

Volume 1

*Encyclopedia of*  
**L**EADEESHIP

*George R. Goethals*  
Williams College

*General Editor*

*Georgia J. Sorenson*

University of Maryland, University of Richmond

*General Editor*

*James MacGregor Burns*  
Williams College

*Senior Editor*

A Berkshire Reference Work

A SAGE Reference Publication



**SAGE Publications**

*International Educational and Professional Publisher*  
Thousand Oaks ■ London ■ New Delhi

Copyright © 2004 by Berkshire Publishing Group LLC.

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

*For information:*



Sage Publications, Inc.  
2455 Teller Road  
Thousand Oaks, California 91320  
E-mail: [order@sagepub.com](mailto:order@sagepub.com)

Sage Publications Ltd.  
6 Bonhill Street  
London EC2A 4PU  
United Kingdom

Sage Publications India Pvt. Ltd.  
B-42 Panchsheel Enclave  
Post Box 4109  
New Delhi 110017  
India

Printed in the United States of America

*Library of Congress Cataloging-in-Publication Data*

Encyclopedia of leadership / editors, George R. Goethals,  
Georgia J. Sorenson, James MacGregor Burns.  
p. cm.  
A Sage reference publication.  
Includes bibliographical references and index.  
ISBN 0-7619-2597-X (cloth)

1. Leadership--Encyclopedias. 2. Leadership--United  
States--Encyclopedias. I. Goethals, George R. II. Sorenson, Georgia J.  
III. Burns, James MacGregor.

HD57.7.E53 2004  
658.4'092'03--dc22

2004001252

04 05 06 07 10 9 8 7 6 5 4 3 2 1

*Berkshire Publishing Staff*

*Project Directors:* Karen Christensen and  
David Levinson  
*Project Editor:* Sarah Conrick  
*Associate Editor:* Marcy Ross  
*Senior Copyeditor:* Francesca Forrest  
*Copyeditors:* Martha Keskinen, Katherine  
Moreau, Mike Nichols,  
Carol Parikh, Mark Siemens,  
Daniel Spinella, and Jeri Stolk

*Information Management  
and Programming:*

Cathleen Fracasse,  
Deborah Dillon, and  
Trevor Young

*Editorial Assistance:*

Emily Colangelo,  
Benjamin T. Conrick,  
Elizabeth Eno, and  
Courtney Linehan

*Sage Publications Staff*

*Publisher:* Rolf A. Janke  
*Editorial Assistant:* Sara Tauber  
*Production Assistant:* Patricia Zeman  
*Typesetter/Designer:* Tim Giesen/Straight Line Design  
*Indexer:* Mary Mortensen  
*Cover Designer:* Ravi Balasuriya  
*Production Artist:* Michelle Lee Kenny

## **PROJECT DIRECTORS**

Karen Christensen  
David Levinson  
Berkshire Publishing Group

## **GENERAL EDITORS**

George R. Goethals  
Williams College  
Georgia J. Sorenson  
University of Richmond and University of Maryland

## **SENIOR EDITOR**

James MacGregor Burns  
Williams College

## **ASSOCIATE EDITORS**

Martin M. Chemers  
University of California, Santa Cruz

Keith Grint  
Oxford University, U.K.

Michael A. Hogg  
University of Queensland, Australia

James G. (Jerry) Hunt  
Texas Tech University

Ronald E. Riggio  
Claremont McKenna College

## **EDITORIAL BOARD**

Laurien Alexandre  
Antioch University

Bruce J. Avolio  
University of Nebraska, Lincoln

Kisuk Cho  
Ewha Womans University, South Korea

Joanne B. Ciulla  
University of Richmond

David Collinson  
Lancaster University, U.K.

Richard A. Couto  
Antioch University

Yiannis Gabriel  
Imperial College, U.K.

Zachary Gabriel Green  
Alexander Institute and University of Maryland

Barbara Kellerman  
Harvard University

Jean Lipman-Blumen  
Claremont Graduate University

Lorraine R. Matusak  
LarCon Associates

Jürgen Weibler  
University of Hagen, Germany

your picture truly like me, and not flatter me at all; but remark all these roughness, pimples, warts, and everything as you see me; otherwise I will never pay a farthing for it" (Partington 1996).

