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Short annotation (approx. 100 words):

This paper deals with cultural differences in leadership styles between Nigeria and Canada. The paper introduces the issue of cultural traits that identify a group of people. It describes the five socio-cultural dimensions identified by Hofstede, and the leadership styles identified by Chamorro-Premuzic, Sanger, Stareva, Hersey, and Blanchard. It analyzes variable data (cultural traits) collected from Nigeria and Canada. The paper includes a discussion and a position on an effective leadership style.

Keywords (minimum 6 - 8 words or phrases):

- Behavior
- Communication
- Cultural identity
- Culture
- Feminism
- Group
- Influence
- Leadership styles
- Respect
- Socio-cultural
- Traits
- Variable

Research question:

Q1: What are the cultural differences in leadership styles between Nigeria and Canada?

Q2: Which leadership style is easly adoptable?

Text of the paper / article:

TABLE OF CONTENTS

INTRODUCTION

Cultural traits, orientations, and beliefs influence daily humans interactions.

This paper analyzes the cultural differences in leadership styles between Nigeria and Canada. Cultural identity is a sense of belonging to a particular group. It is observable in character, attitude, and behavior. This is the position of the cultural identity theory postulated by Lustig (2013). The theory holds that "culture is one of the many identities expressed in communication encounters and wherever people find themselves, their cultural traits reflect in their interaction with others because it is part of their self-concept". This theory drives the discussion in this paper.

Culture changes all the time, every day, in one way or the other. Culture influences the thought and behavior of a group of people in time. Ignorance and blindness of cultural differences create problems and failure in an organization. Acknowledgment and understanding of the differences in cultural leadership styles can trigger a change, mutual respect, and cultural rapprochement in the world.

Leadership is defined as the ability of an individual to influence, motivate and guide others (Stareva, 2018). Culture and leadership are interlinked. And leadership styles vary across organizations.

The leadership style adopted by business A is usually different from business B. Studies suggested that culture is a determinant of any adopted management style and many factors are usually responsible.

For example, this is evident when two managers adopt different leadership styles, or when one leadership style is dominant in one society and another style is dominant in another society. There is a high probability that the variation in style is determined by the cultural differences in the context in which the two businesses operate.

Leadership style is important in creating an environment in which groups, organizations, or countrymen are enabled to fulfill their goals or could be satisfied with a job well done.

Jogulu (2010) suggests that leadership styles exhibited by individuals who act in ways which reflect cultural nuances, sensitivities, and values, establish meaning for subordinates and the leaders themselves. This implies that a political or organizational leader's behavior is becoming an important measure of leadership effectiveness.

It is said that everything rises and falls on leadership. But, Shafer, Vieregge, and Choi (2008) note that research to date has confirmed that effective cross-cultural leadership promotes organizational performance and success in global business environments.

When the leadership style adopted by an organization is effective, it leads to employee productivity, effective management and general success for the business, both locally and internationally.

Chamorro-Premuzic and Sanger (2016) state that albeit managers can adjust their leadership style to fit the relevant context, it requires a great deal of effort to go against one's natural tendencies and habits which are hard to break. This is because these have been learned over time and they have become parts of an individual's self-concept. As Stareva (2018) adds, culture influences the degree to which managers value and practice each of their qualities.

Although leadership styles determine the position of a country or an organization's culture, culture influences leadership position, behavior, and thinking.

This work does not create a new theory but contributes to the analysis of leadership effectiveness.

Objective of the study

The paper aims to examine the implications of cultural differences in leadership styles in Nigeria and Canada.

Following research objectives would facilitate the achievement of this aim:

- Comparison of the two cultural leadership styles.

- Identification of the factors of cultural differences in leadership styles.

- Evaluation of the impact of cultural differences in leadership styles in Nigeria and Canada.

Methodology

This work adopted a quantitative study to collect data. This facilitated measuring the implications of the cultural differences in leadership styles between Nigeria and Canada.

