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Adaptation vs authenticity: achieving leader effectiveness in intercultural encounters with followers –towards an integrated model.

Abstract

Previous research on leader effectiveness in intercultural encounters has focused on the 'cultural congruence proposition' which indicates that leaders from one culture encountering followers from a different culture should modify their behaviour away from their own values towards the collective values of the followers in order to enhance their effectiveness. This proposition appears to contradict the basic tenets of authentic leadership theory which indicate that effective leaders align their behaviour strictly with their own values. This paper proposes a theoretical model which draws upon each perspective and integrates them to reconcile this apparent conflict. The model suggests that effective cross cultural leaders use both self-regulation and their cultural intelligence to engender optimum ratings from their followers.

Introduction

Ever increasing globalisation presents leaders with the challenge of being perceived as effective by followers from different cultures within their organisations. The cultural complexity of international organisations is illustrated by examples such as Siemens whose 41,000 employees are drawn from 140 countries (Annual Report, 2012) and Maersk's 121,000 employees spanning 130 countries (www.maersk.com, accessed 24/02/14).

The intercultural leaders' challenge is recognised in the cross cultural literature which calls for research into the academic and practical consequences of the interaction between different cultures in business encounters (Hofstede, 2001a; Javidan, House, Dorfman, Gupta, Hanges and de Luque, 2004; Brodbeck and Eisenbess, 2014). Meanwhile the 'cultural congruence proposition', which is "taken as an article of faith amongst culture theorists" (Dorfman and House, 2004, p.64), suggests leaders would enhance their effectiveness by displaying behaviour which is congruent or consistent (Cameron and Freeman, 1985) with the values of those they are leading (House and Javidan, 2004; Dorfman, Hanges and Brodbeck, 2004).

Therefore in certain circumstances achieving congruence may mean leaders going through a process of altering (adapting) their normal cultural behaviour to respond to the value expectations of followers from different cultures (Matsumoto and Hwang, 2013) and through such value congruence engendering more satisfied and committed followers (Jung and Avolio, 2000). Other research highlights the importance of adaptation in the form of 'cultural flexibility' which is a dynamic cross-cultural competence where leaders are able to substitute activities normally enjoyed in their home culture with different activities normally found in the followers' culture (Mendenhall and Oddou, 1985, Shaffer et al, 2006) or able to learn from mistakes (Peltokorpi and Froese, 2012) and consequently enhance their effectiveness (Caligiuri and Tarique, 2012).

However leaders who follow cultural congruence principles and adapt their behaviour away from that dictated by their own values may be negatively perceived by followers as insincere or lacking authenticity. The fundamentals of authenticity are to 'know, accept, and

remain true to one's self' (Avolio et al, 2004, p.802). Authentic leaders who are deeply aware of their values, beliefs, goals and emotions, and, are able to regulate themselves so that their behaviour is positive and genuinely aligned with their values, will engender similar authenticity in their followers leading to mutual trust and sustainable organisational performance (Gardner et al, 2005). So according to this definition leaders will enhance their effectiveness, as perceived by followers, by remaining true to the behaviour defined by their own cultural values. As such, authenticity appears to contradict the basic tenets of the cultural congruence proposition which requires appropriate behavioural adaptation as to match follower values.

Thus the intercultural leader appears to face a significant dilemma – to adapt their behaviour towards the cultural values of followers or to behave in alignment with their own cultural values. Making the wrong choice from the opposing positions would seriously impede their effectiveness in the eyes of their followers. There is some important research addressing authenticity and morally grounded cultural adaptation (Vogelgesang, Clapp-Smith and Palmer, 2009) but the challenge posed to intercultural leader effectiveness is not adequately addressed in the literature and this paper presents a theoretical model (fig.1) as a contribution to filling this gap. The proposed model takes into account the theoretical and empirical support for both propositions and integrates them to provide a mechanism for improved cross-cultural leadership.