For all his plain appearance and dress, Cromwell earned the respect and loyalty not only of his soldiers but also of intellectuals such as John Milton (his personal secretary, who wrote the epic poem *Paradise Lost*) and John Bunyan (the author of the popular prose allegory *Pilgrim's Progress*, who served under his command). As was demonstrated after his death, however, character and charisma cannot automatically be transferred to the next generation. After Cromwell's death in 1658 his son and successor, Richard, found it impossible to halt the disintegration of the coalition of interests which had been held together primarily by his father's force of conviction and leadership skills. In 1660 the monarchy was restored and Charles II returned from France to take the throne. Yet, although the English monarchy was reinstated, it would never again exercise the kind of power and authority that it had enjoyed before the English Civil War.

—Margaret Collinson

#### Further Reading

- Abbott, W. C. (Ed.). (1988). *The writings and speeches of Oliver Cromwell*. Oxford, UK: Oxford University Press.
- Coward, B. (1991). *Oliver Cromwell*. London: Longman.
- Davis, J. C. (2001). *Oliver Cromwell*. London: Edward Arnold.
- Firth, C. H. (1900). *Oliver Cromwell and the rule of the Puritans*. Oxford, UK: Oxford University Press.
- Fraser, A. (1993). *Cromwell, our chief of men*. London: Mandarin.
- Gaunt, P. (1996). *Oliver Cromwell*. Oxford, UK: Blackwell.
- Hill, C. (1972). *God's Englishman*. Harmondsworth, UK: Penguin.
- Morrill, J. (Ed.). (1990). *Oliver Cromwell and the English revolution*. London: Longman.
- Morrill, J. (1990). Textualizing and contextualizing Cromwell. *The Historical Journal*, 33(3), 629–639.
- Partington, A. (1996). *Oxford dictionary of quotations* (4th ed.). Oxford, UK: Oxford University Press.
- Paul, R. S. (1955). *The lord protector: Religion and politics in the life of Oliver Cromwell*. London: Heinemann.

cultural interactions in all types of organizations. Scholarly and popular press attention to cross-cultural leadership in organizations has also risen dramatically in recent decades. For example, the discussion of cross-cultural leadership in the three editions of widely acclaimed *Bass and Stogdill's Handbook of Leadership* rose from one page (1974) to fourteen pages (1981) to a full forty-page chapter (1990). Popular publications such as the *Wall Street Journal*, *Business Week*, *Forbes*, *Fortune*, and the *New York Times*, and their international counterparts regularly recount the increasing need for cross-cultural leadership. Many consulting firms now offer to deliver or develop leader-competency models to help organizations identify, prepare, and develop leaders for cross-cultural interactions and responsibilities.

Collectively, this rush of attention has increased our knowledge of cross-cultural leadership. Yet this same frenetic attention, characterized by different perspectives and approaches, has also introduced considerable confusion in terminology and consequently in understanding. For example, is cross-cultural leadership different from global leadership, international leadership, or transnational leadership? Is an expatriate leader (a leader working in a country other than their home country) a cross-cultural leader? Does a person have to be managing across multiple countries simultaneously to be a cross-cultural leader? How do we know what we know about cross-cultural leadership? Are there leadership behaviors that are effective in all cultures or is effective leadership manifested differently in each culture? By answering these questions we begin to define the parameters of cross-cultural leadership and the current state of theory and practice.

#### WHAT IS LEADERSHIP? WHAT IS CULTURE?

It has been said that there are as many definitions of leadership as there are individuals studying leadership. Though there is no agreed-on definition of leadership, two themes consistently emerge. First, leaders influence the behavior of others. Second, this influence is intentional and directed toward some desired objective such as developing a new product, achieving a sales goal, building a home for orphans,

## CROSS-CULTURAL LEADERSHIP

Technological advances in communications and transportation have dramatically increased cross-



## Cross-Cultural Confusion and Leadership Failure

*One of the major hurdles in any cross-cultural leadership situation is for the members of each cultural group to develop a full understanding of what leadership means to the other group. The following description of British attempts to appoint effective local leaders from the Tiv ethnic group during the period of British colonial rule in Nigeria indicates just how difficult a hurdle this can be.*