A quantitative method was appropriate to understand the level of cultural differences. In addition to that, it helped understand the degree of leadership influence in culture and their behavior.

This paper used a secondary source in collecting data from governments and scholars' publications.

This work applied Hofstede's (1993) variables for country cultural variables. These are connected with six leadership styles that are culture-based.

This paper is not subjective but seeks to evaluate the importance of cultural differences in leadership styles between the two countries.

Socio-Cultural Differences

Culture is the 'lens' through which you view the world; it is central to what you see, how you make sense of what you see, and how you express yourself (Fejzagic, 2019). It is an admixture of the way of life, orientation, identity, values, norms, customs and traditions of a group of people. Therefore, cultural differences refer to the variation between the culture of one group of people and that of another group.

This paper adopts the five socio-cultural dimensions identified by Hofstede (1997). The first cultural differences variable identified by him is called power distance (PDI). This refers to the degree of inequality and acceptance of this inequality among the members of a culture.

The second variable is individualism (IND). This refers to the degree of "I-ness" and "We-ness" among the members of a culture. Simply put, it refers to how people act or make decisions: either as individuals or in groups.

The third variable is masculinity (MAS) and it refers to the degree to which 'masculine' values such as assertiveness, competition, and success are emphasized as opposed to values such as quality of life, warm personal relationships, and service.

The fourth variable is uncertainty avoidance (UAI). It refers to the degree to which people in a culture prefer the structural situation to an unstructured one.

Finally, the fifth dimension is the long-term orientation (LTO). This refers to the degree to which people's actions are driven by long-term goals and results, rather than the short-term results and the need for immediate gratification (Ardichvili, & Kuchinke, 2002).

Leadership Styles

Kanyabi and Devi (2011), view management style as a multidimensional construct and an extremely vital criterion that determines organizational success or failure. This is because the style adopted by a manager to govern the employees determines whether employee participation will be allowed or not.

According to Prasetya and Kato (2011), the primary purpose of management style is to enhance employees' performance so that the objective of the organization can be achieved. The leadership styles as identified by Chamorro-Premuzic and Sanger (2016) and Stareva (2018) are explained below:

a. **Synchronized leader:** This type of leader takes time to seek consensus before decisions are made. In many cultures in Nigeria, decisions are usually made by members of the family of leaders in a society. For instance, marriage in Ibo land is usually endorsed by different groups in the community from which the bride comes from. This is also observed in Yoruba land, but the focus is usually on the family members.

b. **Straight-shooting leader**: This type of leader does not accommodate excessive talk. He gives a direct command.

c. **Diplomatic leader:** This leader values nuances and he is caring. He adjusts his behavior accordingly. In the Nigerian cultural setting, society conditions what an individual does. Therefore, when something is to be done and the society or the group which one belongs to frowns or expresses distaste, he or she adjusts.

d. **Kiss up/Kick down leader:** A leader with this style is usually submissive to the higher authority and dominating to his subordinates. There are usually tendencies to save face and worry about hierarchies and ranks.

e. **Passive-aggressive leader:** This leader pretends to cooperate but feels discontented. He is usually forced to take a decision over time and thus becomes cynical. He is found in cultures with high power distance in the norm.

f. **Opportunistic leader:** He is a risk-taker and always flexible with how to reach his goals. He believes in creativity.

Still, there are more suggested leadership styles, such as the Hersey and Blanchard's four different types of leadership styles based on the task and relationships leaders come in contact within the workplace. These are delegating, participating, selling, and telling styles. He concludes that no leadership style is better than another. Managers adapt their leadership style to tasks and relationships in the workplace, and leadership styles are related directly to the different maturity categories of followers or employees (Daft, & Lane, 2011).

Cultural Traits and Implications on Leadership styles

This section contains the cross-analysis of cultural traits in Canada and Nigeria, using Hofstede's (1993) cultural differences variables:

i. **Individualism:** This is known as a social theory claiming that favoring the individual freedom of action over a group is perceived differently around the world. This is displayed by the following Hofstede's map.