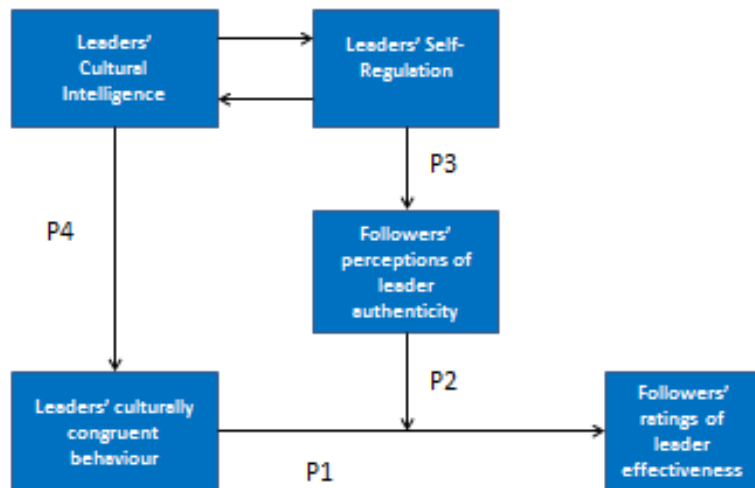


Figure 1.

Summary of the model

The proposed model draws on and synthesises existing theories and research on leadership and cultural studies with the aim of focusing on the process mechanisms by which leaders in intercultural encounters influence followers' judgements about their effectiveness. It thereby establishes a framework for further research. A series of propositions are presented which represent hypotheses that can be tested in empirical research.

The model suggests that leaders positively influence followers' judgements during encounters by displaying behaviour which is both congruent with followers' cultural values and is also perceived as authentic by followers. What makes this possible is that leaders' cultural

intelligence informs them about which behaviours are needed to display congruence with followers' cultural expectations, and self-regulation informs them about which behaviours are necessary to maintain authenticity in the eyes of the followers. Moreover there is a cognitive exchange of information between cultural intelligence and self-regulation which enhances both of these processes.

Followers' ratings of leader effectiveness

'Leader effectiveness' is usually defined in terms of the performance of the leaders' organizational unit (Yukl, 2010) or team (Hogan, Curphy and Hogan, 1994) against set tasks and goals. According to Yukl (2010) effectiveness is the outcome of a leadership process and therefore the concept or definition of leader effectiveness is bounded by measurement or indicators. Over time the selection of indicators and measurements has tended towards the inclusion of subjective rather than exclusively objective items (Georgopoulos and Tannenbaum, 1957; Yuchtman and Seashore ,1967) and this trend is reflected in the myriad of definitions of 'leadership' which identify the required capabilities of a leader.

Many definitions share a common theme relating leadership with 'influence'. According to Hogan, Curphy and Hogan (1994) leadership is not about domination but persuasion and Bass and Avolio (1994) in their work on 'transformational leadership' also saw influence, or 'idealized influence', as a key behaviour for leaders through which leaders become role models for their followers. Chemers (2000) viewed leadership as a 'process of social influence' through which tasks are accomplished and Hogg, Martin, Epitropaki, Mankad, Svensson and Weeden (2005) continued with the theme of influence: "Leadership identifies a relationship in which some people are able to influence others to embrace, as their own, new values, attitudes, and

goals and to exert effort on behalf of and in pursuit of those values, attitudes, and goals.” (p.991). Lord and Maher (1993) also suggest that leadership involves an ‘influence increment’ which is found in addition to fulfilling an operational role in an organization. However they bring in a further perspective by adding that such influence is contingent on being perceived as a leader by others. Hence Lord and Maher (1993, p.11) propose a definition of leadership as “the process of being perceived by others as a leader” which points to perceived leader effectiveness as an important outcome of intercultural encounters, and as such, provides the leadership definition which guides this paper.

Leaders’ internal values concerning leadership inform their own implicit leadership theories (ILTs) which provide self-standards about effective behaviour appropriate to a particular situation (Lord and Maher, 1993). Followers also develop ILTs and congruence between these and leader actual behaviour creates leader acceptance (House, Wright and Aditya, 1997) via a cognitive recognition process of prototype matching (Lord and Maher, 1993; Yan and Hunt, 2005; van Quaquebeke, van Knippenberg and Brodbeck, 2011). Moreover ILT matching ‘prompts the granting of a leader identity to individuals’ by followers (DeRue and Ashford, 2010, p.637).

There is some debate in the literature whether leader acceptance and leader effectiveness are, on one hand, both outcomes of the same process which exist separately (Hogan, Curphy and Hogan, 1994; Zaccaro, 2007) or, on the other, should be considered as interdependent (House, Wright and Aditya, 1997). Offermann, Kennedy and Wirtz (1994) found that the characteristics of ‘leader’ and ‘effective leader’ were similarly rated and according to House et al’s (1997) integrated theory, leader acceptance will facilitate perceptions of leader effectiveness. In this paper leader acceptance and perceptions of effectiveness are considered mutually dependent.