The white man demanded the election of clan chiefs, or "district heads," as they were called after the pattern of the northern emirates, and chiefs were elected. It was quite in accordance with precedent that the elders should appoint a younger man of no especial standing to carry out the administrative duties required by the white man, and not one of the men who wielded the real authority, that is to say, a senior elder, who was master of the Poor and other great *akombo*, and had all the power of supernatural sanction behind him. This fundamental difference in conception of the nature of chieftainship caused much misunderstanding between the Tiv and the British Administration. The men who were put forward by the elders to be the 'white man's chief' (*tor u Butel*) often were not backed by the consent even of their own group, far less of the clan over which they were supposed to rule. In consequence, they either completely failed to fulfil the function for which they were appointed by the Administration, being mere

puppets in the hands of their seniors, as indeed the latter intended them to be, or else they used the power given them by us for their own ends, and defied the authority of their natural leaders, bringing down much odium upon themselves and the new régime. As Downes says, "We cannot escape our share of the responsibility for the position as it exists now, and it is, to a large extent, our fault that the Tiv authorities have remained in the background. We have seen that many of the real authorities are not capable of carrying out the duties of village head, supervising the census, collecting the taxes in the way we would like to see it done. We have not liked their arrogant claims to supernatural powers and we have ignored them, and they, not understanding, have preferred to be ignored and have elected a man of no importance to be the '*or koghor kpandegh*' (tax collector) and to take the kicks of a District Head who, in many cases, they consider to be inferior to them in position.

Source: Akiga. (1939). *Akiga's Story: The Tiv Tribe as Seen by One of Its Members*. Edited and translated by Rupert East. London: Oxford University Press, pp. 367-368.

or raising student exam scores. Dean Keith Simonton of the University of California at Berkeley, in his seminal work *Greatness: Who Makes History and Why*, defined *leadership in general* as "that group member whose influence on group attitudes, performance, or decision making greatly exceeds that of the average member of the group" (Simonton 1994, 17). The Global Leadership and Organizational Behavior Effectiveness (GLOBE) international research project defined effective *organizational leadership* as "the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members" (House et al. 1997, 184). Another definition of [global] organizational leadership states that "leadership involves people in business settings whose job or role is to influence the thoughts and actions of others to achieve some finite set of business goals...usually displayed in large,

multicultural contexts; that is, not just from one nation's perspective" (Gessner & Arnold 1999, xv).

As in the case of leadership, there is no agreed-upon definition of culture. At a broad pragmatic level, culture is defined by social scientists as a set of characteristics or descriptors that differentiate groups in a consistently identifiable and meaningful way (e.g., Hispanic, French, Hindu, Republican, Southern, Generation X). Prominent social psychologists Florence Kluckhohn and Fred Strodtbeck described culture as a patterned way of thinking, feeling, and reacting, acquired and transmitted mainly by symbols, and constituting the distinctive achievements of human groups, including their embodiments in artifacts. The prominent organizational scholar Geert Hofstede defined culture as the collective programming of the mind that distinguishes one human group from another. Yet another scholarly definition is offered by anthropologist Clifford Geertz, who

defined culture as a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life. Common to these definitions is the notion that culture involves shared knowledge and meaning systems among its members.

### WHAT IS CROSS-CULTURAL LEADERSHIP?

Since there is no consensual agreement on the terms leadership or culture, it would seem impossible to define the term *cross-cultural leadership*. Yet, as discussed earlier, definitions of culture and leadership each share common themes. To the terms *leadership* and *culture*, we now add *cross*. The "cross" in "cross-cultural leadership" refers to the leader's (the influencer) culture being different from the follower's (influence target) culture. By combining the thematic definitions of "leadership" and "culture" with the qualifier "cross," we define cross-cultural leadership as "the ability of an individual (the leader) to intentionally and unequally influence and motivate members of a culturally different group toward the achievement of a valued outcome by appealing to the shared knowledge and meaning systems of that culturally different group." In reviewing this definition, it becomes clear that what separates cross-cultural leadership from simple leadership are the words "culturally different." What separates simple leadership from cross-cultural leadership is the need for leaders to consider the implications of the differences in the knowledge and meaning systems of their followers and to incorporate these differences into the influence process.