Figure 1: Collectivism – Individualism Word Map

Collectivism – Individualism World map
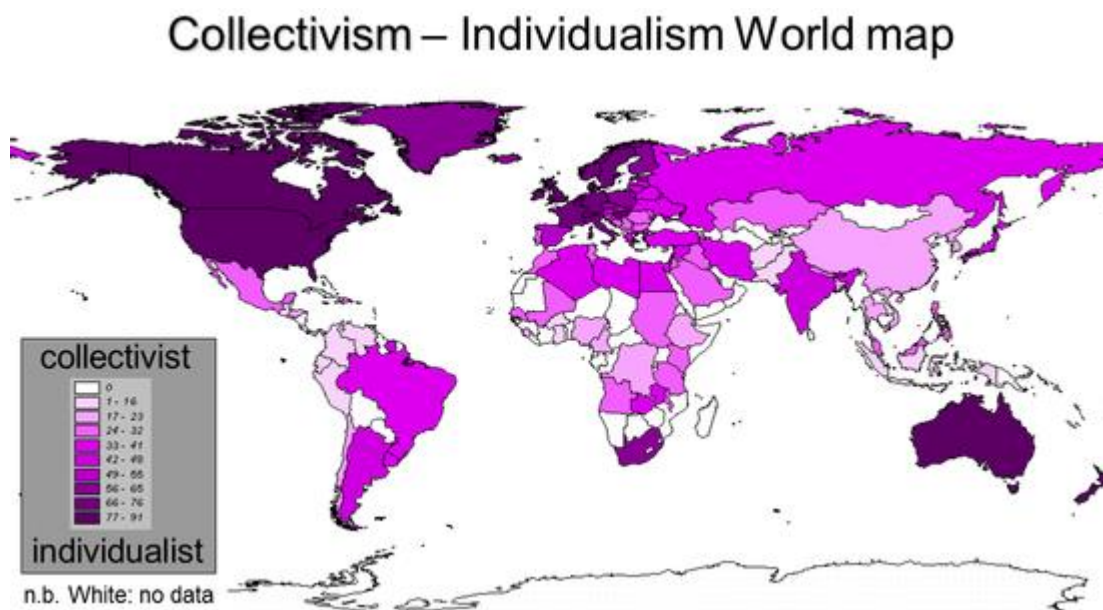
As one can see in figure 1, Hofstede's collectivism - individualism world map presents a scale from 0 - 100. It displays that Nigeria ranges between 17 and 23 comparatively to Canada's striking 77-91.

In general, Canadians are taught in school to practice the word "self" and exercise the "I" and the originality, meaning freethinking, self-reliance, free enterprise, and the pursuit of profit. This does not negate the fact that Canada is a multicultural country, and each region has its particularities. For example, in the province of Ontario, the business hub of Canada, capitalism is more encouraged.

Speaking of capitalism as a political structure and economic system, it goes along with individualism. It is about "I"and "We" is used when speaking about closer family, not a social group. It is about the making of lone wealth and it is protected by the law of the land. Therefore, one expects a kind of opportunistic leadership style in Canada where risk-taking and creativity are encouraged.

In contrast, African society generally is very paternalistic and hierarchical, and little prone to individualism (Iguisi, 2004).

Nigeria is more group-oriented than individualistic. There is usually a sense of "We-ness" among the people based on the "Ubuntu" philosophy. So, management in any business organization may not be individualistic. The managers from this country usually tend to fight for the interest of the group, rather than self-interest. This explains why there are trade unions, trade associations, cooperative society, thrift group and different groups found within the society and in business settings. Therefore, a leader from Nigeria has tendencies to adopt diplomatic, synchronized or kiss up/kick down leadership styles.

