth.

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