This definition provides a foundation for answering several of the questions posed in the introduction. Is an expatriate leader always a cross-cultural leader? The answer is yes only if there are significant differences in the knowledge and meaning systems of the leader and the followers. Does a person have to be managing across multiple countries to be a cross-cultural leader? The definition suggests that working across multiple countries is not required. In fact, some countries may be characterized by extensive within-country regional cultural differences. An

example of this would be the substantial ethnic and cultural differences between the states of the former Soviet Union or the significant religious differences across groups in some Middle Eastern countries.

It must be acknowledged that some scholars will object to including within-border leadership as cross-cultural leadership. For example, Hollenbeck (2001) has argued that the key distinction between traditional international managers and the current transnationally competent managers is the cross-border nature of the tasks and skills. Adler and Bartholomew (1992) have defined the "global leader" as an executive who executes global strategies across, rather than within, borders of time and geography, nation, function, and product. Yet another author defines world-class executives as "cosmopolitans" not based on where they go but on their mindsets being attuned to world-class concepts, competencies, and connections. These differences in terminology (cosmopolitan, global leader, international leader, and transnational leader) are characteristic of a relatively new academic area of study such as cross-cultural leadership.

These differences in scholarly opinion may also be traced to differences in the interests of researchers and commentators. Strategists tend to be interested in the tasks to be done, the accountabilities accepted, and the results anticipated. Human resources scholars tend to be interested in determining the knowledge, skills, abilities, and attitudes required to accomplish the tasks, meet the accountabilities, and produce the expected results. The definition of cross-cultural leadership provided here encompasses both perspectives by recognizing that cross-cultural leadership can occur within a single set of borders and that management across multiple borders (i.e., global leadership and transnational leadership) may not be sufficient to classify as cross-cultural leadership. For example, a Korean leader based in New York managing a group of Korean employees in Seoul and a group of Korean employees in Bangkok may not be engaging in cross-cultural leadership because the leader and the led are separated by physical space and not by cognitive space.

The definition of cross-cultural leadership provided here offers an approach to, rather than a definitive rule for, identifying cross-cultural leadership.

For example, someone might argue that a United States Southerner leading a group of from the northern United States would be exercising cross-cultural leadership because of regional differences in attitudes, values, or intra-state regulatory systems. What is missing from such an argument is that the shared meanings and knowledge systems are more common across U.S. regions than different. The situation where meaningful differences exist but are smaller than the shared meaning and knowledge systems is more appropriately referred to as leadership of cultural diversity.

The inability to develop an easily applied and inviolate rule to identify cross-cultural differences may be why so many scholars, especially organizational scholars, have relied on national boundaries as proxies for cultural differences. National boundaries are easily identifiable, have identifiable differences in legislative laws and processes, and are often formed along cultural differences in the citizenry. But as the Soviet example introduced earlier illustrates, these boundaries are often inexact. Imagine someone who was "just a leader" in the former Soviet states awakening to find that he or she is now regarded as a cross-cultural leader simply because the political boundaries have been redrawn such that Bosnia, Serbia, and Croatia are politically separate nations. With no change in the followers (targets of influence), it would be difficult to argue convincingly that the mere redrawing of political boundaries is the dominant factor impacting attempts to exert influence. The more appropriate conclusion is that the person was a cross-cultural leader (managing multiple mindsets) both before and following the redrawing of political boundaries. While the redrawing of national boundaries is consequential to the work group, the change is more appropriately characterized as a change to the task environment (problems and opportunities faced by the group) than it is a new cross-cultural leadership (influencing targets with a different worldview) challenge.

## HOW WE KNOW WHAT WE KNOW

Studies of cross-cultural leadership have followed two basic approaches. One approach, called the emic

approach, seeks to investigate one culture at a time to determine those leadership behaviors that appear to be linked to the effective attainment of group goals. For example, a study investigating leadership behavior in Austria might associate follower evaluations of leadership effectiveness with objective group outcomes such as higher profits, higher student examination scores, or the attainment of fund-raising objectives. Conclusions would then be reached about how a leader should behave to be effective in Austria.