The distance between individualism and collectivism decrease when different people get knowledge and understanding, and exchange different cultural values. More than that, it goes beyond leadership influence in making things done effectively.

ii.   Power Distance Index: Power distance, as defined by Hofstede, is the degree to which less powerful members of institutions and organizations accept that power is distributed unequally.
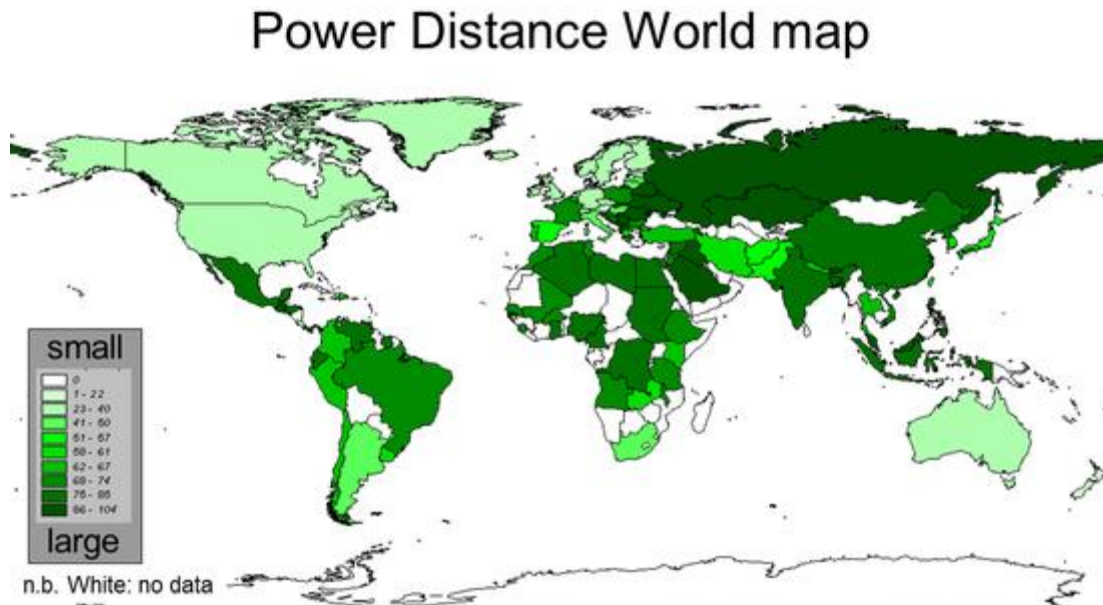
Figure 2: Power Distance World Map

Power Distance World map

Figure 2 of Power Distance World map presents Canada among the lowest Power distance countries in the word, ranging between 21 and 40. But, Nigeria scored among the highest PDI. It has to do with the way both leader and followers accept and expect the behavior of each other.

Canadians value a direct exchange of information. Mutual respect is key in communication between leaders and followers. Leaders listen to their subordinates before making most decisions that affect athe organization, and they take the input with consideration. Egalitarianism and interdependence are high values in Canadian culture. For example, greeting friends and acquaintances is usually accomplished with a firm handshake and direct eye-contact. Organizational culture in this country will be more professional than parochial. The focus is usually on goals as against relationship in African nations.