Leader's Culturally Congruent Behaviour

Despite the lack of empirical research specifically into the meaning of cross-cultural leadership in daily work (Brodbeck and Eisenbess, 2014) there is an enduring 'article of faith amongst culture theorists' (Dorfman and House, 2004, p.64) derived from general cross cultural studies (Newman and Nollen, 1996; Earley, 1994; Thomas and Ravlin, 1995; Weber, Shenkar and Raveh, 1996; Morris, 1998; Smith, Peterson and Schwartz, 2002) in the form of the 'cultural congruence proposition'. The proposition states that leader behaviour which is consistent with collective values will result in acceptance and effectiveness more than behaviour which conflicts with collective values and this proposition governs the behaviour required for leader effectiveness in a particular culture (House et al 1997, Brodbeck and Eisenbess, 2014). For instance a German leader with a propensity for conflict (Brodbeck, Frese and Javidan, 2002) would need to rein in such behaviour with conflict averse Finnish followers (Lindell and Sigfieds, 2007).

The cultural congruence proposition pre-supposes that the concept of collective cultural values is a common and agreed denominator in cross-cultural theory and in so doing the cultural congruence proposition integrates two important theoretical bases.

Firstly, according to implicit leadership theory, in order to be perceived as effective, leaders should behave consistently with followers' ILTs which specify the prototypical characteristics and behaviours expected from ideal leaders (Lord and Maher, 1993; House, Wright and Aditya, 1997; Dorfman, Hanges and Brodbeck, 2004; Epitropaki and Martin, 2005).

Secondly it argues that individual's ILTs can be aggregated to culture level as 'culturally endorsed implicit theories of leadership' (CLT's). As a consequence leader behaviour which conforms to the expectations expressed in the followers' CLT's will be considered more

effective than behaviour which conflicts with those expectations (Dorfman, Hanges and Brodbeck, 2004).

The 'cultural congruence proposition' was underpinned by the GLOBE project's Integrated Theory (House and Javidan, 2004) which proposed that there was a relationship between societal cultural practices, implicit leadership theories, leader attributes, leader acceptance and leader effectiveness. More precisely House and Javidan (2004) argued that leader 'acceptance' is a function of "the interaction between CLT's and leader attributes and behaviours" (p. 19) so leader attributes and behaviours which are more congruent with CLT's will be more accepted than those which are not and since "acceptance of the leader by followers facilitates leader effectiveness" (p. 19) then it follows that congruence will facilitate leader effectiveness. 'Our findings also show that the extent to which *each leader's behavior* is congruent with its CLT counterpart is an important determinant of the leader's perceived effectiveness. In other words, it is the congruency, or "*fit*" between expectations and behavior that is critical for CEO's effectiveness' (Dorfman et al, 2012, p.511).

The implication of the cultural congruence proposition is that leaders who are operating with followers from a different culture, and therefore have different collective values (CLTs), will be required to modify their behaviour towards the CLTs of the followers in order to facilitate the followers to perceive them as leaders This requirement for behaviour adjustment is rarely explicitly stated (Brodbeck et al, 2000; Brodbeck, Frese and Javidan, 2002) but is alluded to under the construct of 'adaptability', or is explained as a choice from a range of desirable alternative behaviours (Story, 2011) or 'multiple culturally appropriate affective and behavioural systems' (Youssef and Luthans,2012, p.545)

The extent to which leaders are able to exhibit behaviours which match their followers cultural expectations, in the form of CLTs, will determine the extent to which they are perceived as effective leaders.