The second approach, called the etic approach, seeks to investigate multiple cultures simultaneously to determine those leadership behaviors that appear to be linked to the effective attainment of group goals across most of them. For example, a study might attempt to determine if a leader lavishing praise on followers is positively linked to group outcomes in most cultures or if the public scolding of employees is negatively linked with leader effectiveness in most cultures. Conclusions would then be reached about how leaders should behave to be effective in most cultures. Etic studies often demonstrate differences. For example, it has shown that talking critically about an employee to that employee's peers when the employee is not present is considered to be undesirable in the United States (because of a value for open communication) and is considered to be desirable in Japan (because the employee "saves face" by not receiving the criticism directly). A series of emic studies can be used to make etic-like comparisons across cultures, but these comparisons are often less reliable than simple etic studies.

The obvious benefits of an emic (single culture often operationalized as single country) perspective are that it is more likely to reveal what leadership behaviors should be exhibited locally. Emic studies often provide very fine details about a culture that could be overlooked when designing a study to measure attributes across a number of cultures. The advantage of the etic approach (multiple cultures) is that it provides leaders who must migrate through multiple cultures, often in rapid succession, with information about which behaviors are likely to be well received in most cultures and which ones will typically have a negative impact. Though scholars disagree on whether the best approach is to deduce

similarities and differences from etic studies or to induct similarities and differences from emic studies, the literature on cross-cultural leadership has been enhanced by both approaches. Greater confidence in what to do may be warranted when the conclusions of emic studies and etic studies agree.

The touchstone for most attempts to conduct cross-cultural leadership research has been the pioneering work of organizational scholar Geert Hofstede. Hofstede proposed the following four dimensions (actually continuums) of culture that can be used to explain similarities and differences in leader behaviors and follower reactions: (1) High Power Distance–Low Power Distance: The degree to which members of a society expect power to be shared equally; (2) High Uncertainty Avoidance–Low Uncertainty Avoidance: The degree to which members of a society feel uncomfortable in unstructured, ambiguous, and uncertain situations, and create beliefs and institutions intended to minimize the occurrence of such situations; (3) Individualism–Collectivism: The degree to which individuals function independently of one another or are integrated into groups; and (4) Masculinity–Femininity: The degree to which cultures look favorably on assertiveness, aggressiveness, and the striving for personal success, or to which they stress supportive behavior, nurturance, and service.

### FINDINGS FROM RESEARCH ON CROSS-CULTURAL LEADERSHIP

The final question posed in the introduction was whether some leadership behaviors are effective in all cultures or whether leadership is manifested differently in each culture. The answers to this two-part question are yes and yes. Research has identified several leadership behaviors that are associated positively or negatively with effectiveness across most cultures (universals). Research has also identified some leader behaviors and attributes which are culturally dependent (contingencies). Representative findings of both categories are discussed in brief below, and details and additional findings can be found in comprehensive reviews of the leadership literature.

Bernard M. Bass, author of the *Handbook of Leadership*, provides a number of assertions based on cross-cultural research of the transformational/transactional leadership paradigm. First, transformational leaders are those who provide inspiration in the form of an enticing vision, give individualized consideration to followers, and intellectually stimulate followers to perceive problems in new ways and are more likely to induce followers to transcend their own interests to achieve a higher cause. Second, transactional leaders are those who clarify work expectations, provide rewards contingent on specific outcomes, and closely monitor employee behavior and are more likely to produce followers motivated primarily by self-interest. Bass explains that there is a consistent relationship between leadership style and various outcome measures (effectiveness, subordinate satisfaction, and subordinate effort).

According to Bass, transformational leaders appear to be more effective than leaders who rely on contingent reward, leaders practicing active management by exception, and leaders practicing laissez-faire management. The latter, laissez-faire management, includes frequently avoiding responsibilities and shirking duties. The findings for laissez-faire management are etic in nature, with negative associations to leadership effectiveness across all cultures. Bass also states another etic conclusion, that across cultures transformational leadership augments transactional leadership in predicting important outcomes. He believes that this relationship pattern is consistent across cultures because prototypes (conceptions of model leaders) for leadership across cultures are generally transformational rather than transactional. Such findings are characteristic of the universal view of cross-cultural leadership.