In contrast, Nigeria has a high context culture. Within the society, power is usually shared based on age and it is usually considered impolite to reply to the elders while talking, look them straight in the eyes, or challenge their decisions. Therefore, such a leader tends to adopt a passive-aggressive leadership style. This is usually the norm in many organizations and line managers are usually harsh on their subordinates but are submissive to people in higher ranks. Seeking feedback on your attitude, behavior, and actions can be helpful for a paradigm shift in power distance measure.
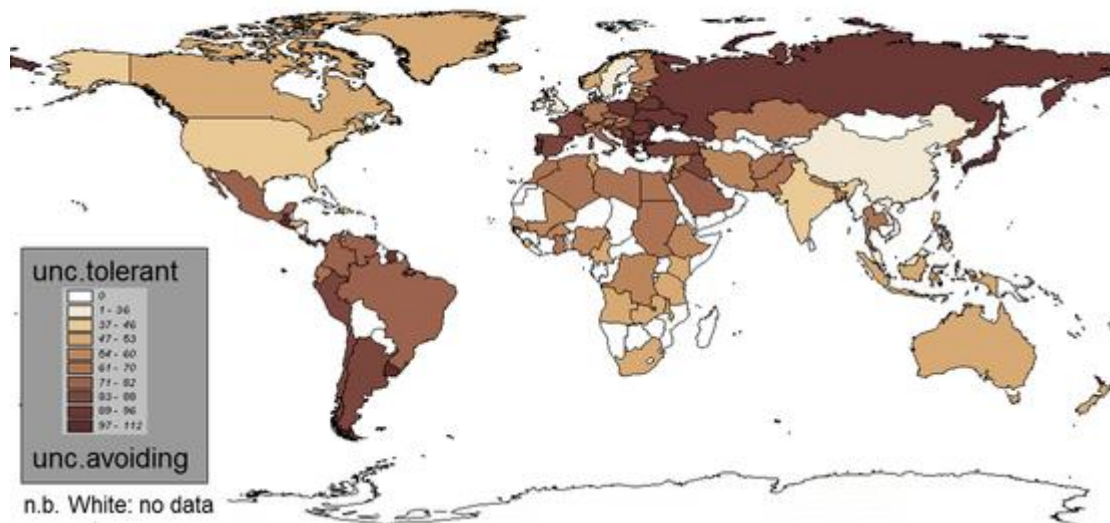
Vincent and Iguisi (2018), found that high power distance scores several implications. It leads to dependence on the power holder. Organizational culture in Africa, Nigeria to be precise, is based on a clear system of hierarchy. An autocratic leadership style is common as a result of organizational hierarchy and respect for age (Ewanlen, et al, 2012). This is not so in Canada where there is a low power-distance degree and mutual respect between leaders and followers.

Therefore, in Nigerian organizations, authority is rarely questioned, and decision making is highly centralized, while in Canadian organizations, the opposite is the case. So, it is expected that in Nigerian organizations, the leader will be process-oriented while in Canada, the style will be results-oriented. This accounts for why bureaucracy and red-tapism are common in Nigerian public and private organizations, unlike in Canada where the focus is usually on results.

iii. **Uncertainty Avoidance:** This is used as a measure to which extent a culture programs its members to feel either uncomfortable or comfortable in unknown situations that matter.

Figure 3: Uncertainty Avoidance Word Map

Uncertainty Avoidance World map

unc.tolerant
- 0
- 1 - 36
- 37 - 46
- 47 - 53
- 54 - 60
- 61 - 70
- 71 - 82
- 83 - 88
- 89 - 96
- 97 - 112

unc.avoiding

n.b. White: no data

According to Figure 3, Hofstede study positioned Canada between 47 and 53, comparatively to Nigeria which stands between 71 and 82. This score reflects the level of uncertainty avoidance in both cultures.

Canadian culture leans more to uncertainty acceptance, it is open to innovation, freedom of expression, and tolerant to different opinions. Canada is a risk seeker and taker country. This explains why opportunistic leadership style is prevalent in the country. Also, there is a high level of pragmatism as against normativity in Nigerian political and organizational systems.

On the other side, as revealed by the figure 3, risk-taking in Nigeria is very low. One can easily infer that there is a high level of uncertainty avoidance.

Nigerian culture is usually group oriented. Individuals are submissive to the norms in society rather than to individual beliefs. Yet, what is considered risky is usually avoided.

Additionally, in Nigeria, the norms are usually stuck to, and individuals are not expected to go against the shared values. Processes are tightly controlled within Nigerian's

organizations, unlike in Canada where there is loose control of processes, which encourages creativity and risk-taking.