Proposition 1: Culturally congruent leader behaviour predicts followers' ratings of leader effectiveness

Followers' perceptions of Leaders' Authenticity

Despite the enduring robustness of the cultural congruence proposition there are indications that there are some situations where behaviour adaptation is not the best option and, further, that the decision not to adapt is related to how the sincerity of the adapted behaviour would be perceived (Thomas and Ravlin, 1995; Thomas, 2006)

Following the turbulent times experienced in recent years "society in general and organizations in particular turn to leaders for optimism and direction." (Luthans and Avolio, 2003, p. 241) and there has been a growing body of literature which suggests that the perceived effectiveness of leaders in organizations is linked to the extent to which they (the leaders) are perceived to be 'authentic' or true to their own values and convictions (Parry and Proctor, 2002, Shamir and Eilam, 2005; Woolley, Caza and Levy, 2011). A leader's congruence with their own values, principles and convictions enables them to build trust, credibility and respect with followers which, in turn, leads to commitment and motivation and organizational effectiveness (Walumbwa, Avolio, Gardner, Wernsing and Peterson, 2008). Researchers developing 'ethical' (Brown, Trevino and Harrison 2005) and 'authentic' (Avolio and Gardner 2005) leadership concepts have positively correlated both types with effectiveness and although these concepts

may be slightly different they both share a common theme in that the behaviours of leaders identified as either ethical or authentic are aligned with their own values (Palanski and Yammarino, 2007).

Since the first theoretical models were presented (Avolio et al, 2004; Gardner et al, 2005) there have been criticisms of the fundamentals of the theory (Ford and Harding, 2011; Shaw, 2010) and the identification of threats to authenticity (Gardner, Fischer and Hunt, 2009) but despite these authentic leadership has been subjected to considerable empirical study and has been found to positively influence various aspects of organisational performance (Peus et al, 2012; Leroy et al, 2012, Rego et al, 2013 and 2014; Cerne et al, 2013) and authenticity is a phenomenon experienced across cultures (Slabu et al, 2014).

Leaders present themselves to followers through their authentic behaviour and the transparency of their relationships with followers (Gardner et al, 2005; Avolio et al, 2004) but according to Shelley and Locke (1991) it is possible for followers to sense, firstly, if the leader has basic values and principles and, secondly if the leader is willing to adhere to those beliefs. This leads to a follower judgement that a leader is genuine. Shelley and Locke did not explain how the sensing mechanism may have worked although more recent research suggests that authenticity is conveyed to others through the leader's body and the way it is used to express their 'true self' (Ladkin and Taylor, 2010; Weischer, Weibler and Petersen, 2013). Nevertheless judgements of leader behaviour and subsequent perceptions of leadership focus on personal behaviour rather than situational factors (Lord and Emrich, 2001).

It seems therefore that followers do not necessarily need to explicitly know a leader's values in order to judge their authenticity but will nevertheless detect when behaviour, which may well be congruent with followers' CLTs, is inauthentic and consequently engenders a negative effect on ratings of effectiveness.

Proposition 2. Followers' perceptions of leaders' authenticity will moderate the relationship between leaders' culturally congruent behaviour and followers' ratings of leader effectiveness such that when perceptions of leaders' authenticity are low then culturally congruent leader behaviour results in lower leader effectiveness ratings than when perceptions of leader authenticity are high

Leaders' Self Regulation

Authentic leadership theory as conceptualised by Gardner et al (2005) incorporates the key notion that authentic leaders' behaviour is driven by 'internalized regulatory processes' (p.355). Such processes include balanced processing and authentic behaviour (Kernis, 2003).

Self-regulation implies thorough knowledge of one's own core values as these provide the standards by which leaders select and explain their behaviour (Schwartz and Bardi, 2001). Leaders are likely to be cognisant of their own leadership schemata (Gioia and Poole, 1984; Poole, Gray and Gioia, 1990, Shaw, 1990) and clarify their values by interpreting their life stories into a meaning system upon which they base their behaviours and followers authenticate leaders by judging the leader's behaviours as being based on, and consistent with, deeply held values (Shamir and Eilam, 2005). George (2007) talks about his own experience of membership of a men's group that regularly discuss their life events and uses these discussions to clarify personal values.

Balanced processing

The accepted requirements for authentic leaders includes 'balanced processing' - the ability to seek out and objectively process information relating to their self-esteem , evaluating both positive and negative aspects, making valid self-assessments and social comparisons, and acting upon such assessments without regard for self-advancement (Gardner et al, 2005; Hannah, Walumbwa and Fry, 2011; Avolio et al, 2009;). Furthermore the open choice of challenging situations (such as intercultural encounters) to gather self-relevant information for learning and development through balanced processing is an indicator of 'psychological authenticity' (Ilies et al, 2005, p.379.) even though the external information gathered may contradict personal convictions (Spitzmuller and Ilies, 2010).