#### *Contingencies*

Research has shown that sensitivity to norms was a more critical component of leader behavior in Mexico and Iran than in the United States. Managers who maintained a distance from their employees used rules and procedures more than managers who valued a closer relationship, and managers who placed a high value on interpersonal trust preferred partici-

participative and democratic leadership while leaders in countries low in trust preferred a more authoritarian style. There is substantial evidence for a correlation between a leader's consideration of followers and subordinate satisfaction, although the results of these studies are inconsistent.

Transformational leadership behavior had more dramatic effects in the People's Republic of China and Taiwan than did transactional leadership. Providing an appropriate model and demonstrating high performance expectations significantly influenced the attitudes of Chinese employees, while leader-individualized support and fostering collaboration significantly influenced the job attitudes of Taiwanese employees. Similar differences were found for leader-contingent rewards. While several aspects of leadership were universally endorsed (i.e., charismatic and values-based leadership), researchers have found that collective value orientations are positively related to team-oriented leadership endorsement, and that the distance of a leader from a follower is negatively related to participative leadership endorsement. Such findings are characteristic of the contingent view of cross-cultural leadership.

## IMPLICATIONS

Terms such as "global leader," "transnational leader," "international leader," and "expatriate leader" have served as a point of departure for discussing issues related to cross-cultural leadership. This lack of precision in terminology can be traced to the lack of consensus regarding the terms "leadership" and "culture." By laying semantics aside and focusing on cross-cultural leadership thematically, it can be seen that the challenge of cross-cultural leadership for leaders is to motivate members of a culturally different group toward the achievement of a valued outcome by appealing to the shared knowledge and meaning systems used by a culturally different group.

A great deal of progress has been made in recent decades toward understanding cross-cultural leadership. The increasing rate of globalization will undoubtedly continue to accelerate calls for more research on cross-cultural leadership (see Lowe and

Gardner 2000). While a comprehensive understanding of the relationship between leadership and culture is a distant vision, an understanding of the etic or universal findings can be expected to become more multifaceted and pragmatic over time.

—Kevin B. Lowe

## Further Reading

- Adler, N. J., & Bartholomew, S. (1992). Managing globally competent people. *Academy of Management Executive*, 6, 52–65.
- Ayman, R., & Chemers, M. M. (1983). The relationship of supervisory behavior ratings to work group effectiveness and subordinate satisfaction among Iranian managers. *Journal of Applied Psychology*, 68, 338–341.
- Barrett, G. V., & Bass, B. M. (Eds.). (1976). *Cross cultural issues in industrial and organizational psychology*. New York: John Wiley.
- Bass, B. M. (1997). Does the transactional-transformational leadership paradigm transcend organizational and national boundaries? *American Psychologist*, 52, 130–139.
- Chen, X. P., & Fahr, J. L. (2001). Transformational and transactional leader behaviors in Chinese organizations: Differential effects in the People's Republic of China and Taiwan. In W. H. Mobley & M. W. McCall (Eds.), *Advances in Global Leadership*, 2, 102–125. Stamford, CT: JAI Press.
- Dickson, M., den Hartog, D. N., & Mitchelson, J. Unpublished paper. *Research on leadership in a cross-cultural context: Making progress and raising new questions*.
- Dickson, M., Hanges, P., & Lord, R. (2001). Trends, developments and gaps in cross cultural research on leadership. In W. H. Mobley & M. W. McCall (Eds.), *Advances in Global Leadership*, 2, 75–100. Stamford, CT: JAI Press.
- Dorfman, P. W. (1996). International and cross-cultural leadership. In J. Punnett & O. Shenkar (Eds.), *Handbook for international management research* (pp. 267–349). Cambridge, MA: Blackwell.
- Geertz, C. (1973). *The interpretations of cultures*. New York: Basic Books.
- Gessner, M. J., Arnold, V., & Mobley, W. H. (1999). Introduction. In W. H. Mobley, M. J. Gessner, & V. Arnold (Eds.), *Advances in Global Leadership*, 1, xii–xviii. Stamford, CT: JAI Press.
- Hofstede, G. (1980). *Culture's consequences: International differences in work related values*. London: Sage.
- Hollenbeck, G. P. (2001). A serendipitous sojourn through the global leadership literature. In W. H. Mobley & M. W. McCall (Eds.), *Advances in Global Leadership*, 2, 15–47. Stamford, CT: JAI Press.
- House, R. H., Wright, N. S., & Aditya, R. N. (1997). Cross cultural leadership or organizational leadership: A critical analysis and a proposed theory. In P. C. Earley & M. Erez (Eds.), *New perspectives in international industrial organizational psychology* (pp. 535–625). San Francisco: New Lexington.