Therefore, understanding the attitudes to risk and uncertainty will help to take actions, plan, and communicate on an international level.

iv. **Masculinity Vs feminism:** The masculinity index (MAS) in Hofstede's cultural research dimension applies not to literal masculinity, but a culture's tendency toward masculine values such as competitiveness, power and wealth acquisition, etc. On the other hand, femininity places a higher value on traits such as relationship building, the arts and quality of life as ascribed in the following figure 4.

Figure 4: Femininity – Masculinity World Map
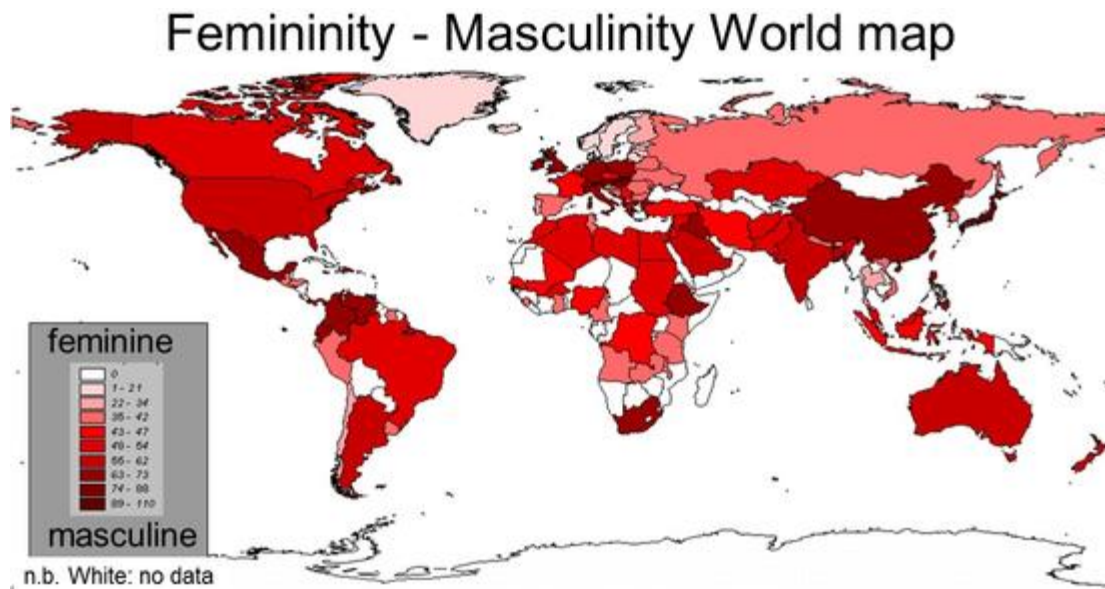
Canada is placed between 48-54, contrary to Nigeria which is placed between 54 and 62. Evidently, there is no big gap in scoring between the two countries but very different in reality.

Canada is a moderately "masculine" society. Canadians strive to achieve a higher standard in work and sport. As one can see, respect is important in any achievement. The leader's gender does not matter; the focus is usually on professionalism, results, and goals.

On the other hand, there are norms within the Nigerian society that require certain practices from men and women. Men are expected to be strong, fierce and always in front when it comes to decision making and energy-zapping tasks. They are expected to work hard and be successful. Unsuccessful men are usually greeted with discontent, while successful ones are praised and sometimes worshipped. There is always a call for hardworking and success. But, these are not valued over a warm relationship, quality of life and care for others. Women are expected to be reserved and taken care of by men. This is the usual norm among almost all the tribes in the country.

Religions coupled with tribal orientations in Nigeria do not accommodate females in leadership roles. Islam does not recognize women as leaders, neither does Christianity, and these are the two major religions in the country. Hausa, Ibo, and Yoruba (the three major ethnic groups) see men as "heads" to the women. Hence, there are more male than female leaders in the country.

Looking at the political scene in the country, one can see that women are less prominent. If a manager is from Nigeria, he may delegate responsibilities based on gender, giving the high tasks to the men and moderate ones to the women.