Kernis (2003) and Ilies et al (2005) refer to 'unbiased processing'. According to Kernis this process involves 'private knowledge, internal experiences' as well as 'externally based evaluative information' furthermore authenticity would require the acknowledgement of experienced emotions such as 'anxiety'. (Kernis, 2003, p.14). Negative emotions also appear in the suite of processed information referred to by Gardner et al (2005). Being aware of one's emotions is a key requirement of authentic leadership as is awareness of one's values and identity (Gardner et al, 2005; Ilies et al, 2005).

Shamir and Eilam (2005) associate leader effectiveness with authentic leaders who possess 'a psychologically central leader identity' (p.400) which is a core component of the leaders' self-concept. At the core of personal identity are personal values (Hitlin, 2003) and these values are deeply understood by leaders and communicated by them, through their behaviours, to followers (Lord and Brown, 2001; Lord and Hall, 2005).

When attempting to attain cultural congruence, and depending on the level of incongruity between their own and followers' cultural values, leaders may choose to adjust their

behaviour. Adaptation is the process of altering one's behaviour and adjustment is the subjective experiences associated with adaptation which may include self-esteem, self-awareness, physical health, stress, psychological concerns. Successful intercultural adaptation involves the adoption of behaviors that accomplish goals and achieves tasks while at the same time minimizing negative adjustment outcomes and maximizing positive ones (Matsumoto and Hwang, 2013).

If adapted behaviour compromises leaders' personal values this will exact a psychological toll (Vogelgesang et al, 2009) and they will suffer an identity crisis (Baumeister et al, 1985). As a result they will experience feelings of guilt (Meglino and Ravlin, 1998; Camacho, Higgins and Luger, 2003) and other negative emotions including anxiety and resentment (Molinsky, 2007). Depending on how much the adjusted behaviour contravenes their values the leaders will experience different levels of distress.

For example a Danish leader encountering Russian followers may eschew her or his natural distinctive egalitarian and participative style and adopt more hierarchical directive behaviours in order to meet the followers' expectations (House et al, 2004). This would create a conflict within the leader's identity and, potentially, a significant level of distress.

On the other hand if the leader remains true to his/her cultural values at the expense of the expectations of their followers then this may cause 'dissatisfaction, conflict, and resistance on the part of followers' (Dorfman and House, 2004, p. 65). For instance if the Danish leader stayed true to his or her egalitarian values and invited his or her Russian followers to formulate their own goals and objectives through consensus with each other then they would probably show their dissatisfaction with such a democratic process. This may, in turn, trigger a negative reaction in the leader's emotions as they observe and process such information.

Leaders' Authentic Behaviour and Relational Transparency

Using the assessments arrived at through balanced processing as a basis for action (Gardner et al, 2005) authentic leaders must choose to display authentic behaviours even when faced with external pressures to act in a way which contravenes their values (Harvey, Martinko and Gardner, 2006). In such situations authentic leaders will respond to internal cues rather than the external pressures even if, by doing so, they may face sanctions (Gardner et al, 2005). Shamir and Eilam (2005) refer to followers' authentication of leaders by judging their conviction to lead based on deeply held values and their consistency of behaviour against those values.

Furthermore leaders who wish to be perceived as authentic and build trust with followers will present themselves to followers transparently (Norman et al, 2010), as genuine, showing their true emotions and feelings but at the same time regulating such displays to avoid potential damage (Gardner et al, 2005, Kernis, 2003, Ilies et al, 2005) Disclosure will be selective according to the cultural norms encountered by the leader but information will be given which is 'imperative to create a trusting relationship' (Vogelsang et al, 2009). Furthermore information about self can be both positive and negative and still lead to the development of a trusting relationship (Spitzmuller and Ilies, 2010).

Therefore the leader is able to make choices about the scope and content of their behaviour and how it is displayed in order to create effective perceptions of authenticity in their followers.