- Kanter, R. M. (1995). *World class: Thriving locally in the global economy*. New York: Touchstone.
- Kluckhohn, C. (1951). The study of culture. In D. Lerner & H. D. Laswell (Eds.), *The policy sciences*. Stanford, CA: Stanford University Press.
- Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations*. New York: Harper Collins.
- Lowe, K. B., & Gardner, W. L. (2000). Ten years of the *Leadership Quarterly*: Contributions and challenges for the future. *Leadership Quarterly*, 11, 459-514.
- Simonton, D. K. (1994). *Greatness: Who makes history and why*. New York: Guilford Press.
- Smith, P. B., Peterson, M. F., & Misumi, J. (1994). Event management and work team effectiveness in Japan, Britain and the USA. *Journal of Occupational and Organizational Psychology*, 67, 33-43.

## CUBAN MISSILE CRISIS

The Cuban Missile Crisis of 1962, an intense nuclear face-off between the United States and the Soviet Union concerning the Soviet build-up of medium-range missiles in Cuba, marked the height of the Cold War era and a point when the world was brought to the brink of a nuclear war. The way U.S. President John F. Kennedy and his staff handled the crisis is still controversial. On the one hand, President Kennedy was praised not only for having helped avoid such a war, but also for having provided one of the best models for the exercise of national leadership and decision making in times of crisis. On the other hand, recent scholarship ascribes Kennedy's foreign policy success to good luck. Nevertheless, Kennedy's leadership in this foreign affairs crisis undeniably was successful.

### PRELUDE TO THE CRISIS

The Soviet Union installed missiles in Cuba to buttress Soviet political clout in world affairs at a time when the balance of power seemed to tip in favor of the United States. A growing "missile gap" between the two superpower competitors had existed as the United States surpassed the U.S.S.R. in the development and production of intercontinental ballistic missiles (ICBMs): The farthest that Soviet missiles could reach was Europe, but U.S. missiles could

reach Soviet territory. Thus, the Soviet Union redressed the imbalance by deciding to deploy medium-range missiles in proximity to U.S. territory. The United States had already based missiles in Turkey against the Soviet Union following this logic, and thus the counterdeployment of missiles seemed justifiable to the Soviet Union. Soviet Premier Nikita Khrushchev thought that although this counterdeployment would initially cause much commotion, Kennedy, whom Khrushchev viewed as being young and inexperienced as the result of Kennedy's earlier failure in the 1961 Bay of Pigs incident, would eventually get used to the idea of having missiles situated near U.S. territory. The strategic balance would shift, benefiting the Soviets.

Khrushchev developed the idea of deploying missiles in Cuba in May 1962. Subsequently, the Soviet Union began clandestinely shipping missiles to Cuba and installing them. In July 1962 the first Soviet ship, loaded with nuclear missiles and troops, set sail for Cuba. An agreement on military and industrial assistance was signed on 2 September 1962, between Khrushchev and Cuban leader Fidel Castro, who wanted the missiles to strengthen Cuba's posture of defense against the United States. Ever since the Bay of Pigs incident, in which the United States had tried to invade Cuba, Castro had been wary of a second invasion and had been looking for a way to defend Cuba from U.S. forces.