Considering MAS being a measure of the distribution of roles within a culture, recognition and accommodation of the gender role within each culture is important. But, there is more recognition for the males than the females in Nigeria, while there is a moderation in Canadian society.

v. **Long-term orientation:** Hofstede presented (LTO) as a way how every society maintains some links with its past while dealing with the challenges of the present and future.

As a multicultural country, Canada generally encourages immigrants to maintain their cultural identity, traditions, and languages. Still, Canadians are patriotic to their country. For example, Canadians consider that the place where a person is born is their home. Each province has its particularity.

As one can see, the province of Ontario is conservative. In the province of Quebec, people are proud of their French culture and heritage, and consider themselves to have a separate cultural identity within Canada. In British Columbia, the attitudes are distinctly liberal and, in general, considered more modern. Yet, in Eastern Canada, people are more reserved, with old-fashioned values. For that reason, Canadians are normative in their thinking, express respect for traditions, achieve quick results and tend to save for the future.

In the same way, many cultures in Nigeria believe in ancestors and there is usually a connection between the past, the present, and the future. There are always references to lineage, heroes, forefathers, epic events, myths, and superstitions. These are parts of their cultures and these traits are extrapolated to the organization setting. However, in terms of planning for the future, a leader from Nigeria will know how to do this. For example, in Yoruba land, a family does not cook for those that will eat immediately, they have extra for any visitor that may come around. Also, the culture allows saving money (usually through thrift association) for future use.

So, one can say it is an admixture of being futuristic and looking back to the past. The situation at hand determines which direction is to be chosen.

vi. **Indulgence Vs Resistance:** This dimension is defined by Hofstede as the extent to which people try to control their desires and impulses.

Canada is considered an indulgent country because the culture influences children to have self-determination and positive attitude to realize their desires. They lean toward optimism. Also, they place importance on leisure time, and freedom to act and spend their money. Canadians go for summer holidays, and families embark on trips, picnics and holidays in different places.

However, this is less pronounced in Nigeria as every individual is conditioned to see to the responsibilities of both his immediate and extended family members. There is usually no room for fulfillment of simple joys. For instance, Nigerians hardly go on vacation. This is less pronounced because of loads of responsibilities one must take care of. A large part of African motivation is to serve his or her immediate and extended family financially; hence they see the organization as functional rather than existential (Vincent & Iguisi, 2018).

Conclusion

By all accounts, as expressed in this paper, it is no wonder that culture influences people's thoughts, behaviors, and leadership styles.
As far as one can see, firstly, Nigerian culture is based on a clear system of hierarchy due to a high-power distance in the country; contrary to what is practiced in Canada, where mutual respect between leaders and followers is established.

Secondly, the leadership style in Nigerian organizations is found to be process oriented. The focus is on relationship and processes rather than on goals. Yet, in Canada, the style is displayed as result oriented.

Thirdly, Nigerian leadership adopts a paternalistic style with marked subordination of the younger members, which are expected to give absolute loyalty, just as children are assumed to give to their father. Subordinates should obey the decisions of the leaders without question, and there is no room for risk-taking. It discourages creativity and ensures that norms are kept.

On the other hand, Canadian culture allows individualism, and it encourages creativity and risk-taking. Canadian organizations are found to be opportunistic and have an open system that encourages individual contributions. Therefore, Canadian leadership styles are participative, democratic and transformational, allowing members' contributions.

As different authors have identified various leadership styles, this work asserts that there is no superior leadership style. Leadership style is situational. However, for the purpose of providing guidance and direction, an effective leader must encourage input from

followers or his countrymen/countrywomen, even though the leader still must make the final decisions.

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Doctoral Supervisor's feedback (approximately 100 words):

This paper is approved.

Please go back and check grammar and spelling throughout your document. Please have a native speaker review this.

Good updates to the following:

You should try to find resources that are within the past five years.

What are the goals and objectives of your paper? Who would find this information to be valuable?

What research methods are being used? Qualitative or quantitative?