Proposition 3. Leaders' relational transparency and authentic behaviour will positively influence followers' perceptions of leader authenticity

Leaders' Cultural Intelligence

Brislin et al (2006) refer to cultural intelligence as that which enables people to successfully adjust to different cultures during overseas assignments. However Johnson, Lenartowicz and Apud (2006) recognise that there is a lack of research into what they termed as 'cross-cultural competence' as a concept in international business and consequently a lack of consensus on the content and definition of this as a leader construct. They proposed a definition as follows; "Cross cultural competence in international business is an individual's effectiveness in drawing upon a set of knowledge, skills and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad". (p.530)

Dynamic cross-cultural competences are required by a leader to achieve performance on 'global leadership tasks' (Caligiuri and Tarique, 2012, pp. 613) and in later research (Caligiuri, 2013) the concept of 'cultural agility' is introduced as leaders' 'ability to quickly, comfortably, and effectively work in different cultures and with people from different cultures.' (pp.175). Regardless of the variety of construct labels the ability of an individual to be effective in cross cultural interactions is generally considered to be the outcome of 'intelligence' which enables the individual to adapt to the environment (Earley and Ang, 2003; Earley et al, 2006; Ang et al, 2007) and produce culturally intelligent behaviour (Thomas et al, 2008); for example adjusting communication style so as to interact more effectively with others from different cultures (MacNab and Worthley, 2012). The various conceptualizations of cultural intelligence ('CQ') include constituent elements of cognitive, motivation and behaviour (Thomas et al, 2008).

The cognitive component of CQ is comprised of metacognitive (etic) knowledge and cognitive (emic) knowledge (Ng and Earley, 2006: Ang, Dyne and Koh, 2006). Cultural

metacognition is a central tenet of cultural intelligence theory (Mor, Morris and Joh, 2013; Thomas et al, 2015; Sieck, Smith and Rasmussen, 2013) Metacognition can be viewed as two complementary elements; 'metacognitive knowledge (what and how to deal with knowledge gained under a variety of circumstances) and metacognitive experience (what and how to incorporate relevant experiences as a general guide for future interactions)' (Earley and Peterson, 2004, p106) and cultural metacognition develops through reflection during intercultural experiences (Ng et al, 2009). The development of metacognitive CQ equips leaders with an information processing strategy for learning from encounters with new cultures and from new experiences with familiar cultures.

Cognitive CQ encompasses knowledge of norms and practices in different specific cultural contexts (Ng, Dyne and Ang, 2009) and knowledge of the cultural values and leadership preferences of followers enables the generation of follower leadership theories (Lord and Hall, 2005; Mustafa and Lines, 2012) and identification of when cultural adaptation is necessary (Dickson et al, 2012). Furthermore knowledge of one's own cultural values is important to effective cultural intelligence and the combination of specific cultural knowledge (self and other cultures) with cultural metacognition provides a basis for effective culturally intelligent behaviour (Thomas, 2008).

Behavioral CQ is categorized as verbal and non-verbal behavior and speech acts (Van Dyne et al, 2012 or as a range of skill categories including relational skills, adaptability and empathy (Thomas et al, 2015). Whilst the existence and composition of cultural intelligence is still questioned (Blasco, Feldt and Jakobsen, 2012) it does provide an adequate response to the cultural congruence proposition's presupposition that leaders' possess, and can effectively deploy, cultural knowledge of both followers' and their own cultural values in the form of culturally congruent behaviour.

Proposition 4. Leaders with high levels of cultural intelligence will demonstrate high levels of culturally congruent behaviour

Interaction between cultural intelligence and self regulation

The proposition that there is an interaction between cultural intelligence and authentic leadership already exists (Vogelgesang et al, 2009). In the model presented here this relationship is re-conceptualized as an interaction between CQ and the self-regulation component of authentic leadership (Gardner et al, 2005). This interaction happens in two ways.

Firstly the cognitive and meta-cognitive components of CQ provide cultural information to the balanced processing component of self-regulation about what behaviour adaptation is necessary to be congruent with followers' cultural expectations. Secondly, leaders' balanced processing takes this information, along with other self-awareness information (values, emotion and identity) and through this process the leader makes decisions about what behaviour can be adapted without jeopardizing authenticity and what behaviour must align with the leaders' own cultural values, thereby remaining authentic. The former decision informs behavioural CQ and the latter informs relational transparency/ authentic behaviour.

When the leader is unfamiliar with a follower's cultural values and consequently may make inappropriate behaviour adaptations, or there is a significant difference between the leader's and follower's values where authenticity may override congruence, then followers' ratings of the leader's effectiveness may suffer. However the suggested process allows for cognitive adjustments to be made through encounter experience which may include the leader

being open and honest with followers about the possible shortcomings of their behaviour in order to encourage followers to assist by giving knowledge in return (Vogelgesang et al ,2009).