The Soviet Union and Cuba had planned to keep the agreement secret until the nuclear missiles were installed. However, on 4 September 1962, the U.S. government began to receive intelligence information indicating that the Soviet Union was shipping missiles to Cuba and constructing missile sites. President Kennedy sent two public communications to Moscow on 4 and 13 September 1962, warning against any offensive weapons the Soviet Union might introduce. Yet, prior to the discovery of the missiles, Kennedy had rebuffed all claims that the Soviets were bringing missiles into Cuba and had reassured the U.S. public that such missiles did not exist. Moscow, in response to Kennedy, stated that the missiles being shipped to Cuba were defensive in nature and were no threat to the United States.

# Encyclopedia of Leadership

Edited by

**George R. Goethals**  
Williams College, Williamstown

**Georgia J. Sorenson**  
University of Richmond  
University of Maryland

**James MacGregor Burns**  
Williams College, Williamstown

Developed by the award-winning editorial team at Berkshire Publishing Group, this **Encyclopedia** includes hundreds of articles, written by 400 leading scholars and experts from 17 countries, exploring leadership theories and leadership practice. Over a third of the work—some 500,000 words—is devoted to biographical essays and to case studies focused on leaders (and their followers). Articles and sidebars show leadership in action—in corporations and state houses, schools, churches, small businesses, and nonprofit organizations.

Questions the **Encyclopedia of Leadership** will answer:

- What is a leader? • What is a great leader? • How does someone become a leader? • What are the types of leadership?
- How can leadership theories help us understand contemporary situations? • How can I be a good (and maybe great) leader?

**I** 2004, 2120 pages  
Hardcover: \$620.00, ISBN: 0-7619-2597-X

## Full Leadership Development

Building the Vital Forces in Organizations

**Bruce J. Avolio**  
State University of New York, Binghamton

People interested in developing their own leadership potential, or the leadership potential of those around them, will find a wealth of knowledge in **Full Leadership Development**. The author approaches the concept of leadership as a system, not only as a process or a person. His framework is based on what he defines as the full range of leadership: people, timing, resources, the context of interaction, and the expected results in performance and motivation.

**60 DAY** Advanced Topics in Organizational Behavior series  
1999, 248 pages  
Paperback: \$38.95, ISBN: 0-7619-0603-7

## Leadership Theory and Practice

THIRD EDITION

**Peter G. Northouse**  
Western Michigan University

*"In his Third Edition, Northouse continues to update and enhance his leadership book. As a textbook for college students, the author provides an outstanding bridge between the research developments and the practical uses for leadership theory. His case study examples are contemporary, intriguing, and enticing to students and teachers who seek enhancement to their study of leadership."*

—Christine D. Townsend, Professor  
Leadership Education, Texas A&M University, College Station, Texas

Now includes Instructor's Resources on CD-ROM containing multiple PowerPoint slides for each chapter!

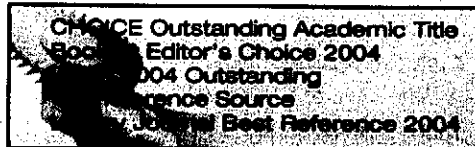
The **Third Edition** of this bestselling text reviews and analyzes the foremost leadership theories, giving special attention to how each theoretical approach can be applied in real-world organizations. For anyone seeking to explore how an understanding of leadership theory can inform and direct the way leadership is practiced, **Leadership: Theory and Practice** is an indispensable tool.

New to this **Edition**:

- A chapter titled "Skills Approach," which focuses on the essential competencies leaders need to achieve effective performance
- New research sources, innovative models, new case studies, new figures and tables, additional research-based applications, and expanded discussions of current issues in leadership research
- New and expanded discussions of transformational leadership, team leadership, the psychodynamic approach, women and leadership and leadership ethics

**CONTENTS:** Preface / Audience / Acknowledgments / Introduction / Trait Approach / Skills Approach / Style Approach / Situational Approach / Contingency Theory / Path-Goal Theory / Leader-Member Exchange Theory / Transformational Leadership / Team Leadership / Psychodynamic Approach / Women and Leadership / Leadership Ethics

**C** 2003, 360 pages  
Paperback: \$44.95, ISBN: 0-7619-2566-X



LEADERSHIP