Implications for theory and further research

The proposed model integrates two important streams of theory which appear to conflict with each other in the context of intercultural encounters between leaders and followers. The cultural congruence proposition (Dorfman and House, 2004) encourages leaders to modify their behaviour away from their cultural values whereas authentic leadership theory (Gardner et al, 2005) demands that leaders behaviour remains aligned with their values. The model suggests that the two courses of actions are not mutually exclusive in that leaders' culturally congruent behaviour, will engender followers' ratings of leader effectiveness provided that leaders' behaviour is perceived as authentic by the followers.

The model extends extant research (Vogelgesang et al, 2009) by suggesting that leader's cultural intelligence (cognitive and metacognitive knowledge) interacts with their self regulation process (balanced processing) so that they are able to identify and enact effective intercultural behaviours. Furthermore the model presents a developmental opportunity to intercultural leaders as increasing experience adds to cultural intelligence and, in turn, refines balanced processing and the selection of appropriate behaviours.

In addition to offering a process by which two apparently opposing theories can be reconciled the model also reveals common ground apparently shared by both. A set of positive universal leader characteristics is identified by Dorfman, Hanges and Brodbeck (2004) and these indicate that adaptation may not be necessary across the whole range of cultural values. The construct of 'integrity' is prominent in the list of universal attributes and this characteristic

also appears in the list of required attributes for authentic leaders (Gardner et al, 2005, Avolio et al, 2004). Despite evidence that the actual meaning of leader integrity may be slightly different for different cultures (Martin et al, 2013) the universality of positive (and possibly negative) leader characteristics from the perspectives of cultural congruence and authenticity is worthy of further research. The existence of culturally contingent (positive or negative according to specific culture) leader characteristics has also been identified (Dorfman, Hanges and Brodbeck, 2004) and it may be that further research would confirm the relative importance of these as potential cultural congruence/authenticity 'flashpoints'. As Posner (2013) suggests ignoring culturally specific behaviours will have a disengaging effect on followers and should be recognised and acted upon by leaders.

Lastly the model gives a framework for theoretical investigation into the neglected area of the actual impact of theory on practice in organisations (Brodbeck and Eisenbess, 2014).

Implications for Practice

The proposed model points to the development of two areas of knowledge for leaders who wish to be effective in intercultural encounters.

Firstly, there should be a focus on developing the cultural intelligence of leaders so that they are enabled to display culturally congruent behaviours. As stated by Dorfman, Hanges and Brodbeck (2004) (p.712). "Leaders who are aware of a culture's values and practices can make conscious, educated decisions regarding their leadership practices and likely effects ...within an organization". This involves the accrual of cultural knowledge about the values, practices and norms of particular cultures (culture specific) with which the leaders will be interacting (Earley, Ang and Tan, 2006; Ang, Dyne and Koh, 2006; Ng and Earley, 2006) so that

the metacognitive aspect (culture general) of cultural intelligence can be developed (Thomas et al, 2008). The cultural knowledge can be built both experientially (Ng, Dyne and Ang, 2009) and using academic sources such as the GLOBE project (House et al, 2004). Academic works such as the latter are of particular importance for leaders in multinational corporations who could be facing followers from many different cultures

Secondly leader training should not only focus on understanding the characteristics of cultures which are different to their own but, in line with the findings of this study, should also facilitate and deepen awareness of their own cultural values. The authentic leadership literature (Gardner et al, 2005) indicates that authentic leaders are aware of their own values and this self-awareness contributes to their ability to align their behaviours with their values and thus demonstrate authenticity. Extending this to culture then leaders who are aware of their cultural values would be more able to demonstrate cultural authenticity, by aligning their behaviours with cultural values, than those who were less aware of their cultural values. Leader training should also include knowledge of universally endorsed leader behaviours such as trustworthiness, honesty, integrity, and fairness (Dorfman, Hanges and Brodbeck, 2004; Ruderman, Brodbeck, Eckert, Gentry and Braddy, 2011) since conformance to these would also increase the likelihood of positive leader effectiveness ratings across cultures. These specific attributes are also likely to enhance leaders' identity as authentic (Gardner et al, 2005)

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